FULL ELUCIDATED EDITION

השקיפה ממעון קדשך

ד"ה השקיפה ממעון קדשך גו'

HaShkifa MiMe'on Kodshecha

"Look Down From Your Holy Dwelling"

SHABBOS PARSHAS KI SAVO · CHAI ELUL 5727

A maamar of the Lubavitcher Rebbe
said at the farbrengen of Shabbos Parshas Ki Savo, Chai Elul 5727
built on the Rebbe Rayatz's maamar of ה'ש"ת
and the Rebbe Maharash's ד"ה שבחי ירושלים of Ki Savo 5627

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About This Edition

Hebrew and English. The Hebrew column stands on the right, the English on the left, throughout. The Hebrew is transcribed from the printed page, not reconstructed; where the print could not be read, the place is marked and noted rather than filled in.

Two weights in the English. The English column carries two kinds of text, distinguished typographically:

- **Bold** is translation — the Hebrew words themselves, rendered into English. Read the bold alone and you have the maamar.
- *Lighter italic* is elucidation — editorial, not in the text. It supplies the step the maamar assumes, names what a term is doing, or marks where a difficulty is being sharpened rather than answered. It is woven inside the sentences, at the clause where it is needed, because that is where the gap actually falls.

Page markers. The printed edition of *Kuntres Chai Elul 5750* does not carry numbered lines. In their place, each unit of this edition is keyed to the printed page or page-span it occupies (שעא–שפ), shown in the margin, so that any passage here can be located in the print.

Sections. The maamar's own division into oisiyos is preserved, including the printed form י״ד for the tenth. The opening section is unmarked in the print; it is shown here as א in brackets.

The Argument at a Glance

א	**Two difficulties in the verse**	Why does the verse itemize both "Your people" and "Israel"? And why, if they are two distinct ranks, is the lower one ("*am*") placed first?
ב	**The grammar carries a second blessing**	The repeated particle *es* divides not only the recipients but the verb: there are two blessings, and the blessing to "Your people" comes first. Two questions now — what distinguishes them, and why that order.
ג	**The Yerushalmi, and a proof that doesn't hold**	Mitzvos overturn curse into blessing. But "great is study, for it brings to deed" cannot by itself demote study — the dictum's own headline exalts it. Only the overturning power discloses deed's superiority. Why should *that* power live in deed?
ד	**Three times "Hashem your God"**	Not heeding accusers; erasing sin; converting sin to merit — three graded involvements, requiring lower Havayah, upper Havayah, and essential love. And a structural question: why does the maamar preface all three if only the third is needed?
ה	**The Maharash's inversion (Ki Savo, a century earlier)**	Zion is the inwardness of Jerusalem, yet Havayah is said of Jerusalem and Elokim of Zion. Read inward: Zion is *yirah ila'ah* (*bittul bimtzius*), Jerusalem *yirah tata'ah* (*bittul hayesh*). Each analytic step deepens the inversion.
ו	**Why the city is stone**	The contemplation completing lower fear is that all worlds derive from the world of speech — the mineral stratum of divine expression. "Jerusalem" = *yirah shalem*. But this remains within lower fear: he grasps the source's *relative* lowness, not what lies off the scale.
ז	**The bars of the gates — the inversion resolves**	Elokim appears at Zion *because* Zion is higher: an undifferentiated light is available indiscriminately, so altitude demands constraint. Elokim is not a demotion; it is the measure of Zion's height. Below, the constraint is generated by judges at all fifty gates.
ח	**Snow and wool; scarlet and crimson**	Snow = the garment; wool = the hair of the head, drawn from the essence. A dyed thread is repaired by uncovering the fiber; a worm red in its substance is not. Wool repairs a flaw that reached the essence. Their joining needs a third thing above both.
ט	**Two repairs, each with the other's defect — the pivot**	*Tikkunei dikna* sweeten judgments at their root and therefore belong to the order they adjudicate; hair of the head simply shines. And "essence" was equivocal: the essence-*of*-the-faculties can be damaged; the essence itself cannot be reached. But being separate, it cannot act.
יו"ד	**Why the essence cannot act — and how it can**	The essence cannot enter the faculties not because it is too high but because it is *defined*, and definition excludes. At the root in *Atzmus*, simplicity and configuration were never two. Drawn down, the essence gains disclosure of its own root — and the encompassing becomes inward, which is what the bars were.
יא	**Zion/Jerusalem is the same structure — but weaker**	Higher fear is the greater fear and the less effective one. Zion sends Jerusalem an empowerment; wool relocates itself into snow. Hence the greater ascent. And the elevation of the higher is proportional to the *change* it works below — which is why teshuva is the essential case.
יב	**The three Havayos are the three avodos**	Righteous / teshuva of snow / teshuva of wool. "Esav is a brother to Yaakov" is precisely the state where no distinction can be drawn from the faculties — and the essential love holds anyway, exactly as the essence holds at the moment of sin. The cosmology and the psychology are one claim.

יג	**Why “Your people” had to come first**	The *pashtus* of the simple Jew is the *peshitus* of the essence appearing in a life. “And bless” is said once because the two blessings are one act: the essence entering the configuration, so the configuration is *according to* the essence. The essence must be present before there is anything to configure by.

ב"ה

בס"ד. ש"פ תבוא, ח"י אלול ה'תשכ"ז

שעא [א] OIS

השקיפה ממעון קדשך מן השמים וברך את עמך את ישראל[1], ומדייק כ"ק מו"ח אדמו"ר במאמרו ד"ה זה[2] [שאמרו בח"י אלול הראשון בבואו לארה"ב בפעם השני' ע"מ לדור, והקבי'עות דח"י אלול אז היתה בש"פ תבוא, כבשנה זו] מה שאומר את עמך את ישראל, הרי עם ה' (עמך) הם ישראל וישראל הם עם ה', ולמה מפרט שניהם. כן צ"ע, דמזה שאומר את עמך את ישראל (ולא את עמך ישראל), משמע שעמך וישראל (בפסוק זה) הם שני ענינים. וצריך להבין (כמו שמדייק בהמאמר), הרי הענין דישראל הוא למעלה מהענין דעמך [וכמובן גם מזה דשם עם מורה (לפעמים) על היפך השבח[3], ושם ישראל הוא על שם כי שרית עם אלקים ועם אנשים ותוכל[4]], וכאן מקדים עמך לישראל.

"Look down from Your holy dwelling, from the heavens, and bless Your people, Israel"[1] — *the closing verse of the confession over tithes, read in this week's parsha.* **And my father-in-law, the Rebbe [Rayatz], is precise in his maamar on this verse**[2] — *a maamar with a particular biography:* **[which he said on the first Chai Elul after his arrival in America the second time, with the intent to settle; and the calendar placement of Chai Elul that year fell on Shabbos Parshas Ki Savo, as it does this year]** — *the same date, the same parsha, thirty years on; the maamar being unpacked is being unpacked on its own anniversary.* **His precision concerns the phrase "your people, Israel."** *The difficulty is that the two terms look redundant:* **for "the people of Hashem" (Your people) are Israel, and Israel are the people of Hashem — so why does the verse itemize both?**

There is a further difficulty: *not merely that both terms appear, but the exact grammatical form in which they appear.* **From the fact that it says "*es* Your people, *es* Israel" (and not "*es* Your people Israel"), it follows that "Your people" and "Israel" (in this verse) are two distinct matters** — *the repeated particle* es *functions as a divider, not an apposition.*

And this requires understanding (as he makes precise in the maamar): *for if they are two ranks, the verse has put them in the wrong order.* **The matter of "Israel" is higher than the matter of "Your people" [as is also evident from the fact that the name "*am*" (people) sometimes indicates the opposite of praise**[3] — *being cognate with* omemos, *dimmed embers, coals whose light is banked;* **whereas the name "Israel" is given for "you have contended with the divine and with men and prevailed"**[4] — *a name won in struggle, a name of mastery]* — **and here the verse places "Your people" before "Israel."**

שעא ב OIS

ויש לומר, דהמבואר בהמאמר, דמזה שאומר את עמך את ישראל משמע שהם שני ענינים, מיוסד על מה שאמרו רז"ל[5] עה"פ[6] על שאול ועל יהונתן בנו ועל עם ה' ועל בית ישראל, על על הפסיק הענין[7]. ועפ"ז יש להוסיף, שמהיתור דמדין דאת למדין לא רק שעמך

And it may be said — *proposing the source of the Rayatz's reading* — **that what is explained in the maamar, that from the phrase "*es* Your people, *es* Israel" it follows that they are two matters, is founded on what our Sages said**[5] **on the**

verse[6] **"over Shaul and over Yonasan his son and over the people of Hashem and over the house of Israel" — that each "over" divides the matter**[7] *— i.e., David's lament is not one grief expressed in four phrases but four distinct griefs, each "*al*" marking a separate object of mourning.*

And on this basis one may add *— extending the principle from that verse to ours —* **that from the superfluity we derive by way of the particle "*es*" we learn not only that "Your people" and "Israel" are two matters**[8] *— that much could have been known even had the verse written "Your people and Israel" —* **but also that within "and bless *es* Your people *es* Israel" there are two matters: a blessing to "Your people" and a blessing to "Israel."**[9] *The divider does not merely distinguish two recipients; it distributes the verb, so that "and bless" lands twice.*

And this requires understanding: *two questions now, not one —* **the distinction between the two blessings, and why the blessing to "Your people" precedes the blessing to "Israel."**

וישראל הם שני ענינים[8], אלא שגם בוברך את עמך את ישראל שני ענינים, ברכה לעמך וברכה לישראל[9]. וצריך להבין החילוק שבין ב' הברכות, ושהברכה לעמך היא קודמת להברכה לישראל.

And to explain this, he prefaces in the maamar that it is stated in the Yerushalmi[10] **"come and see how great is the power of those who perform a mitzvah — for every *hashkafa* in the Torah is [a term of] curse, and this one is in the language of blessing."** *The Yerushalmi is reading a lexical fact as a theological one: the verb* hashkafa *— God "looking down" — everywhere else in Scripture precedes destruction, and here alone it precedes blessing.* **For through the fulfillment of the mitzvos one overturns the curse into blessing.** *Not that the curse is averted or suspended, but that the very same downward gaze is converted at the root.*

[And in continuation of this he explains the verse[11] **"and Hashem your God did not consent to listen to Bilaam, and Hashem your God overturned for you the curse into blessing, for Hashem your God loves you" — which says "Hashem your God" three times, as below in section ד].**

And afterward[12] **he explains the two categories of "Your people" and "Israel": that those who know Torah and dwell in the tent are "Israel," and simple people who fulfill Torah and mitzvos with wholeheartedness and in plainness are "the people of Hashem."**[13] *The two terms are not two nations but two modes of avoda within one nation — the lamdan and the* ish pashut.

ולבאר זה מקדים בהמאמר דאיתא בירושלמי[10] בוא וראה כמה גדול כוחן של עושי מצוה, שכל השקפה שבתורה ארורה וזה בלשון ברכה. דע"י קיום המצוות מהפכים את הקללה לברכה [ובהמשך לזה מבאר הפסוק[11] ולא אבה הוי' אלקיך לשמוע אל בלעם ויהפוך הוי' אלקיך לך את הקללה לברכה כי אהבך הוי' אלקיך, שאומר ג' פעמים הוי' אלקיך, כדלקמן סעיף ד]. ולאח"ז[12] מבאר שני הסוגים דעמך וישראל, דיודעי תורה ויושבי אהל הם ישראל, ואנשים פשוטים שמקיימים תורה ומצוות בתמימות ובפשטות הם עם הוי'[13]. ומקדים עמך לישראל, כי גדול תלמוד שמביא לידי מעשה[14] ועושי מצוה מהפכים את הקללה לברכה.

And he places "Your people" before "Israel," because "great is study, for it brings to deed"[14] and those who perform a mitzvah overturn the curse into blessing. *Two reasons, and — as the next paragraph will press — the second is doing more work than the first.*

OIS ג (CONT.)

שעב

And it may be said *— now examining the logic of the first reason* **— that the relevance of "great is study, for it brings to deed" to the placing of "Your people" before "Israel" is this: from the fact that study is great *because*[15] it brings to deed, it is proven that the deed is the essential thing.**[16] *The greatness of study is being measured by what it produces; a standard that ranks something is itself ranked above it.*

However, this alone is not sufficient explanation for placing "Your people" (those who fulfill mitzvos) before "Israel" (those who study Torah) — *and the flaw is in the phrasing of the proof-text itself:* **for in that very statement of our Sages it says "great is *study*."** *One cannot lean on a dictum to demote study when the dictum's own headline word exalts it. The deed may be the criterion, but study still holds the title.*

Therefore he adds that those who perform a mitzvah overturn the curse into blessing — that is, in this matter (the overturning of curse into blessing) the superiority of deed over study is revealed *(along the lines of the future era, when deed will be great[17]) — not merely inferred from a comparison, but actually manifest in an act study cannot perform.*

And since the matter of "look down... and bless" is the overturning of curse into blessing (as above from the Yerushalmi), therefore he places "Your people" before "Israel." *The order in the verse is keyed to the specific power the verse invokes.*

And this requires understanding: *the question that will occupy the rest of the maamar —* **the connection between the overturning of curse into blessing and the superiority of deed.** *Why should* this *capacity, of all capacities, be the one lodged in action?*

ויש לומר, שהשייכות דגדול תלמוד שמביא לידי מעשה לזה שמקדים עמך לישראל, הוא, כי מזה שגדול תלמוד הוא לפי[15] שהתלמוד מביא לידי מעשה מוכח שהמעשה הוא העיקר[16]. אלא שזה בלבד אינו מספיק ביאור על זה שמקדים עמך (מקיימי מצוות) לישראל (לומדי תורה), שהרי במרז"ל זה עצמו אומר גדול תלמוד. ולכן מוסיף שעושי מצוה מהפכים הקללה לברכה, היינו שבענין זה (דהפיכת קללה לברכה) מתגלה המעלה שבמעשה לגבי תלמוד (ע"ד לע"ל שאז יהי' מעשה גדול[17]). וכיון שענין השקיפה גו' וברך הוא הפיכת קללה לברכה (כנ"ל מירושלמי) לכן מקדים עמך לישראל. וצריך להבין השייכות דהפיכת קללה לברכה למעלת המעשה.

OIS ד

שעב-שעג

And now, after explaining in the maamar that through fulfilling the mitzvos one overturns curse into blessing, he brings in the maamar the verse "and Hashem your God did not consent to listen to Bilaam, and Hashem your God

והנה לאחרי שמבאר בהמאמר שע"י קיום המצוות מהפכים קללה לברכה, מביא בהמאמר מ"ש ולא אבה הוי' אלקיך לשמוע אל בלעם ויהפוך הוי' אלקיך לך את הקללה לברכה כי אהבך הוי' אלקיך, ומבאר, שבפסוק זה – ג' ענינים. ובכל אחד מהם אומר הוי'

overturned for you the curse into blessing, for Hashem your God loves you," and explains that in this verse there are three matters — and in each of them it says "Hashem your God."[18] *The triple repetition is the structural clue: three distinct divine involvements, each requiring the full Name.*

The matter of "and He did not consent... to listen to Bilaam" is that the Holy One does not *wish* to listen and does not listen to accusations against Israel. *Two negations, and the first is the operative one — the refusal is prior to the hearing.* **And that He does not listen to the accusations (even though from the side of the attribute of judgment they have standing**[19]**) is from the side of the attribute of mercy — "Hashem your God."** *The novelty is precisely that the indictment is not answered on its merits; it is declined a hearing.*

And the matter of "and He overturned for you the curse into blessing" is that willful transgressions[20] **are converted into merits**[21] **[not merely that the accusers are not heeded (while the sins remain uneffaced), but that atonement for the sins is effected — and beyond this, that willful transgressions are converted into merits].** *Three grades stacked in one clause: unheard, erased, transvalued.*

And it says here "Hashem your God" a second time, because the Havayah from which "He did not consent to listen to the accusers" is drawn is the lower Havayah; whereas for there to be atonement for sins — and in particular the conversion of willful transgressions into merits — this comes about through drawing down the revelation of the upper Havayah.[22] *Declining to hear can be done from within the order; rewriting what was done requires reaching above it.*

And the matter of "for He loves you" is the essential love of the Holy One for Israel — such that even in the rank above *hishtalshelus*, concerning which it is said "for Esav is a brother to Yaakov,"[23] **nevertheless "and I loved Yaakov"**[23] **specifically.** *At that height the two are literally brothers — the distinction cannot be drawn from any feature of theirs; and yet the choosing holds.*

And this is "Hashem your God": for although in the upper Havayah (the infinite light above *hishtalshelus*) all are equal, nevertheless, through the revelation of the essential love of the Holy One for Israel ("for He loves you"), even the upper Havayah is "your God" (of Israel) specifically. *The love does not exploit a distinction already present in the light; it installs one where the light itself makes none.*

אלקיך[18]. ענין ולא אבה גו' לשמוע אל בלעם הוא שהקב"ה אינו רוצה לשמוע ואינו שומע קטרוגים על ישראל. וזה שאינו שומע את הקטרוגים (אף שמצד מדת הדין יש להם מקום[19]) הוא מצד מדת הרחמים, הוי' אלקיך. וענין ויהפוך לך את הקללה לברכה הוא שזדונות[20] נהפכים לזכיות[21] [דלא רק שאין שומעים להמקטרגים (אבל העוונות לא נמחקו), אלא שנעשה כפרת העוונות, ויתירה מזו, שזדונות נהפכים לזכיות]. ואומר כאן הוי' אלקיך פעם שני, כי הוי' שממנו נמשך ולא אבה לשמוע להמקטרגים הוא הוי' דלתתא, ובכדי שתהי' כפרת עוונות, ובפרט הפיכת זדונות לזכיות, הוא ע"י המשכת גילוי הוי' דלעילא[22]. וענין כי אהבך הוא האהבה העצמית דהקב"ה לישראל, שגם בהדרגא דלמעלה מהשתלשלות שבה נאמר כי אח עשו ליעקב[23], מ"מ ואוהב את יעקב[23] דוקא. וזהו הוי' אלקיך, דהגם שבהוי' דלעילא (אוא"ס שלמעלה מהשתלשלות) הכל שוין, מ"מ, ע"י גילוי האהבה העצמית דהקב"ה לישראל (כי אהבך), גם הוי' דלעילא הוא אלקיך (דישראל) דוקא. ולאחרי זה מבאר בהמאמר[24] הטעם שמקדים עמך (מקיימי מצוות) לישראל (לומדי תורה), כי [גדול תלמוד שמביא לידי מעשה ו]עושי מצוה מהפכים את הקללה לברכה (כנ"ל סעיף ג). וצריך להבין, דלכאורה, בכדי לבאר הטעם שמקדים עמך לישראל נוגע רק שעושי מצוה מהפכים קללה לברכה, ומזה שמקדים בהמאמר (גם) הביאור דג' הענינים שבפסוק ולא אבה גו' לשמוע אל בלעם, משמע, שזה מוסיף ביאור בזה שמקדים עמך לישראל.

And after this he explains in the maamar[24] the reason he places "Your people" (those who fulfill mitzvos) before "Israel" (those who study Torah): because ["great is study, for it brings to deed," and] those who perform a mitzvah overturn the curse into blessing (as above, section ג).

And this requires understanding: *the structural question about the maamar's own architecture —* **for seemingly, in order to explain the reason he places "Your people" before "Israel," only this is relevant, that those who perform a mitzvah overturn curse into blessing; and from the fact that he prefaces in the maamar (also) the explanation of the three matters in the verse "and He did not consent... to listen to Bilaam," it follows that this adds to the explanation of why he places "Your people" before "Israel."** *Nothing in a maamar is placed for ornament. If the three* Havayah Elokecha *are prefaced, they are load-bearing — and the whole remainder of this maamar is the recovery of what they carry.*

And this will be understood by prefacing what the Rebbe Maharash said in his maamar on "Praise, O Jerusalem, Hashem; laud your God, O Zion"[25] (of Shabbos Parshas Ki Savo one hundred years ago[26]) — *a second anniversary folded into the first; the maamar being prefaced was said on this parsha a century to the year.* **That it requires understanding[27]: Zion is higher than Jerusalem [for Zion is the inwardness of Jerusalem[28]] — and nevertheless, of Jerusalem the Name Havayah is said, and of Zion, Elokim.** *The same inversion the Rayatz found in "Your people / Israel": the higher term carries the lower Name.*

Now, Israel is called by the name Zion, as it is written[29] "to say to Zion, you are My people." And on this basis it may be said that Zion and Jerusalem are two ranks within Israel — *the geography is being read as an interior topography.* **And according to what is said in that maamar, that Jerusalem is lower fear, it may be said that Zion is higher fear.[30]**

And one may state the allusion to higher fear in the word "Zion": for the self-nullification of higher fear is *bittul bimtzius*[31], and this nullification is alluded to in "Zion" from the term *siman*, a sign — which is not an entity unto itself and is only a sign pointing to what is above it. *A signpost has no content of its own; its whole being is reference. That is the grammar of* bittul bimtzius.

ויובן זה בהקדים מ"ש אדמו"ר מהר"ש במאמרו ד"ה שבחי[25] ירושלים את הוי' הללי אלקיך ציון (דש"פ תבוא לפני מאה שנה[26]), דצריך להבין[27], הרי ציון הוא למעלה מירושלים [דציון היא הפנימיות דירושלים[28]]. ואעפ"כ, בירושלים נאמר הוי' ובציון אלקים. והנה ישראל נק' בשם ציון כמ"ש[29] לאמר לציון עמי אתה. ועפ"ז יש לומר, שציון וירושלים הם שתי דרגות בישראל. וע"פ מ"ש במאמר הנ"ל שירושלים היא יראה תתאה, יש לומר, שציון היא יראה עילאה[30] . ויש לומר הרמז דיראה עילאה בציון, כי הביטול דיראה עילאה הוא ביטול במציאות[31], וביטול זה נרמז בציון מלשון סימן שאינו מציאות לעצמו והוא רק סימן על למעלה. וזהו כי מציון תצא תורה ודבר ה' מירושלים[32], שבציון נאמר תורה ובירושלים נאמר דבר ה', כי מהחילוקים בין יראה תתאה ויראה עילאה הוא[33], שיראה תתאה היא מגדולתו ית' בבריאת והתהוות העולמות, שהביטול דיראה זו הוא ביטול היש. ויראה עילאה היא מגדולתו ורוממותו ית' שלמעלה מעולמות, דכולא קמי' כלא חשיבי[34], דהביטול שביראה זו הוא ביטול במציאות. וזהו מ"ש[35] ויצונו ה' לעשות את כל החוקים האלה ליראה את הוי', שבכדי לבוא ליראה את הוי', יראה עילאה, הבאה ע"י הרגש הרוממות דאוא"ס שלמעלה מעולמות, הוא ע"י תורה ומצוות (החוקים האלה). כי ע"י התבוננות אפשר להשיג רק האלקות שבערך העולמות, ובכדי שיורגש הרוממות דאוא"ס שלמעלה מעולמות, הוא דוקא ע"י גילוי מלמעלה שנמשך ע"י לימוד התורה וקיום המצוות. וזוהי השייכות דציון

לתורה ודירושלים לדבר ה', כי יראה תתאה (ירושלים) היא מדבר ה' שמהווה את העולמות, בדבר ה' שמים נעשו[36], ויראה עילאה (ציון) היא מגילוי הרוממות דאוא"ס שלמעלה מעולמות שנמשך ע"י תורה ומצוות. ועפ"ז, הדיוק בהכתוב שבחי ירושלים את הוי' הללי אלקיך ציון (שבירושלים נאמר הוי' ובציון אלקים) הוא גם בהענין דירושלים וציון שבעבודת האדם. דהנה ידוע[37] בענין הוי' ואלקים, דאלקים הוא אור הממלא (אור שבערך העולמות) והוי' הוא אור הסובב (אור שלמעלה מעולמות). ומזה מובן, שיראה תתאה שייכת לאלקים ויראה עילאה להוי', ואעפ"כ, בירושלים (יראה תתאה) נאמר הוי' ובציון (יראה עילאה) נאמר אלקים.

And this is "for from Zion shall go forth Torah, and the word of Hashem from Jerusalem"[32]: that of Zion it says Torah and of Jerusalem it says the word of Hashem. For among the distinctions between lower fear and higher fear is this[33]: that lower fear is from His greatness in the creation and coming-into-being of the worlds — the nullification of this fear being *bittul hayesh*; *the entity remains and abases itself;* **and higher fear is from His greatness and loftiness that transcends worlds, "for all before Him is as nothing"[34] — the nullification in this fear being *bittul bimtzius*.** *Not a self that submits, but a self that never registered as a competing reality.*

And this is what is written[35]: "and Hashem commanded us to perform all these statutes, to fear Hashem" — that in order to come to "fear Hashem," higher fear, which comes through the sensing of the loftiness of the infinite light that transcends worlds, is by way of Torah and mitzvos (these statutes). For through contemplation one can apprehend only the divinity that stands in relation to worlds; and in order that the loftiness of the infinite light transcending worlds be sensed, this is specifically through a revelation from above, drawn down by the study of Torah and the fulfillment of the mitzvos. *The ceiling of contemplation is set by contemplation's own scale. What lies above scale cannot be climbed to; it must be given — and the mitzvos are the channel of the giving.*

And this is the relevance of Zion to Torah and of Jerusalem to the word of Hashem: for lower fear (Jerusalem) is from the word of Hashem that brings the worlds into being — "by the word of Hashem the heavens were made"[36]; and higher fear (Zion) is from the revelation of the loftiness of the infinite light above worlds, drawn down through Torah and mitzvos.

And on this basis, the precision in the verse "Praise, O Jerusalem, Hashem; laud your God, O Zion" (that of Jerusalem, Havayah, and of Zion, Elokim) applies also to the matter of Jerusalem and Zion within man's avoda. *The difficulty has now been relocated inward — and thereby sharpened rather than resolved.* **For it is known[37] concerning Havayah and Elokim, that Elokim is the filling light (light in relation to worlds) and Havayah is the encompassing light (light transcending worlds). And from this it is understood that lower fear pertains to Elokim and higher fear to Havayah — and nevertheless, of Jerusalem (lower fear) Havayah is said, and of Zion (higher fear), Elokim.** *Every step of the analysis deepens the inversion instead of dissolving it. That is deliberate: the*

answer will not come from re-sorting the terms but from a level above the sort.

וביאור העילוי דיראה עילאה (ציון) בפרטיות יותר, יובן בהקדים המבואר בהמאמר ד"ה שבחי הנ"ל, שבההתבוננות המביאה ליראה תתאה (ירושלים) שני ענינים[38] . ההתבוננות בגדולתו יתי שבהבריאה עצמה, הן בהענין דמה[39] רבו מעשיך הוי' והן בהענין דמה[40] גדלו מעשיך הוי'. וההתבוננות שכל ההתהוות (דריבוי הנבראים וגדולי הנבראים) היא רק מבחינה הכי אחרונה. כמ"ש[41] גדול הוי' ומהולל מאד בעיר אלקינו ואמרו רז"ל[42] אימתי הוא גדול כשהוא בעיר אלקינו, שגדולתו יתי כמו שהיא מצד עצמה היא למעלה מהשגתינו, וזה שאנו יודעים גדולתו יתי ע"י בריאת העולמות הוא כמו שהיא בעיר אלקינו שהוא עולם הדיבור. דכמו שעיר כפשוטה היא קיבוץ מריבוי בתים ובית הוא מריבוי אבנים, עד"ז הוא ברוחניות, שאותיות נק' אבנים והתיבות שנעשות מצירוף כמה אותיות נק' בתים [כדאיתא בספר יצירה[43] שתי אבנים בונות שני בתים שלש אבנים ששה בתים] ועולם הדיבור (בכללותו) נק' עיר אלקינו. וכמו שאבנים [וכן הבתים והעיר שנעשים מהאבנים] הם דומם, בחינה היותר אחרונה שבדצחי"מ, עד"ז הוא בנוגע לעולם הדיבור שממנו נתהוו כל העולמות, שהוא בחינה היותר אחרונה. וזהו ודבר ה' מירושלים, שדבר ה' שמהווה ומחי' ומקיים את כל הנבראים הוא מירושלים, עיר אלקינו, בחינת דומם.

And the explanation of the superiority of higher fear (Zion) in greater detail will be understood by prefacing what is explained in that maamar on "Praise, O Jerusalem," that in the contemplation that brings to lower fear (Jerusalem) there are two matters[38].

The contemplation of His greatness within creation itself — both in the matter of "how many are Your works, Hashem"[39] and in the matter of "how great are Your works, Hashem"[40]. *Multiplicity and magnitude: the two axes along which creation impresses.* **And the contemplation that the entire coming-into-being (of the multitude of creatures and of the greatest of creatures) is only from the very lowest level.** *The second contemplation does not add to the first; it reframes it, so that what was overwhelming becomes overwhelming as a residue.*

As it is written[41]: "great is Hashem and much praised in the city of our God," and our Sages said[42]: when is He great? when He is in the city of our God — that His greatness as it is in itself is above our apprehension, and this that we know His greatness through the creation of the worlds is as it is "in the city of our God," which is the world of speech.

For just as a city in its plain sense is a gathering of many houses, and a house is of many stones, so it is spiritually: letters are called stones, and the words formed by combining several letters are called houses [as it is stated in Sefer Yetzirah[43]: two stones build two houses, three stones six houses] — and the world of speech (in its totality) is called the city of our God. *The rising combinatorics of the passage are the point: everything built is built from what was already inert.*

And just as stones [and likewise the houses and the city made from the stones] are inanimate — the lowest category among mineral, vegetable, animal, and human — so it is regarding the world of speech from which all the worlds came into being, that it is the very lowest level. And this is "and the word of Hashem from Jerusalem": that the word of Hashem which brings into being, enlivens, and sustains all creatures is from Jerusalem, the city of our God, the level of the inanimate. *The whole cosmos hangs from the mineral stratum of divine expression.*

And it may be said that the reason the maamar explains that the contemplation bringing to lower fear (Jerusalem) is (not only in the greatness within creation, but also) in this — that the coming-into-being is only from the very lowest level — is because "Jerusalem" is *yirah shalem*[44], the completeness of fear[45]. *The name itself is being read as a specification: not merely a place where fear occurs, but fear brought to term.*

And in order that the fear (the nullification) be complete, this is through the contemplation that the creatures occupy no place.[46] *A fear generated by magnitude is proportional to the magnitude and therefore never total; only a contemplation that dissolves the creature's standing altogether can complete it.*

And this is the connection between the two interpretations (matters) in "Jerusalem" — that Jerusalem is the world of speech, and that Jerusalem is the completeness of fear: that through contemplating "and the word of Hashem from Jerusalem," that the coming-into-being of all the worlds is (only) from the level of Jerusalem (the world of speech), which is the level of the inanimate relative to the ranks above it — through this one comes to the completeness of fear. *The two readings turn out to be one mechanism: the lowness of the source is what completes the fear.*

ויש לומר, דהמבואר בהמאמר שההתבוננות המביאה ליראה תתאה (ירושלים) היא (לא רק בהגדלות שבהבריאה, אלא גם) בזה שההתהוות היא רק מבחינה היותר אחרונה, הוא, כי ירושלים הוא יראה שלם[44], שלימות היראה[45]. ובכדי שהיראה (הביטול) תהי' בשלימות, הוא ע"י ההתבוננות שהנבראים אינם תופסים מקום[46]. וזהו הקשר דשני הפירושים (הענינים) בירושלים – שירושלים הוא עולם הדיבור ושירושלים היא שלימות היראה – שע"י ההתבוננות בודבר ה' מירושלים, שהתהוות כל העולמות היא (רק) מבחינת ירושלים (עולם הדיבור) שהיא בחינת דומם לגבי המדריגות שלמעלה ממנה, עי"ז יבוא לשלימות היראה.

However, notwithstanding this it is still included within lower fear *— the reframing does not change the register —* **because the essence of his contemplation is in the divinity that stands in relation to worlds; and therefore, even when he contemplates that it is only the level of the inanimate, the loftiness of the infinite light above worlds, before which all is as nothing[47], is not (so) sensed in him.** *He has contemplated the* relative *lowness of the source, which is a statement about the ladder; he has not sensed what is off the ladder entirely.*

And from this it is understood that when we say higher fear is from the loftiness of the infinite light above worlds, the intent is that this matter *itself* is sensed by him. *Not inferred, not positioned — felt as its own content.*

And on this basis one must understand still more why of Zion (higher fear) the Name Elokim is said.[48] *The question is now maximally sharp — which is exactly the condition under which the answer, in ois ז, can be worth its cost.*

אלא שאעפ"כ נכלל זה ביראה תתאה, כי עיקר ההתבוננות שלו הוא בהאלקות שבערך העולמות, ולכן, גם כשמתבונן שהוא רק בחינת דומם, אין נרגש בו (כ"כ) הרוממות דאוא"ס שלמעלה מעולמות שכולא קמי' כלא חשיב[47]. ומזה מובן, דזה שיראה עילאה היא מהרוממות דאוא"ס שלמעלה מעולמות, הכוונה בזה היא שנרגש אצלו ענין זה עצמו. ועפ"ז צריך להבין עוד יותר מה שגבי ציון (יראה עילאה) נאמר אלקים[48].

And he explains in that maamar on "Praise, O Jerusalem"[49]**, that the reason for "laud your God, O Zion" is explained by Scripture itself (in the following verse): "for He has strengthened the bars of your gates."** *The Name is not a puzzle to be solved from outside; the next verse is the answer.*

ומבאר בהמאמר ד"ה שבחי הנ"ל[49], דהטעם על מ"ש הללי אלקיך ציון מבאר הכתוב עצמו (בהפסוק שלאח"ז) כי חזק בריחי שעריך גו'. והענין הוא דאיתא במשנה[50] כופין אותו (לבן עיר) לבנות לעיר חומה ודלתיים ובריח. דחומה היא בכדי להגן מן השונא שלא יכנס בעיר, ובכדי שיוכלו בני העיר לצאת ולבוא, עושים פתח ודלת בהחומה, ועושים בריחים לדלת, בכדי שלא יכנסו לעיר רק אלה הראויים ליכנס. ועד"ז הוא למעלה, דענין הבריחים הוא הגבורות דשם אלקים שמגבילים את השפע, שלא יומשך ממנו יניקה לחיצונים. וזהו הללי אלקיך ציון (והטעם שנאמר כאן שם אלקים הוא) כי חזק בריחי שעריך, שבציון הוא המשכת אוא"ס שלמעלה מהשתלשלות (כנ"ל), דלגבי אור זה הכל שוין, ולכן צריך להגבורות דשם אלקים להגביל השפע שנמשך מאור זה, שלא יינקו החיצונים. ועד"ז מ"ש ולאמר לציון עמי אתה, שההשפעה מבחי' ציון תהי' רק לעמי, לישראל. וזהו שממשיך הכתוב ברך בניך בקרבך, שהברכה וההשפעה תהי' רק לבניך, לישראל.

And the matter is that it is stated in the Mishnah[50]**: one compels him (a resident of a city) to build for the city a wall, doors, and a bar. For the wall is in order to protect from the enemy, that he not enter the city; and in order that the city's residents be able to go out and come in, one makes an opening and a door in the wall; and one makes bars for the door, so that only those fit to enter should enter.** *Three stages, each answering a limitation of the last: the wall excludes absolutely, the door restores passage, the bar makes passage selective.*

And so it is above: the matter of the bars is the *gevuros* of the Name Elokim, which delimit the flow, so that no nourishment be drawn from it to the external forces.

And this is "laud your God, O Zion" (and the reason the Name Elokim is stated here is) "for He has strengthened the bars of your gates": for in Zion there is the drawing down of the infinite light that transcends *hishtalshelus* (as above), and relative to this light all are equal — and therefore the *gevuros* of the Name Elokim are needed, to delimit the flow drawn from this light, so that the external forces not draw nourishment. *Here the whole inversion resolves. Elokim appears at Zion not because Zion is lower but precisely because it is higher: an undifferentiated light is available to everything indiscriminately, so the higher the source, the more constraint its transmission requires. Elokim at Zion is not a demotion of Zion; it is the measure of Zion's altitude.*

And likewise what is written, "to say to Zion, you are My people" — that the influence from the level of Zion should be only to "My people," to Israel. And this is what Scripture continues, "He has blessed your children within you" — that the blessing and the influence should be only to "your children," to Israel.

And he continues in the maamar, that this matter is effected through the avoda of "judges and officers you shall appoint for yourself in all your gates."[51] *The cosmic constraint is not imposed from without; it is generated by a corresponding work below.*

וממשיך בהמאמר, שענין זה נעשה ע"י העבודה דשופטים ושוטרים תתן לך בכל שעריך[51]. שעריך הם נ' שערי בינה הנמשכים ממוח הבינה למדות שבלב. וע"י העבודה דשופטים ושוטרים תתן לך בכל

שעריך, שכל ז' המדות [שכל אחת מהם כלולה מז'] יהיו לה' לבדו, ע"ז נעשה בריחי שעריך, שלא יומשך השפע לחיצונים רק לישראל.

"Your gates" are the fifty gates of understanding that are drawn from the faculty of understanding to the emotions in the heart. *A gate is precisely a place of transit — where a cognition becomes a feeling — and therefore precisely where judges are required.*

And through the avoda of "judges and officers you shall appoint for yourself in all your gates," that all seven emotions [each one of which is composed of seven] should be for Hashem alone — through this the "bars of your gates" are effected, so that the flow not be drawn to the external forces but only to Israel. *Forty-nine gradations of emotional traffic, each requiring its own adjudication; the fiftieth gate is what the whole discipline opens onto.*

והנה לאחרי שמבאר בהמאמר שבחי ירושלים גו' כי חזק בריחי שעריך גו', מבאר בהמאמר הפסוק[52] השם גבולך שלום גו' ושייכותו לכי חזק בריחי שעריך, ולאח"ז מבאר הפסוק[53] הנותן שלג כצמר גו'. ומבאר[54], דשלג הוא בחינת לבושי' כתלג חיוור[55], וצמר הוא בחינת שער רישי' כעמר נקא[55]. וזהו[56] מ"ש[57] אם יהיו חטאיכם כשנים כשלג ילבינו אם יאדימו כתולע כצמר יהיו, שני הוא חוט לבן שנצבע בצבע אדום, היינו שהפגם הוא רק בהלבושים, והתיקון דפגם זה הוא ע"י בחינת לבושי' כתלג חיוור, ותולע הוא אדום בעצם, היינו שהפגם הגיע בעצם הנפש, ובכדי לתקן פגם זה הוא ע"י בחינת צמר, שער רישי' כעמר נקא, דשער רישי' הם המשכות מעצם הנפש[58], כמו שרואים, שכשמושכין אדם בשערות ראשו נמשך כל הגוף. וענין הנותן שלג כצמר הוא שגם בשלג שהוא לבוש' יומשך בחינת צמר, העצם‡. והחיבור דצמר ושלג הוא ע"י המשכה ממקום שלמעלה משניהם. ולאחרי שמבאר בהמאמר ענין הנותן שלג כצמר, מבאר עוד פעם (בשינוי קצת) ענין שופטים ושוטרים תתן לך בכל שעריך, ושע"ז נעשה כי חזק בריחי שעריך. וצריך להבין השייכות דהנותן שלג כצמר לכי חזק בריחי שעריך.

And now, after explaining in the maamar "Praise, O Jerusalem... for He has strengthened the bars of your gates," he explains in the maamar the verse[52] "He who sets your border at peace," and its relation to "for He has strengthened the bars of your gates"; and afterward he explains the verse[53] "He who gives snow like wool."

And he explains[54] that snow is the level of "His garment like white snow"[55], and wool is the level of "the hair of His head like pure wool."[55] *Two images from Daniel's vision, and the difference between them is the difference between what a person wears and what grows out of him.*

And this is what is written[56,57]: "if your sins be like scarlet, they shall become white as snow; if they be red like crimson-worm, they shall become as wool." "Scarlet" (*shani*) is a white thread dyed a red color — that is, the flaw is only in the garments; and the repair of this flaw is through the level of "His garment like white snow." *The dye sits on a fiber that was and remains white; what is needed is not a new fiber but the removal of a coating.* **Whereas the crimson-worm (*tola*) is red in its very substance — that is, the flaw has reached the essence of the soul; and in order to repair this flaw it is through the level of wool, "the hair of His head like pure wool."** *Here there is no clean substrate to uncover. The color is not on the fiber; it is the fiber.*

For the hairs of the head are drawings-down from the essence of the soul[58], as we see, that when a person is pulled by the hairs of his head the whole body is pulled along. *Hair is the one extremity through which the whole can be moved —*

which is why it images a channel that reaches the essence rather than a faculty.

And the matter of "He who gives snow like wool" is that even in snow, which is a garment, the level of wool — ⟪the essence⟫‡ — should be drawn down. And the joining of wool and snow is through a drawing-down from a place higher than both of them. *Neither can reach the other; a third thing, above the distinction, must effect the join.*

And after explaining in the maamar the matter of "He who gives snow like wool," he explains once more (with a slight variation) the matter of "judges and officers you shall appoint for yourself in all your gates," and that through this "for He has strengthened the bars of your gates" is effected. And it requires understanding: the connection between "He who gives snow like wool" and "for He has strengthened the bars of your gates."

And this will be understood by prefacing that in snow and wool there is an advantage in each one of them. *The maamar is not ranking them; it is establishing that they are non-comparable, which is what will make their joining significant.*

And the matter is that "His garment like white snow" (snow) is the thirteen tikkunei dikna, whose root is in the *mocha stima'ah* of Arich, in which is clothed the *gevura* of Atik; and "the hair of His head like pure wool" (wool) is in the *gulgalta* of Arich, in which is clothed the *chesed* of Atik.[59]

And it is explained in the Siddur[60] **that the matter of the *gevuros* in the thirteen tikkunei dikna is because they come to sweeten the judgments, and judgments are not sweetened except at their root**[61]**; whereas the hairs of the head, which do not come to sweeten judgments (for they are above the thirteen attributes of mercy), are the level of *chesed*.** *The* gevura *in the beard is not severity but the reach required to work at the root of severity — a* gevura *of jurisdiction, not of harshness.*

And from this it is understood that the sweetening of judgments through the thirteen tikkunei dikna — since they come to sweeten the judgments, therefore the sweetening pertains to the one below (to those against whom judgments were aroused); whereas the sweetening through the hair of the head, which is above the matter of sweetening judgments, is from the side of the *chasadim* in them, a revelation from above. *The first is addressed to a case; the second*

ויובן זה בהקדים, דשלג וצמר, יש יתרון בכל אחד מהם. והענין הוא, דלבושי כתלג חיוור (שלג) הוא י"ג תקוני דיקנא ששרשם הוא במוחא סתימאה דאריך שבו מלובש גבורה דעתיק, ושער רישי' כעמר נקא (צמר) הם בגלגלתא דאריך שבו מלובש חסד דעתיק[59]. ומבואר בסידור[60], דענין הגבורות שבי"ג תקוני דיקנא הוא כי הם באים להמתיק הדינים ואין הדינים נמתקים אלא בשרשם[61], ושערות הראש, שאין באים להמתיק דינים (שהרי הם למעלה מיגמה"ר), הם בחינת חסד. ומזה מובן, שהמתקת הדינים שע"י הי"ג תקוני דיקנא, כיון שהם באים להמתיק את הדינים, לכן ההמתקה שייכת להמטה (לאלה שנתעורר דינים עליהם), וההמתקה שע"י שער רישי', שהם למעלה מענין המתקת הדינים, הוא מצד החסדים שבהם, גילוי מלמעלה. וזהו שיגת"ד הם רחמים (י"ג מדות הרחמים) ושער רישי' הם חסד[62], דרחמים הם (בדרך כלל) מזה שמרגיש את צערו של הזולת[63], והחסד הוא מצד עצמו[64].

is not addressed at all — it simply shines, and the case dissolves in the light.

And this is why the thirteen tikkunei dikna are mercy (the thirteen attributes of mercy) and the hair of the head is *chesed*[62]: for mercy is (generally) from sensing the distress of another[63], whereas *chesed* is from one's own side.[64] *Mercy is responsive and therefore shaped by what it responds to; chesed is unprompted and therefore unshaped — which is exactly the difference that will matter for repair.*

Now, from what is explained in the maamar (brought above, section ח), that the repair of the flaws through the revelation of the hair of the head is by analogy to a person being pulled by the hairs of his head and the whole body being pulled along, it is proven that the level of "hair of the head" above is the essence of Israel [for since the hair of the head is the essentiality above, which transcends the level of "His garment," this is also the essentiality of Israel — for Israel and the Holy One are entirely one].

And nevertheless it must be said that what was brought above, that the hair of the head is *chesed* (and the sweetening of judgments is through a revelation from above), is with respect to the revealed faculties of the soul, through which the repair and revelation of the flaws takes place.

And the matter is that the thirteen tikkunei dikna, though they are above *hishtalshelus* — nevertheless, since they come to sweeten the judgments (which are within *hishtalshelus*), they pertain to *hishtalshelus*. *Jurisdiction over a domain implicates you in that domain, however far above it you stand.* **And it may be said that their counterpart in man is the *essence* of the revealed faculties.**

And the level of the hair of the head is the essentiality above, which transcends the essence of the revealed faculties [and this is what is said in the maamar (brought above, section ח), that the revelation of the level of hair of the head avails even when the flaw has reached the essence of the soul — for the essence that the flaw reached is the essence that pertains to the revealed powers, whereas the level of hair of the head is the essence of the soul *literally*, in which no flaw is possible]. *This is the pivot of the entire maamar. The reason a flaw at the essence is repairable is not that the repair is stronger, but that "essence" was equivocal: there is an essence-of-the-faculties, which can be damaged because it belongs to what can be damaged, and there is the essence itself, which cannot be reached by damage at all.*

והנה מהמבואר בהמאמר (הובא לעיל סעיף ח) דתיקון הפגמים שע"י הגילוי דשער רישי' הוא בדוגמת שכשמושכין אדם בשערות ראשו נמשך כל הגוף, מוכח, דבחינת שער רישי' שלמעלה הוא העצם דישראל [דכיון ששער רישי' הוא העצמיות דלמעלה שלמעלה מבחינת לבושי', הרי זהו גם העצמיות דישראל, כי ישראל וקוב"ה כולא חד]. ואעפ"ז צריך לומר, דהמובא לעיל ששער רישי' הם חסד (והמתקת הדינים הוא ע"י גילוי מלמעלה) הוא בנוגע לכחות הגלויים דהנשמה, שעל ידם הוא תיקון וגילוי הפגמים. והענין הוא, די"ג תיקוני דיקנא, עם היותם למעלה מהשתלשלות, מ"מ, כיון שהם באים להמתיק הדינים (שבהשתלשלות) הם שייכים להשתלשלות. וי"ל שענינם באדם הוא העצם דכחות הגלויים. ובחינת שער רישי' הוא העצמיות דלמעלה שלמעלה מהעצם דכחות הגלויים [וזהו מ"ש בהמאמר (הובא לעיל סעיף ח) שהגילוי דבחינת שער רישי' מועיל גם כשהפגם הגיע בעצם הנפש, כי העצם שבו הגיע הפגם הוא העצם ששייך להגילויים, ובחינת שער רישי' הוא עצם הנשמה ממש, שאין שייך בה פגם]. וכיון שהעצם הוא מובדל מהגילויים, אין שייך שיפעול בהם. ותיקון הפגמים בכחות הגלויים שע"י הגילוי דבחינת שער רישי', הוא, שמתגלה בהם, שמצד עצם הנשמה אין שייך פגם, דגם בשעת החטא היא באמנה אתו ית'[65], וכיון שעצם הנשמה היא העצם שלהם, לכן גם הפגמים שבהם הם רק בחיצוניות. והיינו, שתיקון הפגמים שע"י יגת"ד הוא שהעצם השייך לכחות הגלויים פועל בהם, בהציור שלהם. ותיקון הפגמים שע"י בחינת שער רישי' הוא שמתגלה בהם שמצד העצם (שלהם) אין שייך בהם פגם, אבל אין זה שייך כ"כ לענינם של כחות הגלויים עצמם, להציור שלהם.

And since the essence is separate from the revealed powers, it is not possible for it to act within them. *The very incorruptibility that makes it a resource makes it inoperative — and this is the difficulty the rest of the maamar exists to solve.*

And the repair of the flaws in the revealed powers through the revelation of the level of hair of the head is that it becomes revealed in them that from the side of the essence of the soul no flaw is possible — for even at the moment of the sin it is in faithfulness with Him[65]; and since the essence of the soul is *their* essence, therefore even the flaws in them are only in externality. *Nothing in the faculties is altered. What changes is what the flaw now counts as — a surface event in something whose depth never consented.*

And this is to say: the repair of the flaws through the thirteen tikkunei dikna is that the essence which pertains to the revealed powers acts within them, within their configuration. Whereas the repair of the flaws through the level of hair of the head is that it becomes revealed in them that from the side of the essence (theirs) no flaw is possible in them — but this does not pertain so much to the concern of the revealed powers themselves, to their configuration. *Two repairs, each with the other's defect: one enters the configuration but is bounded by it; one is unbounded but never enters.*

And this is "He who gives snow like wool" — for in each one of them there is an advantage.

The advantage of snow is that the repair and filling-in of the flaws through the thirteen tikkunei dikna (snow) is in inwardness (within the configuration of the revealed powers) — but it is within measure and limitation, for since it operates by way of action [that the essence pertaining to the revealed powers acts within them] there are within it many gradations of rank. *Anything that works* on *something works at a rate, and therefore admits of more and less.*

And the advantage of wool is that the repair of the flaws through the hair of the head is that it becomes revealed in them that inwardly (from the side of their essence) it is not possible at all for there to be a flaw in them. *Not a repair proportional to the damage but a disclosure that the damage was never total — and disclosure has no rate.*

And the matter of "He who gives snow like wool," that even in snow the level of wool should be drawn down, is — that both superiorities should be present. That is: that the fact

וזהו הנותן שלג כצמר, כי בכ״א מהם יש יתרון. היתרון דשלג הוא שתיקון ומילוי הפגמים שע״י יגת״ד (שלג) היא בפנימיות (בהציור דכחות הגלויים), אבל הוא במדידה והגבלה, דכיון שהוא בדרך פעולה [שהעצם השייך לכחות הגלויים פועל בהם] יש בזה כמה חילוקי דרגות. והיתרון דצמר הוא, דתיקון הפגמים שע״י שער רישי׳ הוא שמתגלה בהם שבפנימיות (מצד העצם שלהם) אין שייך כלל שיהי׳ בהם פגם. וענין הנותן שלג כצמר, שגם בשלג יומשך בחינת צמר, הוא – שיהיו שתי המעלות. היינו, דזה שמצד העצם אין שייך בהם פגם, יפעול גם בהציור שלהם.

that from the side of the essence no flaw is possible in them should act also within their configuration. *The absoluteness of wool delivered at the address of snow.*

OIS יו״ד (CONT.)

שעח

And in order for the joining of wool and snow to occur, it is through a drawing-down from a place higher than both of them [as brought above (section ח) from the maamar].

ובכדי שיהי׳ החיבור דצמר ושלג הוא ע״י המשכה ממקום הגבוה משניהם [כמובא לעיל (סעיף ח) מהמאמר]. וי״ל הביאור בזה, דזה שעצם הנשמה והציור דכחות הם (דוגמת) שני ענינים, הוא לפי שגם עצם הנשמה היא מוגדרת בגדר, והגדר שלה הוא למעלה מציור דכחות. אבל מצד עצם הנשמה כמו שהיא מושרשת בהעצמות, הפשיטות דהנשמה והציור דשכל ומדות שבה הם כולא חד[66]. וע״י גילוי בחינה זו דהנשמה, גם הכחות דהנשמה (הציור דהכחות) הם באופן שאין שייך שיהיו שלא כפי הכוונה. וע״י ההמשכה דעצם הנשמה (ציור)‡ בכחות הפרטיים (שלג) נעשה עילוי גם בעצם הנשמה, כי ע״ז מתגלה בה שרשה כמו שהיא מושרשת בהעצמות.

And it may be said that the explanation of this is as follows: that the essence of the soul and the configuration of the faculties are (analogous to) two separate matters is because the essence of the soul, too, is defined within a definition — and its definition is above the configuration of the faculties. *This is the decisive move. The reason the essence cannot act within the faculties is not that it is too high but that it is* defined *— and any definition, however elevated, excludes. "Above" is still a position.*

But from the side of the essence of the soul as it is rooted in the Essence, the simplicity of the soul and the configuration of intellect and emotions within it are entirely one.[66] *At the root, the two are not reconciled; they were never two.*

And through the revelation of this level of the soul, even the faculties of the soul (the configuration of the faculties) are in a manner in which it is not possible for them to be otherwise than according to the intent. *Not constrained into compliance but constituted such that deviation has no purchase.*

And through the drawing-down of the essence of the soul (configuration)‡ into the particular faculties (snow), an elevation is effected also in the essence of the soul — for through this there is revealed in it its own root, as it is rooted in the Essence. *The descent does not spend the essence; it discloses to the essence a stratum of itself that only the descent could reach.*

OIS יו״ד (CONT.)

שעח

And on this basis one may explain the connection between the matter of "He who gives snow like wool" and the matter of "for He has strengthened the bars of your gates" *— the question left open at the end of ois* ח *—* **for wool and snow are analogous to encompassing and inward.**

ועפ״ז יש לבאר השייכות דענין הנותן שלג כצמר לענין כי חזק בריחי שעריך, דצמר ושלג הם דוגמת מקיף ופנימי. וע״י החיבור דצמר ושלג, דעצם הנשמה שלמעלה מכחות הגלויים (צמר, מקיף) נמשכת בכחות הגלויים (שלג, פנימי), ע״ז נעשה עד״ז בהגילויים דלמעלה, שגם המקיפים נמשכים בפנימיות.

And through the joining of wool and snow — that the essence of the soul which transcends the revealed powers (wool, encompassing) is drawn into the revealed powers

(snow, inward) — through this the same is effected in the revelations above, that even the encompassing lights are drawn inwardly. *And this answers the earlier question: "the bars of your gates" was the constraint required because the light of Zion is undifferentiated and therefore indiscriminate. An encompassing light that has been drawn* inward *is no longer indiscriminate — it has an address. The bars are not a fence around the light; they are the achieved interiority of it.*

And it may be added, that the matter of "He who gives snow like wool" pertains also to the matter of Jerusalem and Zion at the beginning of the maamar. *The maamar now closes its own circle: the pair introduced in ois ה turns out to be the same structure as the pair introduced in ois ח.*

For Jerusalem and Zion (lower fear and higher fear) are analogous to snow and wool. For lower fear, since the fear is from His greatness in the creation of the world, pertains also to the animal soul — along the lines of the rank of snow, which acts within the revealed powers. And higher fear, since it is from the loftiness of the infinite light above worlds, therefore, although with respect to the divine soul it is a greater fear, it is in a manner in which the fear of the soul does not act upon the animal soul[67] — along the lines of the rank of wool, which does not act within the revealed powers. *The higher fear is the greater fear and the less effective one; that is not a paradox but the same structure as before — altitude purchased at the price of traction.*

And just as the level of wool, though it is above the level of snow, nevertheless, through its being drawn into the level of snow an elevation is effected in it — so it is with higher fear (Zion), that through there being drawn from it an empowerment within lower fear (Jerusalem), to effect the refinement of the body and the animal soul and one's portion in the world, an elevation is effected in it [and along the lines of "great is study, for it brings to deed" — that through study bringing to deed, a greatness is effected in the study]. *Here the opening question of ois ג is answered from the far side: study is not merely measured by deed, it is* raised *by deed.*

However, with Zion and Jerusalem, the drawing-down of Zion and Jerusalem is only that from Zion an empowerment is drawn to Jerusalem [and along the lines of study that brings to deed]; whereas with wool and snow, the level of wool itself is drawn into the level of snow, as explained above (section יו״ד) in the matter of "He who gives snow like wool." *An empowerment is a transmission; the thing itself*

ויש להוסיף, דענין הנותן שלג כצמר שייך גם להענין דירושלים וציון שבתחלת המאמר. דירושלים וציון (יראה תתאה ויראה עילאה) הם בדוגמת שלג וצמר. דיראה תתאה, כיון שהיראה היא מגדולתו יתי שבבריאת העולם, שייכת היא גם לנפש הבהמית – ע"ד הדרגא דשלג שפועלת בכחות הגלויים, ויראה עילאה, כיון שהיא מהרוממות דאוא"ס שלמעלה מעולמות, לכן, אף שבנוגע לנפש האלקית היא יראה גדולה יותר, היא באופן שהיראה דהנשמה אינה פועלת על נפש הבהמית[67] – ע"ד הדרגא דצמר, שאינה פועלת בכחות הגלויים. וכמו שבחינת צמר, עם היותה למעלה מבחינת שלג, מ"מ, ע"י המשכתה לבחינת שלג, נעשה בה עילוי, עד"ז הוא ביראה עילאה (ציון), שע"י שנמשך ממנה נתינת כח ביראה תתאה (ירושלים), לפעול בירור הגוף ונה"ב וחלקו בעולם, נעשה בה עילוי [וע"ד גדול תלמוד שמביא לידי מעשה, דע"י שהתלמוד מביא לידי מעשה, נעשה גדלות בהתלמוד]. אלא שבציון וירושלים, ההמשכה דציון וירושלים היא רק שמציון נמשך נתינת כח לירושלים [וע"ד תלמוד שמביא לידי מעשה], ובצמר ושלג, בחינת צמר עצמה נמשכת בבחינת שלג, כמשנת"ל (סעיף יו"ד) בענין הנותן שלג כצמר. ולכן העילוי שנעשה בצמר ע"י המשכתו בשלג הוא עילוי גדול יותר מהעילוי שנעשה בציון ע"י המשכתו בירושלים, וכנ"ל (שם) שע"י החיבור דצמר ושלג מתגלה שורש הנשמה כמו שהיא מושרשת בהעצמות.

remains where it was. What ois ד״ו described was not a transmission but a relocation.

And therefore the elevation effected in wool through its being drawn into snow is a greater elevation than that effected in Zion through its being drawn into Jerusalem — and as above (there), that through the joining of wool and snow the root of the soul is revealed as it is rooted in the Essence.

And it may be added, that the elevation effected in the higher through its being drawn downward applies also to the drawing-down of the level of snow and the level of wool into the revealed powers. That through the drawing-down of the soul that transcends the inner faculties (the level of snow or the level of wool) into the inner faculties, to repair and fill in the flaws, an elevation is effected in it. And likewise with the inner faculties (intellect and emotions), that through their being drawn into thought, speech, and deed, an elevation is effected in them. *The pattern is scale-invariant: at every joint, the descending term gains.*

However, the essential instance of this matter (the elevation effected in the higher through its descent below) is when the higher effects a *change* in the lower — for through this, the action of the lower upon the higher is likewise in a manner of change, such that the ascent effected in it through its descent below is an ascent that is beyond all proportion. *The measure of what the descent returns is the measure of what the descent altered. Where nothing below was changed, nothing above is transformed.*

And therefore the essential instance of the superiority of the lower, and of the ascent effected through it in the higher, is in the avoda of teshuva — for through the drawing-down of the essence of the soul (the level of snow or the level of wool) into the inner faculties, a change is effected in them, extending to the conversion of willful transgressions into merits. *Teshuva is the one avoda whose object is not a future act but a past one; it is therefore the only avoda that changes something already settled.*

And therefore the ascent effected thereby in the essence of the soul, too, is an ascent beyond all proportion.

ויש להוסיף, דהעילוי שנעשה בהעליון ע״י המשכתו למטה הוא גם בההמשכה דבחינת שלג ודבחינת צמר בכחות הגלויים. שע״י המשכת הנשמה שלמעלה מכחות הפנימיים (בחינת שלג או בחינת צמר) בכחות הפנימיים לתקן ולמלאות הפגמים, נעשה בה עילוי. ועד״ז הוא בכחות הפנימיים, (שכל ומדות), שע״י המשכתם במחשבה דיבור ומעשה, נעשה בהם עילוי. אלא שעיקר ענין זה (העילוי שנעשה בהעליון ע״י ירידתו למטה) הוא כשהעליון פועל שינוי בהתחתון, שע״ז גם הפעולה דהתחתון בהעליון הוא באופן דשינוי, שהעלי׳ שנעשית בו ע״י ירידתו למטה היא עלי׳ שבאין ערוך. ולכן עיקר הענין דמעלת התחתון והעלי׳ שנעשית על ידו בהעליון, הוא בעבודת התשובה, שע״י ההמשכה דעצם הנשמה (בחינת שלג או בחינת צמר) בכחות הפנימיים נעשה בהם שינוי, ועד להפיכת זדונות לזכיות. ולכן, גם העלי׳ שנעשית ע״ז בעצם הנשמה, היא עלי׳ שבאין ערוך.

וזהו השקיפה ממעון קדשך מן השמים וברך את עמך את ישראל, ומבואר בהמאמר דהטעם שמקדים עמך לישראל הוא כי עיקר הגילוי הוא במעשה, דגדול תלמוד שמביא לידי מעשה ועושי מצוה מהפכים את הקללה לברכה, דעיקר המעלה דמעשה הוא בעבודת התשובה שמהפכת זדונות (קללה) לזכיות (ברכה). ויש לומר, שג' הענינים דהוי' אלקיך שבפסוק ולא אבה גו' המבוארים בהמאמר הם עבודת הצדיקים (העבודה דתומ"צ), עבודת התשובה דבחינת שלג ועבודת התשובה דבחינת צמר. דענין ולא אבה הוי' אלקיך לשמוע אל בלעם שאינו רוצה מלכתחילה לשמוע למקטרגים הוא ע"ד עבודת הצדיקים. וענין ויהפוך הוי' אלקיך לך את הקללה לברכה, הפיכת זדונות לזכיות ע"י גילוי הוי' דלעילא שלמעלה מהשתלשלות הוא ע"ד עבודת התשובה דבחינת שלג – למעלה מהשתלשלות שבאדם. וענין כי אהבך הוי' אלקיך, אהבה עצמית דהקב"ה לישראל דגם במקום שאח עשו ליעקב מ"מ ואוהב את יעקב דוקא, הוא ע"ד התשובה דבחינת צמר – תיקון הפגמים ע"י גילוי עצם הנשמה שגם בשעת החטא (כשהוא דומה לעשו) היא באמנה אתו ית'.

And this is "Look down from Your holy dwelling, from the heavens, and bless Your people, Israel" — *the maamar returns to its verse, and the whole apparatus discharges into it.* **And it is explained in the maamar that the reason he places "Your people" before "Israel" is because the essential revelation is in deed — "great is study, for it brings to deed," and those who perform a mitzvah overturn the curse into blessing — for the essential superiority of deed is in the avoda of teshuva, which overturns willful transgressions (curse) into merits (blessing).** *Which is precisely the "change in the lower" of the previous section; the deed is supreme because teshuva is the only place a settled thing is rewritten.*

And it may be said that the three matters of "Hashem your God" in the verse "and He did not consent...," which are explained in the maamar, are: the avoda of the righteous (the avoda of Torah and mitzvos), the avoda of teshuva of the level of snow, and the avoda of teshuva of the level of wool. *Here the question raised at the end of ois ד is answered: the three* Havayah Elokecha *are not a preface to the explanation — they are its content, mapped onto the three avodos.*

For the matter of "and Hashem your God did not consent to listen to Bilaam," that He does not wish from the outset to listen to the accusers, is along the lines of the avoda of the righteous. *Nothing is overturned because nothing was surrendered.*

And the matter of "and Hashem your God overturned for you the curse into blessing," the conversion of willful transgressions into merits through the revelation of the upper Havayah that transcends *hishtalshelus*, is along the lines of the avoda of teshuva of the level of snow — that which transcends *hishtalshelus* within man.

And the matter of "for Hashem your God loves you," the essential love of the Holy One for Israel, that even in the place where "Esav is a brother to Yaakov," nevertheless "and I loved Yaakov" specifically — is along the lines of the teshuva of the level of wool: the repair of the flaws through the revelation of the essence of the soul, that even at the moment of the sin (when he resembles Esav) it is in faithfulness with Him. *The two halves of the maamar are now one structure. "Esav is a brother to Yaakov" is the state in which the distinction cannot be drawn from anything in the faculties — and the essential love is what holds regardless, exactly as the essence of the soul holds regardless at the moment of the sin. The cosmological claim and the psychological one are the same claim.*

ומביא בהמאמר ג' הענינים, גם הענין דולא אבה שהוא ע"ד עבודת הצדיקים, אף שעיקר הענין דמעלת התחתון (עמך) הוא בעבודת התשובה (כנ"ל), כי הענין והעילוי בתשובה (שפועל שינוי) הוא גם בקיום המצוות (דצדיקים), כמובא בהמאמר מירושלמי כמה גדול כחן של עושי מצוה. אלא שבעבודת התשובה הוא בגילוי. ובתשובה עצמה ישנם שני אופנים, ויהפוך גו' וכי אהבך גו', שבכל אחד מהם יש יתרון כנ"ל סעיף יו"ד.

And he brings in the maamar all three matters — including the matter of "and He did not consent," which is along the lines of the avoda of the righteous — even though the essential instance of the superiority of the lower ("Your people") is in the avoda of teshuva (as above); because the matter and the elevation of teshuva (that it effects change) is present also in the fulfillment of the mitzvos (of the righteous), as brought in the maamar from the Yerushalmi, "how great is the power of those who perform a mitzvah." *The Yerushalmi cited at the very outset was never a proof-text about teshuva; it was a claim about mitzvos — and it says they overturn. The transformative power is in the deed as such.*

Except that in the avoda of teshuva it is in revelation. *Present in both, manifest in one.*

And within teshuva itself there are two modes, "and He overturned..." and "for He loves you...," in each of which there is an advantage, as above, section יו"ד.

ויש להוסיף, דזה שאומר את עמך את ישראל (ולא את עמך וישראל, שגם בלשון זה מודגש שעמך וישראל הם שני ענינים) הוא בכדי לרמז שהם שתי ברכות, ברכה לעמך וברכה לישראל (כנ"ל סעיף ב). דנוסף לזה שוברך את עמך נמשכת אח"כ על ידם לכל ישראל, ישנה עוד ברכה – את ישראל. ויש לומר, דוברך את עמך, אנשים פשוטים שמקיימים תומ"צ בתמימות ובפשטות היא ההמשכה מצד העצם (צמר), דענין הפשטות הוא מצד הפשיטות דעצם הנשמה. וברך את ישראל (יודעי תורה) היא המשכה ששייכת לענין הגילויים (שלג). ואעפ"כ אומר וברך פעם אחת, בכדי לרמז, שהם ענין אחד. שוברך את עמך, הברכה שנמשכת לישראל, היינו, המשכת העצם בכחות הפנימיים, שכחות הפנימיים (גם מצד הציור שלהם) יהיו כפי העצם, כנ"ל סעיף ט' ויו"ד.

And it may be added, that the fact that it says "*es* Your people, *es* Israel" (and not "*es* Your people and Israel" — for in that formulation too it would be emphasized that "Your people" and "Israel" are two matters) is in order to allude that they are two blessings: a blessing to "Your people" and a blessing to "Israel" (as above, section ב). *The maamar returns to the grammatical point it opened with, now able to say what the grammar was carrying.*

For in addition to the fact that "and bless Your people" is afterward drawn through them to all of Israel, there is a further blessing — "*es* Israel."

And it may be said that "and bless *es* Your people" — simple people who fulfill Torah and mitzvos with wholeheartedness and in plainness — is the drawing-down from the side of the essence (wool); for the matter of *plainness* is from the side of the *simplicity* of the essence of the soul. *The whole maamar turns on this identification. The* pashtus *of the* ish pashut *is not a deficit of sophistication; it is the* peshitus *of the essence appearing in a life — the uncompounded showing up as the uncomplicated.*

And "bless *es* Israel" (those who know Torah) is a drawing-down that pertains to the matter of the revelations (snow).

And nevertheless it says "and bless" only once, in order to allude that they are one matter. That "and bless *es* Your people" is the blessing that is drawn to Israel — that is, the drawing-down of the essence into the inner faculties, so that

the inner faculties (also from the side of their own configuration) should be according to the essence, as above, sections ט and יו״ד. *Which is why "Your people" had to come first. Not because the simple are greater than the learned, but because the essence must be present before there is anything for the configuration to be configured* by. *The order in the verse is the order of the joining.*

OIS — שפ

And a verse does not depart from its plain meaning[68] — *after eleven sections of interior architecture, the verse is handed back intact.* **and may it be, speedily in our days literally, "and bless Your people, Israel" in its plain sense — both in spiritual matters and in physical matters, with children, life, and ample sustenance, from His full, open, holy, and generous hand.**

ואין מקרא יוצא מידי פשוטו[68], ויהי׳ ובמהרה בימינו ממש וברך את עמך את ישראל כפשוטו, הן בענינים הרוחניים והן בענינים הגשמיים, בבני חיי ומזוני רויחי, מידו המלאה הפתוחה הקדושה והרחבה.

The equivocation on "essence" — and why it is the load-bearing move

OIS ט

Almost everything in this maamar turns on a distinction drawn in a single bracketed clause of ois ט, and it is easy to read past. The maamar of the Maharash had said that the revelation of *se'ar reisheih* repairs a flaw that "reached the essence of the soul." Taken flatly, that is a strange claim — if the essence can be damaged, it is not the essence; if it cannot, there is nothing to repair.

The Rebbe's resolution is not to strengthen the repair but to split the term. There is an *etzem* that "pertains to the revealed powers" — the essence *of* the faculties, their own root, which is inside the economy of the faculties and therefore reachable by anything that reaches them. And there is *etzem hanshama mamash*, the essence of the soul literally, which is not a deeper layer of the same thing but categorically *muvdal*, separate. The flaw reached the first. The second was never a candidate.

This is why the repair works, and it works by disclosure rather than by force. Nothing in the damaged faculties is altered. What changes is what the damage *counts as*: a surface event in something whose depth never consented — "even at the moment of the sin it is in faithfulness with Him." The transgression is not undone; it is reclassified as external, because the interior it appeared to compromise turns out not to have been its interior.

And the same move produces the maamar's central difficulty. The very separateness that makes the essence incorruptible makes it inoperative: *kevan she'ha'etzem hu muvdal mehagiluyim, ein shayach sheyif'ol bahem*. An incorruptible reserve that cannot act is not yet a repair. Everything from ois י״ד onward exists to get traction out of it.

Definition, not altitude: what actually blocks the essence

OIS י״ד

The obvious diagnosis of why the essence cannot act within the faculties is distance — it is simply too high. The maamar rejects this, and the rejection is the most philosophically interesting sentence in the piece: *gam etzem hanshama hi mugderes b'geder, veha'geder shelah hu lema'alah mitziyur hakochos* — the essence of the soul, too, is *defined within a definition*, and its definition is above the configuration of the faculties.

"Above" is here treated as a position, and any position excludes. The essence is not blocked by having too much of something; it is blocked by having a determinate character at all. Two things that both have definitions stand outside each other regardless of their relative height, and no increase in the height of one will let it enter the other. The barrier is not quantitative and cannot be overcome quantitatively.

What can overcome it is a level where the determination has not yet been made: the essence of the soul *as it is rooted in Atzmus*, where "the simplicity of the soul and the configuration of intellect and emotions within it are entirely one." Note the tense of that claim. It is not that the two are reconciled there, or unified there. At the root they were never two — the split is a feature of the defined levels, not a fact the root has to overcome.

Hence the third term of ois ח, "a drawing-down from a place higher than both of them." This is not a stronger version of either; it is the only place from which their distinction does not yet obtain, and therefore the only place from which they can be joined without one of them being violated.

The consequence for the faculties is stated with unusual precision: they become such that *ein shayach sheyihyu shelo kefi hakavana* — it is *not possible* for them to be otherwise than according to the intent. Not constrained into compliance, not supervised into it. Reconstituted such that deviation has no purchase. That is a different order of governance from anything achievable by adjudicating outcomes one at a time.

The bars of the gates: why constraint scales with altitude

OIS ז AND ד״יו

The Maharash's reading of *Elokim* at Zion is a small masterpiece of counter-intuition, and the maamar lets it do heavy work.

The naive expectation is that the higher the source, the freer the flow — that constraint is a concession to lowness. The maamar inverts this. Zion is the drawing-down of *ohr ein sof* transcending *hishtalshelus*, and *dalegabei ohr zeh hakol shavin*: relative to that light, all are equal. Precisely because nothing in the light discriminates, the light discriminates against nothing — including the *chitzonim*. Undifferentiated availability is not neutrality; it is indiscriminate supply. Therefore the higher the source, the *more* constraint its transmission requires. *Elokim* at Zion is not a demotion of Zion; it is a reading of Zion's altitude off the strength of the bars it needs.

The Mishnah's three stages are the mechanism, and each answers a defect of the last. The wall excludes absolutely — and thereby also excludes the residents' legitimate passage. The door restores passage — and thereby restores the enemy's access. The bar makes passage *selective*: *bichdei shelo yikansu la'ir rak eileh hare'uyim likaneis*. Only the third stage is governance rather than blockade.

And ois ד״יו supplies the resolution the question at the end of ois ח was pointing at. Bars are needed because an encompassing light has no address — it is everywhere and therefore nowhere in particular. But the joining of wool and snow is exactly the event of an encompassing light being drawn *inward*: *shegam hamakifim nimshachim bifnimiyus*. A light with an interior has a destination. On this reading the bars are not a fence built around the light to hold it in; they are the achieved interiority of the light itself. Constraint is not imposed on the abundance from outside — it is what the abundance looks like once it has entered a form.

Why the higher gains: the descent must change something

OIS י״א

That the higher is elevated by descending is a familiar Chassidic principle, and it is often stated in a way that makes it nearly automatic — as though any descent yields any ascent. The maamar sets a condition, and the condition is sharp.

Ikkar inyan zeh... hu keshe'ha'elyon po'el shinuy bahtachton — the essential instance is where the higher effects an actual *change* in the lower; and only then is the lower's action upon the higher likewise a change, an ascent *b'ein aroch*, beyond proportion. The return is measured by the alteration. Where nothing below was altered, nothing above is transformed — one gets transmission, not elevation.

This is what makes teshuva the paradigm rather than one case among several. Every other avoda addresses acts not yet performed; teshuva alone takes as its object something already settled, and rewrites it — *ad l'hafichas zedonos lizchuyos*. It is the only avoda whose success consists in a change to what is finished. Hence it is the only one that returns an ascent beyond proportion.

The same criterion is what separates Zion/Jerusalem from wool/snow, and the maamar is careful here in a way worth pausing over. From Zion there is drawn to Jerusalem a *nesinas koach*, an empowerment — and along the lines of study bringing to deed. Zion remains Zion; something proceeds from it. In wool and snow, by contrast, *bechinas tzemer atzmah nimsheches bivchinas sheleg* — the level itself relocates. That is why the elevation of wool exceeds the elevation of Zion, and why only the wool/snow joining reveals the root of the soul as rooted in *Atzmus*. A transmission leaves the transmitter intact, which is precisely its limitation.

Pashtus and peshitus: the maamar's final identification

OIS ג׳

The last section of the maamar answers its first question in one clause, and the clause is easy to underrate because it looks like wordplay: *de'inyan hapashtus hu mitzad hapeshitus d'etzem hanshama* — the matter of *plainness* is from the side of the *simplicity* of the essence of the soul.

Read as rhetoric this is a compliment paid to simple Jews. Read structurally it is a claim about where in the architecture they stand. *Peshitus* in this vocabulary is a technical term: the uncompounded, that which has no parts and therefore no configuration — the *etzem* as against the *tziyur*. To say that the *pashtus* of the *ish pashut* is that *peshitus* is to say that his avoda is not a diminished version of the lamdan's. It is the *tzemer* line: a life in which the uncompounded shows up as the uncomplicated.

Which is why the order in the verse had to be what it is. "Your people" precedes "Israel" not because the simple outrank the learned on some scale they share, but because the two are wool and snow, and the joining runs in one direction only. The essence must be present before there is anything for the configuration to be configured *by*. And so the verse says "and bless" a single time for two blessings: *bichdei liremoz, shehem inyan echad* — because the drawing-down of the essence into the inner faculties, such that the faculties *also from the side of their own configuration* should be according to the essence, is not two acts but one.

It is also worth noticing what the maamar does in its last line. After eleven sections of interior architecture, it returns the verse intact: *ve'ein mikra yotzei midei peshuto*. The plain sense is not a rung that has been climbed past. The blessing asked for is the blessing asked for — children, life, ample sustenance — and the whole apparatus was in service of that request, not a substitute for it.

Glossary of Terms

אוא"ס — *ohr ein sof*	The infinite light. Here consistently the light *transcending* worlds, as against the light that stands in relation to them.
אריך / עתיק	*Arich Anpin* and *Atik Yomin* — the outer and inner dimensions of *Keser*. The *mocha stima'ah* and *gulgalta* of Arich are its concealed intellect and its "skull"; the *gevura* and *chesed* of Atik are clothed in them respectively.
אמנה אתו — *b'emuna ito*	In faithfulness with Him. Tanya ch. 24: even at the moment of transgression, the essence of the soul does not depart.
באין ערוך — *b'ein aroch*	Beyond all proportion; not a greater degree but a different order, with no ratio to what preceded.
ביטול היש / ביטול במציאות	Self-nullification of an entity that remains an entity, versus nullification *as* an entity — a self that never registered as a competing reality. The former belongs to *yirah tata'ah*, the latter to *yirah ila'ah*.
גבורות / חסדים	Constricting and expansive powers. In ois ז the *gevuros* of *Elokim* are the bars that make transmission selective; in ois ט the *gevura* of the beard is jurisdictional reach rather than severity.
דומם	The inanimate — lowest of mineral, vegetable, animal, human. Applied here to the world of speech, from which all worlds derive.
הוי' / אלקים	The encompassing light (*sovev*, transcending worlds) and the filling light (*memale*, in relation to worlds). The maamar's opening puzzle is that the verse assigns them to Jerusalem and Zion in the reverse of the expected order.
השתלשלות	The graded chain of descent from level to level. To be "above *hishtalshelus*" is to be outside that chain — though ois ט notes that jurisdiction *over* the chain still implicates one in it.
י"ג תקוני דיקנא	The thirteen rectifications of the beard, corresponding to the thirteen attributes of mercy. Here identified with *sheleg*: they sweeten judgments at their root and therefore pertain to the order they adjudicate.
יראה תתאה / יראה עילאה	Lower and higher fear. The first from His greatness in creating worlds; the second from His loftiness transcending them. Jerusalem and Zion respectively.
מוגדר בגדר — *mugdar b'geder*	Defined within a definition. The maamar's diagnosis of what blocks the essence from the faculties: not altitude but determinacy.
מובדל — *muvdal*	Separate, in the strong sense — not distant along a continuum but outside it, and therefore unable either to be reached or to act.
מקיף / פנימי	Encompassing and inward. An encompassing light surrounds without entering; the achievement of ois י"ד is an encompassing light drawn inward.
עצם / ציור	Essence and configuration. The maamar's pivot is that *etzem* is equivocal: the essence *of* the faculties (damageable, because it belongs to them) versus *etzem hanshama mamash* (unreachable by damage).
עצמות — A*tzmus*	The Essence itself. The one level at which simplicity and configuration "are entirely one" — not reconciled but never divided.
פשטות / פשיטות	*Pashtus*, plainness — the manner of the simple Jew; *peshitus*, simplicity — the uncompounded character of the essence. Ois יג identifies them.

שלג / צמר	Snow and wool — from Daniel 7:9, “His garment like white snow… the hair of His head like pure wool.” Garment versus what grows from the essence; bounded efficacy versus unbounded inefficacy.
שני / תולע	Scarlet, a white thread dyed red — a flaw in the garments only; and crimson-worm, red in its substance — a flaw that reached the essence.
שער ריש׳ — *se’ar reisheih*	The hair of His head. Drawings-down from the essence: the one extremity by which the whole can be moved.
תשובה	Return. In ois יא the paradigm avoda, because it alone takes a settled act as its object and changes it — and the elevation of the higher is proportional to the change worked below.

Textual Notes

This edition was set from a scan of the printed *Kuntres Chai Elul 5750* (third edition), rasterized to 300–1200 dpi and transcribed from the page images. Two places in the printed text could not be resolved with confidence, and are marked ‡ in the Hebrew column rather than silently emended:

1. **שעו, ois ח** — in *"...yumshach bechinas tzemer, ⟪ha'etzem⟫"*: this line is badly degraded in the scan. The glyphs resolve to ע־צ־ם with an unreadable leading letter; renderings at 300, 600, 900, and 1200 dpi, with and without thresholding, did not separate *ha'etzem* from *ve'etzem*. *Ha'etzem* is printed here as the reading the sense requires (*tzemer = se'ar reisheih = hamshachos me'etzem hanefesh*), and should be checked against a clean copy.
2. **שעח, ois יו״ד** — *"...hamshacha d'etzem hanshama (tziyur) bakochos hapratiyim (sheleg)"*: the parenthesis reads *tziyur* in the print, clearly and at four letters. The sense of the sentence, and the parallel in ois יא (*bechinas tzemer atzmah nimsheches bivchinas sheleg*), require *tzemer*. Transcribed as printed, flagged here.

Neither reading affects the argument. Both are recorded because a study edition that quietly repairs its source teaches the reader to trust it in exactly the cases where trust is unwarranted.

Source Apparatus

The footnote apparatus below is the apparatus of the printed edition, transcribed. It is not this edition's own scholarship and has not been independently re-derived. Two states are distinguished:

Verified — canonical references (Tanach, Mishnah, Talmud, Tanya) whose text and locator are checkable and were checked.

As cited — references to *Sefer HaMaamarim* volumes, *Likkutei Torah*, Siddur *im Dach*, *Hemshech Taarav*, *Etz Chayyim*, and similar: transcribed faithfully from the print, with internal locators *not* independently confirmed against those volumes. A reader relying on any of these should open the volume. Nothing here has been supplied from memory, and no citation has been added to the printed set.

(1 פרשתנו (תבוא) כו, טו. [VERIFIED]

(2 דשנת ה'ש"ת – נדפס בסה"מ ה'ש"ת ע' 155 ואילך. [AS CITED]

(3 ראה במדב"ר פ"כ, כג (ההפרש בין "עם" ל"ישראל"). ועם מלשון עוממות – שעהיוה"א רפ"ז. ובכ"מ. [AS CITED]

(4 וישלח לב, כט. [VERIFIED]

(5 מו"ק כו, א. ולהעיר שגם בהפסוק שבמו"ק שם "ועל עם ה'" – כמו "את עמך", "ועל בית ישראל" – כמו "את ישראל". וראה חדא"ג מהרש"א שם. ואכ"מ. [AS CITED]

(6 שמואל-ב א, יב. [VERIFIED]

(7 וראה מו"ק שם, אחד על הגויל ואחד על הכתב שנאמר "את המגילה ואת הדברים", ובעיון יעקב לע"י שם "דאת הפסיק הענין כמו תיבת על דלעיל". [AS CITED]

(8 שזה היו יודעים גם באם הי' כתוב "עמך וישראל", וההפסק ד"את" מלמד ש"וברך" קאי על כל אחד בפ"ע, כבמו"ק שם. [AS CITED]

(9 ועפ"ז יובן שמזכיר כאן ב' ענינים אלה דוקא (אף שבהתחלקות דישראל כמה אופנים, י"ב שבטים: יו"ד הסוגים שבפרשת נצבים: וכיו"ב), כי החילוק דשני ענינים אלה (עמך וישראל) הוא (גם) בהברכה, כבפנים. [AS CITED]

(10 מעשר שני פ"ה ה"ה. [AS CITED]

(11 תצא כג, ו. [VERIFIED]

(12 בסוף המאמר (סה"מ ה'ש"ת ע' 160). [AS CITED]

(13 בתחלת המאמר מפרש "עם הכוונה על הפשוטים שבישראל". ולהעיר, דבהפירוש שבתחלת המאמר אומר "עם הכוונה כו'", עם סתם, ובהפירוש שבסיום המאמר "שמקיימים תומ"צ כו'" מדייק "עם הוי'". [AS CITED]

(14 קידושין מ, ב. ב"ק יז, א. [VERIFIED]

(15 ולהעיר מהל' ת"ת לאדה"ז פ"ד ה"ג. ואכ"מ. [AS CITED]

(16 לקו"ת אחרי כו, ד. סה"מ תרכ"ט ע' יט. תרע"ח ע' קכד. ובכ"מ. [AS CITED]

(17 ראה באריכות ד"ה ועבדי דוד תרצ"ט ס"ד (סה"מ תרצ"ט ס"ע 193 ואילך). ד"ה ביום השמיני גו' דזאת חנוכה ה'תשמ"ז ס"ה (לעיל ע' קיא), ובהנסמן שם הערה 23. [AS CITED]

(18 ראה גם ד"ה ולא אבה עטר"ת (בסה"מ עטר"ת ע' תרלא ואילך. וראה שם ע' תרם). [AS CITED]

(19 שזהו החידוש דולא אבה לשמוע. – וראה ד"ה ולא אבה גו' בלקו"ת תצא לח, ג ואילך. מאמרי אדהאמ"צ דברים ח"ב ע' תרמב ואילך. ושו"נ. [AS CITED]

(20 יומא פו, א. [AS CITED]

(21 ראה גם לקו"ת שם לט, א. מאמרי אדהאמ"צ שם ע' תרסב. [AS CITED]

(22 ראה גם לקו"ת שם (בהביאור) לט, סע"ג ואילך. מאמרי אדהאמ"צ שם ע' תרס ואילך. [AS CITED]

(23 מלאכי א, ב. [VERIFIED]

(24 בסופו. [AS CITED]

(25 תהלים קמז, יב. [VERIFIED]

(26 משנת אמירת מאמר זה (תשכ"ז) – תרכ"ז (נדפס בסה"מ תרכ"ז ע' שפא ואילך. שם ע' שפו ואילך). וראה גם ד"ה זה בסידור עם דא"ח (סב, ג ואילך). יהל אור לתהלים שם (ע' תקעה ואילך). [AS CITED]

(27 ראה גם לקו"ת דברים א, ג. [AS CITED]

(28 מקומות שבהערות הקודמות. וראה ע"ח שער הירח פ"ג. וראה באריכות לקוטי לוי"צ על מאחז"ל ע' קע ואילך. אגרות ע' רכה ואילך. [AS CITED]

(29 ישעי' נא, טז. וראה ירושלמי תענית פ"ד סוף ה"ב. מגילה פ"ג סוף ה"ו. זח"ג לה, א. [AS CITED]

(30 ראה גם סה"מ תרכ"ז שם (ס"ע שצג) השייכות דציון לירא עילאה. אלא ששם מבואר שע"י בחינת ציון באים לירא עילאה. משא"כ בנוגע לירושלים מבואר שם [נוסף לזה שע"י "ודבר ה' מירושלים" באים לירא תתאה כדלקמן סעיף ו] שגם ירושלים עצמו הוא ירא תתאה (ראה שם ע' שצ). ועפ"ז י"ל שעד"ז הוא בנוגע לציון. [AS CITED]

(31 ראה סה"מ מלוקט ח"ג ע' רסה, ובהנסמן שם בהערות. [AS CITED]

(32 ישעי' ב, ג. [VERIFIED]

(33 בהבא להלן ראה סה"מ מלוקט שם. ושו"נ. [AS CITED]

(34 ראה זח"א יא, ב. [AS CITED]

(35 ואתחנן ו, כד. [VERIFIED]

(36 תהלים לג, ו. [VERIFIED]

(37 סהמ"צ להצ"צ סב, א. ובכ"מ. [AS CITED]

(38 שני הענינים דלקמן – ראה גם תר"א נו, ב. ובכ"מ. אבל בתר"א שם אין מפורש שגם ענין השני (שההתהוות היא רק מבחינת עולם הדיבור) היא ההתבוננות המביאה ליראה תתאה. [AS CITED]

(39 תהלים קד, כד. [VERIFIED]

(40 שם צב, ו. [VERIFIED]

(41 תהלים מח, ב. [VERIFIED]

(42 ראה זהר ח"ג ה, א. [AS CITED]

(43 פ"ד מי"ב. [AS CITED]

(44 תוד"ה הר – תענית טז, א. מב"ר פנ"ו, י. [AS CITED]

(45 ראה גם ד"ה א"ר אושעיא א"ר צדקת פרזונו כו' תרכ"ז (סה"מ תרכ"ז ע' של). ד"ה הנ"ל תשל"ט ס"ד (לעיל ע' צא), ובהנסמן שם הערה 31. [AS CITED]

(46 ראה גם סה"מ תרס"ה ע' רג וסה"מ ה'תש"ח ע' 140, שבההתבוננות דיראה תתאה נכללת גם ההתבוננות שהנבראים "אינם תופסים מקום לגבי אלקות". אבל שם מדובר שאינם תופסים מקום לגבי האור המהווה אותם, דלגבי אור זה "א"א לומר שאין העולמות תופסים מקום כלל". ולכן הוא בכלל יראה תתאה, כמפורש בסה"מ שם. משא"כ בההתבוננות שבחינת "עיר אלקינו" היא רק בחינת דומם*, נרגש העדר תפיסת מקום דהנבראים לגבי האור שלמעלה מעולמות. [AS CITED]

(47 ראה עד"ז המשך תער"ב ח"א פי' ק"נ (ע' רצה). [AS CITED]

(48 ומ"ש שבחי ירושלים את הוי' יש לומר שזהו לפי שבשלימות היראה (ירושלים) נרגש באופן כללי עכ"פ האור שלמעלה מעולמות, כנ"ל בפנים. [AS CITED]

(49 וכ"ה בסידור וביהל אור שבהערה 26. [AS CITED]

(50 ב"ב ז, ב. [VERIFIED]

(51 ר"פ שופטים. [VERIFIED]

(52 תהלים קמז, יד. [VERIFIED]

(53 שם, טז. [VERIFIED]

(54 וראה גם לקו"ת דברים א, ד. סידור עם דא"ח ד"ה הנותן שלג כצמר (סג, ב ואילך). [AS CITED]

(55 דניאל ז, ט. [VERIFIED]

(56 ראה גם לקו"ת שם. [AS CITED]

(57 ישעי' א, יח. [VERIFIED]

(58 כ"ה הלשון בסה"מ תרכ"ז (ע' שפה. ע' שצו). [AS CITED]

(59 סידור שם (סג, ב). ובכ"מ. [AS CITED]

(60 סד, ב. [AS CITED]

(61 תניא פל"א (לט, ב). וראה זח"א קנא, א ובמקדש מלך שם. פע"ח שער כו (שער השופר) פ"א. [AS CITED]

(62 לקו"ת שם. [AS CITED]

(63 שלכן הרחמים אינם אלא על מי שצר לו ועל העניים – לקו"ת שם. [AS CITED]

(64 ולכן לא נוגע בזה מצב המקבל, כמארז"ל (סוכה מט, ב) שחסד הוא בין לעניים בין לעשירים – לקו"ת שם. [AS CITED]

(65 תניא פכ"ד (לא, א). [VERIFIED]

(66 ראה עד"ז קונטרס עני' של תורת החסידות ס"ז. וראה שם ס"ד הערה 101 ובשוה"ג שם. [AS CITED]

(67 ראה קונטרס העבודה פ"ה (ע' 31). [AS CITED]

(68 שבת סג, א. [VERIFIED]

(* ובפרט ש"עיר אלקינו" הוא המקור שממנו נמשך הדיבור המהווה ("ודבר ה' מירושלים") ואעפ"כ הוא רק בחינת דומם. [AS CITED]

PREPARED BY

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Shimon Rosenberg · shimon@reshimu.ai
Otzar HaChassidim · Sifriyas Lubavitch · 770 Eastern Parkway · pp. שעא–שפ

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PREPARED BY

Shimon Rosenberg · shimon@reshimu.ai

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