



TORAH OHR • PARSHAS YISRO • MAAMAR 9

להבין ביאור ענין האבות הן הן המרכבה

“To understand the explanation of ‘The Patriarchs are themselves the Chariot’”



The Patriarchs, Chesed, Gevurah and Tiferes of Atzilus, are a Chariot because G-d's emotive attributes are rooted above the intellect from which they are born: raised up, they lift even Chochmah and bring the Infinite Light into it. In the same way the mitzvos, done in physical deed, form the Keser that will be revealed at the Resurrection, when elevation and drawing down will be one, as “Remember” and “Keep” were said in a single utterance.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The Patriarchs, Chesed, Gevurah and Tiferes of Atzilus, are a Chariot because G-d's emotive attributes are rooted above the intellect from which they are born: raised up, they lift even Chochmah and bring the Infinite Light into it. In the same way the mitzvos, done in physical deed, form the Keser that will be revealed at the Resurrection, when elevation and drawing down will be one, as "Remember" and "Keep" were said in a single utterance.

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

THE MAAMAR IN BRIEF

The maamar asks why the Patriarchs, rooted in Atzilus, are called a Chariot, a term that suits the Chayos of Yechezkel's vision, which come from Tohu and are nullified like a horse beneath its rider. The Chayos carry the "man" on the Throne: three lines, Chesed flowing down, Gevurah withdrawing up and a middle line joining them, can merge only through a light of bittul from beyond both, and the Chayos lift the "man" to draw it down. Likewise Z'eir Anpin, the emotive attributes, is rooted above Chochmah and Binah though born from them, as natural love is rooted beyond intellect; once refined, "the son surpasses the father." So the Patriarchs raise Chochmah and bring the Infinite Light into it, with Yaakov and Israel as the uniting middle line. The maamar then explains "Remember" and "Keep": elevation and drawing down, Shabbos night and day, will be one when Keser is revealed at the Resurrection, a revelation built from mitzvos done in physical deed. Finally it reads "the chariot of G-d... thousands of shinan" through Metatron, the light cherub, and the union of thought and speech.

OUTLINE

- 1 The question** ¶1
Why are the Patriarchs, rooted in Atzilus, called a Chariot like the Chayos, who come from Tohu and are nullified before the Throne like a horse before its rider?
- 2 The Chayos and the "man"** ¶2-4
"Man" is three lines joined into one, the Name Mah. Their joining needs a light of bittul from beyond both opposite movements, and the Chayos draw it down by lifting the "man"; so the face of a man is in all of them.

3 Emotions rooted above intellect

¶15-9

Z'eir Anpin hangs upon Atika, above Chochmah and Binah. Natural love, once refined, surpasses intellectual love, so the Patriarchs raise Chochmah, the higher “man,” and draw the Infinite Light into it through the souls of the tzaddikim.

4 The three lines and Israel

¶10-12

“As if you had made Me” and “Hear, O Israel”: Avraham, Yitzchak and Yaakov are the right, left and middle lines. Yaakov and Israel join them, rooted in the letters of thought, whose source is the emotions.

5 “Remember” and “Keep”

¶13-14

Drawing down and elevation, Shabbos day and night, were said in a single utterance at Sinai. To explain, the maamar turns to the reward of the Torah and mitzvos.

6 Gan Eden and the Resurrection

¶15-19

Gan Eden is from the light that fills all worlds; the Resurrection reveals Keser, the encompassing light, formed from the mitzvos done in deed, in which all Israel share. Hence the long exile, until every soul has fulfilled the mitzvos in deed.

7 Two crowns and the Shabbos analogy

¶20-22

“We will hear” and “we will do” are elevation and drawing down. Like a craftsman who rests and then surveys his work, Shabbos night withdraws and Shabbos day draws down; at the Resurrection, Keser will make them one.

8 The chariot of G-d and the light cherub

¶23-29

In “Ado-nai is among them,” Malchus and the Chayos include each other. Every revelation needs a Chariot; Metatron, the light cherub, raises Z'eir Anpin of Beriah through the eighteen blessings and through speech, which unites Yetzirah and Asiyah.

KEY CONCEPTS

The Chariot מרכבה

A vehicle wholly given over to its rider. The Chayos of Yechezkel's vision carry the Throne and the “man” upon it; the Sages say the Patriarchs are themselves the Chariot.

The three lines ג' קווין

Right (Chesed, flowing down), left (Gevurah, withdrawing up) and middle (Tiferes, joining them). Their merging into one structure is called “man” (adam).

The Name Mah שם מ"ה

The Name Havayah spelled out to total 45, the value of adam. Mah, “what,” denotes bittul, which alone lets the three lines merge.

Great love and eternal love אהבה רבה ואהבת עולם

Natural love and awe (“great love”) stem from a root above intellect; intellectual love (“eternal love”) refines them, but once refined the natural love surpasses it.

The power of the son יפה כח הבן מכת האב

The emotions, the “son” of Chochmah and Binah, are rooted higher than their “parents,” and when raised they lift even Chochmah.

Elevation and drawing down העלאה והמשכה

The two movements of “Keep” and “Remember,” of Shabbos night and day, and of “we will hear” and “we will do.” At the Resurrection they will be one.

Keser, the encompassing light כתר, סובב כל עלמין

The light too great to enter the worlds, holding 620 pillars of light formed from the mitzvos done in physical deed; it will be revealed at the Resurrection, when body and soul are equal.

The light cherub כרוב קל

Metatron, who conducts the worlds on weekdays as the six attributes of Yetzirah. Through him, and through speech, Z'eir Anpin of Beriah is raised to the eighteen thousand worlds of Atzilus.

SECTION 1 • 11

The question

1 להבין ביאור ענין האבות הן הן המרכבה.^{1,2} בשלמא פני אריה פני שור³ כו' שהם מרכבה לפי שהם משבה"כ [משבירת הכלים] שנפלו בבריאה ועיקרם מלפני מלך⁴ כו'

To understand the explanation of the matter of “The Patriarchs are themselves the Chariot.” Granted, “the face of a lion, the face of an ox,” etc., are a Chariot, because they are from the breaking of the vessels that fell into the World of Beriah (Creation), and their essential [source] is from “before a king reigned,” etc.,

The maamar opens with the Sages' saying that “the Patriarchs are themselves the Chariot”: Avraham, Yitzchak and Yaakov were so given over to G-d that they were like a chariot, wholly subject to its rider. For the Chayos of Yechezkel's vision, the angels with the faces of a lion and an ox, being a Chariot is understandable, since they come from the shattered vessels that fell into Beriah, and their source is in the time “before a king reigned.” According to the Kehot note, Or HaTorah apparently refers to this maamar as “an explanation on the verse ‘Remember the Shabbos day,’” like the one before it, and one manuscript heads it “a second explanation of the Shavuot discourse.”

דהיינו מעולם התהו לכך יש להם כח זה להעלות ולנשאות את הכסא והמה בבחי' מרכבה לפי שהם בטלים כסוס לגבי רוכבו מפני שהם נבראים ובזה נושאים ג"כ וכמשל הסוס שנושא את רוכבו כו'.

that is, from the World of Tohu (Chaos). Therefore they have this power to raise up and carry the Throne. And they are at the level of a Chariot because they are nullified, like a horse before its rider, since they are created beings; and in this way they also carry [it], as in the analogy of the horse that carries its rider, etc.

The kings who reigned “before a king reigned” stand, in Kabbalah, for the World of Tohu, whose great lights shattered their vessels; that root gives the Chayos the strength to lift and carry the Divine Throne. They are a Chariot also because, as created beings, they are wholly nullified before their “rider,” as a horse is before the one who rides it.

אבל האבות עיקרן ושרשן באצי' דאיהו וחיוהי חד איהו וגרמוהי חד למה נקראו בבחי' מרכבה.⁵

But the Patriarchs, whose essence and root are in the World of Atzilus (Emanation), where “He and His life-forces are one, He and His vessels (ihu vegarmohi) are one”: why are they called the level of a Chariot?

Here is the question. The Patriarchs are rooted in Atzilus, the world in which G-d's lights and vessels are one with Him; why should souls rooted so high be called a Chariot, a term that fits beings who carry something above themselves? Earlier in Torah Ohr (Bereishis, 4c) the Alter Rebbe already called the Patriarchs, as the Chariot, the “supernal chayos” of Atzilus.

אך הענין בהקדים להבין ענין מרכבת החיות פני אריה פני שור כו' שהם נושאים הכסא ודמות מראה אדם שעליו מלמעלה.⁶

But the explanation [is understood] by first understanding the matter of the Chariot of the Chayos (living creatures), “the face of a lion, the face of an ox,” etc., which carry the Throne and “the likeness of the appearance of a man” that is upon it, from above.

Before answering, the maamar first explains the Chariot of the Chayos: the four Chayos carry the Throne, and above the Throne is “the likeness of the appearance of a man.” Understanding why the Chayos carry this “man” will show what it means for the Patriarchs to be a Chariot.

SECTION 2 • 12-4

The Chayos and the “man”

2 והענין כי הנה אדם נקי התכללות ג' קוין⁷ תמונת א יו"ד בראשו ויו"ד בסופו וקו באמצע.⁸ וכללות הג' קוין והתחברותן נקי בשם אדם שהוא שם מ"ה [שם מ"ה].

The explanation is that “man” (adam) is the term for the inter-inclusion of three lines, [as in] the form of [the letter] alef: a yud at its top, a yud at its bottom, and a line in the middle. And the general and collective expression of the three lines and their joining together is called by the name “man,” which is the Name Mah.

“Man” (adam) in Kabbalah means a structure of three lines, right, left and middle, woven into one. The letter alef pictures it: an upper yud, a lower yud, and a line joining them. The Name Mah is the Name Havayah spelled out so that its letters total 45, the numerical value of adam.

וצריך להבין הלא שם מ"ה [שם מ"ה] הוא בחי' בטול והתכללות במקורו ואיך יתכן לקרותו בשם אדם בתמונת ג' קוין.⁹ אך באמת הא בהא תליא¹⁰ שלהיות התכללות הג' קוין והתחברותן צ"ל מבחי' בטול.

But we need to understand: is not the Name Mah the level of self-nullification (bittul) and inclusion in its source? So how can it be called by the name “man,” in the form of three lines? But in truth, the one depends on the other: for there to be the inter-inclusion of the three lines and their joining together, it must come from the level of bittul.

Mah means “what,” the word of one who sees himself as nothing, as Moshe and Aharon said of themselves, “what are we”; so the Name Mah stands for self-nullification and dissolving into one’s source, and how can it name a structured, three-line “man”? The answer is that the two depend on each other: opposite lines can merge only when they are permeated by bittul. In Likkutei Torah, Shir HaShirim (31a), the Alter Rebbe refers back to this passage and adds that adam has the letters of me’od, “very”: the “man” is made whole by a light from the boundless level of me’od, drawn through “with all your me’od” in the Shema.

3 והענין כי חסד דרועא ימינא^{11,12} הוא מלמעלה למטה כמים היורדים ממקום גבוה למקום נמוך. וגבורה הוא ענין הסתלקות האורות ממטה למעלה.

The explanation is that Chesed (kindness), “the right arm,” is from above to below, like water that descends from a high place to a low place. And Gevurah (restraint) is the withdrawal of the lights from below to above.

Chesed, which the Tikkunei Zohar calls “the right arm,” is giving that flows downward, like water running from high to low. Gevurah is the opposite movement: light withdrawing upward, holding back from giving.

וכמו ועבד הלוי הוא.¹³ והקו הוא המחברן.

As in “And the Levite, he shall do the service.” And the [middle] line is what joins them.

The verse “And the Levite, he shall do the service” is cited as an example of Gevurah’s upward movement. The middle line, Tiferes, is what joins the two opposite movements.

ונודע כי להיות דבר מחבר שני הפכים. צ”ל הארה והמשכה מבחי' עליונה¹⁴ ששם בטלים אלו השני הפכים¹⁵ ואין שם דבר והפכו כלל שאין שם שום המשכה ולא שום הסתלקות

Now, it is known that for something to join two opposites, there must be an illumination and drawing down from a higher level, where these two opposites are nullified and there is no thing and its opposite there at all, for there is neither any drawing down nor any withdrawal there.

Two opposites can be joined only by a light from a level higher than both, where neither exists as a separate force: there is neither drawing down nor withdrawal there. Tanya (Iggeres HaKodesh 12) explains the same: G-d makes peace between Chesed, like water flowing down, and Gevurah, like fire rising up, by revealing in them a great light from the Infinite Light, which is above every attribute.

כי ההמשכה וההסתלקות שייך בחיות המרכבה והחיות רצוא ושוב¹⁶ אבל שם למעלה הכל בבחי' בטול ממש בלי שום הסתלקות ולא שום המשכה ומשם נמשך הארה לבחי' אדם להיות התכללות הג' קווי' והתחברותן והיינו עיי' חיות המרכבה.¹⁷

For drawing down and withdrawal pertain to the Chayos of the Chariot, and “the Chayos run and return,” but there, above, everything is in a state of actual self-nullification (bittul), without any withdrawal and without any drawing down. And from there an illumination is drawn down to the level of “man,” so that there will be the inter-inclusion of the three lines and their joining together; and this is through the Chayos of the Chariot.

Drawing down and withdrawing belong to the Chayos, whom Yechezkel saw “running and returning,” always moving out and back; above them is a level of pure bittul, with neither movement. Its light is what lets the three lines merge into one “man,” and it reaches the “man” through the Chayos of the Chariot.

כי כל ענין עבודת החיות הוא כדי להמשיך ולעשות בחי' אדם זה שיהי' [שיהיה] בבחי' התכללות ולא יהיו ענפין מתפרדין¹⁸ וע"כ הם נושאים אותו למעלה להמשיך משם בחינת בטול והתכללות.

For the whole purpose of the service of the Chayos is to draw down and make this level of "man," so that it will be in a state of inter-inclusion and the branches will not be separated; and therefore they carry it upward, to draw down from there the level of bittul and inter-inclusion.

This is the Chayos' whole purpose: to draw that light down so that the "man" is truly integrated and its lines do not split into separate branches. They therefore lift the "man" upward, to bring down from on high the bittul that makes integration possible.

4 וזהו ודמות פניהם פני אדם כי מלבד שיש בדי' חיות פני אדם פרצוף בפ"ע [בפני עצמו].

And this is [the meaning of] "And the likeness of their faces: the face of a man." For besides there being among the four Chayos the face of a man, a configuration (partzuf) of its own,

Yechezkel saw four faces on each of the Chayos, one of them the face of a man. Besides that one face, the maamar says, the whole Chariot is shaped by the "man" it carries.

הנה גם בכללותן נמשך פרצוף אדם שכל או"א [אחד ואחד] כלול מבחי' אדם ג"כ. והיינו לפי שכל עיקר מגמתם ופנימיותם להמשיך בחינת אדם בחינת התחברות הג' קוין והתכללותן:¹⁹

in all of them as a whole, too, a configuration of a man is drawn, so that each one is also comprised of the level of man. And this is because their whole main aim and their inner dimension (pnimiyus) is to draw down the level of man, the level of the joining together of the three lines and their inter-inclusion.

Each of the Chayos, even the lion, the ox and the eagle, contains something of the "man," because their whole inner aim is to bring that integrated structure of three joined lines into being. So the words "the likeness of their faces: the face of a man" describe all of them.

SECTION 3 • ¶5-9

Emotions rooted above intellect

5 ומעתה נבא לביאור האבות הן הן המרכבה.²⁰ שהאבות הם חסד גבו' [גבורה] ת"ת [תפארת] דאצי".²¹ ומה ענין מרכבה שלהם.

Now we will come to the explanation of "The Patriarchs are themselves the Chariot." For the Patriarchs are Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) of the World of Atzilus (Emanation). So what is [the meaning of] their being a Chariot?

Now the maamar returns to its question. The Patriarchs correspond to Chesed, Gevurah and Tiferes of Atzilus, kindness, restraint and the harmony of both; what sense is there in calling them a Chariot?

אך הנה מבואר באד"ז [באדרא זוטא]²² או"א [אבא ואימא] ממו"ס [ממוחא סתימאה] נפקו וז"א בעתיקא אחיד ותליא. ובאור ענין זה יובן עד"מ מבשרי.²³

But it is explained in the Idra Zuta that "Abba and Imma (Chochmah and Binah) issue from the hidden brain (mocha setima'ah), and Z'eir Anpin (the emotive attributes) is bound to and hangs upon Atika (the Ancient One)." And the explanation of this will be understood by way of an analogy, "from my flesh [I behold G-d]."

The Idra Zuta, a part of the Zohar, teaches that Abba and Imma, Chochmah and Binah, issue from the "hidden brain," while Z'eir Anpin, the emotive attributes, is bound to and hangs upon Atika, the Ancient One, a higher level still. In Likkutei Torah, Chukas (58b), the Alter Rebbe brings the Arizal's explanation: Abba and Imma receive from the Chochmah within Keser through the mazla, while Z'eir Anpin receives from higher, from the Keser of Arich Anpin itself. To make this clear, the maamar turns to an analogy from human experience, as in Job's words, "from my flesh I behold G-d."

כי הנה השכל הוא נולד מן המשכיל שלמעלה מן השכל ששם לא נודע גילוי השכל וטעמו של דבר כלל.

For the intellect is born from the maskil, which is above the intellect, where the revelation of the intellect and the reason for a thing are not known at all.

In a person, an idea is born from a source above intellect, the maskil, where no idea or reason is yet revealed.

אבל מ"מ הוא נק' משכיל מקור השכל אבל ז"א בעתיקא אחיד ותליא שהמדות נלקחו ממקום עליון יותר כי הגם שהמדות נולדו ונתגלו מן השכל ולפי שכלו כך תהיינה מדותיו.²⁴

Nevertheless, it is called maskil, the source of the intellect. But "Z'eir Anpin is bound to and hangs upon Atika": the emotive attributes (middos) were taken from a still higher place. For even though the emotive attributes are born and revealed from the intellect, and according to a person's intellect so will his emotive attributes be,

Still, that source counts as part of intellect: it is its wellspring. The emotions, however, come from a higher place, even though they are born from the intellect and follow it, as a person feels according to what he understands.

6 ובינה נק' אם הבנים.^{25, 26, 27, 28} והחכמה אב. מ"מ אין זה אלא שהם גורמים להולדת והתהוות המדות שיצאו מהעלם אל הגילוי. אבל עיקר המדות בשרשן נלקחו ממקום עליון יותר.

and Binah (understanding) is called "the mother of the children," and Chochmah (wisdom) the father, nevertheless this is only [in the sense] that they bring about the birth and coming into being of the emotive attributes (middos), so that they emerge from concealment into revelation. But the essence of the emotive attributes, in their root, was taken from a higher place.

Binah is called "the mother of the children," and Chochmah the father, because the emotions are born from them. But the maamar limits this: intellect only brings the emotions out of concealment into revelation, while their essence, in its root, comes from a higher place.

וכנודע שיש אהוי"ר [אהבה ויראה] טבעיים. ויש אהוי"ר [אהבה ויראה] שכליים.

As is known, there are natural love and awe, and there are intellectual love and awe.

The two kinds of love and awe show it: natural ones, which a person has without reasoning, and intellectual ones, which grow out of contemplation.

7 והנה דו"ר [דחילו ורחימו] טבעיים נק' בשם אהבה רבה. ודו"ר [דחילו ורחימו] שכליים נק' בשם אהבת עולם. אלא שמפני שהדו"ר [שהדחילו ורחימו] טבעיים מתלבשים בזלעו"ז [בזה לעומת זה] מוכרח להיות המשכת דו"ר [דחילו ורחימו] שכליים. כי בחכמה אתברירו.²⁹

Now, natural awe and love (dechilu u'rechimu) are called by the name "great love" (ahavah rabbah), and intellectual awe and love are called by the name "eternal love" (ahavas olam). Only, because natural awe and love become clothed in [the realm of] "one opposite the other" (zeh le'u-mas zeh), there must be a drawing down of intellectual awe and love; for "through Chochmah (wisdom) they are refined."

Natural love and awe are called "great love" (ahavah rabbah), and intellectual love and awe "eternal love" (ahavas olam); olam also means "world," and Tanya (ch. 43) describes this love as the one that comes from understanding G-d's greatness as He fills and encompasses all worlds. Because natural feelings can also be invested in their unholy counterpart, "one opposite the other," intellectual love and awe must be drawn in, for emotions are refined through Chochmah, which, as Torah Ohr explains earlier (Bereishis, 5d), separates good from evil.

אבל כשמתבררים הנה נקרא אהבה רבה כי יפה כח הבן מכח האב.³⁰

But once they are refined, it is called "great love," for "the power of the son is greater than the power of the father."

Once refined, natural love is again "great love," higher than the intellectual love that refined it, as in the Talmud's phrase "the power of the son is greater than the power of the father." Likkutei Torah (Bamidbar, 19b) refers to this maamar for the same point, and adds that the attributes of Tohu, once refined, have very great power.

8 וכןודע שמא"א [שמאבא ואימא] נמשכו רק מוחין דז"א אבל המשכת הטפה היא מעצמיות³¹ כו'.

As is known, from Abba and Imma (Chochmah and Binah) only the intellect (mochin) of Z'eir Anpin (the emotive attributes) was drawn, but the drawing down of the drop is from the essence, etc.

As is known in Kabbalah, Abba and Imma give Z'eir Anpin only its intellect (mochin); the "drop" from which it is formed comes from the essence, a higher level, which Or HaTorah, the Kehot note says, identifies as Keser, Arich Anpin and Atik.

והטעם שנמשכו להיות טבעיים למטה מן הדעת הגם שמקורן ושרשן הוא למעלה הוא כנודע עד"מ מנפילת החומה שהאבן או הלבינה שיותר גבוהה היא יורדת יותר למטה.

And the reason they were drawn down to be natural, below Daas (knowledge), even though their source and root is above, is as is known from the analogy of a falling wall: the stone or brick that is higher falls further down.

The maamar now asks why emotions with so high a root become "natural" ones, below conscious understanding. The answer is the analogy of a collapsing wall: the highest stones land farthest away, so what comes from the highest place descends the lowest.

וכן האבוקה שאורה גדול מאד מבהקת ומאירה גם למטה במקום החשך. ומכל זה מובן איך שהז"א שהוא בחינת מדותיו ית' הוא בשרשו למעלה מבחי"א או"א [אבא ואימא] אלא שנמשך למטה

And likewise a torch whose light is very great shines and gives light even below, in the place of darkness. From all this it is understood how Z'eir Anpin, which is the level of His emotive attributes (middos), may He be blessed, is in its root above the level of Abba and Imma, only it was drawn down below.

Likewise a torch of great light shines even into the distant darkness. So Z'eir Anpin, G-d's emotive attributes, is rooted above Abba and Imma, Chochmah and Binah, and is only drawn down lower.

(ועי' מ"ש ע"פ שימני כחותם^{32,33} בענין רצועות דתש"ר [דתפילין של ראש] שע"ז נאמר כחותם על לכך ע"ש) ולכך האבות³⁴ שהן חג"ת [חסד גבורה תפארת] הם בחי' מרכבה להעלות את האדם הוא בחי' חכמה כנודע שיש ב' בחי' אדם.³⁵

(See what is explained on [the verse] "Place me as a seal," on the subject of the straps of the head-tefillin, about which it is said, "as a seal upon your heart"; see there.) Therefore the Patriarchs, who are Chesed (kindness), Gevurah (restraint) and Tiferes (beauty), are the level of a Chariot to raise up the "man," which is the level of Chochmah (wisdom), as it is known that there are two levels of "man."

The parenthesis refers to the maamar on "Place me as a seal upon your heart": in Likkutei Torah, Shir HaShirim (46d), the Alter Rebbe explains that the black straps of the head-tefillin, which hang over the heart, are rooted higher than the white parchment, in Chesed of Atik, and are black so that this level can be drawn down below. Because the attributes are rooted so high, the Patriarchs, Chesed, Gevurah and Tiferes, can be a Chariot that raises the "man" of Chochmah.

אדם הראשון הוא בחכמה. ואדם תתאה הוא ז"א.³⁶ וזהו מה שמו ומה שם בנו.^{37,38} מה שמו חכמה.³⁹ ומה שם בנו ז"א.

The first "man" (Adam HaRishon) is in Chochmah, and the lower "man" is Z'eir Anpin. And this is [the meaning of] "What (mah) is His name, and what is His son's name?" "What is His name" is Chochmah, and "what is His son's name" is Z'eir Anpin.

There are two levels of "man": the higher, called here Adam HaRishon, "the first man," is in Chochmah, and the lower is Z'eir Anpin. The maamar reads the verse "What is His name, and what is His son's name?" this way: "What (mah) is His name" is Chochmah, and "His son's name" is Z'eir Anpin.

9 והנה כשמתעלות המדות נעשה יפה כח הבן ומעלה גם בחי' חכמה להמשיך התלבשות אוא"ס [אור אין סוף] בחכמה להיות גלוי אנת הוא חכים⁴⁰

Now, when the emotive attributes (middos) are elevated, there comes about [the state in which] "the power of the son is greater," and it raises up even the level of Chochmah (wisdom), to draw down the enclothement of the Infinite Light (Or Ein Sof) in Chochmah, so that there will be the revelation of "You are wise";

When the emotions are refined and raised, the son surpasses the father: the attributes lift even Chochmah, so that the Infinite Light becomes clothed in it. Then Chochmah becomes a revelation of G-d as the Tikkunei Zohar addresses Him, "You are wise."

כי א"ס בעצמו לאו דאית ליה מכל מדות אלין כלל. רק המשכת אוא"ס [אור אין סוף] להיות בחכמה תלוי בהמשכת והעלאת נשמות הצדיקים.

for the Infinite One (Ein Sof) Himself “has none of these attributes at all.” Rather, the drawing down of the Infinite Light to be in Chochmah depends on the drawing down and elevation of the souls of the tzaddikim.

G-d's own essence has none of these attributes; wisdom does not define Him. The Infinite Light enters Chochmah only through the souls of the tzaddikim, whose service draws it down and raises the attributes up.

SECTION 4 • ¶10-12

The three lines and Israel

10 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ע"פ ועשיתם אתם⁴¹ מעלה אני עליכם כאלו עשאוני.⁴² וכנודע ביחוד ק"ש [קריאת שמע] שלהיות הוי' אלקינו הוא יחוד או"א [אבא ואימא] מקדימים לומר שמע ישראל⁴³ כי ישראל הוא המיחד. לפי שאברהם חסד דרועא ימינא⁴⁴ הוא קו ימין שמלמעלה למטה.

As our Sages, of blessed memory, said on [the verse] “And you shall do (va'asisem) them”: “I account it to you as if you had made Me.” And as is known about the unification of the Shema: in order for there to be “Havayah our G-d (Elokeinu),” which is the union of Abba and Imma (Chochmah and Binah), we first say “Hear, O Israel,” for Israel is the one who unifies. For Avraham is Chesed (kindness), “the right arm,” the right line, which is from above to below,

The Sages read “And you shall do (va'asisem) them” as “make,” so that keeping the mitzvos is “as if you had made Me”: human service, as it were, builds the divine. Likewise in the Shema, “Havayah our G-d,” Havayah and Elokeinu, is the union of Abba and Imma, Chochmah and Binah, but first we say “Hear, O Israel,” because Israel brings about that union. The maamar now shows how, beginning with Avraham, who is Chesed, the right line flowing downward.

11 ויצחק קו שמאל ממטה למעלי [למעלה / למעלה] פחד יצחק. ויעקב הוא⁴⁵ י" עקב בחור שבאבות המחברים אלקי אבי אברהם⁴⁶ ופחד יצחק היה לי.

and Yitzchak is the left line, from below to above: “the Fear of Yitzchak.” And Yaakov is yud-akev (the yud and the heel), “the choicest of the Patriarchs,” who joins them: “The G-d of my father Avraham and the Fear of Yitzchak was with me.”

Yitzchak is the left line, Gevurah, rising from below upward, and Scripture calls G-d “the Fear of Yitzchak.” Yaakov's name is read as yud and akev, “heel”: the yud, a mere point and the first letter of the Name, and the heel, the lowest part of the body. As Torah Ohr explains on Toldos (17c), Yaakov, “the choicest of the Patriarchs,” is the bar that runs “from end to end,” and so he joins the other two, as he says, “The G-d of my father Avraham and the Fear of Yitzchak was with me.”

ופי' היה לי שנמשך לי למטה. ולכן אמרו יעקב לא מת^{47, 48} ששרשו מבחי' בטול הנמשך לחבר בי הפכים.

And the meaning of “was with me” is that it was drawn down to me, below. Therefore [the Sages] said, “Yaakov did not die,” for his root is from the level of self-nullification (bittul) that is drawn down to join two opposites.

“Was with me” means that both qualities were drawn down to Yaakov below. That is why the Sages could say “Yaakov did not die”: his root is the level of bittul, drawn down to join two opposites.

12 וכן ישראל הוא ג"כ קו הממוצע. ובו ועל ידו נמשך להיות יחוד או"א [אבא ואימא] עילאין. ומה שאמרו ישראל עלו במחשבה^{49, 50} בלבד דהיינו באותיות המחשבה. ונק' איהו וגרמוהי חד.

Likewise, Israel is also the middle line, and in him and through him there is drawn down the union of the supernal Abba and Imma (Chochmah and Binah). And what [the Sages] said, that Israel arose only “in thought,” means in the letters of thought; and this is called “He and His vessels are one.”

Israel, like Yaakov, is the middle line, and through it the supernal Abba and Imma, Chochmah and Binah, are united, as in the Shema. The Midrash says that Israel arose “in thought” alone, before the world was made; the maamar specifies that this means the letters of thought, a level so united with G-d that it is called “He and His vessels are one.”

היינו כי הנה המדות הן מקור האותיות של המחשבה כי אותיות מלשון המשכה. ואתה מרבבת קדש.⁵¹ אתא בקר.⁵² וההמשכה היא במדות

That is, the emotive attributes (middos) are the source of the letters of thought, for otiyos (letters) is from the language of drawing down, [as in] “And He came (ve'asa) from the holy myriads,” [and] “Morning comes (asa)”]; and the drawing down is in the emotive attributes.

The emotive attributes are the source of the letters of thought, for otiyos, “letters,” is related to asa, “came” or “comes,” as in “He came (ve'asa) from the holy myriads” and “Morning comes (asa).” Letters are how something comes forth and is drawn down, and drawing down belongs to the emotions.

וכן האותיות לא נולדו ונתגלו בשכל והבנה עד שתבאנה לידי גילוי במדות כנודע:

Likewise, the letters are not born and revealed in intellect and understanding until they come to be revealed in the emotive attributes, as is known.

Likewise, thought does not take the form of letters through intellect alone, but only when the idea comes to be felt in the emotions. So Israel, the middle line of the emotive attributes, is rooted in the letters of thought.

SECTION 5 • 113-14

“Remember” and “Keep”

13 ועתה נבאר ענין זכור ושמור בדבור⁵³ א' נאמרו. זכור לדכר היא בחי' המשכה. ושמור לנוק' [לנוקבא] היא בחי' העלאה.

Now we will explain the matter of “ ‘Remember’ and ‘Keep’ were said in a single utterance.” “Remember” (zachor) is for the masculine (dechar), the level of drawing down; and “Keep” (shamor) is for Nukva (the feminine / Malchus), the level of elevation.

The Talmud teaches that “Remember the Shabbos day” and “Keep the Shabbos day,” worded differently in the two tellings of the Ten Commandments, were said at once, in a single utterance. In Kabbalistic terms “Remember” (zachor, like zachar, “male”) belongs to the masculine, drawing down, and “Keep” to the feminine, Nukva, elevation.

וכנודע שיש שבת דמעלי שבתא⁵⁴ ושבת דיממא. שבת דמעלי שבתא היא בחי' העלאה שזהו ענין מזמור שיר ליום השבת⁵⁵ וברכו ומזמור לדוד הכל בבחי' העלאה.⁵⁶

As is known, there is the Shabbos of the night (de-ma'alei shabbata) and the Shabbos of the day (de-yemama). The Shabbos of the night is the level of elevation; this is [the meaning of] “A psalm, a song for the Shabbos day,” and Barchu, and “A psalm of David”: all of it is in the mode of elevation.

Shabbos has two aspects, the night and the day. Friday night is a time of elevation, when the worlds rise toward their source, and the prayers of that evening, the psalm for the Shabbos day, Barchu and the psalm of David, all express this rising.

14 ושבת דיממא היא בחי' המשכה. ולכן בלילה מזמרינ אומר בשבחין. וביום אסדר לסעודתא. וכל אלו העלאות והמשכות נאמרו בדבור א' במ"ת [במתן תורה].

And the Shabbos of the day is the level of drawing down. Therefore at night we sing “Azamer bishvachin” (I will sing with praises), and by day “Asader lis'udasa” (I will arrange the meal). And all these elevations and drawings-down were said in a single utterance at the Giving of the Torah.

Shabbos day is a time of drawing down. So the Arizal's hymns for the Shabbos meals differ: at night one sings “Azamer bishvachin,” and by day “Asader lis'udasa,” matching the elevation of the night and the drawing down of the day. All these, rising and descending, were said together at Sinai.

וביאור הענין בהקדים ענין התורה והמצוות. מתחלה צריך להבין ענין עוה"ב [עולם הבא] שהוא ג"ע [גן עדן] ותח"ה [ותחיית המתים]⁵⁷ ומבואר במפרשים⁵⁸ וברמב"ן [וברבי משה בן נחמן]⁵⁹ בשער הגמול שעיקר השכר עוה"ב [עולם הבא] הוא בתח"ה [בתחיית המתים] שמעלת תח"ה [תחיית המתים] היא יתירה מג"ע [מגן עדן] העליון.

The explanation of this [comes] by first [explaining] the matter of the Torah and the mitzvos. First we need to understand the matter of the World to Come, which is Gan Eden and the Resurrection of the Dead. It is explained in the commentators, and by the Ramban in Shaar HaGemul, that the main reward, [that of] the World to Come, is at the Resurrection of the Dead, for the superiority of the Resurrection of the Dead exceeds [that of] the upper Gan Eden.

To explain this, the maamar first clarifies what the Torah and mitzvos achieve, beginning with the reward of the World to Come. That reward has two stages, Gan Eden for souls and the Resurrection of the Dead, and the Ramban in Shaar HaGemul, "the Gate of Reward," holds that the main reward is at the Resurrection, greater even than the upper Gan Eden. In Likkutei Torah (Tzav, 15d), to which a gloss in the first edition points, the Alter Rebbe sets out the dispute: the Rambam applies the Sages' "the World to Come has no eating or drinking" to the world of souls, and the Ramban to the time of the Resurrection, when people will be in bodies.

SECTION 6 • ¶15-19

Gan Eden and the Resurrection

15 והנה בג"ע [בגן עדן] יושבין נשמות הצדיקים בלא גופות. ובג"ע [ובגן עדן] העליון שם מקום הצדיקים הגדולים וכולם מופשטים מגופם.

Now, in Gan Eden the souls of the tzaddikim sit without bodies; and in the upper Gan Eden is the place of the great tzaddikim, and all of them are divested of their bodies.

Gan Eden is the realm of souls without bodies; in the upper Gan Eden the greatest tzaddikim dwell, wholly freed of their bodies.

כי הגוף א"א ליהנות בזיו ותענוג גדול כזה שאינו יכול לקבלו. ותח"ה [ותחיית המתים] הוא שיעמדו בגופיהם.⁶⁰

For the body cannot enjoy such radiance and such great delight, since it cannot receive it. And the Resurrection of the Dead is that they will rise up in their bodies.

The body cannot take in the radiance and delight of Gan Eden. Yet at the Resurrection the souls will return to their bodies; Tanya (Iggeres HaKodesh 17) explains that even the souls now in the upper Gan Eden will return to them then, because the light revealed at the Resurrection is far greater.

ואיך יזכו לתענוג עליון יותר מתענוג הנשמה שבג"ע [שבגן עדן].

So how will they merit a delight higher than the delight of the soul that is in Gan Eden?

This raises the question of how a reward in the body could exceed the soul's delight in Gan Eden, when the body cannot even bear that delight.

וגם הנה אמרו על אחר מוטב דלידייניה וליתי לעלמא דאתי⁶¹ הוא ג"ע [גן עדן]. שכל יסורי גיהנם כדאי בשביל שתתענג הנשמה בג"ע [בגן עדן]. וא"א לה לקבל התענוג עד שתתמרק בכמה יסורים.

Moreover, they said about Acher, "Better that he be judged and come to the World to Come," which is Gan Eden; for all the sufferings of Gehinnom are worthwhile so that the soul may delight in Gan Eden, and it cannot receive the delight until it has been cleansed through many sufferings.

The Talmud's account of Acher, Elisha ben Avuyah, the sage who left the path, adds to the difficulty: Rabbi Meir said it would be better for him to be judged and enter the World to Come, meaning Gan Eden, for Gan Eden is worth all the sufferings of Gehinnom, and the soul cannot receive its delight until it is cleansed. Earlier in Torah Ohr (Noach, 8d) the Alter Rebbe cites the same saying to show that a soul enters Gan Eden only after passing through Gehinnom.

ובתח"ה [ובתחיית המתים] אמרו כל ישראל יש להם חלק לעוה"ב [לעולם הבא].⁶² דהיינו שיקומו בתח"ה [בתחיית המתים].⁶³ מלבד אותם שמנו חכמים שלא יקומו:

And about the Resurrection of the Dead they said, "All Israel have a share in the World to Come," meaning that they will rise at the Resurrection of the Dead, except those whom the Sages enumerated, who will not rise.

Yet of the Resurrection the Mishnah says, "All Israel have a share in the World to Come," meaning that all will rise apart from the few the Sages list. A reward given almost to all seems lesser than Gan Eden, which must be earned; Likkutei Torah (Shelach, 46d) raises the same question, why Gan Eden has many grades while the Resurrection is shared equally by all Israel, and the maamar will show that the Resurrection is in fact higher.

16 אך הענין הוא כי נודע שיש ב' בחי' בגילוי אור א"ס ב"ה. הא' בחינת ממכ"ע [ממלא כל עלמין]. והב' בחי' סוכ"ע.

But the explanation is, as is known, that there are two levels in the revelation of the Infinite Light (Or Ein Sof), blessed be He: the first, the level of the light that fills all worlds (memalei kol almin); and the second, the level of the light that encompasses all worlds (sovev kol almin).

The answer rests on the two modes of G-d's light: the light that fills all worlds, which enters each world according to its capacity, and the light that encompasses all worlds, which is too great to enter them and affects them from beyond.

והנה גי'ע [גן עדן] הוא מבחי' ממכ"ע [ממלא כל עלמין]. ביו"ד נברא העוה"ב [העולם הבא]⁶⁴ שראשיתו מחכמה. וכשנמשך לבינה אזי מתגלה תענוג עוה"ב [עולם הבא] וגי'ע [וגן עדן] אלא שגי'ע [שגן עדן] העליון הוא מבינה דבינה.

Now, Gan Eden is from the level of the light that fills all worlds. "With [the letter] yud the World to Come was created," whose beginning is from Chochmah (wisdom); and when it is drawn down into Binah (understanding), then the delight of the World to Come and Gan Eden is revealed. Only, the upper Gan Eden is from the Binah of Binah,

Gan Eden belongs to the first mode. The Talmud says the World to Come was created with the letter yud, which stands for Chochmah; its delight is revealed when drawn into Binah, and the upper Gan Eden is the Binah within Binah.

17 וגי'ע [וגן עדן] התחתון הוא מבינה דמלכות לכך אין תענוג זה מתגלה אלא לנשמות. אבל לעי'ל [לעתיד לבוא] בתח"ה [בתחיית המתים] יתגלה בחי' סוכ"ע.⁶⁵ ושם הנשמה והגוף הם שוין.

and the lower Gan Eden is from the Binah (understanding) of Malchus (sovereignty). Therefore this delight is revealed only to souls. But in the Time to Come, at the Resurrection of the Dead, the level of the light that encompasses all worlds (sovev kol almin) will be revealed, and there the soul and the body are equal.

The lower Gan Eden comes from the Binah of Malchus, so its delight too reaches only souls. At the Resurrection, however, the encompassing light will be revealed, and before it soul and body are equal, since it transcends both; Tanya (Iggeres HaKodesh 17) adds that this light, without measure or limit, is drawn down through charity and kindness.

וגילוי זה הוא עי' המצות אשר יעשה האדם. כי תר"ך מצות הם תר"ך עמודי אור.^{66, 67} שבכתר שהוא סוכ"ע והכתר נעשה ממצות המלוכשים בעשייה גשמיית דוקא.

And this revelation comes through the mitzvos that a person does. For the 620 mitzvos are the 620 pillars of light in Keser (the Crown), which is the light that encompasses all worlds; and the Keser is made from mitzvos that are clothed specifically in physical action.

This revelation comes about through the mitzvos people do. The 620 mitzvos, the 613 of the Torah and seven of the Sages, are the "620 pillars of light" in Keser, 620 being the numerical value of keser (כתר), the crown that encompasses all worlds; and that Keser is made of mitzvos done in physical action.

כמו עד"מ כתר מלכות שעושין אותו מאבנים טובות שהן בחי' דומם ונעשה כתר על ראשו למעלה.

As, by way of analogy, a royal crown: it is made of precious stones, which are at the level of the inanimate, and it becomes a crown upon [the king's] head, above.

A royal crown, too, is made of precious stones, inanimate matter, yet it sits on the king's head, above. So the lowest, physical deeds form the highest crown.

18 ובבחי' זו אפי' [אפילו] פושעי ישראל⁶⁸ מלאים מצות כרמון. ולכן כל ישראל יש להם חלק לעוה"ב [לעולם הבא]⁶⁹ בתחית המתים חוץ מאותם שמנו חכמים.

And at this level, even the transgressors of Israel are “full of mitzvos like a pomegranate.” Therefore all Israel have a share in the World to Come, at the Resurrection of the Dead, except for those whom the Sages enumerated.

Because Keser is formed from mitzvos done in deed, even the transgressors of Israel, who are “full of mitzvos like a pomegranate,” have a part in it. That is why all Israel share in the Resurrection, apart from those the Sages exclude.

ומתן שכרן של צדיקים לנשמות שהוא בג"ע [בגן עדן] הוא רק לפי שעה עד שיתגלה בחי' סוכ"ע.

And the giving of the reward of the tzaddikim to the souls, which is in Gan Eden, is only temporary, until the level of the light that encompasses all worlds (sovev kol almin) is revealed.

The reward of the tzaddikim in Gan Eden, given to souls without bodies, is only temporary, until the encompassing light is revealed at the Resurrection.

19 ולכן אריכת הגלות בזמן הזה לפי שכל נפש מישראל צריכה לקיים כל תרי"ג מצות בפו"מ [בפועל ממש] כדי שיתגלה אור הכתר.

And therefore the exile is so long in the present time: because every soul of Israel must fulfill all 613 mitzvos in actual deed, so that the light of Keser (the Crown) will be revealed.

This is why the exile is so long: every Jewish soul must fulfill all 613 mitzvos in actual deed, so that the light of Keser can be revealed through them.

וזהו ענין מ"ת [מתן תורה] אנכי הוא הארת הכתר וניתן זה במ"ת [במתן תורה] שיהיה הכח בידם להמשיך בחי' הכתר על ידי מעשה התחתונים.

And this is the matter of the Giving of the Torah: “I” (Anochi) is the illumination of Keser, and this was given at the Giving of the Torah, so that they would have the power in their hands to draw down the level of Keser through the deeds of those below.

At Sinai G-d opened with “I (Anochi),” which the maamar identifies with the light of Keser. The giving of the Torah gave Israel the power to draw that light down through their deeds below.

כי עם היות ששרש המצות עצמן בכתר⁷⁰ אינו יכול להמשיך מי שאינו ראוי לכך כגון קטן ואשה שפטורים שכל שאינו מחוייב בדבר אינו ממשיך כלום וכ"ש [וכל שכן] העכו"ם [העובדי כוכבים ומזלות].

For although the root of the mitzvos themselves is in Keser, one who is not fit for it cannot draw [it] down, such as a minor or a woman, who are exempt [from it]; for whoever is not obligated in a matter draws down nothing, and all the more so the idolaters.

The mitzvos are rooted in Keser, but only one who is commanded draws down their light: a minor, or a woman in a mitzvah from which she is exempt, does not draw it down through that mitzvah, echoing the halachic principle that whoever is not obligated in a matter cannot fulfill it for others. All the more so, idolaters, who are not commanded in these mitzvos at all, draw nothing down through them.

SECTION 7 • ¶20-22

Two crowns and the Shabbos analogy

20 וגם בנעשה ונשמע⁷¹ נמשכו ב' כתרים⁷² לכאור"א [לכל אחד ואחד] רק שבחטא העגל נטלו מהם. כמ"ש ויתנצלו בני ישראל⁷³ את עדים. עדים הוא הארת הכתר.

Also, at “We will do and we will hear,” two crowns were drawn down to each and every one, only that through the sin of the Golden Calf they were taken from them, as it is written, “And the children of Israel stripped themselves of their ornaments.” “Their ornaments” is the illumination of Keser (the Crown).

The Talmud relates that when Israel said “We will do” before “we will hear,” angels tied two crowns on each of them, and after the Golden Calf the crowns were removed, as the verse says they stripped off their ornaments. The maamar identifies these ornaments with the light of Keser.

וב' כתרים אלו הא' בבחי' העלאה בחינת נשמע שכל מי שרוצה לשמוע איזה דבר הוא מבטל כל חושיו וכל מחשבותיו רק לשמוע.

And of these two crowns, the first is in the mode of elevation, the level of “we will hear”: for whoever wants to hear something nullifies all his senses and all his thoughts, only to hear.

The two crowns match elevation and drawing down. “We will hear” is elevation: one who truly wants to listen silences all his senses and thoughts.

ונמצא שהחושים והמחשבות מתעלים בעילוי הדבר שרוצה לשמוע. והמשכה היא בחינת נעשה כלומר נעשה ונמשיך ממעלה למטה:

It follows that the senses and the thoughts are raised up into the loftiness of the thing he wants to hear. And drawing down is the level of “we will do” (na’aseh), meaning: “we will make,” and we will draw down from above to below.

In listening, the senses and thoughts are lifted into the loftiness of what is heard. “We will do,” na’aseh, read also as “we will make,” is the opposite movement: through action we bring about and draw down from above to below.

21 וזהו זכור ושמור בדבור⁷⁴ א' נאמרו. כי זכור לדבר ושמור לנוקבא. זכור בחי' המשכה ושמור בחי' העלאה כנ"ל.

And this is [the meaning of] “ ‘Remember’ and ‘Keep’ were said in a single utterance.” For “Remember” is for the masculine and “Keep” is for Nukva (the feminine / Malchus): “Remember” is the level of drawing down and “Keep” the level of elevation, as explained above.

Now the maamar returns to “Remember” and “Keep,” said as one. “Remember” is the masculine, drawing down, and “Keep” the feminine, elevation.

והיינו כמו עד"מ מי שהוא בעל שכל גדול ומוריד ומצמצם שכלו באיזה מעשה כגון ציור או כתיבה

That is, by way of analogy, like one who possesses a great intellect and lowers and contracts his intellect into some deed, such as drawing or writing:

An analogy: a person of great intellect contracts his mind into some practical work, such as drawing or writing.

הנה כשגומר מלאכתו ושובת ונח הרי השכל חוזר למקורו ואח"כ כשחוזר ורואה בעין שכלו הגדול את כל מעשהו והנה ישר לפניו נעשה בחינת חזרת המשכה.

when he finishes his work and ceases and rests, the intellect returns to its source; and afterward, when he looks again with the eye of his great intellect at all his work, and behold, it is right in his sight, there comes about [the level of] a renewed drawing down.

When he finishes and rests, his mind withdraws from the work back to its source, an elevation. Then, when he looks over the finished work with his full intellect and finds it right, his mind is drawn into it again, a renewed drawing down.

כך שבת דמעלי שבתא היא בחינת שבתא ונייחא כי ששת ימים עשה ה' וכיום השביעי שבת.⁷⁵

So too, the Shabbos of the night is the level of cessation and rest, for “in six days Havayah made, and on the seventh day He ceased.”

Shabbos night is like that rest: G-d made the world in six days and on the seventh He ceased, as His creative power withdrew to its source.

22 וכתוב ויכלו השמים.⁷⁶ ויכל אלקים.⁷⁷ שחזר למקורו ואח"כ ויברך אלקים את יום השביעי.⁷⁸ שהיא בחינת חזרת ההמשכה.

And it is written, “And the heavens were completed,” “And G-d completed,” meaning that it returned to its source; and afterward, “And G-d blessed the seventh day,” which is the level of the renewed drawing down.

Scripture first says “the heavens were completed” and “G-d completed,” the creative power withdrawing into its source, and then “G-d blessed the seventh day,” its renewed drawing down. These match the night and the day of Shabbos.

ולכן נק' סעודתא דע"ק [דעתיקא קדישא] שמתגלה ענג עליון מלמעלה למטה. וכל זה בזה"י [בזמן הזה] שיש העלאות והמשכות עליות וירידות.

Therefore it is called “the meal of Atika Kadisha (the Holy Ancient One),” for a supernal delight is revealed from above to below. And all this is in the present time, when there are elevations and drawings-down, ascents and descents.

That is why the Shabbos-day meal is called “the meal of Atika Kadisha,” the Holy Ancient One: supernal delight is drawn down then. In the present era, rising and descending alternate in this way.

אבל לע"ל [לעתיד לבוא] דהיינו בתח"מ [בתחיית המתים] יהיה יום שכולו שבת.⁷⁹ ומנוחה לחיי העולמים.⁸⁰ ולא יהיו שוב עליות וירידות

But in the Time to Come, that is, at the Resurrection of the Dead, there will be “a day that is entirely Shabbos and rest for life everlasting,” and there will no longer be ascents and descents,

In the future, at the Resurrection, there will be “a day that is entirely Shabbos and rest for life everlasting,” no longer alternating between ascent and descent.

כי יתגלה בחי כתר סוכ"ע שאין שם בחי מעלה ומטה לכן שם הכל בדבור א'.

for the level of Keser (the Crown), the light that encompasses all worlds (sovev kol almin), will be revealed, where there is no above and below; therefore there everything is in a single utterance.

The light of Keser, which encompasses all worlds, has no above and below. When it is revealed, elevation and drawing down will be one, as “Remember” and “Keep” were said in a single utterance.

והראה להם הקב"ה זה במ"ת [במתן תורה] שע"י המצות יזכו לזה שהתורה והמצות נלקחו ממקום עליון
כזה וכח זה ניתן להם כנ"ל:

And the Holy One, blessed be He, showed them this at the Giving of the Torah: that through the mitzvos they will merit this, since the Torah and the mitzvos were taken from so lofty a place, and this power was given to them, as explained above.

At Sinai, by saying them as one, G-d showed Israel that this future state would be reached through the mitzvos, since the Torah and mitzvos come from that lofty place and the power to reach it was given to them.

SECTION 8 • ¶123-29

The chariot of G-d and the light cherub

23 ועתה נבאר רכב אלקים רבותים⁸¹ אלפי שנאן אדנ"י בם ברפ"ה. והענין כי דגש מורה על התחלה וכאן
לא שייך התחלת דבר

Now we will explain "The chariot of G-d is twice ten thousand, thousands of shinan; Ado-nai is among them (bam)," [the beis] with a rafeh. The explanation is that a dagesh indicates a beginning, but here the beginning of something does not apply,

The verse "The chariot of G-d is twice ten thousand, thousands of shinan; Ado-nai is among them" is read through its grammar: the beis of bam, "among them," is soft (rafeh), without a dagesh. A dagesh, the dot that hardens a letter, marks a beginning, and here no beginning applies.

כי האלפי שנאן הם פני אריה פני שור כו' שהתהוותם הוא מבחי' אדנ"י מלי' דאצי' שהם נבראים ואדנ"י
בם שנכללה בם מאחר שהם מעלים אותה. נמצא שאין כאן ראש וסוף שנעשה בחי' התכללות.

for the "thousands of shinan" are "the face of a lion, the face of an ox," etc., whose coming into being is from the level of Ado-nai, Malchus (sovereignty) of the World of Atzilus (Emanation), since they are created beings; and "Ado-nai is among them," for it is included in them, since they raise it up. It follows that there is no beginning and end here, for there comes about [a state of] inter-inclusion.

For the "thousands of shinan" are the Chayos of the Chariot, which come into being from Ado-nai, Malchus of Atzilus, so Ado-nai is their source; yet "Ado-nai is among them," included in them, because they raise it up. Source and product thus contain each other, with no beginning and end, and so there is no dagesh.

24 ולכן לא נמצא גלוי שכינה בכל מקום אלא עם המרכבה. וכמ"ש ויעל אלקים מעל אברהם^{82,83} שנסתלקה המרכבה.

Therefore a revelation of the Shechinah (Divine Presence) is not found anywhere except with the Chariot, as it is written, "And G-d went up from upon Avraham," meaning that the Chariot withdrew.

Because the Shechinah is revealed only when included in a Chariot, every revelation comes with one. When G-d "went up from upon Avraham," the Chariot withdrew, for Avraham himself was the Chariot.

וכן יעקב מחנה אלקים זה⁸⁴ וכן משה וישמע את הקול מבין שני הכרובים הם מט"ט [מטטרון] וסנד"ל [וסנדלפון].⁸⁵

So too with Yaakov: "This is the camp of G-d"; and so too with Moshe: "He heard the voice from between the two cherubim," which are Metatron and Sandalphon.

So too Yaakov saw angels and said, "This is the camp of G-d," and Moshe heard the voice from between the two cherubim on the Ark, which the maamar identifies as the angels Metatron and Sandalphon.

25 וכן ישעיה ויחזקאל ראו את המרכבה כי א"א להיות גלוי שכינה מבלעדי מרכבה שכלולה בהם אלא שלפעמים מתלבשת במרכבה זו ולפעמים במרכבה זו.

Likewise, Yeshayahu and Yechezkel saw the Chariot, for there cannot be a revelation of the Shechinah (Divine Presence) without a Chariot in which it is included; only that sometimes it clothes itself in this Chariot and sometimes in that Chariot.

Yeshayahu and Yechezkel both saw the Chariot, because the Shechinah cannot be revealed without one. Sometimes it is clothed in one Chariot and sometimes in another.

ומה שארז"ל [שאמרו רבותינו זכרונם לברכה] אלפי שנאן. א"ת [אל תקרי] שנאן אלא שאינן⁸⁶ שהקב"ה רוכב על כרוב קל שלו ושאת ב"ח אלף עולמות.

And as for what our Sages, of blessed memory, said on "thousands of shinan": "Do not read shinan but she'einan (who are not)": that the Holy One, blessed be He, rides upon His light cherub and roams through eighteen thousand worlds.

The Talmud reads "thousands of shinan" as she'einan, "that are not": of the "twice ten thousand," two thousand are missing, Rashi explains, which leaves the eighteen thousand worlds through which G-d rides His light cherub. The maamar now explains this "light cherub" and the number eighteen thousand.

פ"י וביאור הענין כי הנה נודע דח"י ברכאן שבשחרית הם ב' טית"ן דמט"ט [דמטטרון]. ט' ממעלה למטה.

The meaning and explanation of this: it is known that the eighteen blessings of the morning (shacharis) are the two letters tes of Metatron: nine from above to below

The key is the eighteen blessings of the morning, which correspond to the two letters tes (nine) in the name Metatron: one nine descending from above and, as the next words say, one ascending from below.

26 וט' ממטה למעלה. כי מט"ט [מטטרון] נקי עבדו זקן ביתו^{87,88} המושל בכל אשר לו⁸⁹ שכל הנהגת העולמות על ידו כימות החול והם ו"ק [וי קצוות] דיצ"י [דיצירה] ונקי כרוב קל. כי ב' כרובים הם מט"ט [מטטרון] וסנד"ל [וסנדלפון] שהם יצירה ועשיה.

and nine from below to above. For Metatron is called "his servant, the elder of his house, who ruled over all that he had," since the whole conduct of the worlds is through him on the weekdays; and these are the six extremities (vav ketzavos) of the World of Yetzirah (Formation), and he is called the "light cherub." For the two cherubim are Metatron and Sandalphon, who are [the Worlds of] Yetzirah and Asiyah (Action).

The second tes of Metatron is the nine that rise from below. Metatron is called by the verse's words for Avraham's servant, "the elder of his house, who ruled over all that he had," because he conducts the worlds on the weekdays as the six emotive attributes of Yetzirah. Of the two cherubim, Metatron is Yetzirah and Sandalphon is Asiyah, and Metatron is the "light cherub."

27 וכרוב קל הוא מט"ט [מטטרון] בלבדו שהוא בבחי' קל שעדיין לא נתלבש בבחי' עשיה

And the "light cherub" is Metatron alone, who is at the level of "light," since he has not yet become clothed in the level of the World of Asiyah (Action);

The "light cherub" is Metatron alone, not yet joined with Sandalphon and the World of Asiyah. Kal can mean "swift" as well as "light"; the maamar reads it as "light," not yet weighed down in Asiyah.

ועל ידו מתעלי הקב"ה⁹⁰ שהוא ז"א דבריאה ליי"ח אלף עולמות שהן בבחי' אצ"י ששם הוא בחי' ח"י אלף. ט' מלמעלה למטה.

and through him the Holy One, blessed be He, who is Z'eir Anpin (the emotive attributes) of the World of Beriah (Creation), is elevated to the eighteen thousand worlds, which are at the level of the World of Atzilus (Emanation), for there it is the level of eighteen thousand: nine from above to below

Through him the Holy One, blessed be He, here meaning Z'eir Anpin of Beriah, is raised to the eighteen thousand worlds of Atzilus. Eighteen is two nines, one descending from above and, as the next paragraph says, one ascending from below.

28 וְטִי מִמַּטֵּה לַמַּעֲלָה כִּי בַחֲיֵי אָדָם הוּא ט"ס [ט' ספירות]. דַּטְפ"ט [ד'ט' פעמים ט'] הוּא פ"א. וְג"פ [וג' פעמים] פ"א רמ"ג וְה"ח [וה' חסדים] בְּגִי' [בגימטריא] רמ"ח שֶׁהֵם אֵיבָרִים דָּאָדָם.

and nine from below to above. For the level of “man” is nine Sefiros; nine times nine is eighty-one; three times eighty-one is 243, and [with] the five chasadim (kindnesses) the numerical value is 248, which are the limbs of “man.”

The nine ascending from below are the “man”: a full structure of nine Sefiros, each containing nine, makes eighty-one. Three times eighty-one is 243, and the five chasadim bring the total to 248, the number of limbs of a human body.

וּב"פ [וב' פעמים] ט' הֵם ח"י וּבְבַחֲיֵי אֲצִי' נִקְי' ח"י אֵלֶּף. וְכֵן ח"י בְּרַכָּאן דְּשַׁחֲרִית הֵן בִּיצִירָה.

And twice nine is eighteen, and at the level of the World of Atzilus (Emanation) it is called eighteen thousand. Likewise, the eighteen blessings of the morning are in the World of Yetzirah (Formation),

Twice nine, descending and ascending, is eighteen; at the level of Atzilus it is called eighteen thousand. The eighteen blessings of the morning are this eighteen in Yetzirah.

29 וְח"י בְּרַכָּאן דְּצִלּוֹתָא הֵן בְּאֲצִילוֹת. וְהַעֲנִין כִּי צִי"ל יְחִוּד מַטִּיט [מטטרון] וְסַנְדַּלְפּוֹן [וסנדלפון] וְלֹכֵן שְׁנֵי הַכְּרוּבִּים הָיוּ פָּנֵיהֶם אֶיֶשׁ אֶל אַחִיו.

and the eighteen blessings of the prayer (tzelosa) are in the World of Atzilus (Emanation). The explanation is that there must be a union of Metatron and Sandalphon; therefore the two cherubim had “their faces one toward the other.”

The eighteen blessings of the Amidah prayer are in Atzilus. The point is that Metatron and Sandalphon, Yetzirah and Asiyah, must be united, which is why the two cherubim faced each other.

וּבְבַחֲיֵי דְבוּר הָגֵם שֶׁהוּא בִּיצִירָה יֵשׁ בּוֹ יְחִוּד יִצִּי' [יצירה] וְעִשִּׂי' [ועשיה] דְּהָרִי הִרְהוּר לֹא כְּדִבּוּר דְּמִי עַד שִׁיּוּצִיא בְּשִׁפְתָיו מִשּׁוּם דְּעִקִּימַת שִׁפְתָיו הוּי מַעֲשֶׂה לְפִי שִׁיּוּצֵא הַדְּבוּר דֶּרֶךְ ה' מוֹצֵאוֹת גְּשִׁמִּיִּם אַחֲה"ע מִן הַגְּרוֹן כּו'.

And in the level of speech, although it is in the World of Yetzirah (Formation), there is a union of Yetzirah and Asiyah (Action). For “thought is not considered like speech” until one utters [it] with one’s lips, because “the moving of one’s lips counts as a deed,” since speech comes out through the five physical points of articulation: alef, ches, hei, ayin from the throat, etc.

Speech is in Yetzirah, yet it unites Yetzirah with Asiyah. In halachah a thought is not like speech until it is said aloud, for moving the lips counts as an action, since speech comes out through the five physical organs of articulation, beginning with the throat.

והרי נעשה יחוד אותיות המחשבה עם אותיות הדבור שאותיות המחשבה הם עצמם יוצאים לידי גילוי באותיות הדבור והמחברן הוא הקול שהוא רוחניות

And thus there comes about a union of the letters of thought with the letters of speech, for the letters of thought themselves come out into revelation in the letters of speech; and what joins them is the voice, which is spiritual.

In speech the letters of thought are themselves revealed as spoken letters, and the voice, which is spiritual, joins the two.

ולכן מט"ט [מטטרון] שהוא כרוב קל שלו הוא המעלה על ידי בחינת הדבור כי בבחי' הדבור נעשה יחוד מט"ט [מטטרון] וסנדר"ל [וסנדלפון]:

Therefore Metatron, who is His "light cherub," is the one who elevates, through the level of speech; for in the level of speech the union of Metatron and Sandalphon comes about.

So Metatron, the "light cherub," is the one who elevates through speech, for in speech Metatron and Sandalphon, Yetzirah and Asiyah, are united.

IN ONE'S AVODAH

Every soul must fulfill all 613 mitzvos in actual deed, for the Keser that will be revealed at the Resurrection is made from mitzvos done physically, as a crown is made of stones; that is why the exile lasts until this is done. And the service of the soul raises its natural love and awe, refined through understanding, above the intellect that refined them, drawing the Infinite Light into Chochmah.

QUESTIONS FOR DISCUSSION

1. Why does the maamar find it puzzling that the Patriarchs are called a Chariot, and how does the idea that the emotions are rooted above intellect answer it?
2. Why can two opposites, like Chesed and Gevurah, be joined only by a light from a level above both?
3. How do the falling wall and the great torch show that what is rooted highest descends lowest?
4. Why is the reward of the Resurrection higher than Gan Eden, and what do physical mitzvos have to do with it?
5. How do "Remember" and "Keep," Shabbos night and day, and "we will hear" and "we will do" express the same two movements?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 להבין . . האבות הן הן המרכבה

The note identifies another version of this maamar: the transcript made by the Mittlerer Rebbe, printed in Sefer HaMaamarim 5569 on page 163.

KEHOT'S NOTE

הנחת כ"ק אדה"א בסה"מ תקס"ט ע"י קסג. ובאחד מהכת"י רשום "ביאור שני לדרוש דשבועות". באוה"ת פ' וארא ע' רכב. ובפ' בהעלותך ע' שמא וביהל אור ע' תלט [כנראה הכוונה לכאן] מציין "ביאור על פסוק זכור את יום השבת". מאמר זה הובא ונתבאר בד"ה פדה בשלום תרל"ב (נדפס לראשונה בקונטרס בפ"ע בשנת תשכ"ה) ע' יב. ובהמשך מים רבים תרל"ו פרקים קיד-טו. ובדרושי חתונה להמהר"ש ע' קצט. סה"מ תרס"ג (הוצאת תשנ"ד) ע' קלב. סה"מ עזר"ת ע' צו.

2 האבות הן הן המרכבה

Resh Lakish says, "The Patriarchs are themselves the Chariot," deriving it from verses that describe G-d as going up "from upon" Avraham and Yaakov. The whole maamar sets out to explain this saying.

Bereshit Rabbah 47:6 וי"ו: רבה מ"ו:

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר לה: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, הה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא: ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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KEHOT'S NOTE

ב"ר פמ"ז, ו. נסמן לעיל ד, ג. וענין פ"י מרכבה ראה אוה"ת פ' שמות ע' רכב. אוה"ת בהעלותך ע' שמא. סה"מ תרל"ה כרך ב ע' תב. המובאים לקמן.

3 פני אריה פני שור

Yechezkel sees each of the four Chayos with the face of a man, the face of a lion on the right, the face of an ox on

the left and the face of an eagle. The maamar names the Chariot of the Chayos by these faces.

יחזקאל א':י"ז

והמות פניהם פני אדם ופני אריה אלהימין לארבעתם ופני שור מהשמאול לארבעתם ופני נשר לארבעתם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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4 מלפני מלך מלך

"These are the kings who reigned in the land of Edom before a king reigned over the children of Israel." The maamar identifies these kings, as the next words say, with the World of Tohu.

בראשית ל"א:31

ואלה המלכים אשר מלכו בארץ אדום לפני מלך מלך לפני ישראל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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5 למה נקראו בבחי' מרכבה

There the question is spelled out: the Chariot of the faces of the lion and the ox is in Beriah, Yetzirah and Asiyah and comes from the kings of Tohu that fell in the breaking of the vessels, so it can raise the "man" on the Throne; but the Patriarchs are rooted in Chesed, Gevurah and Tiferes of Atzilus, so why are they called a Chariot?

זח"א כב, א22a Zohar I,

KEHOT'S NOTE

באוה"ת פ' בהעלותך ע' שמא מבאר דהקושיא "דבשלמא בחי' המרכבה דפני ארי' פני שור כו' שהם בב"ע שפיר שייך לקרותו בשם מרכבה מטעם ששרשם מבחי' מלכים דתהו שנפלו בשב"כ בעולם הבריאה וע"כ יש בכוחם להעלות בחי' אדם שעל הכסא כו', אבל האבות ששרשן מחגי'ת דאצי' דאיהו וגרמוהי חד אי"כ למה נק' בשם מרכבה" ע"ש. קטע מכאן נמצא גם בסה"מ תרל"ה כרך ב ע' תב. במים רבים תרל"ו פרק קיד ואילך עם איוה הוספות, וז"ל שם: ולכאורה יפלא מהו שייך לומר על האבות שהם בחי' אדם כמ"ש [יהושע יד, טו] האדם הגדול בענקים שקאי על אברהם, והיתכן לומר עליו מרכבה שזהו יתכן רק בבהמות וחיות שהם מרכבה הנושאות את הכסא עם בחי' אדם שעלי' לפי כי שרשן הוא מבחי' התהו שקדם לתיקון כנ"ל ס"פ קיג [בהמשך מים רבים תרל"ו] גם בענין האופנים נגד השרפים וכ"ש בכלל בחיות ובהמות נגד האדם שהוא מבחי' התיקון כמ"ש [בראשית א, כו] נעשה אדם בצלמנו כדמותנו שהוא בחי' אדם דתיקון וכמ"ש בזהר [ראה זח"א כב, א] ויאמר אלקים ויאמר אבא לאימא שהם מפרצופי התיקון כנודע, ומה"ע שיהי' האבות בחי' מרכבה להעלות הרוכב כמו הסוס שנושא את הרוכב כו'. ע"ש עוד. ראה ד"ה שלום רב תשל"ח סעי' ז הערה 61 (סה"מ מלוקט ח"ב ע' רג).

6 In Yechezkel's vision, above the firmament over the Chayos is the likeness of a throne, and upon it, from

above, “a likeness like the appearance of a man”: only the likeness of a man’s appearance, not a man (context: Steinsaltz Tanakh). This “man” upon the Throne is what the Chayos carry.

יחזקאל א':כ"ו 1:26 Ezekiel

וממעל לרקיע אשר על־ראשם כמראה אבן־ספיר דמות כסא ועל דמות הכסא דמות כמראה אדם עליו מלמעלה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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PARAGRAPH 2

7 התכללות ג' קוין

The same reading, “three lines,” appears there, and the Rebbe remarked: “In many places the usual phrase is ‘two lines’; this needs study.”

KEHOT'S NOTE

וכ"ה באוה"ת פ' שמות ע' מד, ובסה"מ תרל"ב ע' יב. והעיר באוה"ת שם כ"ק אדמו"ר זי"ע: “בכ"מ רגיל: שני קוין, וצ"ע.”

8 וקו באמצע

There it adds that the likeness to the alef holds only for the joining done by the middle line.

KEHOT'S NOTE

אלא שהתדמותם היא רק לענין ההתחברות דקו האמצעי — מים רבים תרל"ו פרק קיד, ראה שם עוד.

9 בתמונת ג' קוין

There it adds that the form of three lines indicates spreading out into a state of [separate] existence, which seems the opposite of bittul.

KEHOT'S NOTE

במים רבים תרל"ו פרק קיד נוסף: המורה התפשטות בחי מציאות שלכאורה זהו היפך בחי הביטול.

10 וצ"ל הלא שם מ"ה . . אך באמת הא בהא תליא

There the Alter Rebbe refers back to this passage (“is not the Name Mah... but in truth the one depends on the other”) and adds that adam has the letters of me'od, “very”: to make this “man” integrated, light must be drawn from the level of me'od, which is without limit, through “with all your me'od” in the Shema.

KEHOT'S NOTE

ראה לקו"ת שה"ש לא, א.

PARAGRAPH 3

11 חסד דרועא ימינא

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

KEHOT'S NOTE

ת"ז בהקדמה בד"ה פתח אליהו.

12 חסד דרועא ימינא

In Eliyahu's prayer (Patach Eliyahu) the Sefiros are pictured as a body: “Chesed is the right arm, Gevurah the left arm, Tiferes the body.” The maamar uses the image for the downward flow of Chesed.

תקוני זוהר י"ז א:ט"ז-י"ז 17a:16-17 Tikkunei Zohar

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי אלקינו.

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13 ועבד הלוי הוא

G-d tells Aharon that the Levites, and not the rest of Israel, shall do the service of the Tent of Meeting and bear responsibility for it. The maamar cites it as an example of Gevurah, the upward movement.

במדבר י"ח:כ"ג Numbers 18:23

ועבד הלוי הוא את־עבדת אהל מועד והם ישאו עונם חַטַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחִלוּ נַחֲלָה:

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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KEHOT'S NOTE

במדבר יח, כג.

14 מחבר שני הפכים . . מבחי' עליונה

That epistle explains that Chesed, like water, flows from high to low, while Gevurah, like fire, withdraws upward; the two are opposites, and G-d makes peace between them by revealing a great light from the Infinite Light, which is far above any attribute.

KEHOT'S NOTE

ראה אגה"ק סי' יב.

15 ששם בטלים אלו השני הפכים

There, explaining that true inclusion of the vessels comes through the light of bittul from the Name Mah, as in “He makes peace in His heights,” the Alter Rebbe cites this maamar: to unite the three lines there must be a light from a higher level where the two opposites are nullified, the level of the Name Mah.

KEHOT'S NOTE

ראה לקו"ת מטות פז, ב. אוה"ת פ' וארא ע' קנ.

16 והחיות רצוא ושוב

“And the Chayos ran and returned, like the appearance of a flash.” The maamar takes this running and returning as the drawing down and withdrawal that belong to the Chayos, unlike the level above them.

יחזקאל א':י"ד 1:14 Ezekiel

והחיות רצוא ושוב כמראה הבזק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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KEHOT'S NOTE

יחזקאל א, י.

17

ע"י חיות המרכבה

The note points there on this light reaching the "man" through the Chayos of the Chariot.

KEHOT'S NOTE

ע' באוה"ת פ' עקב ע' תקנ.

18

ולא יהיו ענפין מתפרדין

The words "and the branches will not be separated" are quoted there.

KEHOT'S NOTE

מובא באוה"ת פ' משפטים ע' אקא.

PARAGRAPH 4

19

וזהו ודמות פניהם . . הג' קוין והתכללותן

"And the likeness of their faces: the face of a man, and the face of a lion on the right for the four of them, and the face of an ox on the left." The maamar reads the opening words as saying that the face of a man is in all of them.

יחזקאל א:10

וְדֹמוֹת פָּנֵיהֶם פָּנֵי אָדָם וּפָנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעָתָם וּפָנֵי־שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעָתָם וּפָנֵי־נֶשֶׁר לְאַרְבַּעָתָם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י. ראה ביאורי הזהר להצ"צ ע' תנח, ביאור ע"ו.

PARAGRAPH 5

20

האבות הן הן המרכבה

Resh Lakish's saying, "The Patriarchs are themselves the Chariot," which the maamar now begins to explain.

Bereshit Rabbah 47:6

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, הה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא: ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you

להבין ביאור ענין האבות הן הן המרכבה

derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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21

שהאבות הם חסד גב' ת"ת דאצי

The note points there on the Patriarchs as Chesed, Gevurah and Tiferes of Atzilus.

KEHOT'S NOTE

ראה באוה"ת פ' שמיני ע' לג.

22

מבואר באד"ז

The Idra Zuta: Abba and Imma issued from this brain, were included in the mazla and hang from it, while "Z'eir Anpin hangs upon and is bound to Atika Kadisha." The maamar builds on this difference between their sources.

Zohar III, 292a

KEHOT'S NOTE

זח"ג רצב, א. ראה לקו"ת חקת נח, ב שמצ"ן לכאן. וראה שם בשם האריז"ל שאו"א מושפעים מחכמה שבכתר ע"י מזלא. לקו"ת שמיני יט, ב. סה"מ תקס"ו ע' שמד. מאמרי אדה"ז ענינים ע' תיח.

23

מבשרי

Job, in his suffering, insists that even after his skin is destroyed, "from my flesh I shall behold G-d." Chassidus reads the words as saying that from the workings of a human being one can understand the divine, and the maamar uses them to introduce its analogy from the human mind and emotions.

Job 19:26

ואחר עורִי נִקְפוּ־זֹאת וּמִבְשָׂרִי אֶחְזֶה אֱלֹהִים:

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

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24

אבל עיקר המדות בשרשן נלקחו ממקום עליון יותר

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

KEHOT'S NOTE

"ולכן יכול להיות הגדלה במדות יותר מהמוחין" — ד"ה ראה אנכי עטר"ת ע' תריד.

PARAGRAPH 6

25

ובינה נק' אם הבנים

Rabbi Yitzchak quotes "a joyful mother of children" and says, "The mother is known," that is, Binah, the supernal mother. The maamar uses the title for Binah as the source from which the emotions are born.

Zohar I, 219a

Zohar II, 84a

KEHOT'S NOTE

זח"א רי"ט, א. זח"ב פד, א. פה, ב. פרס שער ערה"כ בערכו. לקו"ת דרושי שמע"צ ד"ה ה' לי בעוזרי פ"ג — הערת כ"ק אדמו"ר זי"ע בסה"מ תש"ט ע'

35

שיש ב' בחי' אדם

The note points there on the two levels of "man."

KEHOT'S NOTE

ראה אוה"ת פי' ואתחנן ע' קפד.

36

אדם הראשון הוא בחכמה ואדם תתאה הוא ז"א

The note points there on the higher "man" in Chochmah and the lower "man," Z'eir Anpin.

KEHOT'S NOTE

בספר החקירה נה, א. בסה"מ תרל"ה ח"ב ע' תב מציין שזהו כדעת הרמ"ז והמק"מ בוח"ב פי' ויקהל קצו, א.

37

מה שמו ומה שם בנו

Agur asks, "Who has ascended to heaven and come down?... What is His name, and what is His son's name, if you know?": no human being does these things, only G-d, whom no one can fully know (context: Steinsaltz Tanakh). The maamar reads "His name" as Chochmah and "His son's name" as Z'eir Anpin, the two levels of "man."

Proverbs 30:4:ד"ל משלי

מי עלה שמים וירד מי אסף רוח בְּחַפְזוֹ מִי צָרַר מִיָּם בְּשִׁמְלָה מִי הָקִים קְלִי־אֶפְסֵי־אָרֶץ מִהֲשֹׁמוֹ וּמִהֲשִׁיבֵנוּ כִּי תֵדַע:

Who hath ascended up into heaven, and descended? Who hath gathered the wind in his fists? Who hath bound the waters in his garment? Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou knowest?

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KEHOT'S NOTE

משלי ל, ד. ראה ביאור ע"ז בספר החקירה נה, א. אוה"ת נ"ך כרך א ע' תרלו ואילך. וראה גם המשך מים רבים תרל"ו פרק קיד. לקו"ת אמור לה, ב.

38

מה שמו ומה שם בנו

The Zohar reads the verse as a mystery: "His name" is the known Name, and "His son's name" is Israel, as it says, "My firstborn son, Israel."

Sofar Zohar, Balak 6:122-131א"ק"ב-ק"א

whom the Father and Mother have crowned and blessed with many blessings, and concerning whom they commanded, "Kiss the son lest he be angry" (Ps. 2, 12), since he is invested both with judgement and with mercy.

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

39

מה שמו חכמה

On Mishpatim it explains: "What is His name" is the supernal man, numerically Mah, Chochmah (koach mah), and "His son's name" is "My firstborn son, Israel." On Chaye Sarah it notes that the Zohar on Balak (3:191b) says the same, and Haazinu has the same.

KEHOT'S NOTE

"ויש לפרש דבחי' מה שמו היינו אדם עילאה, גימטריא מה והוא חכמה כח מה זהו בשביל ומה שם בנו בני בכורי ישראל" — אוה"ת משפטים ע' ארעט. וראה באוה"ת בראשית כרך ד פי' חיי שרה דף תשעה, א, שכי"ה גם בוח"ג קצא, ב. וכי"ה באוה"ת האוינו ע' איתרנו.

PARAGRAPH 9

40

אתה הוא חכים

In Eliyahu's prayer (Patach Eliyahu): "You are wise, but not with a known wisdom... and not of these attributes at all." The maamar quotes it to show that G-d is revealed in Chochmah only when drawn into it.

Tikkunei Zohar 17b:3-4:ד"ג-ב: תקוני זוהר י"ז

אתה חכים ולא בחכמה ידיעא. אתה הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעייתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 10

41

ועשיתם אתם

The Midrash reads "and do them" (atem) as "you": "If you keep the Torah, I account it to you as if you had made yourselves," a parallel to the teaching quoted here.

Vayikra Rabbah 35:7:ז"ו: ויקרא רבה ל"ה:ז

42

ועשיתם אתם מעלה אני עליכם כאילו עשאוני

G-d's promise in Leviticus 26: "If you walk in My statutes and keep My commandments and do them," rain and blessing will follow. The Sages read "and do them" as a making, so that keeping the mitzvos counts as if one had made Him.

Leviticus 26:3:ג"ג: ויקרא כ"ו:ג

אם־בְּהִקְתִּי תִלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעִשִּׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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Zohar III, 113b:ז, ח"ג קיג, ב

Vayikra Rabbah 35:6:ז"ו: ויקרא רבה ל"ה:ו

KEHOT'S NOTE

ויקרא כו, ג. זח"ג קיג, ב. וראה ויק"ר לה, ו. ובהמשך מים רבים תרל"ו פרק קטו נוסף: "היינו בנין הפרצופים".

43

שמע ישראל

Moshe's call to Israel: "Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar explains why "Hear, O Israel" comes first: Israel is the one who unifies Havayah, Abba, with Elokeinu, Imma.

Deuteronomy 6:4:ד"ד: דברים ו:ד

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

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

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44 חסד דרועא ימינא

Eliyahu's prayer: "Chesed is the right arm." Here Avraham, the attribute of Chesed, is the right line.

תקוני הזהר י"ז א: ט"ז-י"ז Tikkunei Zohar 17a:16-17
ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא.
תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית
קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה
מלגו. בינה לבא ובה הלב מבין. ועל אלן תרין כתיב *הנסתרות ליי
אלקינו.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 11

45 יעקב הוא "עקב בחור שבאבות"

There Yaakov, "the choicest of the Patriarchs," is the level of inter-inclusion, the bar that runs from end to end; he held both Avraham's quality and the Fear of Yitzchak, which he could draw down below, as "The G-d of my father Avraham and the Fear of Yitzchak was with me."

KEHOT'S NOTE

נסמן לעיל יז, ג. ע"כ נמצא במים רבים שם.

46 אלקי אבי אברהם

Yaakov tells Lavan, who had pursued him, "Had not the G-d of my father, the G-d of Avraham, and the Fear of Yitzchak been with me, you would have sent me away empty-handed." The maamar reads "been with me" as both Avraham's and Yitzchak's qualities drawn down to Yaakov.

בראשית ל"א:מ"ב Genesis 31:42

לולי אלקי אבי אלקי אברהם ופחד יצחק ה'ה לי כי עתה ריקם שלחתיני
את-עניי ואת-יגיע כפי ראה אלקים ויזכח אמש:

Except the G-d of my father, the G-d of Abraham, and the Fear of Isaac, had been on my side, surely now hadst thou sent me away empty. G-d hath seen mine affliction and the labour of my hands, and gave judgment yesternight.'

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KEHOT'S NOTE

בראשית לא, מב.

47 יעקב לא מת

Rabbi Yochanan says, "Yaakov our father did not die." The maamar explains this by Yaakov's root in the bittul that joins opposites.

Taanit 5b:9 ט"ז העניית

בתר דסעיד אמר לקה, הכי אמר רבי יוחנן: יעקב אבינו לא מת. אמר
לקה: וכי בקדי ספדו ספדנא וחנוטו חנטיא וקברו קבריא? אמר לקה:
מקרא אני דורש, שנאמר: "ואתה אל תירא עבדי יעקב נאם ה' ואל תחת
ישראל כי הנני מושיעה מרחוק ואת זרעה מארץ שקבים", מקיש הוא
לזרעו: מה זרעו בחיים — אף הוא בחיים.

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Zohar I, 235b זח"א רלה, ב

Zohar I, 141b זח"א קמא, ב

KEHOT'S NOTE

תענית ה, ב. זח"א רלה, ב. רמח, ב. זח"א קמא, ב. ראה בלקוטי שיחות ח"ד
ע' 1260 ביאור ע"ז.

48

יעקב לא מת

The Zohar says, "Yaakov did not die," and therefore death is not said of him, only that "he expired and was gathered to his people": like the sun, he was gathered in, not extinguished.

Zohar, Vayechi 77:800-79:811 זח"א תת"ע-תת"ט

Similarly in the verse, "The L-rd bless thee out of Zion, and see thou the good of Jerusalem, all the days of thy life" (Ps. 127, 5), Zion is mentioned because from it issue blessings to water the garden, and then Jerusalem is mentioned to show that all blessings issue from male and female together. Similarly it is written: "The L-rd bless thee and keep thee" (Num. 6, 24) - "bless" from the male, and "keep" from the female.' R. Judah opened with the verse: AND WHEN JACOB MADE AN END ...

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

PARAGRAPH 12

49 ישראל עלו במחשבה

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

KEHOT'S NOTE

ב"ר בתחלתו.

50 ישראל עלו במחשבה

Among the things that preceded the world, the Midrash lists those that "arose in thought" to be created: the Patriarchs, Israel, the Temple and the name of Mashiach. The maamar takes "thought" here as the letters of thought.

בראשית רבה א:ד' Bereshit Rabbah 1:4

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב):
"נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח,
עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים
במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית
קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום
מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, ז): "יהי שמו
לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי ועירא אמר אף
התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם,
...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

PARAGRAPH 15

60 ותח"ה הוא שיעמדו בגופיהם

The epistle explains that the revelation at the Resurrection will be far greater than in the lower and upper Gan Eden, so that the souls of the tzaddikim now in the upper Gan Eden will return to their bodies.

KEHOT'S NOTE

ראה אנה"ק סי' יז.

61 מוטב דלידייני וליתי לעלמא דאתי

When Acher died, Rabbi Meir said, "Better that he be judged and come to the World to Come." The maamar takes this to show how great the delight of Gan Eden is, worth the judgment that comes before it.

Chagigah 15b:3 ט"ו ב:ג

כי נח נפשיה דאחר, אָמַר: לֹא מִיָּדוֹ לִידִינִיָּה, וְלֹא לְעֵלְמָא דְּאַתִּי לִיתִי. לֹא מִיָּדוֹ לִידִינִיָּה — מְשֻׁם דְּעֵסֶק בְּאוֹרֵינִיָּה, וְלֹא לְעֵלְמָא דְּאַתִּי לִיתִי — מְשֻׁם דְּחֵטָא. אָמַר רַבִּי מֵאִיר: מוֹטֵב דְּלִידִינִיָּה וְלִיתִי לְעֵלְמָא דְּאַתִּי. מִתִּי אָמוֹת, וְאַעֲלָה עֲשֵׁן מִקְבְּרוֹ. כִּי נח נפשיה דרבי מאיר סליק קוטרך מקבריה דאחר.

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KEHOT'S NOTE

חגיגה טו, ב. ראה לעיל ח, ד.

62 כל ישראל יש להם חלק לעוה"ב

The Mishnah: "All Israel have a share in the World to Come," followed by those who have none. The maamar reads it as referring to rising at the Resurrection of the Dead.

Sanhedrin 90a:15 ט"ו א:ט

מתני' כל ישראל יש להם חלק לעולם הבא, שנאמר: "ועמך כלם צדיקים לעולם יירשו ארץ נצר משעי מעשה ידי להתפאר". ואלו שאין להם חלק לעולם הבא: האומר אין תחיית המתים מן התורה, ואין תורה מן השמים, ואפיקורוס.

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Zohar I, 59b נט, כז"א

KEHOT'S NOTE

סנהדרין ז, א. זח"א נט, ב. לקרית שלח מו, ד. ראה ביאור המשנה בד"ה להבין ענין תחיית המתים תשמ"ו (סה"מ מלוקט ח"ב) ע' לג ואילך.

63 שיקומו בתח"ה

The note points there on rising at the Resurrection of the Dead.

KEHOT'S NOTE

ראה בד"ה וככה תרלי"ז פ"ט ואילך.

PARAGRAPH 16

64 ביי"ד נברא העוה"ב

The Talmud says this world was created with the letter hei and the World to Come with the yud, and asks why the

World to Come was created with the yud. The maamar reads the yud as Chochmah.

Menachot 29b:13-14 ד"ג-י"ג:כ"ט ב:ב

מפני מה נברא העולם הבא ביי"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הגי תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנו

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KEHOT'S NOTE

מנחות כט, ב.

PARAGRAPH 17

65 לע"ל בתח"ה יתגלה בחי' סוכ"ע

the passage shares nothing with the note

KEHOT'S NOTE

ראה אנה"ק סי' יז.

66 תר"ך מצות הם תר"ך עמודי אור

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

KEHOT'S NOTE

פרדס שער ח' פ"ג.

67 תר"ך עמודי אור

Rabbi Moshe Cordovero writes that the Sages received that this Sefirah, Keser, holds 620 pillars of light, the numerical value of keser, first revealed in the prayer of Rabbi Nechunya ben HaKaneh.

Pardes Rimmonim 8:5-6 ו"ה-ר"ה:6-5

... ונ"ל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החסד והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם ואחר כך נאצל תפארת העומד בין שניהם להכריע בין האודם והלובן והוא גוון אודם ולובן מעורב. ר"ל כי כענין ג' אלה כן דרך שלשה הראשונות כי ג' הראשונות הם שרשים וג' אבות ענפים להם ומן הענפים נדון להשרשים. ולכן אמרו שהכתר הראשון לאצילות הוא הזקן והלבן ולכן נקרא עתיק יומין שהוא כח הלובן והוא כנגד הגדולה והנמשך אחריו שהוא החכמה הוא כנגד הגבורה והיא אדומה. כי כמו שאחר הלובן חסד ...

Pardes Rimmonim (Public Domain)

PARAGRAPH 18

68 פושעי ישראל

Reish Lakish says the fire of Gehinnom has no power over the transgressors of Israel, who are full of mitzvos like a pomegranate, as it says, "your temple is like a slice of pomegranate."

Eruvin 19a:7-8 ח"ז-ח"ז:7-8

לֹא קִשְׁיָא: הָא — בְּפוֹשְׁעֵי יִשְׂרָאֵל, הָא — בְּפוֹשְׁעֵי אוֹמוֹת הָעוֹלָם. הָכִי נִמִּי מִסְתַּבְּרָא, דָּאם כֹּן קִשְׁיָא דְרִישׁ לְקִישׁ אֲדִרִישׁ לְקִישׁ. דְּאָמַר רִישׁ לְקִישׁ: פּוֹשְׁעֵי יִשְׂרָאֵל אֵין אוֹר גִּיהֵנָם שׁוֹלֵטת בְּהוֹן, קַל וְחֹמֶר מִמֶּזְבֵּחַ הָהָב.

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KEHOT'S NOTE

עירובין יט, א. ראה לקמן פ, ג.

69 כל ישראל יש להם חלק לעוה"ב

The Mishnah: "All Israel have a share in the World to Come," apart from those it lists. Here it follows from the fact that the mitzvos form the Keser.

Sanhedrin 90a:15"ט"א:90

מתני' כל ישראל יש להם חלק לעולם הבא, שנאמר: "ועמך כלם צדיקים לעולם יירשו ארץ נצר משעי מעשה ידי להתפאר". ואלו שאין להם חלק לעולם הבא: האומר אין תחיית המתים מן התורה, ואין תורה מן השמים, ואפיקורוס.

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PARAGRAPH 19

70 עם היות ששרש המצות עצמן בכתר

The note refers there on the root of the mitzvos themselves being in Keser.

KEHOT'S NOTE

ראה ד"ה כי ישאלך בנך עטרת עי' שנד.

PARAGRAPH 20

71 נעשה ונשמע

After Moshe read them the Book of the Covenant at Sinai, the people answered, "All that Havayah has spoken we will do and we will hear." The maamar reads "we will hear" as elevation and "we will do" as drawing down, the two crowns of the Talmud's account.

Exodus 24:7"ז:24

ויקח ספר הברית ויקרא באזני העם ויאמרו כל אשר דבר ה' נעשה ונשמע:

And he took the book of the covenant, and read in the hearing of the people; and they said: 'All that the L-RD hath spoken will we do, and obey.'

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72 בנעשה ונשמע נמשכו ב' כתרין

Rabbi Simai: when Israel put "we will do" before "we will hear," 600,000 ministering angels came and tied two crowns on each Jew, one for "we will do" and one for "we will hear"; when they sinned, destroying angels took them off.

Shabbat 88a:7-8"ח"א:88

דרש רבי סימאי: בשעה שהקדימו ישראל "נעשה" ל"נשמע" באו ששים ריבוא של מלאכי השרת, לכל אחד ואחד מן ישראל קשרו לו שני כתרים, אחד כנגד "נעשה" ואחד כנגד "נשמע". וכיון שחטאו ישראל, קרדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר: "ויתנצלו בני ישראל את עדים מהר חורב". אמר רבי חמא ברבי חנינא: בחורב טענו, בחורב פרקו. בחורב טענו — כדאמרו, בחורב פרקו — דכתיב: "ויתנצלו בני ישראל וגו'". אמר ...

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KEHOT'S NOTE

שבת פח, א.

73 ויתנצלו בני ישראל

After the Golden Calf, G-d told Moshe to have the people remove their ornaments, "and the children of Israel stripped themselves of their ornaments from Mount Horeb." The Talmud reads the ornaments as the crowns of Sinai; the maamar, as the light of Keser.

Exodus 33:6"ו:33

ויתנצלו בני ישראל את עדיהם מהר חורב:

And the children of Israel stripped themselves of their ornaments from mount Horeb onward.

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KEHOT'S NOTE

שמות לג, ו.

PARAGRAPH 21

74 זכור ושמור בדבור א' נאמרו

The baraisa: "Remember" and "Keep" were said in a single utterance. The maamar now explains it with the analogy of the craftsman.

Rosh Hashanah 27a:2-3"ג"ב:27

ושתי תצורות מן הצדדים. ותרי קלי מי משתמעי? והתניא: "זכור" ו"שמור", כדיבור אחד נאמרו, מה שאין הפה יכולה לדבר ואין האוזן יכולה לשמוע! לכה מאריך בשופר. למימרא דכי שמע סוף תקיעה בלא תחילת תקיעה יצא, וממילא: תחילת תקיעה בלא סוף תקיעה יצא?

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75 וביום השביעי שבת

G-d tells Moshe that Shabbos is a sign between Him and Israel for ever, "for in six days Havayah made the heavens and the earth, and on the seventh day He ceased and rested." The maamar reads the ceasing as the withdrawal of the creative power to its source.

Exodus 31:17"יז:31

ביני ובין בני ישראל אות הוא לעולם כייששת ימים עשה ה' את השמים ואת הארץ וביום השביעי שבת וינפש:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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PARAGRAPH 22

76 ויכלו השמים

"And the heavens and the earth were completed, and all their host." The maamar reads the completion as the creative power returning to its source.

Genesis 2:1"א:2

ויכלו השמים והארץ וכל צבאם:

And the heaven and the earth were finished, and all the host of them.

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KEHOT'S NOTE

בראשית ב, א.

77 **ויכל אלקים**
“And G-d completed on the seventh day His work that He had made, and He ceased on the seventh day.”

בראשית ב:2

ויכל אלקים ביום השביעי מלאכתו אשר עשה וישבת ביום השביעי מכל-מלאכתו אשר עשה:

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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78 **ויברך אלקים את יום השביעי**
“And G-d blessed the seventh day and sanctified it.” The blessing is the renewed drawing down after the withdrawal.

בראשית ב:3

ויברך אלקים את-יום השביעי ויקדש אתו כי בו שבת מכל-מלאכתו אשר-ברא אלקים לעשות:

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

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79 **יהי יום שכולו שבת**
The note refers there on “a day that is entirely Shabbos.”
KEHOT'S NOTE

ראה יהל אור במילואים ע' תרלב.

80 **יום שכולו שבת ומנוחה לחיי העולמים**
On Shabbos the Levites sang “A psalm, a song for the Shabbos day,” a song for the Time to Come, “for the day that is entirely Shabbos and rest for life everlasting.”

Mishnah Tamid 7:4

משנה תמיד ז' ד'4:7
... בששי היו אומרים (שם צג), ה' מלך גאות לבש וגו'. בשבת היו אומרים (שם צב), מזמור שיר ליום השבת, מזמור שיר לעתיד לבא, ליום שכלו שבת מנוחה לחיי העולמים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, “The earth is the L-rd's and the fullness thereof, the world and they that dwell therein” (Psalms 24). 2) On the second day they used to say: “Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain” (Psalms 48). 3) On the third day they used to say: “G-d stands in the congregation of G-d, in the midst of the judges he ...

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PARAGRAPH 23

81 **רכב אלקים רבותים**
David's psalm recalls the revelation at Sinai: “The chariot of G-d is twice ten thousand, thousands of shinan; Ado-nai is among them, Sinai in holiness.” Shinan is a rare word, taken as companies or as angels (context: Steinsaltz Tanakh); the maamar explains the thousands of shinan as the Chayos, in which Ado-nai is included.

תהילים ס"ח:18

רכב אלקים רבותים אלפי שנאן אדני כם סיני בקדש:

The chariots of G-d are myriads, even thousands upon thousands; The L-rd is among them, as in Sinai, in holiness.

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KEHOT'S NOTE

תהלים סח, יח.

PARAGRAPH 24

82 **ויעל אלקים מעל אברהם**
“And He finished speaking with him, and G-d went up from upon Avraham.”

בראשית י"ז:22

ויכל לדבר אתו ויעל אלקים מעל אברהם:

And He left off talking with him, and G-d went up from Abraham.

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KEHOT'S NOTE

בראשית יז, כב.

83 **ויעל אלקים מעל אברהם**
From this verse Resh Lakish derives “The Patriarchs are themselves the Chariot”: G-d is said to go up “from upon” Avraham.

בראשית רבה מ"ז:6

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקבי"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, הרי"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא: ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

“He concluded speaking with him, and G-d ascended from upon Abraham” (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: ‘Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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84

מחנה אלקים זה

When angels met Yaakov on his way, he said, "This is the camp of G-d."

בראשית ל"ב:ג' Genesis 32:3

ויאמר יעקב כאשר ראה מחנה אלקים זה ויקרא שם המקום ההוא מחננים:

And Jacob said when he saw them: 'This is G-d's camp.' And he called the name of that place Mahanaim.

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KEHOT'S NOTE

בראשית לב, ג.

85

וישמע את הקול . . מט"ט וסנד"ל

When Moshe entered the Tent of Meeting, "he heard the voice speaking to him from above the cover on the Ark of the Testimony, from between the two cherubim."

במדבר ז':פ"ט Numbers 7:89

ובכא משה אליהל מועד לדבר אתו וישמע את הקול מדבר אליו מעל הכפרת אשר על ארון העדת מבין שני הכרובים וידבר אליו:

And when Moses went into the tent of meeting that He might speak with him, then he heard the Voice speaking unto him from above the ark-cover that was upon the ark of the testimony, from between the two cherubim; and He spoke unto him.

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Zohar III, 230b, ר"ג זח

KEHOT'S NOTE

במדבר ז, פט. ראה זח"ג רל, ב.

PARAGRAPH 25

86

א"ת שנאן אלא שאינן

Describing G-d's night, the Talmud says He rides His light cherub and roams through eighteen thousand worlds, as it says "thousands of shinan": do not read shinan but she'einan, "that are not," which Rashi explains as two thousand lacking from the twenty thousand.

עבודה זרה ג' ב"י:ג' Avodah Zarah 3b:13

ובליליא מאי עבד? איבעית אימא: מעין יממא, ואיבעית אימא: רוכב על כרוב קל שלו ושט בשמונה עשר אלף עולמות, שנאמר: "רכב אלקים רבתיים אלפי שנה", אל תקרי "שנה" אלא "שאינן", ואיבעית אימא: יושב ושומע שירה מפי חיות, שנאמר: "יומם יצנה ה' חסדו ובלילה שירה עמי".

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

KEHOT'S NOTE

ע"ז ג, ב.

PARAGRAPH 26

87

מט"ט נקי עבדו זקן ביתו

Kehot's note points to Zohar I, 126b for these words.

Zohar I, 126b, זח"א קכו, בב

KEHOT'S NOTE

זח"א קכו, ב.

88

עבדו זקן ביתו

The Zohar (Midrash HaNe'elam) reads the verse as Metatron: "his servant" is the servant of the Omnipresent, "the elder of his house" the first of His creations, and "who ruled over all that he had" the dominion he was given over all of G-d's hosts.

Zohar, Chayei Sara 19:155-161א קס"ה-קס"ה

89

עבדו זקן ביתו המושל בכל אשר לו

Avraham sends his chief servant to find a wife for Yitzhak: "And Avraham said to his servant, the elder of his house, who ruled over all that he had." The maamar applies these words to Metatron.

בראשית כ"ד:ב' Genesis 24:2

ויאמר אברהם אליעבדו זקן ביתו המושל בכל אשר לו שים נא ידך תחת ירכי:

And Abraham said unto his servant, the elder of his house, that ruled over all that he had: 'Put, I pray thee, thy hand under my thigh.

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PARAGRAPH 27

90

ועל ידו מתעלי הקב"ה . . וט' ממטה למעלה

This passage is quoted there, with the explanation that according to Emek HaMelech it is "the ascent of Z'eir Anpin of Atzilus into nine Sefiros far above Atzilus."

KEHOT'S NOTE

מובא באוה"ת במדבר ע' נ ושם מבאר שלפי פי' עמק המלך "הוא עלי' ז"א דאצי' בט"ס שלמעלה מעלה מאצי'", ע"ש.



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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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