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TRANSLATED AND EXPLAINED

תורה אור

פרשנה לר' לר'

מאמור

ענין "לר' לר"

“The Journeys of Avraham”

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Torah Or

תורה אור

מאמָר

עֲנֵין "לֹר לֹר", "וַיְלַךְ לִמְסֻעָיו"¹

פָּרָשָׁת לֹר לֹר, כְּפָר יְאָא

“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 (כבר הפתחנו עלייך לך שם) תורה חיים דברו המתחילה “ויאמר גו לור לור”. שם (לקוטי תורה ציון כבוד קדושת ארמונו). נאמר ליל שבת פָּרָשָׁת לֹר לֹר, יְמִרְחָשָׁן תְּקִסְׁז, בְּלֹא דִּין. – ציון כבוד קדושת ארמונו. נאמר ליל שבת פָּרָשָׁת לֹר לֹר, יְמִרְחָשָׁן תְּקִסְׁז, בְּלֹא דִּין).

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

(א) Chapter 1

עֲנָנִים "לְךָ לְךָ", וַיֵּלֶךְ לִמְסֻעָיו;

We need to understand **the idea of** the command of Hashem to Avram “**לְךָ-go travel for your own good,**” which he fulfilled when “**וַיֵּלֶךְ לִמְסֻעָיו-he went on his journeys,**” in the plural form, implying two types of “journeys,”

מִמְּטָה-לִמְעָלָה³ וּמִמְּעָלָה-לִמְטָה⁴ בָּרוּ;

one journey is the process of spiritual elevation “**מִמְּטָה-לִמְעָלָה- from below to Above,**” and the second journey is that of Hashem’s revelation “**מִמְּעָלָה-לִמְטָה- from Above to below.**”

לְהָנְרָאָה אֲלֵיכֶם, לְהָסְתִּים”

We further need to understand how the elevation of Avram from “below to Above” was **from** connecting to Hashem on the level of “**לְהָנְרָאָה-Hashem as He revealed Himself to Avram,**” **to** a deeper level of connection to Hashem, on the level of “**לְהָסְתִּים-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 ראה זהר חלק א עח, א.

⁴ ראה זהר חלק 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.

הנה אַבְרָם הוּא הַשְׁבֵל הַנּוּלָם
מִכֶּל רְעִיוֹן⁵ – אַבְרָם⁶;

“אַבְרָם – Avram” refers to the level of “Intellect that is concealed from all conception” – “אַבְרָם – Av-Ram.”

בָּא – Av refers to Chochma, the height of intellect, and רָם – 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.”

וְאַרְיָה לְהַמְשִׁיכוּ בְּבִחִינַת גִּילּוּי,

And this level of Av-ram must be drawn down in a revealed way.

דְּהַיָּנוּ לְהִוּת סִיר הַשְׁתְּלִשּׁוֹת
מִבְּחִינַת “חֲפִים וְלֹא בְּחִכּוּמָה
וְדִיעָה”, בְּבִחִינַת יְרִידָה מִפְּרָדָגָנָה
לִפְרָדָגָה עַד סָוף כֹּו⁷.

This means that there should be a chain-like (hierachal) 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 (ראה הנסמן במלואים למראei מקומות – מאמרי ארכומ"ר האמצעי במרקבר חלק א עמוד ש).⁶

⁶ (ראה זהר חלק א עט, ב).

⁷ (כל דרגין).

source of creation of the finite worlds.

וְהַתְּבִלִּית הַזֹּא לְהִיוֹת גִּילּוּי בְּבִ"עַ,
גָּן־עָדָן עַלְיוֹן וְתַחַתּוֹן, תְּעִנָּגָן
הַנְּבָרָאִים שִׁיוּכָלוּ לְקַבֵּל גִּילּוּי
הַתְּעִנָּגָן כִּי.

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.

וְזֹהוּ עַנְנֵן "חִסְדָּךְ אַתְּגָלִי בְּפָנָמָא
דָּאָמָה"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."

לְהִיוֹת גִּילּוּי הַהְשִׁפְעָה בְּבִחְנִית
הַתְּקִשְׁרוֹת,

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 זוהר חלק ג אדרא דנשא קמ"ב, א. וראה גם זוהר חלק ב לו, א.).

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

"וַיְהִי יְשַׁב פָּתָח הַאֲהָל כֹּו" (וַיְרִא
יְהִי אָ)

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.

אֵךְ גִּילְיוֹ זֶה הוּא עַל יְדֵי צְמַצּוּמִים
וְהַעַלְמָם,

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

בְּחִנִּית חֹשֶׁךְ דַּיְצָחָק, "וַיְהִי עָרֵב
וַיְהִי בְּקָרְבָּן 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.

כִּדְיַי לְהִיּוֹת בְּחִנִּית יְשָׁ, וּבָוּ יְהִי
יּוֹם אֶחָד" - הַמְשַׁבֵּת אֶחָד, "שְׁיִהִי הַיּוֹם
שְׁיִהִי הַיּוֹם בָּטָל.

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.

דְּהַיָּנוּ שִׁיחַה בְּחִינַת יְשׁוּעָה – וּבְטַל
כִּי.

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.

וְהַנֶּה לְהִיּוֹת גִּילּוּזָה, עַזְירָר לְהִיּוֹת
מִצְוָת מִילָּה לְהַסִּיר עַרְלָה,

Now, for this revelation to occur requires the mitzvah of Milah to remove the “foreskin” covering.

הִיא קֶלִיפַת-נוֹגָה הַחוֹפֶפת כִּי,

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 “**kelipas noga**”-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.

שלא יהיה לה נזקה.

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.

שָׁאַי אָפֵשֶׁר לְהַמְשִׁיר בְּחִינִּת גִּילִּי
בְּעוֹדָה שָׁם,

For it is impossible to draw down any revelation so long as the Kelipas Noga is there,

כִּי אֵם בְּשִׁיעָור חִוּתָה כֹּו.

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.

ולכן כתיב אחר מצוות מילאה
(פרשותנו יז, ה): “**בַּיּוֹם הַמּוֹן 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)

שָׁלַכְאֹרֶה אֵינוֹ מָבוֹן מָה עָנֵן גּוֹיִם
לְכֹאן?

אֶלְאָ שְׁנַעֲשָׂה בְּחֵן הַבִּירּוֹר עַל יְדֵי
גִּילְעֹזָה.

כִּי "לִמְהָ הַצָּדִיקִים דּוֹמִים בְּפִנֵּי
הַשְׁכִּינָה? בְּנֵר בְּפִנֵּי הַאֱבוֹקָה"¹¹,

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

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

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

שְׁנַכְּלִים בְּבָחִינָת בְּטוּל בְּאָבוֹקָה.

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 לְאָדוֹם כִּי [שְׁכִינָה]
עַמֹּהֶם"¹²

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

¹¹ (פְּשָׁחִים ח, א).

¹² (מְגֻוף בְּתַבְּ יָד קָרְשָׁה "צְמַח אָרָק").

כִּי "לֹא גָּלוּ אֶלָּא בְּרִי שִׁיטֹּסֶף
עַלְיָהֶם גְּרִים"¹³

Since, “they were not exiled except in order to add converts to them.”¹⁴

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.

וְהַן הַנִּיצוּצֹת שִׁבְקַלְיָפְתִיןְגָּה,
שִׁבְמְאָכְלִים וּמְשָׁקִים,

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,

שְׁמַתְעָלִים לְהַתְּבִּלְלָה בְּקָדוֹשָׁה מִפְנֵי¹⁷
גִּילְוִי שְׁכִינָה,

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

שְׁעַל יְדֵי זֶה הֵם בָּטְלִים וּנְכָלִים
כִּנְרַבְּנִי אֲבוֹקָה כֹּו.

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

וְזֹהוּ עַנְנֵן פָּרָשָׁה זוּ:

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

¹³ (פְּשָׁחִים פַּז. ב. זָהָר חָלֵק אֶרְמָד, א.).
¹⁴ (גְּרִים בְּדִפְרָסִים רַאשָׁוֹן: קְדֻשָּׁה).

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 – אֶל בָּם
שִׁיחָא יֹרֶד וַיַּתְלִשֵּׁל בְּבִחִינָה
גִּילֵי כָּרִי לְהִזְהֹר תְּקִוָה וַיְבִירּוּ.

כִּי עַד אַבְרָם הָיָה שְׁבִירָת־הַכְּלִים –
דָּוָר הַמִּבְּול כֵּן!

"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.

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 (ריש פרשנתנו ב', א: "וַיֹּאמֶר ה' אֶל אַבְרָם: לְרֹא לְבָקָר מִאַרְצָךְ וּמִמּוֹלֵדֶתךְ וּמִבֵּית אָבִיךְ, אֶל הָאָרֶץ אֲשֶׁר אָרַאָךְ").

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

The term "Light" refers to the revelation of Hashem, which reveals Hashem's limitless, 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 them 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.

וּמִאַבְרָם מִתְחִיל עַולְם הַתִּיקָּן, **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 “הַמֶּה” and is an expression of Wisdom of Holiness.

Since Avram was on an exalted level of Wisdom of Holiness, his selflessness, his “הַמֶּה” 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.

לְקַרְבָּן, יֵצֵאת שֵׁם מֵהַהְמַתְקָן
וּמִבְּרָכָה

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 **מֶה** is connected Hashem’s Name as follows:

The Name of **הָהָהָהָה** when each of those four letters is spelled out fully is read: **יְוָדָהָאָוָהָהָאָה**

If you add the numerical value of the above 10 letters, it adds up to 45, which is **מֶה**.

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 **הַמֶּה** to bring selflessness into the world and correct it, thereby reconnecting it with Holiness.

וְצִירָרָה לְהַיּוֹת יְרִידָה אַחֲרָה יְרִידָה
מִאָבָּא בְּרָמָם בְּחִנִּית יִסּוּד-אֲבָבָא

This Name of **מֶה** **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" - בחרית 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 אותה בעצמה.

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

כלומר, שאתהuba ליקי התגלות
במצוות מילה: “ויהי שםך אברהם
[. .] אב המוני גויים כי” (פרק
: 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 “המונָה-multiplicity,” 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.

אב רם-Av Ram- Lofty Wisdom of Holiness (<u>Yesod Abba</u>)	↓
Bina	
Ze'ir Anpin	
Malchus-Kingship	
The Land	
Creations	

(ב) Chapter 2

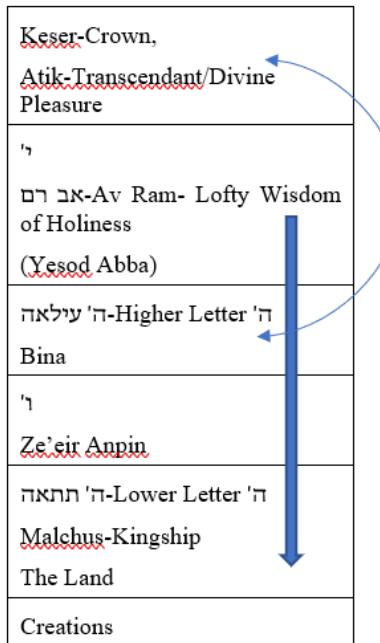
וְהַנֶּה לְפִי זוּ הַיְאָה יְרִיךְהָ לְהִיוֹת
מִאָב רַם - אַבְרָהָם.

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

Based on what was said so far, the letter 'ה' added to אברם corresponds to “המונָה-multiplicity,” 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.



אך הענין, מה שנותסף לו ה' - הוא
ה' עילאה.

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'ir Anpin-the Emotive Attributes; and the second letter 'ה, also known as the Lower Letter 'ה, to Malchus-Kingship.

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

וּבָזָהָר אִתְחָא²⁰ גָּבִי "וַעֲבֹד הַלְוִי
הַוָּא" (קָרְחַ יְהָ, כְּגָן): "הַוָּא - דָא

The Zohar (III 178a) says regarding the verse (Bamidbar 18:23) "The Levi works hard [to

(זהר חלק ג' קעח, א).²⁰

“עֲתִיקָה” 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.

שְׁהַתְּגִלּוֹת עֲתִיק הוּא בַּבִּינָה דָּוָקָא
ולא בְּחָכְמָה.

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.

כִּי חָכְמָה נִקְרָא “עַדָּן” וְאֵין שְׁמָם
הַתְּגִלּוֹת עֲתִיק.

Because Chochma is called “Eden” (subtle pleasure) and there is no [full] revelation of Atik there,

Even though the word **עַדָּן**-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 “ויעבד הלי הוזא”-Working to Love Hashem in Prayer,” for Parshas Korach.

²² (ראה תקוני זהר תקון נד. פְּרִידָס בְּשֻׁעַר הַפְּלִילִים בְּעַרְכּוֹ וּמְאוֹרִי אָוֶר בְּעַרְכּוֹ).

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

כִּי עֲתִיק הָוָא מִקּוֹר הַתְּעֻנוֹגִים,
וְהַתְּעֻנוֹג הָוָא לְמַעַלָּה מִן
הַחֲכָמָה.²³

וּבְחַכְמָה עָצְמָה שְׁהִיא בְּחִינַת
נְקֻזָּה עֲדֵין, לֹא בָּא לִיקֵי גִּילּוּי, כִּי
אֵם עַל יִדְיֵי בִּנָה -

"נְקֻזָּה בְּהִיכְלָא"²⁴

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

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 -

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

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.

שְׁמַקְבֵּלָת הָאָרֶת 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 רָאָה סִפְרִי יִצְחָק בְּמִשְׁנָה ד.

²⁴ זֹהַר חָלֵק אׁ וּ אׁ. תָּקוֹנִי זֹהַר תָּקוֹן חׁ.

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, בָּנוּדָעׁ שְׁלֹחָיוֹת הַתְּפִשְׁטוֹת
וַיַּרְאֵת הַמְּרִגּוֹת הָוֹא דָקָא עַל יְדֵי
בְּחִינָה וּמִרְגָּה יוֹתֵר עַלְיוֹנָה כֹּו :

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.

וְלֹהֲבִין זוּ הַיּוֹטֵב, הַנְּהָה בְּתִיב
בְּשַׁלְמָה (מֶלֶכִים-א ה, יב): "וַיַּדְבֵּר
שֶׁלֶשׁ 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 הָוֹא: כְּמוֹ שָׁאָנוּ רֹאִין,
שַׁחֲכָם אָף שִׁיּוֹדָעׁ דָּבָר חַכְמָה
בָּעֵצָמוֹ, אָף עַל פִּי כֵּן אִינוּ יְכֹל
לְהַסְבֵּר הַחַכְמָה הָהִיא לְזֹלְחָוֹ,

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 שְׁקֹודָם שַׁהֲוָא מִסְבֵּיר עַצְרִיק
לְקַשְׁר דַעַתוֹ בְּחֹזֶק, וְלַהֲתִישֵב אַיִךְ
וּמָה שִׁכּוֹל לְהַסְבֵּר וּלְהַשְׁתַלְשֵׁל
לִמְדָה בְּדָבָרִים תְּחִתּוֹנִים
וְלְהַלְבִּישָׁם 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.

דְּהִינָנוּ שִׁיחָה יְכֹל לְמַצּוֹא דָבָר
הַחַכְמָה הָהִיא גַם בְּדָבָרִים
תְּחִתּוֹנִים.

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

כִּי לֹא צָרִיךְ חָכֶם גָּדוֹל, שִׁיוֹכֵל
לְהַלְבִּישׁ חִכְמָתוֹ גַם בְּדָבָרִים
תְּחִתּוֹנִים שְׁלֹמֶתֶה מִמְּנָנוּ.

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 שְׁלֹמֶתֶה הַמֶּלֶךְ עַלְיוֹן-הַשָּׁלוֹם
בָּרוּב בִּינְתוֹ הִיה יִכְלֶל לְמַצּוֹא
שְׁלֹשֶׁת אֲלָפִים מִשְׁלָל,

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

דְּהַיָּנוּ גַם אֲלָפִים מִדְרוֹגִים שְׁלֹמֶתֶה
מִמְּנָנוּ, גַם שֵׁם הִיה יִכְלֶל לְמַצּוֹא
וּלְהַרְאֹתָו אֲוֹתָוּ דָבָר חִכְמָה בְּעִצְמָה
שְׁהִיה יָדָע.

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.)

לְכָן בְּשִׁנְצָרֶךְ לְהַשְׁתַּלְשֵׁל הַמִּדְרָגָה,
שְׁתַּחַיה הַהֲתִבּוֹנָנוֹת בְּהַרְחָבָה,

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

צָרִיךְ שְׁהִיה מִן מִקּוֹר עַלְיוֹן הַגְּבוּךְ
בִּיוֹתֶר מִבְּחִינַת חִכְמָה, וְאוֹזֵן יִכְלֶל
לְהַיָּוֹת 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.

אבל מן חכמָה עָצָםָה אֵין יִכּוֹל
לִירֹד לְהַשְׁתְּלִישָׁל מִמְּנָה בְּחִינַת
בִּינָה;

רַק שָׁרֵשׁ בִּינָה וְהַתְּגִלוֹתָה הִיא
הַתְּגִלוֹת עֲתִיק, בָּה וְעַל יְדָה
נִשְׁתְּלִשָׁלָה, וְנִתְגָּלָה בְּהַרְחָבָה.

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

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-Transcendent 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.

וְאַפְכָאָן, לְהִיוֹת הָאֲרָתָה הַבִּינָה
אַוְרָה וְרוֹחָב, מִבְחִינַת יְד, חַכְמָה,
בְּחִינַת נְקֹדָה כֵּי –

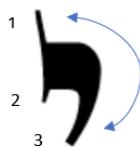
So, too, here in Atzilus, for there to be an illumination of Bina – length and width of understanding Divinity, corresponding to the letter 'ה' which has dimensions of sideways and up and down, from the level of 'י' which corresponds to Chochma, which is referred to as “a conceptual point in a context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

הוּא עַל יְדֵי גִּילּוּי בְּחִינָה עַלְיוֹנָה
יוֹתָר, הִיא בְּחִינָת עֲתִיק, בְּחִינָת
קוֹצָן שֶׁל יוֹ"ד שֶׁעַל יְדֵי וְהַ
מַתְפֵשֶׁת הַיוֹ"ד בְּהַ"א.

וּכְמַבּוּאָר בְּ"פְּרֶדֶס"²⁵, שַׁה יוֹ"ד יְשַׁלֵּם ג' קּוֹצָן, וּמִקּוֹצָן הַתְּחִתּוֹן נִמְשָׁרָה
הַהָּא, וּבְקּוֹצָן הַתְּחִתּוֹן יְשַׁלֵּם בְּחִינָת
הַקּוֹצָן הַעַלְיוֹן. וּנְמַצָּא שַׁיִשְׁ הַאֲרָתָה
קוֹצָן הַעַלְיוֹן בְּבִנָה.

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’.

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 (שַׁעַר הַאֲוֹתִיות סָוף פָּרָק יג).

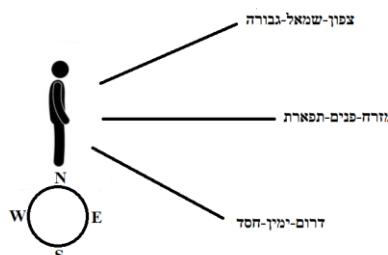
Thus, the top point of the 'י, how Chochma receives from Kesser and Atik, is directly expressed in the bottom right point in how it extends and expands into the 'ה of Bina.

ולבן ירידה זו היא בחינת עילוי
מאוד - שנמשך אור הכתר.

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.

ולבן זילך למסעיו מגב" (פרשׁתנו
- ג, א) - חסד, "עד בית אל" (שם -
מלכויות - מלמעלה-למטה;;;

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 is on his left, and south 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-l” 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.

וּמְלַמְּדָה-לִמְעָלָה – מִלְהָרָא
 כִּי" (פְּרַשְׁתָנוּ יב, ז), עַד "לְהָ"
 סְתִּים.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’er Anpin, which is higher than being directly invested in creation. Once these Sparks became included in Ze’er 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?

(ז'ובן שם מזובע להויה "פְּרַשְׁתָנוּ יב, ז) – סְתִּים. אוֹר הַתּוֹרָה בְּרָאשִׁית בָּרָךְ דְּעָמוֹד תְּרִפָּחָה.)²⁷

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 לְהַבֵּין זֶה בַּעֲבוּדָה:

הַנֵּה אָמָרוּ: "נוּבְלוֹת חֲכֶמֶת שֶׁל
מַעַלָּה - תּוֹרָה".²⁹

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

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.”

שְׁהַתּוֹרָה שֶׁהָיָה בְּדָבָרִים גַּשְׁמִים
הִיא מִבְחִינַת חֲפִים וְלֹא בְּחֲכֶמֶת
זְדִיעָה³⁰.

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 understand 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 הַנֵּה חֲכֶמֶת עֲלֵיוֹנָה אֵין לָהּ
הַשְׁגָה רַק הוּקָא בְּחַתְלְבָשָׁוֹתָה
בְּדָבָרִים גַּשְׁמִים,

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

שָׁאֹנוּ בְּלִקְיָת הַאֲתָרוֹג, עַל דָּרָךְ
מַשָּׁל, מַאֲחֵר שְׁהַחֲכֶמֶת מַלְוַבְשָׁת
בּוּ הַרְיִי זֶה כְּאֵלֹו אָחֹז בְּחֲכֶמֶת
הַעֲלֵיוֹנָה.

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 (בראשית ר' ב' יז, ז. מד, יז. וראה שם פרשׁה מד. נתבאר בעז חיים שער הכללים סוף פרק א).

³⁰ (תקוּנוּ זָהָר בְּחַקְדָּמָה, "פִּתְחַח אֲלֵיהוּ", יז, א).

והנה המשכית חכמָה עליונה
בדבריהם גְּשִׁמִּים, הוא עלי ידי א/or
הפתה.

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 Keser-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.

- כי "אוריה" מ"חכמָה נפקת"³¹
בבחינת גילוי, אבל מוקורה הוא
למעלה;

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.

שְׁתְּרֵי"ג מִצְוֹת דָּאָרְיִיתָא וָז' דְּרָבָנָן
הַם "תְּרֵר עַמּוֹדִי א/or".³²

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

The number "תְּרֵר-תְּרֵר" - 620" is the numerical value of the word "כְּתָרָה-Crown," 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.

לְבִנּוּנִית
וְהוּא מִ"אֲרַחַן
דָּגְלָלָתָא"³³,

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

³¹ זהר חלק ב קכ"א, א. וראאה שם פה, א).

³² פרדס שער ח פרק ג).

³³ ראה זהר חלק ג קכ"ט, א).

The word “Gulgulta” 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.

בְּחִנִּית בְּתַר, שַׁהוּא מַלְכֹות דָּאִין סָוֶף. 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 זה נִמְשָׁךְ לִמְשָׁחָה בְּמוֹבֵן. And by way of Kesser, Chochma is also drawn down.

וְלֹכֶן גִּילְוִי חִכְמָה עַלְיוֹנָה הַמְלֻוּבָּשָׁת בְּפִרְשָׁה "קָדְשׁ" (בָּא יְהָ)

Therefore, the revelation of Chochma Above, which is invested in the Torah passage of

א-ו, על דרך משל, הוא יותר מגילוי החכמה עצמה במקומה העליון, לפי שגנומשך על ידי הכתיר של מעלה מוחחכמה.

“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.

ולבן נעשה יהוד 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’er 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’er Anpin with Malchus) is dependent on the service of Hashem from the person below in this physical world.

במו על ידי צדקה נעשה יהוד עליון
באצלות -

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’er Anpin and Malchus. Ze’er 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’er Anpin, corresponding to the poor person receiving life-sustaining funds from his benefactor.

למעלה מגן-עדן תענווג הנשומות
שהוא בבריאה;

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.

ומלכחות-ד-אצלות נעשה עתיק-
בריאה³⁴ כו',

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 be directly invested in creation, it is only a “Trascendant Source.” It is on this lofty level that Malchus receives an even greater revelation of Hashem through Ze’er 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.

شمץך נעשה צדקה - ד נעשה
. ³⁵

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

The word ‘צְדָקָה-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’er 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 ‘צְדָקָה-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’er Anpin.

³⁴ (נסמן לך מן לה, ד. קיג, ב.).

³⁵ (ראה לך ממן מץץ לה, ד.).

We see this in the difference between the letter 'ה' and 'ה'. The letter 'ה' is written **דָלַת** which is similar to the word 'דָלִית'-'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 'ה' 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'ir Anpin.

כְּמוֹ שְׁבָתוֹב בָּזָהָר: "עַד לֹא קִבְרַת
דְּכַר כָּו"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'ir Anpin) it is called a [נָעַר]-girl’ without the letter 'ה', and when it receives the masculine aspect, it is called a [נָעָרָה] ‘girl’ with the letter 'ה' ...”

In Parshas Ki Seitzei when discussing the laws involving an unmarried girl, it uses the word 'נָעָרָה'-girl' but in is written 'נָעַר' without the letter 'ה' at the end. When spelled like this it can be read 'נָעַר'-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 'נָעָרָה' 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 'ה', receives from the 'ו'=six attributes of Ze'ir Anpin, it becomes a 'ה', since that flow from Ze'ir 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'ir Anpin, that is why before relations she is called 'נָעַר'-girl' without the letter 'ה', and after she has relations, she is called 'נָעָרָה'-girl' with the letter 'ה'.

³⁶ (זָהָר חָלֵק בָּא לְחָבָב, בָּבָב: "בְּתִיבָב (תִּצְאָבָב, כָּבָב): "כִּי יְהִי נָעָרָה בְּתוֹלָה", "נָעַר" בְּתִיבָב, מָאִים שׁוֹמֵן דָּכֵל זָמֵן דָּלָא קִבְרַת דְּכַר, אַתְקָרִי נָעַר, מְרַקְבִּילַת דְּכַר, אַתְקָרִי נָעָרָה").

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.

ולבן לא נאמר בתורה מעלה
אבלם שהייתה מאכילה אורחים כו' -
עד שבא לארץ-ישראל ולא בחווית
לאארץ, ה גם שסביר היה בון ע"ה כו' ;

אלא שמתחלת, אף אם היה עושה
לא היה ממשיך בלאום, ולא היה
נוגע ליחוד עליון.

עד ש"ויאמר ה' אל אברם" -
במאמר זה: "ויאמר ה'" - מעציל
עליון, המשיך אל א"ברם" -

"לך לך כו", להיות ירידה
והשתתלשות כו'

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.

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.

Until "Hashem said to Avram":

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,"

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.

ואנו נמשך להיוות יהוד עליון תלוי
במעשה התקותנים.

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.

ועיקר גilio היחוד הוא על ידי
התורה;

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

אך האבות עשו הכנה לבחינת
התורה,

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

כמו שכתוב (**תהלים עח, ח**):
ותורה שם בישראל" - על ידי
ישראל. כי על ידי אברם נמשך קו
ימין - חסדנו.

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 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, Gevura-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

זהו עניין ספר בראשית, שאין בו

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 Yitzchoks’ service of Hashem were also necessary preparations.

מצוות התורה, רק פָּרָשַׁת אַבְרָהָם וְפָּרָשַׁת יִצְחָק כ' - שֶׁהֵם קָדְם הַתּוֹרָה,

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

והם הם שֶׁהַמְשִׁיכוּ לְהִיּוֹת בְּחִנּוֹת הַתּוֹרָה כ' :

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.

אָרָק ⁴⁰ לְפִי זֶה אָרִיךְ לְהַבִּין: מִדּוּעַ לְאַזְכֵּן זָכָר יִשְׂרָאֵל לְקַבֵּל הַתּוֹרָה עַד שֶׁהָיו בְּגָלּוֹת מִצְרָיִם, "וַיִּמְرְרוּ[.] בְּחֻמָּר וּבְלָבָנים" (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...”?

הָלָא בָּבְרַ זָכָר עַל יְהִי אֲבוֹת?

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

וְגַם: אֵיךְ הִיה יִכּוֹל לְעַשׂוֹת כֵּל הַיְחִידָה קָדְם שְׁנִימָול, בַּיְמִילָה נִתְחַנֵּה לוֹ אַחֲרֶכֶת - בְּשַׁחַיָּה 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 (מִכֶּאן וְאֵילֶךָ הַוָּא הַבְּיאָוָר עַל הַמְאָמָר שֶׁנָּאָמָר בַּיּוֹם ב' פָּרָשַׁת וַיַּרְא יְהִי מִרְחָשָׁן תְּקַשֵּׁז) על פי הנחת הר"פ. נוסחאות אחרות מהביאור – הנקחות אַרְמוֹנָה רַהֲמָצְעִי וַרְבִּי מֹשֶׁה – נסמננו לעיל הערבה.(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?

רַק דָאִתָּא:⁴¹ קִיּוֹם אַבְרָהָם כָּל הַתּוֹרָה כּוֹלָה,

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

וְאֵיך הָנִיחַ תְּפִילִין אֲשֶׁר נִזְכַּר שָׁם יְצִיאַת-מִצְרָיִם, וְאֵנוֹ עָדִין לְאַחֲרָה כָּל גָּלוּת מִצְרָיִם?

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

אֵך בָּאָמָת יְשִׁיבַת פְּנִימִוֹת וְחַיצְוָנוֹת,
וְהַקְיּוֹם שְׁלֹו דָחַת בְּפְנִימִוֹת:

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.

וַיֹּאמֶר הָאֱלֹהִים "הִיְנָה הַתְּגִלּוֹת וְהַמְשִׁכָת אָרֶן אַיִלְסּוֹף כְּתַרְעָלִילִין מִלְמָעָלָה-לִלְמָתָה בְּבִחִנַת פְנִימִוֹת;

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 Lech," 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 סוףקידושין פב, א).

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

אבל שיווכל להתגלות גם בחיצונית, שיזיה בברבר גשמי בקהלות ממש גيلي אלקות פג"ל, אין זה דרך השתלשלות,

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.

רק על ידי "וימררו חיותם כי, بكل עבודה קשה"⁴² נעשה התגלות מבחןיה למעלה מהשתלשלות;

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.

כפי אז יוכל להתגלות גם למטה מוהשתלשלות, כי שם - מעלה ומטה שווין, גם חכמה לבחינת עשיותו ייחשב - “כולם בבחכמה עשוית” (תהלים כד, 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 שמota א, יד: “וימררו את חייהם בעבודה קשה, בחומר ובלבנים ובכל עבודה בשודה”.

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 Hishtaleshelus.

וְזַהֲרֵתְּ בַּיּוֹם עֲגֹלִי אֲרִיךְ מִקְיָפִים רֶגֶלְיָה 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 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 heat 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.

הִנֵּנוּ, שְׁהַמְשָׁבָה וְהַתְּגִלוֹת הַוָּא
מִן מִקְרֵב עַלְיוֹן הַבּוֹלֵל אַבְּיַע כּו',
וְאַז יִכְּלָל לְהַשְׁתַּלְשֵׁל רְצׁוֹנוֹ יִתְּבָרֶךְ
גַּם בְּדָבָר גְּשָׁמִי, בְּקָלָף וּבְכָדָמָה.

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.

אַבְּלָא אַבְּרָהָם לֹא הַמְשִׁיר, רַק
בַּבְּחִינָה פָּנִימִית מִלְמָעָלָה, לְכָנָן לֹא
הִיָּה עֲדֵין הַתְּגִלוֹת בְּמַעַשָּׂה
הַמְּצֹוֹת בְּגִשְׁמִוֹת מִמְשֵׁשׁ בַּבְּחִינָה
חִיצּוֹנִית, רַק הַקְּיּוּם שָׁלוֹן כָּל
הַתּוֹרָה הִיָּה בַּבְּחִינָה פָּנִימִית.

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.

ובשְׁרִירָה בֵּין צְעִיט נִתְּנָה לֹא בְּמִתְּנָה
מִצְוֹת מִילָּה בְּמִעְשָׁה מִפְּשָׁת, בְּכָדִי
שִׁיּוֹלֵד מִמְּנָנוּ יִצְחָק, שִׁיאָצָא מִאָתוֹ
אַחֲרֵי כֶּרֶב יַעֲקֹב טָמִים, וּבְנָיו יִקְבְּלוּ
הַתּוֹרָה בְּהַתְּגִלּוֹת חִיצׁוֹנִית, מִצּוֹת,
מִעְשָׁה מִפְּשָׁת.

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.

לֹא כִּי לֹא אֶבְרָהָם הָתָרָה, לְפִי
שִׁיאָא מִמְּנָנוּ יִשְׁמָעֵאל וּכְיוֹ.

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 אַחֲרֵי שְׁנִימּוֹל, וּנוֹלֵד יִצְחָק אַחֲרֵי
הַמִּילָּה, אֹז יוּכֶל לְהַולֵּיד יַעֲקֹב
תָּמִים אֲשֶׁר קָבְלוּ בְּנֵיו הַתּוֹרָה
בְּמִצּוֹת מִעְשָׁה - הָאֲרָה 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,
כיו לנגדו – למעלה מן היסודות –
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.

וזה "הוא עשנו ולא" ⁴⁴ אנחנו ⁴⁵ –
ולו קרי – בנו, ובכתב – לא
באל".

This is connected to the meaning of the verse (Tehillim 100:3), "He made us and 'lā-not' we ourselves," it is read 'to Him' with a 'ו', but it is written 'lā-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
שנאה " אנחנו עמו" על ידי

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

⁴³ (ויעין מה שנתבאר על פסוק "משה ירבר" (לקמן יתרו ט,ד), שם נתבאר היטב ההפרש בין מה שקיים אברהם כל התורה כו', למתן תורה – עליה בקנה אחד עם מה שנתבאר באן).

⁴⁴ (בדפוס ראשון: לו).

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

השׁתְּלִשּׁוֹת? revelations in the levels Histalshelus?

רק "כִּי הוּא עָשָׂנו וְלֹא" - בָּאֵל"ף,
 זֶהוּ בְּחִינַת בָּתָר.

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 "ולו" – 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'ir Anpin, and the substitution with the letter 'א' represents bringing down Kesser into Ze'ir Anpin, which then comes into the souls of Avram's descendants, enabling them to fulfill mitzvos.

כִּי "א' רִישָׁא דְאַתְּנוֹן" – כְּתָרָה, וְעַל
וְדַיְהָ יִכּוֹל לְהִיוֹת "ולו" – בְּרוּיָה
אַנְחָנוּ עָמוֹ.

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 "לְיְ-His" with a 'ו', that "we are His nation."

כִּי מַאֲחָר שָׁוֹהוּ לְמַעַלָּה מִן
השׁתְּלִשּׁוֹת, הָאָרֶתֶה יִכּוֹל לְהִיוֹת
גַּם לִמְתָּה מִן הַשׁתְּלִשּׁוֹת.

Because since this level is above Hishtalshelus, it can radiate even down 'below' Hishtalshelus.

וְלֹכֶן בְּשִׁנְגַּתְנָה הַתּוֹרָה וְנִצְטוֹו מִצְוֹת
בְּמַעַשָּׂה מִמְּשָׁה, מִצּוֹה הָרָאשׁוֹנָה
הִיא מִתְחַלָּת בָּאֵל"ף (וַיְתַרְ בָּבָה:
אָנְבִּי כֹּו",

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': אָנְבִּי – I am Hashem who took you out of Mitzraim."

כִּי שִׁיקְיוּיִם הַמִּצְוֹת בְּמַעַשָּׂה,
וַיְעַשָּׂה יְחִזּוֹדִים עַל יְדֵי קִיּוֹם מִצְוֹת
בְּמַעַשָּׂה, אֵי אָפָּשָׁר רק שִׁיגְתָּגֵלָה

Because, for the mitzvos to be fulfilled in action and affect Unifications Above through action requires that an

⁴⁶ (רָאשִׁית הָאֹתִיּוֹת).

הָאָרֶה מִבְּחִינַת בְּתַר כּוֹ.

illumination from the level of Kesser be revealed.

לְכָן מִצּוֹה רַאשׁוֹנָה מִתְחָלַת
בְּאַלְפּ, בְּחִינַת בְּתַר, הָאָרֶה
מִלְבָנוֹנִית הַבְּתַר כּוֹ.

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.

וַיְהִי "וְאַבְרָם בֶּן עָה שָׁנָה בְּצָאתוֹ
מִחְרָן":⁴⁷

This is the mystical meaning of the verse, "And Avram was 75 years old upon his leaving רְחָרֶן-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'ir Anpin. This is the stage preceding its descent into Malchus (the Land Hashem will show him).

The word "רְחָרֶן-Charan" comes from the phrase "אָף-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 (פרק חנוך יב, ד: "וְאַבְרָם בֶּן חַמֵּשׁ שָׁנִים וְשָׁבָעִים שָׁנָה בְּצָאתוֹ מִחְרָן").

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.

הִיִּנוּ בַּיּוֹם מִמְּחוֹן לְמִדּוֹת צָרִיר לִילַךְ
דַּרְךְ הַגָּרוֹן.

וְאַחֲרַ שִׁירֵד מִמְּדֻרְגַת מַוחַן וְעַדְיָן
לֹא נִשְׁׁעַנוּ מִדּוֹת, קֹדֶם שִׁיבָאָו לְהַלֵּב
נִקְרָא אָנוּ "חָרָן".

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

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’er 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.

וּבָשָׂרְהָיָה אֶבְרָם בֶּן עָה,

And when Avram was 75 years old,

- הִיִּנוּ זֶה פָּעָמִים עָשָׂר

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

The idea of 7 x 10 is that each of the seven Attributes of Ze’er Apin (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.

בְּחִנִּת חִיצׁוֹנוֹת, which is the ‘outer dimension,’

וְה' חִסְדִּים - together with the 5 aspects of Chessed-Kindness of the Inner Aspect of Kesser,

בְּחִנִּת פְּנִימִוֹת, which is the inner dimension,

In order for the intellect of Chochma and Bina of Atzilus to shine into the emotions of Ze’er 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’er Anpin, which are the ‘outer dimension,’ relative to Chochma and Bina.

וַיָּצַא מִתְּרוֹן - שָׁבָא הָאָרֶה
וְהַתְּגִלוֹת מִתְּכַמָּה לִמְדּוֹת.

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’er Anpin. This is why Avram was 75 when he was told “Lech Lecha.”

וְהַנֶּה בָּמוֹ שָׁאִיתָא: "רִישָׁא דַעַשׁ⁴⁸
בְּעַטְפּוֹ דִּיצְחָק",

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.

בָּמוֹ כִּי קֹדֶם הַבִּירוֹר הִיה לֹוט
כִּלּוֹל בְּאֶבְרָהָם בְּקָדוֹשָׁה, בָּמוֹ
סִיגִּים אֲשֶׁר קֹדֶם הַצִּירוֹף וּבִרְוֹר
מְעוֹרְבִּים 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 ג, יג).

וְלוֹט בְּגִימְטְּרִיאָה מ"ה⁴⁹ – אֶחָדִים
דִּשְׁמָה מ"ה,

Since the word 'Lot' is numerically equivalent to the word '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.

אֵיךְ הוּא מִקּוֹר חֲכָמָה וּבִינָה
דְּקַלְיָה; לְכָן נִקְרָא "לוֹט" – לְשׁוֹן
קָלְלָה;⁵⁰

This is the source of Chochma and Bina of Kelipa, which is thus called 'Lot,' an expression of 'cursed.'

וְלֹכֶן הַלְּרָה לוֹט אֶת אָבָרָהָם קָדָם
הַבִּירּוֹר.⁵¹

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

וְלֹכֶן יֵצֵא מִלּוֹת עַמּוֹן וּמוֹאָב,⁵² אֲשֶׁר
יֵצֵא מֵהֶם רֹת הַמוֹאָבִיה⁵³ וּנְעַמָּה
הַעֲמֹונִית,⁵⁴

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

⁴⁹ מאורי אוראות ל, סעיף בו וריאיר נתיב שם).

⁵⁰ ראה בראשית רביה פרשחנו פרשה מד, יג: "לוֹט – לוֹטָא". תרגום המפורסם ליונתן אָרוֹרָה" (בראשית ג, יז) – לוֹטָא).

⁵¹ (פרשנו יב, ד: "וַיַּלְּרָה אֲלֹהִים לוֹט, וְאֶבְרָם בֶּן חַמִשׁ שָׁנִים וְשְׁבעִים שָׁנָה בְּצַעְדוֹת מְחַרְן").

⁵² (וירא יט, לו'לה: "וַתַּלְּדֵר הַבִּכְרָה בָּן וַתִּקְרָא שְׁמוֹ מוֹאָב, הוּא אֲבִי מוֹאָב עד הַיּוֹם. הַעֲזִירָה גַם הוּא יָלְדָה בָּן וַתִּקְרָא שְׁמוֹ בָּן עַמִּי הוּא אֲבִי בְּנֵי עַמּוֹן עד הַיּוֹם").

⁵³ (רות א, ד).

⁵⁴ (מלכימ-א יד, כא).

כִּי "מוֹאָב"⁵⁵ - חַכְמָה-זְקִלִּיפָּה,
וּנְعָמָה הוּא לְשׁוֹן נֹעַם - בִּינָה -
הַתְּגִלּוֹת עַתִּיק בְּבִינָה.

וְעַל יָדֵי בִּירּוֹר יֵצֶא רֹות הַמוֹאָבִיה
וּנְעָמָה הַעֲמֹנוֹת מִן חַכְמָה-זְבִינָה
דְּקִלִּיפָּה.

וְאַחֲר הַבִּירּוֹר נִפְרֹדוּ סִיגִּי לֹוט
מִאַבְרָהָם.

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

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.

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:

"וַיַּקְרַב אֶבְרָם" ⁵⁶ עד מָקוֹם שְׁכָם" – בַּתְּחִפִּין -

חַסְדִּי-וְגַבּוֹרָה דְּנוֹקְבָּא,

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

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

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

⁵⁵ מוֹאָב חַכְמָה . נֹעַם בְּנֵת לְקוּטִי תֹּורָה לְאַרְנוֹן" לַיְירָא דְבּוֹר הַמִּתְחִיל "סֹוד עַמּוֹן וּמוֹאָב" . פָּרָשָׁת דְּבָרִים דְבּוֹר הַמִּתְחִיל "יָשׁ לְזַעַת" . וְשָׁם (הַזָּהָב בְּתֹרְתַּת חַיִם פְּרָשָׁתנוּ ע, א) "דְּעַמּוֹן אֲוֹתִוֹת
נוֹעַם" .

⁵⁶ (פְּרָשָׁתנוּ יג, יח): "וַיַּקְרַב אֶבְרָם, וַיָּבֹא, וַיִּשְׁבַּת בְּאַלְנִי מִמְּרָא אֲשֶׁר בְּחֶבְרוֹן, וַיִּבְנֶן שָׁם מִזְבֵּחַ לְהִי'" .

⁵⁷ (פְּרָשָׁתנוּ יב, ו): "וַיַּעֲבֹר אֶבְרָם בָּאָרֶץ, עַד מָקוֹם שְׁכָם עַד אַלְוֹן מוֹרָה, וְהַכְּנָעָן אֲוֹ בָּאָרֶץ" .

וְאֶלְוֹן מוֹרֶה – תְּפִאָרֶתִּידְנוֹקְבָּא.

“and **אלון-Eilon Moireh**” refers to the level of **Tiferes** of **Malchus**, the ‘wife’ of **Ze’ir Anpin**.

The Arizal explains (Likutei Torah, Lech Lecha) that the word “**אלון-Eilon**” comes from the word “**אלון-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 כֵּל הַמְשֻׁכּוֹת וְהַתְּגִלוֹת הִיא
אַבְרָהָם מִמְשִׁיר לְהַמְלָכּוֹת מִן
שְׁכָל הַנְּעָלִם.

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**.

לְכָן אָמַר (פְּרָשָׁתָנוּ ז, יח): “לֹא
יִשְׁמַעְאֵל יְחִי לִפְנֵיךְ,”

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 שִׁנְקַרְא אַבְרָהָם בָּה”א,

because once his name was changed and he was called “**ה’-אברהם**” with a ‘ה’,

שַׁעַל יְדֵי זֶה הַמְשִׁיר הַתְּגִלוֹת
בְּבִחְנִית מֶלֶכּוֹת, וַנְתַּחֲנֵה לוֹ הַמִּלְחָה,

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,

הִיא יָכֹל לְהַעֲלֹת נְצִיצֹת בְּנֵר
בְּפָנֵי אֲבוֹקָה,

שִׁיחַיו נִכְלָלִים בְּבִחִינַת מְלֻכּוֹת כָּו'.

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

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.

וְכָמוֹ שְׁבָתוֹב פְּרַשְׁתָנוּ יְבָה, (ה): "וַיַּחַח
אֶבְרָם אֶת שְׁרֵי אַשְׁתָוֹ וְאֶת לֹט בְּן אֲחִיו אֶת כָּל
רְכֻשָׂם אֲשֶׁר רָכַשׁ, וְאֶת הַנְּפָשָׁה אֲשֶׁר
עָשָׂו בְּחָרָן, וַיַּאֲוֹרֶל לְכַת אָרֶץ בְּנֵעַן וַיָּבֹא
אָרֶץ בְּנֵעַן וְכָו' ."

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.

גַם "שְׁרֵי" (נַחַיָּא, בְּט) הִיְתָה נִקְרָאת
מִקּוֹדָם בַּיוֹ"ד - מִזְרָה עַל עַמּוּדָם;

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

The letter 'b' 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.

וְאַחֲרֵ בָּרֶךְ בְּשַׁחַתְּה עֲרֵיכָה לְהַולְּיד
אֶת יַצְחָק הִתְהַנֵּרָת בָּהּ אֶת
בָּהָרְחָבָה, לְהֹרּוֹת עַל הַמְשָׁבָה
וְהַתְּגִילּוֹת.⁵⁸

Then, later, when she had to give birth to Yitzchok, she was called “שָׁרָה-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.

וַיְהִי וַיַּקְרָא שֵׁם אַבְרָם בְּשֵׁם הַ
פְּרָשָׁתָנוּ יְהֹוָה:

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 (Mizbeiah) 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.”)

וַיַּקְרָא "הַיְיָנוּ הַמְשָׁבָה מֵאָבִרְם"⁵⁹

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

⁵⁸ (וַיַּרְא כָּא. ב: "וַיַּתְהַרְךְ וַתָּלֶד שָׁרָה")

⁵⁹ (רָאָה לִקְוֹטִי תֹּרַה לְהָאָרִין"ל סּוֹף פְּרָשָׁת מַקְזֵן וְטֻעַמֵּי הַמִּזְוֹת סּוֹף פְּרָשָׁת לְבָרֶךְ).

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

לעשרה ספירות דנוּקָבָא הַנְּקָרָא
שם ה" כו'

into the Ten Sefiros of Malchus, the ‘wife’ of Ze’er 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 אַבְרָהָם to אַבְרָהָם). As Rashi explains, the added letter ‘ה’ stands for the word ‘הַמּוֹן’ – ‘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'er 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 is 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 'אֲלֹהֶם-not' ourselves," this word 'אֲלֹהֶם' is pronounced with a 'א', 'ל', 'ו'.

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 'ו' represents the 6 Attributes of Ze'ir Anpin, the source of the souls of the Jewish People.

The substitution of the letter 'ו' with an 'א' represents bringing down the level of Kesser, into the 'ו', the 6 Attributes of Ze'ir 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'ir 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'ir Apin.

- 15- The next part of the verses continues this theme. Not only did Avraham bring this Wisdom into the emotive attributes of Ze'ir 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 'ה' in her name שָׂרָה transformed into a 'ה' in שָׂרָה. The letter 'ה' represents expansive revelation, like something well explained, the opposite of the letter 'ה' 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: “וְשַׁנְנָתָה לְבָנֶיךָ”-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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