A MAAMAR OF THE REBBE RASHAB

ברוך שעשה נסים

מאמר · תרס"ד

Baruch She'asa Nissim 5664

"Blessed is He Who performed miracles for our fathers"

FULL ELUCIDATED EDITION

Prepared for Chabad of Parkland

OPENCHASSIDUS

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Introduction

The setting, the source, the puzzle, and what is new

The setting

On a winter night in Kislev 5664 — late November 1903 — the students of Tomchei Temimim sat at a festive meal in Lubavitch. The yeshiva was six years old; the Rebbe Rashab, Rabbi Shalom DovBer Schneersohn, had founded it in 1897 to raise young men in whom learning and avodah would be one. At that meal he said a maamar on the words of the blessing for Chanukah and Purim: Baruch She'asa Nissim — "Blessed is He Who performed miracles for our fathers in those days, at this time."

Who wrote it down

What we have is not the Rebbe Rashab's own manuscript but a hanachah — a record made by a listener. The listener was his only son, Rabbi Yosef Yitzchak, later the Frierdiker Rebbe, then twenty-three and already directing the yeshiva. He did more than record: throughout the text he added his own glosses in parentheses, each opening with the letters א״ה, amar hakosev, "the writer says." In this edition every such gloss is set apart in a tinted box marked "Transcriber's note," so that you always know whose voice you are hearing. The transcription lay in his handwriting until Rosh Chodesh Shevat 5751 (January 1991), when Kehot printed it as a separate booklet. On the eve of Yud Shevat that year the Rebbe handed a copy to every man, woman and child who came. It is now printed in Sefer HaMaamarim 5664, pp. קכט–קמד, which is the text used here.

The story behind the blessing

The words of this blessing carry a story of their own. The printed edition notes that on Yud-Tes Kislev 5560 — the first anniversary of his release from prison — the Alter Rebbe said a discourse beginning Baruch She'asa Nissim, and opened it by saying: "Blessed is He Who performed miracles for our fathers — the Baal Shem Tov and the Maggid; in those days — Purim and Chanukah; at this time — Yud-Tes Kislev." The editors also note that this maamar seems to be built on the Rebbe Maharash's discourse of the same name, said on Yud-Tes Kislev 5634; and indeed, in the middle of the maamar the Rebbe Rashab cites "what my father wrote in this discourse." So three generations of Rebbeim stand behind these pages, and a fourth gave them to us.

§ה · p. 28

The puzzle

The maamar begins with a question about a single letter: why does the blessing say nissim, miracles, in the plural? The answer — there are two kinds of miracle — opens three larger questions. First, what exactly is a miracle, if G-d is present in nature too? Second, if every created thing came "from nothing," how can the Sages ask "from where was the earth created?" Third, what does it mean that the miracles were done "for our fathers"? The Rebbe Rashab answers all three with one idea, and he takes the long road to get there.

§א · p. 14 §ז · p. 37 §יג · p. 61

The road through the maamar

To say what a miracle rises above, the Rebbe Rashab first maps nature. He uses the three dimensions of creation from Sefer Yetzirah — world (space), year (time) and soul (life) — and shows them in the human body (head, hand and foot), in the upper worlds, in the Beis HaMikdash and in the place of a miracle (Sections א–ו). From this map he draws a principle: although creation is "from nothing," every created thing has its own root above. The lion below comes from the lion of the Merkavah, the rooster from the angel Gavriel, the earth from "snow," and day and night from the Written and Oral Torah. Along the way he explains why angels cannot sin while we can choose, and why vessels are higher than light (Sections ז–יא). Then comes the turn: all of nature, however high its roots, reaches only to the outer face of Keser, the divine will that there be a world. A miracle comes from Keser's inner face, from the Essence itself, from Ani (Sections יב–יג).

§א · p. 14 §ז · p. 37 §יב · p. 57 §יג · p. 61

What is new here

Three things stand out. First, both kinds of miracle — the hidden and the open — come from the same place: the Essence, above the whole chain of creation. They differ only in the route. A hidden miracle is Ani found in the ayin: the Essence entering creation's own channel and wearing nature's clothes. An open miracle is ayin included in Ani: the source of nature swallowed into the Essence, so that nature's rules give way. Second, the reason a hidden miracle can work through nature is the remarkable power of Malchus, the lowest level, which alone holds the Essence's power to create from nothing. Third, the closing reading of the blessing: "our fathers" are Chochmah and Binah, the highest levels of the divine mind. They normally receive only from the outer face of Keser. A miracle lifts even them. And we ask for that lift "at this time."

§יג · p. 61 §י · p. 52

How to use this edition

Hebrew is on the right, English on the left, passage by passage. In the English, bold is the translation of the Hebrew words; lighter italic is explanation woven into the sentence. Read only the bold and you have the maamar; read both and you have the maamar taught. Tinted boxes are the Frierdiker Rebbe's own glosses. Every section opens with a recap and a "Before we read," and closes with deep dives, key points, a summary and an avodah. The Foundations chapter explains the main ideas of Chassidus the maamar relies on; each foundation lists where it appears, and each deep dive in the text points back to it, with page numbers both ways.

Map of the maamar

Thirteen sections, five ideas, one question answered

THE FIVE IDEAS

Two kinds of miracles · World · Year · Soul · Every thing has its own root · Light and vessel · The root of miracles

א	Two kinds of miracles — and the map of creation	עמ' קכט	14
ב	Soul: the life inside the world	עמ' קל	18
ג	Head, hand, foot: degrees of revelation	עמ' קלא	21
ד	The upper worlds follow the same pattern	עמ' קלב	25
ה	Holy places, miracle places — and teshuvah	עמ' קלג	28
ו	World, year, soul — up to the highest heights	עמ' קלה	33
ז	From where was the earth created? Every thing has its own root	עמ' קלו	37
ח	"And they were created" — angels, people and free choice	עמ' קלז	41
ט	The rooster, the angel, and the Torah of day and night	עמ' קלט	47
י	Light is ratzo, vessels are shov — and shov is higher	עמ' קמא	52
יא	Earth from snow: the root of all nature is the outer face of Keser	עמ' קמא	54
יב	Shakai and Havaya: hidden miracles and open miracles	עמ' קמב	57
יג	Ani and Ayin: the root of both miracles — and the miracle for "our fathers"	עמ' קמג	61

The argument at a glance

QUESTION	Why "miracles" in the plural?	§ א
ANSWER IN BRIEF	Two kinds: clothed in nature / beyond nature.	§ א
MAP OF NATURE	World · year · soul in body, worlds, holy places, Gan Eden.	§ א–ו
PRINCIPLE	Every created thing has its own root above.	§ ז–ט
COROLLARIES	Angels cannot sin, we choose; vessels (shov) higher than light (ratzo).	§ ח, י
LIMIT OF NATURE	All roots reach only the outer face of Keser.	§ יא
MIRACLE	From the inner face of Keser: Shakai (hidden) / Havaya (open).	§ יב
DEEPEST ROOT		

	Ani in ayin (hidden) / ayin in Ani (open).	§ ג׳
BLESSING EXPLAINED	“Our fathers” = Chochmah and Binah, lifted by the miracle — “at this time.”	§ ג׳

TWO KINDS OF MIRACLE

Clothed in nature

DIVINE NAME
Shakai · שד״י

ROOT
Ani as it is found in the ayin (Malchus)

EXAMPLES
Daily livelihood; the Purim story

WHO SEES IT
“The one for whom it is done does not recognize it”

Beyond nature

DIVINE NAME
Havaya · הוי׳

ROOT
Ayin as it is included in the Ani

EXAMPLES
The splitting of the Sea; the manna and the quail

WHO SEES IT
Everyone: nature visibly gives way

Both: the inner face of Keser — the Essence of Ein Sof, above hishtalshelus

Nature, by contrast: rooted only as high as the outer face of Keser

Foundations

The ideas of Chassidus this maamar stands on — each with pointers to where it appears

THE THREE DIMENSIONS OF CREATION (עש"ן)

עולם · World	שנה · Year	נפש · Soul
WHAT IT IS Place, existence, the vessels; rooted in the reshimah	WHAT IT IS Time, born of ratzo veshov	WHAT IT IS The divine life-force, from nothing to something
IN A PERSON The body and its limbs	IN A PERSON The heartbeat: contracting and spreading	IN A PERSON The soul giving life to the body
IN THE MAAMAR Beis HaMikdash; the place of a miracle; our hemisphere	IN THE MAAMAR Three prayers a day; endless ascents in Gan Eden	IN THE MAAMAR Torah as the essential "point"

Present in every created level — up to the highest heights (Section ו)

F1

Hishtalshelus, cause and effect, and something from nothing

Hishtalshelus is the "chain" of existence: from the infinite light down to our world, level after level, each one coming out of the one above it, like links in a chain. Within the chain, most levels relate as ilah ve'alul, cause and effect: the lower is a weaker version of the higher, still of the same kind, and it follows automatically once the higher is present — the way feelings follow an idea you have thought through. Creation from nothing, yesh me'ayin, is different in kind. The ayin, the divine "nothing," is not a thin substance that thickened into the world; there is no common measure between them. Chassidus holds both: the worlds descend in order, and yet the coming-into-being of a separate "something" is a leap that only the Essence can make. This maamar adds a crucial middle term: even though each thing is created from nothing, each has its own particular root above, which belongs to it alone. That is what lets the Sages ask "from where?" and the verse say venivra'u, "they came to be." And it sets up the contrast of the maamar: nature is the whole chain, with all its roots; a miracle comes from above the chain.

APPEARS IN §א · p. 14 §ז · p. 37 §ח · p. 41 §יא · p. 54

F2

World, year, soul (עש״ן)

Sefer Yetzirah describes three dimensions in which creation exists: olam, “world” — space, place, the room a thing takes up; shanah, “year” — time; and nefesh, “soul” — the life-force inside it. The Raavad finds them in the word עשן, “smoke,” used of Mount Sinai, because the Torah is the blueprint by which the world was built. In this maamar “world” is the vessel-side of existence, rooted in the reshimah; “soul” is the divine life that brings each thing from nothing into being; and “year” is time, the bridge between them, born of ratzo veshov. A human being is a “small world” in which all three can be seen. The maamar shows that these three dimensions reach the highest created levels: Gan Eden, the Beis HaMikdash, the revelation at Sinai. Where there is creation, there is a where, a when and a life.

APPEARS IN §א · p. 14 §ב · p. 18 §ה · p. 28 §ו · p. 33

F3

Light and vessel; tzimtzum and reshimah

Ohr, light, is the revelation of G-dliness: active, boundless, wanting to shine. Keli, vessel, is what receives and shapes the light: limited, defined, a “something.” Before creation the infinite light filled everything and there was no “place” for worlds. In the tzimtzum the light withdrew, and what remained was a reshimah, an impression or trace — the beginning of limitation and the root of the vessels. That is why the maamar calls “world” place and roots it in the reshimah. In Section י the maamar shows that the vessels are actually higher than the lights: light is ratzo, straining up and away; the vessel is shov, holding the light and drawing it down; and the shov reaches “His essential place.” Chassidus explains that the power to limit comes from the Essence no less than the power to shine.

APPEARS IN §א · p. 14 §י · p. 52

F4

Clothing (hislabshus) and conduit (maavir)

When a higher power is present in a lower place, it can be there in two ways. Hislabshus, “clothing,” means it is truly inside: the vessel is suited to it, like the mind inside the head, which is built for thinking. A maavir, “conduit,” means it passes through without settling: the mind writes through the hand, yet the hand does not understand. Outer garments are lower still — they are separate from the body and do not even serve as conduits (though the transcriber notes that garments can, in a deeper sense, draw the essence). The maamar uses this to map the worlds: the divine light of Beriah is clothed in Beriah but only passes through Yetzirah and Asiyah, while each world has its own light clothed in it. It also explains why Torah and halachah, though higher than Beriah, are “clothed” there: what is drawn to a particular is inward.

APPEARS IN §ג · p. 21 §ד · p. 25

F5

Inward light and encircling light (penimi and makif)

Ohr penimi, inward light, enters a vessel and is measured by it; it is particular and local. Ohr makif, encircling light, stays above the vessel and touches everything equally; it is general. A melody is makif — it goes round like a ring. The maamar adds a subtle distinction: the makif itself has an outer face and an inner face. The outer face gives to everyone without effort — "darkness and light are alike" — and brings forgiveness. The inner face responds only to avodah, to teshuvah, and turns deliberate sins into merits. Paradoxically, it is the Torah — inward light from Chochmah — that teaches teshuvah, which shows that inward light reaches all the way to the Essence. That is how a revelation can be "here and not there" — at the Beis HaMikdash, in our hemisphere, at the place of a miracle — and still be the Essence itself.

APPEARS IN §ג · p. 21 §ה · p. 28 §יב · p. 57

F6

The four worlds

Atzilus, "emanation," is G-dliness revealed, not yet separate from its source. Beriah, "creation," is the first separate existence: its beings understand what gives them life — "Ima (Binah) nests in the Throne." Yetzirah, "formation," is the world of emotion — "six sefiros nest in Yetzirah." Asiyah, "action," is the world of Malchus — "the Ofan in Asiyah" — whose lowest part is our physical world. The upper Gan Eden is in Beriah, the lower in Asiyah. All three created worlds come into being through Malchus of Atzilus clothing itself in Malchus of Beriah; Malchus of Atzilus is Keser, the crown, of Beriah.

APPEARS IN §ד · p. 25 §ו · p. 33

F7

The sefiros and the partzufim

Keser, "crown," is the divine will, above intellect. It has an outer face, Arich Anpin — the will that there be worlds, "I will reign" — and an inner face, Atik Yomin, the delight and Essence within the will. Chochmah is the flash of insight, a point, like sight; Binah unfolds it in detail; Daas binds the mind to it so that it is felt. Together, Chochmah and Binah are Abba and Ima, "Father" and "Mother" — in this maamar, "our fathers." They are "included in Mazla," the flow from Arich Anpin, and so receive only from the outer face of Keser. Zeir Anpin (Z"A) is the six emotional sefiros, Chesed (right arm) through Yesod. Malchus is speech and sovereignty, the tenth sefirah; she refines the 288 sparks and, from Atik, holds the power to create something from nothing. Sheleg, snow, 300-30-3, is Binah, Z"A and Malchus in descending tenths.

APPEARS IN §ג · p. 21 §ט · p. 47 §יא · p. 54 §יג · p. 61

F8

Ratzo veshov

Ratzo, “running,” is the pull of every life back toward its source; shov, “returning,” is its coming back into the vessel to live and act there. Yechezkel saw the Chayos “running and returning.” The heart beats this way, and so does the divine life in the world: withdrawal and spreading, again and again. From this pulse time is born — without ratzo veshov there would be no “before” and “after.” In the maamar ratzo and shov also describe light and vessel: light is ratzo, like a flame straining upward; vessels are shov. And the surprising conclusion is that shov is higher: Rabbi Akiva’s greatness was that he “entered in peace and left in peace.”

APPEARS IN §ו · p. 33 §י · p. 52 §יג · p. 61

F9

The Merkavah and the roots of creatures

Yechezkel saw the divine chariot, the Merkavah, borne by Chayos with four faces: lion, ox, eagle and human. In Kabbalah these are the spiritual archetypes of everything below. A lion below descends from the lion of the Merkavah in Beriah, which comes from the “lion” of Atzilus, Chesed; higher, Chochmah is called lion because אריה hints at ראיה, sight; and highest, Keser — “A lion has roared, who will not fear?” Each creature is tied to its own chain: the lion to the lion, not to the ox. Likewise the rooster to the angel Gavriel and the gevuros of Binah; the earth to “snow”; day and night to the Written and Oral Torah.

APPEARS IN §ז · p. 37 §ט · p. 47 §יא · p. 54

F10

Knowledge and choice

If G-d knows what we will do, how can we choose? The maamar gives an answer from the side of the created being. Angels feel their source, and so they cannot act against it — “a law that will not be transgressed.” Human beings do not feel their source; the divine light reaches them only as a glimmer, “His Name alone is exalted.” So they can — or appear to be able to — act against G-d’s will, and their good deeds, and even their bittul, come from their own choice. Yet in truth, nothing stands outside the “stature of Adam Kadmon,” whose feet reach into Asiyah: “Every stature shall bow before You.”

APPEARS IN §ח · p. 41

F11

The Names Havaya and Shakai

Havaya (י-ה-ו-ה) is the Name of the Essence as Being itself, above time and limit; from it come miracles that override nature. Shakai has two meanings: “He said to His world, ‘Enough’” — the Name that sets nature’s bounds — and “there is enough in His G-dliness for every creature” — a boundless supply. Because one Name both limits and overflows, it can pour unlimited blessing through limited channels. That is the root of hidden miracles, clothed in nature: a business that succeeds without explanation, the Purim story.

APPEARS IN §יב · p. 57

F12

Ani, Anochi and Ayin

אני, “I,” and אין, “nothing,” share their letters. Ayin is the “nothing” of creation: the ayin of Chochmah (called mah, “what?”) and the ayin of Malchus, through which things come to be. Anochi, “I,” expresses loftiness — the level of Keser. Ani is the Essence saying “I” — and, the maamar suggests, higher than Anochi, because it is the Essence as it makes itself small, which draws from the inner face of Keser. Two configurations: Ani within ayin — the Essence present in the channel of creation, which gives Malchus her power to create and gives hidden miracles; ayin within Ani — the source of creation absorbed in the Essence, which gives Malchus her yearning to dissolve back and gives open miracles.

APPEARS IN §יג · p. 61

Words you need

Terms used throughout, in the maamar's own Hebrew

אבותינו	**Avoseinu**	"Our fathers"; in the maamar's closing, Chochmah and Binah (Abba and Ima).
אור / כלי	**Ohr / keli**	Light (revelation) and vessel (what receives and limits it).
אין / יש	**Ayin / yesh**	The divine "nothing" from which things are created / created "something."
אני / אנכי	**Ani / Anochi**	Two words for "I": the Essence; Anochi = Keser's loftiness; Ani = the inner face of Keser.
אריך / עתיק	**Arich / Atik**	The outer and inner faces of Keser.
בירורים	**Beirurim**	Refining and raising sparks of holiness from the world.
ביטול	**Bittul**	Self-nullification before G-d.
בי"ע	**BYA**	Beriah, Yetzirah, Asiyah: the three created worlds.
גבורות	**Gevuros**	"Strengths"; the five gevuros of Ima are powers of Binah.
הוי' / שדי	**Havaya / Shakai**	Divine Names: Being beyond limit / the Name that limits and provides.
השתלשלות	**Hishtalshelus**	The ordered chain of levels from the infinite down to our world.
התלבשות / מעביר	**Hislabshus / maavir**	Being clothed inside / merely passing through as a conduit.
חב"ד	**Chabad**	Chochmah (insight), Binah (understanding), Daas (binding).
מדות	**Middos**	The emotional attributes: Chesed, Gevurah and the rest.
מקיף / פנימי	**Makif / penimi**	Encircling (general) / inward (particular) light.
מרכבה	**Merkavah**	The divine "chariot" of Yechezkel's vision, with faces of lion, ox, eagle, human.
עו"ע	**Ilah ve'alul**	Cause and effect: the lower flows from the higher and is of its kind.
עש"ן	**Olam-shanah-nefesh**	World, year, soul: space, time and life.
צמצום / רשימה	**Tzimtzum / reshimah**	The withdrawal of the infinite light / the trace that remained, root of vessels.
רצוא ושוב	**Ratzo veshov**	Running and returning: reaching up and coming back.
שלג	**Sheleg**	Snow; 300-30-3 — Binah, Z"A, Malchus — the root of the earth.
תושב"כ / תושבע"פ	**Torah shebichsav / shebe'al peh**	Written Torah (day, Chochmah) / Oral Torah (night, Binah).

זו"א	**Zeir Anpin**	The six emotional sefiros as one “face.”
מל'	**Malchus**	The tenth sefirah: sovereignty; she creates from nothing.

א

Two kinds of miracles

Two kinds of miracles — and the map of creation

Section א · Sefer HaMaamarim 5664, עמ' קכט–קל

BEFORE WE READ

The maamar opens with the blessing we say on Chanukah and Purim and asks a small question with large consequences: why does the blessing say nissim, "miracles," in the plural? The answer: because there are two different kinds of miracle — those that come dressed in nature, and those that break out of it. But to understand what a miracle is, we first need to understand what it rises above: the ordered chain of creation, hishtalshelus. So the Rebbe Rashab sets out the three dimensions of every created thing — world, year, soul — and begins with "world."

Printed page קכט

Blessed is He Who performed miracles for our fathers in those days, at this time. *These are the words of the blessing said over the Chanukah lights and the Megillah.* **Now, the fact that it says "miracles" in the plural indicates that there are two kinds of miracles.** *The plural is not simply counting;* **the meaning of "miracles" in the plural is not** *many miracles* **of one kind, but that they are two kinds of miracles.**

ברוך שעשה נסים לאבותינו בימים ההם בזמן הזה. והנה מאומרו נסים ל' רבים מורה שזה ב' סוגי נסים, דאין הפי' נסים ל' רבים בסוג א' רק שהם ב' סוגי נסים.

It is known that there are two kinds of miracles: miracles that follow the ways of nature, and miracles that are altogether above nature. For the word נס, *"miracle,"* **is a term of lifting up and loftiness, as it is written, "Raise up a banner (נס)"** *— a נס is a pole raised high so that everyone can see it.* **And so too with miracles:** *a miracle* **is the lifting up and exaltation of G-dliness,** *and that means* **the revelation of G-dliness,**

וידוע דיש ב' סוגי נסים, והם נסים שעל פי דרכי הטבע ונסים שלמעלה מהטבע כלל, כי נס הוא מל' הגבהה ורוממות כמ"ש הרימו נס, וכמו"כ בענין הנסי' הוא הגבהה ורוממות האלקות שהו"ע התגלות האלקות,

for nature is the concealment and hiding of G-dliness, since *G-dliness* **is clothed in a way of concealment, in natural things** *— the divine force that drives the world is hidden inside the ordinary workings of things, so the world looks as if it runs by itself;* **while a miracle is a revelation of G-dliness** *— the hidden force shows itself.* **But within this there are two levels: miracles that are clothed in the ways of nature, and miracles that go out of the ways of nature.**

כי הטבע הוא העלם והסתר האלקות מצד שההתלבשות הוא בהעלם ובענינים טבעיים, ונס הוא בחי' התגלות אלקות, אך בזה יש ב' מדרי', נסים שמלובשים בדרכי הטבע ונסים שיוצאי' מדרכי הטבע.

To understand *what* **a miracle** *is,* **one must first** *understand* **hishtalshelus** *— the "chain" in which existence descends link by link, each level coming out of the one above it.* **In general it is the** *ordered* **levels of the worlds, which came into being specifically by way of hishtalshelus; and through this** *we* **will understand** *what* **a miracle** *is:* **that which is above hishtalshelus.**

ולהבין ענין הנס צ"ל תחלה ענין ההשתל' שכללותו הוא מדרי' העולמות, שנתהוו בבחי' ההשתל' דוקא, ובזה יובן ענין הנס מה שהוא למעלה מהשתל', דהנה בכללי' העולמות יש עולם

Now, in the general makeup of the worlds there are "world, year, soul" — *space, time and life*, as is found in the commentary of the Raavad on Sefer Yetzirah, on *the verse* "And Mount Sinai was all smoke (עשן)."	שנה נפש כדאי׳ בפי׳ הראב״ד לס׳ יצירה בענין וה״ס עש״ן כולו,
for עש״ן is an acronym of עולם שנה נפש, "world, year, soul." And the connection of this to Mount Sinai is that "He looked into the Torah and created the world" — the building of the worlds follows the laws and decrees of the Torah, for *the Torah* is the plan *for creation*, as is found in the Midrash at its very beginning, on Bereishis. *So the three dimensions of every created thing — space, time and life — belong to the Torah given at Sinai, which is the blueprint of the world.*	שעש״ן ר״ת עולם שנה נפש, והשייכות בזה לוה״ס הוא להיות דאסתכל באורייתא וברא עלמא, דבנין העולמות הוא עפ״י משפטי וגזירות התורה, שהרי היא הלוח כדאי׳ במד״ר בהתחלתו בפ׳ בראשי׳.
Now, "world" is place. It is the level of existence — *of being some defined thing*, **which is** *the aspect of* **the kelim,** *the vessels*; **for whatever exists takes up place. Above too, this** *dimension* **is the vessels, in which the level of existence applies; and at its root it is the reshimah** — *the "trace" or impression that remained after the original light withdrew in the tzimtzum*, **for the reshimah is the root of the vessels; and the idea of place applies to it as well,**	והנה עולם הוא מקום והוא מדרי׳ המציאות שהו״ע הכלים, שהרי כל מציאות תופס מקום, והוא למעלה ענין הכלים שנופל בהם מדרי׳ המציאות, ובשרש הוא בחי׳ הרשימה שרשימה הוא שרש הכלים, וגם בו שייך ענין מקום,
as is found in Etz Chaim: at first there was no place for the worlds to stand, and after the tzimtzum came the beginning of the root of the vessels, which is akin to place. That is the level of reshimah, and this is the level of "world." *In short: "world" is the vessel-dimension of creation — whatever gives a thing its boundaries and its room.*	וכדאי׳ בע״ח שבתחלה לא הי׳ מקום לעמידת העולמות, ואחר הצמצום הוא התחלת שרש הכלים, שהוא כעין ענין המקום, והוא מדרי׳ הרשימה, וזהו מדריגת עולם.

DEEP DIVE · FOUNDATIONS F1 · p. 7

Why a miracle needs a map of nature first

A miracle is defined by what it is not. The maamar will not explain miracles by listing wonders; it will first draw the complete map of how G-dliness ordinarily reaches the world — level by level, each step conditioned by the one above — and only then show that a miracle comes from somewhere the map does not reach. Keep this structure in mind: Sections א–יא are the map, Sections יב–יג are the miracle.

DEEP DIVE · FOUNDATIONS F2 · p. 8

עש״ן — space, time, life

Sefer Yetzirah describes all of creation in three dimensions: olam (space, the "where"), shanah (time, the "when") and nefesh (soul, the "what gives life"). The Raavad finds them hidden in the word עשן, "smoke," in the verse describing Sinai. Because the Torah is the blueprint of the world, the giving of the Torah carries the full template of creation. In this section the maamar defines olam: it is "place," the vessel-side of existence, rooted in the reshimah left after the tzimtzum.

TWO KINDS OF MIRACLE

	Clothed in nature	Beyond nature
DIVINE NAME	Shakai · שד״י	Havaya · הוי׳
ROOT	Ani as it is found in the ayin (Malchus)	Ayin as it is included in the Ani
EXAMPLES	Daily livelihood; the Purim story	The splitting of the Sea; the manna and the quail
WHO SEES IT	"The one for whom it is done does not recognize it"	Everyone: nature visibly gives way

Both: the inner face of Keser — the Essence of Ein Sof, above hishtalshelus

Nature, by contrast: rooted only as high as the outer face of Keser

KEY POINTS

- "Miracles" in the plural means two kinds of miracle, not many of one kind.
- נס means "raised high": a miracle is G-dliness lifted into view; nature is G-dliness hidden.
- To understand what a miracle rises above, we need hishtalshelus — the ordered chain of worlds.
- Every created thing has three dimensions: world (space), year (time), soul (life). World = place = the vessels, rooted in the reshimah.

SUMMARY

There are two kinds of miracle: one clothed in nature, one going beyond it. A miracle is the "raising" of G-dliness that nature hides. Since a miracle is above the chain of creation, the maamar first maps that chain through its three dimensions — world, year, soul — which are present at Sinai because the Torah is the blueprint of creation. "World" is place: the vessel-dimension of existence, rooted in the reshimah that remained after the tzimtzum.

AVODAH · TAKING IT INTO LIFE

Before saying “Blessed is He Who performed miracles” this Chanukah, ask: which miracle am I thanking for — the open one of the oil, or the hidden one of the battles that looked like ordinary military success? The maamar says both are miracles, both come from the same G-d, and both deserve the same blessing. Practise noticing the hidden kind this week: write down one thing that “just worked out.”

ב

World · Year · Soul

Soul: the life inside the world

Section ב · Sefer HaMaamarim 5664, עמ' קל–קלא

SO FAR

"Miracles" means two kinds. To understand a miracle we are mapping creation: world, year, soul. "World" = place = the vessels.

BEFORE WE READ

Now the second dimension: nefesh, soul — the divine life-force that makes each thing exist. The Rebbe Rashab uses the human being, the "small world," as the model. The body is "world"; the soul is its life. And he makes a striking point about knowledge: we can know with total certainty that the soul exists, yet not know what it is.

Printed page קל

"Soul" is the divine life-force in every created thing, which gives it life and brings it into being from nothing and nought into something, so that it is a *real* existence, a "some-thing." *"World" is the container; "soul" is the life inside it.* And so too in a human being below there are these two levels: the body as a whole is called "world," and the limbs of the body, which are vessels for the light of the soul, are called "place."

נפש הוא החיות אלקי' שבכל נברא שמחי' ומהווה אותו מאין ואפס ליש שיהי' בבחי' מציאות דבר מה כו', וכמו שבאדם למטה יש בו ג"כ ב' מדריגו' אלו, עולם נקרא הגוף בכללותו ואברי הגוף שהם כלים לאור הנפש נק' מקום,

That is why the human being as a whole is called "a small world." TRANSCRIBER'S NOTE *the word* adam, "human," specifically, indicates the union of body and soul; without this he would be called *only* "flesh" or *only* "soul." And into this world *of the body* the soul that gives it life is clothed. Yet we do not know what the essence of the soul is —

ולכן כללי' האדם נק' עולם קטן (א"ה, להע' אדם דוקא, מורה על יחוד גוף ונפש דזה בל"ז נק' בשר או נפש כו'), ובעולם הזה הרי מתלבש בו נפש המחי' אותו, ואעפ"י שאין ידוע לנו מהות הנפש מהו,

and not only the essence of the soul in itself: even the general life-force from the soul we do not know. TRANSCRIBER'S NOTE see the discourse VeAsisa Chag HaShavuos 5656, which explains the general radiance from the soul; and the discourse VeAvraham Zaken *and* the discourse Ani Havaya Lo Shanisi 5647. Put *them* together and you will understand.

ולאו דוקא מהות הנפש בעצמותה אלא אפי' החיות כללי מהנפש ג"כ אין אנו יודעי' אותו (א"ה, ע' בד"ה ועשית חגה"ש נ"ו מבאר בענין הארה כללי' מהנפש כו' ובד"ה ואברהם זקן בד"ה אני הוי' לא שניתי מש' מ"ז, וצרף לכן ותבין כו'),

For the very self of the soul is truly beyond the bounds of knowing. Knowing means comprehension, and all comprehension grasps only the existence of a thing, not the essence of the matter itself — *the mind can know that something is there, and what it does, but not what it is in itself.* TRANSCRIBER'S NOTE Binah *(understanding)* grasps *only* existence; Chochmah *(the*

כי עצם הנפש באמת הוא למעלה מגדר הידיעה דידיעה ענינו השגה, וכל השגה הוא רק במציאות הדבר ולא במהות הענין ממש (א"ה, להע' בינה או"ר רק מציאות, חכ' ראי' מהות, ראי' תופס גשמי, ושמיעה רוחני),

flash of insight) is "sight" of essence. Sight takes hold of the physical; hearing, of the spiritual.

Chochmah, however, which is the level of sight, is in general at a level above the intellect *of reasoning*; **there, a revelation of essence can take place. The proof: it is said of our master the Arizal that he had a revelation of the neshamah** — *he could perceive a person's soul*, **and the term used of him is "seeing," as we find that he "saw" in the matter of Balak and Bilaam** — *the sources cited in the notes (Pri Etz Chaim; Emek HaMelech) speak of his perceiving the souls involved*. **From this one understands that seeing belongs to the revelation of essence.**

TRANSCRIBER'S NOTE and this is why the eye grasps the physical — *sight takes in a thing whole and concrete, the way essence is taken in, not built up piece by piece as reasoning is.*

משא"כ בחי' חכמה שהיא מדרי' הראי' שהוא בד"כ במדרי' שלמעל' מן השכל, שם יוכל להיות גילוי המהות, והראי' שעל אדונינו האריז"ל אי' שהי' אצלו גילוי הנשמה, ועליו נא' ענין ראי' כמו שמצינו שראה בפ' בלק ובלעם כו' ויובן מזה שראי' שייך לגילוי המהות (א"ה, וזהו שהעין תופס גשמי).

All this is at the level above the intellect, where there can be a seeing of the essence and very self of a thing; in the intellect there is only a revelation of *its* **existence. Still, although this is only knowledge of** *its* **existence, we know without any doubt at all that there is a soul that gives life to the body,**

וכ"ז הוא במדרי' שלמעלה מן השכל ששם יכול להיות ראי' במהות ועצמיות הדבר, אבל בשכל הוא רק גילוי המציאות, ומ"מ הגם שזהו רק ידיעת המציאו' מ"מ אנו יודעים בלי שום ספק כלל שיש נפש שמחי' את הגוף,

and the matter is clear even though it is not seen in its essence. The proof: when the soul leaves the body, everything is gone, and it needs nothing any more; this is complete evidence that there is a soul that gives life to the body, for when it leaves, that very change testifies to the soul. *We cannot see the soul, but we cannot doubt it: the difference between a living body and a lifeless one is undeniable.*

והדבר ברור אם כי לא נראה במהות, והראי' שבצאת הנפש מהגוף אז הרי נחסר כל העני' ואינו צריך מאומה כו' וזהו הוראה גמורה שיש נפש המחי' את הגוף, שהרי בצאתו כו' הרי שינוי הזה יעיד על הנפש כו'.

DEEP DIVE · FOUNDATIONS F3 · p. 8

Knowing that vs. knowing what

Chassidus distinguishes yedias hametziyus — knowing that something exists and what it does — from hasagas hamahus — grasping what it is in itself. Ordinary understanding (Binah) can only reach the first. The second belongs to Chochmah, which works like sight: it takes a thing in whole. The test case is the soul. No one can describe the soul's essence, but the difference between a living body and a dead one proves its existence beyond any doubt. The same will hold of G-d's presence in the world: we may not see it, but its effects are undeniable.

THE THREE DIMENSIONS OF CREATION (עש"ן)

עולם · World	שנה · Year	נפש · Soul
WHAT IT IS Place, existence, the vessels; rooted in the reshimah	WHAT IT IS Time, born of ratzo veshov	WHAT IT IS The divine life-force, from nothing to something
IN A PERSON The body and its limbs	IN A PERSON The heartbeat: contracting and spreading	IN A PERSON The soul giving life to the body
IN THE MAAMAR Beis HaMikdash; the place of a miracle; our hemisphere	IN THE MAAMAR Three prayers a day; endless ascents in Gan Eden	IN THE MAAMAR Torah as the essential "point"

Present in every created level — up to the highest heights (Section 1)

KEY POINTS

- "Soul" is the divine life-force that brings each thing from nothing into being.
- A human being is a "small world": body = world, limbs = place, soul = life.
- Comprehension reaches only existence (that), not essence (what). Chochmah, like sight, can reach essence.
- We know the soul with certainty from its effects — the change at death testifies to it.

SUMMARY

Nefesh is the divine life in every thing. In the human being, the body is "world" and the soul enlivens it. Our minds grasp only that the soul exists, not what it is; only the sight-like faculty of Chochmah reaches essence. Yet the soul's existence is certain: its absence at death proves its presence in life.

AVODAH · TAKING IT INTO LIFE

We do not need to see G-d to know He is giving life to this moment. When you say Modeh Ani tomorrow, think: "The soul You returned to me — I cannot see it, but I know it is here, because I am awake and alive." Certainty does not depend on sight.

ג

World · Year · Soul

Head, hand, foot: degrees of revelation

Section ג · Sefer HaMaamarim 5664, עמ' קלא–קלב

SO FAR

Two kinds of miracles; mapping creation. World = place/vessels. Soul = the life-force — certain in its existence, hidden in its essence.

BEFORE WE READ

One life-force animates the whole body equally. But how much of the soul shows itself differs from limb to limb. The head holds the senses and the mind (Chochmah, Binah, Daas); the hand carries the mind outward without containing it; the foot holds only the faint "intellect of dancing." This careful anatomy will become the key to the upper worlds in the next section.

Printed page קלא

Now, the essential life-force gives life to all *the limbs* **equally** — *the whole body is equally alive*. **But in the radiance of the soul as it clothes itself to give life to the body, there are differences of level. For instance, in the head loftier powers shine: all the higher senses — sight, hearing, smell, taste — are all in the head specifically,**

והנה עצם החיות הוא מחי' את כולם בשוה, אמנם בהארת הנפש כשמתלבש להחיות את הגוף, בזה יש חילוקי מדריגו' כמו בראש מאירים כחות נעלים יותר, והרי כל החושים הנעלי' כמו ראי' שמיעה ריח טעם כו' הכל הוא בראש דוקא,

and above all the revelation of the intellect in the three mochin, *the three "brains,"* **Chochmah, Binah and Daas — all of it is in the brain in the head. Chochmah's main work is to conceive insights, and insights come compressed, as a point** — *the whole idea in a single flash, before it is spelled out*. **Binah's level is to unfold the details, specifically the details within each insight that came from Chochmah; Binah explains the details of that insight.**

ובפרט גילוי השכל בתלת מוחין חב"ד, הכל הוא במוח שבראש, וחכ' עיקר ענינה הוא להשכיל השכלות, וההשכלות הם בקיצור ובבחי' נקודה, ובינה מדריגתה הוא לפרט הפרטי' דוקא שבכל השכלה שהשכיל מצד בחי' החכ', הרי הבינה מבאר הפרטי' בהשכלה זו.

And Daas is binding: one binds oneself to the very substance of what one conceived and what one unfolded (taking them together), examining them, picturing in one's mind the core of the insight one conceived, whether it is true; through this binding one wants to feel that insight in one's mind — *not just to know it, but to be gripped by it*. **This is the level of Daas.**

ודעת הוא ההתקשרות פי' שמתקשר בעצם הענין שהשכיל ושהפריט (בהצטרפם יחד) לבחון אותם לצייר במוחו עצם ההשכלה שהשכיל אם אמיתית היא, שחפצו ע"י התקשרות זו להרגיש במוחו ע' ההשכלה הלזו כו', והוא מדרי' הדעת,

The intellect as a whole, Chabad, is specifically in the brain in the head. In the body there are only the middos, *the emotional attributes,* **whose whole nature is directed only toward another** — *love, fear and the like always reach out to something outside oneself*.

וכללי' החב"ד הוא דוקא במוח שבראש משא"כ בגוף לא יש כ"א המדות ענין המדות, שכללותם הוא רק אל הזולת דוקא.

The middos are like *this*: "Chesed is the right arm, Gevurah is the left arm." Although their essence is not intellect, a glimmer of the intellect is nonetheless clothed there, for one writes *what the* intellect *thinks* by hand. But it is true that the hand is not a real vessel for that intellect the way the brain in the head is,

וענין המדות כמו חסד דרועא ימינא וגבור' דרועא שמאלא, אם שאין עיקר ענינם השכל ומ"מ מתלבש שם הארת השכל, שהרי כותב השכל ע"י היד, אך זה אמת שהיד אינו כלי ממש אל השכל ההוא כמו מוח שבראש,

for in the head it is like light clothed in a vessel, since the head as a whole is a vessel for the intellect; whereas the hand is not a vessel at all — the intellect is clothed in it only as a glimmer and by way of a conduit, a maavir — *the thought passes through the hand on its way out, without the hand itself understanding anything*. Even so, one must say there is some connection between the intellect and the hand, since through it *the intellect* is revealed,

שבראש הוא כמו התלבשו' אור בכלי לפי שהראש בכללותו הוא כלי להשכל משא"כ היד אינו כלי כלל, כ"א בדרך הארה ומעביר בלבד מתלבש בו השכל, דמ"מ בהכרח לומר שיש איזה שייכו' להשכל עם היד שהרי ע"י מתגלה כו',

as is explained in Iggeres HaKodesh, the discourse "To understand the parable…": a conduit is also called *a kind of* clothing. It is unlike external garments, through which no power of the soul is revealed at all, since they are separate from the body and do not belong to the person, nor does the person belong to them; they are not even a conduit. (Though perhaps one may still call them a conduit.
TRANSCRIBER'S NOTE compare the matter of garments that act upon and draw the very essence, as explained in the discourse Lehavin Inyan HaShabbos veRosh Chodesh of 5661 and the discourse VeHishkeh of 5663.)

וכמ"ש באגה"ק ד"ה להבין משל כו', מעביר הנק' ג"כ התלבשות, שאינו דומה ללבושים חיצונים שע"י הרי אין שום התגלות כח מהנפש שהרי הם נפרדי' מהגוף ואינם שייכים אל האדם, והאדם אינו שייך אליהם כו' ואינם אפי' בדרך מעביר ג"כ (ואפשר קאָן מען דאָס יע רופין מעביר כו' (א"ה, להע' מענין הלבושי' שפועלי' ומושכי' את העצם ממש, כמבואר בד"ה להבין ע' השבת ור"ח דש' ס"א ובד"ה והשקה ס"ג)).

The hands, by contrast, do belong to the person, and through them that intellect, which is a power of the soul, is revealed. In the feet the intellect is more constricted. Although there is a glimmer of intellect there too — for instance, the intellect of dancing — that intellect is extremely constricted; still, it can be counted as intellect, since in his dancing he aims *his steps* to match the movements the melody calls for,

משא"כ הידים הם השייכי' אל האדם, וע"י הרי מתגלה שכל ההוא שהוא כח מן הנפש, וברגלים הרי השכל מצומצם יותר, והגם שיש שם הארת השכל וכמו שכל הריקוד, ושכל זה הוא מצומצם ביותר, ומ"מ אפשר לחשבו במדרי' השכל לפי שמכוין בריקודו כפי חיוב תנועות הניגון,

and the melody comes from the inner intent of the mind. Like the Levites, who knew how to put intent into song: their song followed the intent of the mind — the inner intent in the brain within that particular idea. TRANSCRIBER'S NOTE see what is explained in the discourse Kimei Tzeischa of 5663 about the voice that arouses specifically the inner intent. And note, regarding the Levites, whose service was song and

והניגון הוא מפנימיות הכוונה שבמוחין, וכמו הלוים שהיו יודעי' לכוין בשיר, שהשיר שלהם הי' לפי אופן כוונת המוחין שהוא כוונה פנימי' שבמוח בההשכלה ההיא (א"ה, עמ"ש בד"ה כימי צאתך, ס"ג בענין קול מעורר כו' דוקא פנימי' הכוונה. ולהעיר בענין הלוי' שעבודתם בשיר ומדריגתם

whose level is in Atika, as it is written "And the Levi shall serve" — "this is Atika"; and this is the inner intent.	בעתיקא כמ"ש ועבד הלוי הוא דא עתיקא, וזהו פנימי' הכוונה כו'),
For song is *the level of* makif, "encircling" (for a melody turns round: after its end it begins again from its start). And so too by the plain sense of the Mishnah, "all wearers of a shir go out with a shir" — a round ring is called shir. It is the level of makif, while the mochin are essentially penimi, *inward*.	כי שיר הוא בחי' מקיף (שהניגון משתל' שלאחר סופו מתחיל תחילתו), וכן ע"פ פשוט מה שנאמר במשנה כל בעלי השיר יוצאין בשיר ה"ה טבעת עגול וזה נק' שיר, והוא מדרי' מקיף, והמוחין עיקרם בחי' פנימיו' דוקא,
And the melody is drawn from the innermost part of the mind, which is the level of delight within intellect. This is *the meaning of* the names Yeshurun and Yisrael — שיר אל, "song of G-d" — the delight above. *A niggun is what the mind sings when it enjoys what it understands.*	והניגון הרי המשכתו הוא מפנימיות המוחין שהוא מדריגת התענוג שבשכל, וזהו שם ישורון ושם ישראל, שיר אל, שהוא התענוג שלמעלה כו'.
Now the dance follows the way of the melody: in his dance he aims at the intent of the movements and their exact order, and so he dances. The melody is the delight of the intellect; yet the light of the intellect in the feet is extremely constricted, and when all is said and done it is only dancing.	והנה הריקוד הוא לפי אופן הניגון, שבריקודו מכוין כפי כוונת התנועות וסדרם ממש, וכן הוא מרקד, והניגון הוא תענוג השכל, מ"מ אור השכל שבהרגלים הוא מצומצם ביותר, וסוף כל סוף הוא רק הריקוד כו',
As for the fact that the foot sometimes has an advantage over the head — it carries the head and brings it to where it wants to go — in this respect the foot is called "head," and in this detail it is higher than the head itself. But by the order of hishtalshelus there is no glimmer of intellect there,	ומה שלפעמי' יש מעלה בהרגל על הראש, מה שנושא את הראש ומוליכו למחוז חפצו כו' בזה הרגל נק' ראש, והוא גבוה בפרט זה מהראש עצמו כו', אך ע"י סדר השתל' אין שם הארת השכל,
only that one has to train one's feet. TRANSCRIBER'S NOTE the proof is that it depends on the very motion of the limbs, as is known. And it is understood that there are many gradations here. *Head, hand, foot: one life-force, but three very different degrees of how much of the mind shows through.*	ורק מה שצריכי' לאמן את רגליו (א"ה, והראי' שתלוי בעצם תנועת האברי' כידוע) ומובן שיש בזה ריבוי חילוקי מדרי' כו'.

DEEP DIVE · FOUNDATIONS F4 · p. 8

Hislabshus and maavir: being inside vs. passing through

A power can be present in a place in two ways. In hislabshus, "clothing," it is really inside, like the mind inside the head: the vessel is suited to it and it is at home there. As a maavir, a "conduit," it only passes through: the hand writes what the mind thinks, but the hand does not understand. And outer garments are not even conduits — they are separate from the person. The maamar will use exactly these categories for how divine light is present in Beriah, Yetzirah and Asiyah.

DEEP DIVE · FOUNDATIONS F5 · p. 9

Why song is makif and dance follows it

A niggun goes round: when it ends it begins again, like a ring (the Mishnah calls a ring shir). That circularity marks it as makif — an encircling level, above what the mind holds inwardly. Yet the niggun is drawn from the mind's innermost point, its delight. Dance follows the niggun in the feet. So the lowest limb, through song, is tied to the highest place in the mind. Keep this pattern: the lowest connects to the highest through what is above understanding.

ONE LIFE, REVEALED IN DEGREES

IN THE BODY	HOW THE MIND IS THERE	WHAT SHOWS	IN THE WORLDS
Head	Clothed (hislabshus) — a true vessel	Senses; Chochmah, Binah, Daas	**Beriah — "Ima nests in the Throne"**
Hand	Conduit (maavir) only	Writing what the mind thinks	**Yetzirah — Beriah's light passes through**
Foot	A faint trace	The "intellect of dancing," from the niggun	**Asiyah — "the Ofan in Asiyah"**
Garments	Not even a conduit	Nothing of the soul	—

KEY POINTS

- The essential life is equal everywhere; its revelation differs by limb.
- Head: senses and the three mochin — Chochmah (the point), Binah (the details), Daas (binding and feeling).
- Hand: a conduit (maavir) for the mind, not a vessel.
- Foot: the "intellect of dancing," drawn from the niggun, which is makif and comes from the mind's delight.

SUMMARY

The one life-force reveals itself in degrees. The head is a true vessel for mind; the hand is only a conduit; the foot carries a faint trace, the rhythm of dance, which follows the melody — and the melody is the mind's own delight, an encircling (makif) level. Many gradations exist even within one body.

AVODAH · TAKING IT INTO LIFE

At the next farbrengen or simcha, notice what happens when a niggun turns into a dance: people whose minds are elsewhere are carried by their feet into the joy. Join the circle. The maamar says the feet sometimes "carry the head to where it wants to go." Let your actions lead your understanding when your understanding is slow.

ד

World · Year · Soul

The upper worlds follow the same pattern

Section ד · Sefer HaMaamarim 5664, עמ' קלב–קלג

SO FAR

Mapping creation (world, year, soul). In the body, one life shows itself in degrees: head = vessel, hand = conduit, foot = faint trace.

BEFORE WE READ

The anatomy of the body now becomes the anatomy of the worlds. Beriah, the world of understanding, is like the head: divine light is truly clothed there. In Yetzirah and Asiyah, the light of Beriah only passes through, like the mind through the hand — though each world has its own light clothed in it. The source behind all three: Malchus of Atzilus, which becomes the Keser of Beriah.

Printed page קלב

Just like this parable one understands *how it is* above, in the higher worlds (the intent is not the world of Atzilus but the worlds of Beriah, Yetzirah and Asiyah), that there are divisions of levels there. For "Ima Ilaah — *the supernal Binah, the "Mother"* — nests in the Throne," which refers in general to the world of Beriah, whose levels are, in general, in a mode of comprehension: *the beings there* comprehend their life-force — *they understand what gives them life*.

וככל המשל הזה יובן למעלה בעולמות העליונים (אין הכוונה על עולם האצי' כי"א בעולמות בי"ע כו') שיש שם התחלקות המדריגות, שהרי אימא עילאה מקננא בכורסיא שקאי בד"כ על עולם הבריאה שכללי' המדרי' הם בבחי' השגה דוקא שהם משיגים את חיותם,

It was explained above that all comprehension is only knowledge of existence, not comprehension of essence. Still, in Beriah the divine light is specifically clothed — *it is "inside" Beriah the way intellect is inside the head*; whereas in Yetzirah the light of Beriah is only by way of a conduit, and not clothed at all. However, the divine light that belongs to Yetzirah is clothed in Yetzirah, for "six sefiros nest in Yetzirah,"

ונת"ל דכל השגה הוא רק ידיעת המציאות ולא השגת המהות כו' ומ"מ הרי בבריאה האור האלקי בבחי' התלבשות דוקא, משא"כ ביצירה האור דבריאה הוא רק בדרך מעביר, ואינו בבחי' ההתלבשות כלל, אמנם האור האלקי השייך אל היצי' הוא בבחי' ההתלבשות ביצירה שהרי שית ספירין מקננן ביצירה,

and similarly they said, "the Ofan in Asiyah" — *Malchus, the tenth sefirah, dwells in Asiyah*: in Asiyah too the divine light that shines there is specifically clothed. But the Chabad of Beriah is in Yetzirah and Asiyah only as a conduit, and does not come there clothed at all; in Beriah, however, it is clothed,

וכן אמרו אופן בעשי', דגם בעשי' האור האלקי המאיר שם הוא בבחי' התלבשו' דוקא כו', משא"כ חב"ד דבריאה הוא ביצי' ועשי' רק בדרך מעביר כו' ואינו בא בבחי' ההתלבשות כלל, אבל בבריאה הוא בבחי' ההתלבשות,

for *even* the Torah, which is higher still, (nonetheless comes clothed *there*). One must know that what is explained here — "Ima Ilaah *nests in the Throne*" — does not mean the very level of Binah as it is in Atzilus, but

כי התורה שהיא למעלה יותר (מ"מ בא בהתלבשות כו'), וזה צריכין לידע כי מה שמתבאר בזה דאימא עילא' כו' אין הכוונה על עצם מדרי'

the level of Malchus of Atzilus as it clothes itself in the ten sefiros of Beriah. TRANSCRIBER'S NOTE Malchus of Atzilus is Keser and Atik — *the crown and the highest root* — for Beriah. Through the clothing of Malchus of Atzilus in Malchus of Beriah, the creations of Beriah, Yetzirah and Asiyah come into being.

הבינה כמו שהיא באצי' כ"א על מדרי' המל' דאצי' כמו שמתלבשת בע"ס דבריאה כו' (א"ה, להע' מל' דאצי' כתר ועתיק לבריאה כו') וע"י התלבשות מל' דאצי' במל' דבריאה ע"י"ז מהווה נבראי' דבי"ע כו',

This level is certainly clothed specifically in Beriah; for even the halachos, which are the very essence of His wisdom and will, are said in Iggeres HaKodesh, in the discourse "To understand what is written in Pri Etz Chaim," to be clothed in Beriah and a conduit in Yetzirah; all the more so "Ima Ilaah" is certainly clothed in Beriah. TRANSCRIBER'S NOTE this certainty is understood because, as is known, whatever is drawn to a particular belongs to that particular specifically, and every revelation to a particular is inward; for the general is makif and the particular is penimi. *So the worlds mirror the body: in Beriah the divine light is "in the head," in Yetzirah and Asiyah the higher light only passes through, like the hand and the foot.*

ומדרי' זו הרי היא ודאי בבחי' ההתלבשות דוקא בבריא' שהרי אפי' הלכות שהן מהות חכמתו ורצונו ית' אי' באגה"ק בד"ה להבין מ"ש בפע"ח כו' שהן דרך התלבשות הבריאה ומעביר היצי' כו' וכ"ש מה שאימא עילאה כו' הוא ודאי דרך התלבשות בבריאה כו' (א"ה, ודאית זו יובן לפי שידוע שכל דבר שהוא נמשך אל הפרט הרי הוא שייך לפרט זה דוקא כו' וכל גילוי אל הפרט הוא בפנימיות דוקא, דכלל הוא מקיף ופרט הוא פנימי' כו').

DEEP DIVE · FOUNDATIONS F6 · p. 9

Four worlds in one sentence each

Atzilus — "emanation": G-dliness revealed, not yet a separate creation. Beriah — "creation": the first level of separate existence; beings there understand their life-source ("Ima nests in the Throne"). Yetzirah — "formation": emotional existence ("six sefiros nest in Yetzirah"). Asiyah — "action": the level of Malchus ("the Ofan in Asiyah"), whose lowest part is our physical world. The maamar is careful to say its comparison is to Beriah, Yetzirah and Asiyah, not to Atzilus.

ONE LIFE, REVEALED IN DEGREES

IN THE BODY	HOW THE MIND IS THERE	WHAT SHOWS	IN THE WORLDS
Head	Clothed (hislabshus) — a true vessel	Senses; Chochmah, Binah, Daas	**Beriah — "Ima nests in the Throne"**
Hand	Conduit (maavir) only	Writing what the mind thinks	**Yetzirah — Beriah's light passes through**
Foot	A faint trace	The "intellect of dancing," from the niggun	**Asiyah — "the Ofan in Asiyah"**
Garments	Not even a conduit	Nothing of the soul	—

KEY POINTS

- Beriah corresponds to the head: divine light is clothed there.
- In Yetzirah and Asiyah the light of Beriah is only a conduit; each world's own light is clothed in it.
- "Ima nests in the Throne" means Malchus of Atzilus clothed in Beriah, not Binah itself.
- Whatever is drawn to a particular is inward; the general is encircling.

SUMMARY

Like the body, the worlds have degrees: in Beriah the divine light is clothed; in Yetzirah and Asiyah the higher light only passes through, though each world has its own clothed light. All of them come into being through Malchus of Atzilus clothing itself in Malchus of Beriah.

AVODAH · TAKING IT INTO LIFE

Your learning is meant to be "clothed" in you, not just passing through. After this section, choose one idea from the maamar and try to explain it aloud in your own words without the text. If you can, it has been clothed; if not, it only passed through.

ה

World · Year · Soul

Holy places, miracle places — and teshuvah

Section ה · Sefer HaMaamarim 5664, עמ' קלג–קלה

SO FAR

Mapping creation. Degrees of revelation exist in the body and in the upper worlds. Now: even in our world.

BEFORE WE READ

Revelation has degrees even down here. The Beis HaMikdash revealed the highest G-dliness — the Ark took up no space. A place where a miracle happened keeps the imprint of that revelation, which is why we bless whenever we return to it. Even one half of the globe received more revelation than the other. How can infinite light be "here and not there"? Because it is ohr penimi, inward light, and inward light needs a vessel — yet it reaches the Essence itself, as teshuvah shows.

Printed page קלג

Now, differences of level in the revelation of lights are not only in the upper worlds; even in the world below there are differences of level in the revelation of lights. For instance, the revelation of G-dliness that shone in the Beis HaMikdash: G-dliness shone there from the loftiest level, as the saying goes, "He contracted His Shechinah between the two poles of the Ark,"

והנה החילוקי מדריגות בהגילוי אורות אינו דוקא בעולמו' העליוני' כי"א אפי' בעולם שלמטה ג"כ יש חילוקי מדריגות בהגילויי אורות, וכמו הגילוי אלקות שהאיר בב"ה שהי' מאיר בו גילוי אלקות ממדרי' היותר נעלית וכמאמר צמצום שכינתו בין שני בדי ארון,

and this contraction, as is known, is not concealment and hiding, G-d forbid, but a revelation of G-dliness at a very high and lofty level — *here "contraction" means focus, the infinite concentrated in one spot, not dimmed.* **Therefore they said that "the place of the Ark is not part of the measurement" at all: although it was two and a half cubits long and a cubit and a half wide, all in limited measure exactly as Moshe had been commanded, still it took up no space at all.**

וצמצום זה ידוע שאינו העלם והסתר ח"ו, כי"א הוא גילוי אלקות במדרי' גבוה ונעלה מאד, ולכן אמרו שמקום ארון אינו מן המדה כלל שאעפ"י שהי' אמתיים ארכו ואמה וחצי רחבו, והכל הי' במדה גבולית דוקא כפי המדה שנצטוה משה כו' ולאחר כי"ז לא הי' תופס מקום כלל,

All this is because in the Beis HaMikdash the loftiest and highest revelations shone, as the saying goes, "The Holy One has three worlds," and corresponding to them there were three dwellings in the Beis HaMikdash — *the courtyard, the Sanctuary, and the Holy of Holies*; **and in the Holy of Holies there was a revelation of the Ohr Ein Sof,** *the infinite light,* **from the very inwardness and essence of Ein Sof, blessed be He.**

והוא הכל באשר בבהמ"ק האירו גילוים היותר נעלים והיותר גבוהים במדרי' וכמאמר תלת עלמין אית לי' לקוב"ה, וכנגד זה הי' בבהמ"ק ג' דיורים כו' ובקה"ק הי' גילוי אוא"ס מבחי' פנימיות ועצמית א"ס ב"ה ממש,

In general, in the Beis HaMikdash there shone an actual revelation of G-dliness. And so too with

miracles: in the place where the miracle was done, an actual revelation of G-dliness shines. That is why one is obligated to bless, "Blessed is He who performed a miracle for me in this place"; for the truth is that in this place, and at this time, a revelation of the G-dliness that is above shone,

ובד"כ בבהמ"ק האיר בחי' גילוי אלקות ממש, וכמו"כ הוא במדרי' הנסים שבמקום ההוא שנעשה בו הנס מאיר בו גילוי אלקות ממש, ולכן חייב לברך ברוך שעשה לי נס במקום הזה, שהאמת הוא שבמקום הזה ובזמן הזה האיר בחי' גילוי אלקות שלמעלה ממש,

and in general the reshimah, *the imprint,* of that revelation remains in that place; that is why every time one comes there one must bless. *A miracle leaves a mark on the ground where it happened.* And the same with the manna and the quail, which were miracles that went entirely out of the ways of nature; and as the Rambam writes in the Guide, the place was not suited for this at all.

ובד"כ הנה רשימת הגילוי נשאר במקום ההוא, שלכן בכל עת שבא לשם צריך לברך כו', וכמו ענין המן והשלו שהיו נסים שיצאו מדרכי הטבע לגמרי וכמ"ש הרמב"ם במו"נ שלא הי' המקום מוכשר לזה כלל,

In general, the half of the globe on which we live has more revelations than the other half; for here were all the revelations of Matan Torah, as it is written, "And Havaya descended upon Mount Sinai," and likewise the revelations of the Beis HaMikdash were all in this hemisphere.

ובד"כ הנה בחצי כדור הארץ שאנו יושבים עליו יש בו גילוים יותר מחצי הכדור השני, כי כאן היו כל הגילוים דמ"ת וכמ"ש וירד הוי' על ה"ס וכמו"כ הגילוים דבהמ"ק הכל הי' בחצי הכדור הזה,

Although it seems very difficult to define this — to say that the revelation of light shines here specifically and not *there* — the truth is that so said our great Rebbe (the Alter Rebbe) and so wrote my father (the Rebbe Maharash) in this discourse. *The Rebbe Rashab presents this as received teaching — and now goes on to explain it by reason.*

אם כי קשה לכאו' מאד לאמר בזה הגדרה, שנאמר שכאן דוקא מאיר הגילוי אור ולא כו' אך האמת הוא שכן אמר רבינו הגדול (היינו כ"ק אדמו"ר הזקן זצוקללה"ה נבג"מ זי"ע ועכי"א) וכן כתב אבי (היינו כ"ק אאזמו"ר זצוקללה"ה נבג"מ זי"ע ועכי"א) בדרוש זה.

But in truth one can understand the matter by reason as well. Since it is ohr penimi, *inward light,* one can say of it that the revelation shines specifically here and not in another place.
TRANSCRIBER'S NOTE for every inward light needs a vessel for it. *An encircling light is everywhere at once; an inward light has to be received somewhere specific.* And it is known that inward light reaches the very inwardness and essence of the Ohr Ein Sof, blessed be He —

אך באמת יכולין להבין הדבר גם עפ"י שכל, כי מאחר שהוא או"פ לכן שייך בו לומר שכאן דוקא מאיר הגילוי ולא במקום אחר כו' (א"ה, דכל או"פ צריך שיהי' כלי אליו כו'), והנה האו"פ ידוע דמגיע עד פנימי' ועצמית אוא"ס ב"ה ממש,

like teshuvah, which reaches specifically the inwardness of the makif; for in the outer *level* of the makif, there "darkness and light are alike." TRANSCRIBER'S NOTE from the outer level of the makif comes only

כמו התשובה שמגיע עד פנימיו' המקיף דוקא, שהרי בחיצוניות המקיף שם הרי כחשיכא כאורה (א"ה, דמחיצוניות המקיף הוא רק ע' סליחת

forgiveness, that the sin is forgiven; but for intentional sins to become actual merits — through what? *Through the fact* that teshuvah reaches the inwardness of the makif.

עוונות שהעון נסלח לו, אבל להיות זדונות נעשי' כזכיות ממש ע"י מה) שתשו' מגיע בפנימיות המקיף,

And this itself — that teshuvah works — is the counsel of the Torah; and the Torah is specifically inwardness, as it is said, "The Torah comes forth from Chochmah"; Chochmah is the level of the mind, which is inward, and especially Chochmah itself is essentially inward. TRANSCRIBER'S NOTE that is why its nature is an insight in a point.

וזה גופא שתשובה מועלת היא עצת התורה, והתורה היא בחי' פנימיות דוקא וכמ"ש אורייתא מחכ' נפקת, וחכ' הוא מדרי' המוחין שהם בחי' פנימיות, ובפרט מדרי' החכ' בעצמה עיקרה הוא בחי' פנימיות (א"ה, ולכן ענינה בחי' השכלה בנקודה כו'),

According to the Torah, "There is no death without sin" (this *death* being atonement for the sin) TRANSCRIBER'S NOTE compare the four who died through the counsel of the serpent and "no suffering without iniquity." TRANSCRIBER'S NOTE compare the teaching "let him examine *his deeds* ... let him attribute it *to neglect of Torah study*"; and so the truth is that there is neglect of Torah *in everyone*. And if someone finds merit *in himself*, let him set aside that merit he finds in his learning and he will find *the lack*; and before Heaven it is revealed — that is why he was punished. *This note is very compressed; the reading offered here follows Berachos 5a, which the edition cites.*

וע"פ תורה הרי אין מיתה בלא חטא (שזה כפרה על החטא כו') (א"ה, להע' מב"ב ג' מתו בעטיו כו') ואין יסורי' בלא עון כו' (א"ה, להע' מע' יפשפש כו' יתלה כו' וכן האמת כו' ביטול תורה יש, רק לומד זכות, ישלול הלימוד זכות וימצא כו' וקמי' שמיא גליא לכן נענש כו'),

And in the Torah, which is inwardness, it is written that teshuvah works. Teshuvah is the inwardness of the makif; for the outer level of the makif needs no service at all — there everyone can receive — whereas the inwardness of the makif requires service, and that service is teshuvah; and this very counsel is set out in the Torah, which is inwardness.

ובתורה שהיא בחי' פנימי' כתיב שתשובה מועלת, והתשו' הוא פנימיו' המקיף, שהרי לחיצוניות המקיף אין צריכים לזה שום עובדות, ששם הרי הכל יכולים לקבל, משא"כ לפנימיות המקיף לזה צריכים עבודה, והעבוד' הוא התשובה, ועצה זו גופא מבואר בתורה שהיא בחי' פנימיות,

From this there is an indication about the inward *light*: it reaches the level of the Essence itself, the inwardness of the Ohr Ein Sof, blessed be He; and still, because it is inward light, we can say that the light reaches here and no further. TRANSCRIBER'S NOTE the explanation is this. Since the Torah writes the counsel of teshuvah, this shows that the Torah's grasp extends into the makif specifically; and the inwardness of the makif is the loftiest level. For there are five levels: nefesh, ruach, neshamah are inward, and chayah and yechidah encircle; and the inwardness of yechidah is

ומזה הוא הוראה על בחי' הפנימי שמגיע במדרי' העצמות ממש ופנימיות אוא"ס ב"ה, ומ"מ להיותו בחי' או"פ לכן נוכל לאמר שכאן מגיע האור, ולא יותר כו' (א"ה, ביאור הכוונה מאחר שבתו' כתוב עצת התשו', מזה הוראה שהשגת התור' היא בבחי' המקיף דוקא, ופנימי' המקיף הוא מדרי' היותר נעלי', כי יש ה' מדרי' נר"ן פנימי' וח"י מקיפי' ופנימי' יחידה הוא למעל' במדרי' מפנימי' נר"ן,

above the inwardness of nefesh, ruach, neshamah. Torah everywhere is inward, even at its loftiest levels, and still its root is also in the inwardness of the makif, which is the inwardness and essence of Ein Sof, blessed be He — like "I will reign" (Ana Emloch). *So inwardness is no limitation: precisely because the light is inward, it can be "here and not there," and still be the Essence itself.*

דתו' בכ"מ היא בחי' פנימי' גם במדרי' היותר נעלו', ומ"מ שרשה גם בפנימיות המקיף שהוא פנימיות ועצמו' א"ס ב"ה, וכמו אנא אמלוך כו').

DEEP DIVE · FOUNDATIONS F5 · p. 9

Inward light and encircling light — and the two faces of the makif

Ohr penimi, inward light, enters a vessel and is shaped by it; ohr makif, encircling light, stands above the vessel and touches everything equally. Inward light is therefore local: it can be here and not there. But the makif itself has an outer face and an inner face. Its outer face gives to everyone without effort — "darkness and light are alike" — and brings forgiveness. Its inner face responds only to avodah, to teshuvah, and it alone can turn deliberate sins into merits. Surprisingly, it is Torah — inward light — that teaches teshuvah, which shows that the inward can reach the deepest point of the Essence.

DEEP DIVE · FOUNDATIONS F2 · p. 8

Why we bless at the place of a miracle

Halachah (Berachos 54a) requires someone who sees a place where a miracle was done for him to bless "Who performed a miracle for me in this place." The maamar explains why: the miracle was a real revelation of G-dliness in that space and at that time, and its reshimah, its imprint, stays. A miracle is not only an event; it changes the place.

THE THREE DIMENSIONS OF CREATION (עש"ן)

עולם · World	שנה · Year	נפש · Soul
WHAT IT IS Place, existence, the vessels; rooted in the reshimah	WHAT IT IS Time, born of ratzo veshov	WHAT IT IS The divine life-force, from nothing to something
IN A PERSON The body and its limbs	IN A PERSON The heartbeat: contracting and spreading	IN A PERSON The soul giving life to the body
IN THE MAAMAR Beis HaMikdash; the place of a miracle; our hemisphere	IN THE MAAMAR Three prayers a day; endless ascents in Gan Eden	IN THE MAAMAR Torah as the essential "point"

Present in every created level — up to the highest heights (Section ו)

KEY POINTS

- The Beis HaMikdash revealed the highest light; the Ark's place was beyond measure.
- A miracle leaves a reshimah in its place; therefore one blesses there.
- Our hemisphere received the revelations of Sinai and the Beis HaMikdash.
- Inward light can be local and still reach the Essence — like teshuvah, which reaches the inner face of the makif.

SUMMARY

Our world too has degrees of revelation: the Holy of Holies, the place of a miracle, even our hemisphere. This is possible because the revelation is inward light, which needs a vessel and so is local. Yet inward light reaches the Essence itself — teshuvah, taught by the Torah, reaches the inner face of the makif and turns sins into merits.

AVODAH · TAKING IT INTO LIFE

If something good happened to you somewhere — a recovery, a rescue, a turning point — go back there with intention and say a word of thanks. And when you do teshuvah this week, aim for the "inner face": not only to be forgiven, but to turn the failing itself into a source of strength.

ך

World · Year · Soul

World, year, soul — up to the highest heights

Section ו · Sefer HaMaamarim 5664, עמ' קלה–קלו

SO FAR

World (place, vessels) and soul (life) appear in the body, in the worlds and in holy places. A question is waiting: how can the highest revelations be called merely "soul"?

BEFORE WE READ

World, year and soul reach even the highest created levels — Gan Eden, where the righteous ascend without end. That raises a difficulty: if the revelations of Sinai and the Beis HaMikdash were the level of "soul," isn't "soul" the lowest of the soul's five levels? The answer: Chassidus uses nefesh in two senses — the outward spread of life, or the essential point of life. Then the third dimension, "year," is explained: time is born from ratzo veshov, the heartbeat between withdrawal and spreading.

Printed page קלה

In general, from this one understands *what is meant by* **"world" and "soul." And likewise these levels of world, year and soul are found up to the very highest heights. For instance in the upper Gan Eden, which is in Beriah (for the lower Gan Eden is in Asiyah): there are ascents there without end or number,**

והנה בד"כ יובן מזה ע' עולם ונפש, וכמו"כ הרי נמצא מדרי' אלו דעולם ושנה ונפש עד רום המעלות ממש, וכמו בג"ע העליון, שהוא בבריא' (כי ג"ע התחתון הוא בעשי') יש שם עליות רבות לאין קץ ומספר כלל,

as the saying goes, "The righteous have no rest, neither in this world nor in the World to Come, as it is said, 'They go from strength to strength.'" In general, each day there are three ascents, known through the three prayers — Shacharis *and the rest* **— and within each prayer itself there are many ascents; and the Avos, who have been in Gan Eden more than three thousand years, rise every day from one elevation to the next,**

וכמאמר צדיקי' אין להם מנוחה לא בעוה"ז ולא בעוה"ב שנא' ילכו מחיל אל חיל, שבד"כ בכ"י יש ג' עליות שידועים ע"י ג' תפלות שחרי' כו' ובכל תפלה גופא יש עליות רבות, והאבות שהם יותר מג' אלפים שנה בג"ע ובכ"י עולי' בעילוי אחר עילוי,

and every ascent is within these three levels, world, year, soul. And although Gan Eden is the level of the light of Atzilus within Beriah, overall it is the level of Beriah, and being in Beriah it is in these three levels of world-year-soul. And likewise these levels exist up to the very highest heights. *Wherever there is created existence, however refined, it has a "where," a "when" and a "what gives it life."*

וכל עלי' היא בג' מדרי' אלו עולם שנה נפש כו', והגם שג"ע הוא מדרי' אור האצי' שבבריאה ומ"מ בכללותו הוא מדרי' הבריאה, ולהיותו בבריאה הוא בג' מדרי' אלו דעש"נ, וכמו"כ יש מדרי' אלו עד רום המעלות ממש.

But seemingly this is not understood. It was explained above that in the Beis HaMikdash there shone lights and revelations from the very highest levels, and likewise on Mount Sinai at Matan Torah; and yet it was

אך לכאו' א"מ שהרי נת"ל דבבהמ"ק האירו אורות וגילוים ממדרי' היותר גבוהות, וכמו"כ בה"ס בעת מ"ת, ומ"מ נת' שזהו בחי' נפש כו', ואיך אפשר

explained that this is the level of "soul." How can one say of such lofty revelations that they are only at the level of "soul"? *Surely "soul" is the lowest rung of the soul's five levels!*

לומר על גילוים נעלי' כזו שהם רק במדרי' נפש לבד.

The truth is that there are *two* views in Chassidus as to what the level of nefesh is. Sometimes we find that nefesh is the name for only the spreading-out of the soul's life-force. TRANSCRIBER'S NOTE as in the five levels *(nefesh, ruach, neshamah, chayah, yechidah)*, where nefesh is what is clothed in the blood of the body to give it physical life.

אך האמת הוא שיש דיעות בחסידות מהו מדרי' נפש, לפעמים מצינו שנפש הוא נק' ההתפשטו' החיות של הנפש בלבד (א"ה, וכמו בה' מדרי' הרי נפש הוא מה שמתלבש בדם הגוף להחיותו בחיות בשרי כו'),

And at times it is explained that nefesh is a name for the essential point, the vital point, which has the ability to give life to the body. TRANSCRIBER'S NOTE compare וינפש, a word for rest — *the soul* as it is in itself, at rest; and נפש חיה, *a living soul,* a spreading-out from that which is alive in itself.

ופעם מבואר שנפש הוא כינוי אל נקודה העצמי' שהיא נקודה החיונית, שהיא באפשרה להחיות את הגוף (א"ה, להע' וינפש ל' מנוחה בעצם, נפש חי' התפשטות מבחי' חי בעצם כו').

The explanation of this depends on these two views. According to the first view, that nefesh is only a spreading-out, it will be understood as referring only to the radiance that gives life to the world; and the light is according to the measure of the vessels, for עולם, "world," comes from the word העלם, concealment and hiding,

וביאור דבר זה תלוי הוא לפי ב' דיעות הללו, שלפי הדעה הראשונה שנפש הוא רק התפשטות יובן שקאי רק על ההארה שמחי' את העולם, והאור הוא לפ"ע הכלי', כי עולם הוא מל' העלם והסתר ממש,

and the light is clothed in them. But according to the view that nefesh refers to the essential point, then even the Torah can be called nefesh, since "the Torah comes forth from Chochmah," and Chochmah is a point; so one can speak of nefesh as an essential point even from within the order of hishtalshelus,

והאור מתלבש בהם כו'. אמנם לפי הדיעה שנפש קאי על נקודה העצמית, אז אפשר שגם התורה נקרא נפש שהרי אוריית' מחכ' נפקת וחכ' הוא בחי' נקודה, ולכן נופל לומר נפש שהוא נקודה עצמית גם מצד סדר ההשתל',

and especially from the level of the inwardness of the makif. These are the two levels of world and soul. Now, "year" refers to time; for there is a time for the worlds to stand, as the saying goes, "Six thousand years the world exists, and one *thousand* it is desolate" — there is a time for the world's existence. And time is what connects world and soul,

ובפרט מצד מדרי' פנימיות המקיף, וזהו ב' מדרי' דעולם ונפש. והנה שנה קאי על ענין הזמן, שהרי יש זמן לעמידת העולמות וכמאמר שית אלפי שני דהוה עלמא וחד חרוב שיש זמן לקיום העולם, וזמן הוא המחבר את בחי' עולם ונפש,

and this connection is ratzo veshov, *"running and returning," reaching up and coming back*; through this ratzo veshov time is made. For the whole nature of time is withdrawal and spreading-out, and this is ratzo

וההתחברות הזאת הוא בחי' הרצוא ושוב, וע"י רצוא ושוב זה הוא שנעשה הזמן, דכללי' ענין הזמן הוא הסתלקות והתפשטות וזהו בחי' רו"ש וע"י

veshov; through it time comes into being. Had the revelation not come by way of ratzo veshov, withdrawing and spreading, there would be no such thing as time;	מתהווה הזמן דאלו הי׳ הגילוי שלא בדרך רו״ש הסתלקות והתפשטו׳ לא הי׳ מציאות הזמן,
it is specifically through ratzo veshov that time comes into being. So "year" is found in the two levels of world and soul. Just as the soul's life-force gives life to the body by ratzo veshov — the two beats of the heart, contracting and spreading out — so the divine life-force that gives life to the world is also by ratzo veshov, as it is written, "And the Chayos ran and returned," which refers to the divine life-force giving life to the world, by ratzo veshov,	ודוקא ע״י הרו״ש מתהווה ע׳ הזמן. ונמצא ששנה הוא נמצא בב׳ המדרי׳ דעו״נ, וכמו בחיות הנפש שמחי׳ את הגוף הוא ע״י רו״ש שהן ב׳ דפיקא דלבא הסתלקות והתפשטות, וכמו״כ הוא בהחיות אלקי שמחי׳ את העולם הוא ג״כ בבחי׳ רו״ש וכמ״ש והחיות רו״ש שקאי על החיו׳ אלקי שמחי׳ את העולם הוא בבחי׳ רו״ש,
and this is "year." And these three levels of world, year and soul reach up to the very highest heights, level above level. *Time is the heartbeat of creation: the pulse between the life that wants to rise back to its source and the vessel that holds it here.*	וזהו שנה, וג׳ מדרי׳ אלו דעש״נ הם עד רום המעלות והמדרי׳ גבוה מעל גבוה כו׳.

DEEP DIVE · FOUNDATIONS F8 · p. 10

Ratzo veshov: the heartbeat of creation

Ratzo is the life's pull upward, back to its source; shov is its return into the vessel to give life. The heart beats this way — contracting and spreading. Divine life gives the world existence the same way, and from this pulse comes time itself: a sequence exists only because revelation comes and goes. Without ratzo veshov there would be no "before" and "after." So "year," time, is the bridge that joins "world" and "soul."

DEEP DIVE · FOUNDATIONS F2 · p. 8

Nefesh as essential point

In the five levels of the soul (nefesh, ruach, neshamah, chayah, yechidah), nefesh is the lowest — life in the blood. But nefesh also means the point of the self: vayinafash, "He rested," the soul as it is in itself. In that sense even Torah, which comes from Chochmah, a point, can be called nefesh. This resolves the question: the revelations at Sinai were nefesh as the essential point.

THE THREE DIMENSIONS OF CREATION (עש"ן)

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Present in every created level — up to the highest heights (Section 1)

KEY POINTS

- World, year and soul exist up to the highest created levels — even in Gan Eden's endless ascents.
- Nefesh can mean the spreading of life (lowest level) or the essential point (even Torah).
- "Year" is time; time comes from ratzo veshov.
- Ratzo veshov is the heartbeat of the body and of the world.

SUMMARY

The three dimensions reach the highest heights. "Soul" has two meanings, the outward spread or the inner point; the revelations of Sinai are soul as the inner point. "Year" is time, and time is produced by ratzo veshov — the pulse between withdrawal and spreading that also beats in every heart.

AVODAH · TAKING IT INTO LIFE

Give your day a rhythm of ratzo and shov. Three times a day, in Shacharis, Minchah and Maariv, there is an "ascent"; between them, the return into work and family. Treat both as holy: the reaching up and the coming back. Neither is complete without the other.

Every thing has its own root

From where was the earth created? Every thing has its own root

Section ז · Sefer HaMaamarim 5664, עמ' קלו–קלז

SO FAR

We have mapped world, year, soul up to the highest heights. Now the map yields a principle that answers an old puzzle.

BEFORE WE READ

Pirkei deRabbi Eliezer says the earth was created "from the snow beneath the Throne of Glory," and the Midrash says light came from G-d's white garment. But creation is from nothing — how can one ask "from where"? The answer: although creation is from nothing, every thing has its own particular root above. The lion below comes from the lion in the Merkavah, which comes from the lion in Atzilus (Chesed), which comes from Chochmah, which comes from Keser.

Printed page קלו

On the basis of what has been set out, one will understand what is said in Pirkei deRabbi Eliezer: "The earth — from where was it created? From the snow beneath the Throne of Glory; from its dust the earth was made, and from its clods the mountains." Seemingly one must ask about his question, "From where was the earth created?" — Is not creation as a whole specifically by way of distance,

ועפ"י הצעת דברים אלו יובן מה שאי' בפרדר"א ארץ מהיכן נבראת משלג שתחת כסא הכבוד מעפרורי' שבה נעשה ארץ ומצרורות שבה נעשה הרים, ולכאו' צ"ל שאלתו ארץ מהיכן נבראת, הלא כללי' ענין הבריא' הוא בדרך ריחוק דוקא,

the level of something from nothing, which bears no relation at all *to its cause*? **How then can one ask "from where"? Likewise what the Midrash says: "Light — from where was it created? This teaches that the Holy One wrapped Himself in a white tallis, and** *its* **radiance shone from the splendor of His glory, as it is said, 'He wraps Himself in light as a garment.'" This question too needs explanation, since creation is by way of something from nothing.** *If the world came from nothing, there is no "from where" to ask about.*

שהוא מדרי' יש מאין שאינו בערך כלל, ואיך שייך לומר מהיכן כו', וכן צ"ל מ"ש במד"ר האורה מהיכן נבראת מלמד שהתעטף הקב"ה בטלית לבנה והבהיק מזיו הדרו שנא' עוטה אור כשלמה, וגם שאלה זו צריכה ביאור שהרי הבריאה היא בדרך יש מאין כו'.

But according to what was explained earlier: everything that was created as a real, complete existence, a yesh, has a root and a source in the divine ayin, *the divine "nothing,"* **from which it came into being, for the ayin is related to the yesh that comes from it. For instance, the lion below has its root in the lion among the Chayos of the Merkavah,** *the divine "chariot" Yechezkel saw,*

אך עפ"י הקדמת הדברי' שנתבאר כי כל דבר שנברא במציאת ויש גמור יש לו שרש ומקור בהאין האלקי שממנו נתהווה, שהאין הוא שייך אל היש המתהווה ממנו, וכמו בארי' שלמטה שרשו הוא מארי' שבחיות המרכבה,

and although there is no comparison between the lion below and the lion of the Merkavah, still, through the many steps of hishtalshelus, and afterward through falling and breaking, the existence of the lion below comes into being. So the lion below has a connection specifically to the lion of the Merkavah, from which it came to be an actual lion below,

והגם שאין ערוך לארי׳ שלמטה לפני ארי׳ שבמרכבה מ״מ בריבוי השתל׳ המדרי׳ ואח״כ ע״י נפילה ושבירה הרי מתהווה מציאות הארי׳ שלמטה הרי שהארי׳ שלמטה יש לו שייכו׳ דוקא אל ארי׳ שבמרכבה שממנו נתהווה להיות ארי׳ למטה ממש,

and not to the face of the ox in the Merkavah. Similarly, the coming-into-being of the lion of the Merkavah (which is in Beriah) is from the lion in Atzilus, which is the level of Chesed, the supernal chariot of Atzilus; and the face of the lion in the Merkavah comes from the lion of Atzilus also through many steps of hishtalshelus, until it comes into being.

ולא אל פני שור שבמרכבה, וכמו״כ התהוות בחי׳ ארי׳ שבמרכבה (שהיא בבריא׳) הוא מבחי׳ ארי׳ שבאצי׳ שהוא מדרי׳ החסד מרכבתא עילי׳ דאצי׳, ולהיות פני ארי׳ שבמרכבה מבחי׳ ארי׳ דאצי׳ הוא ג״כ ע״י ריבוי השתל׳ מדרי׳ עד שמתהווה.

In the same way, higher still: Chochmah of Atzilus is also called "lion," for אריה, *lion,* is ראיה, sight, and sight is specifically in Chochmah, as it is written, "And he saw the first (reishis) for himself" — *reishis, "the first," being Chochmah*. And although Chesed bears no comparison at all to Chochmah, so much so that there must be a partition between Chochmah and Chesed, as it is written, "And over the heads of the Chayos, the likeness of the awesome ice,"

ובדוגמא כזאת הוא למעלה יותר הנה חכ׳ דאצי׳ נק׳ ג״כ בשם ארי׳ כי ארי׳ הוא ראי׳, וראי׳ הוא בחכ׳ דוקא וכמ״ש וירא ראשי׳ לו כו׳, והגם שאינו בערך כלל חסד לבחי׳ החכ׳ עד שצ״ל פרסא המפסיק בין חכ׳ לחסד וכמ״ש ועל ראשי החיות כעין קרח הנורא,

which, as is known, refers to the partition and firmament that divide mind from emotions — still, Chesed comes into being specifically from Chochmah, for Chochmah, Chesed and Netzach are on the right *side*, and they have a bond and connection with each other.

וידוע שקאי על הפרסא והרקיע שמפסיקי׳ בין מוחין למדות, ומ״מ הרי התהוות החסד הוא מבחינת החכ׳ דוקא, כי חח״ן מימין, ויש להם קישור ושייכות זל״ז.

And higher still, Keser too is called "lion," as it is written, "A lion has roared — who will not fear?" which, as is known, refers to Keser, since *the verse continues*, "Havaya has spoken — who will not prophesy?" It is said in the books that "Havaya has spoken" refers to the speech of Anochi, *"I am Havaya your G-d," the first word at Sinai,*

ולמעלה יותר הנה גם הכתר נק׳ בשם ארי׳ וכמ״ש ארי׳ שאג מי לא ירא וידוע שקאי על הכתר כי אומרו הוי׳ דבר מי לא ינבא, אי׳ בספרים שמ״ש הוי׳ דיבר כוונתו על דיבור של אנכי,

and Anochi is, as is known, the level of Keser. Accordingly, Keser is the first root of the lion below. *A lion in the forest is the bottom end of a chain that reaches all the way up to Keser — its own chain, not anyone else's.*

ואנכי הוא בחי׳ ומדרי׳ כתר כידוע, ולפ״ז הרי בחי׳ כתר הוא שרש הראשון לארי׳ שלמטה כו׳.

DEEP DIVE · FOUNDATIONS F9 · p. 10

The faces of the Merkavah — roots of the animal world

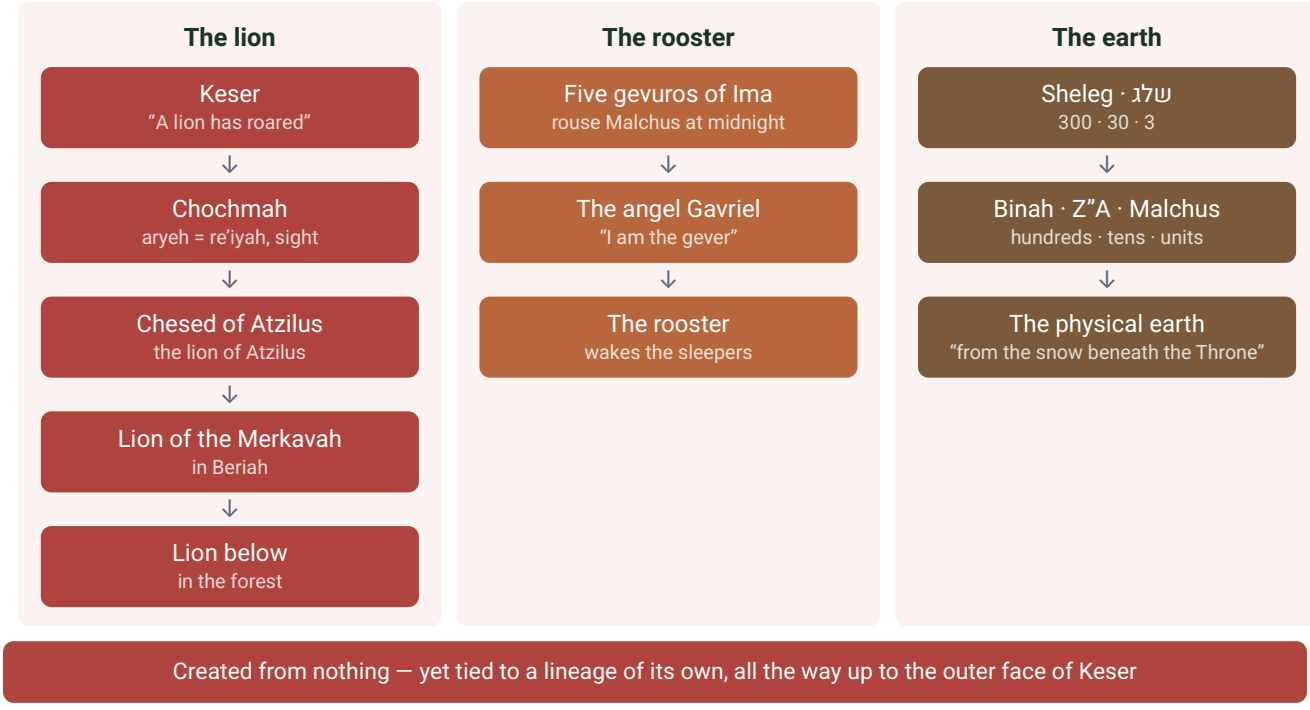
Yechezkel saw four Chayos with four faces each: lion, ox, eagle and human. In Kabbalah these are the spiritual archetypes of creatures below. The maamar traces one chain: lion below ← lion of the Merkavah (Beriah) ← lion of Atzilus (Chesed, the right side) ← Chochmah (aryeh, lion = re'iyah, sight) ← Keser ("A lion has roared... Havaya has spoken"). A real lion is related to its own chain — to the lion above, not to the ox above. Distance in kind does not cancel lineage.

DEEP DIVE · FOUNDATIONS F1 · p. 7

Something from nothing — and yet a lineage

Yesh me'ayin means there is no natural continuity between creator and creation: the ayin is not a substance that became the yesh. Hishtalshelus means the levels come from one another by steps. The maamar holds both: each thing is created from nothing, and each thing still has a specific root to which it belongs. Hence the Sages can ask "from where?" — they mean the root, not the material.

EVERY THING HAS ITS OWN ROOT



KEY POINTS

- The question "from where was the earth created" seems impossible if creation is from nothing.
- Answer: every created thing has its own particular root in the divine ayin.
- The lion below is linked to the lion of the Merkavah, and up the chain to Keser.
- Each chain is specific: the lion is tied to the lion above, not to the ox.

SUMMARY

Though creation is from nothing, every created thing has its own root and source above, related specifically to it. The lion below descends through many steps from the lion of the Merkavah, from Chesed, from Chochmah, and finally from Keser — its first root.

AVODAH · TAKING IT INTO LIFE

Every person, talent and situation has its own root above. Instead of envying someone else's strengths, ask what your own chain is reaching down to accomplish. The lion does not try to be an ox.

ח

Every thing has its own root

“And they were created” — angels, people and free choice

Section ח · Sefer HaMaamarim 5664, עמ’ קלז–קלט

SO FAR

Every created thing has its own root above. Now the principle explains a verse and opens the question of free choice.

BEFORE WE READ

Of the heavenly hosts the verse says venivra’u — “and they came to be,” as though automatically, the way an emotion follows a well-understood idea. But creation from nothing has no such natural flow. The answer: because each being has its own root, it is “as if” it flowed from it. The angels feel their source, so they cannot transgress; we do not feel ours, so it seems we can — and from this comes free choice.

Printed page קלז

With this one will understand why about the hosts of heaven it is said, “For He commanded and they were created (venivra’u)”: venivra’u indicates coming into being as if on its own, automatically — *the passive form says that once He commanded, they simply came to be*. **But seemingly this is not understood: how can one say of creation from nothing, “and they were created”? This coming-into-being is without any comparison,**

ובזה יובן מה שבצבא השמי’ נאמר כי הוא צוה ונבראו, שנבראו מורה על ההתהוות שבדרך מאיליו וממילא כו’, ולכאו’ א”מ איך אפשר לומר על התהוות יש מאין ונבראו שהרי התהוות זו הוא בדרך אין ערוך,

since the cause must clothe itself in the effect to bring it into being, and without this clothing there could be no coming into being at all. It is not like the chain of ilah ve’alul, *cause and effect*, **where it is understood that the cause need not exert itself to bring out the effect and reveal it; rather it comes automatically — when the cause is there, the effect appears. For example, intellect and emotions: when the contemplation is as it should be,**

שהרי הפועל צריך להתלבש בהנפעל להוותו, ולולי ההתלבשות א”א להיות ההתהוות כלל, ואינו כמו השתל’ עו”ע שבעו”ע מובן שאין צריך להיות השתדלות העילה להוציא העלול ולגלותו, כי”א שהוא בא בדרך ממילא כשיש העילה נתגלה העלול כמו עד”מ שכל ומדות הנה אם ההתבוננות היא כדבעי למהוי,

that is, with depth of Daas, the emotional arousal comes by itself. It is quite clear that one need not exert oneself to bring out the arousal of love and fear. One sees this plainly: if one is sometimes moved with love or fear before having properly contemplated, that arousal is a false imagination;

היינו בהעמקת הדעת אזי ההתפעלות ממילא יבוא, ומובן היטיב שאינו צריך להשתדל להוציא ההתפעלות אהוי”ר לגילוי, וזה נראה בחוש שאם לפעמים מתפעל באהבה או ביראה קודם שהתבונן היטיב, הנה התפעלות זאת הוא דמיון שוא,

and if it is not a false imagination, it will certainly fall away within a short time; for the main thing is the contemplation. When one contemplates with depth of Daas and understands the matter correctly with one’s

ואם אינו דמיון שוא, זה ודאי שבשעה קלה יפול מההתפעלות כו’ כי העיקר הוא ההתבוננות

intellect, one is automatically moved. *This is the Rebbe Rashab's standing advice on davening: work on the understanding, and the feeling follows.*

וכשמתבונן בהעמקת הדעת ומבין הדבר לאשורו בשכלו, הרי ממילא מתפעל כו'.

But all this is only in cause and effect, which are relative to each other, since the emotions are the offspring of the intellect, and the intellect is the source of the emotions; whereas in creation from nothing they bear no relation to each other, since this is yesh, which is existence, and that is ayin, which is no existence at all,

אמנם כ"ז הוא רק בעו"ע שהם בערך זל"ז שהרי תולדות המדות הן מהשכל והשכל הם מקור המדות, משא"כ בבריאה יש מאין שאינם בערך זל"ז, שהרי זה יש שהוא בחי' מציאות וזה אין שאינו שום מציאות כלל,

and therefore the coming-into-being too is without any comparison, in utter distance of value and level. So how can one say venivra'u, which is automatic? For even the Seraphim, the highest level, are still created beings, since it is said of them, "and they were created," by way of creation;

ולכן ההתהוות הוא ג"כ באין ערוך כלל, ובבחי' ריחוק הערך והמדרי' ממש, ואיך שייך לומר ונבראו שהוא בדרך מאליו כו', שאפי' שרפים שהם מדרי' היותר נעל' מ"מ ה"ה ג"כ בחי' נבראים שהרי אומר עליהם ונבראו בדרך בריאה כו',

so how can one use of them the word venivra'u, which fits rather the chain of cause and effect, where they are relative? But the matter is according to what was explained: everything has a root and source of its own, which belongs to it in particular; therefore one can say venivra'u, *as if it came about* **on its own,**

ואיך שייך עליהם לומר ע"ז ונבראו שנופל יותר בע' בבריא' דהשתל' עו"ע שהם בערך כו'. אך הענין הוא לפי משנת"ל שכל דבר יש לו שרש ומקור מיוחד בפ"ע השייך לו בפרט דוקא, ולכן שייך לומר ונבראו בדרך מאליו כו',

for although the way it was created is creation from nothing, since it has a root and source of its own, one can say of it venivra'u. *Distance in kind, yet closeness in lineage: each creature has its "own" place above.*

והגם שאופן בריאתו הוא בדרך בריאה יש מאין, אבל מאחר שיש לו שרש ומקור מיוחד בפ"ע לכן שייך בו לומר ונבראו כו'.

The difference is in the revelation of G-dliness that shines and is drawn: in the higher angels there shines a revelation of G-dliness such that they feel their source. That is why it is said of them, "He set a law that will not be transgressed": they cannot overstep their law and limit, because they feel their source, the divine light; therefore they cannot transgress His will. The creations below do not feel their source, the divine light, so much; therefore they transgress His will,

וההפרש הוא בהגילוי אלקות שמאיר ונמשך שבמלאכי' עליונים מאיר גילוי אלקות שהם מרגישים את מקורם לכן נאמר בהם חק נתן ולא יעבור, שהם אינם יכולי' לעבור על החוק וגבול שלהם, והוא באשר שמרגישים המה את מקורם הוא האור האלקי לכן אינם יכולי' לעבור את רצונו דהנבראי' שלמטה אינם מרגישים כ"כ את מקורם האור האלקי לכן עוברי' הם על רצונו,

whereas the beings above cannot transgress His will. But seemingly this is not understood: how can the beings below transgress His will, when they too have a

משא"כ נבראי' שלמעלה אינם יכולים לעבור רצונו כו', ולכאו' א"מ איך הנבראי' שלמטה יכולי' לעבור

source of their own? If so, they cannot transgress the will that is in their source!

רצונו ית' שהרי גם להם יש מקור מיוחד כו' א"כ הרי אינם יכולי' לעבור הרצון שבמקורם כו'.

The matter is that the beings below do not feel the source and the will in the source, and so it seems to them that they can transgress His will. But the truth is that even the beings below do not act against the will of their source, G-d forbid; as the will is in the source, so they do.

והענין הוא מפני שנבראי' שלמטה אינם מרגישים את המקור והרצון שבמקור, לכן נדמה להם שיכולים לעבור רצונו, והאמת הוא שגם נבראים שלמטה אינם עושים היפך רצון מקורם ח"ו וכמו שהוא הרצון במקור כן הם עושים,

Only because one does not feel the source does it seem to him that he is acting against the will of the source. All this is in the beings below; but the beings above, since they feel their source, cannot transgress His will; therefore the expression venivra'u, *"they came to be,"* applies to them: since they feel their source, it is as though their coming-into-being is in actual closeness,

ולהיות שאינו מרגיש המקור נדמה לו שעושה היפך רצון המקור. אמנם כ"ז בנבראי' שלמטה משא"כ נבראי' שלמעלה להיותם מרגישים מקורם לכך אינם יכולים לעבור רצונו כו', ולכן נופל בהם הל' ונבראו בדרך כו' מאחר שמרגישים מקורם ה"ז כאילו ההתהוו' היא בקירוב ממש,

something like cause and effect. But the beings below do not feel their source, and therefore they can transgress His will. This is the whole matter of knowledge and choice. Seemingly it is not understood how choice can exist: since it is known how it will be, then choice does not apply at all, for choice means that there could be a change from what was first in the Supernal Knowledge.

שהוא כעין עו"ע כו', אבל נבראי' שלמטה אין מרגישים מקורם, ולכן יכולים לעבור רצונו. שזהו"ע כללו' ידיעה ובחירה, שלכאו' א"מ איך שייך ענין הבחירה, מאחר שידוע איך שיהי' א"כ אינו שייך כלל בחירה, דע' הבחירה הוא שאפ"ל שינוי מכמו שהי' תחלה בדיעה העליונה,

But this too is because they do not feel their source, and so they do not know how the matter stands in the Supernal Knowledge; for they do not feel how the light is in their source, *so that it* would act upon them not to do what they choose. Therefore everything they bring about in themselves is only from their own choice, as they choose good;

אך זהו ג"כ מפני שאינם מרגישים את מקורם, וממילא אינם יודעים איך הוא הדבר בדיעה העליונה, שהרי אינם מרגישים איך הוא האור במקורם שיפעול עליהם שלא יעשו במה שיבחרו, ולכן כל מה שפועלי' בעצמם הוא רק מצד בחירתם שבוחרים בטוב,

and so too the bittul, *self-nullification,* that one brings about in oneself is not because one feels one's source, but because of one's own choice. Yet the truth is that they do not act against the intent of the Supernal Knowledge, G-d forbid, as it is written, "And every stature shall bow before You" — every shape and stature of the created beings bows before You and is utterly nullified before You,

וכן הביטול שפועל בעצמו אינו מפני שמרגיש את מקורו כ"א מפני הבחירה שלו, והאמת הוא שאין עושים ח"ו היפך כוונת הדיעה העליונה ח"ו, וכמ"ש וכל קומה לפניך תשתחווה שכל ציור קומה של הנבראי' הרי לפניך תשתחווה ובטלי' לפניך ממש,

and this is because of the "stature" of Adam Kadmon, *the first and all-inclusive divine "form" of creation;* **for the feet of Adam Kadmon end in Asiyah, and this stature includes everything from the head of all levels to the very end. But the beings below do not feel at all how they stand within the stature of Adam Kadmon; therefore their service and action below comes from their own free choice.**	וזה הוא מצד הציור קומה דא"ק, שהרי רגלי א"ק מסתיימים בעשי', וציור קומה זה כולל מראש כל המדרי' עד סוכ"ד ממש, אמנם הם הנבראי' שלמטה הרי אינם מרגישי' כלל אופן עמידתם בציור קומה דא"ק לכן עבודתם ועשייתם שלמטה הוא מצד בחירתם העצמית כו'.
According to this one understands why it says venivra'u of the beings above (the hosts of heaven): because they feel their source, and they cannot do the opposite of their will, since they know. Therefore with them the whole matter of choice does not apply at all, that they should choose and transgress, G-d forbid, as it says, "a law … that will not be transgressed,"	ועפ"י יובן מה שבנבראי' שלמעלה (צבא השמים כו') נאמר בהם ונבראו, הוא לפי שמרגישי' מקורם, והם אינם יכולי' לעשות היפך רצונם, מאחר שיודעים, לכן אצלם אינו שייך כלל כללי' ענין הבחירה שיבחרו ויעברו ח"ו כאמרו חק כו' ולא יעבור כו',
whereas of the beings below it is said, "For His Name alone is exalted." The Name is their light and life-force, their source, which is exalted and lofty above them, and only His glory and radiance shines to them as a mere glimmer. They do not feel their source at all,	משא"כ נבראי' שלמטה בהם נאמר כי נשגב שמו לבדו, שהשם הוא האור והחיות שלהם שהוא מקורם הוא נשגב ומרומם מהם, ורק הודו וזיוו הוא מה שמאיר להם הארה בעלמא, אמנם אינם מרגישים את מקורם כלל,
and so choice applies to them, since they have no knowledge at all of how they stand in the level of their source — the stature of Adam Kadmon — even though the feet of Adam Kadmon end in Asiyah and include all levels. Still, since they do not feel their source, they do not know at all on what level they stand there.	ולכן שייך בהם ענין הבחירה מאחר שאינם יודעים כלל איך הם עומדים במדרי' מקורם, הוא הציור קומה דא"ק אם כי רגלי א"ק מסתיים בעשי' שהוא כולל כל המדרי' כולם כו', ומ"מ מפני שאינם מרגישים את מקורם הרי אינם יודעים כלל באיזי' מדרי' הם עומדים שם,
Therefore all the bittul and service they bring about in themselves comes from their own choice, as they choose good. *Our freedom is real, and it rests on not seeing: the angel obeys because it sees; a person does good because he chooses to, without seeing.*	לכן כל בחי' ביטול ועבודה שפועלי' בעצמם הכל הוא מפני הבחירה שלהם שבוחרים בטוב כו'.

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Knowledge and choice (yediah ubechirah)

How can a person choose freely if G-d knows what he will do? The maamar gives a chassidic answer from below: choice exists because we do not feel our source. An angel, which feels its source, simply cannot do otherwise. A human being does not see how he stands within the "stature of Adam Kadmon," so his good deeds — even his bittul — come from his own choice. And yet, in truth, nothing happens against the Supernal Knowledge: "Every stature shall bow before You."

DEEP DIVE · FOUNDATIONS F1 · p. 7

Why understanding brings feeling

The maamar's example of cause and effect is the heart of chassidic prayer: if you contemplate deeply, love and fear follow by themselves. Feelings produced without contemplation are "false imagination," or fade quickly. This is the flow of cause to effect — and it is exactly what creation from nothing is not.

FEELING THE SOURCE, AND FREE CHOICE

Angels	Human beings
Feel their source	Do not feel their source
"A law that will not be transgressed"	"His Name alone is exalted" — only a glimmer reaches them
Venivra'u — they came to be as if automatically	Can — or seem to — act against His will
No free choice	Free choice: good and bittul are their own

Yet in truth: "Every stature shall bow before You" — all stand within the stature of Adam Kadmon

KEY POINTS

- Venivra'u implies automatic coming-into-being, like emotion from understanding.
- Creation from nothing is not like that — yet each thing's own root lets it be "as if" it were.
- Angels feel their source and cannot transgress; humans do not, and so choose.
- Choice is real for us, though nothing truly happens against the Supernal Will.

SUMMARY

The heavenly hosts "came to be" almost naturally, because they feel their particular root. Created beings below do not feel theirs; therefore they can — or seem to — act against G-d's will, and therefore they have free choice. Their good deeds and bittul are their own choice, while in truth everything stands within the "stature of Adam Kadmon."

AVODAH · TAKING IT INTO LIFE

Our free choice is our gift and our test: the good we do counts because we do not see. Today, when a choice comes up, do the right thing before you feel inspired to. And before davening, take a minute to think deeply (hisbonenus) — feelings that come from understanding last; feelings without it fade.

ט

Every thing has its own root

The rooster, the angel, and the Torah of day and night

Section ט · Sefer HaMaamarim 5664, עמ' קלט–קמא

SO FAR

Every thing has its own root; the angels feel theirs, we do not. Two more examples: the rooster, and day and night.

BEFORE WE READ

Each morning we bless G-d "who gave the rooster understanding (binah)." What does a rooster have to do with Binah? Its chain: the rooster ← the angel Gavriel, who wakes the righteous at midnight ← the five gevuros of Ima (Binah), which rouse Malchus to rise with the sparks she has refined. Then a second chain: Moshe on Sinai knew day from night by the learning — Written Torah meant day, Oral Torah meant night; or by the angels' song — Kadosh by day, Baruch by night.

On the basis of all these matters — that every created thing below has a root of its own, higher and higher — one will understand the saying of our Sages that when one hears the voice of the rooster one says, "Blessed ... Who gave the sechvi understanding (binah)." Seemingly it is not understood: what connection does the sechvi, the rooster, have

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ועפ"י כל הדברים האלה שכל נברא שלמטה יש לו שרש מיוחד גבוה מעל גבוה יובן מאמר רז"ל באמרם כד שמע קול תרנגול אומר ברוך הנותן לשכוי בינה, דלכאו' א"מ מהו שייכות השכוי, שהוא התרנגול,

to the level of Binah? But the matter is that the root of the rooster below, through many steps of hishtalshelus, is from the level of the angel Gavriel. It is known that the crowing of the gever, *the rooster*, is specifically at midnight; and the angel Gavriel is called gever, as it is written, "I am the gever"; and the angel Gavriel is the one who wakes the righteous at midnight,

למדרי' בינה. אך הענין הוא דשרש התרנגול שלמטה, ע"י ריבוי השתל' מדריגו' הוא מבחי' ומדרי' מלאך גבריאל, וידוע דקריאת הגבר הוא בחצות לילה דוקא, ומלאך גבריאל נק' גבר כמ"ש אני הגבר כו', שמלאך גבריאל הוא המעורר את הצדיקים בחצות לילה,

as the Zohar says, "At midnight the Holy One comes to delight with the righteous in the Garden of Eden." The awakening of the souls of the righteous is through the angel Gavriel; and from this level, through many steps of hishtalshelus, the rooster below descends; and it too calls below, to wake the sleepers to rise for the service of the Creator,

כדאי' בזהר בפלגות לילא קוב"ה אתי לאשתעשע עם צדיקייא בגנתא דעדן, והתעוררות נשמות הצדיקים הוא ע"י מלאך גבריאל כו', וממדרי' זו ע"י ריבוי השתל' מדרי' הוא שמשתלשל השכוי שלמטה, וגם הוא קורא למטה לעורר ישנים לקום לעבודת הבורא,

as the saying goes, "A flame of fire goes out and strikes the rooster, and then *it crows*." Although it is understood that the rooster below bears no comparison at all to its root and source, the angel

וכמאמר שלהובא דנורא נפיק ובטיש לי' לתרנגול וכדין כו'. והגם שמובן שאינו בערך כלל התרנגול שלמטה לשרשו ומקורו הוא מלאך גבריאל כו',

מ"מ הרי שרשו ע"י השתל' המדרי' ממלאך גבריאל כו', ולמעלה יותר שרשו מבחי' ה"ג דאימא,

Gavriel, still its root, through the levels of hishtalshelus, is the angel Gavriel; and higher still, its root is in the five gevuros of Ima — *the five "strengths" of Binah, the supernal Mother*.

שהם - ה"ג דאימא - מעוררים את בחי' המל' שתעלה עם הבירורים שבררה למטה לעלות למעל', דכל הבירורי' שלמטה הוא ע"י בחי' מל' דוקא, וכמ"ש ותקם בעוד לילה ותתן טרף לביתה שטרף זה הו"ע הרפ"ח ניצוצין שמתבררי' ע"י המל',

They — the five gevuros of Ima — rouse Malchus to rise with the beirurim, *the sparks she sorted out and refined*, that she refined below, to ascend on high. For all the refining below is done specifically by Malchus, as it is written, "She rises while it is still night and gives teref to her household"; this teref is the 288 sparks that are refined by Malchus,

ובחי' מל' היא שרגלי' יורדת למטה לברר בירורים ובה מתכנסי' כל הניצוצי' שנתבררו כו', וע"ז הוא ההתעוררות דה"ג דאימא שבחצות לילה לעורר את המל' לעלות עם הבירורי' שבירורה כו', וע"י ריבוי השתל' הנה מה"ג אלו מתהווה מדרי' מלאך גבריאל כו',

and Malchus is the one whose "feet go down" below to refine the refinements, and into her are gathered all the sparks that have been refined. That is the meaning of the arousal of the five gevuros of Ima at midnight: to rouse Malchus to rise with the refinements she has refined. And through many steps of hishtalshelus, from these gevuros comes the level of the angel Gavriel — *גבריאל, from גבורה*,

וע"י ריבוי השתל' המדרי' הוא מה שנתהוו' התרנגול למטה, וקורא לעורר, כי אז הוא בשרשו הראשון התעוררות בחי' ה"ג דאימא לעורר את המל', ושרש שרשו במדרי' מלאך גבריאל מעורר נשמות הצדיקים בפלגות לילא להשתעשע עם הקוב"ה בגנתא דעדן,

and through many steps of hishtalshelus the rooster below comes into being, and it calls to waken; because then, in its first root, there is the arousal of the five gevuros of Ima to rouse Malchus, and the root of its root, the level of the angel Gavriel, wakes the souls of the righteous at midnight to delight with the Holy One in the Garden of Eden,

ואז מתעורר התרנגול לעורר ישנים לקום לעבודה, והגם שאינו בערך כלל וכלל התרנגול שלמטה כו' ומ"מ הלא הוא שרשו ומקורו, וידוע דקריא' התרנגול הוא שלא לטובתו כלל וכדאי' בזהר דתרין שלהובא דנורא יורדין וגדפין לי' בגדפי',

and then the rooster is aroused to wake the sleepers to rise for service. And although the rooster below bears no comparison at all, still, that is its root and source. It is known that the rooster's crowing is not for its own benefit at all, as the Zohar says, two flames of fire come down and it beats its wings,

שהזמן הוא מכוון בעת התעוררות הצדיקי' בג"ע ע"י מלאך גבריאל כו' (א"ה, וכדאי' בזהר ע"פ חברי' מקשיבי' לקולך כו') וכמו"כ אי' במד"ר כשעלה משה למרום מהיכן ידע אימתי יום ואימתי לילה כשלמדו עמו תושב"כ ידע שהוא יום (א"ה, הרי יום מורה על תושב"כ, ויהי אור אי' בזהר דא

for the time is set to the moment the righteous are awakened in Gan Eden by the angel Gavriel. TRANSCRIBER'S NOTE as found in the Zohar on "The companions listen to your voice." Likewise the Midrash says: when Moshe went up on high, how did he know when it was day and when it was night? When they studied the Written Torah with him, he knew it was day. TRANSCRIBER'S NOTE day indicates the Written Torah.

“And there was light” — the Zohar says this is Chochmah; Chochmah is a general point; and the Written Torah is the level of Chochmah, a point, for “the Torah comes forth from Chochmah,” and it is all in allusion and point.

חוכמתא, שחכ’ הוא נקודה כללי’ דוקא, ותושב”כ בחי’ חכ’ נקודה כי אורייתא מחכ’ נפקת, ושהיא כולה ברמז ונקודה כו’)

And when they studied the Oral Torah with him, he knew it was night. TRANSCRIBER’S NOTE “night” is a name for the Oral Torah, since it is the level of Binah, comprehension and understanding; the Oral Torah as a whole is full of questions, in order to clarify things to their depth. And further, *it is* “night” because it also sorts out matters into which false arguments must necessarily enter.

וכשלמדו עמו תושבע”פ ידע שהוא לילה (א”ה, לילה כינוי על תושבע”פ להיותה בחי’ בינה השגה והבנה, דכללי’ תושבע”פ מלאה קושיות כו’ למען לברר הדברי’ לעומקם כו’, ועוד לילה שמבררת גם הדברי’ והעניני’ שבהכרח נופל בהם גם טענות שקר כו’),

And elsewhere the Midrash says: when he heard the angels saying “Kadosh,” he knew it was day. TRANSCRIBER’S NOTE Chochmah is called kodesh, in two senses: either kodesh in itself, or also kadosh meaning holy and set apart — that the point of Chochmah, even after it has entered the comprehension of Binah, is still holy and set apart.

ולפעמי’ אי’ במד”ר כששמע המלאכי’ אומרים קדוש ידע שהוא יום (א”ה, החכ’ נק’ קדש והוא על שתי פנים או קדש מילי’ בגרמי’, או גם קדוש שהוא קדוש ומובדל שנקודת החכ’ לאחר שבאה בהשגה דבינה מ”מ ה”ה קדוש ומובדל כו’),

And when he heard the angels saying “Baruch,” he knew it was night. TRANSCRIBER’S NOTE baruch means drawing-down and revelation. In every comprehension there is a revelation of light — though more delight is found in the point of Chochmah (see what is explained in the discourse Samach 5657 on the difference between Chochmah and Binah, delight and joy); still, Binah is a greater closeness within the intellect, especially in being revealed to another, for the hiddenness of the self is revelation to another (see the lengthy explanation in the discourse VeYadaata 5657 (Moscow)). And the second, since it is the level of night, needs more revelation. And the root of Binah is higher than Chochmah (that is, in Chochmah and Binah of Atik) (for the explanation of this, see what is written in the additions and glosses to the discourse HaNosein Sheleg (in the Siddur) in my notes of 5663). And from this he knew it was night.

וכששמע את המלאכי’ אומרי’ ברוך ידע שהוא לילה (א”ה, ברוך הוא ל’ המשכה וגילוי, דבכל השגה הרי יש בה גילוי אור, אם כי יותר ענג נמצא בנקודת החכ’ (עמ”ש בד”ה שמח נ”ז, בההפרש שבין חו”ב עונג ושמחה), ומ”מ הרי בינה הוא קירוב יותר בשכל, ובפרט בגילוי אצל הזולת, דהעלם העצמי הרי גילוי אל הזולת (עמ”ש האריכו’ מזה בד”ה וידעת נ”ז (מאָסקוּעה)) כו’, והב’ מאחר שהוא בחי’ לילה צ”ל הגילוי ביותר, ושרש בינה למעלה מחכ’ (היינו בחו”ב דעתיק כו’) (וביאור ד”ז עמ”ש בהוספת והגהות ד”ה הנותן שלג (דסידור)

Now, although day and night below bear no comparison at all to the levels of day and night, or to the Written and the Oral Torah, still the root and source of day and night below is the Written and the Oral Torah.

ברשימותיי דשנת תרס”ג) ומזה ידע שהוא לילה כו’) כו’. והנה הגם שיום ולילה שלמטה אינם בערך כלל לבחי’ יום ולילה, או לתושב”כ

ותושבע"פ, מ"מ הרי שרש ומקור יום ולילה שלמטה הוא מתושב"כ ותושבע"פ כו',

וכמו"כ בכל הדברי' הגשמיי' שלמט' יש להם שרש ומקור עד רום המעלות ממש, כמו יום ולילה דשרשם הוא תושב"כ ותושבע"פ שהתורה היא מושרשת בעצמיות ופנימיות א"ס ב"ה ממש כו' (א"ה, התו' נקראת שעשועי', ושעשועי' למעל' מהענג, וכשתטיב העיון בד"ה שמח נ"ז הנ"ל בענין הענג, תוכל להשכיל גם במדרי' השעשוע כו' שלמעל' יותר ממנו, ותבין כו').

And so too with all physical things below: they have a root and source up to the very highest heights; like day and night, whose root is the Written and Oral Torah — and the Torah is rooted in the very essence and inwardness of Ein Sof, blessed be He. TRANSCRIBER'S NOTE the Torah is called sha'ashuim, "*delights*", and sha'ashuim is above ta'anug, *pleasure*; when you study the discourse Samach 5657 mentioned above on delight carefully, you will be able to grasp also the level of sha'ashua, which is above it, and you will understand. *Even the cycle of day and night that measures our lives comes from the Torah, and through it from the Essence.*

DEEP DIVE · FOUNDATIONS F7 · p. 9

Abba, Ima, Malchus and the 288 sparks

In the partzufim of Atzilus, Chochmah and Binah are Abba and Ima, "Father" and "Mother"; Malchus is the receiving "daughter" whose task is beirurim — sorting out and raising the 288 sparks of holiness that fell in the shattering of Tohu. Malchus "rises while it is still night" to do this work. At midnight the gevuros of Ima rouse her to rise with what she has refined. The rooster's cry is the lowest echo of that midnight rousing.

DEEP DIVE · FOUNDATIONS F8 · p. 10

Day and night: Written and Oral Torah

Written Torah is "day": Chochmah, a point, everything in allusion. Oral Torah is "night": Binah, questions and analysis, clarifying even through false arguments. Kadosh, "holy and set apart," belongs to day; Baruch, "drawn down," belongs to night. And the transcriber adds: the root of Binah is higher than Chochmah — preparing the next section's surprise.

EVERY THING HAS ITS OWN ROOT

The lion

Keser
"A lion has roared"

↓

Chochmah
aryeh = re'iyah, sight

↓

Chesed of Atzilus
the lion of Atzilus

↓

Lion of the Merkavah
in Beriah

↓

Lion below
in the forest

The rooster

Five gevuros of Ima
rouse Malchus at midnight

↓

The angel Gavriel
"I am the gever"

↓

The rooster
wakes the sleepers

The earth

Sheleg · שלג
300 · 30 · 3

↓

Binah · Z"A · Malchus
hundreds · tens · units

↓

The physical earth
"from the snow beneath the Throne"

Created from nothing — yet tied to a lineage of its own, all the way up to the outer face of Keser

KEY POINTS

- The rooster's root: Gavriel, and above him the five gevuros of Ima (Binah).
- Malchus refines the 288 sparks; at midnight the gevuros rouse her to rise.
- Moshe knew day by Written Torah / Kadosh, and night by Oral Torah / Baruch.
- All physical things — even day and night — are rooted in Torah, rooted in the Essence.

SUMMARY

The rooster is linked by many steps to the angel Gavriel and to the gevuros of Binah, which rouse Malchus at midnight; hence "Who gave the rooster binah." Day and night below are rooted in Written and Oral Torah, which are rooted in the Essence of Ein Sof.

AVODAH · TAKING IT INTO LIFE

Tomorrow when you say "Who gave the rooster understanding," remember what the rooster does: it wakes others, not for itself. Be someone's rooster this week — call, remind or encourage one person toward a mitzvah. And try learning a little Torah at night, "the time of Oral Torah."

ל

Light and vessel

Light is ratzo, vessels are shov — and shov is higher

Section י · Sefer HaMaamarim 5664, עמ' קמא

SO FAR

Every thing has its own root. Day = Written Torah = Kadosh; night = Oral Torah = Baruch.

BEFORE WE READ

From the angels' songs the Rebbe Rashab draws a "strong proof, acceptable even to human reason." Light is ratzo — it strains upward like a flame on a wick; the angels' daytime Kadosh, "set apart," expresses it. Vessels are shov — they hold and bring down; the night-song Baruch, "drawn down," expresses it. And Baruch reaches "from His place" — His essential place — showing that the shov of vessels is higher than the ratzo of light.

Printed page קמא

Now from here there is a strong proof (acceptable even to human reason) and a broad explanation of what is explained elsewhere about the difference between lights and vessels: light is ratzo, *reaching upward,* **and vessels are shov,** *returning, settling*. **For the light is rooted in the level of Kadosh, since by day the angels said "Kadosh"** TRANSCRIBER'S NOTE **as above — the angels feel their source.**

והנה מכאן יש ראי' חזקה (מקובלת גם לשכל אנושי) וביאור רחב על מה שמבואר במ"א בההפרש שבין אורות וכלי', דאור הוא בחי' רצוא, וכלים הן בחי' שוב, להיות כי האור הרי שרשו מבחי' קדוש שהרי ביום אמרו המלאכי' קדוש (א"ה, וכנ"ל שהמלאכי' הרי מרגישים מקורם כו'),

and Kadosh is ratzo TRANSCRIBER'S NOTE **for its meaning is "holy and set apart"; like a flame held by the wick — although it is held by wick and oil, it is still in a state of ratzo** *— a flame always strains upward, away from its wick*. **And at night they said "Baruch," which indicates the vessels, which are shov, to hold the light; Baruch is shov, being a word of blessing and drawing-down.**

וקדוש הוא בחי' רצוא (א"ה, שהרי ענינו בחי' קדוש ומובדל, וכמו האור הנאחז בפתילה אם כי שנאחז בפתילה ושמן ומ"מ הוא בבחי' רצוא כו') כו', ובלילה אמרו ברוך מורה על ענין הכלי' שהם בחי' שוב לאחוז את האור כו' וברוך הוא שוב שהוא מל' ברכה והמשכה כו',

From this too one will understand — and it is a strong proof — that the shov of the vessels is a higher level than the ratzo of the light; for we say, "Blessed (Baruch) is the glory of Havaya from His place" — His essential place — which is a level higher than the ratzo. TRANSCRIBER'S NOTE **on the superiority of shov over ratzo, see what is explained in the discourse Acharei Mos 5649 about Rabbi Akiva's advantage over his companions, that he "entered and left in peace," because of the great superiority of shov.** TRANSCRIBER'S NOTE **in general, note that in "Kadosh" the Name Havaya is mentioned after three words, and in "Baruch" after two words; it needs further study whether this is relevant here.** *The verse of*

וגם מזה יובן והיא ראי' חזקה שהשוב דכלי' הם מדרי' יותר נעלה מהרצוא של האור, שהרי אומרי' ברוך כבו' הוי' ממקומו העצמי שהוא מדרי' גבוה יותר מהרצוא (א"ה, בענין מעלת השוב על הרצוא עמ"ש בד"ה אח"מ, מ"ט, במעלת ר"ע על חביריו שנכנס ויצא בשלום מפני גודל מעלת השוב כו') כו' (א"ה, בכללי' הע' להעיר מענין שקדוש הרי הזכרת השם הוי' אחר ג' תיבות כו' וברוך כו' אחר ב' תיבות, וצ"ע אם נוגע לכאן כו').

the angels is a map: the day-song Kadosh is the light rising away; the night-song Baruch is the vessel bringing it down — and the bringing-down reaches higher.

DEEP DIVE · FOUNDATIONS F3 · p. 8

Why vessels can be higher than light

Lights are boundless and active; vessels are limited and passive. One would expect light to be higher. But Chassidus teaches that the vessels have a deeper root: they come from the reshimah, from the Essence's power to limit, which is no less infinite than its power to shine. That is why only the vessel can "hold" — and why the descent into the world reaches higher than the ascent away from it. The transcriber cites Rabbi Akiva, who "entered in peace and left in peace": his greatness was in the shov.

DAY AND NIGHT, LIGHT AND VESSEL

	☀ DAY	☾ NIGHT
Torah	Written Torah — allusion, a point	Oral Torah — questions, analysis
Sefirah	Chochmah	Binah
Angels' song	Kadosh — "set apart"	Baruch — "drawn down"
Mode	Light · ratzo (straining upward)	Vessels · shov (holding, settling)

"Baruch … from His place" reaches His essential place — shov is higher than ratzo

KEY POINTS

- Light = ratzo (upward, set apart, Kadosh); vessels = shov (holding, drawn down, Baruch).
- A flame strains upward even when it is held by wick and oil.
- "Baruch… from His place" reaches His essential place, higher than ratzo.
- So shov — bringing it down and holding it — is the higher level.

SUMMARY

The angels' songs prove that light is ratzo and vessels are shov, and that shov is higher: Kadosh (day) is the light that strains away; Baruch (night) brings it into vessels — and reaches His essential place.

AVODAH · TAKING IT INTO LIFE

Inspiration is ratzo; the follow-through is shov. After a moving Shabbos or farbrengen, the higher achievement is to bring it down: one concrete resolution kept on Tuesday. Rabbi Akiva's greatness was in leaving in peace.

Every thing has its own root

יא Earth from snow: the root of all nature is the outer face of Keser

Section יא · Sefer HaMaamarim 5664, עמ' קמא–קמב

SO FAR

Every thing has its own root. Shov is higher than ratzo. Now the opening puzzle about the earth is solved in full.

BEFORE WE READ

Now the question "from where was the earth created?" is answered precisely: the Sages ask about its root above. Sheleg, snow, is a number of tenths — ג (3) is a tenth of ל (30), ל a tenth of ש (300) — standing for Malchus, Z"A and Binah, the root of the physical earth. Light came from the "white garment," the level of "His garment white as snow." And the first root of all creation is the outer face of Keser.

Printed page קמא

Now one will understand what is said in Pirkei deRabbi Eliezer, "The earth — from where was it created?" The question is not about "from where" in the general sense, for it is known and understood that it is by way of creation from nothing; rather the question is about the root and source as it is above. And to this comes the answer that it was created from snow,

ועתה יובן מ"ש בפרדר"א הארץ מהיכן נבראת, ואין השאלה על כללו' ענין מהיכן שידוע ומובן שהוא ע"ד בריאה יש מאין כו', רק השאלה היא על השרש ומקור כמו שהוא למעלה, וע"ז בא התשובה כי נבראה משלג,

for the root of its root above is the snow, sheleg. Now sheleg is a number of tenths: gimmel (3) is a tenth of lamed (30), and lamed of shin (300); and in general it refers to Malchus, which is the tenth part of all the sefiros. And sheleg is three levels: Malchus, Z"A *(Zeir Anpin, the six emotional sefiros)***, and Binah,**

דשרש שרשה למע' הוא השלג. והנה שלג הוא מספר עשירי, דג' הוא חלק יו"ד מל' ול' מש' כו', ובד"כ קאי על בחי' מל' שהוא חלק עשירי מכללי' הספירות כו', ושלג הם ג' בחי' מל' ז"א בינה,

for according to Kabbalah the units are in Malchus, the tens in Z"A and the hundreds in Binah. Sheleg is the name for these three levels, which are the root of the earth below TRANSCRIBER'S NOTE **see what is explained in the discourse VeYadaata 5657 (mentioned above) about the earth below being the counterpart of Malchus — the physical** *earth. So "snow beneath the Throne" is not a substance but a pedigree: Binah, Z"A and Malchus in descending tenths, ending in the ground we stand on.*

כי עפ"י קבלה מספר יחידות הוא במל' ועשירית בז"א ומאות בבינה כו', ושלג הוא הכינוי על ג"מ אלו שהם שרש הארץ שלמטה (א"ה, עמ"ש בד"ה וידעת נ"ז (הנ"ל) בענין הארץ שלמטה בדוגמת בחי' מל' כו') הגשמיית כו'.

Likewise the question "Light — from where was it created?" is in the same way: the root of light, according to the answer, is that "the Holy One wrapped Himself in a white tallis"; and the white tallis refers in

וכמו"כ שאלת האורה מהיכן נבראת הוא ג"כ באופן כזה כו', דשרש האורה כפי התשובה הוא

general to the level of *the verse* **"His garment was white as snow."**	מלמד שנתעטף הקב"ה בטלית לבנה כו' וטלית לבנה בד"כ קאי על מדרי' לבושי' כתלג חיור כו'.
From this one understands that all levels below have a root and source above, and the root of their root, the first root, is the outer level of Keser. TRANSCRIBER'S NOTE **it is understood that it is only the outer level of Keser; for the first root is only the outer level of Keser, since "I will reign" (Ana Emloch) is the level of the hidden will, and at this level is the will for the worlds. Therefore the root of the created beings who appear as yesh is from the outer level of Keser — they who place the crown on the King, the level of "I will reign." On "Ana," see the discourse Min HaMeitzar 5648, but with great study, for the words are brief and very deep.**	ועפי"ז יובן דכל המדרי' שלמטה יש להם שרש ומקור למעלה בשרש שרשם הראשון הוא בחי' חיצוניות הכתר (א"ה, מובן כי רק חיצוניות הכתר, דשרש הראשון הוא רק חיצוניות הכתר, דאנא אמלוך הוא בחי' רצון הכמוס, ובמדרי' זו הוא הרצון על העולמות, ולכן מחיצוניות הכתר שרש הנבראי' נראי' ליש שהם הנותני' העטרה על המלך בחי' ומדרי' אנא אמלוך, ע' אנא כו' ע' בד"ה מן המיצר, מ"ח, אבל בעיון גדול, כי קצרי' הדברי' ועמוקים מאד)
— from the level of "A lion has roared — who will not fear?", which is the first root of all created beings. All this concerns the beings below: although the manner of their creation is from nothing to something, still it is by way of the chain of cause and effect TRANSCRIBER'S NOTE **as explained above regarding the angels, since each one has a root and source of its own above,**	מבחי' ומדרי' ארי' שאג מי לא ירא כו' שזהו שרש הראשון על כללי' הנבראי' כו'. וכ"ז הו"ע הנבראי' שלמטה שגם שאופן בריאתם הוא מאין ליש מ"מ ה"ה בדרך השתל' עו"ע (א"ה, וכנ"ל במלאכי' כו') שהרי לכ"א יש שרש מיוחד ומקור למעלה,
and so on up to the very highest heights. This is the side of their closeness; and the side of their distance is that they do not feel *their source. Nature, then, is a system of roots: every thing is tied to its own place above, all the way up to the outer level of Keser — the divine will that there be a world.*	וכן עד רום המעלות, וזהו צד קירובם, וכן הוא צד ריחוקם שאינם מרגישים כו',

DEEP DIVE · FOUNDATIONS F7 · p. 9

Keser: outer face and inner face

Keser, "crown," is the divine will above all intellect. It has an outer face, Arich Anpin — the will that there be worlds ("I will reign," Ana Emloch), from which created beings get their sense of independent existence — and an inner face, Atik Yomin — the delight and essence within the will. All of nature, however high, reaches up only to the outer face. The next section will show that miracles reach the inner face.

DEEP DIVE · FOUNDATIONS F9 · p. 10

Gematria as genealogy

שלג is 300 + 30 + 3. Each number is a tenth of the one before, and in Kabbalah units belong to Malchus, tens to Z"A, hundreds to Binah. So the Midrash's "snow beneath the Throne" encodes a descent of three levels by tenths — from Binah through Z"A to Malchus, the root of the physical earth.

WHERE NATURE ENDS AND MIRACLES BEGIN



KEY POINTS

- The question "from where?" asks about the root above, not about material.
- 300/30/3 = שלג: Binah, Z"A and Malchus, in descending tenths — the root of the earth.
- Light's root is the "white garment," the level of "garment white as snow."
- The first root of all created things is the outer face of Keser; that is the limit of nature.

SUMMARY

The earth's root is "snow" — Binah, Z"A and Malchus in descending tenths. All of nature is a system of roots, each thing tied to its own source, and the first root of everything is the outer face of Keser, the will that there be worlds. That is the closeness of creation; its distance is that it does not feel its source.

AVODAH · TAKING IT INTO LIFE

The ground under your feet has a pedigree in Binah. Walk to shul one morning this week and think: this street, this snow, this earth is the end of a chain that begins in the divine will. Nothing is "just" material.

יב

Two kinds of miracles

Shakai and Havaya: hidden miracles and open miracles

Section יב · Sefer HaMaamarim 5664, עמ' קמב–קמג

SO FAR

All of nature reaches up only to the outer face of Keser. A miracle is different.

BEFORE WE READ

A miracle comes from the inner face of Keser. And again there are two kinds: miracles clothed in nature come from the Name Shakai — "Who said to His world 'enough,'" but also "enough G-dliness for every creature"; miracles that break nature come from the Name Havaya. The hidden kind happen to everyone, every day — even in business, where success does not follow skill. The miracle of Purim was hidden; the splitting of the Sea, the manna and the quail were open.

Whereas a miracle, which in general is what goes entirely out of the ways of nature and is above the order of hishtalshelus — its root is in the inwardness and essence of Keser. *Nature reaches up only to the outer face of the divine will; a miracle comes from its inner core.*

Printed page קמב

משא"כ ענין הנס שכללותו הוא מה שיוצא מדרכי הטבע לגמרי שהוא למע' מסדר השתל', הרי גם שרשו הוא בפנימיות ועצמות הכתר.

Yet here too there are two kinds of miracles: first, miracles clothed in the ways of nature, and second, miracles that go entirely out of the ways of nature. The difference between them is the difference between the two Names, Havaya and Shakai: the root of the miracles clothed in the ways of nature is the Name Shakai,

אמנם גם בזה יש ב' מיני נסים, הא' נסים שמלובשים בדרכי הטבע, והב' נסים שיוצאים מדרכי הטבע לגמרי, וההפרש שביניהם הוא ההפרש שבין הב' שמות דהוי' ושם שדי, ששרש הנסים המלובשי' בדרכי הטבע הוא מש' שדי,

for the Name Shakai means (as the Midrash says) "He said to His world: dai, enough" — which is limitation; and second, "there is enough (dai) in His G-dliness for every creature" TRANSCRIBER'S NOTE on the limitation of the Name Shakai, see carefully the discourse Mi Sam Peh 5658 **— and this level is beyond limitation, as it is said, "I will pour out for you blessing until there is no more dai," which is unlimited;**

ששם שדי הוא (כדאי' במדר') שאמר לעולמו די שהו"ע ההגבלה, והב' שדי באלוקותו לכל ברי' כו' (א"ה, בע' ההגבל' דש' שדי ע"ש בדיוק בד"ה מי שם פה נ"ח) שמדרי' זו היא בל"ג וכמאמר והריקותי לכם ברכה עד בלי די שהוא בל"ג,

and from this level there can be miracles — those clothed in the ways of nature specifically. TRANSCRIBER'S NOTE one who studies the discourse VeYadaata mentioned above will understand the matter of the concealing power, which is explained as being "to raise up": the concealing power acts and demands depth of understanding in the inwardness of a thing specifically, while it conceals the light; so the concealing power is

וממדרי' זו הוא שאפ"ל בחי' נסים והם המלובשי' בדרכי הטבע דוקא כו' (א"ה, המעיין בד"ה וידעת הנ"ל יבין בע' כח המעלי' שמבואר שהוא לאסוקי כו' הרי כח המעלים פועל ומחייב עומק הדעת בפנימיו' הדבר דוקא, ומעלים על האור, והרי שכח המעלי' הוא המגלה פנימיות הדבר דוקא כו', ואם

what reveals the inwardness of the thing. If one understands this and applies it here too, to the Name Shakai, one will understand from it the matter of miracles clothed in nature, rooted in the Name Shakai in the sense of "enough G-dliness for every creature," yet clothed specifically in nature, which conceals and hides. *Shakai both limits and overflows: the same Name that says "enough" to creation pours infinite blessing into it — through nature's own channels.*

יבין ויצרף הע' גם לכאן בענין שם שדי הרי יבין מזה ענין נסי' המלובשי' בדרכי הטבע ששרשם מש' שדי ובאופן שדי באלקותו לכל ברי', אמנם מתלבש דוקא בטבע שהוא מעלים ומסתיר כו'),

And the root of the miracles that go out of the ways of nature is the Name Havaya. The miracles clothed in the ways of nature are those done every day for every single person, miracles following one another without pause, as they said, "The one for whom a miracle is done does not recognize his miracle." For example, in earning a living there are constant miracles: there are people who understand their business and know how to run it, and still they do not succeed,

ושרש ענין הנסים היוצאים מדרכי הטבע הם משם הוי', דנסים המלובשים בדרכי הטבע הוא מה שבכיו"י עושים נסים לכאו"א שהם נסי' תכופים זאח"ז ממש, וכאמרם אין בעל הנס מכיר בנסו, וכמו עד"מ בעסק פרנסה יש בזה נסי' תכופים כמו שיש אנשים שמובינים את עסקם ויודעים גם איך לנהל את העסק ומ"מ אינם מצליחים,

as it is written, "Bread is not to the wise" — it does not depend on wisdom at all. And there are those who do not know so much, yet they run their business, earn and succeed — and this is a miracle. So too in the details of the daily miracles in physical business. TRANSCRIBER'S NOTE as explained in VeYadaata mentioned above; and one can say that nes and nisayon, *a miracle and a test,* are one; study it well there and you will understand the matter of tests that end in a miracle.

וכמ"ש לא לחכמי' לחם שאין זה תלוי' בחכ' כלל כו', ויש שאינם יודעי' כ"כ ומ"מ ה"ה מנהלים את עסקם ומרויחים ומצליחים שזהו נס, וכמו"כ בפרטיות הנסי' שבכיו"י בעסק (א"ה, וכמ"ש בוידעת הנ"ל, ואפ"ל שנס ונסיון א' הם כו' וע' היטיב שם ותבין בענין הנסיונו' שסופם נס כו') הגשמי,

Besides this, there are miracles that are seen and recognized as miracles, and still they are clothed in the ways of nature, like the miracle of Esther, which was a miracle clothed in nature. For everything had causes; yet the causes were not natural at all,

ולבד זאת הרי יש נסים שנראים וניכרים שהם נסים ומ"מ הרי הם מלובשי' בדרכי הטבע, כמו נס דאסתר שהי' נס שמלובש בטבע כו', שהרי על כל דבר היו סיבות ומ"מ הרי הסיבות אינם בדרכי הטבע כלל,

for it is well known that one does not do such things for a friend (and on top of that, he was a foolish king) — and still it is clothed in the ways of nature. *Achashverosh would not have betrayed his closest minister for anyone; the "natural" chain of events was itself impossible.* And there are miracles that go entirely out of the ways of nature, like the miracle of the splitting of the Sea, and the manna and quail, and — according to the view of the Rambam — as above.

שהרי ידוע שלא עושין מעשי' כאלו בשביל אוהב כו' (און צודערצוא איז ער גיוען אַ מלך טפש כו') ומ"מ ה"ה מלובש בדרכי הטבע, ויש נסים שיוצאי' מדרכי הטבע לגמרי, כמו נס דקרי"ס ומן ושלו, ולפי דעת הרמב"ם כנ"ל.

DEEP DIVE · FOUNDATIONS F11 · p. 10

The Names Havaya and Shakai

Havaya (י-ה-ו-ה) is the Name of being itself — "was, is and will be" — above all limits; from it come miracles that override nature. Shakai has two meanings: "He said to His world, 'Enough' (dai)" — the power that sets nature's limits — and "there is enough (dai) in His G-dliness for every creature," a boundless provision. Because the same Name both limits and overflows, it can pour unlimited blessing through nature's channels: hidden miracles.

DEEP DIVE · FOUNDATIONS F5 · p. 9

Concealment that reveals

The transcriber points to the idea that the concealing power demands depth: when the light is hidden, one must look into the inwardness of a thing, and so the concealment ends up revealing what is inside. Hidden miracles work this way — the hiddenness of the miracle in nature is itself what exposes the inner hand of G-d to the one who looks.

TWO KINDS OF MIRACLE

	Clothed in nature	Beyond nature
DIVINE NAME	Shakai · שד״י	Havaya · הוי׳
ROOT	Ani as it is found in the ayin (Malchus)	Ayin as it is included in the Ani
EXAMPLES	Daily livelihood; the Purim story	The splitting of the Sea; the manna and the quail
WHO SEES IT	"The one for whom it is done does not recognize it"	Everyone: nature visibly gives way

Both: the inner face of Keser — the Essence of Ein Sof, above hishtalshelus

Nature, by contrast: rooted only as high as the outer face of Keser

KEY POINTS

- A miracle is rooted in the inner face of Keser.
- Clothed miracles come from Shakai; open miracles from Havaya.
- Hidden miracles happen daily to everyone; "the one for whom a miracle is done does not recognize it."
- Purim was a recognisable miracle clothed in nature; the Sea, manna and quail broke nature.

SUMMARY

Unlike nature, a miracle is rooted in the inner face of Keser. Hidden miracles, clothed in nature, flow from the Name Shakai, which both limits and overflows; open miracles, breaking nature, flow from the Name Havaya. Livelihood is full of hidden miracles; Purim was a visible one still clothed in nature; the Sea and the manna broke nature outright.

AVODAH · TAKING IT INTO LIFE

Look at your parnassah honestly: some months you did everything right and it did not work; other times it worked without explanation. “Bread is not to the wise.” Thank G-d for the hidden miracle in your income this week, and treat a nisayon, a test, as a miracle in the making.

יג

The root of miracles

Ani and Ayin: the root of both miracles — and the miracle for “our fathers”

Section יג · Sefer HaMaamarim 5664, עמ’ קמג–קמד

SO FAR

Nature reaches to the outer face of Keser; miracles come from its inner face. Hidden miracles from Shakai, open ones from Havaya. Now the deepest root.

BEFORE WE READ

Nature comes from the ayin of Malchus, the “nothing” through which things are made. A miracle comes from Ani, “I” — the same letters as ayin — the Essence itself. There are two configurations: Ani as it is found in the ayin (the Essence entering the channel of creation: hidden miracles) and ayin as it is included in the Ani (creation’s source swallowed into the Essence: open miracles). Finally the opening words are explained: “our fathers” are Chochmah and Binah; a miracle lifts even them.

The root of the matter is that a miracle is the elevation of nature. Nature is creation from nothing, in which from the ayin of Malchus is drawn the coming-into-being of the created beings, from nothing to something. But a miracle is drawn from the level of Ani, “I.” Ani has the letters of ayin, only that Ani refers to the very Essence, as it is written, “I (Ani) am Havaya,”

Printed page קמג

ושרש הענין הוא דנס הוא רוממות הטבע, דטבע הו”ע בריאי’ יש מאין שמהאין דמל’ נמשך להיות התהוות הנבראי’ מאין ליש כו’, אבל הנס הוא שנמשך מבחי’ אני, ואני אותיות אין, רק שאני קאי על בחי’ העצמות ממש וכמ”ש אני הוי’,

for the Ani carries the level of Havaya; it refers to the Essence, which carries the two levels of ayin — the ayin of Malchus and the ayin of Chochmah, which is called mah, “what?”. *Ani and ayin are the same three letters: the “I” of the Essence and the “nothing” through which it creates.*

שהאני נושא בחי’ ומדרי’ הוי’, וקאי על העצמו’ שנושא ב’ בחי’ האין, אין דמל’ ואין דחכ’ שנק’ מה כו’.

At times it is explained that Anochi refers to the Essence; but the level of Ani too refers to the Essence, just as one who says “I” refers to his very self. And one can say that Ani is a level higher than Anochi, and refers to a loftier level, which is the inwardness of Keser,

ולפעמי’ מבואר שאנכי קאי על העצמות, אבל גם מדרי’ אני קאי על העצמות, וכמו האומר אני שקאי על עצמותו כו’, וי”ל שאני הוא מדרי’ שלמעלה יותר מאנכי, ואני קאי על מדרי’ נעלי’ יותר שהוא בחי’ פנימיות הכתר כו’,

for Anochi indicates loftiness, as it is written (Shmuel), “I (Anochi) am the seer,” and indicates Keser; and Ani too is the Essence, only as it makes itself small, and by making itself small it draws from a higher level TRANSCRIBER’S NOTE the explanation of this may be as in expanded consciousness, gadlus hamochin, where what

דאנכי מורה על בחי’ הרוממות כמ”ש (שמואל) אנכי הרואה, ומורה על הכתר, ואני הוא ג”כ העצמות רק מה שמקטין א”ע, וע”י שמקטין א”ע נמשך מבחי’ עליונה יותר (א”ה, ביאור ד”ז אפ”ל כמו בגדלות המוחין שהמנגד אינו תופס מקום,

opposes *one* takes up no place; it is known that this taking-up-no-place is not because of the bittul that cancels it, but because one's mind is broad and one feels great light — this is how things truly are — and therefore the opposition has no effect on him at all; it is not because of bittul. This needs study; it seems the subject is the same.

וידוע דהעדר תפיסת מקום אינו מצד הביטול שמבטלו, כ"א הוא מפני שמוחו רחבי' ומרגיש בו אור רב שכן הוא הדבר, ולכן המנגד אינו פועל עליו מאומה כו', ואינו מפני הביטול, וצ"ע וכמדומה הנושא אחד כו')

— from the inwardness of Keser. That is why, when one must indicate the inwardness of Keser, one writes Anochi twice, as is known about "I, I (Anochi Anochi) am He who erases your transgressions," which is from the inwardness of Keser. TRANSCRIBER'S NOTE from this there is a proof that Binah is from the inwardness of Keser, since forgiveness of sins is also drawn from Binah; therefore its root is from the inwardness of Keser itself. And Ani indicates the inwardness of Keser,

מבחי' פנימיות הכתר, ולכן כשצריכים להורות על פנימיות הכתר צריכין לכתוב ב"פ אנכי, כידוע בע' ב"פ אנכי אנכי מוחה פשעיך שהוא מפנימיות הכתר (א"ה, ומזה ראי' דבינה הוא מפנימיות הכתר, שהרי גם מבינה נמשך סליחת עוונות, ולכן שרשה מפנימיות הכתר ממש כו') ואני מורה על פנימיות הכתר,

only that there are two levels of Ani: Ani as it is included in the ayin, and ayin as it is included in the Ani. TRANSCRIBER'S NOTE on these two levels see the discourse VeAsisa Chag HaShavuos 5656, and mainly the discourse BeSha'ah SheHikdimu, where this is to be studied at length, and you will understand it in depth. Also, according to what is explained there, one may say that the difference between the two levels of ayin and Anochi is the three wills explained there at length: the hidden will, the absolute will, and the revealed will.

רק שיש ב' בחי' אני, אני כמו שהוא כלול בהאין, ואין כמו שכלול באני (א"ה, ב' מדרי' אלו ע' בד"ה ועשית חגה"ש רנ"ו, והעיקר בד"ה בשעה שהקדימו ומשם תדרש אריכות דבר זה כו', ותבין לעומקו, גם לפי המבואר שם י"ל שההפרש בין ב' בחי' אין ואנכי הם הג' רצונות המבואר שם באריכות רצון הכמוס רצון המוחלט ורצון הגלוי כו').

Now, from the level of ayin as it is included in the Ani, there is the ratzo in Malchus — *a longing to rise back*, as it is written, "So that *my* glory may sing to You and not be silent" — "the lower light calls constantly to the upper light, and is never still" — because its root is the divine ayin, its desire is to be absorbed into the ayin,

והנה מצד בחי' ומדרי' אין כמו שכלול באני יש בחי' הרצוא במל' כו' כמ"ש למען יזמרך כבוד ולא ידום נהו"ת קארי תדיר לנהו"ע ולא שכיך כו' להיות ששרשו הוא מהאין האלקי לכן רצונו ליכלל בהאין,

and not to be a source for the created yesh. TRANSCRIBER'S NOTE and from the yesh one feels all the more the quality of the ayin, and longs to be included in the ayin specifically. And from the level of Ani as found in the ayin — that is Keser of Malchus, as *the saying goes*, "Keser Elyon is Keser Malchus," which refers to the inwardness of Keser, Atik; for haatakah, *"transfer,"* is that which was transferred from the Essence of Ein Sof, blessed be He. TRANSCRIBER'S NOTE this haatakah is what rose in His will, that there should be the creation and coming-into-being of the worlds; and the rising of

ולא להיות מקור להיש הנברא כו' (א"ה, ומן היש הרי מרגיש יותר טיב האין וחפץ לכלול בהאין דוקא כו'), ומצד בחי' אני שנמצא בהאין שזהו"ע כתר מל' מה שכתר עליון איהו כתר מל' שקאי על פנימיות הכתר בחי' עתיק שהעתקה הוא מה שנעתק בחי' עצמות א"ס ב"ה (א"ה, העתקה זו הוא מה שעלה ברצונו להיות בריאת והתהוות העולמות, ועליי' רצון זה הוא בעצמות א"ס דוקא,

this will is in the Essence of Ein Sof specifically; therefore it is called haatakah from the Essence. And in this haatakah — that is, that there should be a tzimtzum of the Essence — one can then speak of place for the creation and coming-into-being of the worlds. Haatakah is from the term "who moves (maatik) mountains";

ולכן נק' בחי' העתקה מבחי' העצמות, ובבחי' העתקה זו היינו שיהי' צמצום העצמות אז אפ"ל מקום לבריאת והתהוות העולמות כו' והעתקה הוא מל' המעתיק הרים כו',

and this power was given to Malchus, so that it has the ability to bring yesh into being; and this is the level of Ani, the level of Atik, the level of the Essence of Ein Sof found in the ayin, Malchus. Because of this Malchus has the power to bring into being from nothing to something; for since from Chochmah downward it is the chain of cause and effect,

וכח זה הוא שניתן בבחי' מל' להיות שביכולתה הוא להוות את היש, וזהו בחי' אני בחי' עתיק מדרי' עצמות א"ס נמצא בהאין בחי' מל'), ומשו"ז הוא שיש כח במל' להוות מאין ליש כו' דלהיו' שמהחכ' ולמטה הרי הוא השתל' עו"ע,

therefore it is Malchus specifically that brings into being from nothing to something. TRANSCRIBER'S NOTE through this specifically one understands the great virtue of Malchus: although from Chochmah downward is the chain of cause and effect, still Malchus gives life and brings into being from nothing to something, because in her specifically the power of the Essence is rooted.

לכן המל' היא המחי' מאין ליש דוקא (א"ה, ובזה דוקא יובן גודל המעלה שבמל', להיות שמהחכ' ולמטה הוא השתל' עו"ע, ומ"מ המל' מחי' ומהוה מאין ליש דוקא להיות שבה דוקא מושרש כח העצמות כו').

And so too in the analogy: the earth below — specifically in it is found the power of growth, to make things grow; and although the heavens are on high, the power to bring into being is specifically in the physical earth, which is the level of Malchus. *The lowest level holds the deepest power: only the ground can make a seed into a tree.*

וכמו"כ בהנמשל הארץ שלמטה הרי בה דוקא נמצא כח הצומח להצמיח, והגם ששמים לרום מ"מ כח ההתהוות הוא דוקא בארץ הגשמי שהוא בחי' מל' דוקא.

And this is the difference between the two kinds of miracles. Miracles clothed in the ways of nature are rooted in Ani as it is found in the ayin: they are rooted in the Ani, from the Essence itself, only that they must be drawn through the ayin; for in order for the Ani to be drawn into nature it must be through the ayin,

וזהו ההפרש בין ב' בחי' נסים נסים שמלובשים בדרכי הטבע היינו ששרשם מבחי' אני כמו שנמצא באין, ושרשם מאני דוקא מבחי' העצמיות רק שצריכין למשוך ע"י האין, כי בכדי שהאני יומשך בטבע צ"ל ע"י בחי' אין,

so that it can be clothed in nature. And miracles that go out of the ways of nature are from the ayin as it is included in the Ani; and from this come the miracles that go entirely out of the ways of nature. *Hidden miracles: the Essence wearing nature's clothes. Open miracles: nature's own source swallowed into the Essence, so that nothing of nature's rules is left standing.*

כדי שיהי' באפשרי להתלבש בטבע דוקא כו', ונסים שיוצאים מדרכי הטבע, היינו מצד בחי' האין כמו שכלולים באני שמשו"ז נמשך הנסים שיוצאים מדרכי הטבע לגמרי.

It follows that the root of both kinds of miracles is in the Essence of Ein Sof specifically, only that the miracles clothed in the ways of nature are rooted in the Ani as found in the ayin, and therefore those miracles are clothed specifically in the way of nature; whereas the miracles that go out of the ways of nature are rooted in the ayin as included in the Ani.

ונמצא יובן ששרש ב' הנסים הוא מעצמות א"ס דוקא, רק שנסים המלובשים בדרכי הטבע שרשם הוא מאני כמו שנמצא בהאין, ולהיות כן הנסים הם מלובשים דוקא בדרך הטבע, משא"כ הנסים שיוצאי' מדרכי הטבע שרשם מבחי' האין כמו שכלול באני כו'.

Through this one will understand what is said, "Blessed is He Who performed miracles for our fathers." The truth is that there are two kinds of miracles: first, miracles clothed in the ways of nature, and second, miracles that go entirely out of the ways of nature; and the root of both is the Essence of Ein Sof, blessed be He, which is above the order of hishtalshelus. Only the miracles clothed in the ways of nature are drawn from Ani as it is clothed in ayin TRANSCRIBER'S NOTE they pass through the passageway of the vessels, vessels that act upon the light of "I will reign," mentioned above,

ועפי"ז יובן מ"ש ברוך שעשה נסים לאבותינו, שהאמת הוא כי יש ב' סוגי נסים, הא' נסים המלובשים בדרכי הטבע, והב' נסים היוצאי' מדרכי הטבע לגמרי, ושרש הב' נסים הוא מבחי' עצמות א"ס ב"ה שלמעלה מסדר השתל' רק הנסים המלובשים בדרכי הטבע שרש המשכתם הוא מבחי' אני כמו שהוא מלובש באין (א"ה, הם עוברי' במעבר הכלים, שהם כלים הפועלי' על האור דאנא אמלוך הנ"ל),

and the miracles that go out of the ways of nature are drawn from the ayin as it is included in the Ani. TRANSCRIBER'S NOTE this Ani is the will of "I (Ana) *will reign*"; yet within this will all the worlds are found; and there is an inward light of the level of Ana, and that is the ayin of the Ani.

ונסים היוצאים מדרכי הטבע שרש המשכתם הוא מבחי' האין כמו שכלול באני (א"ה, אני זה הוא הרצון דאנא כו', אמנם ברצון זה הרי נמצאו כל העולמו' כו', ויש בחי' אור פנימיו' מדרי' אנא כו' והוא בחי' האין של האני כו') כו'.

And this is "Blessed is He Who performed miracles for our fathers": "our fathers" are Chochmah and Binah — *Abba and Ima, Father and Mother*; and a miracle is the elevation of nature, for Abba and Ima are included in Mazla, *the flowing "beard" of Arich Anpin,* and receive from the outer level of Keser TRANSCRIBER'S NOTE because their union is constant, for the sake of sustaining the worlds, and the sustaining of the worlds as a whole has its first root in the outer level of Keser, as above,

וזהו ברוך שעשה נסים לאבותינו, אבותינו הם בחי' ומדרי' חו"ב, ונס הוא רוממות הטבע, כי או"א במזלא אתכלילו שמקבלים מחיצוניות הכתר (א"ה, לפי שזיוגייהו תדיר לצורך קיום העולמו' וכללי' קיום העולמו' ושרשם הראשון הוא בחיצוניו' הכתר כנ"ל) כו',

whereas the root of miracles is above the order of hishtalshelus; and through the miracles there is an elevation even for Chochmah and Binah, who are "our fathers." This is "Who performed miracles for our fathers." And the request is that it should be so also "at this time." *The fathers themselves are lifted by the miracle*

משא"כ הנסים שרשם הוא בלמעלה מסדר השתל' וע"י הנסי' הוא גם העלי' לחו"ב שהם אבותינו, וזהו שעשה נסי' לאבותינו, והבקשה הוא שיהי' גם בזמן הזה כו'.

— and on Chanukah, Purim and Yud-Tes Kislev we ask for the same lift now, in our own time.

DEEP DIVE · FOUNDATIONS F12 · p. 11

Ani, Anochi and Ayin

אני and אין share their letters. Ayin is the "nothing" of creation: the ayin of Chochmah (called mah, "what?") and the ayin of Malchus, from which things are made. Anochi is the loftiness of Keser ("I am the seer"). Ani is the Essence saying "I" — and, the maamar suggests, higher than Anochi because it is the Essence as it makes itself small, which draws from the inner face of Keser. Two configurations: Ani within ayin gives Malchus its power to create from nothing — and gives hidden miracles; ayin within Ani gives Malchus its yearning to dissolve back into the Essence — and gives open miracles.

DEEP DIVE · FOUNDATIONS F7 · p. 9

Why Malchus, the lowest, creates

From Chochmah downward everything is cause and effect. Only Malchus creates from nothing, because the power of the Essence — the haatakah, "transfer," of Atik — is rooted in her. So too the earth, not the heavens, makes things grow. The lowest holds the deepest power, and a miracle drawn into nature runs through her.

TWO ROUTES FROM THE ESSENCE



KEY POINTS

- Nature: from the ayin of Malchus. Miracle: from Ani, the Essence.
- Ani-in-ayin → Malchus's power to create → hidden miracles clothed in nature.
- Ayin-in-Ani → Malchus's yearning to dissolve → open miracles.
- "Our fathers" are Chochmah and Binah, which receive only from the outer face of Keser; the miracle elevates them too.

SUMMARY

Both kinds of miracle come from the Essence of Ein Sof, above hishtalshelus. Hidden miracles come from Ani as it is in the ayin, which is why they wear nature's clothes; open miracles come from the ayin as it is in Ani, which is why nature's rules give way. "Our fathers" — Chochmah and Binah — ordinarily receive from the outer face of Keser; the miracle, from its inner face, lifts them too. And we ask: "at this time" as well.

AVODAH · TAKING IT INTO LIFE

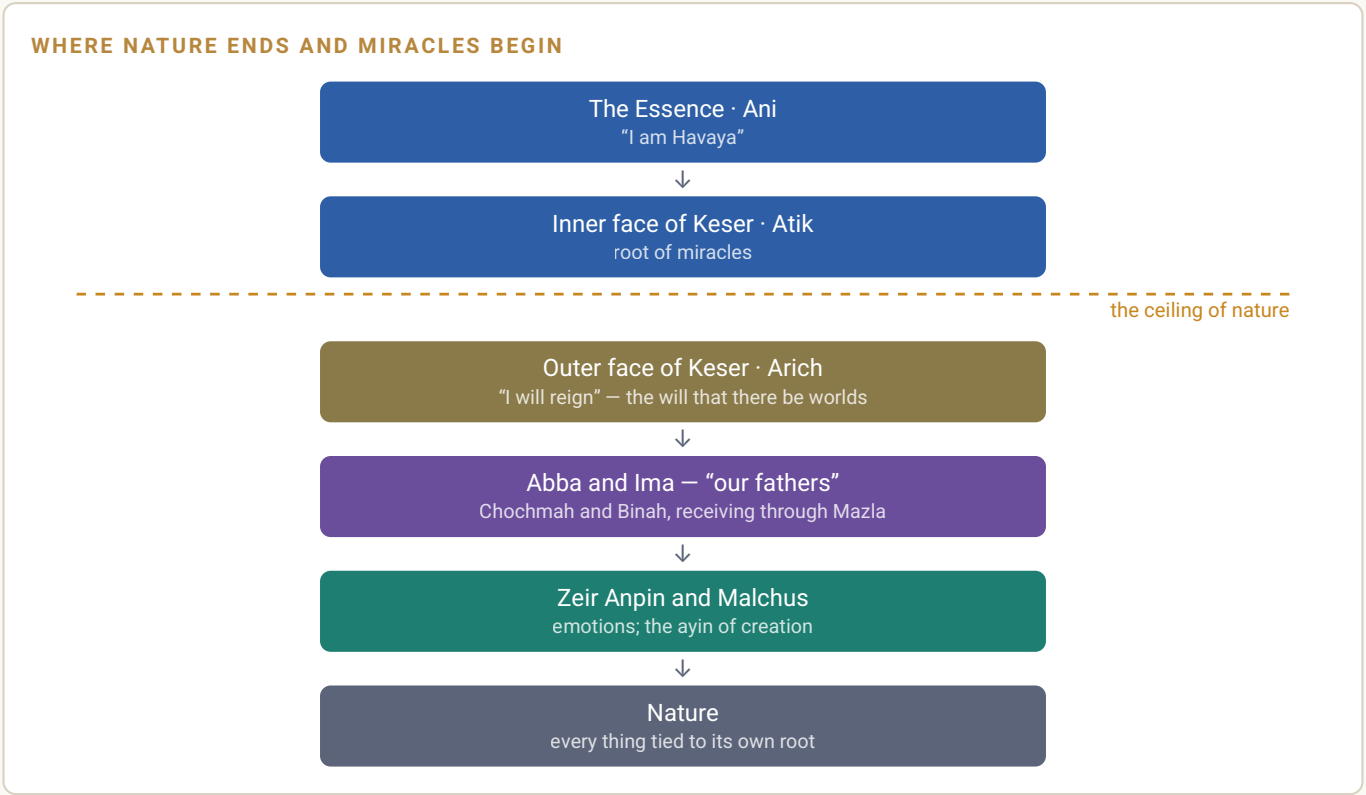
Say the berachah "she'asah nissim" slowly this Chanukah and ask for it now: a miracle that lifts even the "fathers" — the mind and understanding — beyond their usual limits. And remember that the deepest power is in the lowest place: in practical deeds, in Malchus, in the earth. That is where hidden miracles are born.

The whole maamar in one reading

The blessing says nissim, plural, because there are two kinds of miracle: one clothed in nature and one that breaks it. A miracle is G-dliness "raised" into view, while nature hides it. To see what a miracle rises above, the maamar maps nature through its three dimensions — world, year and soul. One life animates the whole body but shows itself in degrees: in the head it is clothed, in the hand it passes through, in the feet it is a faint trace drawn from the melody. The worlds are the same: light is clothed in Beriah and only passes through Yetzirah and Asiyah. Even our world has degrees — the Beis HaMikdash, the place of a miracle, our hemisphere — because the revelation is inward light, which is local and yet reaches the Essence, as teshuvah shows. "Soul" can mean the outward spread of life or its inner point; "year" is time, born of the heartbeat of ratzo veshov.

From this map comes a principle: though everything is created from nothing, each thing has its own root above. The lion comes from the lion of the Merkavah and ultimately from Keser; the rooster from the angel Gavriel and the gevuros of Binah; day and night from the Written and Oral Torah; the earth from "snow," Binah, Z"A and Malchus. Because angels feel their root they cannot sin; because we do not, we have free choice. Light is ratzo and vessels are shov — and shov is higher.

Yet all of nature's roots reach only the outer face of Keser, the will that there be a world. A miracle comes from Keser's inner face, from the Essence, from Ani. Hidden miracles come through the Name Shakai: Ani as it is in the ayin of Malchus, the Essence wearing nature's clothes — the success no one can explain, the Purim story. Open miracles come through the Name Havaya: ayin as it is included in Ani, nature's own source swallowed into the Essence — the Sea, the manna. Both come from the same place. And "our fathers," Chochmah and Binah, who normally receive only from the outer face of Keser, are lifted by the miracle. We ask for that lift "at this time."



Questions for a farbrengen

1. The maamar says a hidden miracle and an open miracle come from the same Essence. Why do we tend to value open miracles more? Should we?
2. “The one for whom a miracle is done does not recognize his miracle.” Share a time you recognized a hidden miracle only later.
3. Angels cannot sin because they feel their source. Is our not-feeling a weakness or a gift?
4. Why might the vessel, shov, be higher than the light, ratzo? Where do you see this in avodah?
5. Malchus, the lowest level, holds the power to create. What does that say about the value of simple action?
6. What would a miracle that lifts “our fathers” — our mind and understanding — look like in your life “at this time”?

Sources

Sources opened for this edition, and the printed footnotes as they appear in the Hebrew edition

Verified in this edition

Isaiah 62:10 — "הרימו נס על העמים"	ישע' סב, י	VERIFIED
Psalms 148:5–6 — "כי הוא צוה ונבראו ... חק נתן ולא יעבור"	תהלים קמח, ה–ו	VERIFIED
Amos 3:8 — "אריה שאג מי לא ירא ... דבר מי לא ינבא"	עמוס ג, ח	VERIFIED
Isaiah 43:25 — "אנכי אנכי הוא מוחה פשעיך"	ישע' מג, כה	VERIFIED
Berachos 54a — "בָּרַיךְ ברוך שעשה לי נס במקום הזה" (Rava)	ברכות נד, א	VERIFIED
Koheles 9:11 — "ולא לחכמים לחם"	קהלת ט, יא	VERIFIED
Niddah 31a — "אפילו בעל הנס אינו מכיר בנסו"	נדה לא, א	VERIFIED
Bava Basra 17a — "ארבעה מתו בעטיו של נחש"	ב"ב יז, א	VERIFIED

The printed footnotes (AS CITED)

Reproduced from Sefer HaMaamarim 5664 (Kehot, 5754), pp. קכט–קמד. ⚑ marks a word damaged in the scan and read by judgment — check against the printed page before print.

Printed page קכט

אור לב' כסלו: להעיר, אשר בחג הגאולה י"ט כסלו תק"ס אמר אדמו"ר הזקן דרוש המתחיל „ברוך שעשה נסים לאבותינו", ובתחלת אמירתו אמר בזה"ל: „ברוך שעשה נסים לאבותינו הבעש"ט והרב המגיד, בימים ההם פורים וחנוכה, בזמן הזה י"ט כסלו" (שיחת י"ט כסלו תרצ"ג סעיף יא – לקוטי דיבורים חלק א כא, א. הוספות לאוה"ת בראשית חלק ה תתריד, א). ⚑

הנחה: הנחת כ"ק אדמו"ר מהוריי"צ נ"ע.

ברוך: מאמר זה מיוסד, לכאורה, על ד"ה ברוך שעשה נסים – י"ט כסלו תרל"ד (סה"מ תרל"ד ע' עו). וראה גם ד"ה הנ"ל תרנ"ה (סה"מ תרנ"ה ע' נט). לכמה ענינים המבוארים בהמאמר – ראה ד"ה פתח אלי' די"ט כסלו וד"ה ברוך שעשה נסים דש"פ וישב – תשט"ו. ד"ה ברוך שעשה נסים תש"כ. ⚑

ברוך שעשה נסים: נוסח ברכת הנסים דחנוכה ופורים.

ב' סוגי נסים: ראה שער האמונה לאדמו"ר האמצעי פט"ו ואילך (ל, א ואילך). ביאורי הזהר להצ"צ חלק א ע' שטז ואילך. אוה"ת (יהל אור) לתהלים ע' קנד ואילך. ובכ"מ. בהנסמן לקמן ע' קמב בהערה ד"ה ב' מיני נסים.

נס הוא מל' הגבהה ורוממות כמ"ש הרימו נס: ישע' סב, י. פרש"י יתרו כ, יז. וראה בארוכה – סידור עם דא"ח מד, סע"ב. פירוש המילות לאדמו"ר האמצעי פקל"ט. אוה"ת: בשלח ע' תרמה; שיר השירים חלק א ע' כט. סה"מ תרע"ח ע' פט. סה"מ תרפ"ט ס"ע 203 ואילך. תרח"ץ ע' קסט. ד"ה ברוך שעשה נסים תר"ץ.

הטבע הוא העלם והסתר האלקות: ראה סה"מ תרע"ח שם (ע' פח ואילך), תרח"ץ שם (ע' קסו ואילך). ד"ה הנ"ל תר"ץ. ובארוכה – סה"מ תרפ"ט ע' 41 ואילך. ע' 205 ואילך. ע' 228. ובכ"מ.

בפי' הראב"ד לס' יצירה: בהקדמתו קרוב לתחלתו (ב, ג). וראה בהנסמן לקמן הערה ד"ה עולם הוא מקום.

וה"ס עשן כולו: יתרו יט, יח.

אסתכל באורייתא וברא עלמא: זהר ח"ב קסא, סע"א ואילך.

Printed page קל

עולם הוא מקום: ראה ד"ה והר סיני במאמרי אדמו"ר האמצעי במדבר ח"ב ע' שלג ואילך. ע' שלו ואילך. ד"ה הנ"ל באוה"ת יתרו ס"ע תתכה ואילך; סה"מ תרנ"ז ע' קכה ואילך. וראה גם ד"ה ורוח אלקים במאמרי אדמו"ר האמצעי בראשית ע' נו ואילך. ד"ה הנ"ל פר"ת (סה"מ פר"ת ע' נד ואילך); תרפ"ו (סה"מ תרפ"ו ע' סז ואילך). ועוד. ⚑

עולם הוא מקום . . שהו"ע הכלים . . ובשרש הוא בחי' הרשימה: ראה בארוכה ד"ה והר סיני תרנ"ז שבהערה הקודמת.

בע"ח: שער א (דרוש עגולים ויושר) ענף ב'.

ואחר הצמצום הוא התחלת שרש הכלים: עץ חיים שם סוף ענף ג'. הובא בד"ה והר סיני תרנ"ז שם. ובכ"מ.

האדם נק' עולם קטן: תנחומא פקודי ג. תקו"ז תיקון סט (ק, ב. קא, א). וראה אדר"נ ספל"א.

א"ה: = אמר הכותב – כ"ק אדמו"ר מהוריי"צ נ"ע, שהוא המניח של מאמר זה.

אדם . . מורה על יחוד גוף ונפש: ראה סה"מ תרנ"ג ע' רלה. הגהות כ"ק אדמו"ר מהורש"ב נ"ע לד"ה פתח אליי שבתו"א – תרנ"ח (ע' ב).

האריז"ל . . שהי' אצלו גילוי הנשמה: ראה המשך מים רבים תרל"ו פרק קפא. וראה שערי הקדושה להרח"ו ח"ג שער ה ושער ו. לקו"ת תצא לו, ד.

שראה בפי' בלק ובלעם: פרי עץ חיים שער קשעהמ"ט פ"א. עמק המלך בהקדמה – הקדמה השלישית פרק ב (י, ב ואילך). וראה לקו"ת צו ח, ב. סה"מ תרח"ץ ע' רא. וש"נ.

Printed page קלא

חסד דרועא ימינא וגבורה דרועא שמאלא: תקו"ז בהקדמה „פתח אליהו" (יז, א).

כותב השכל ע"י היד . . שהיד אינו כלי ממש אל השכל: ראה אוה"ת ויקרא חלק ב ע' תסח ואילך. סה"מ תרנ"ב ע' כז ואילך. סה"מ תרצ"ו ע' 113. וש"נ.

וכמ"ש באגה"ק ד"ה להבין משל כו': לכאורה צ"ל [כמ"ש לקמן ע' קלג]: ד"ה להבין מ"ש בפע"ח (קונטרס אחרון קנח, א). הובא גם באוה"ת וסה"מ תרנ"ב שם.

להבין ע' השבת ור"ח דש' ס"א: אינו ברשימת מאמרי כ"ק אדמו"ר מהורש"ב נ"ע. ואולי צ"ל: דשנת תר"ס [ממאמר זה נמצא רק ההתחלה].

Printed page קלב

שכל הריקוד: ראה גם ד"ה פדה בשלום תשל"א.

הלוים . . שהשיר שלהם הי' לפי אופן כוונת המוחין: ראה גם המשך תרס"ו ע' צח.

בד"ה כימי צאתך, ס"ג: לע"ע, לא נמצא מאמר זה תח"י.

ועבד הלוי הוא דא עתיקא: קרח יח, כג. זח"ג קעח, א.

במשנה כל בעלי השיר: שבת נא, ב. וראה לקו"ת ברכה צח, א.

מעלה בהרגל על הראש: ראה לקו"ת ר"פ נצבים. ובכ"מ.

אימא עילאה מקננא בכורסיא: ראה תקו"ז תיקון ו (כג, א).

התלבשות . . מעביר: ראה בהנסמן לעיל ע' קלא הערה ד"ה כותב השכל.

Printed page קלג

איתא באגה"ק בד"ה להבין מ"ש בפע"ח: קונטרס אחרון קנח, א.

צמצם שכינתו בין שני בדי ארון: ראה תנחומא ויקהל ז. שהש"ר פ"א, יד (ג).

וצמצום זה ידוע שאינו העלם והסתר: ראה סה"מ תרנ"ח ע' נ. וראה לקו"ת אמור לד, ב. בלק עג, ב.

מקום ארון אינו מן המדה: יומא כא, א. ב"ב צט, א.

תלת עלמין אית לי' לקוב"ה, וכנגד זה הי' בבהמ"ק ג' דיורים: זהר ח"ג קנט, א. סה"מ תרס"ג ע' נא. תרע"ח ע' קסג.

ברוך שעשה לי נס במקום הזה: ברכות נד, א. וראה ד"ה זה היום תשל"ח (סה"מ מלוקט ח"ג ע' ריא ואילך).

וכמ"ש הרמב"ם במו"נ: ח"ג פ"נ.

Printed page קלד

וירד הוי' על ה"ס: יתרו יט, כ.

שכן אמר רבינו הגדול: באמרותיו לבניו יום ג׳ פ׳ בלק שנת תקס״ב [אוה״ת נ״ך חלק א ע׳ תרסט] – נדפס במאמרי אדה״ז תקס״ב ח״ב ע׳ תעו. הגהת הצ״צ באוה״ת נ״ך שם (ע׳ תרעא). וראה גם אגרות־קודש אדמו״ר מהורש״ב נ״ע חלק א ע׳ קסא. מכתבי כ״ק אדמו״ר מהוריי״צ נ״ע בסה״מ תש״ח ע׳ 232 ואילך. אגרות־קודש שלו חלק ב ע׳ שלא. שם ע׳ תצב ואילך.

וכן כתב אבי (היינו כ״ק אאזמו״ר): = אדמו״ר מהר״ש.

אורייתא מחכ׳ נפקת: זהר ח״ב סב, א. פה, א. קכא, א. ח״ג פא, א. קפב, א. רסא, א.

אין מיתה בלא חטא . . ואין יסורין בלא עון: שבת נה, א.

להע׳ מב״ב ג׳ מתו בעטיו: ב״ב יז, א (ושם: ד׳).

יפשפש כו׳ יתלה כו׳: ברכות ה, א.

Printed page קלה

צדיקי׳ אין להם מנוחה: סוף מסכת ברכות (ושם: תלמידי חכמים. אבל כ״ה כבפנים (צדיקים) בשל״ה בהקדמה (יז, א). עמק המלך שער יא (שער דיקנא קדישא) פ״ח (סא, ג). ועוד).

ילכו מחיל אל חיל: תהלים פד, ח.

בכ״י יש ג׳ עליות . . והאבות שהם יותר מג׳ אלפים שנה בג״ע: ראה סה״מ תרל״ד ע׳ קפא. ובכ״מ.

שנה קאי על ענין הזמן: ראה בהנסמן לעיל (ע׳ קל) הערה ד״ה עולם הוא מקום.

שית אלפי שני . . וחד חרוב: ר״ה לא, א.

וע״י רצוא ושוב זה הוא שנעשה הזמן: ראה מאמרי אדמו״ר האמצעי דברים ח״ג ע׳ תת. ועוד.

Printed page קלו

בפרדר״א: פרק ג.

ולכאו׳ צ״ל: בהבא לקמן – ראה סה״מ תרכ״ט ע׳ קמד ואילך. המשך מים רבים תרל״ו פרק קנה ואילך. סה״מ תרצ״ז ע׳ 216. שם ס״ע 222 ואילך.

במד״ר האורה מהיכן נבראת: ראה שמו״ר רפ״נ. ב״ר פ״ג, ד ובפרש״י שם. ילקוט שמעוני בראשית רמז ד. מדרש תהלים קד, א.

עוטה אור כשלמה: תהלים קד, ב.

ארי׳ שלמטה שרשו הוא מארי׳ שבחיות המרכבה: טעמי המצות להאריז״ל פ׳ ויקרא (ד״ה מצות קרבנות). וראה אור החיים עה״ת אחרי יז, יד. ועוד.

ארי׳ שבאצי׳ שהוא מדרי׳ החסד: ראה תקו״ז ת״ע (קכב, א). מאורי אור מערכת א אות קא. אוה״ת במדבר ע׳ רכא.

ארי׳ . . ראי׳ . . בחכ׳: תקו״ז ת״ע (קכב, א). לקו״ת ר״פ עקב יג, ג. מאמרי אדמו״ר האמצעי דברים ח״א ע׳ שב.

וירא ראשית לו: ברכה לג, כא.

Printed page קלז

ועל ראשי החיות כעין קרח הנורא: יחזקאל א, כב (בשינוי לשון קצת).

הכתר נק׳ בשם ארי׳: ראה מאורי אור ואוה״ת במדבר שם.

ארי׳ שאג מי לא ירא . . הוי׳ דיבר מי לא ינבא: עמוס ג, ח.

אי׳ בספרים: ראה שמו״ר פכ״ט, ט.

אנכי: יתרו כ, ב.

אנכי . . כתר: ראה לקו״ת אמור לד, ד.

כי הוא צוה ונבראו: תהלים קמח, ה.

Printed page קלח

חק נתן ולא יעבור: תהלים שם, ו.

וכל קומה לפניך תשתחוה: „נשמת כל חי״ (בתפלת שחרית לשבת ויו״ט).

רגלי א"ק מסתיימים בעשי': ראה עץ חיים שער ג (שער סדר אצילות למהרח"ו) פ"ב. וראה שם שער ב (שער השתלשלות הי"ס) סוף ענף ב.

ועפ"י יובן: כ"ה בגוכי"ק. ולכאו' צ"ל: ועפי"ז יובן.

כי נשגב שמו לבדו: תהלים קמח, יג.

Printed page קלט

ועפ"י כל הדברים האלה: בהבא לקמן – ראה בהנסמן לעיל (ע' קלו) הערה ד"ה ולכאו' צ"ל. וראה גם ד"ה תקעו תרצ"ד פ"ג־ד.

מאמר רז"ל . . כד שמע קול תרנגול: ברכות ס, ב. וראה ד"ה ברוך הנותן לשכוי בינה במאמרי אדה"ז תקס"ב ח"ב ע' שצד. ועם הגהות – אוה"ת מסעי ע' אשצד ואילך.

שרש התרנגול . . מבחי' מדרי' מלאך גבריאל: ראה זהר ח"ג קז, סע"ב ואילך. קעא, סע"ב ואילך. דרושים שבהערה הקודמת.

אני הגבר: איכה ג, א.

גבריאל הוא המעורר את הצדיקים בחצות לילה: ראה זח"ג שם.

כדאי' בזהר: ח"א עב, א. פב, א. קלו, ריש ע"ב. קעח, ב. רלא, ב. ועוד.

שלהובא דנורא נפיק ובטיש לי' לתרנגול: זהר ח"ג שם (קעא, סע"ב).

וכמ"ש ותקם בעוד לילה: משלי לא, טו.

Printed page קמ

וכדאי' בזהר: ח"ג שם. וראה זהר ח"א עז, ב. ריח, ב.

וכדאי' בזהר ע"פ חברים מקשיבים לקולך: שה"ש ח, יג. וראה זהר ח"א עז, ב. צב, א. קעח, ב. רלא, ב.

אי' במד"ר כשעלה משה למרום: ראה תנחומא תשא לו. מדרש תהלים יט, ג. ילקוט שמעוני תשא רמז תו. פדר"א פמ"ו.

ויהי אור אי' בזהר דא חוכמתא: בסה"מ תרפ"א ע' רמא מציין כ"ק אדמו"ר מהוריי"צ נ"ע: זח"א טז, ב. וראה סה"מ תרצ"ז ע' 63 ובהערה שם.

ולפעמים אי' במד"ר: מדרש תהלים וילקוט שמעוני שם.

ד"ה הנותן . . תרס"ג: סה"מ תרס"ג ע' קנד ואילך.

Printed page קמא

התורה נקראת שעשועים: משלי ח, ל.

לבושי' כתלג חיור: דניאל ז, ט.

Printed page קמב

ב' מיני נסים . . שמלובשים בדרכי הטבע . . שיוצאים מדרכי הטבע לגמרי . . וההפרש שביניהם . . הב' שמות דהוי' ושם שדי: בכ"ז – ראה ד"ה וארא בסה"מ תר"ל ע' סב; עטר"ת ע' קפח ואילך; תרפ"ד ע' קנ ואילך; תשל"ה (סה"מ מלוקט ח"ה ע' קלז ואילך). המשך תער"ב ח"א פרק קמא ואילך.

(כדאי' במדר') שאמר לעולמו די: ב"ר פ"ה, ח. פמ"ו, ג. וכ"ה בחגיגה יב, א.

שדי באלקותו לכל בריה: ב"ר פמ"ו, ג. פרש"י לך יז, א.

והריקותי לכם ברכה עד בלי די: מלאכי ג, י. ראה שבת לב, ב.

אין בעל הנס מכיר בנסו: נדה לא, א.

לא לחכמים לחם: קהלת ט, יא.

נס ונסיון א' הם: ראה סה"מ תרפ"ט ע' 203 ואילך. ד"ה ברוך שעשה נסים תר"ץ.

Printed page קמג

בשביל אוהב כו': ראה אסת"ר פ"א, א.

מלך טפש: מגילה יב, א.

ואני אותיות אין: סה"מ עטר"ת שם (ע' קצג). ובכ"מ.

כמ"ש (שמואל): א ט, יט. וראה מאמרי אדה"ז תקס"ב ח"א ס"ע יג ואילך. ⚑

אנכי אנכי מוחה פשעיך: ישע' מג, כה (ושם: הוא מוחה). ראה מאמרי אדה"ז שם.

למען יזמרך כבוד: תהלים ל, יג.

נהו"ת קארי תדיר לנהו"ע ולא שכיך כו': ראה זהר ח"ב קמ, א. ח"ג קעח, ב. עז, ב. סו, ב. ⚑

אבותינו . . חו"ב: ראה גם תניא פ"ג. ובכ"מ.

או"א במזלא אתכלילו: זהר ח"ג רצ, ב. תו"א יתרו עב, ריש ע"ג. ⚑

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