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TRANSLATED AND EXPLAINED

תורה אור

פרשת לך לך
מאמר

ענין "לך לך"

“The Journeys of Avraham”

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Torah Or

תּוֹרַה אוֹר

מֵאֲמָר

עֲנִין "לֶךְ לְךָ", "וַיֵּלֶךְ לְמִסְעָיו"¹

פְּרָשַׁת לֶךְ לְךָ, דָּף י"א, א

"The Journeys of Avraham"

In Parshas Lech Lecha, the Torah starts by describing Avraham's journey from Charan to the Land of Kenaan, and ends by describing the commandment of Bris Milah. The Torah seems to indicate that Avraham's "journey" started, at least on some level, from the time he was commanded to leave his homeland, and that this journey concluded, on some level, with the mitzvah of Bris Milah.

The Alter Rebbe will explain that the mystical level of Avraham was the Lofty Hidden Intellect, an extremely lofty level of Hashem's Wisdom. Avraham's journey was to take this lofty level, and bring it down into this world.

This took many stages: The first stage was the command of "Lech Lecha," when Hashem told him that this Wisdom must travel down from its lofty place. At that point, Avraham was able to bring down this Wisdom in the spiritual levels, called Atzilus, and to bring people spiritually closer to Hashem. However, the end of this journey is only when he is given the mitzvah of Bris Milah. With that mitzvah, he is able to bring down this Wisdom in the very physicality of this world, as precursor for the mitzvos that the Jew would receive by the Giving of the Torah.

Now that he completed his journey from Above to below, in bringing down this Wisdom all the way to the physical world, he starts the second part of his journey: To elevate the "Sparks of Holiness" trapped in

¹ (דבור המתחיל ענין לך לך: שם [תורת חיים דבור המתחיל "ויאמר גו' לך לך"]. שם [לקוטי תורה לג' פְּרָשִׁיּוֹת]. - ציון כבוד קדושת אדמו"ר. נאמר ליל שבת פְּרָשַׁת לֶךְ לְךָ, י מרחשון תקס"ז, בלאדי.)

physicality and bring them back up to their source in holiness, a journey from below to Above.²

(א) Chapter 1

עֲנֵן "לֶךְ לֶךְ", "וַיֵּלֶךְ לְמַסְעָיו"; We need to understand the **idea of** the command of Hashem to Avram **"לֶךְ לֶךְ-go travel for your own good,"** which he fulfilled when **"וַיֵּלֶךְ לְמַסְעָיו-he went on his journeys,"** in the plural form, implying two types of "journeys,"

מַמְטָה-לְמַעְלָה³ וּמַמְעַלָּה-לְמַטָּה⁴ one journey is the process of spiritual elevation **"מַמְטָה-לְמַעְלָה-from below to Above,"** and the second journey is that of Hashem's revelation **"מַמְעַלָּה-לְמַטָּה-from Above to below."**

"לֹא הִנֵּרְאָה אֵלָיו כו'", "לֹא" סֵתָם.) We further need to understand how the elevation of Avram from "below to Above" was **from** connecting to Hashem on the level of **"לֹא הִנֵּרְאָה אֵלָיו-Hashem as He revealed Himself to Avram,"** to a deeper level of connection to Hashem, on the level of **"לֹא הִנֵּרְאָה אֵלָיו-Hashem as He is by Himself."**

The Alter Rebbe will start by explaining the journey "from Above to below;" the journey of the descent of the spiritual level of Avram in the highest spiritual realm down to the physical world

² Much of the commentary on this maamar is based on the Mittler Rebbe's explanation of the maamar, printed in Toras Chaim for Bereishis, page 159-181. See there for more explanation.

³ (רֵאָה זֶהר חֶלֶק א עח, א).

⁴ (רֵאָה זֶהר חֶלֶק ג (סתרי תורה) עז, א).

To understand this, the Alter Rebbe will first explain the idea of “אַבְרָם-Avram,” which was his original name, as opposed to “אַבְרָהָם-Avraham,” which is the name Hashem gave to him after the Bris Milah.

הַיָּה אַבְרָם הוּא הַ"שֶּׁכֶל הַנִּעְלָם
מִכָּל רִעִיוֹן⁵ - אַ"ב-ר"ם;⁶
“Avram” refers to the level
of “Intellect that is concealed
from all conception” – “אַ-
ב-ר"ם-Av-Ram.”

בֶּ"ב-Av refers to Chochma, the height of intellect, and ר"ם-Ram meaning exalted beyond our grasp. Thus, “אַבְרָם-Avram” refers to a level of intellect that is so exalted that it is concealed and beyond our grasp.

The Mittler Rebbe explains in Toras Chaim that this “Intellect that is concealed from all conception” is referring not only to the level of Chochma-Wisdom of Atzilus, but even higher to the level of Chochma-Wisdom of Arich Anpin, which is the source of Chochma of Atzilus. In other words, this Lofty Wisdom is not only hidden from the creations, it’s also hidden from the Sefiros of Atzilus. This lofty level is so elevated that it contains the potential to reveal the Infinite Light of Hashem that transcends all worlds.

Even though Avram himself was on the level of Chochma of Atzilus, nonetheless, Hashem told him that he has the power to draw down and reveal even his source at the level of Chochma of Arich Apin, which is “intellect that is concealed from all conception.”

וְצָרִיךְ לְהַמְשִׁיכוֹ בְּבַחֲיִנַת גִּילּוּי, **And this level of Av-ram must be drawn down in a revealed way.**

דְּהֵיינוּ לְהִיּוֹת סֹדֵר הַשְׁתַּלְשְׁלוֹת
מִבְּחִינַת "חֲכִים וְלֹא בְּחֻכְמָה
יִדְעָה", בְּבַחֲיִנַת יְרִידָה מִמִּדְרָגָה
לְמִדְרָגָה עַד סוֹף כו'.⁷
This means that there should be a chain-like (hierarchal) descent, from the level of “Wise but not with a perceivable wisdom,” to be drawn down from one level to the next, until it becomes revealed in the final level, of Malchus, the

⁵ (רֹאה הַנִּסְמָן בְּמִלּוּאִים לְמִרְאֵי מְקוֹמוֹת - מֵאֲמָרֵי אֲדָמוֹר הָאֲמֻצָּעִי בַּמִּדְבָּר חֵלֶק אַ עֲמוּד שִׁי).

⁶ (רֹאה זֶהר חֵלֶק אַ עֲט, ב).

⁷ (כָּל דְּרָגִין).

source of creation of the finite worlds.

וְהַתְּכָלִית הוּא לְהִיּוֹת גִּילּוֹי בְּבִי"ע,
גַּן-עֵדֶן עֲלִיּוֹן וְתַחְתּוֹן, תַּעֲנוּג
הַנְּבִרָאִים שְׂיוּכָלוּ לְקַבֵּל גִּילּוֹי
הַתַּעֲנוּג כו'.

And the ultimate purpose of all this is that it be revealed in the lower worlds of Beriya, Yetzira and Asiya, in the Higher and Lower Gan Eden, and become the delight of the creations, that they be able to receive this pleasurable revelation of Hashem's Exalted Wisdom.

זֶהוּ עֲנִין "חֶסֶד אֶתְגַּלִּי בְּפֹמָא
דְּאַמָּה"⁹,

And this is the idea that "Chesed [Kindness] of Hashem is revealed when the opening of the 'conduit'⁸ is uncovered."

In the Zohar (III 142a) it describes how Avraham Avinu was only called "complete" after he had the bris milah. Before the bris, he wasn't able to reveal the Inner Light of Hashem into this world. This Inner Light is referred to as "Chesed-Kindness," since the ultimate kindness is when Hashem's Light shines deeply and powerfully. The place in the body where the bris is performed is called "the opening of the conduit." When that part of the body becomes revealed through the bris milah, this removes a spiritual covering that was blocking out Hashem's Light from shining into the body. After Avraham's bris, when the "opening of the conduit" was uncovered, the Light of Hashem, referred to as Hashem's Kindness, was able to shine directly into him.

This affected him physically and spiritually.

Physically, he was able to bring down the soul of Yitzchok into this world.

Spiritually, he was able to bring down Hashem's Kindness and Light into the level of Malchus of Atzilus, which is referred to as "the opening of the tent."

לְהִיּוֹת גִּילּוֹי הַהִשְׁפָּעָה בְּבִחִינַת
הַתְּקַשְׁרוּת,

This is in order that the flow of Light from Chochma be revealed

⁸ The 'conduit' is referring to the male reproductive organ.

⁹ (ראה זהר חלק ג אדרא דנשא קמב, א. וראה גם זהר חלק ב לו, א).

in a manner of connection to the lower level, Malchus, called ‘the opening of the tent,’

"וְהוּא יוֹשֵׁב פֶּתַח הָאֹהֶל כו'" (וירא יח, א).

This process is called “and he (Avraham) was sitting ‘at the opening of the tent’, etc.”

Malchus of Atzilus is called “the opening of the tent” since it acts as the “gateway” between the Divine Level of Atzilus and the created worlds. Through this level of Malchus, Hashem’s power and Light comes into the worlds and the creations.

Once Hashem’s Light was fully shining in Avraham, he could bring that Light into Malchus. This is called “sitting at the opening of the tent,” i.e., bringing down the Light and Kindness of Hashem into Malchus.

אך גילוי זה הוא על ידי צמצומים והעלים,

However, this revelation becomes manifest by way of contractions and concealment.

בְּחִינַת חֹשֶׁךְ דִּיצְחֹק, "וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד" (בראשית א, ה).

This idea is symbolized by the “darkness of Yitzchok,” as in the pasuk, “there was evening, and there was morning, Day One.”

The attribute of Gevurah-Limitation/Concealment is associated with Yitzchok. This attribute is needed in order to bring about greater revelation. We see this in the first day of Creation, that first there had to be night, darkness, before there could be day, light. So too, in order for the great Kindness and Light of Hashem to come fully into Malchus and into the world, there had to be a process of limiting and condensing that Light to be able to descend into the limitations of creation.

כְּדֵי לִהְיוֹת בְּחִינַת יֵשׁ, וּבּוֹ יִהְיֶה "יוֹם אֶחָד" - הַמְשָׁכַת "אֶחָד", שִׁיְהִיָּה הַיֵּשׁ בָּטֵל.

This process is in order to create something with an ego, so that there will be “Day” i.e., Light and revelation, of “One,” meaning drawing down the Oneness of Hashem into the creations, so that there should be a created being with an ego that should willingly humble himself to Hashem, and

reunite himself in Hashem's Oneness.

דְּהֵיִינוּ שְׂהִיָּה בְּחִינַת יֵשׁ - וּבְטֵל כּו'.
 Thus, the created being with an ego

should feel his own existence and nonetheless choose to humble himself to Hashem.

Bringing this revelation of Hashem into the created world and to physical people requires the Light to descend greatly. It has to come down to the level of people who feel separate from Hashem. Nonetheless, through this something very great is accomplished. Then people can choose to humble themselves to Hashem, and this process give Hashem great satisfaction.

In order for a Light to descend very low, it must come from a very high place. Like only a very bright light can be seen miles away. Thus, Avraham's ability to bring Hashem's Light into Malchus and into the creations who have ego, shows on the fact that he received a tremendously powerful and lofty Light. This tremendously powerful Light came to him because of the bris milah.

וְהָיָה לְהִיּוֹת גִּילּוּי זֶה, צָרִיךְ לְהִיּוֹת מִצְוַת מִלָּה לְהַסִּיר עֶרְלָה,
 Now, for this revelation to occur

requires the mitzvah of Milah to remove the “foreskin” covering.

הִיא קְלִיפַת־נוֹגָה הַחוּפָּפֶת כּו',
 That is, to remove the Kelipas

Noga that surrounds Kedusha.

Just as the physical body has a covering that encompasses the “opening of the conduit,” so too, there is a spiritual covering that surrounds the spiritual conduit of the flow of holiness into the world at large and into the person in particular. This spiritual covering is called “קְלִיפַת־נוֹגָה-Kelipas Noga.” This means literally “a shell that is lit up.” Meaning, it allows some light to go through the shell, so that it appears somewhat illuminated. This refers to a level of unholiness that allows some Light of Hashem to shine through it, but blocks a certain amount of the Light. In Tanya chapter seven this is explained at length. It refers to physical things permissible. For example, kosher food. When a person eats it with the intention to use the strength derived from it to serve Hashem, he allows Hashem's Light to shine through it. However, if he only eats it for physical enjoyment, then it blocks out Hashem's Light, which becomes trapped in that food until he actually uses the energy from the food for something holy. The physical desire in the food is “kelipas noga,” it is a shell blocking off the Light of

Hashem, but can be easily removed so that Light of Hashem can shine through the food.¹⁰

The physical removal of the foreskin corresponds to the spiritual removal of kelipas noga.

שְׁלֹא יִהְיֶה לָּהּ יִינִיקָה. This must take place **in order that it not have any ability to siphon off energy from Kedusha.**

This Kelipas Noga wants to take life-force from holiness for itself. Just like the Yetzer Hara wants the person to eat for the sake of physical enjoyment instead of sake of serving Hashem. The Yetzer Hara wants this so that he will get stronger. So too, the Kelipas Noga in general wants to take the life-force from holiness for itself.

שְׂאֵי אֶפְשָׁר לְהַמְשִׁיךְ בְּחִינַת גִּילּוּי בְּעוֹדָה שָׁם, For it is **impossible to draw down any revelation so long as the Kelipas Noga is there,**

כִּי אִם בְּשִׁיעוֹר חִיּוּתָהּ כּו'. **except for a revelation of Holiness corresponding to the amount of life-force that Kelipas Noga normally receives.**

Back to the food analogy: During the weekday, a person should only eat as much as he needs to be healthy, as opposed to Shabbos when he is supposed to have a lavish meal. This is because during the week there is Kelipas Noga that wants to take life-force from the enjoyment the person has in eating. Whereas, on Shabbos, the Kelipas Noga is removed due to the “elevation of the worlds,” therefore, eating lavishly on Shabbos does not give additional life-force to Kelipas Noga. If a person would eat the same lavish Shabbos meal during the week, then he would give additional life-force to Kelipas Noga, beyond what is necessary for the person to eat in order to live.

וְלָכֵן בְּתֵיב אַחֵר מִצֻּת מִלָּה (פְּרָשְׁתֵּנוּ יז, ה): "כִּי אַבְהֵמוֹן גּוֹיִם", Therefore, it is written following the command of Milah, “For you

¹⁰ This is in contrast to “gimmel kelipos,” the three layers of shells of unholiness that completely block out Hashem’s Light and cannot be removed through holy intention. Whatever is forbidden by the Torah is covered by the “gimmel kelipos.”

will be **the father of many nations.**" (Bereishis 17:5)

שְׁלֹכְאוֹרָה אֵינוֹ מוֹבֵן מָה עֲנֵן גּוֹיִם
לְבָאֵן?

Seemingly, it is not understood, what these nations have to do with this mitzvah of Milah?

אֲלָא שְׁנַעֲשֶׂה בְּחַ הַבִּירוֹר עַל יְדֵי
גִלּוּי זֶה.

However, the connection is, that the power to refine "the nations" comes from this revelation associated with Milah.

כִּי "לָמָּה הַצַּדִּיקִים דּוֹמִים בְּפָנֵי
הַשְּׁכִינָה? כִּנֵּר בְּפָנֵי הָאֲבוּקָה"¹¹,

For, "What are Tzaddikim likened to before the Shechina [Divine Presence]? Like a smaller flame before a much larger torch." (Pesachim 8a)

שְׁנִכְלָלִים בְּבַחֲיַנֵּת בְּטוֹל בְּאֲבוּקָה.

Meaning, they become included in the Shechina just like the smaller flames become included and nullified in the torch."

When holy people, Tzadikim, come close to Hashem, they reunite with and become absorbed in His Divine Presence. This is similar to how a large fire draws into itself a small fire.

Similarly, when the "sparks of holiness" are exposed to a great revelation of Hashem's Holiness, they become reunited and absorbed in the His Divine Presence. This great revelation (large fire of Holiness) is accomplished through Bris Milah.

וְאָמְרוּ: "גָּלוּ לְאֶדוֹם כִּי" [שְׁכִינָה
עִמָּהֶם]¹²,

And the Sages said, "When they (the Jewish People) were exiled to Edom, the Shechina went with them." (Pesachim 87b)

¹¹ (פְּסָחִים ח, א).

¹² (מְגוּלָּה כְּתֹב יָד קֹדֶשׁ הַ"צִּמְחָה צֶדֶק").

כִּי "לֹא" ¹³ גָּלוּ אֶלָּא כְּדֵי שְׂתוּסֶה
עֲלֵיהֶם גֵּרִים" ¹⁴,

Since, "they were not exiled except in order to add converts to them."

This teaching cannot be understood literally to refer to non-Jewish people who convert to Judaism. According to the Torah, one may not try to convince a non-Jew to convert, and even if the non-Jew says he wants to convert we don't accept him/her unless they ask repeatedly, and fulfill many conditions.¹⁵ Therefore, the small number of non-Jews who end up converting doesn't justify the entire exile. We must say that these "converts" are referring mainly¹⁶ to the sparks of holiness hidden in this physical world. These sparks are trapped everywhere in the world, and by Jews going to different places and using the things of each place to serve Hashem, they "convert" these sparks. This means that they convert the sparks from being dominated by Kelipas Noga into the realm of Holiness.

וְהֵן הַנִּיצוּצוֹת שֶׁבְּקְלִיפַת־נוֹגָה,
שֶׁבַּמֵּאֲכָלִים וּמִשְׁקִים,

This [adding converts] refers to the idea of extracting the sparks of Holiness hidden in Kelipas Noga, in foods and drinks, and other permissible physical objects,

שֶׁמֵּתְעַלִּים לְהִתְכַּלֵּל בְּקִדּוּשָׁה מִפְּנֵי
גִילּוֹי שְׂכִינָה,

which become elevated and absorbed into Holiness due to the revelation of the Shechina.

שֶׁעַל יְדֵי זֶה הֵם בְּטָלִים וְנִכְלָלִים
כִּנֵּר בִּפְנֵי אֲבוּקָה כֹּהֹל.

For, through this revelation they become included [in Holiness] like a small flame before a large torch.

וְזֶהוּ עֲנִינַן פָּרָשָׁה זוֹ:

This is the idea of this Parsha (Torah Portion):

¹³ (פְּסָקִים פז, ב. זֶהר חֶלֶק א רמד, א).

¹⁴ (גֵּרִים: בְּדִפּוּס רֵאשׁוֹן: קִדּוּשָׁה).

¹⁵ However, we are required to encourage all humanity to observe the 7 Laws of Noach, that Hashem said all people must follow.

¹⁶ In addition to the fact that there are actual righteous Jewish converts who converted from the non-Jews of the places the Jews travelled.

"וַיֹּאמֶר ה' אֶל אַבְרָם" ¹⁷ - אָ"ב ר"ם,
שְׁיָהָא יוֹרֵד וּמְשַׁתְּלָשֵׁל בְּבַחֲנִית
גִּילּוֹי כְּדִי לְהִיּוֹת תִּיקוֹן וּבִירוֹר.

"Hashem said to Avram," that the level of "Av Ram-Exalted Wisdom" should come down and be revealed in order to repair and refine the world.

כִּי עַד אַבְרָם הָיָה שְׁבִירַת הַכֵּלִים -
דּוֹר הַמְּבּוּל כו'.

For, until Avram the world was in a state of "Sheviras HaKeilim" (Chaos), as we see from the generation of the Great Flood, etc.

The term "Sheviras HaKeilim" literally means "Breakdown of the System" of the World of Tohu.

In the footnotes we bring a lengthy explanation of this concept.¹⁸

¹⁷ (רִישׁ פָּרָשְׁתְּנוּ יב, א: "וַיֹּאמֶר ה' אֶל אַבְרָם: לֵךְ לְךָ מֵאֶרֶץ וּמִמְּלֶכֶת אָבִיךָ, אֶל הָאָרֶץ אֲשֶׁר אֵרָאךְ").

¹⁸ To explain this concept, we need a brief review of the idea that Hashem creates everything using His "Light-Aurora" and "Keilim-Keilim."

The term "Light" refers to the revelation of Hashem, which reveals Hashem's limitlessness, how Hashem is beyond the limitations of time, space, spiritual levels, and any possible definition.

The word "Keilim" literally means "vessels," "garments," or "instruments." In this context, it refers to Hashem's ability to contain His limitless revelation in specific parameters and attributes, such as wisdom and kindness. These vessels are then able to be a source for the creation of limited creations. They also become the ways through which Hashem interacts with His creations. Thus, when His Light becomes invested in the Keilim and expressed through them, the creations can receive His Light in a manner that they can contain, thus enabling then to receive their lifeforce from Hashem and interact with Him.

The analogy for this process is as follows: The soul is a spiritual entity that cannot be divided into parts. It is one simple essence. When it gives life to the body, it expresses itself differently in each part of the body; the power to see is expressed in the eye; the power to hear is expressed in the ear, etc. Thus, the simple, indivisible life power of the soul becomes limited by being "invested" in the organs of the body. This lifeforce takes on the property and is expressed differently according to the nature of each organ. Similarly, Hashem's simple, infinite and indivisible Light becomes invested and expressed through the Keilim.

Now, when Hashem decided to create the world using His "Light" and "Keilim," He first created a system of Keilim called "Tohu," where each vessel strove to be infinite, just like the Light is infinite. The attribute of Kindness wanted to be

In short: Tohu is a level where Hashem's Light is unlimited, and is manifest in 10 aspects, Sefiros, Each Sefira is also unlimited. Because these Sefiros are "unlimited" they leave no room for each other and therefore cannot co-exist. This resulted in a total breakdown of that system.

From that original chaotic breakdown comes the chaos of our world. This chaos was most pronounced in the chaotic lifestyle of people before the Great Flood, and the chaotic destruction of (almost all of) humanity in the Great Flood; and in subsequent chaotic events, such as the Great Dispersion of humanity following the Tower of Babel fiasco.

ומֵאַבְרָם מִתְחִיל עוֹלָם הַתִּקּוּן, But from Avram begins the World of Tikkun.

Tikkun means to fix up or to establish. Since the chaos in our physical world is a result of the chaotic breakdown of Tohu, to correct that chaos here we need to fix what caused the original chaos in Tohu.

In Tohu the chaos was caused by a lack of integration between the Sefiros, since each Sefira wanted to be infinite.

To correct this, we need to introduce an element of "putting yourself aside" to see how all the different aspects come from the same Hashem, and therefore must be able to integrate with each other.

infinite Kindness, not leaving room for the opposing attribute of Severity to exist or find any expression. Similarly, Severity wanted to be infinite Severity, without any room for Kindness at all.

Even though, in theory, the desire to be infinite corresponds to the character of the Light, which is infinite, in actuality, it was a disaster. Since all of the attributes wanted to be infinite at the same time, none of them were able to co-exist, and they all broke apart and shattered. This is like a team of workers on which each individual wants to be the boss, to the point that the whole enterprise falls apart and no one gets anything done.

Thus, the "shattering of the Keilim-Vessels" of the system of Tohu was a direct result of the fact that each attribute only felt its own need to be infinite. This idea is the spiritual source of the ego that we, created beings, have, where we feel our own spiritual or physical needs more than those of others.

After the "shattering of the Keilim" of Tohu, Hashem made a new system of Keilim, called Tikun. In the system of Tikun, each attribute is not only nullified to the Light, but also to all the other attributes. Since the Keilim of Tikun are more "selfless" and "humble," they are able to work together to reveal Hashem.

This ability of “selflessness” is called “מ"ה” and is an expression of Wisdom of Holiness.

Since Avram was on an exalted level of Wisdom of Holiness, his selflessness, his “מ"ה” was very powerful.

Therefore, he was able to correct the chaotic selfishness of our world and “fix” its chaotic nature, thereby reconnecting it to Holiness.

לְךָ לְךָ, יְצִיאַת שֵׁם מ"ה הַמְתֵּקֵן
וּמְבַרְרֵן כו'.

Hashem told Avram: **“You should go out,” this refers to the Divine Name spelled out with a numerical value of Mah (45) which goes out together with Avram to repair and refine the world.**

This selflessness of מ"ה is connected Hashem’s Name as follows:

The Name of י-ה-ו-ה when each of those four letters is spelled out fully is read: יוד-הא-ווא-הא

If you add the numerical value of the above 10 letters, it adds up to 45, which is מ"ה.

It is this Name of Hashem that empowers Avram to have such selflessness, which is how he is able to “fix” the chaos of the world.

When Hashem told Avram to “go out,” He (also) meant: Go out empowered by the Name מ"ה to bring selflessness into the world and correct it, thereby reconnecting it with Holiness.

וְצִרִיךְ לְהִיּוֹת יְרִידָה אַחֵר יְרִידָה
מֵאֲבָב בְּרָם בְּחִינַת יְסוּד־אָבָא,

This Name of מ"ה must descend from one level to the next, beginning from the level of “Av Ram-Exalted Wisdom,” which, parenthetically, is also known as the level of Yesod Abba,

Abba refers to Chochma-Wisdom. Yesod refers to connection, or transmission of one level to the next. Yesod Abba means how Chochma-Wisdom is able to be given over and integrated into all the lower levels of understanding, emotion, and action.

Avram was on a very high level of Chochma-Wisdom, but at the same time had the potential to reveal that Wisdom down here.

עד - "אל הארץ" - בחינת מלכות, until it reaches "to the Land," which refers to the level of Malchus,

Malchus-Kingship is referred to as "the Land." Just as the land is the foundation of all living things, and all resources come from it, so too Malchus is the direct force of Creation of all the created beings.

By bringing the lofty Wisdom into Malchus, it is then able to come into and effect all the created beings. This brings about Tikkun-fixing the world spiritually from its previous state of Tohu-chaos.

"אשר אראה", פירוש: אראה ואגלה אותך בעצמך.

"Which I will show you," which can also be interpreted to mean, "I will show and reveal you on your essential level."

כלומר, שאתה תבא לידי התגלות במצות מילה: "והיה שמך אברהם [.] אב המון גוים כו" (פרשתנו יז, ה):

That is, that you[r true essence] will become revealed through the mitzvah of Milah, as it says "And your name will be Avraham for the father of many nations I have made you." (Bereishis 17:5)

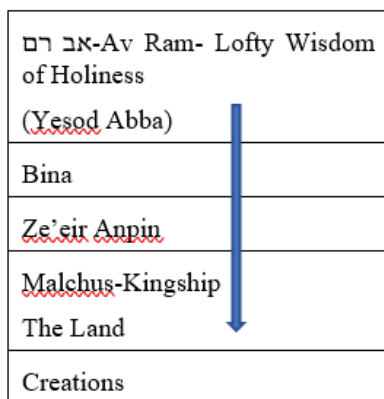
On a revealed level, this verse means that through the mitzvah of Milah, Avraham will be famous as the "father of many nations," meaning impacting all of the nations of the world.¹⁹ On a spiritual sense, this means that through the mitzvah of Milah, his true essential level of Lofty Wisdom of Holiness was able to descend into this world and effect himself and everyone he interacted with.

This is the idea of "going to the Land," i.e., bringing his level of Lofty Wisdom of Holiness "down to earth."

¹⁹ As we see, that all the nations of the world know about Hashem because of the Jewish people who came from Avraham; and the other two "religions" that are practiced by the "descendants" of Avraham through Yishmael and Eisav have prepared the world for the knowledge of Hashem by introducing them to some of the concepts of the Torah (albeit taught incorrectly), as the Rambam writes in Hilchos Melachim chapter 11. (Even though Yishmael was born before the mitzvah of Milah, but he only had a bris after this mitzvah was given, which he continued to practice with his descendants etc.)

By adding the letter 'ה' to the name אברם it becomes אברהם. The letter stands for the word “המון-multitude,” referring to how Avram is now able to elevate a multitude of sparks of holiness that are trapped in this world, in a way he was never before able to.

This process of descent from his level of Lofty Wisdom until Malchus was accomplished through the mitzvah of Milah.



(ב) Chapter 2

וְהָיָה לְפִי זֶה הִיא יְרִידָה לַהֲיוֹת
מֵאֲבֶרָם בֶּרֶם - אֲבֶרָהָם.

Now, according to this, it is only a descent to go from רם Av Ram to אברהם Avraham.

Based on what was said so far, the letter 'ה' added to אברם corresponds to “המון-multitude,” i.e., Avraham’s ability to elevate the world around him. Seemingly, the Lofty Wisdom of Avram doesn’t “gain” anything by descending to Malchus, it descends only because of Hashem’s command.

However, the Alter Rebbe will now clarify that Avraham himself actually reached a higher level through this process. This is because the ability to descend comes from a very lofty level called Keser-Crown or Atik-Removed and Transcendant, which is even higher than the Lofty Wisdom of אב רם. This higher level becomes manifest in the letter 'ה' of Binah-Understanding.

In this new explanation, the added letter 'ה' in אברהם corresponds to Bina, which receives from Keser, which enables the Lofty Wisdom to descend into Malchus.

Keser-Crown, Atik-Transcendant/Divine Pleasure
י' רם אב-Av Ram- Lofty Wisdom of Holiness (Yesod Abba)
ה'-Higher Letter 'ה' עילאה Bina
ו' Ze'eir Anpin
ה'-Lower Letter 'ה' תתאה Malchus-Kingship The Land
Creations

אך הענין, מִה שְׁנִתּוּסַף לוֹ ה' - הוּא ה' עִילָאָה. **However, the idea of the additional 'ה' that was added to אברם is the Higher Letter 'ה' of Hashem's name.**

Hashem's Name has four letters:

י-ה-ו-ה

These four letters correspond to four levels of Atzilus: 'י' to Chochma-Wisdom; the first 'ה', also known as the Higher Letter 'ה', to Bina-Understanding; 'ו' to Ze'eir Anpin-the Emotive Attributes; and the second letter 'ה', also known as the Lower Letter 'ה', to Malchus-Kingship.

Adding the letter 'ה' to אברם means connecting him to the level of Binah, the first letter 'ה' of Hashem's Name.

וּבְזוֹהַר אֵינָא²⁰ גִּבִּי "וְעָבַד ה' לְוִי" הוּא (קָרַח יח, כג): "הוּא - דָּא **The Zohar (III 178a) says regarding the verse (Bamidbar 18:23) "The Levi works hard [to**

²⁰ (זוהר חלק ג קעח, א).

; עֲתִיקָא reveal] **Him,” “Him” refers to the level of “Atik-Transcendent Pleasure.”**

As explained elsewhere,²¹ the Levi in the Bais Hamikdash served Hashem through song and prayer (in contrast to the Kohen who served Hashem in action and quietly). In prayer, one contemplates on the greatness of Hashem so as to reveal their love of Him. This contemplation is through the soul power of Bina-Understanding.

Atik-Transcendent corresponds to the transcendent level of the soul power of Pleasure, such as the pleasure felt when a concept is fully grasped; or in this context, the pleasure of connecting to Hashem on a deeper level after a contemplation of His greatness that is fully grasped.

שְׁהִתְגַּלוּת עֲתִיק הוּא בְּבִינָה דִּוְקָא
וְלֹא בְּחֻכְמָה. **For the revelation of “Atik-Transcendent Pleasure” is specifically in Bina, and not in Chochma.**

Chochma-Wisdom is the soul-power of intellect that is the source of understanding, but before it comes into full comprehension. For example, when someone has a new insight, that initial flash of insight is from Chochma. When that insight is developed, it is through Bina.

The pleasure of the initial flash of insight is fleeting, since the idea hasn't been processed yet. The true lasting enjoyment of the idea is only experienced when it is fully developed in Bina.

בִּי חֻכְמָה נִקְרָא "עֵדֶן"²² וְאִין שֵׁם
הִתְגַּלוּת עֲתִיק. **Because Chochma is called “Eden” (subtle pleasure) and there is no [full] revelation of Atik there,**

Even though the word עֵדֶן-Eden means a type of pleasure, but the pleasure in the initial flash of Chochma is not fully revealed, only a fleeting glimpse

²¹ See our translation of the maamar “ועבד הלוי הוא-Working to Love Hashem in Prayer,” for Parshas Korach.

²² (רִאָה תְּקוּנֵי זֶהר תְּקוּן נד. פְּרִדָּס בְּשַׁעַר הַכְּלָלִים בְּעָרְכוֹ וּמֵאוּרֵי אור בְּעָרְכוֹ).

of it. Or it is a more subtle type of pleasure, but not fully felt or experienced until it is expressed in Binah.

כי עתיק הוא מקור התענוגים,
והתענוג הוא למעלה מן
החכמה.²³

because Atik is the source of all Pleasure, and Pleasure is above Chochma.

ובחכמה עצמה שהיא בחינת
נקודה עדיין, לא בא לידי גילוי, כי
אם על ידי בינה -

And that idea which is still in Chochmah itself, which is still only a condensed point, does not become revealed except by way of Bina -

"נקודה בהיכלא"²⁴,

which is known as **"A conceptual point in a context of understanding,"** (see Zohar I, 6a)

נקבה תסובב גבר" (ירמיה לא, כא)

or **"The female aspect, [Binah], which encompasses the male aspect, [Chochma],"** (see Yirmiyah 31:21).

Just as the male's input is received and becomes encompassed in the female, developing into a person over nine months, so too the flash of insight or knowledge from Chochma is developed in Bina into a full comprehension.

- שֶׁמִּקְבֶּלֶת הָאֶרֶת עֲתִיקָא.

This ability of Bina to develop a concept enjoy it fully is **because it receives the illumination from Atik.**

In other words, not only does Binah-Understanding reveals Atik-Pleasure through developing a concept, it already had a connection to Atik before it even started. The level of Atik-Transcendant Power of Pleasure is actually the driving power behind Binah, enabling it take a concept and develop it.

We see that Binah actually has a deeper connection to the highest soul power of Pleasure, even more than Chochma. This is why it has the power

²³ (ראה ספר יצירה פרק ב משנה ד).

²⁴ (זהר חלק א ו, א. תקוני זהר תקון ה).

to develop a concept, which Chochma cannot do. This is because it receives from a deeper level of the soul than Chochma.

Similarly, in Atzilus, the fact that Bina is able to reveal Hashem's Wisdom in full understanding that can be given over to the lower levels is because it has a deeper connection to Atik than Chochma. Because it receives the power from Atik, it is able to develop knowledge of Hashem and bring it down in a way that Chochma cannot.

וְהַעֲנִין, כְּנוֹדַע שְׁלֵהוּת הַתַּפְּשׁוּת
וִירִידַת הַמְּדַרְגּוֹת הוּא דּוֹקָא עַל יָדֵי
בְּחִינָה וּמְדַרְגָּה יוֹתֵר עֲלִיוֹנָה כו' :

This is the known concept, that in order for a level to extend downward and descend from one level to the next, it is specifically through the power of a level that transcends it.

וְלִהְיוֹן זֶה הֵיטֵב, הִנֵּה כְּתִיב
בְּשִׁלְמָה (מְלָכִים א, ה, יב): "וַיְדַבֵּר
שְׁלֹשָׁת אֲלָפִים מִשְׁלָל".

To understand this well, we must understand what is written about King Shlomo, "And he spoke three thousand analogies." (Melachim I, 5:12)

הַעֲנִין הוּא: כְּמוֹ שֶׁאֲנִי רוֹאִין,
שֶׁהַחֶכֶם אֵף שִׂיּוּדַע דְּבַר חֲכָמָה
בְּעֶצְמוֹ, אֵף עַל פִּי כֵן אֵינוֹ יָכוֹל
לְהַסְבִּיר הַחֲכָמָה הַהִיא לְזוּלָתוֹ,

The idea of the 3,000 analogies is: We see, that a wise man, despite knowing wise ideas himself, nonetheless, he is not yet able to explain this wisdom to another person,

עַד שֶׁקּוֹדֵם שֶׁהוּא מְסַבֵּיר צָרִיךְ
לְקַשֵּׁר דַּעְתּוֹ בְּחֻזֶּק, וְלִהְיוֹת יָשִׁיב אִיךְ
וּמָה שִׁיכּוֹל לְהַסְבִּיר וְלִהְיוֹת שֶׁתִּלְשֵׁל
לְמַטָּה בְּדַבָּרִים תַּחְתּוֹנִים
וְלִהְיוֹת שֶׁמִּשְׁלָל בְּמִשְׁלָל;

unless, before he explains it, he first strongly connects his mind to that concept, in order to settle his thoughts, to the point where he can determine how and in what way he can explain and bring down in more earthly terms and explain by way of analogies.

דְּהֵיינו שֶׁיְהִיָּה יָכוֹל לְמַצּוֹא דְּבַר
הַחֲכָמָה הַהִיא גַּם בְּדַבָּרִים
תַּחְתּוֹנִים.

Meaning, he needs to be able to find the same essential concept even as it is expressed in physical matters.

כִּי לְזֶה צָרִיךְ חָכְם גָּדוֹל, שְׂיוּכָל
לְהַלְבִּישׁ חֻכְמָתוֹ גַּם בְּדַבָּרִים
תַּחְתּוֹנִים שְׁלֵמָה מִמֶּנּוּ.

But for this, one must be an extraordinarily wise person, in order to express his wisdom also in mundane terms which are lower than how these lofty ideas originally existed in abstraction in himself, i.e., in his mind.

רַק שְׁלֹמֹה הַמֶּלֶךְ עָלִיָּה־שְׁלוֹם
בְּרֹב בִּינָתוֹ הָיָה יָכוֹל לְמַצּוֹא
שְׁלֶשֶׁת אֲלָפִים מִשְׁל,

Only King Shlomo a”h, with his great understanding, was able to find 3,000 analogies,

דְּהֵינּוּ ג' אֲלָפִים מִדְּרָגוֹת שְׁלֵמָה
מִמֶּנּוּ, גַּם שָׁם הָיָה יָכוֹל לְמַצּוֹא
וּלְהֵרָאוֹת אוֹתוֹ דְּבַר חֻכְמָה בְּעֶצְמָה
שֶׁהָיָה יוֹדֵעַ.

meaning that even at a distance of 3,000 levels of wisdom lower than how this knowledge existed in himself, even there he was able to find and show this particular wise idea itself, which Shlomo knew.

For example: Imagine a great kabbalist and sage, who understands very lofty spiritual ideas. He gathers school children, less than 13 years old, to speak with them. He explains to them the same lofty ideas that he understands, in the language and level of understanding of young children. In order to do this, he must connect to those spiritual concepts so strongly, on such an essential level, that he is able to see these concepts everywhere, even as they are relevant in the physical life of child. The level of understanding of the children was thousands of times lower than his level of understanding, yet he is able to see that concept as it exists in their level. (This is something that the Lubavitcher Rebbe did every time he spoke with children, which was several times a year, especially from 1981-1992.)

לְכֵן בְּשֹׁנְצָרָה לְהַשְׁתַּלְשֵׁל הַמִּדְרָגָה,
שֶׁתְּהִיָּה הֶהֱתוֹבֹנְנוֹת בְּהֶרְחָבָה,

Therefore, when it is necessary to bring that level of wisdom down, so that his understanding should be expansive enough to find itself in a very different level,

צָרִיךְ שִׁיְהִיָּה מִן מְקוֹר עֲלִיּוֹן הַגְּבוּהָ
בְּיוֹתֵר מִבְּחִינַת חֻכְמָה, וְאִזּוֹ יָכוֹל
לְהִיּוֹת הַתְּגִלוֹת בִּינָה.

the power behind this must come from a source much higher than Chochma, and only then, when this lofty source is expressed, can

there be revealed this expansive level of Bina-Understanding.

אָבֵל מִן חֻכְמָה עֲצֻמָּה אֵין יָכוֹל
לִירֹד לְהַשְׁתַּלְשֵׁל מִמֶּנָּה בְּחִינַת
בִּינָה;

However, from only Chochma itself, it is not possible that there should come from it that expansive Bina-Understanding.

רַק שֶׁרֶשׁ בִּינָה וְהַתְגַּלוּתָהּ הִיא
הַתְגַּלוּת עֲתִיק, בָּהּ וְעַל יָדָהּ
נִשְׁתַּלְשָׁלָה, וְנִתְגַּלָּה בְּהִרְחָבָהּ.

Rather, the root of Bina and its ability of revelation is powered by the revelation of Atik; because of it and through it, Bina comes down and becomes expansively revealed.

In Igeres HaKodesh of Tanya chapter 15 we find a similar concept: When a parent has true pleasure and enjoyment in teaching his child, he will be able to find a way to explain it to him so that the child will understand. “Atik-Transcendant Power of Pleasure” in this case is the deep pleasure a parent when their child understands something important. It is this Atik-Deep Pleasure that powers the parent’s Bina-Understanding to be able to understand a concept in way they never thought about it before, on the level of child, so that they should be able to explain it to them. If they weren’t going to teach this to their own child, they wouldn’t come to that level of understanding, even if the parent is very wise and intellectual on the level of Chochma. Only because of the Atik-Pleasure they have in their child do they have the power of Bina-Understanding enough to bring down this concept to a child’s level.

וְאֵף כֵּן, לְהִיּוֹת הָאֶרֶץ הַבִּינָה -
אוֹרָה וְרוּחָב, מִבְּחִינַת יו"ד, חֻכְמָה,
בְּחִינַת נְקוּדָה כו' -

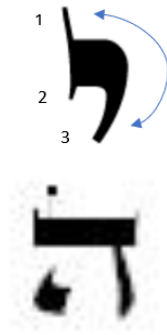
So, too, here in Atzilus, for there to be an illumination of Bina – length and width of understanding Divinity, corresponding to the letter 'ה' which has dimensions of sideways and up and down, **from the level of 'י** which corresponds to **Chochma**, which is referred to as “a conceptual **point** in a context of understanding,” like the letter 'י' which a dimensionless point,

הוא על ידי גילוי בחינה עליונה
יותר, היא בחינת עתיד, בחינת
"קוצו של יו"ד" שעל ידי זה
מתפשט היו"ד בה"א.

it must be through the revelation
of an even higher level, which is
the level of Atik, which is referred
to as the "point on top of the 'י," it
is through this revelation of Atik
that the 'י expands into the 'ה.

ובמבואר ב"פרדס"²⁵, שהיו"ד יש
לו ג' קוצין, ומקוץ התחתון נמשך
הה', ובקוץ התחתון יש בחינת
הקוץ העליון. ונמצא שיש הארת
קוץ העליון בבחינה.

As is explained in Pardes, that the
'י has three points: From the
lower point, the 'ה is drawn down,
and in the lower point, there is
also an illumination of the upper
point. Therefore, there is an
illumination of the upper point
into Bina as well.



The letter 'י as written in Ashuris has three "points" or extensions, one on the top left, one on the bottom left, and one on the bottom right. The point on the top left which extends directly upward, corresponds to Kesser-Crown, which includes Atik-Deep Pleasure. This point is then expressed in the third point which is at the bottom right of the letter. This third, bottom right, point is how the letter 'י extends downwards. This corresponds to how Chochma -the body of the 'י- extends downwards into Bina, the letter 'ה. The letter 'ה is expansive in the sense that it extends from right to left and from up to down, in addition to the third line in the bottom left corner. Due this expansiveness, it represents the expansiveness of Bina-Understanding.

²⁵ (שער האותיות סוף פרק יג).

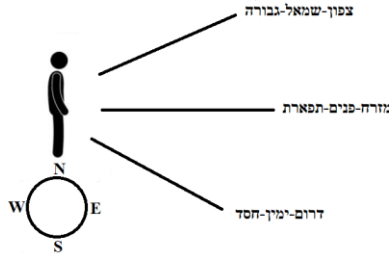
Thus, the top point of the 'י, how Chochma receives from Kesser and Atik, is directly expressed in the bottom right point in how it extends and expands into the 'ה of Bina.

וְלָכֵן יִרְדָּה זֶה הָיָא בְּחִינַת עֵילוּי
מְאֹד - שְׁנִמְשָׁךְ אֹר הַכֶּתֶר.

Thus, this descent of the Lofty Wisdom into Malchus is **actually a very great elevation** even for the Wisdom itself, **for it draws down the light of Kesser, Atik**, into itself, the Wisdom of Chochma, enabling it to come into Bina, and from there into Malchus.

וְלָכֵן "וַיֵּלֶךְ לְמִסְעָיו מִנֶּגֶב" (פְּרָשְׁתֵנוּ
יג, ג) - חֶסֶד, "וְעַד בֵּית אֵל" (שָׁם) -
מַלְכוּת - מְלִמְעָלָה לְמַטָּה;

Therefore, “And he went to his travels *from the south*,” referring to the level of **Chesed-Kindness**, “and until *Beis E-l*,” referring to the level of **Malchus**, an illumination **from Above-to-below**.



As illustrated, if a person is facing east, then north-צפון is on his left, and south-דרום is on his right. Since the right side corresponds to Chesed-Kindness, so south also corresponds to Kindness.

The name “Beis E-l” means House of Hashem. This is referring to Malchus, which called a “house.”²⁶

²⁶ The level of Malchus is referred to as “house” or container to receive this flow of Kindness and Light of Lofty Wisdom from Hashem. The name “E-l” refers to Hashem’s attribute of Kindness, thus “Beis E-l,” House for E-l, refers to how Malchus receives this deeper level of Kindness from Hashem.

Avraham's served Hashem through the aspect of Kindness, which is how Hashem's Light flows down to the lower levels. This is how he was able to bring down his Lofty Wisdom to Malchus,

Thus, "travelling from the south" means "serving Hashem in a way of Kindness. "Until Beis E-I" means that this flow of Light in a manner of Kindness reaches all the way to Malchus, to how Hashem is manifest in the actual world.

וּמִלְמַטָּה לְמַעַלָּה - מִ"לֵּה" הַנִּרְאָה
כִּי" (פֶּרֶשְׁתָּנוּ יב, ז), עַד "לֵה"
סָתָם.²⁷

And, in addition, he spiritually traveled from below-to-Above, from "Hashem who appeared to me..." until "to Hashem" without any description.

The Mittler Rebbe in Toras Chaim explains this:

After Avraham received the power to elevate the Sparks of Holiness from all the things in the physical world that he was involved in, he had to elevate those Sparks back up to his original level.

Corresponding to this process, he built two altars:²⁸ One to "Hashem who appeared to me...", which corresponds to the level of Malchus, this is the source of revelation in the created worlds. The second to "Hashem" without any description, which is to a more hidden level of Hashem's Sefiros, which is the level of Ze'ir Anpin, which is higher than being directly invested in creation. Once these Sparks became included in Ze'ir Anpin, they are able to be further elevated to the level of the Lofty Wisdom, which is Avraham's original level.

So far, the maamar answered the questions it asked at the beginning:

Q1- What is the meaning of Avram's journey from Above to Below?

A1- This means that he brought the Lofty Wisdom of Hashem on a journey down to Malchus of Atzilus, and into the physical world, to be able to refine and elevate the Sparks of Holiness trapped in the physical world.

Q2- What is the meaning of the journey from Below to Above?

²⁷ ("וַיֵּבֶן שָׁם מִזְבֵּחַ לַיהוָה" (פֶּרֶשְׁתָּנוּ יב, ז) - סָתָם. אִזְרַח הַתּוֹרָה בְּרֹאשִׁית כָּרֶךְ ד' עֲמוּד תרפח).

²⁸ This explanation is based on the Tzemach Tzedek's commentary in Or Hatorah Bereishis vol. 4 page 1376-7. (See next footnote)

A2- This means that he was to bring those Sparks of Holiness on journey upwards to Atzilus, and from Malchus of Atzilus up to Chochma of Atzilus.

(ג) Chapter 3

וְהִנֵּה לְהִבִּין זֶה בְּעִבּוּדָה:

Now, in order to understand this in our service of Hashem:

הִנֵּה אָמְרוּ: "נוֹבְלוֹת חֻכְמָה שֶׁל מַעְלָה - תּוֹרָה"²⁹.

Our Sages said (Midrash Rabba, Bereishis 17:7), "From the external dimension of Hashem's Chochma-Wisdom Above, is where the Torah we have is derived."

שֶׁהַתּוֹרָה שֶׁהִיא בְּדִבְרִים גִּשְׁמִיִּים הִיא מִבְּחִינַת "חֲכִים וְלֹא בַּחֻכְמָה יִדְעָא"³⁰.

For the Torah, which discusses physical things, comes from the level of "Wise, but not with a knowable Wisdom."

In other words, Hashem's Lofty Wisdom is essentially too exalted to be knowable to any created being. Only a limited aspect of this Wisdom, its most external aspect, is able to descend into a level that could be understood by mortal man. It is this level that descends into the Torah in our world that we can grasp with our physical brain, and that we can fulfill the Mitzvos containing that Wisdom with our physical body.

כִּי הִנֵּה חֻכְמָה עֲלִיוֹנָה אֵין לָהּ הַשָּׂגָה רַק דּוֹקָא בְּהַתְלַבְּשׁוּתָהּ בְּדִבְרִים גִּשְׁמִיִּים,

For Hashem's Supernal Wisdom can only be grasped when it becomes invested in physical matters,

שֶׁאִי בִלְקִיחַת הָאֶתְרוּג, עַל דֶּרֶךְ מָשָׁל, מֵאַחֵר שֶׁהַחֻכְמָה מְלוּבָּשֶׁת בּוֹ הֵרִי זֶה כְּאֵלוֹ אוֹחֵז בַּחֻכְמָה הָעֲלִיוֹנָה.

then, when taking an esrog, for example, since Hashem's Wisdom is invested in it, it is like one is grasping Hashem's Chochma-Wisdom Above in Atzilus.

²⁹ (בְּרֵאשִׁית רַבָּה יז, ז. מד, יז. וְרָאָה שֶׁם פֶּרֶשָׁה מִד. נִתְבָּאָר בְּעֵץ חַיִּים שֶׁעַר הַכְּלָלִים סוּף פָּרָק א).

³⁰ (תַּקוּנֵי זֹהַר בְּהַקְדָּמָה, "פֶּתַח אֱלִיהוּ", יז, א).

וְהֵנָּה הַמְּשַׁכֶּת חֻכְמָה עֲלִיוֹנָה
בְּדַבָּרִים גְּשָׁמִיִּים, הוּא עַל יְדֵי אֹר
הַכֶּתֶר.

Now, drawing down Hashem's Chochma-Wisdom Above into physical matters is by way of the light of Kesser-Crown.

The Mittler Rebbe explains in Toras Chaim:

The Alter Rebbe's question was: If the Lofty Wisdom of Hashem Above is too exalted to be perceived by any creation, then how did it descend into the Torah we have down here and in physical mitzvos? What caused this Lofty Wisdom to clothe itself in its external dimension to be able to descend into our world?

The Alter Rebbe's answer is that there is a power even higher than the Lofty Wisdom, that causes it to descend (through its external dimension). This higher power is the level of Kesser-Crown. Just as a crown is above the head, so too, this transcendent level of Kesser which is higher than Atzilus enables the Wisdom of Atzilus to descend to our world.

כִּי "אֲוִרִיָּתָא מְחַכְמָה נִפְקֵת" ³¹ -
בְּבִחִינֵי גִלּוּי, אֲבָל מְקוּרָה הוּא
לְמַעַלָּה;

For, even though "The Torah is derived from Chochma" (Zohar II 121a), this is only on a revealed level, but its true source is above even the level of Chochma.

שְׁתֵּי־ג' מִצְוֹת דְּאֲוִרִיָּתָא וְז' דְּרַבָּנִן
הֵם "תֵּר"ךְ עֲמוּדֵי אֹר ³².

For, the 613 mitzvos of the Torah and the 7 Rabbinic mitzvos form the 620 Pillars of Light.

The number "620-תֵּר-ךְ" is the numerical value of the word "Crown-כֶּתֶר," and the same letters in a different order. Thus, the Mitzvos, which total 620 (including the Rabbinic Mitzvos) are directly connected to "Kesser-Crown," the level that transcends Atzilus.

וְהוּא מִ"אַרְחִין לְבִנּוּנִית
דְּגִלְגָּלְתָּא" ³³,

This source of the Mitzvos is referred to in the Zohar (III 129a) as "The White Paths of the Gulgalta,"

³¹ (זֶהֱרַח חֵלֶק בִּקְבֹּא, א. וְרִאֵה שֵׁם פֹּה, א.).

³² (פְּרִדָּס שְׁעַר ח פֶּרֶק ג.).

³³ (רִאֵה זֶהֱרַח חֵלֶק ג קֶבֶט, א.).

The word “Gulgalta” means skull. Just as the skull encompasses the brain and is higher than the brain, so too there is a level that transcends and encompasses Hashem’s Wisdom in Atzilus. That encompassing level is also called Kesser-Crown, since a crown is also above the head, similar to how the skull encompasses the brain.

This encompassing level is Hashem’s Essential Will. Will is higher than Wisdom, as we see that a person’s wisdom and understanding are affected by what he truly wants. Someone who truly wants something will understand why it makes sense to have it, and the other way around as well.

This essential Will which encompasses Wisdom is referred to as “white” paths, since white signifies something colorless and undefined, like “white light” which contains all colors in potential but visibly is colorless. This “white” intangible level is how the Mitzvos exist in the essential Will of Hashem, which is a Will that is beyond comprehension.

בְּחִינַת כֶּתֶר, שֶׁהוּא מַלְכוּת דְּאֵין סוֹף. **which is the level of Kesser-Crown, which is Malchus of Ein Sof.**

Malchus is the lowest aspect of any level, it is how one level descends into the level beneath it. The term “Ein Sof” means Infinite, and it refers to the Infinite Light of Hashem. “Malchus of Ein Sof” would mean how the Infinite Light of Hashem descends into the “Hishtalshelus-Order of Spiritual Worlds.”

Specifically, this “Malchus of Ein Sof” is expressed in the higher level of Kesser, called Atik. We explained previously that Atik is the Essential Pleasure of Hashem in our performance of Mitzvos and service of Hashem, which is what “motivated” Him to create the world.

The Essential Pleasure and the Essential Will of Hashem are the two aspects of Kesser-Crown, as they both transcend Atzilus.

The Mitzvos are rooted in both of these levels, as they are the essential Will and Pleasure of Hashem.

וְעַל יְדֵי זֶה נִמְשָׁךְ לְמַטָּה כְּמוֹ כֵּן. **And by way of Kesser, Chochma is also drawn down.**

וְלִכֵּן גִּילוי חֻכְמָה עֲלִיּוֹנָה
הַמְּלוּבֶשֶׁת בַּפָּרָשָׁה "קִדְשׁ" (בֶּא יג), **Therefore, the revelation of Chochma Above, which is invested in the Torah passage of**

א-ל, על דרך מַשָּׁל, הוא יותר
מגילוי החכמה עצמה במקומה
העליון, לפי שנמשך על ידי הכתר
שלמעלה מהחכמה.

“Kadeish” (Shemos 13:1-10) and written on parchment and placed inside the Tefillin and worn as a mitzvah, **for example, is greater than the revelation of Chochma itself in its place Above in Atzilus, because it is drawn down by way of Kesser, which is higher than Chochma.**

In order for Hashem’s Chochma of Atzilus to come into the Torah passages in the Tefillin, the level of Kesser needs to be expressed. So, when a Jewish man puts on Tefillin, he actually connects to Hashem’s Chochma on a deeper level than Chochma of Atzilus does, since the Jew is also connecting to Hashem through Kesser which transcends Atzilus.

ולכן נעשה יחוד עליון על ידי
דברים גשמיים,

Therefore, a Unification Above is affected through mitzvos performed specifically with physical objects,

The term “Unification Above” means: The Sefiros of Atzilus are spiritually Above the created words. When two Sefiros unite with each other, (generally speaking, either Chochma with Bina or Ze’ir Anpin with Malchus,) on a deeper level than they usually are united, this is called a “Unification Above.”

This deeper level of connection between the Sefiros (either of Chochma with Bina or Ze’ir Anpin with Malchus) is dependent on the service of Hashem from the person below in this physical world.

כמו על ידי צדקה נעשה יחוד עליון
באצילות -

such as through tzedakah, which effects a Unification Above in the world of Atzilus,

Through giving tzedakah-charity to the poor in this world, this has a ripple affect back to the cosmic source of the poor person and the person giving, as they exist in the levels of Ze’ir Anpin and Malchus. Ze’ir Anpin, the level of Hashem’s Emotive Attributes of Kindness and Severity, are the level that is “giving,” and Malchus, the level of Speech and Creation is “receiving” the additional flow of Hashem’s Light and Power from Ze’ir Anpin, corresponding to the poor person receiving life-sustaining funds from his benefactor.

לְמַעַלָּה מִגֵּן-עֵדֶן תַּעֲנוּג הַנְּשָׁמוֹת
שֶׁהוּא בְּבִרְיָאָה;

which is a **higher** revelation of Hashem **than** that of **Gan Eden**, the place of **delight for the souls**, **which is in** the world of **Beriah**.

וּמַלְכוּת-דְּאִצִּילוּת נַעֲשֶׂה עֵתִיק-
דְּבִרְיָאָה³⁴ כִּי,

whereas, **Malchus of Atzilus** is the **‘Atik-Transcendent Source’** of **Beriah**,

Malchus of Atzilus is much higher than Beriah, it is its source, but only after it descends into the created worlds can it be a direct source for creation. As it exists in Atzilus it is too lofty to be directly invested in creation, it is only a “Transcendent Source.” It is on this lofty level that Malchus receives an even greater revelation of Hashem through Ze’eir Anpin in connection with the mitzvah of Tzedaka. Thus, this revelation far surpasses any revelation to the souls in Gan Eden which is only in the World of Beriah.

שֶׁמִצְדָּק נַעֲשֶׂה צְדָקָה - ד נַעֲשֶׂה
ה³⁵

This revelation in Malchus through the mitzvah of Tzedaka is referred to as: “**that from ‘צְדָק-
righteousness’ becomes ‘צְדָקָה-
charity,’** and the letter **‘ד’** becomes a letter **‘ה’**.”

The word ‘צְדָק-righteousness’ is a reference to the level of Malchus, Hashem’s Kingship, which is built on righteous and correct judgement.

However, when Malchus receives a greater revelation of Hashem’s Kindness (through Ze’eir Anpin), then this strict and righteous judgement turns into ‘צְדָקָה-charity,’ meaning that Hashem is more merciful in running His Kingdom and charitably grants people the chance to correct their mistakes and thereby be judged favorably.

When this happens then Malchus changes its name from from ‘צְדָק-righteousness’ to ‘צְדָקָה-charity,’ which is the same word with an additional letter **‘ה’**. This **‘ה’** represents that Malchus has received a deeper revelation of Hashem from Ze’eir Anpin.

³⁴ (נִסְמָן לְקַמֵּן לַח, ד. קִיג, ב.).

³⁵ (רִאָּה לְקַמֵּן מִקָּץ לַח, ד.).

We see this in the difference between the letter 'ד' and 'ה'. The letter 'ד' is written דלת which is similar to the word 'דלית-it doesn't have,' referring to Malchus without this greater revelation, like the poor man who is lacking. The letter 'ה' is shaped like the 'ד' but with the addition of a small 'ו' in the bottom left corner. This small 'ו' represents the additional flow of Light and Life-force from the 'ו=6 Attributes of Ze'eir Anpin.

כְּמוֹ שֶׁכָּתוּב בְּזֵהָר: "עַד לֹא קִבִּילַת
דְּבָר בּוֹ"³⁶.

This is similar to what is written in the Zohar (II, 38b), "as long as it (Malchus) does not receive from the masculine aspect (Ze'eir Anpin) it is called a 'נַעֲרָה'-girl' without the letter 'ה', and when it receives the masculine aspect, it is called a 'נַעֲרָה'-girl' with the letter 'ה' ..."

In Parshas Ki Seitzei when discussing the laws involving an unmarried girl, it uses the word 'נַעֲרָה'-girl' but it is written 'נַעֲרָ' without the letter 'ה' at the end. When spelled like this it can be read 'נַעֲרָ-boy,' since a girl who never had relations is like a boy in the sense that, at the moment, she is not able to bear children,³⁷ just as a boy cannot become pregnant. However, after the girl has relations, she is called 'נַעֲרָה' with a 'ה', representing that she now has the (immediate) ability to become pregnant. This ability is due to what she received from her first relations.

The reason this is connected to the letter 'ה' is similar to what was explained above: When Malchus, which is like 'ד', receives from the 'ו=six attributes of Ze'eir Anpin, it becomes a 'ה', since that flow from Ze'eir Anpin becomes the small 'ו' in the bottom left corner of the 'ה'.

Since a woman/girl corresponds to Malchus and a man to Ze'eir Anpin, that is why before relations she is called 'נַעֲרָ'-girl' without the letter 'ה', and after she has relations, she is called 'נַעֲרָה'-girl' with the letter 'ה'.

³⁶ (זֵהָר חֵלֶק ב' בַּא' לַח, ב': "כְּתִיב (תִּצָּא כּב, כג): "כִּי יִהְיֶה נַעֲרָה בְּתוּלָה", "נַעֲרָ" כְּתִיב, מֵאִי טַעְמָא? מִשּׁוּם דְּכָל זְמַן דְּלֹא קִבִּילַת דְּבָר, אֲתִקְרִי נַעֲרָ, מִדְּקִבִּילַת דְּבָר, אֲתִקְרִי נַעֲרָה").

³⁷ Since the general rule is that, usually, a woman does not become pregnant from her first relations, only from the second time she has relations.

וְלֹכֵן לֹא נֶאמַר בְּתוֹרָה מַעֲלֵת
אֲבָרָהִם שֶׁהָיָה מְאָכִיל אוֹרְחִים כּו' -
עַד שֶׁבָּא לְאֶרֶץ־יִשְׂרָאֵל וְלֹא בַחוּץ־
לְאֶרֶץ, הִגַּם שֶׁכָּבַר הָיָה בֶּן ע"ה כּו';

Therefore, the Torah does not describe the greatness of Avraham for feeding guests and taking care of them in other ways³⁸ until he arrived in Eretz Yisrael, and does not mention his kindness that he performed outside of the Land, even though he was already 75 years old when he was commanded to go to the Land and had done kindness for many years prior to this command.

אֵלָּא שֶׁמִּתְחִלָּה, אָף אִם הָיָה עוֹשֶׂה
לֹא הָיָה מִמְּשִׁיךְ כָּלּוּם, וְלֹא הָיָה
נוֹגֵעַ לִיחּוּד עֲלִיּוֹן.

Rather, since before he was commanded, even if he did mitzvos, he did not draw down anything from the G-dly Lights Above, and he did not affect any Unifications Above.

עַד שֶׁ"וַיֹּאמֶר ה' אֶל אֲבָרָם" -

Until "*Hashem said to Avram*":

בְּמֵאמַר זֶה: "וַיֹּאמֶר ה'" - מֵאֲצִיל
עֲלִיּוֹן, הִמְשִׁיךְ אֶל אֲ"ב-בִּר"ם -

In this statement, "Hashem said," refers to how Hashem is the Lofty Source of Atzilus, and that He descended to the Lofty Wisdom of Atzilus, called **Av-ram**, and this descent is called "speech,"

"לֵךְ לְךָ כּו'", לְהִיּוֹת יְרִידָה
וְהִשְׁתַּלְשְׁלוֹת כּו',

and gave him the ability to "**Lech Lecha** – Go down and reveal your essence," so that the essence of this Lofty Wisdom can descend down the levels of the Order of Worlds, until it reaches Malchus, and through that, into the created worlds,

³⁸ Avraham did (at least) three things for his guests: he gave them food and drink, he gave them a place to sleep, and he provided escorts to accompany them on the next part of their journey.

וְאִי נִמְשָׁךְ לִהְיוֹת יַחֲדוֹ עֲלִיּוֹן תְּלֹוֹי
בְּמַעֲשֵׂה הַתַּחֲתוֹנִים.

and only after this happened, then it became possible for a **Unification Above** in Atzilus to be dependent on the mitzvah actions of the people living in the lowest world.

וְעִיקַר גִּילּוֹי הַיַּחֲדוּד הוּא עַל יְדֵי
הַתּוֹרָה;

Now, the main revelation of this **Unification** is through the Torah.

אֲךָ הָאֲבוֹת עָשׂוּ הִכָּנָה לְבַחֲנִית
הַתּוֹרָה,

However, the **Forefathers** (Avraham, Yitzchok, and Yaakov) prepared the world for the Torah,

כְּמוֹ שֶׁכָּתוּב (תְּהִלִּים עח, ה):
"וְתוֹרָה שָׁם בְּיִשְׂרָאֵל" - עַל יְדֵי
יִשְׂרָאֵל כִּי עַל יְדֵי אֲבֹרָהֶם נִמְשָׁךְ קוֹ
יָמִין - חֶסֶד כו'.

as is written, "And the Torah was placed in Yisrael," meaning, that "By way of Yisrael" the Torah was given. For Avraham drew down the right line, Chesed – Kindness, Yitzchok drew down the left line, Gevurah-Severity, and Yisroel (Yaakov) drew down Tiferes-Mercy/Beauty.

The Torah is mainly focused on revealing Hashem in these three channels of Chesed-Kindness, Gevurah-Severity, and Tiferes-Beauty, corresponding to Torah-Yaakov, Prayer-Yitzchok, and Kindness-Avraham. Therefore, through the service of Hashem of the Forefathers, they prepared the world for the complete revelation of Hashem through the Torah and Mitzvos that are fulfilled after the Giving of the Torah.³⁹

וְזֶהוּ עֲנִין סֵפֶר בְּרֵאשִׁית, שֶׁאֵין בוֹ

This is the idea of the Book of Bereishis, which does not teach

³⁹ In particular, Yaakov, who is also called Yisroel, affected a greater preparation for the Giving of the Torah, since he included in himself both aspects of his father and grandfather, of Kindness and Severity, and how both merges together. Since the Torah is about merging physicality with Divinity, the aspect of Yisroel is a greater preparation. This is why the verse focuses on "Yisroel," that "the Torah was placed in/through Yisroel," even though Avraham and Yitzchok's service of Hashem were also necessary preparations.

מִצְוֹת הַתּוֹרָה, רַק פְּרָשֶׁת אַבְרָהָם
וּפְרָשֶׁת יִצְחָק כו' - שֶׁהֵם קוֹדֶם
הַתּוֹרָה,

the mitzvot of the Torah, but
rather the stories of Avraham and
Yitzchak, etc., which preceded
the Giving of the Torah –

וְהֵם הֵם שֶׁהֻמְשִׁיכוּ לִהְיוֹת בְּחִינַת
הַתּוֹרָה כו' :

for it is specifically them that
drew down the necessary
preparatory Lights that there
should be the Giving of the Torah
in the physical world.

אך⁴⁰ לְפִי זֶה צָרִיךְ לְהִבִּין: מִדּוּעַ לֹא
זָכוּ יִשְׂרָאֵל לְקַבֵּל הַתּוֹרָה עַד שֶׁהָיוּ
בְּגִלוֹת מִצְרַיִם, "וַיִּמְרְרוּ" [.] בְּחוֹמֵר
וּבִלְבָּנִים" (שְׁמוֹת א, יד),

However, based on this we must
understand why the Jewish
People did not merit to receive the
Torah until after they were in exile
in Mitzraim (Egypt), about which
it states, (Shemos 1:14) "and they
embittered their lives with mortar
and bricks..."?

הֲלֹא כְּבָר זָכוּ עַל יְדֵי אֲבוֹת?

Did they not already merit
receiving the Torah through the
spiritual accomplishments of the
Forefathers?

וְגַם: אֵיךְ הָיָה יָכוֹל לַעֲשׂוֹת כָּל
הַיְחֻדִּים קוֹדֶם שְׁנִימוֹל, כִּי הַמִּילָה
נִיתְּנָה לוֹ אַחֲרֵי כֵן - כְּשֶׁהָיָה בֶן צ"ט
שָׁנָה.

Also, how was Avraham able to
affect all of the Unifications
Above prior to his Milah, since
the mitzvah of Milah was given to
him only afterwards, when he was
99 years old?

The command to Avraham of "Lech Lecha," that his Lofty Wisdom should descend into Malchus and into this physical world, happened when he was 75 years old. However, the Mitzvah of Milah was only given when he was 99 years old.

⁴⁰ (מִכָּאֵן וְאֵילָךְ הוּא הַבִּיאֹר עַל הַמֵּאֲמָר שֶׁנֶּאֱמַר בְּיוֹם ב' פְּרָשֶׁת וַיֵּרָא יב מִרְחֲשׁוֹן תַּקס"ז -
עַל פִּי הַנִּחַת הָר"פ. נִוְסָחָאוֹת אַחֲרוֹת מִהַבִּיאֹר - הַנִּחָחוֹת אֲדוֹמ"ר הָאֲמֻצְעִי וְרַבִּי מִשָּׁה -
נִסְמְנוּ לְעִיל הָעֶרֶה 1).

During those 24 years, how was able to bring down Hashem's Light into the physical world, which is the inner meaning of the command of "Lech Lecha"?

If the power to bring down those Lights depended on cutting away the Kelipa and receiving an additional revelation from Kesser, then seemingly this can only happen after the Bris Milah, when the Kelipa is removed and the physical mitzvah of Milah reveals in the level of Kesser?

רק דאיתא⁴¹: "קיים אברהם כל התורה כולה",

However, this will be understood based on explaining the following: It says (Kidushin 82a), "Avraham fulfilled the entire Torah before it was given,"

ואיך הניח תפילין אשר נזכר שם יציאת מצרים, ואז עדיין לא היה כלל גלות מצרים?

but how did he put on tefillin, in which the Exodus is mentioned, when there had not yet been the exile in Mitzraim?

אך באמת יש פנימיות וחיצוניות, והקיום שלו היה בפנימיות:

In truth, in the Torah and Mitzvos there is an inner spiritual dimension and an outer physical dimension, and Avraham's fulfillment of mitzvos was in the inner spiritual dimension.

"ויאמר הוי"ה" היינו התגלות והמשכת אור אין-סוף כתר-עליון מלמעלה-למטה בבחינת פנימיות;

When "Hashem said" the command of Lech Lecha, this meant a revelation and drawing-down of Hashem's Infinite Light, the Lofty Level of Kesser, from Above-to-below, which would be revealed and expressed in the inner spiritual dimension of reality.

During the 24 years after Hashem commanded "Lech Lecha," Avram was able to reveal Hashem's Light into the World of Atzilus, including into Malchus of Atzilus. Before Avram was commanded "Lech Lecha," he was connected to the Lofty Wisdom that is essentially higher than Atzilus, and is only accessible in the level of Chochma of Atzilus. After he was told

⁴¹ (משנה סוף קידושין פב, א).

“Lech Lecha” he was able to draw down that Lofty Wisdom into Bina, Ze’eir Anpin, and Malchus of Atzilus. Atzilus is called the “Inner Dimension” of our reality.

אָבֵל שְׂיוּכֵל לְהַתְגַּלּוּת גַּם
בְּחִיצוֹנִית, שְׂיִהִיָּה בְּדָבָר גִּשְׁמִי
בְּקַלָּף מִמֶּשׁ גִּילּוּי אֱלֻקוֹת כֵּן, לֵאמֹר
זֶה דֶּרֶךְ הַשְׁתַּלְשְׁלוֹת,

However, in order that this revelation of Hashem be expressed also in the outer and physical dimension of our reality, that it should be invested in a physical object, such as on actual parchment, this cannot come by way of ordinary spiritual descent through the Levels of the Orders of Worlds, from Kesser to Malchus.

רַק עַל יְדֵי "וַיִּמְרְרוּ חַיֵּיהֶם כּוּ", בְּכָל
עֲבוּדָה קָשָׁה⁴² נַעֲשֶׂה הַתְגַּלּוּת
מִבְּחִינָה לְמַעַלָּה מִהַשְׁתַּלְשְׁלוֹת;

Only through the fact that “they embittered their lives... with much hard work” was it possible to affect a revelation of Hashem’s Light from the level above Hishtalshelus-Spiritual Order of Worlds.

כִּי אִזּוּ יוּכַל לְהַתְגַּלּוּת גַּם לְמַטָּה
מִהַשְׁתַּלְשְׁלוֹת, כִּי שָׁם - מַעַלָּה
וּמַטָּה שְׂוִין, גַּם חֻכְמָה לְבַחֲבִינָה
עֲשִׂיָּה יַחֲשֵׁב - "כּוֹלֵם בְּחֻכְמָה
עֲשִׂיתָ" (תְּהִלִּים קד, כד).

For only then can there be a revelation in the physical dimension, which is lower than the spiritual levels of Hishtalshelus, because there above Hishtalshelus, the spiritual which is above physical, and the physical which is below the spiritual are equal, since even the greatest Lofty Chochma-Wisdom of Atzilus is considered like the level of basic physical action, as in the verse, “Compared to You, Hashem, all the levels of Chochma-Wisdom are like things

⁴² (שְׁמוֹת א, יד: "וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעֲבֹדָה קָשָׁה, בַּחֹמֶר וּבַלְבָּנִים וּבְכָל עֲבֹדָה בְּשָׂדֶה").

You made in the realm of physical action.” (Tehillim 104:24)

There are three “realms”:

- 1- The physical realm, that is lower than the spiritual levels of Hishtalshelus, the Chainlike Order of Spiritual Worlds.
- 2- The spiritual realm, that includes the levels Hishtalshelus.
- 3- The “Infinite” realm, that is beyond the levels of Hishtalshelus.

In this “third realm,” the physical and spiritual are equal. Therefore, from this level, Hashem’s Light is able to descend even into the physical realm, which is lower than the spiritual levels of Hishtalshelus.

וְהוּא כִּי "עֲגוּלֵי אֲרִיךְ מְקִיפִים רַגְלֵי
עֲשִׂיָּהּ".

This is the meaning of the statement (see Eitz Chayim 1:4), “The ‘circles’ of Arich Anpin surround the ‘feet’ of Asiya.”

In Kabbalah, it explains that Hashem’s Light and Power come into the worlds in two ways called ‘circles’ and ‘lines.’

‘Circles’ refers to an encompassing and transcendent Light that is not limited an orderly structure, similar to how a circle has no beginning or end. ‘Lines’ refers to a Light that is limited and defined to a certain structure or system, where there must be an orderly progression of one thing coming before the next, like a line.

The analogy for this is the soul powers in a person:

The subconscious soul powers, like the subconscious potential for wisdom and kindness etc., are like ‘circles,’ they don’t exist in a limited structured manner like a line, rather as undefined and unlimited potential for all types of wisdom or kindness. The conscious soul powers are like line, they work in a systematic orderly progression; like the orderly progression of a how an idea is understood or how a feeling is developed.

Another reason that these subconscious soul powers are called ‘circles’ is because they encompass in themselves and affect whatever is revealed from them on a conscious level, as if the subconscious soul power is a circle encompassing the line of conscious knowledge or emotion.

Similarly, Hashem’s Light comes down in these two modes of ‘circles’ and ‘lines.’ The levels that precede Atzilus, which are generally known as Kesser, encompass the levels of the Four Worlds of Atzilus, Beriah,

Yetzira, and Asiya, like the subconscious mind and heart encompass the conscious mind and heart.

Now, in a line, there is the beginning and the end. The beginning is the 'head' of the line, and the end is the 'feet' of the line. In conscious knowledge, the initial flash of insight is the 'head' of the idea, and the knowledge of its practical application is the 'feet' of the idea.

In a certain sense, the subconscious mind equally encompasses the 'head' of conscious knowledge, the initial insight, together with the 'feet' of that knowledge, in practical application.

Similarly, the levels of Kesser, including the level of Arich Anpin, encompass all the levels of the Four Worlds equally, from Wisdom of Atzilus, to physical actions in Asiya.

This is called the 'circles,' i.e., encompassing aspects of Arich Anpin, surrounding the 'feet,' i.e., lowest level, of Asiya, which is the physical action and physical objects in Asiya.

היינו, שֶׁהַמְשָׁכָה וְהַתְגַּלּוּת הוּא
מִן מְקוֹף עֲלִיּוֹן הַכּוֹלֵל אֲבִי"ע כו',
וְאִזְכּוֹל לְהַשְׁתַּלְשֵׁל רְצוֹנוֹ יִתְבָּרַךְ
גַּם בְּדִבְרֵי גִשְׁמִי, בְּקֶלֶף וּכְדוּמָה.

Meaning, through the Mitzvah of Milah there is drawn down and revealed Hashem's Light that comes from the Lofty Makkif-Encompassing level of Kesser, which includes in itself the worlds of Atzilus, Beriah, Yetzira, and Asiay, thus making it possible to bring down Hashem's Will even into physicality, into parchment and the like.

אֲבָל אֲבָרָהֶם לֹא הִמְשִׁיךְ, רַק
בְּבַחֲיָנָה פְּנִימִית מְלַמֶּעֱלָה, לְכֵן לֹא
הָיָה עֲדִיין הַתְגַּלּוּת בְּמַעֲשֵׂה
הַמִּצְוֹת בְּגִשְׁמִיּוֹת מִמֶּשׁ בְּבַחֲיָנָה
חִיצוֹנִית, רַק הַקִּיּוֹם שָׁלוֹ כָּל
הַתּוֹרָה הָיָה בְּבַחֲיָנָה פְּנִימִית.

But before the Mitzvah of Milah, Avraham only drew down from the inner spiritual dimension from Above, from Hishtalshelus, therefore there was still no revelation in the outer physical aspect act of a mitzvah, since Avraham's fulfillment of the entire Torah was only on the level of the inner spiritual dimension.

וּבְשָׁהּ בֶּן צ"ט נִתְּנָה לוֹ בְּמִתְנָה
מִצְוַת מִלָּה בְּמַעֲשֵׂה מַמֶּשׁ, בְּכָדִי
שִׁיּוֹלָד מִמֶּנּוּ יִצְחָק, שֶׁיֵּצֵא מֵאִתּוֹ
אַחֵר כֶּן יַעֲקֹב תָּמִים, וּבָנָיו יִקְבְּלוּ
הַתּוֹרָה בְּהַתְּגַלּוֹת חִיצוֹנִית, מִצְוֹת,
מַעֲשֵׂה מַמֶּשׁ.

And when he was 99 years old, the physical mitzvah of Milah was given to him as a gift, in order that Yitzchak be born to him, and then from Yitzchak would come Yaakov, the 'perfect one,' and then his descendants would accept the Torah including the outward aspect of the mitzvos in actual deed.

לִכֵּן לֹא קָבַל אַבְרָהָם הַתּוֹרָה, לְפִי
שֶׁיֵּצֵא מִמֶּנּוּ יִשְׁמָעֵאל וְכו'.

Therefore, Avraham did not receive the Torah, because he also fathered Yishmael.

Even though the process of bringing Hashem's Light into the physical dimension started with Avraham fulfilling the Mitzvah of Milah, this process took many stages. Only after Yitzchok, Yaakov, and slavery in Mitzraim, could the Jewish People receive the complete power of the Torah and Mitzvos as they affect the physical world.

The fact the Yishmael, who was wicked for most of his life, came from Avraham, shows that Avraham himself contained (on a level of hidden potential) an element of impurity that had yet to be refined. Similarly, the fact that Yitzchok had a son Eisav who was wicked shows that he also contained some hidden potential for impurity. This hidden element of impurity came from Avraham's pre-Milah state. Only Yaakov, who was born to Yitzchok after his own Milah on the 8th day of his life, was able to have 12 children who were all righteous.

In order for the Torah to be given to them, however, another process was required. The slavery in Mitzraim, which is something so terrible that it defies all levels of spiritual understanding of Hishtalshelus, was able to connect the Jews to a level of Hashem that is above and beyond the logic and understanding of Hishtalshelus. This is needed in order to be able to bring down Hashem's Light all the way into the physical Mitzvos.

רַק אַחֵר שְׁנִימוֹל, וְנוֹלָד יִצְחָק אַחֵר
הַמִּילָה, אֲזִי יוֹכַל לְהוֹלִיד יַעֲקֹב
תָּמִים אֲשֶׁר קָבְלוּ בָנָיו הַתּוֹרָה
בְּמִצְוֹת מַעֲשֵׂה - הָאָרֶז מִן

Only after undergoing the Milah and bearing Yitzchak, then it was possible for Yitzchok to bear Yaakov, the 'perfect one,' whose descendants would accept the Torah with physical mitzvos –

העגולים כו' – אף בבחינה חיצונית,
כי לנגדו – למעלה מן השתלשלות
– מעלה ומטה הכל חד כו' ⁴³ :

which contains an illumination from the level of Iggulim-Circles – including even outward expressions, for from the perspective of Iggulim-Circles, which are above Hishtalshelus, spirituality Above and physicality below are all one.

וזהו "הוא עשנו ולא" ⁴⁴ אנחנו ⁴⁵ :
"ולו" קרי – בוי"ו, ובתיב – "לא"
באל"ף.

This is connected to the meaning of the verse (Tehillim 100:3), "He made us and 'לא-not' we ourselves," it is read "לו-to Him" with a 'ו', but it is written 'לא-not' with an 'א'.

In the 24 Books of Tanach there are many words that are written one way and we have a received tradition that they are read differently. The difference in meaning here is as follows: With the word לא with an 'א' it means, "He made us, and not we ourselves." But, with לו with a 'ו' the meaning is, "He made us and we are His [nation]."

(ד) Chapter 4

וביאור הענין: כי איך יכול להיות
שנהיה "אנחנו עמו" על ידי

To explain this idea: How is it that we can be "His nation" by connecting to Hashem through His

⁴³ (ועיין מה שנתבאר על פסוק "משה ידבר" (לקמן יתרו סו, ד), שם נתבאר היטב ההפך בין מה שקיים אברהם כל התורה כו', למתן תורה – עולה בקנה אחד עם מה שנתבאר כאן).

⁴⁴ (בדפוס ראשון: וזו).

⁴⁵ (תהלים ק, ג: "דעו כי ה' הוא אלקים. הוא עשנו, ולא אנחנו עמו וצאן מרעיתו").

הַשְּׁתַּלְשְׁלוֹת? revelations in the levels
Hishtalshelus?

רק "כי הוא עָשָׂנוּ וְלֹא" - בְּאֵלֶּיךָ, זהו בחינת כֶּסֶר.
It is only because “He made us and He used “וְלֹא” – with an 'א – which is the level of Kesser.

By substituting the letter ו' with the letter 'א, the verse implies that “וְלֹא- and [we are] His” because of the letter 'א, which represents Kesser, i.e., we are His people in Mitzvah performance because of the level of Kesser that is revealed in us.

The Mittler Rebbe explains that the letter ו' represents the 6 attributes of Ze'eir Anpin, and the substitution with the letter 'א represents bringing down Kesser into Ze'eir Anpin, which then comes into the souls of Avram's descendants, enabling them to fulfill mitzvos.

כי "א' רִישָׁא דְּאִתּוּן⁴⁶ - כֶּסֶר", וְעַל יְדֵי זֶה יָכוֹל לְהִיּוֹת "וְלֹא" - בְּוִי' - אֲנַחְנוּ עַמּוֹ".
Because the letter 'א is the ‘head,’ i.e., source, of the letters, corresponding to Kesser, the ‘head’ and source of the sefiros. Through this level, we can be “וְלֹא-His” with a ו', that “we are His nation.”

כי מֵאַחֵר שֶׁזֶהוּ לְמַעַלָּה מִן הַשְּׁתַּלְשְׁלוֹת, הָאֲרֵתוּ יָכוֹל לְהִיּוֹת גַּם לְמִטָּה מִן הַשְּׁתַּלְשְׁלוֹת.
Because since this level is above Hishtalshelus, it can radiate even down ‘below’ Hishtalshelus.

וְלָכֵן כְּשֶׁנִּתְּנָה הַתּוֹרָה וְנִצְטָווּ מִצְוֹת בְּמַעֲשֵׂה מַמָּשׁ, מִצְוַת הָרִאשׁוֹנָה הִיא מִתְחַלֶּת בְּאֵלֶּיךָ (יִתְרוֹ כ, ב):
אֲנִי כו',
And therefore, when the Torah was given and the mitzvos were commanded to be performed in actual deed, the first mitzvah begin with the letter 'א: “אֲנִי-I am Hashem who took you out of Mitzraim.”

כי שִׁקּוּיִים הַמִּצְוֹת בְּמַעֲשֵׂה, וְיַעֲשֶׂה יְחֻדִּים עַל יְדֵי קִיּוֹם מִצְוֹת בְּמַעֲשֵׂה, אִי אֶפְשָׁר רַק שִׁתְּנִגְלָה
Because, for the mitzvos to be fulfilled in action and affect Unifications Above through action requires that an

⁴⁶ (ראשית האותיות).

הָאֶרֶה מִבְּחִינַת כֶּתֶר כו'.

illumination from the level of Kesser be revealed.

לְכֵן מִצְוָה רִאשׁוֹנָה מִתְחַלֵּת
בְּאֶלֶף, בְּחִינַת כֶּתֶר, הָאֶרֶה
מִלְּבוֹנוֹנֵי הַכֶּתֶר כו'.

Therefore, the first mitzvah begins with 'א, corresponding to Kesser, a ray shining from the "White paths of Kesser,"

As explained above, this refers to the Essential Will of Hashem, which transcends and is the source of the sefiros of Atzilus. This level, which is the source of Mitzvos, is represented by the letter 'א, which is the 'head' and source of the letters.

וְזֶהוּ "וְאַבְרָם בֶּן ע"ה שָׁנָה בְּצֵאתוֹ
מִחָרָן"⁴⁷.

This is the mystical meaning of the verse, "And Avram was 75 years old upon his leaving חָרָן-Charan." (Bereishis 12:4)

On a simple level, Charan was the name of the place where Avram lived with his father Terach before continuing on to travel to the land of Kenaan.

The Alter Rebbe is explaining Avram to mean the lofty Wisdom Above as it descends into the Emotive Attributes of Ze'eir Anpin. This is the stage preceding its descent into Malchus (the Land Hashem will show him).

The word "חָרָן-Charan" comes from the phrase "חֲרוֹן אֵף-burning anger." Meaning, that it's a place of strict judgements and harshness.

In terms of a person: When someone has an idea that he wants to get excited about, this knowledge must change over from being an idea to being a feeling. In this process, there must be a point where the idea stops being an idea and is not yet a feeling. At that point, it can get 'stuck' and not end up coming into an emotion in the heart.

For example, someone learns an idea in Chassidus about the greatness of Hashem, and contemplates on it. He thinks about how wonderful this idea is and how much it means to him. If this doesn't produce any emotions of love or fear of Hashem, then this idea got 'stuck' on its way from idea to feeling.

This point is called the 'throat,' since it is the channel from the mind to the heart, much as the throat connects the head to the body.

⁴⁷ (פְּרָשְׁתֵנוּ יב, ד: "וְאַבְרָם בֶּן חֲמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ מִחָרָן").

Since this is a point where an idea can get ‘stuck,’ it is a harsh place, like a narrow, rocky straits where a ship could crash.

הֵיִינוּ כִּי מִמוֹחִין לְמִדּוֹת צָרִיךְ לֵילֵךְ
דֶּרֶךְ הַגֵּרוֹן.

Meaning: In order to transition from intellect (head) to emotions (heart), one must pass through the constriction of the ‘throat.’

וְאַחֵר שֶׁיֵּרֵד מִמִּדְרַגַּת מוֹחִין וְעַד
לֹא נַעֲשׂוּ מִדּוֹת, קוֹדֵם שֶׁיָּבֹאוּ לְהֵלֵךְ
נִקְרָא אַזְ "חֶרֶן".

Now, having passed from the intellect and not yet becoming emotions, prior to entering the heart, that point is referred to as “Charan.”

The metaphor of ideas getting stuck before becoming emotions is a reference to the Light of Hashem in Chochma and Bina, the ‘intellect’ of Atzilus, being hidden from full revelation in Ze’eir Apin, the ‘emotions’ of Atzilus.

Until Avram was told “Lech Lecha,” Hashem’s Emotive Attributes functioned in our world without the higher revelation of Chochma and Bina. This is why there was the Flood, total destruction and anger, without being tempered. Since, when the intellect shines in the emotions, the emotions are tempered and not extreme. This is like an adult who intellect controls his emotions, and therefore doesn’t reward beyond proportion or punish out of proportion. However, without the intellect shining in emotions, they function in extremes. This is why before the Flood people had extremely long lives and physical bounty, but were eventually completely wiped out.

וּכְשֶׁהָיָה אַבְרָם בֶּן ע"ה,

And when Avram was 75 years old,

הֵיִינוּ: ז' פְּעָמִים עֶשֶׂר -

meaning 7 ‘emotions’ of Ze’eir Anpin x 10 Sefiros within each emotion =70,

The idea of 7 x 10 is that each of the seven Attributes of Ze’eir Anpin (and Malchus) is comprised of 10 sub-Sefiros. The number ten includes the three intellectual aspects of Chochma, Bina, and Daas (or Kesser, Chochma, and Bina). Thus, 7 x 10 means how the emotions are integrated not only with each other, but also with intellect shining in them, as explained above.

בְּחִינַת חֵיצוֹנִיּוּת, which is the ‘outer dimension,’

וְהַ חֲסָדִים – together with the 5 aspects of Chesed-Kindness of the Inner Aspect of Kesser,

בְּחִינַת פְּנִימִיּוּת, which is the inner dimension,

In order for the intellect of Chochma and Bina of Atzilus to shine into the emotions of Ze’ir Anpin, it needed an additional power from Kesser which transcends Atzilus. This additional power is called the “5 aspects of Kindness” of Kesser. These “5 aspects of Kindness of Kesser” are thus the inner dimension and power for the intellect of Chochma and Bina to fully integrate into the 7 emotions of Ze’ir Anpin, which are the ‘outer dimension,’ relative to Chochma and Bina.

יָצָא מִ"חָרָן" – שָׁבָא הָאָרָה he left “Charan” and the illumination became revealed from the intellect into the emotions.

Thus, the number 75 corresponds to how a shine from Kesser enables Chochma and Bina to come to full revelation in the emotions of Ze’ir Anpin. This is why Avram was 75 when he was told “Lech Lecha.”

וְהָיָה כְּמוֹ שְׂאִיתָא⁴⁸: "רִישָׁא דְעֵשׂוּ בְּעֵטְפוּי דְיִצְחָק", Now, as it says (Targum Yonasan Ben Uziel on Bereisis 50:13) that “the head of Esaiv is buried near the chest of Yitzchok.”

The fact that Eisav’s “head” is placed next to Yitzchok represents how severity of unholiness – Esaiv – derives his life from severity of Holiness – Yitzchok.

כְּמוֹ כֵּן קוֹדֶם הַבִּירוּר הָיָה לוֹט כְּלוּל בְּאַבְרָהָם בְּקִדּוּשָׁה, כְּמוֹ סִיגִים אֲשֶׁר קוֹדֶם הַצִּירוּף וּבִירוּר מְעוֹרְבִים הֵם עִם זָהָב; Similarly, prior to the refinement, Lot was included within the spiritual source of Avraham in holiness, like dross that, prior to refinement, is mixed into gold.

⁴⁸ (תרגום יונתן בראשית נ, יג).

וְלוֹט בְּגִימַטְרִיא מִ"ה⁴⁹ - אַחֲוָיִים
דָּשִׁים מִ"ה,

Since 'Lot-לו"ט' is numerically equivalent to the word מִ"ה-**'transcendent'** power of wisdom of holiness (which both equal 45), since Lot, who was the aloof and arrogant aspect of wisdom of unholiness, **was derived from the 'external aspect' of Hashem's Name** spelled out with the letter 'א **equaling 45**, which corresponds to the level of Chochma-Wisdom.

The aloof and arrogant wisdom of unholiness derives from the 'external aspect' of wisdom of holiness. This is how Lot is derived from Avraham.

אֵךְ הוּא מְקוֹר חֲכָמָה וּבִינָה
דְּקֵלִיפָה; לָכֵן נִקְרָא "לוֹט" - לְשׁוֹן
קִלְלָה⁵⁰;

This is the source of Chochma and Bina of Kelipa, which is thus called 'Lot-לו"ט,' an expression of **'cursed.'**

וְלָכֵן הֵלַךְ לוֹט אֶת אַבְרָהָם קוֹדֶם
הַבִּירוֹר⁵¹.

This is why Lot went with Avraham prior to the refinement and separation.

וְלָכֵן יָצָא מְלוֹט עִמּוֹן וּמוֹאָב⁵², אֲשֶׁר
יָצְאָה מֵהֶם רוּת הַמוֹאֲבִיָּה⁵³ וְנַעֲמָה
הָעֲמוֹנִית⁵⁴;

And that is why Lot bore the nations of Amon and Moav, from whom Rus the Moaviya and Na'ama the Ammonis descended.

⁴⁹ (מֵאוֹרֵי אוֹר אוֹת ל, סְעִיף כז וּבִיאִיר נְתִיב שָׁם).

⁵⁰ (רֵאָה בְּרֵאשִׁית רַבָּה פְּרָשְׁתָנוּ פְּרָשָׁה מֵד, יג: "לוֹט - לוֹטָא". תַּרְגוּם הַמִּיּוֹחַס לְיוֹנָתָן אֲדוּרָה" (בְּרֵאשִׁית ג, יז) - לוֹטָא).

⁵¹ (פְּרָשְׁתָנוּ יב, ד: "וַיֵּלֶךְ אֹתוֹ לוֹט, וְאַבְרָם בֶּן חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בָּצְאוּ מִחֶרֶץ").

⁵² (וַיֵּרָא יט, לוֹ-לח: "וַתֵּלֶד הַבְּכִירָה בֶּן וַתִּקְרָא שְׁמוֹ מוֹאָב, הוּא אָבִי מוֹאָב עַד הַיּוֹם. וַהֲצַעֲרָהּ גַּם הוּא יִלְדָה בֶּן וַתִּקְרָא שְׁמוֹ בֶּן עַמִּי הוּא אָבִי בְנֵי עַמּוֹן עַד הַיּוֹם").

⁵³ (רוּת א, ד).

⁵⁴ (מְלָכִים-א יד, כא).

כי "מוֹאָב"⁵⁵ - חֲכָמָה-דְּקִלְיָפָה,
וְנִעְמָה הוּא לְשׁוֹן נֹעַם - בִּינָה -
הַתְגַּלּוּת עִתִּיק בְּבִינָה.

Since Moav is Chochma of Kelipa and 'נִעְמָה-Na'ama,' meaning 'נֹעַם-Noam' pleasure, – is Bina of Kelipa, since the revelation of Atik-Pleasure is in Bina.

וְעַל יְדֵי בִירּוּר יִצְאָה רוּת הַמוֹאֲבִיָּה
וְנִעְמָה הָעֲמוֹנִית מִן חֲכָמָה-וּבִינָה
דְּקִלְיָפָה.

Through the refinement process, Rus the Moaviya and Naama the Amonis were separated out from Chochma and Bina of Kelipa and reunited with their original source in Chochma and Bina of holiness, which they received from Lot's connection to Avraham.

וְאַחֵר הַבִּירּוּר נִפְרְדּוּ סִיגֵי לוֹט
מֵאֲבָרָהּ.

But, following the refinement, there was a separation of the "dross" represented by Lot from Avraham.

Now the Alter Rebbe will continue to explain the first verses of our Parsha:

"וַיֵּאָהֶל אַבְרָם"⁵⁶ "עַד מְקוֹם שְׁכֶם"⁵⁷
- בְּתַפְּיָן -

"Avram put up his tents, until the place of שְׁכֶם-Shechem," the word 'שְׁכֶם' means 'shoulders,' and refers to the levels of

חֶסֶד-וְגִבּוּרָה דְּנוֹקְבָא,

Chessed-Kindness and Gevura-Severity of Malchus, the 'wife' of Ze'eir Anpin.

The right and left shoulders are the beginning of the right and left arms, which represent Chessed-Kindness and Gevura-Severity.

⁵⁵ (מוֹאָב חֲכָמָה . נֹעַם בִּינָה . לְקוּטֵי תוֹרָה לְהֵאָרִיז"ל וַיֵּאָהֶל דְּבוּר הַמִּתְחִיל "סוּד עֲמוֹן וּמוֹאָב". פֶּרֶשׁת דְּבָרִים דְּבוּר הַמִּתְחִיל "יֵשׁ לְדַעַת". וְשֵׁם (הוֹבָא בְּתוֹרַת חַיִּים פֶּרֶשְׁתָּנוּ צ, א) "דְּעֲמוֹן אוֹתִיּוֹת נֹעַם").

⁵⁶ (פֶּרֶשְׁתָּנוּ יג, יח: "וַיֵּאָהֶל אַבְרָם, וַיָּבֵא, וַיֵּשֶׁב בְּאֵלֵינוּ מִמֶּרָא אֲשֶׁר בְּחִבְרוֹן, וַיְבִן שָׁם מִזְבֵּחַ לָהּ").

⁵⁷ (פֶּרֶשְׁתָּנוּ יב, ו: "וַיַּעֲבֹר אַבְרָם בְּאַרְץ, עַד מְקוֹם שְׁכֶם עַד אֵלּוֹן מוֹרָה, וְהִכְנַעְנִי אֹז בְּאַרְץ").

ו"אלון מורה" - תפארת דנוקבא. "and אֵילֹן-Eilon Moireh" refers to the level of Tiferes of Malchus, the 'wife' of Ze'eir Anpin.

The Arizal explains (Likutei Torah, Lech Lecha) that the word "אֵילֹן-Eilon" comes from the word "אֵילָן-Tree," meaning the tree trunk. The trunk of the tree corresponds to the "trunk" of a person, i.e., the torso. The torso, which is between the right and left arms, corresponds to Tiferes-Beauty, the "middle channel," which connects and combines the two opposite traits of Kindness and Severity.

כִּי כָל הַמְשָׁכוֹת וְהַתְּגִלוֹת הָיָה
אַבְרָהָם מְמַשִּׁיךְ לְהַמְלָכוֹת מִן
"שֹׁכֵל הַנֶּעְלָם".
For all the flow of revelation from Hashem's Light that Avraham brought down from the "Lofty Hidden Intellect" was drawn down into Malchus.

The three places mentioned correspond to Chesed, Gevura, and Tiferes of Malchus. This shows that Avraham's journey to bring down the Lofty Intellect of Hashem reached all the way until the emotive attributes of Malchus, which is the level of Malchus that is more directly involved with the creations than the intellect of Malchus.

לָכֵן אָמַר (פִּרְשֵׁתְנוּ יִז, יח): "לוֹ
יִשְׁמָעֵאל יִחְיֶה לְפָנֶיךָ",
Therefore, Avraham said to Hashem (Bereishis 17:18), "If only Yishmael could live with awe in Your Presence,"

After Hashem told Avraham that he would have a son Yitzchok, Avraham asked that Yishmael should also be able to fear Hashem and serve Him. The question is: Why is it specifically when Avraham has a Bris Milah he discusses getting Yishmael to fear Hashem, wasn't he trying to instill the fear of Hashem in Yishmael the entire time?

כִּי אַחֲרֵי שֶׁנִּקְרָא אַבְרָהָם בִּה"א,
because once his name was changed and he was called
"אֲבִרָהָם-Avraham" with a ה',

שָׁעַל יָדֵי זֶה הַמְּשִׁיךְ הַתְּגִלוֹת
בְּבָחִינַת מַלְכוּת, וְנִתְּנָה לוֹ הַמִּילָה,
through which he gained the ability to draw down revelations of Hashem into the level of

Malchus, because he was given the mitzvah of Milah,

הָיָה יָכוֹל לְהַעֲלוֹת נְצוּצוֹת כֶּנֶר
בְּפָנָיו אֲבוּקָה,

he was able to elevate sparks of Holiness like a candle becomes absorbed before a torch,

שִׁיְהִיוּ נִכְלָלִים בְּבַחֲיַנַּת מַלְכוּת כו'.

that these sparks become included in the level of Malchus.

Because of Avraham's new-found ability to elevate Sparks of Holiness that were trapped in physicality, he now wanted to try again to elevate Yishmael out of unholiness and instill the fear of Hashem in him.

וּכְמוֹ שֶׁכָּתוּב (פָּרָשַׁתנוּ יב, ה): "וַיִּקַּח
אַבְרָם אֶת שָׂרַי אִשְׁתּוֹ וְאֶת לוֹט בֶּן אָחִיו וְאֶת כָּל
רְכוּשָׁם אֲשֶׁר רָכְשׁוּ, וְאֶת הַנַּפְשׁ אֲשֶׁר
עָשׂוּ בְּחָרָן, וַיֵּצְאוּ לָלֶכֶת אֶרֶצָה כְּנָעַן וַיָּבֹאוּ
אֶרֶצָה כְּנָעַן וְכו'".

As it is written (Bereishis 12:5), "Avram took his wife Sarai and his nephew Lot, and all their possessions that they owned, **and the souls** (i.e., people) **that they 'made'** (i.e., purchased) in Charan, and they left to travel to the land of Kanaan, and they arrived in the land of Kanaan."

The simple meaning of 'the souls that they made' is the people that they acquired as servants. The deeper meaning is that this refers to the Sparks of Holiness, the "souls" that were trapped in materiality, and were 'made' free to reunite with Hashem through Avraham and Sarah's efforts.

It also refers to the people that Avram and Sarai taught about Hashem, and freed them from their own spiritual prison of unholy and false beliefs.

This verse is stated when Avram was 75 years old, before Yishmael was born. Nonetheless, the Alter Rebbe brings this verse to show that the process of 'redeeming Sparks of Holiness' started then, but reached a higher level when Avraham received the mitzvah of Bris Milah.

גַּם "שָׂרַי" (נָח יא, כט) הִיְתָה נִקְרָאת
מְקוֹדֶם בְּיוֹ"ד - מוֹרָה עַל צִמְצוּם;

Also "שָׂרַי-Sarai" was previously called with a י', which indicates the concept of a contraction of Hashem's revelation.

The letter י' is the smallest of the letters and is shaped almost like a dot, representing limiting a vast idea into a single point.

Before the Bris Milah of her husband, Sarai was only able to bring down revelation in a manner of constriction and limitation, like someone who can only give over the main point of a concept without explaining it.

ואַחֲרַי כִּן כְּשֶׁהִיָּתָה צְרִיכָה לְהוֹלִיד
אֶת יִצְחָק הִיָּתָה נִקְרָאת בְּה"א⁵⁸ –
בְּהִרְחֵבָה, לְהוֹרֹת עַל הַמְּשָׁכָה
וְהַתְּגַלּוּת⁵⁹.

Then, later, when she had to give birth to Yitzchok, she was called “Sarah-Sarah” with a ‘ה’, which indicates expansion, to convey the idea of drawing down and revealing, which is the idea of giving birth, revealing new life which was previously concealed within the womb.

The letter 'ה' is comprised of three lines, representing, length, breadth, and depth. This like an idea which is fully explained. This represents the full revelation of Hashem’s Light, which would take place through giving birth to Yitzchok, in addition to her own personal service of Hashem that took place after her husband’s Bris Milah.

וְזֶהוּ "וַיִּקְרָא שָׁם אַבְרָם בְּשֵׁם ה'
(פְּרָשְׁתֵּנוּ יג, ד):

This is also the mystical meaning of “And there, called Avram upon the name of Hashem.” (Bereishis 13:4)

The simple meaning of the verse is that in the place where Avram built an Altar (Mizbeiach) for Hashem, he called upon the name of Hashem and prayed to Him.

The mystical meaning is that Hashem ‘called’ Av-ram, the “Hidden Intellect,” to come into “the Name of Hashem,” which is Malchus.

(The verse can either be read: “And he, Avram, called there in the Name of Hashem,” or “and He (Hashem) called there for Avram to come into the Name of Hashem.”)

"וַיִּקְרָא" הֵייוֹנוּ הַמְּשָׁכָה מֵאֲ"ב ר"ם,
שְׁכָל הַנֶּעְלָם, הַמְּשָׁכָה מִסוּד־אָבָא,

The term ‘calling’ here refers to the process of drawing down from ‘אֲ-בִרָם-Av-ram,’ the “Lofty Hidden Intellect,” which is the

⁵⁸ (וַיִּרְא כֹא, ב: "וַתֵּהָר וַתֵּלֶד שָׂרָה")

⁵⁹ (וַיִּרְא לְקוּטֵי תוֹרָה לְהֶאֱרִיז"ל סוֹף פְּרָשֶׁת מִקֵּץ וְטַעֲמֵי הַמִּצְוֹת סוֹף פְּרָשֶׁת לָךְ לָךְ).

level of Yesod Abba, i.e., Yesod of
Chochma-Wisdom of Atzilus

לְעֶשֶׂר סְפִירוֹת דְּנוּקְבָא הִנְקָרָא
שֵׁם ה' כו' :

into the Ten Sefiros of Malchus,
the 'wife' of Ze'eir Anpin, which is
called "the Name of Hashem."

A name is only needed for someone to relate to another person, for oneself he doesn't need a name. Similarly, the attribute of Malchus is how Hashem creates and conducts the world, how He interacts with creations. This is why Malchus is called "the Name of Hashem."

Thus, the verse is interpreted not just as Avram calling on the name of Hashem, but on a "calling" and drawing down of a revelation from the lofty level of 'Av-ram' into the 'Name of Hashem,' the level of Malchus, which transmits all revelation downward into the lower realms.



Summary of the Maamar:

- 1- Avram represents and embodies the Lofty Hidden Intellect, which is even higher than Atzilus, and only accessible to Chochma of Atzilus. Hashem wanted that this lofty level come down into the world.
- 2- In order for that to happen, he first needed to have the Bris Milah. Before the Bris, there was a level of Kelipa/unholiness that was attached to him, which would 'siphon' off additional life-force for unholiness from him. If Avraham would receive a greater revelation from Hashem before the Bris, then the unholiness would also become greater. Only after the Bris, could Hashem reveal Himself to Avraham on an incomparably greater level without giving additional life-force to unholiness.
- 3- What was the accomplishment of this greater revelation of Hashem to Avraham after the Bris? Now Avraham has the power to reveal Hashem's Light into the physicality of this world. Because of this, he is also able to separate out the "Sparks of Holiness" that are trapped in physicality, and reconnect them to Holiness (by elevating them back up to Atzilus).

- 4- This additional power to elevate the “Sparks of Holiness” is represented by the additional letter ה' that was added to his name (changing his name from אברהם to אברהם). As Rashi explains, the added letter ה' stands for the word 'המון' - multitude of nations,' meaning that now Avraham has the power to elevate a multitude of Sparks of Holiness and reconnect them with Hashem.
- 5- However, if all that was accomplished is that Avraham now has a greater ability to descend into physicality and elevate it, then seemingly, for him personally it isn't an ascent at all, just a descent. Why would Hashem add a letter to his name, implying an additional personal greatness, when the benefit is only to the Sparks of Holiness, but not for Avraham personally?
- 6- The answer is that that letter ה' that was added also represents the level of Binah-Understanding, which corresponds to the first letter ה' of Hashem's Name. This level brings down and reveals the level of Chochma-Wisdom to the lower levels of Atzilus. The fact that Binah has the power to bring down and reveal Chochma, shows that it possesses a higher source of power than Chochma. That higher source of power is Hashem's Atik-Essential Pleasure which precedes the World of Atzilus. Because of Binah's lofty source in Atik, it is able to bring down Hashem's revelation to a much lower than Chochma by itself would be able to. This concept is brought in the following: Because King Shlomo was wiser than everyone else, he also had the ability to bring down lofty spiritual concepts three thousand levels, until it was able to be understood in physical terms by ordinary people.
- 7- To understand this in our service of Hashem: The wisdom of the Torah descends from Chochma of Atzilus until our physical world, to teach us how to do Mitzvos and live as Hashem wants in the physical world. Now, when a Jew does the Mitzvah of taking the Lulav and Esrog, for example, at that time he is actually grasping the level of Chochma of Atzilus contained in the Mitzvah. Now, what

power enabled Chochma of Atzilus to come down to us and be accessible in our physical mitzvos? It is the power of Kesser-Crown, the levels of Hashem's Essential Pleasure and Will that transcend and precede the World of Atzilus.

- 8- Because of this, we can understand that not only do we people gain from doing Mitzvos, but also all the levels of the World of Atzilus gain from our Mitzvos. Since, only when we perform a physical mitzvah in this world, does the Essential Light of Kesser shine into Atzilus on an entirely new level. When this happens, this causes a "Unification Above," meaning that Binah unites with Chochma on a deeper level, and Malchus unites with Ze'eir Anpin on a deeper level, since they are infused with a new Light from Hashem, the Essential Light of Kesser.
- 9- Now, this ability to reveal Kesser in Atzilus is mainly accomplished by learning Torah and fulfilling Mitzvos that we received at the Giving of the Torah at Sinai. However, the Forefathers, Avraham, Yitzchok, and Yaakov, prepared the Jewish People and the world for the Giving of the Torah through their service of Hashem. They initiated the process of revealing the Essential Infinite Light of Hashem into Atzilus and into our world.
- 10- However, Avraham's accomplishment in revealing this Essential Light of Hashem was mainly to reveal it in the world of Atzilus. This ability he received when Hashem told him "Lech Lecha-go reveal your essence."

Before that, he couldn't even reveal this Lofty Hidden Intellect into the levels of Atzilus outside of Chochma.

After Hashem told him "Lech Lecha," was able to reveal that Lofty Hidden Intellect in all the levels of Atzilus, including Malchus, but not into the physical world.

After he had the Bris Milah, he was then able to reveal some of this Essential Light of Kesser into the physical world, and elevate some Sparks of Holiness, but not enough to make the physical objects themselves become holy.

- 11- Only after the Jewish People were enslaved in Mitzraim (Egypt), and suffered in a way that defies all understanding, were they able to receive Torah and Mitzvos that can accomplish something that totally defies understanding. This is the ability to transform the physicality itself and make it holy, make it become so fused with holiness that it becomes an extension of holiness itself, while remaining physical. It only at that point that Hashem's holiness can permeate a physical object, such as the parchments in the Tefillin, that they themselves become truly holy.
- 12- As a preparation for this accomplishment of the Giving of the Torah, Hashem gave Avraham one mitzvah to be performed physically, the mitzvah of Bris Milah. Because of this mitzvah, Yitzchok was born with an open connection to holiness, and was able to father Yaakov to be born with an even greater and more revealed connection to holiness. In this way, Yaakov's descendants would eventually be able to receive the Torah and fully reveal Hashem's holiness even in all aspects of the material world.
- 13- This is the idea that when describing how the Jewish People are Hashem's nation, it says "He made us and 'לא-ל' not ourselves," this word 'לא' is pronounced with a 'ל', 'לו'.

The letter 'א' represents the level of Kesser, the 'head' and source of all levels, like the letter 'א', which is the head of all letters. The letter 'ל' represents the 6 Attributes of Ze'eir Anpin, the source of the souls of the Jewish People.

The substitution of the letter 'ל' with an 'א' represents bringing down the level of Kesser, into the 'ל', the 6 Attributes of Ze'eir Anpin, the source of the souls of the Jewish People.

This shows that the fact that we are His Nation is in connection with the fact that we bring down the level of Kesser through our Mitzvos.

- 14- This is the idea it says in the verse that "when Avraham was 75 years old, he left Charan": The idea of "Charan-anger" is

the point between intellect and emotion, when an idea is no longer an intellect, but not yet a true emotion in the heart. At that point, the idea can get 'stuck' on its way down and near expression, similar to when someone is angry and not able to express themselves correctly. This represents how the Light of Hashem in the Intellect of Chochma and Binah of Atzilus got 'stuck,' as it were, on the way to being fully expressed in the emotive attributes of Ze'eir Anpin, and therefore unable to be fully expressed in our world. When Avraham reached the level called "75," he was able to solve this problem of being 'stuck,' and allow the Wisdom of Hashem to leave "Charan."

The number 75 corresponds to the 7 emotional attributes, each one as it is comprised of all ten sefiros, including the three intellectual aspects, thus $7 \times 10 = 70$, together with a special power from Kesser called the "5 aspects of Kindness" from Kesser, thus $70 + 5 = 75$. This represents how Avraham received the power from Kesser to bring down the Wisdom of Hashem to become fully integrated into emotive attributes of Ze'eir Anpin.

- 15- The next part of the verses continues this theme. Not only did Avraham bring this Wisdom into the emotive attributes of Ze'eir Anpin, but he also brought it into all the levels of Malchus. This is hinted to in the names of the places he visited, Shchem and Eilon Moreh, which represent the levels of Chesed, Gevurah, and Tiferes of Malchus.
- 16- Just as Avraham needed to have the letter 'ה' added to his name (as explained above), so too Sarai needed to have the letter 'י' in her name שָׂרַי transformed into a 'ה' in שָׂרָה. The letter 'ה' represents expansive revelation, like something well explained, the opposite of the letter 'י' which connotes constriction, like an idea condensed into a single point. Since Sarah was a partner with Avraham in this mission to reveal the Essential Wisdom and Light of Hashem in this world, she needed her name to reflect that ability to bring about full revelation. This she accomplished by giving birth

to Yitzchok, and through her teaching herself and other women about Hashem.

A Lesson in the Service of Hashem from the Maamar

Our journey in life comes in many stages. But in every stage, there are two elements:

One is to reveal Hashem from Above to below. This means to learn Torah, to do mitzvos, and to teach Torah. By teaching Torah, we become elevated to an infinitely higher level. Just like Avraham connected to the Infinite Light of Hashem by bringing down the Lofty Wisdom into this world, so too, each and every one of us connects to Hashem on a much deeper level by sharing what we know with those that don't. This is something every Jew is capable of. Like it says in the Shema: "וְשִׁנַּנְתֶּם לְבָנֵיךָ" -and you shall teach them to your children," the Gemara explains that this means one's students. In other words, every Jew has students, every Jew has something to share with another Jew in some capacity. By bringing down Hashem's Wisdom to someone who doesn't have it, this connects the person to Hashem on an incomparably deeper level.

The second element is from below to Above. This means, that we need to find the Sparks of Holiness in all of all material matters. In our food, in our clothing, in our business transactions, in our recreational activities. We need to look for the connection to Hashem in everything in our physical life. By being mindful of that element of "trapped holiness," and thinking about how we want to connect our physical life to Hashem, we are able to "redeem" these sparks of holiness.

How much more so, when we look at another person, we need to see the soul inside of them, waiting for an opportunity to come closer to Hashem. Every person we interact with we are able to affect in them a greater awareness of Hashem (for example, to get someone to say "Baruch Hashem" or "thank G-d"). This is the main elevation from below to Above, to connect whoever we can with Hashem, including with and starting with ourselves, our family, and our community, and in addition, all of our physical things.

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