



LIKKUTEI TORAH • PARSHAS BALAK • MAAMAR 2

ביאור על פסוק מי מנה כו'

An explanation of the verse “Who has counted [the dust of Yaakov]”



Israel’s “number” has two levels: like sand, countable in kind yet beyond count, the created worlds below the screen that become truly numberless when the mitzvos draw Keser Elyon into Malchus (the lower unity); and like dust, one mass above number altogether, “the dust of Yaakov,” the Torah and the higher unity.

Both are drawn down only through the soul’s descent into the body, whose refinement through a will above reason lifts it from “one” to the “Singular.”

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

Israel's "number" has two levels: like sand, countable in kind yet beyond count, the created worlds below the screen that become truly numberless when the mitzvos draw Keser Elyon into Malchus (the lower unity); and like dust, one mass above number altogether, "the dust of Yaakov," the Torah and the higher unity. Both are drawn down only through the soul's descent into the body, whose refinement through a will above reason lifts it from "one" to the "Singular."

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

THE MAAMAR IN BRIEF

The maamar explains Bilam's words "Who has counted the dust of Yaakov, and the number of the fourth part of Israel?" Sand is made of countable grains yet cannot be counted; dust is one mass to which number does not apply. Above, the created worlds are "sand": Malchus of Atzilus, the Sea standing above Shlomo's oxen, stays exalted and withdrawn, so its creatures are separate and limited, while the kav of the Infinite Light clothed in Malchus makes them numberless. Atzilus, bound together by that light, is "dust." The finite comes from the Infinite because G-d is all-capable: Havayah is the sun, Elokim the shield. Both levels are drawn down through the soul's descent. Souls come from the Name Ban, mixed of good and evil, and knowledge alone cannot refine them; a radiance of Mah, Keser Elyon, gives them a will above reason. Through Torah and mitzvos, above all acting against one's own will for G-d's sake, the soul draws Keser into Malchus, making Israel numberless when they do G-d's will, and through the Torah draws the higher unity, rising from "one" to the "Singular."

OUTLINE

- 1 Sand and dust: two kinds of numberlessness** ¶1-3
Sand is made of countable grains yet is beyond counting; dust is one mass, beyond number altogether. Both levels exist Above, as Shlomo's Sea upon twelve oxen will show.
- 2 The Sea above the oxen: sovereignty and its people** ¶4-10
The Sea is Malchus of Atzilus and the oxen are the angelic camps of Beriah. Kingship needs a separate people, so Malchus stays exalted and withdrawn; this is Etz Chaim's screen between Atzilus and the lower worlds, which makes creatures separate and countable, while the kav of the Infinite Light clothed in Malchus gives them true numberlessness.

- 3 Moisture drawn away: why the worlds are sand and Atzilus is dust** ¶11–13
- As the sea draws moisture out of the shore and leaves sand, Malchus draws the “water” of the Infinite Light up out of Beriah, though a radiance still breaks through the screen. In Atzilus the kav binds everything into one, like moist earth, so number does not apply.
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- 4 How the numberless creates number** ¶14–16
- G-d is not bound by necessity; He is all-capable. His Chesed gives without limit and His Gevurah conceals, “a sun and a shield, Havayah Elokim,” so the screen, rooted very high, lets number come from what is above number, and the radiance of the kav makes that number truly limitless.
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- 5 The soul’s descent and the refinement of Ban** ¶17–22
- Both unities are drawn down through the soul’s descent for the sake of ascent, to refine the sparks of Tohu that fell into the Name Ban. Only what is refined can refine: Mah refines Ban, and Keser, “black” with bittul before the Infinite, is refined first, then Chochmah.
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- 6 Knowledge cannot refine itself** ¶23–25
- Souls from Ban carry the “Tree of Knowledge”: choice through knowledge can go either way, as with the beinoni, in whom good and evil prevail by turns. Refinement needs a level above knowledge.
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- 7 The will above reason** ¶26–27
- A radiance of Mah, Keser Elyon, is mixed into the soul at its descent: the yechidah, a simple will and bittul above understanding. So love born of contemplation is not enough without self-sacrifice.
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- 8 Keser drawn into action** ¶28–30
- Souls rooted in thought, Chochmah and Binah, draw down Keser through the mitzvos. “Even (af) made it” points to Malchus, the Asiyah of Atzilus, and to the refinement of nogah; the Supernal Will is revealed most when one acts or refrains against one’s own will.
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- 9 The two halves of the verse** ¶31–32
- When Israel do G-d’s will, Keser enters Malchus and the “sand” becomes numberless, the lower unity; through the Torah comes “the dust of Yaakov,” the higher unity. “One” is still a number; only the “Singular” is beyond it.
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- 10 From one to Singular; Yaakov and the fourth part** ¶33–34
- Through Torah and mitzvos the souls rise from “one” to reveal the “Singular” in Z’eir Anpin and Nukva. Yaakov’s root is in the Yesod of Abba; “the fourth part” is the Asiyah of Atzilus, holding all four levels and the neshamah of the neshamah; the verse’s two halves come from Arich Anpin and Atik.
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KEY CONCEPTS

Sand and dust (chol and afar) חול / עפר

Sand is separate grains, countable in kind yet beyond counting: the created worlds. Dust is one mass with no units at all: Atzilus, and the Torah, “the dust of Yaakov.”

The screen and curtain (masach and pargod) מסך ופרגוד

The divide between Atzilus and the worlds below, which keeps Atzilus from being revealed in them. It is the exaltation of Malchus, the “shield” over Havayah, and a radiance still breaks through it.

Exaltation (hisnasus) התנשאות

The nature of sovereignty: to be raised above those one rules. It makes the creatures a separate “people,” and yet it is also the source of their life.

The Names Mah and Ban שם מ"ה / שם ב"ן

Ban (52) is the order of Tohu, into which the 288 sparks fell, a mixture of good and evil; Mah (45) is the order of Tikkun, already refined, which refines Ban.

Refinements (birurim) בירורים

Sorting good from evil and raising the fallen sparks to their source, the purpose of the souls' descent. Only a level already refined can refine another.

The Tree of Knowledge of good and evil עץ הדעת טוב

ורע

Choice through knowledge, which can give birth to love of G-d or to strange loves. Lower, comprehended knowledge is this Tree; higher knowledge, from Keser, is the Tree of Life.

Yechidah, the simple will יחידה / רצון פשוט

The soul's innermost point, a radiance of Mah and Keser Elyon: a will and bittul above reason, with no counterpart in evil, which alone can refine the soul.

One and Singular (echad and yachid) אחד / יחיד

“One” is many parts united, still a number; “Singular” is G-d's Essence, beyond number. The souls rise from “one” in thought to reveal the “Singular.”

The lower and the higher unity יחודא תתאה / יחודא

עילאה

The lower unity is the countable worlds made numberless through the mitzvos; the higher unity, through the Torah, is above number altogether.

Kelipas nogah קליפת נוגה

The intermediate realm between holiness and impurity, from which the animal soul comes. Its refinement through Torah and mitzvos, the af of “even made it,” draws down the revelation of Keser.

SECTION 1 • 11-3

Sand and dust: two kinds of numberlessness

1 ביאור על פסוק מי מנה¹ כו'. הנה שרש הענין המבואר לעיל בפ"י ומספר את רובע ישראל

An explanation of the verse “Who has counted,” etc. Now, the root of the matter explained above on the meaning of “and the number of the fourth part of Israel,”

This maamar is an explanation (biur) of Bilam’s words “Who has counted the dust of Yaakov, and the number of the fourth part of Israel?” It begins from what the previous maamar said about the verse’s second half, “the number of the fourth part of Israel.”

שהוא ע"ד והיה מספר בניי כחול הים אשר לא ימד ולא יספר.² והענין שאף שהוא בגדר בחי' מספר עכ"ז הוא אין מספר.

that it is along the lines of “And the number of the children of Israel shall be as the sand of the sea, which can be neither measured nor counted.” And the point is that although it is within the category of the level of number, nevertheless it is without number.

That point was that Israel’s “number” is like Hoshea’s promise that they will be as the sand of the sea, which cannot be measured or counted. The paradox to be explained is something that belongs to the category of number and yet has no number.

2 וזהו כחול הים שהחול הוא חלקים דקים שכל חלק הוא פרטי בפ"ע ולכך הוא בגדר מספר שיכולים להתחיל ולספור כל חלק בפ"ע ואעפ"כ הוא בלי מספר שלא יספר מרוב.

And this is [the meaning of] “as the sand of the sea”: for sand is fine particles, each particle an individual thing by itself; and therefore it is within the category of number, for one can begin to count each particle by itself. And nevertheless it is without number, for it “cannot be counted for multitude.”

Sand is made of tiny separate grains, so in principle one could start counting them one by one; that places it in the category of number. Yet there are so many that it cannot in fact be counted.

משא"כ עפר שהוא גוש אחד ממש אין שייך בו לשון מספר כלל כמו בחול.

Which is not so with dust, which is truly a single mass: the term “number” does not apply to it at all, as it does to sand.

Dust, by contrast, holds together as one mass and has no separate units to count, so number does not apply to it at all. The two images, sand and dust, will stand for two levels: one countable in kind yet numberless, and one above number altogether.

3 וכן למעלה יש בחי' חול הים אשר הוא בגדר מספר ושמ"מ אין לו מספר ממש ויש עוד בחי' שלמעלה מגדר מספר וכמשי"ת. דהנה בים שעשה שלמה כתיב עומד על י"ב בקר כו' והים עליהם מלמעלה³.

And so too Above: there is the level of "the sand of the sea," which is within the category of number and which nevertheless truly has no number; and there is yet another level, which is above the category of number, as will be explained. For regarding the Sea that Shlomo made it is written, "It stood upon twelve oxen," etc., "and the Sea was upon them, above."

The same two levels exist in the spiritual worlds: one like sand, countable in kind yet beyond count, and one that is entirely above number. To explain them, the Alter Rebbe turns to the great bronze basin, called "the Sea," that King Shlomo made for the Temple, which rested on twelve oxen.

SECTION 2 • 14-10

The Sea above the oxen: sovereignty and its people

4 ופי' שהים הוא בחי' מל' דאצי' והי"ב בקר הם ד' מחנות שכינה ג' פונים צפונה הוא בחי' מחנה גבריאל.

And the meaning is that the Sea is the level of Malchus (sovereignty) of the World of Atzilus (Emanation), and the twelve oxen are the four camps of the Shechinah (Divine Presence): "three facing north" is the level of the camp of Gavriel,

The Sea stands for Malchus, G-d's sovereignty, the lowest of the Sefiros of Atzilus. The twelve oxen stand for the four camps of angels that accompany the Shechinah, three oxen to a camp; the three facing north are the camp of the angel Gavriel.

וג' פונים נגבה הוא בחי' מחנה מיכאל. ולכך הים עומד עליהם מלמעלה שמדת מלכות הוא מדת ההתנשאות וההגבהה שמתנשא למלך כו'.

and "three facing south" is the level of the camp of Michael. And therefore the Sea stands upon them, above: for the attribute of Malchus is the attribute of exaltation and elevation, in that one exalts oneself to reign, etc.

The three facing south are the camp of the angel Michael. The Sea rests above the oxen because sovereignty by its nature lifts itself above those it rules: a king raises himself up in order to reign.

5 והי' בחי' רוממות והסתלקות מהנבראים משא"כ שאר המדות הוא בחי' קירוב כי החסד ואהבה שייך ג"כ עם מי שמקורב עמו משא"כ בחי' מלוכה

And this is the level of loftiness and withdrawal from the created beings; whereas the other attributes (middos) are the level of closeness, for kindness and love apply also with one who is close to oneself. Whereas as for the level of kingship,

Kingship means being raised above and withdrawn from those one rules. The other attributes, such as kindness and love, work through closeness and can be shown to someone who is near.

הנה אין מלך בלא עם⁴ מלשון עוממות דהיינו זרים ונפרדים דוקא משא"כ על בנים לא שייך לשון מלוכה.

“there is no king without a people (am)”: from the word omemos (dimmed), that is, specifically those who are strangers and separate. Whereas the term “kingship” does not apply over children.

The saying “there is no king without a people” is read through a play on words: am (people) is linked to omemos, “dim,” as in dimmed coals, meaning those who are distant and separate from the king. One does not “reign” over one’s own children, who are close.

כמו שאין שייך לשון מלוכה בנפש האדם לומר שמולכת על אברי הגוף כמו כשעולה במחשבתו להניע בידו אזי תיכף תעשה היד רצונה.

Just as the term “kingship” does not apply to a person’s soul, to say that it reigns over the limbs of the body: as when it comes into his thought to move his hand, the hand at once does [the soul’s] will.

Similarly, a person’s soul is not said to “reign” over the limbs of the body. The moment he thinks of moving his hand, the hand moves; there is no distance between the one who commands and the one who obeys.

6 ומ"מ מפני שהיד הוא עצם אחד עמו. ומש"ה בטילה ע"כ אין נופל ע"ז כלל לשון מלוכה

And nevertheless, because the hand is one essence with him, and for that reason is nullified [to him], therefore the term “kingship” does not apply to this at all.

The hand’s instant obedience is not kingship, because the hand is one with the person and is nullified to him by its very nature. There is nothing separate there to rule.

אלא מלוכה הוא דוקא על מי שהוא דבר נפרד ממנו ושאעפ"כ נכנע לו ובטל אליו וכמ"כ למעלה בחי' ומדת מלכותו ית'.

Rather, kingship is specifically over one who is a thing separate from him and who nevertheless submits to him and is nullified to him. And so too Above, the level and attribute of His Malchus, may He be blessed:

True kingship is over someone who is a separate being and yet submits and sets himself aside before the king. The same holds for G-d's Malchus.

ע"ז אמרו אין מלך בלא עם⁵ שהם העולמות כי"ע שהם נבראים בעלי גבול ותכלית ובבחי' יש ודבר נפרד וע"ז שייך מלכותו ית' כשהם מקבלים עול מלכות שמים.

of this they said, "There is no king without a people": these are the worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), which are created beings possessing limit and end, and at the level of a yesh (a "something") and a separate thing; and over this His Malchus, may He be blessed, applies, when they accept the yoke of the kingdom of Heaven

The "people" over whom G-d is King are the created worlds of Beriah, Yetzirah and Asiyah, whose beings are finite and feel themselves to be a separate "something" (yesh). His kingship is realized over them when they accept the yoke of the kingdom of Heaven.

7 ומבטלים א"ע. וזהו ענין ביטול היש דוקא. וזהו והים עומד עליהם מלמעלה בבחי' רוממות והסתלקות וע"ז נעשו בחי'

and nullify themselves. And this is specifically the matter of the nullification (bittul) of the yesh. And this is [the meaning of] "and the Sea stands upon them, above": in the mode of loftiness and withdrawal; and through this they became the level of

Accepting G-d's kingship means that beings who feel themselves to be a "something" set that sense of self aside; this is called the nullification of the yesh, unlike the bittul of something that was never separate. The Sea standing above the oxen pictures Malchus remaining lofty and withdrawn above the created worlds.

עם ונפרדים ואז שייך עליהן בחי' מלוכה וגם מבחי' התנשאות זו נמשך להם החיות וההתהוות שיתהוו מאין ליש כנודע.

a people, and separate, and then the level of kingship applies over them. And also, from this level of exaltation the life-force and the coming-into-being are drawn down to them, so that they come into being from nothing into something, as is known.

That very distance is what makes the creatures a separate "people" that can be ruled. Yet the same exaltation is also the source of their life and of their coming into being from nothing.

8 וזהו מ"ש בע"ח שיש פרגוד ומסך בין אצילות⁶ לבי"ע שהוא הגורם שלא להיות גילוי האצ"י ממש
בבי"ע

And this is what is written in Etz Chaim: that there is a curtain (pargod) and a screen (masach) between Atzilus and Beriah, Yetzirah and Asiyah, which is what causes there not to be an actual revelation of Atzilus in Beriah, Yetzirah and Asiyah;

Etz Chaim teaches that at the end of Atzilus a curtain and a screen divide it from the lower worlds, so that Atzilus is not openly revealed in them. The Alter Rebbe identifies this screen with the exaltation of Malchus just described.

דהיינו שיהיה אור האצילות מהם בבחי' רוממות והתנשאות ועי"ז נעשו בי"ע בעלי גבול ומדה ויש דבר נפרד ומ"מ מבחי' התנשאות זו עיקר חיותם וזהו בחי' חול הים הם הנבראים מבחי' מלי הנקי' ים

that is, that the light of Atzilus should be, relative to them, in a mode of loftiness and exaltation; and through this Beriah, Yetzirah and Asiyah became possessed of limit and measure, and a yesh, a separate thing. And nevertheless their main life-force is from this level of exaltation. And this is the level of "the sand of the sea": they are the created beings [that come] from the level of Malchus, which is called "sea."

Because the light of Atzilus remains lofty and withdrawn from them, Beriah, Yetzirah and Asiyah became limited, measured and separate beings, yet their main life still comes from that exaltation. These creatures come from Malchus, which is called "sea" (Kehot points to the Kabbalistic lexicon Me'orei Or for this name), and so they are "the sand of the sea."

ולכן החול הוא בגדר מספר שכל נברא הוא יש ונפרד בפ"ע בבחי' גבול וכמו מחנה מיכאל כאו"א בחי' בפ"ע

And therefore the sand is within the category of number, for every created being is a yesh, separate by itself, at the level of limitation; and like the camp of Michael, each and every one a level by itself,

Like grains of sand, each creature is a separate, limited entity, so the created worlds belong to the category of number. Michael's camp of angels is an example: each angel is a distinct level of its own.

וכמו החול גשמי שמתחלק ומתפרד לחלקים. רק אעפ"כ כתיב היש מספר⁷ שהם ברואים לאין קץ ותכלית בלי מספר כלל.

and like physical sand, which divides and separates into particles. Only, nevertheless, it is written, "Is there a number [to His troops]?": for they are created beings without end or limit, without any number at all.

Physical sand likewise breaks up into separate grains. Yet of G-d's hosts Iyov asks, "Is there a number to His troops?": the created beings are without end, beyond any count.

9 ונמצא הוא רק בחיי דבר שבגדר מספר אבל אין לו מספר וכמשל חול הים שלא יספר מרוב אע"פ שהוא מחלקים נפרדים שהם בגדר מספר רק למעלה הוא באמת בלי מספר כלל

It follows that it is only the level of a thing that is within the category of number but has no number, like the analogy of the sand of the sea, which "cannot be counted for multitude" although it is made of separate particles that are within the category of number; only Above it is in truth without any number at all.

So the created worlds are only "countable in kind yet without number," like sand that is too much to count though it is made of separate grains. Above, in Atzilus, there is a level that truly has no number at all.

והיינו כי עד מלכות דאצי" נמשך הקו וחוט של אור א"ס ב"ה ומשם ואילך הוא נפסק.

And this is because the kav (line of light) and thread of the Infinite Light (Or Ein Sof), blessed be He, extends as far as Malchus of Atzilus, and from there onward it is cut off.

The reason is that the kav, the line of the Infinite Light drawn into the worlds, reaches down only as far as Malchus of Atzilus and is cut off there. It does not continue into Beriah, Yetzirah and Asiyah.

10 ולכן מתהווים הנבראים יש מאין מבחי' התנשאות ומדת מלכותו שאין זה אלא לפי שהקו מאור

And therefore the created beings come into being, something from nothing, from the level of exaltation and the attribute of His Malchus; and this is only because the kav from the Light

The created beings come into being from nothing through G-d's exalted sovereignty. Malchus can do this only because the kav of the Infinite Light is clothed within it.

א"ס ב"ה מלובש בבחי' מל' כמ"ש באגה"ק ד"ה איהו וחיוהי והואיל שמלובש בה אור א"ס ע"כ נמשך הכח להיות אין מספר ממש גם בנבראים

of the Infinite One (Ein Sof), blessed be He, is enclothed in the level of Malchus, as is written in Iggeres HaKodesh, in the discourse beginning "He and His life-forces." And since the Infinite Light is enclothed in it, therefore the power is drawn down for there to be truly no number even in the created beings,

This is explained in Iggeres HaKodesh, in the epistle beginning "He and His life-forces": the main creation of separate existence is from Malchus of Atzilus, by the power of the Infinite. Because the Infinite Light is clothed in Malchus, it passes on to the created beings a power to be truly without number.

שהם בגדר מספר שזה נמשך מבחי' א"ס המלוכש במדת מלכות דלפי שהנבראים מקבלים חיותם ממלי דאצי' שהיא בחי' א"ס לכך הם גי"כ בחי' אין מספר אף שהם בגדר מספר.

which are within the category of number. For this is drawn from the level of Ein Sof encloded in the attribute of Malchus: since the created beings receive their life-force from Malchus of Atzilus, which is the level of Ein Sof, therefore they too are the level of "no number," although they are within the category of number.

So the creatures, though finite and countable in kind, receive their life from Malchus of Atzilus, where the Infinite is present. That is why they too are without number.

SECTION 3 • ¶11-13

Moisture drawn away: why the worlds are sand and Atzilus is dust

11 והנה כמו עד"מ בגשמיות סיבת שחול הים מתפרד לחלקים דקים ומשתנה משאר עפר הארץ שהיא גוש אחד⁸ הוא מפני שהים שואב אליו הלחלוחית שבעפר שבשפת הים ועי"ז שיוצא הלחלוחית מהעפר מתפרד לחלקים רבים דקים וזהו החול.

Now, just as, by way of analogy, in physical terms, the reason that the sand of the sea separates into fine particles and differs from the rest of the dust of the earth, which is a single mass, is that the sea draws to itself the moisture in the dust at the seashore; and through the moisture leaving the dust, it separates into many fine particles, and this is the sand.

The physical analogy: sand forms because the sea draws out the moisture from the earth at its shore. Moisture is what binds earth into one mass; once it is drawn out, the earth crumbles into many fine grains.

וכמ"כ למעלה דהנה איתא במאמר דפתח אליהו מלגאו איהו שם מ"ה⁹ כו' ואיהו שקיו דאילנא כמ"א דאשקי לאילנא¹⁰ כו'

And so too Above. For it is stated in the passage Pasach Eliyahu: "Within, it is the Name Mah (45)," etc., "and it is the watering of the tree, like water that waters a tree," etc.

The same happens Above. In the Tikkunei Zohar passage beginning "Eliyahu opened," the inner Name within the Sefiros is called "the watering of the tree, like water that waters a tree": divine light is the water that gives life to the Sefiros, pictured as a tree.

שפי' מלגאו היינו בפנימי' האצילות הוא שם מ"ה שהוא הארת אור א"ס ב"ה שנמשך ממצחא דא"ק
 כנודע

The meaning is: “within,” that is, in the inner dimension (pnimiyus) of Atzilus, is the Name Mah, which is the radiance of the Infinite Light, blessed be He, drawn from the forehead (mitzcha) of Adam Kadmon, as is known.

The “within” of that passage is the inner dimension of Atzilus, the Name Mah, the Name Havayah spelled out to the numerical value 45. It is a radiance of the Infinite Light that shines from the “forehead” of Adam Kadmon, the primordial level above Atzilus.

נמצא שהשפעת אור א"ס ב"ה נמשל למים והיינו כי מים יורדים מגבוה לנמוך ועמ"ש בד"ה והיה מספר
 בני¹¹ בענין ארץ לא שבעה מים.^{12, 13, 14, 15, 16, 17, 18}

It follows that the flow of the Infinite Light, blessed be He, is likened to water; and this is because water descends from a high place to a low one. And see what is written in the discourse beginning “And the number of the children of Israel shall be,” on the subject of “the earth that is not sated with water.”

So the flow of the Infinite Light is compared to water, since water descends from high to low. The Alter Rebbe refers to his discourse on “And the number of the children of Israel shall be,” which discusses “the earth that is not sated with water.”

וגילוי זה הוא באצילות משא"כ מאצי' לבי"ע יש מסך כנ"ל. ולכן הדי' מחנות שכינה שהם בבריאה שהם
 י"ב בקר שהים עומד עליהם מלמעלה כנ"ל

And this revelation is in Atzilus, whereas from Atzilus to Beriah, Yetzirah and Asiyah there is a screen, as mentioned above. And therefore the four camps of the Shechinah, which are in Beriah, which are the twelve oxen upon which the Sea stands, above, as mentioned above,

The revelation of the Infinite, the “water” just described, is found in Atzilus, while between Atzilus and the worlds below stands the screen. The four angelic camps in Beriah, pictured by the twelve oxen beneath the Sea, are below that screen.

הנה הם נק' בחי' חול הים שמתחלקים לחלקים בבחי' גבול כל א' בפ"ע כנ"ל וסיבת זה הוא מפני שהים שהוא מל' דאצילות שואב מהם אליו הלחלוחית ובחי' יסוד המים הנ"ל

are called the level of "the sand of the sea," for they divide into parts at the level of limitation, each one by itself, as mentioned above. And the reason for this is that the Sea, which is Malchus of Atzilus, draws from them to itself the moisture and the level of the element of water mentioned above;

These camps are called "the sand of the sea" because they are split into separate, limited parts. The cause, as in the analogy, is that the Sea, Malchus of Atzilus, draws the moisture, the element of water, up out of them into itself.

שהרי הקו מסתיים במל' דאצ"י ומרומם ומתנשא בבחי' הגבהה והסתלקות מבי"ע לכן נעשו הם הנבראים בחי' חול חלקים נפרדים כל א' בבחי' גבול ומספר כו'.

for the kav ends in Malchus of Atzilus, and it is lofty and exalted, in a mode of elevation and withdrawal, above Beriah, Yetzirah and Asiyah. Therefore they, the created beings, became the level of sand: separate particles, each one at the level of limit and number, etc.

The kav of the Infinite Light ends at Malchus of Atzilus, which stays lofty and withdrawn above the lower worlds. Without that binding "moisture," the created beings fall apart into separate grains, each limited and countable.

רק שאין ההסתלקות לגמרי שא"כ היו נשארים בבחינת פירוד לגמרי והרי תכלית הבריאה להיות ביטול היש.

Only, the withdrawal is not complete; for if it were, they would remain in a state of complete separation, whereas the purpose of creation is that there be the nullification of the yesh.

Yet the withdrawal is not total, or the creatures would remain utterly separate. The purpose of creation is that a being who feels himself a separate "something" should nullify himself, and for that some divine light must reach him.

13 וזהו ענין שהמסך מפסיק בין אצילות לבי"ע רק מ"מ ההארה בוקעת המסך ועי"ז נמשך בהם בחי' הביטול וגם נמשך שבחי' הדבר שבגדר מספר להיות אין מספר ממש

And this is the meaning of the screen dividing between Atzilus and Beriah, Yetzirah and Asiyah; only, nevertheless, the radiance breaks through the screen, and through this the level of bittul is drawn into them; and it also comes about that the level of the thing that is within the category of number be truly without number.

Although the screen divides Atzilus from the lower worlds, a radiance breaks through it. That radiance brings them self-nullification (bittul) and makes what is countable in kind truly numberless.

אבל עפר הוא גוש א' והיינו מפני שלחלוחית המים מעורב בו והוא המחובר להיות גוש אחד ואין שיך בו אף גדר מספר כלל

But dust is a single mass; and this is because the moisture of the water is mixed into it, and it is what joins it into a single mass, and not even the category of number applies to it at all.

Dust, unlike sand, stays one mass because its moisture is still mixed into it and binds it together. So number cannot apply to it at all.

והיינו בחי' אצי' שלחלוחית המים שהוא הקו של אור א"ס ב"ה מעורב בו והוא המחובר להיות אחד ומיוחד בתכלית היחוד שלא יתכן לומר בהם גדר מספר והתחלקות

And this is the level of Atzilus: the moisture of the water, which is the kav of the Infinite Light, blessed be He, is mixed into it, and it is what joins it to be one and united in the ultimate unity, so that it is impossible to speak of the category of number and division in them;

This is Atzilus: the kav of the Infinite Light, the “moisture,” is present within it and binds its Sefiros into perfect unity. There one cannot speak of number or division at all.

וכדכתיב לך ה' הגדולה והגבורה¹⁹ שכל המדות דאצי' הם בטלים אליו בתכלית הביטול לאור א"ס ב"ה המלוכש בהם שמיוחדים עמו בתכלית היחוד וענין התלבשותו בע"ס דאצי' נק' רזא דמהימנות' שהוא למעלה מההשגה ואין דרך להשיג יחודו.

as it is written, “Yours, Havayah, are the greatness and the might”: for all the attributes (middos) of Atzilus are nullified to Him with the ultimate nullification, to the Infinite Light, blessed be He, en-clothed in them, for they are united with Him in the ultimate unity. And the matter of His en-clothe-ment in the Ten Sefiros of Atzilus is called raza d'mehemnusa (the mystery of faith), for it is above comprehension, and there is no way to comprehend His unity.

David's words “Yours, Havayah, are the greatness and the might” call the attributes G-d's own: in Atzilus they are wholly nullified to the Infinite Light within them and one with it. How the Infinite is clothed in the Ten Sefiros is beyond grasp, which is why it is called “the mystery of faith.”

SECTION 4 • ¶14-16

How the numberless creates number

14 ולכן נמשלו לעפר ולא לבחיי חול הים. ובזה יובן מה שצ"ל דמאחר שבחיי אלקות דאצילות אינו בגדר מספר כלל איך מהווה מאין ליש בחיי דבר שבמספר שהן ב' הפכיים כנ"ל.

And therefore they are likened to dust, and not to the level of the sand of the sea. And with this will be understood what needs to be understood: since the level of the G-dliness of Atzilus is not within the category of number at all, how does it bring into being, from nothing into something, the level of a thing that is in number, these being two opposites, as mentioned above?

That is why Atzilus is compared to dust and not to sand. But this raises a question: if the G-dliness of Atzilus is entirely above number, how can it create beings that are numbered, since the numberless and the numbered are opposites?

אך הענין הוא מפני שעל בחיי א"ס אין שייך ענין הכרח כלל אלא הוא ית' כל יכול ויכול להתהוות מבחיי א"ס בעלי גבול

However, the explanation is that the notion of necessity does not apply at all to the level of Ein Sof; rather, He, may He be blessed, is all-capable, and from the level of Ein Sof there can come into being beings possessing limit;

The answer is that Ein Sof is not bound by any necessity, such as a rule that the infinite cannot produce the finite. G-d is all-capable, and so finite beings can come from the Infinite.

והיינו ע"י שמחיה ומהוה מאין ליש ע"י בחינת מלכותו ית' שהוא בחיי רוממות והתנשאות והסתלקות בחיי א"ס מלהיות מתגלה לנבראים וע"י רוממות זו מהוה מאין ליש כנ"ל

that is, by His giving life and bringing into being from nothing into something through the level of His Malchus, may He be blessed, which is the level of the loftiness, exaltation and withdrawal of the level of Ein Sof from being revealed to the created beings; and through this loftiness He brings into being from nothing into something, as mentioned above.

He does this through His Malchus: the Infinite remains exalted and withdrawn, not revealed to the creatures. That very exaltation brings them into being from nothing.

ולכן נק' מדותיו ית' רוא דמהימנותא שהן למעלה מהשכל והדעת שכמו שאין מושג מדת חסדו וגדולתו שמשפיע החיות בלי

And therefore His attributes (middos), may He be blessed, are called “the mystery of faith,” for they are above intellect and knowledge: for just as the attribute of His Chesed (kindness) and greatness is not comprehended, that He bestows life-force without

This is why G-d's attributes are called “the mystery of faith”: they are beyond reason and knowledge. The first example is His Chesed, the kindness and greatness by which He gives life-force without limit.

גבול ולהוות מאין ואפס המוחלט ליש כמ"כ אין מושג מדת גבורתו שיוכל להסתיר האור א"ס המהוה ושלכך יהי הנברא בעל גבול ויש ודבר נפרד וזהו

limit and brings into being from absolute nothingness and nullity into something, so too the attribute of His Gevurah (restraint) is not comprehended: that He can conceal the Infinite Light that brings into being, so that therefore the created being will possess limit, and be a yesh and a separate thing. And this is

Creating out of absolute nothing, by His Chesed, cannot be grasped. Equally beyond grasp is His Gevurah, the power to conceal the creative Infinite Light so that the creature can be limited and feel itself a separate “something.”

כי שמש ומגן²⁰ ה' אלקים שכמו שבח"י הוי' אינו מושג כך הוא בח"י אלקים המסתיר ואלו לא היה מוסתר מהם אור א"ס ב"ה היו בטלים לגמרי לאור א"ס ב"ה כביטול הנר באבוקה.

“For Havayah Elokim is a sun and a shield”: for just as the level of Havayah is not comprehended, so too is the level of Elokim, which conceals. And were the Infinite Light, blessed be He, not concealed from them, they would be utterly nullified to the Infinite Light, blessed be He, as a candle is nullified within a torch.

The verse “For Havayah Elokim is a sun and a shield” expresses this: Havayah is the sun, the infinite light, and Elokim is the shield that conceals it, and both are beyond grasp. Without the shield the creatures would be utterly nullified in the Infinite Light, like a candle's flame lost in the blaze of a torch.

15 ואילו היה מוסתר מהם לגמרי לא היו חיים וקיימים. אלא שזהו שהוא ית' כל יכול שאינו מושג זה שהוא מתנשא מהם בהגבהה והסתלקות.

And were it completely concealed from them, they would not live and exist. Rather, this is [the meaning of] His being all-capable, may He be blessed, which is not comprehended: that He is exalted above them in elevation and withdrawal.

If the light were wholly hidden, the creatures would have no life at all. G-d's being “all-capable,” which we cannot grasp, is that He is exalted above them, and yet that very exaltation keeps them alive.

ומ"מ אין זה העלם לגמרי שהרי מזה ההתנשאות עצמו הוא חיותם וקיומם.²¹ וזהו וידבר אלקים אל משה ויאמר אליו אני²² הוי' וכמ"ש במ"א.

And nevertheless this is not complete concealment, for from this very exaltation comes their life and existence. And this is "And Elokim spoke to Moshe and said to him, 'I am Havayah,'" as is explained elsewhere.

The concealment is never complete, since the exaltation itself is their life. The verse "Elokim spoke to Moshe and said to him, 'I am Havayah'" alludes to this: the same speech is Elokim, the concealing Name, and Havayah, a point the Alter Rebbe says is explained elsewhere.

ולכן יוכל להיות ג"כ התהוות בחי' מספר מבחינת שלמעלה מגדר מספר (ועמ"ש בביאור ע"פ ע"כ יאמרו המושלים בואו חשבון²³ מענין שמלי דאצי' נק' חשבון מטעם הנ"ל וע"ש)

And therefore there can also be the coming-into-being of the level of number from the level that is above the category of number (and see what is written in the explanation on "Therefore the rulers say, 'Come to Cheshbon,'" on the matter of Malchus of Atzilus being called cheshbon (reckoning) for the reason mentioned above; and see there);

This is how number can come from what is above number. The parenthesis points to the explanation on "Therefore the rulers say, 'Come to Cheshbon,'" where Malchus of Atzilus is called cheshbon, "reckoning," for the same reason.

והיינו ע"י מסך ופרגוד הנ"ל שהוא בחי' המגן המעלים ומסתיר לשם הוי' ועי"ז נעשה התהוות המספר [ובאמת שרש המסך והפרגוד נמשך ממקום גבוה מאד כמ"ש במ"א שזהו פי' השמים כסאי.²⁴

and that is, through the screen and curtain mentioned above, which is the level of the shield that hides and conceals the Name Havayah; and through this the coming-into-being of number takes place. [And in truth, the root of the screen and the curtain is drawn from a very high place, as is written elsewhere that this is the meaning of "The heavens are My throne."

The screen and curtain are the "shield" that hides the Name Havayah, and through them number comes into being. A bracketed note adds that the screen's root is very high, and that this is the meaning of "The heavens are My throne."

שבח"י מסך הנ"ל נק' ג"כ כסא כס לבח"י א' אלופו של עולם ושרשו מבח"י מקיפים עליונים אורות חיה יחידה שלמעלה מהכלים סובב ומקיף ולכן למטה נעשה ונמשך מזה בח"י פרסא.

For the level of the screen mentioned above is also called kisei (throne): kes (a covering) for the level of alef, the Aluf (Master) of the world; and its root is from the level of the supernal encompassing lights, the lights of chayah and yechidah, which are above the vessels, encircling and encompassing. And therefore below, the level of the parsa (partition) is made and drawn from this.

The screen is also called kisei, "throne," read as kes alef: a covering for the alef, the Master (Aluf) of the world. Its root is in the highest encompassing lights, chayah and yechidah, which stay above the vessels; from it, lower down, comes the parsa, the partition between Atzilus and the worlds below.

16 ולכן מאיר בו בח"י כל יכול להיות התהוות הגבול מבלי גבול. ועמ"ש מזה בביאור ע"פ יונתי ועיין בע"ח שער כסה"כ^{25,26} ועמ"ש בפ' לך לך ע"פ אנכי מגן לך.^{27,28}

And therefore the level of "all-capable" shines in it, so that there be the coming-into-being of the limited from the limitless. And see what is written on this in the explanation on "My dove," and see Etz Chaim, Sha'ar Kisei HaKavod (the Gate of the Throne of Glory), and see what is written in Parshas Lech Lecha on "I am a shield for you,"

Because the screen's root is so high, the power of the "all-capable" shines in it: the power to bring the limited out of the limitless. The bracket sends the reader to the explanation on "My dove," to Etz Chaim's Gate of the Throne of Glory, and to the discourse on "I am a shield for you" in Parshas Lech Lecha.

ובד"ה והבדילה הפרכת^{29,30} ופ"י ענין החשמל כו' ע"ש ועיין מענין חול היש³¹ בזח"ב (דרכ"ה סע"ב)³² ובתקוני ז"ח דט"ו ע"ב]

and in the discourse beginning "And the curtain shall divide," and the explanation of the matter of the chashmal, etc.; see there. And see on the matter of the sand of the yesh in the Zohar, Part II (end of 225b), and in the Tikkunim of the Zohar Chadash, folio 15b.]

It also points to the discourse "And the curtain shall divide," which explains the chashmal, and, on the image of sand, to the Zohar, Part II, end of 225b, and to the Tikkunim of the Zohar Chadash, folio 15b. In that Zohar passage Rabbi Elazar expounds "as the sand of the sea" and says that, like sand, Israel do not stand in number.

וזהו שאו מרום עיניכם³³ וראו מי ברא אלה המוציא במספר צבאם. פיי מי אלה הוא שם אלקים שעייז נמשך להיות המוציא במספר צבאם אך

And this is [the meaning of] “Lift up your eyes on high and see: who created these? He who brings out their host by number.” The meaning is: mi eleh (“who ... these”) is the Name Elokim, through which it is drawn down that there be “He who brings out their host by number.” However,

Isaiah’s call “Lift up your eyes on high and see: who created these? He who brings out their host by number” is read through a play on words: the letters of mi (“who”) and eleh (“these”) together spell Elokim. So it is the concealing Name Elokim that brings the hosts of creation out “by number.”

הנה עיי שהא רת הקו בוקע המסך עייז יוכל להיות נעשה שיהיה מספר זה בבחי' אין מספר ממש בלי גבול [והגם שבגשמיות לא ימצא זה

through the radiance of the kav breaking through the screen, through this it can come about that this number be at the level of truly no number, without limit. [And although in physical things this is not found,

But the radiance of the kav breaking through the screen lets this very number become truly numberless, without limit. The bracket adds that this has no exact physical parallel.

רק שחול הים לא יספר מרוב אבל לא שיהיה אין מספר ממש אבל למעלה יהי' בחי' אין מספר ממש]:
only that the sand of the sea “cannot be counted for multitude,” but not that it be truly without number, yet Above there will be the level of truly no number.]

Physical sand is only too much to count; it is not literally without number. In the spiritual worlds, however, there is a number that is truly numberless.

SECTION 5 • 117-22

The soul’s descent and the refinement of Ban

17 ב והנה כל המשכות בחי' א"ס בין בבחי' יחו"ת דהיינו שיהיה בחי' אין מספר כו'.

2. Now, all the drawings-down of the level of Ein Sof, whether at the level of the lower unity (yichuda tata'ah), that is, that there be the level of “no number,” etc.,

Chapter 2 turns to how these two levels are drawn down. The first is the lower unity (yichuda tata'ah), in which the created worlds, while remaining countable beings, become truly “without number.”

ובין בבחי' יחוי"ע שנק' עפר יעקב שלמעלה מגדר מספר הוא נמשך הכל ע"י ירידת הנשמה בגוף וזהו ענין הירידה צורך עלייה.

or at the level of the higher unity (yichuda ila'ah), which is called "the dust of Yaakov," which is above the category of number: all of it is drawn down through the descent of the soul into the body. And this is the matter of "the descent for the sake of ascent."

The second is the higher unity (yichuda ila'ah), "the dust of Yaakov," which is above number altogether. Both are drawn down only through the soul's descent into a body, and this is why that descent is called "a descent for the sake of ascent."

18 וביאור זה צ"ל תחלה שרש ענין ויחד לבכנו ב' לבבות חיצוניות הלב ופנימיות הלב כנזכר לעיל והענין הוא כי

And to explain this, we must first [explain] the root of the matter of "and unite our heart (levavenu)": two hearts, the outer dimension (chitzoniyyus) of the heart and the inner dimension (pnimiyyus) of the heart, as mentioned above. And the point is that

To explain how the soul's descent draws these levels down, the Alter Rebbe first returns to the prayer's words "and unite our heart (levavenu)," where the doubled letter of levav suggests two hearts. These, as mentioned earlier, are the outer and the inner dimension of the heart.

הנה זאת ידוע שתכלית הכוונה של ירידת הנשמות למטה הוא בכדי לברר בירורים וענין הבירורים הוא לברר הרפ"ח ניצוצים שנפלו בשכירה לשם ב"ן ושרשם הוא מעולם התהו שלפני האצילות

it is known that the ultimate intent of the descent of the souls below is in order to refine refinements (birurim). And the matter of the refinements is to refine the 288 sparks that fell, in the shattering, into the Name Ban (52); and their root is from the World of Tohu (Chaos), which preceded Atzilus,

The purpose of the souls' descent is birurim, "refinements": separating good from bad and raising the good. What must be refined are the 288 sparks of holiness that fell into the Name Ban when the vessels of Tohu, the world that preceded Atzilus, shattered.

כדכתיב ואלה המלכים אשר מלכו³⁴ כו' לפני מלך כו' אך הם נפלו למטה לשם ב"ן ולזה צריכים לבררם ולהעלותם לשרשם.

as it is written, "And these are the kings who reigned," etc., "before a king reigned," etc. But they fell down into the Name Ban; and therefore they must be refined and raised to their root.

The Torah's list of the kings of Edom who "reigned before a king reigned" over Israel, each of whom died, is read in Kabbalah as the vessels of Tohu that broke. Their sparks fell into Ban and must be refined and raised back to their source.

19 והנה עיקר המברר אותם הוא שם מ"ה שהוא התיקון כי בחכמה אתברירו. ^{35,36} והענין כי המברר צריך

להיות נתברר תחלה שמתחלה יתברר הוא מכל רע ופסולת ואז אח"כ כאשר הוא נתברר מכל רע

Now, the main one that refines them is the Name Mah, which is the Tikkun (rectification), for "through Chochmah (wisdom) they were refined." And the point is that the one who refines must first be refined: first he himself must be refined of all evil and dross, and then afterwards, when he has been refined of all evil

The Name Mah (45) is the order of Tikkun, "rectification," and it is what refines the Name Ban, as the saying "through Chochmah they were refined" has it. The principle is that whoever refines must first be refined himself, free of all evil and waste.

והוא רק טוב וקדושה האלקית אז דוקא יכול הוא לברר את מי שלא נתברר עדיין [וכענין קשוט עצמך

תחלה ³⁷ ואח"כ קשוט אחרים וכענין סמוך לפלטין שלך לא כבשת ^{38,39} כו']

and is only good and G-dly holiness, then specifically he can refine that which has not yet been refined [as in "Adorn yourself first, and afterwards adorn others," and as in "What is next to your palace you have not conquered," etc.].

Only one who is wholly good and holy can refine what is still mixed. The Sages say the same in human terms: "Adorn yourself first, and then adorn others"; and the Sifrei tells how G-d rebuked David for conquering distant lands while the Jebusites "next to your palace" remained undefeated.

ולכך המברר את שם ב"ן הוא שם מ"ה מפני ששם מ"ה הוא התיקון שנתברר מכל לכך אז יכול הוא

לברר את שם ב"ן שלא נתברר

And therefore the one that refines the Name Ban is the Name Mah: because the Name Mah is the Tikkun, which has been refined of everything, therefore it can then refine the Name Ban, which has not been refined

So Mah, the Name of Tikkun that is already refined of everything, is what refines Ban, which is still unrefined.

עדיין וכנזכר בע"ה שתחלה מתברר ⁴⁰ הכתר ⁴¹ ואח"כ כשהוא בעצמו מתברר היטב מכל אז הוא מברר

את החכמה שלא נבררה עדיין שבח"י כתר הוא מלשון כותרת

yet. And as is mentioned in Etz Chaim: first Keser is refined, and afterwards, when it itself is thoroughly refined of everything, then it refines Chochmah, which has not yet been refined. For the level of Keser (the Crown) is from the word koseres (a crown-shaped capital),

Etz Chaim teaches the same order within the Sefiros: Keser is refined first, and only once it is fully refined does it refine Chochmah. The word keser is related to koseres, the crown-shaped capital set around the top of a pillar, an image of light that encompasses.

שהוא בחי' אור מקיף שנמשך ממל' דא"ס ונק' שנתברר בחי' הכתר היינו כשהוא אינו רק בחי' כלי קבלה לקבל אור א"ס ב"ה בלבד וכלי שלו היא

which is the level of encompassing light drawn from Malchus of Ein Sof. And the level of Keser is called refined when it is nothing but a receiving vessel, to receive the Infinite Light, blessed be He, alone, and its vessel is

Keser is encompassing light drawn from Malchus of Ein Sof, the last level of the Infinite itself. It counts as "refined" when it is nothing but a vessel that receives the Infinite Light alone.

רק כלי ביטול להשראת אור א"ס ב"ה זוהי נק' שנתברר אור הכתר ומורי המגיד נ"ע⁴² פי' מ"ש כתר עליון אע"ג דאיהו אור צח^{43,44} כו'

only a vessel of self-nullification (bittul) for the indwelling of the Infinite Light, blessed be He: this is what is called the light of Keser having been refined. And my teacher the Maggid, whose soul is in Eden, explained what is written: "Keser Elyon (the Supreme Crown), even though it is a clear light," etc.,

Its vessel is purely a vessel of bittul, a place where the Infinite Light can rest. The Alter Rebbe's teacher, the Maggid of Mezritch, explained in this light the Tikkunei Zohar's words that Keser Elyon, "though it is a clear light," is "black before the Cause of causes."

אזכר הוא קדם עילת העילות שהוא מפני שהכתר הוא למעלה מכל הע"ס⁴⁵ לכך הוא משיג יותר הביטול איך שאין ערוך אל המאציל א"ס ב"ה לכך הוא אזכר ובחי' חושך היינו

"is black before the Cause of causes": that this is because Keser is above all the Ten Sefiros; therefore it apprehends the bittul more, how it bears no comparison to the Emanator, Ein Sof, blessed be He; therefore it is black, and the level of darkness; that is,

Being above all the Ten Sefiros, Keser senses more deeply than any of them that it is nothing compared with the Emanator, Ein Sof. That awareness of its own nothingness is why it is called black and dark.

כמו המראה השחור שאינה נגבהת לעולם נגד המראה הלבן כן הכתר הוא אזכר שהוא בבחי'

like the color black, which never holds itself high before the color white, so too Keser is black, for it is at the level of

Black is the color that never asserts itself against white. In this sense Keser is "black."

ביטול ואין בו הגבהה נגד נהורא חורא אור אי"ס ב"ה שלמעלה מהכתר כו' ועמ"ש ע"פ שחורה אני ונאווה⁴⁶ וזהו שרש ענין יראה בושת כו'.

bittul and has no self-elevation before nehora chivra (the white light), the Infinite Light, blessed be He, which is above Keser, etc. And see what is written on "I am black and comely." And this is the root of the matter of yirah boshes (awe that is shame), etc.

Keser is wholly nullified and makes no claim before the "white light," the Infinite Light above it. This, the Alter Rebbe says, is the root of yirah boshes, awe felt as shame before G-d, and he refers to his discussion of "I am black and comely."

20 ובמ"א נת' דכתר הוא לשון שתיקה כתר לי זעיר⁴⁸ וזהו סייג לחכמה שתיקה^{49,50} סייג היינו המקיף לחכמה

And elsewhere it was explained that keser is a term for silence: "Kater li ze'eir (wait for me a little)." And this is "A fence for wisdom is silence": the "fence," that is, that which encompasses Chochmah,

Elsewhere keser is linked to silence, from Elihu's words "Kater li ze'eir," "wait for me a little." The Mishnah's "A fence for wisdom is silence" is read accordingly: the fence that surrounds Chochmah is Keser.

שהוא כתר הוא בחינת שתיקה וביטול אוכם הוא כו' ועמ"ש בד"ה קטנתי מכל.⁵¹ וסד"ה מים רבים⁵² גבי אחות לנו קטנה.⁵³

which is Keser, is the level of silence and bittul: "it is black," etc. And see what is written in the discourse beginning "I am too small for all," and at the end of the discourse beginning "Many waters," regarding "We have a little sister."

Keser is silence and bittul, the "black" crown described above. The reader is referred to the discourse on "I am too small for all" and to the end of the discourse "Many waters," on "We have a little sister."

21 וזהו נקי בחי מ"ה שהוא התיקון שנתתקן כלי שלו שאינה רק כ"א כלי הביטול להשראת אור אי"ס ב"ה. וע' בביאור האדר"י מהאריז"ל בתחלתה.

And this is called the level of Mah, which is the Tikkun: that its vessel has been rectified, so that it is nothing but a vessel of bittul for the indwelling of the Infinite Light, blessed be He. And see the Arizal's commentary on the Idra Zuta, at its beginning.

That is what makes Mah the Name of Tikkun: its vessel has been rectified so that it is nothing but a vessel of bittul for the Infinite Light. The Alter Rebbe refers to the beginning of the Arizal's commentary on the Idra Zuta.

משא"כ בחי' ב"ן הוא אינו נתברר עדיין להיות בבחי' ביטול ממש לאור א"ס ב"ה כ"א הוא מעורב טו"ר שיש בו בחי' הביטול להבטל להשראת אור א"ס ב"ה ויש בו גי' בחי' שכנגד הביטול שהוא בחי' יש.

Whereas the level of Ban has not yet been refined so as to be at the level of actual bittul to the Infinite Light, blessed be He; rather, it is a mixture of good and evil: there is in it the level of bittul, to be nullified for the indwelling of the Infinite Light, blessed be He, and there is in it also the level that is opposed to bittul, which is the level of yesh.

Ban has not yet been refined to that state. It is a mixture: part of it is nullified and can receive the Infinite Light, and part of it stands opposed to bittul as a self-asserting "something" (yesh).

22 ויוכן זה ע"ד מה שבהשתלשלות רבות נתהווה משם ב"ן בחי' דקרו ל"י אלהא דאלהא⁵⁴ שהוא בחי' ביטול קצת

And this will be understood along the lines of [the fact] that, through many stages of descent (hish-talshelus), there came into being from the Name Ban the level of those "who call Him the G-d of gods," which is the level of a little bittul

The mixture in Ban can be seen in what came from it through many stages of descent. The Talmud's phrase for the nations who "call Him the G-d of gods" describes a level that acknowledges G-d as supreme, which is a little bittul.

וגם בחי' יש גמור שכנגד הביטול וזוהי התערובות שלא נתברר עדיין שמעורב בו בחי' ביטול ונגד הביטול

and also the level of complete yesh, which opposes bittul. And this is the mixture that has not yet been refined, in which there are mixed the level of bittul and [the level] opposed to bittul.

That same level also holds a complete yesh, a full sense of separate existence that opposes bittul. This is the unrefined mixture of Ban.

(כי שם ב"ן הוא בחינת הגילוי כמו בחכמה עיקר מהותה הוא החכמה אבל הגילוי כשעושין ממנה בחינת יש ע"ז נאמר ראיתי איש חכם בעיניו⁵⁵ כו' כמ"ש במ"א).

(For the Name Ban is the level of revelation: as with wisdom, its essence is the wisdom, but the revelation, when one makes of it the level of yesh, of this it is said, "I have seen a man wise in his own eyes," etc., as is written elsewhere.

The parenthesis explains why Ban is like this: it is the level of revelation. Wisdom in its essence is simply wisdom, but once revealed it can become a source of self-importance: "a man wise in his own eyes" (the verse itself reads "Have you seen," not "I have seen").

והנה מ"ש כאן דבשם ב"ן הוא תערובות טו"ר אין ר"ל רע ממש ח"ו רק שנק' כן ע"ש שמבחי' זו נשתלשל למטה בחי' רע וזהו ע"ד מ"ש בלק"ת פ' בראשית)

Now, what is written here, that in the Name Ban there is a mixture of good and evil, does not mean actual evil, G-d forbid; rather, it is called so because from this level the level of evil descended below. And this is along the lines of what is written in the Arizal's Likkutei Torah, Parshas Bereishis)

"Good and evil" in Ban does not mean actual evil, G-d forbid; it is so called because evil, further down, descends from it. The Arizal's Likkutei Torah on Bereishis speaks in the same way.

(ד"ח ע"ב) ובע"ח שהחסדים המגולים דז"א דאצי' דהיינו מן החזה ולמטה נק' עה"ד טו"ר משום שיכולים החיצונים ליקח מהם ולהתאחז בהם משא"כ בבחי' עץ החיים.

(folio 8b), and in Etz Chaim: that the revealed chasadim of Z'eir Anpin (the emotive attributes) of Atzilus, that is, from the chest downward, are called the Tree of Knowledge of good and evil, because the external forces can take from them and attach themselves to them, which is not so with the level of the Tree of Life.

So too Etz Chaim calls the revealed kindnesses (chasadim) of Z'eir Anpin, from its "chest" downward, "the Tree of Knowledge of good and evil," because the external forces can draw from them. The Tree of Life gives them no such hold.

ועד"ז יובן גם כאן בענין מ"ה וב"ן (וכמשל"ק אי"ה) דבחי' ב"ן נק' עץ הדעת טוב ורע

And in the same way it will be understood here too regarding Mah and Ban (as will be explained below, G-d willing): that the level of Ban is called the Tree of Knowledge of good and evil,

In the same way, Ban is called the Tree of Knowledge of good and evil, a point the Alter Rebbe promises to explain further below.

דהיינו כשהאהבה מצד הדעת לבד שבבחי' זו יש לעומת זה דעת הרע כי השבירה התחילה מבחי' דעת משא"כ בחי' מ"ה הוא הביטול שלמעלה מהדעת וההשגה.

that is, when the love comes from Daas (knowledge) alone, for in this level there is, opposite it, a knowledge of evil, since the shattering began from the level of Daas; whereas the level of Mah is the bittul that is above knowledge and comprehension.

Love of G-d that comes from Daas, knowledge, alone has an evil counterpart, a "knowledge" of evil, since the shattering of the vessels began at Daas. Mah, by contrast, is a bittul above knowledge and comprehension.

ולכך תחלה מתברר אור הכתר (דהיינו שבחי' מ"ה שבו מברר בחינות מבין השייך לכתר ור"ל בחי' עליונות שיוכלו להיות בביטול גדול ע"ד מדרגת הביטול דכתר כו' ונעשה מזה הכתר דתיקון כלול ממ"ה

And therefore the light of Keser is refined first (that is, the level of Mah within it refines the aspects of Ban that pertain to Keser, meaning the highest aspects, which can be in great bittul, along the lines of the degree of bittul of Keser, etc.; and from this is made the Keser of Tikkun, comprising Mah

So Keser is refined first: the Mah within it refines those highest elements of Ban that can share Keser's great bittul. From them the rectified Keser is formed, made of Mah together with refined Ban.

וגם מבין שכבר נתברר ונכלל בבחי' מ"ה ממש ועמ"ש מזה ג"כ בביאור ע"פ וידבר משה אל ראשי המטות) ⁵⁶ ואח"כ הוא מברר בחי' חכמה ע"ד הנ"ל ואח"כ בחכמה אתברירו הבחי' בין שלמטה:

and also Ban, which has already been refined and included in the very level of Mah; and see what is written on this also in the explanation on "And Moshe spoke to the heads of the tribes"); and afterwards it refines the level of Chochmah, in the manner mentioned above; and afterwards, "through Chochmah they were refined": the levels of Ban that are below.

The parenthesis refers to the explanation on "And Moshe spoke to the heads of the tribes." Keser then refines Chochmah, and through Chochmah the lower parts of Ban are refined, as the saying "through Chochmah they were refined" has it.

SECTION 6 • ¶23-25

Knowledge cannot refine itself

23 והנה כמו כן הוא בעבודת ה' למטה באדם דהנה הנשמות הם נמשכים משם בין (עמ"ש בביאור ע"פ כי עמך מק"ח ⁵⁷ גבי לברר הנר"נ שלהם ועמ"ש

Now, so too it is in the service of G-d below, in man. For the souls are drawn from the Name Ban (see what is written in the explanation on "For with You is the source of life," regarding refining their nefesh, ruach and neshamah; and see what is written

The same order of refinement applies to a person's service of G-d, because souls come from the Name Ban. The parenthesis begins its references with the explanation on "For with You is the source of life," on refining the souls' nefesh, ruach and neshamah.

ע"פ מי יתנך⁵⁸ בענין נשמות דבנימין וכד"ה ואלה המשפטים⁵⁹ גבי וזרעתי את בית ישראל זרע אדם וזרע בהמה⁶⁰ ובביאור ע"פ אדם כי יקריב מכם⁶¹ כו' מן הבהמה וע"פ ביום השמיני שלח⁶² ומ"ש ע"פ ואכלתם אכול⁶³)

on "Who will make you," on the matter of the souls of Binyamin; and in the discourse beginning "And these are the ordinances," regarding "And I will sow the house of Israel with the seed of man and the seed of beast"; and in the explanation on "A man who brings from you," etc., "from the animals"; and on "On the eighth day he sent"; and what is written on "And you shall eat, eating").

The further references treat the same theme from other verses: the souls of Binyamin, the sowing of "the seed of man and the seed of beast," the offering brought "from the animals," "On the eighth day he sent," and the doubled "you shall eat, eating."

וא"כ יש בהם ג"כ בחי' תערובות טו"ר וירדו לעוה"ז בכדי לברר הטוב מהרע וענין התערובות

If so, there is in them too the level of a mixture of good and evil, and they descended to this world in order to refine the good from the evil. And the matter of the mixture

Since souls come from Ban, they too contain a mixture of good and evil. They descend into this world in order to sort the good from the evil.

של טו"ר שכנשמות הוא ע"ד מ"ש ועץ הדעת⁶⁴ טו"ר פי' שכבחי' הבחירה הנמשך מהדעת שייך טו"ר שכשבוחר בדעתו הטוב דקדושה כשמכיר את בוראו

of good and evil in the souls is along the lines of what is written, "and the Tree of Knowledge of good and evil." The meaning is that in the level of choice, which is drawn from Daas, good and evil apply: when one chooses with his daas the good of holiness, when he recognizes his Creator,

This mixture is like "the Tree of Knowledge of good and evil": free choice, which flows from Daas, knowledge, can go either way. On the side of good, a person uses his knowledge to recognize his Creator.

כי הוא חיך⁶⁵ ועי"ז ממילא נתעורר אצלו האהבה ותשוקה לה' כפי הדעת זהו בחי' הטוב והמטיב וכנגד זה יש בס"א כשבוחר בדעתו

that "He is your life," and through this, of itself, love and longing for G-d are aroused in him according to [his] knowledge, this is the level of "the good that does good." And opposite this there is, in the sitra achra (the other side), when one chooses with his daas

Once he recognizes that G-d "is your life," love and longing for Him arise of themselves, in proportion to his understanding; this is the good side. Opposite it, on the side of the sitra achra, the same faculty of choice can choose evil.

את הרע ונמשך אחר פיתוי היצר להתענג בתענוגים גשמיים ותאוות כו' וצ"ל הבירור לברר הטוב מהרע שיהיה הדעת והבחירה רק בטוב ולאהבת ה'.

the evil and is drawn after the enticement of the inclination to take pleasure in physical pleasures and lusts, etc. And there must be the refinement, to refine the good from the evil, so that the knowledge and the choice be only in the good and for the love of G-d.

Then a person follows his inclination's enticements toward physical pleasures and lusts. The work of refinement is to bring knowledge and choice to the good alone, to the love of G-d.

24 והנה כמו שנת' לעיל בענין הבירור למעלה שאי אפשר להיות כ"א ע"י בחינה שכבר נתברר לגמרי אז הוא מברר את הבחינה שלמטה ממנה שצריכה בירור

Now, just as was explained above regarding the refinement Above, that it cannot be except through a level that has already been completely refined, [which] then refines the level below it that needs refinement,

Above, refinement can only be done by a level already completely refined, which then refines the level beneath it. The same rule now applies within the soul.

כמ"כ בהנשמה זה הבירור לברר בחי' עה"ד טו"ר א"א שיהיה ע"י הדעת לבד שאף שאמת שע"י הדעת וההתבוננות יוליד אהבה לה' מ"מ א"א שע"י בחי' זו יברר וידחה כל הרע

so too in the soul, this refinement, refining the level of the Tree of Knowledge of good and evil, cannot be through Daas alone. For although it is true that through knowledge and contemplation one will give birth to love for G-d, nevertheless it is impossible that through this level one should refine and repel all the evil;

Daas alone cannot refine the soul's "Tree of Knowledge." Contemplation does give birth to love for G-d, but it cannot sort out and push away all the evil.

שהרי עיקר בחי' זו שבדעת הוא הצריך בירור שלכך נקי עץ הדעת טו"ר לפי שיש בו זה לעמת זה⁶⁶ היינו דכמו שיש טוב בנשמה שהיא הבחירה של הדעת בטוב שמזה נולדה האהבה לה'.

for this very level in Daas is essentially what needs refinement. This is why it is called the Tree of Knowledge of good and evil: because there is in it "the one opposite the other." That is: just as there is good in the soul, which is the choice of Daas in the good, from which love for G-d is born,

Daas is itself the part that needs refining; that is why it is called the Tree of Knowledge of good and evil, where "the one is set opposite the other." On one side is the good: knowledge choosing good and giving birth to love of G-d.

כמ"כ יש ממש בחי' רע שהיא הבחירה של הדעת ברע שמזה נולדו אהבה זרה ותאוות רעות ומאחר שיש בו זה לעומת זה אין כח בהטוב לברר הרע שבו.

so too there is actually the level of evil, which is the choice of Daas in the evil, from which strange love and evil lusts are born. And since there is in it the one opposite the other, the good has no power to refine the evil in it.

On the other side is real evil: knowledge choosing evil and giving birth to strange loves and evil lusts. When the two stand opposite each other as equals, the good has no power to refine the evil.

25 וזהו שארז"ל בינונים זה וזה שופטן⁶⁷ שפעם מתגבר כח הרע ומושל על הטוב ופעם מתגבר כח הטוב ומושל על הרע כמ"ש

And this is what our Sages, of blessed memory, said: "Beinonim (intermediate people): this one and that one judge them"; for at times the power of evil prevails and rules over the good, and at times the power of good prevails and rules over the evil, as it is written,

The Sages say of beinonim, people in the middle, that "this one and that one judge them," the good and the evil inclination alike. At times evil prevails and at times good.

ולאום מלאום יאמץ⁶⁸ וכיון שכן אין זה בחי' ברור כלל שהברור היינו שיהי' הטוב מושל על הרע בתמידות ולא על דרך ולאום מלאום יאמץ ח"ו

"and one people shall prevail over the other people." And since it is so, this is not the level of refinement at all; for refinement means that the good rule over the evil constantly, and not in the manner of "and one people shall prevail over the other people," G-d forbid.

It is like Rivkah's twins, of whom she was told that "one people shall prevail over the other." Such swinging back and forth is not refinement at all; refinement means that good rules over evil permanently.

וזה א"א להיות ע"י בחי' הדעת לבד שבנשמה שבחי' זו עצמה לא נתבררה עדיין בשלימות בהנשמה שלכך נק' בחינה זו עץ הדעת טוב ורע (ועמ"ש לעיל) שלפעמים יוכל להיות יניקת החיצונים מבחי' הדעת כו'.

And this cannot be through the level of Daas alone that is in the soul, for this level itself has not yet been fully refined in the soul; this is why this level is called the Tree of Knowledge of good and evil (and see what is written above), for at times the external forces can draw nourishment from the level of Daas, etc.

Daas alone cannot bring that about, since Daas itself is not yet fully refined in the soul; that is why it is called the Tree of Knowledge of good and evil. At times the external forces can draw their nourishment from it.

לכן צ"ל הבירור ע"י בחינה הנעלה מהדעת שהוא נתברר כבר ואין שום תערובות רע ח"ו.

Therefore the refinement must be through a level higher than Daas, which has already been refined and has no admixture of evil at all, G-d forbid.

So the refinement must come from a level above Daas, one already refined and free of any trace of evil.

לכך הוא דוקא יכול לברר הטוב מן הרע (ועמ"ש במ"א ע"פ הן האדם היה כאחד ממנו⁶⁹ שעה"ד טו"ר הוא הדעת שבבחי פנימי משא"כ הדעת שבבחי מקיף הוא אדרבה דוחה יניקת החיצונים כו').

Therefore it specifically can refine the good from the evil. (And see what is written elsewhere on "Behold, the man has become like one of us": that the Tree of Knowledge of good and evil is the Daas that is at the level of the inner dimension (pnimiyus), whereas the Daas that is at the level of the encompassing [light], on the contrary, repels the nourishment of the external forces, etc.

Only such a level can separate good from evil. The parenthesis cites an explanation of "Behold, the man has become like one of us": the "Tree of Knowledge" is knowledge as an inner faculty, while knowledge as an encompassing power actually repels the external forces.

ולפ"ז י"ל גם כאן דדוקא בבחי דעת תחתון שהוא דעת המושג בנפש שייך לקרותו עה"ד טו"ר וממנו נמשך המדות הנמשכים מהשכל ויש להן לעומת זה בנפש

And according to this it can be said here too that specifically the level of lower Daas, which is the knowledge comprehended in the soul, is fit to be called the Tree of Knowledge of good and evil; and from it are drawn the emotive attributes (middos) that are drawn from the intellect, and they have their counterpart in the

Accordingly, "lower Daas," the knowledge a person grasps, is the Tree of Knowledge of good and evil. The emotions born of intellect come from it, and they have counterparts in the animal soul.

הבהמית משא"כ בחי דעת עליון שממשיך המדות שלמעלה מהשכל מבחי כתר והוא אור מקיף זהו בחי עץ החיים וע' בענין דעת תחתון ודעת עליון לקמן בפ' פינחס (הוא לקמן בשה"ש)

animal soul; whereas the level of higher Daas, which draws down the emotive attributes that are above the intellect, from the level of Keser, and is encompassing light, is the level of the Tree of Life. And see on the matter of lower Daas and higher Daas below, in Parshas Pinchas) (it is below, in Song of Songs)

"Higher Daas," by contrast, draws from Keser emotions that are above intellect; it is an encompassing light, the Tree of Life. The Alter Rebbe refers to a discussion of the two kinds of Daas "below, in Parshas Pinchas," and a gloss corrects this: it is in the Song of Songs.

בביאור ע"פ לכבתני⁷⁰ ובפי' מטות בביאור ע"פ החלצו⁷¹ ובביאור ע"פ מים רבים ובדי"ה ויקהל משה⁷² ועמ"ש בד"ה וספרתם לכם⁷³ גבי שעורה וחטה בענין דעת המושג ודעת הנעלם כו' ע"ש ועמ"ש פי' שלח ע"פ מקושש עצים.⁷⁴

in the explanation on "You have captured my heart," and in Parshas Mattos, in the explanation on "Arm [men]," and in the explanation on "Many waters," and in the discourse beginning "And Moshe assembled"; and see what is written in the discourse beginning "And you shall count for yourselves," regarding barley and wheat, on the matter of comprehended knowledge and hidden knowledge, etc.; see there. And see what is written in Parshas Shelach on "gathering wood."

There it is the explanation on "You have captured my heart." Further references are to "Arm men" in Mattos, "Many waters," "And Moshe assembled," "And you shall count for yourselves" on barley and wheat and on comprehended and hidden knowledge, and "gathering wood" in Shelach.

SECTION 7 • ¶ 26-27

The will above reason

26 וענין בחי' זו היינו שהגם שהנשמה היא משם ב"ן. מ"מ היא כלולה ג"כ משם מ"ה

And the matter of this level is this: although the soul is from the Name Ban, nevertheless it is also comprised of the Name Mah;

The higher level is in the soul because, although the soul comes from Ban, it also contains something of Mah.

דהיינו שבעת ירידת הנשמה משם ב"ן שנק' שמעורב טו"ר מערבים בה ג"כ הארה משם מ"ה

that is, at the time of the soul's descent from the Name Ban, which is called mixed of good and evil, there is also mixed into it a radiance from the Name Mah,

When the soul descends from Ban, which is mixed of good and evil, a radiance of Mah is mixed into it as well.

שהוא התיקון שנתברר כבר ששרשו ממצחא דא"ק והוא בחי' כתר עליון שנתברר כבר בתחלה שמערבין אותו בהנשמה בכדי שיהי' בה כח לברר כל בחינותיה והנה"ב

which is the Tikkun that has already been refined, whose root is from the forehead of Adam Kadmon; and it is the level of Keser Elyon (the Supreme Crown), which was already refined at the outset, which is mixed into the soul so that it will have the power to refine all its aspects and the animal soul.

That radiance is the already-refined Tikkun, rooted in the "forehead" of Adam Kadmon: Keser Elyon, the first level to be refined. It is placed in the soul so that the soul will have the power to refine all its own faculties and the animal soul too.

(ועמ"ש בביאור ע"פ צו את בני ישראל כו' את קרבני לחמי.⁷⁵ איך שבעוה"ז דוקא שהוא עולם הבירור שם דייקא מאיר שם מ"ה המברר כו')

(And see what is written in the explanation on "Command the children of Israel," etc., "My offering, My bread": how specifically in this world, which is the world of refinement, there specifically shines the Name Mah, which refines, etc.;

The parenthesis cites the explanation on "Command the children of Israel ... My offering, My bread": it is specifically in this world, the world of refinement, that the refining Name Mah shines.

והוא הנמשך מבחי' רצון העליון רעוא דכל רעוין כו' והוא התגלות סכ"ע שלמעלה מעלה מגילוי ההשגה שבג"ע שהוא רק זיו השכינה מבחי' ממכ"ע כו' וע"ש באריכות.

and it is what is drawn from the level of the Supernal Will, "the Will of all wills," etc.; and it is the revelation of the light that encompasses all worlds (sovev kol almin), which is far above the revelation of comprehension in Gan Eden, which is only the radiance of the Shechinah from the level of the light that fills all worlds (memalei kol almin), etc.; and see there at length.

That light comes from the Supernal Will, "the Will of all wills," and is the revelation of the light that encompasses all worlds (sovev). It is far higher than the comprehension souls enjoy in Gan Eden, which is only a radiance of the Shechinah from the light that fills the worlds (memalei).

וזהו כענין המבואר כאן. דדוקא בעת ירידת הנשמה למטה בעוה"ז מערבין בה הארת שם מ"ה שממצחא כו' שהוא מבחי' רעוא דכל רעוין)

And this is like the matter explained here: that specifically at the time of the soul's descent below into this world, there is mixed into it the radiance of the Name Mah from the forehead, etc., which is from the level of "the Will of all wills.")

This matches the point made here: precisely when the soul descends into this world, a radiance of Mah from the "forehead," from the Will of all wills, is mixed into it.

והוא בחי' רצה"ע שלמעלה מן הדעת שיש בנפש האדם שהוא בחי' יחידה שהיא בחי' ביטול אליו ית' שלמעלה מדעת והשכלה המושג ונקי' משכיל לאיתן⁷⁶ ונקי' עם קשה עורף. כמ"ש במ"א.

And it is the level of the Supernal Will, which is above Daas, that is in the human soul, which is the level of yechidah, which is the level of bittul to Him, may He be blessed, that is above comprehended knowledge and intellection; and it is called "a maskil of Eisan," and it is called "a stiff-necked people," as is written elsewhere;

In the human soul this radiance is the supernal will above knowledge: the yechidah, the soul's innermost point, a bittul to G-d above all understanding. It is called "a maskil of Eisan" (eisan means strong and firm) and "a stiff-necked people," as the Alter Rebbe says is explained elsewhere.

שהוא רצון פשוט בלי שום טעם ושכל מושג שהוא נמשך מבחי' כתר עליון שנתברר כבר פי' שאין בחי' זו רק בקדושה בחי' ביטול לאור א"ס ב"ה.

which is a simple will, without any reason or comprehended intellect, which is drawn from the level of Keser Elyon, which was already refined; that is, this level exists only in holiness, the level of bittul to the Infinite Light, blessed be He.

It is a simple will with no reason or understanding behind it, drawn from the already-refined Keser Elyon. This level exists only in holiness, as pure bittul to the Infinite Light.

27 והיינו למעלה מבחי' הבחירה שבדעת ע"כ יש בו כח לברר הטוב מן הרע שבבחי' עה"ד טו"ר להפך כל רצונות הרע הנמשכים מבחי' הדעת שבלעומת זה כו' ממרירו למיתקא.

And that is above the level of the choice that is in Daas; therefore it has the power to refine the good from the evil that is in the level of the Tree of Knowledge of good and evil: to transform all the wills of evil that are drawn from the level of the Daas that is on the opposing side, etc., "from bitterness to sweetness."

This will is above the choice that belongs to Daas, so it has the power to separate the good from the evil in the soul's "Tree of Knowledge." It can transform every evil desire that comes from knowledge on the opposing side, turning "bitterness into sweetness."

ולכך אין די לאדם במה שיתבונן בדעתו ושכלו ולהוליד אהבה ע"פ הדעת כו' לבד כ"א לעורר הביטול אליו ית' ולדבקה בו במס"נ ממש שלמעלה מטעם ודעת המושג שאם לא יהיה לו בחינת ביטול הנ"ל

And therefore it is not enough for a person merely to contemplate with his knowledge and intellect and give birth to love according to knowledge, etc., alone; rather, [he must] arouse the bittul to Him, may He be blessed, and cleave to Him with actual self-sacrifice (mesirus nefesh), which is above reason and comprehended knowledge. For if he does not have the level of bittul mentioned above,

So it is not enough to contemplate and produce a love of G-d that rests on understanding alone. One must also awaken the soul's bittul to G-d and cleave to Him with real self-sacrifice (mesirus nefesh), which is above reason.

אזי אפילו אם יתבונן בגדולת ה' בהרחבה כפי כחו ויוליד מזה אהוי"ר לא יהיה לו קיום אמיתי ויפול ממדרגתו ח"ו כי עיקר הבירור צ"ל ע"י כתר עליון

then even if he contemplates the greatness of G-d at length, according to his ability, and gives birth from this to love and awe, he will have no true endurance and will fall from his level, G-d forbid; for the main refinement must be through Keser Elyon

Without that bittul, even a person who contemplates G-d's greatness at length and comes to love and awe will not hold firm, and may fall from his level. The main refinement must come from Keser Elyon.

(וחכמה עילאה שהוא למעלה ג"כ מההשגה ⁷⁷ וכמ"ש בסש"ב פיי"ח וכמ"ש במ"א ע"פ ראה אנכי נותן ⁷⁸ כו' ומקור הבירורים הוא ע"י מו"ס דא"א וכמ"ש באג"ה בד"ה למה נסמכה פי' מרים) שנתברר כבר שהוא הרצון שלמעלה מהשכל המושג שבחינה זו אינה בלעומת זה:

(and Chochmah Ila'ah (supernal wisdom), which is also above comprehension, as is written in Sefer Shel Beinonim, chapter 18, and as is written elsewhere on "See, I set before you," etc.; and the source of the refinements is through Mocha Stima'ah (the hidden brain) of Arich Anpin, as is written in Iggeres HaKodesh, in the discourse beginning "Why was the section of Miriam juxtaposed"), which has already been refined, which is the will that is above comprehended intellect; for this level has no counterpart on the opposing side.

The parenthesis adds Chochmah Ila'ah, supernal wisdom, which is also above comprehension, as Tanya chapter 18 explains, and names Mocha Stima'ah, the hidden brain of Arich Anpin, as the source of all refinements, as in the Iggeres HaKodesh epistle on Miriam. This already-refined will above intellect has no counterpart on the side of evil.

SECTION 8 • ¶28-30

Keser drawn into action

28 ג וזהו הירידה שצורך עלייה כי תחלה קודם ירידתן היו בבחי' מחשבה עילאה ישראל עלו במחשבה⁷⁹

וכנזכר בזהר דכמה מחשבתין אינן שבינה נקי לגבי חכמה בחי' מחשבה שהוא בחי' לבוש נגד החכמה

3. And this is the descent that is for the sake of ascent. For at first, before their descent, they were at the level of supernal thought: "Israel arose in thought." And as is mentioned in the Zohar, "How many thoughts there are": for Binah (understanding), relative to Chochmah, is called the level of thought, which is the level of a garment relative to Chochmah;

Chapter 3 explains how the descent leads to an ascent. Before descending, the souls were in "supernal thought," as the Midrash says that "Israel arose in thought" before creation; and "thought" has several levels, as the Zohar says: Binah is "thought," a garment, relative to Chochmah.

וכן חכמה לגבי כתר ומבחי' זו דחוי"ב הוא שרש הנשמות וע"י ירידתן בעוה"ז שמבררים שם הברורים ממשיך עי"ז בחי' כתר שלמעלה מהדעת שמהפך כל רצונותיו שבעוה"ז שיהיה

and likewise Chochmah relative to Keser. And from this level of Chochmah and Binah is the root of the souls. And through their descent into this world, where they refine the refinements, [a person] thereby draws down the level of Keser, which is above Daas, in that he transforms all his wills in this world so that they be

In the same way Chochmah is "thought" relative to Keser, and the souls are rooted in Chochmah and Binah. By descending into this world and refining it, a person draws down Keser, which is above Daas, when he turns all his desires in this world toward G-d alone.

רק לה' לבדו ומקיים כל רמ"ח מ"ע ואזהרות של שס"ה ל"ת ודרבנן שע"י ממשיך בחי' כתר עליון ששורה בו אור א"ס ב"ה כנ"ל

for G-d alone, and he fulfills all the 248 positive commandments and the warnings of the 365 prohibitions, and those of the Rabbis; for through this he draws down the level of Keser Elyon, in which the Infinite Light, blessed be He, rests, as mentioned above,

He does this by keeping the 248 positive commandments, the 365 prohibitions and the laws of the Rabbis. Through them he draws down Keser Elyon, in which the Infinite Light rests.

שהוא בחי מלי דא"ס ב"ה אל בחי מלי דאצילות וזוהי העלייה שאחר הירידה שמגיע לבחי עצמותו ית'

which is the level of Malchus of Ein Sof, blessed be He, into the level of Malchus of Atzilus. And this is the ascent that follows the descent: that he reaches the level of His very Essence, may He be blessed,

Keser Elyon is Malchus of Ein Sof, the last level of the Infinite, and it is drawn into Malchus of Atzilus. This is the ascent after the descent: the soul reaches the level of G-d's very Essence.

שהוא בחי כ"ע ששורה בו אור א"ס ב"ה משא"כ קודם ירידתו היו עלו רק במחשבה שהיא חו"ב.

which is the level of Keser Elyon, in which the Infinite Light, blessed be He, rests; whereas before their descent they had arisen only in thought, which is Chochmah and Binah.

That level is Keser Elyon, where the Infinite Light rests. Before its descent the soul had "arisen in thought" only, at the level of Chochmah and Binah, so the descent brings it higher than where it began.

29 וזהו ולכבודי בראתיו יצרתיו אף עשיתיו⁸⁰ שהכל ברא לכבודו שהוא בחי מלי דאצילות להמשיך אליה

בחי כתר שהוא בחי מלי דא"ס

And this is [the meaning of] "And for My glory I have created it, formed it, even made it": that He created everything for His glory, which is the level of Malchus of Atzilus, to draw down into it the level of Keser, which is the level of Malchus of Ein Sof.

Isaiah's words "For My glory I have created it, formed it, even made it" are read as the purpose of creation. "My glory" is Malchus of Atzilus, and everything was created so that Keser, which is Malchus of Ein Sof, would be drawn into it.

וזהו אף עשיתיו שהוא מרבה את בחי הרביעית וריבוי זה נסמך לעשיתיו דוקא כידוע שגם בעולם

האצילות עצמו יש ג"כ ד' מדרגות אבי"ע

And this is "even (af) made it": for it includes the fourth level, and this inclusion is joined specifically to "made it." As is known, in the World of Atzilus itself, too, there are also four degrees, Atzilus, Beriah, Yetzirah and Asiyah;

The word af, "even," is a term of inclusion: it adds a fourth level to "created," "formed" and "made," and it is attached specifically to "made." Atzilus itself contains four levels that parallel the four worlds, Atzilus, Beriah, Yetzirah and Asiyah.

ומלי דאצילות הוא בחי עשיה שבאצי שלשם דוקא נמשך בחי כתר עליון עיי קיום מצות המלך רמ"ח מ"ע ושס"ה ל"ת וענפיהן שמדרבנן

and Malchus of Atzilus is the level of Asiyah within Atzilus, into which specifically the level of Keser Elyon is drawn, through fulfilling the commandments of the King: the 248 positive commandments and the 365 prohibitions, and their branches, which are of the Rabbis.

Malchus of Atzilus is the "Asiyah," the level of action, within Atzilus, and it is specifically into Malchus that Keser Elyon is drawn. This happens through keeping the King's commandments: the 248 positive and 365 negative mitzvos and their Rabbinic branches.

(והבחי הרביעית היינו בחי כתר עליון שהיא אצילות שבאצילות וכמ"ש בביאור האדר"ז מהאריז"ל בתחלתה כי הכתר המלביש הראשון של א"ס נק' אצילות וממקום שמתחיל להתעבות הכלי

(And the fourth level is the level of Keser Elyon, which is Atzilus within Atzilus, as is written in the Arizal's commentary on the Idra Zuta, at its beginning: for Keser, the first garment of Ein Sof, is called Atzilus; and from the place where the vessel begins to thicken,

The parenthesis explains the "fourth level": it is Keser Elyon, the "Atzilus within Atzilus." Following the Arizal's commentary on the Idra Zuta, Keser, the first garment of Ein Sof, is called Atzilus, and as the vessel grows denser it becomes the lower levels.

והוא או"א נקרא בריאה וממקום שיתעבה יותר נקרא יצירה והוא ז"א וממקום שיתעבה עוד יותר נקרא עשיה והוא מל'. והנה ב"ע הם ג' בחי מחודמ"ע והמחשבה נק' יש מאין לגבי הרצון כמבואר לעיל בפנים

which is Abba and Imma (Chochmah and Binah), it is called Beriah; and from the place where it thickens more, it is called Yetzirah, and that is Z'eir Anpin; and from the place where it thickens still more, it is called Asiyah, and that is Malchus. Now, Beriah, Yetzirah and Asiyah are the three levels of thought, speech and action; and thought is called "something from nothing" relative to the will, as was explained above in the text;

Abba and Imma are the "Beriah" of Atzilus, Z'eir Anpin its "Yetzirah," and Malchus its "Asiyah." Beriah, Yetzirah and Asiyah also correspond to thought, speech and action, and thought is "something from nothing" relative to the will above it.

וזהו והחכמה מאין תמצא⁸¹ כי החכמה נק' בריאה מחשבה כו' וישראל עלו במחשבה⁸² ועיי' ירידת הנשמה בגוף ממשיך בחי' כתר והוא בחי' אצילות העליון ממש כנ"ל)

and this is “And wisdom, from ayin (nothing) it is found”: for Chochmah is called Beriah, thought, etc.; and “Israel arose in thought”; and through the descent of the soul into the body one draws down the level of Keser, and that is the level of the very supreme Atzilus, as mentioned above.)

So the verse “wisdom, from ayin it is found” means that Chochmah, the “Beriah” and “thought,” comes from the “nothing” of the will, and the souls, which “arose in thought,” are rooted there. Through the soul’s descent into the body, Keser, the true supreme Atzilus, is drawn down.

אך תיבת אף בעצמו הוא לא טוב שהוא בחי' סט"א ג' פתחו באף⁸³ כו'. ועכ"ז הוא המרבה בחי' הרביעית היותר נעלה.

But the word af itself is not good, for it is the level of the sitra achra: “three opened with af,” etc. And nevertheless, it is what includes the fourth level, the most exalted.

The word af also means “anger,” and in that sense it belongs to the sitra achra, as in the Midrash’s list of those who “opened with af” and came to ruin. Yet this same word is what includes the fourth and highest level.

והיינו עיי' שמבררים את בחינת האף שבעשיה שזהו בירורי נוגה עיי' קיום התומ"צ שעיי"ז ממשיכים את בחי' כתר עליון לעשיה שבאצילות שהיא המלי' כנ"ל.

And this is through refining the level of af that is in Asiyah, which is the refinements of nogah, through fulfilling the Torah and mitzvos; for through this one draws the level of Keser Elyon into the Asiyah of Atzilus, which is Malchus, as mentioned above.

That happens through refining the af in Asiyah, the “refinements of nogah,” the mixed realm of kelipah that can be raised to holiness, by keeping the Torah and mitzvos. Through this Keser Elyon is drawn into Malchus, the Asiyah of Atzilus.

(וע' במא"א ערך אף באות א' סעיף ק"ז ובמק"מ בחקתי קט"ו ב' ע"פ ואף גם זאת⁸⁴ ובמדרש איכה בפסוק תבא כל רעתם⁸⁵ לקו באף ומתנחמים באף כו' עיי' וע' עוד מזה בזח"א וירא)

(And see Me'orei Or, the entry af, under the letter alef, section 107; and the Mikdash Melech on Bechukosai, 115b, on “And yet even (af) this”; and Midrash Eichah on the verse “Let all their evil come”: they were struck with af and are consoled with af, etc.; see there. And see further on this in the Zohar, Part I, Vayera)

The parenthesis lists sources on af: Me'orei Or, the Mikdash Melech on “And yet even (af) this” in Bechukosai, and the Midrash on Eichah, which says that Israel were struck with af and are consoled with af. It then begins a list of Zohar passages.

(דק"י ע"א) פ' אחרי (ס"ו א') ר"פ בחקתי (ק"יב סע"א) שמות (י"ד א') ועיין ברכות בקהלת ע"פ אף חכמתי⁸⁶
 כו' אמר שלמה תורה שלמדתי באף נתקיימה בי.⁸⁷

(116a), Parshas Acharei (66a), the beginning of Parshas Bechukosai (end of 112a), Shemos (14a). And see [Midrash] Rabbah on Koheles, on "Also (af) my wisdom," etc.: Shlomo said, "The Torah that I learned with af (anger) endured with me."

After the Zohar passages comes Koheles Rabbah on "Also (af) my wisdom stood by me": Shlomo said that the Torah he learned with af, under strain, is what endured with him.

וכמ"ש בפ"י המשניות להרמב"ם ספ"ה דאבות ועמ"ש ע"פ אריתי מורי⁸⁸ והיינו כי עי"ז הע ול שמייגע
 א"ע מברר נה"ב שמק"נ ושרש הניצוצים שנפלו בק"נ הוא מעולם התהו כו'.

And as is written in the Rambam's Commentary on the Mishnah, at the end of chapter 5 of Avos; and see what is written on "I have gathered my myrrh." And this is because, through this yoke with which he wearies himself, he refines the animal soul, which is from kelipas nogah; and the root of the sparks that fell into kelipas nogah is from the World of Tohu, etc.

The Rambam's commentary at the end of Avos chapter 5 is cited for the same teaching. The reason is that the yoke of toil with which a person wearies himself refines his animal soul, which comes from kelipas nogah, where sparks from the world of Tohu fell.

ועי"ל הטעם עפמ"ש הרמ"ז בפ' אמור (בדף צ"ה ע"ב) גבי וכתרין תתאין שנוגה היא בבחי' הכתר
 לקליפות שהכתר הוא הממוצע בין פרצוף העליון לתחתון.

And one may further give the reason according to what the Ramaz wrote on Parshas Emor (folio 95b), regarding "and the lower crowns": that nogah is at the level of Keser for the kelipos (husks), for Keser is the intermediary between the higher partzuf (configuration) and the lower.

A further reason comes from the Ramaz on the Zohar, Parshas Emor: nogah is like a "crown" (keser) for the kelipos. Keser always stands between a higher configuration and the one below it.

וכן נוגה בין הקדושה והטומאה ולכן עי"י בירורי נוגה לאהפכא חשוכא לנהורא מעוררים וממשיכים
 גילוי כתר עליון דקדושה כו'

And so too nogah is between holiness and impurity. And therefore, through the refinements of nogah, "to turn darkness into light," one arouses and draws down the revelation of the supreme Keser of holiness, etc.

Nogah likewise stands between holiness and impurity. So when nogah is refined, "turning darkness into light," the revelation of the holy Keser Elyon is aroused and drawn down.

ולכן בא הריבוי להתגלות הכתר בתיבת אף עשיתיו שהוא ענין בירור נוגה ולכן נאמר כמראה הקשת ^{89,90,91} כו'

And therefore the inclusion of the revelation of Keser comes in the word af of “even (af) made it,” which is the matter of the refinement of nogah. And therefore it is said, “As the appearance of the bow,” etc.,

That is why the inclusion of Keser comes with the word af in “even made it”: af is the refinement of nogah. Yechezkel’s vision alludes to this in the verse beginning “As the appearance of the bow.”

כן מראה הנוגה כו' ואראה ואפול על פני ואפ"ל דהיינו מראה הנוגה כשמתברר מחשוכא לנהורא ועולה בבחי' א"ח

“so was the appearance of the brightness (nogah),” etc., “and I saw, and I fell upon my face.” And it can be said that this is the appearance of nogah when it is refined from darkness to light and rises as returning light (or chozer),

The verse continues, “so was the appearance of the brightness (nogah) ... and I saw, and I fell upon my face.” The Alter Rebbe suggests that this is nogah once refined from darkness to light, rising upward as returning light (or chozer).

כמו מראה הקשת שעיי' נמשך התגלות הכתר עליון ולכן ואפול על פני כו' וכמ"ש במ"א.

like the appearance of the bow, through which the revelation of the supreme Keser Elyon, and so the prophet fell on his face. The point is explained elsewhere.

Like the rainbow, this refined nogah draws down a revelation of Keser Elyon, and so the prophet fell on his face. The point is explained elsewhere.

ועיי' מענין כמראה הקשת כו' בגמרא פ"ט דברכות (נ"ט א') פ"ב דחגיגה (י"ו א') זח"א בראשית (י"ח א' ב')

And see on the matter of “As the appearance of the bow,” etc., in the Gemara, chapter 9 of Berachos (59a), chapter 2 of Chagigah (16a); the Zohar, Part I, Bereishis (18a-b),

On the rainbow verse the Alter Rebbe cites the Talmud, Berachos 59a and Chagigah 16a, and the Zohar on Bereishis.

פ' נח (ע"א ב') ויחי (רל"ב א') פקודי (רמ"ז א') פינחס (ר"ל סע"א רל"א א')

Parshas Noach (71b), Vayechi (232a), Pekudei (247a), Pinchas (end of 230a, 231a).

The list of Zohar passages continues with Noach, Vayechi, Pekudei and Pinchas.

והנה בפ' בראשית שם פי' המק"מ מראה הנוגה היינו גוונים עילאין חג"ת דאצ"י (ועמ"ש בד"ה הנך יפה רעיתי הנך יפה ובד"ה כי תצא בפ"י יפת תואר)⁹²

Now, in Parshas Bereishis there, the Mikdash Melech explained “the appearance of the brightness” as the supernal colors, Chesed, Gevurah and Tiferes of Atzilus (and see what is written in the discourse beginning “Behold, you are beautiful, my beloved, behold, you are beautiful,” and in the discourse beginning “When you go out,” on the meaning of “a woman of beautiful form”);

On the Zohar's passage in Bereishis, the Mikdash Melech explains “the appearance of the brightness” as the supernal colors, Chesed, Gevurah and Tiferes of Atzilus. The parenthesis refers to the discourses “Behold, you are beautiful, my beloved” and “When you go out,” on the beautiful captive woman.

ובת"ז בהקדמה (ד"ו סע"א) פי' מראה הנוגה היינו בחי' מלכות וכ"כ בפרדס ערך נוגה וע' במא"א אות נוי"ן ס"א

and the Tikkunei Zohar, in the introduction (end of folio 6a), explains “the appearance of the brightness” as the level of Malchus; and so wrote the Pardes, under the entry nogah; and see Me'orei Or, letter nun, section 11.

The Tikkunei Zohar, in its introduction, explains “the appearance of the brightness” as Malchus, and so does the Pardes, Rabbi Moshe Cordovero's work of Kabbalah, under the entry nogah; Me'orei Or is cited as well.

מ"מ בספר אשל אברהם פ' בראשית שם פי' מראה הנוגה על ק"נ ממש ונמשך לו זה ממ"ש בת"ז תיקון י"ח (דל"ב א"ב) והמכוון כמשי"כ

Nevertheless, in the book Eshel Avraham, Parshas Bereishis there, he explained “the appearance of the brightness” as kelipas nogah itself; and this followed for him from what is written in the Tikkunei Zohar, Tikkun 18 (32a-b). And the intent is as I have written:

The book Eshel Avraham, however, explains it as kelipas nogah itself, on the basis of the Tikkunei Zohar, Tikkun 18. The Alter Rebbe goes on to reconcile the readings.

דהיינו מראה הבירורי שנתבררו מקליפת נוגה ונכללו במלכות דאצילות הנקי ג"כ נוגה דקדושה ועבמ"ש סדי"ה ויאבק איש⁹³ בפ"י שהעלו אבק עד כסה"כ⁹⁴ וברכות בראשית פ"א ובפ"ב ע"פ וארח צדיקים כאור נוגה⁹⁵ (במשלי ס"י ד')

that is, the appearance of the refinements that have been refined from kelipas nogah and included in Malchus of Atzilus, which is also called the nogah of holiness. And see what is written at the end of the discourse beginning "And a man wrestled," on the meaning of "they raised dust up to the Throne of Glory." And in [Midrash] Rabbah on Bereishis, chapter 11, and in chapter 12, on "And the path of the righteous is as the light of nogah (brightness)" (in Proverbs, chapter 4),

The intended meaning is the appearance of the sparks refined out of kelipas nogah and included in Malchus of Atzilus, which is called "the nogah of holiness." He refers to the end of the discourse on "And a man wrestled," where Yaakov and the angel "raised dust up to the Throne of Glory," and to Bereishis Rabbah on "the path of the righteous is as the light of nogah."

מבואר דהוא אור שנברא ביום ראשון שהוא בחי' גבוה מאד ועיין זח"ג נשא (קכ"ט א')

it is explained that it is the light that was created on the first day, which is a very high level. And see the Zohar, Part III, Nasso (129a),

There the Midrash explains this nogah as the light created on the first day, a very high level. The Zohar on Nasso is cited as well.

האזינו (רפ"ח ב'). ואפ"ל שבחי' אור זה נמשך לצדיקים ע"י שמבררים קליפת נוגה ומהפכים חשוכא לנהורא.

Haazinu (288b). And it can be said that this level of light is drawn to the righteous because they refine kelipas nogah and turn darkness into light.

The Zohar on Haazinu is also cited. The Alter Rebbe suggests that this light reaches the righteous because they refine kelipas nogah and turn its darkness into light.

ולכך נתגלה להם אור נוגה העליון דהיינו אור שנברא ביום ראשון וע' במא"א אות א' (סעיף קכ"ב קכ"ג) ובזח"ג בהעלותך (קנ"ד א') עקב ער"ב א'

And therefore the supernal light of nogah is revealed to them, that is, the light that was created on the first day. And see Me'orei Or, letter alef (sections 122, 123), and the Zohar, Part III, Beha'aloscha (154a), Eikev (272a).

That is why the supernal light of nogah, the light of the first day, is revealed to them. Further references are to Me'orei Or and to the Zohar on Beha'aloscha and Eikev.

והנה לכך נמשך הכ"ע לעשי דוקא מכמה טעמים הא' הוא מפני שא"א שיתקיימו כל רמ"ח מ"ע ושס"ה ל"ת כ"א בעשי כמו אזהרות חלב ודם

Now, Keser Elyon is drawn specifically into Asiyah for several reasons. The first is that it is impossible for all the 248 positive commandments and 365 prohibitions to be fulfilled except in Asiyah, such as the warnings against [eating] forbidden fat and blood,

Keser Elyon is drawn into Asiyah, the realm of action, for several reasons. First, the mitzvos can be fulfilled only in action: the prohibitions of forbidden fat and blood, for instance, apply only to physical food.

וכן רבים כיוצא באלו ועוד מפני שעיקר גילוי רצה"ע הוא בעשיה דוקא כמו כשהוא אינו רוצה ללמוד ולומד מחמת שרצה"ע ב"ה הוא שילמוד

and likewise many similar to these. And further, because the main revelation of the Supernal Will is specifically in Asiyah: as when a person does not want to learn, and learns because the Supernal Will, blessed be He, is that he should learn;

Second, the Supernal Will is revealed above all in action. When a person does not want to study and studies anyway, only because it is G-d's will, the Supernal Will is revealed.

אזי מתגלה רצה"ע ב"ה בבחינת גילוי שניכר ונרגש הוא שכופה א"ע בע"כ ועוסק בתורה מחמת שכך הוא רצונו העליון ב"ה. ה"ז גילוי רצון העליון בפוי"מ.^{96,97}

then the Supernal Will, blessed be He, is revealed in a mode of revelation, for it is recognized and felt that he forces himself against his will and occupies himself with Torah because such is His Supernal Will, blessed be He. This is the revelation of the Supernal Will in actual fact.

It is then plainly felt that he forces himself against his own will to engage in Torah because that is the Supernal Will. This is the Supernal Will revealed in actual fact.

30 וכן להיפך כשרוצה באיזה תאוה ח"ו ואינו עושה מחמת שלא לעבור על רצון ה' עליון ב"ה

And so too the reverse: when he desires some lust, G-d forbid, and does not do it, so as not to transgress the Supernal Will, blessed be He,

The reverse is also true. When a person craves something forbidden, G-d forbid, and holds back only so as not to transgress the Supernal Will, that Will is revealed.

אזי מתגלה הרצון העליון בבחי' גילוי משא"כ למעלה מעשיה אינו שי"ך כ"ז ואינו מתגלה רצה"ע בבחי' גילוי וז"ש בס"י⁹⁸ נעוץ תחלתן בסופן⁹⁹ שבעש"י דוקא נעוץ תחלתן הוא גילוי רצה"ע ב"ה.^{101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134}

then the Supernal Will is revealed in a mode of revelation. Whereas above Asiyah all this does not apply, and the Supernal Will is not revealed in a mode of revelation. And this is what is written in Sefer Yetzirah, "Their beginning is wedged in their end": for specifically in Asiyah "their beginning is wedged," which is the revelation of the Supernal Will, blessed be He.

Above Asiyah none of this applies, so the Supernal Will is not revealed there in this way. This is the meaning of Sefer Yetzirah's "their beginning is wedged in their end": the highest level, the Supernal Will, is revealed specifically in the lowest, in action.

SECTION 9 • ¶ 31-32

The two halves of the verse

31 ובוה יובן מארז"ל ע"פ והיה מספר בניי כחול הים אשר לא יספר¹³⁵ כו'. כאן כשישראל עושין רצונו של מקום¹³⁶ פי' שכאשר ישראל עושים רצונו בקיום המצות שע"י ממשיכים את הרצה"ע

And with this will be understood the saying of our Sages, of blessed memory, on "And the number of the children of Israel shall be as the sand of the sea, which cannot be counted," etc.: "Here, when Israel do the will of the Omnipresent (Makom, lit. Place)." The meaning is that when Israel do His will by fulfilling the mitzvos, through this they draw down the Supernal Will,

This explains the Talmud's answer to two phrases of one verse about Israel's number: "as the sand of the sea" implies a number, yet "which cannot be counted" implies none. The second applies when Israel do "the will of the Makom," a name for G-d that literally means "Place"; by keeping the mitzvos they draw down the Supernal Will.

שהוא בחי' כ"ע שהוא בחי' מל' דא"ס כנ"ל למלכות דאצי' הנק' מקום וזהו שנקרא עושין רצונו של מקום

which is the level of Keser Elyon, which is the level of Malchus of Ein Sof, as mentioned above, into Malchus of Atzilus, which is called Makom (Place). And this is why it is called "doing the will of the Makom,"

That Will is Keser Elyon, Malchus of Ein Sof, and it is drawn into Malchus of Atzilus, which is called Makom, "Place." This is why the Sages speak of doing the will "of the Makom."

כי המלי דאצילות הוא בחי עשיה שבאצילות ע"כ נק' מקום והיא ג"כ מקור דבי"ע שהוא מקור מקום
וזמן ע"כ ע"י המשכת א"ס למלכות

for Malchus of Atzilus is the level of Asiyah within Atzilus; therefore it is called Makom. And it is also the source of Beriah, Yetzirah and Asiyah, which is the source of place and time. Therefore, through the drawing-down of Ein Sof into Malchus

Malchus of Atzilus is called "Place" because it is the "Asiyah" of Atzilus and the source of the worlds below, where place and time begin. When the Infinite is drawn into this Malchus, the effect reaches the worlds that come from it.

דאצילות לכך אז הוא בחי החול דבי"ע ג"כ בבחי א"ס שלא יספר מרוב שאע"פ שהחול הוא בגדר
מספר אעפ"כ יהיה בלי מספר

of Atzilus, then the level of the sand of Beriah, Yetzirah and Asiyah is also at the level of Ein Sof, so that it "cannot be counted for multitude": for although the sand is within the category of number, nevertheless it will be without number;

Then even the "sand" of Beriah, Yetzirah and Asiyah, the created beings, takes on something of the Infinite. Though countable in kind, they become truly beyond number.

והיינו לפי שעושים רצונו של מקום וממשיכים את כ"ע במלי דאצילות שע"י הארה זו נעשה החול
בבחי אשר לא יספר כו'

and this is because they do the will of the Makom and draw down Keser Elyon into Malchus of Atzilus; for through this radiance the sand becomes the level of "which cannot be counted," etc.

This happens because Israel do the will of the Makom and draw Keser Elyon into Malchus of Atzilus. Through that radiance the sand becomes "which cannot be counted."

משא"כ כשאין עושין וממשיכין רצונו של מקום אזי החול הוא בגבול ומספר ממש (וכענין מארז"ל בחגיגה
לחד תירוצא)

Whereas when they do not do and draw down the will of the Makom, then the sand is in limit and actual number. (And this is like the saying of our Sages in Chagigah, according to one answer)

When Israel do not do G-d's will and draw it down, the "sand" remains limited and countable. The parenthesis compares a similar answer of the Sages in Chagigah.

(ד"ג סע"ב) ע"פ אלף אלפים ישמשוניי¹³⁷ כאן בזמן שאין¹³⁸ בהמ"ק קיים ע"ש וזהו פי' הפסוק מי מנה כו'

(end of 13b), on "A thousand thousands serve Him": "Here, when the Holy Temple does not stand"; see there. And this is the meaning of the verse "Who has counted," etc.,

There the Talmud contrasts "A thousand thousands serve Him," a number, with "Is there a number to His troops?" and says that the limited number applies when the Temple does not stand. The same principle explains Bilam's verse, "Who has counted."

ומספר את רובע ישראל שיש בו שני פירושים. הא' שיש מספר לרובע ישראל שהוא מלתא באפיה נפשיה ואינו שייך למי מנה כו'.

"and the number of the fourth part of Israel," which has two interpretations. The first: that there is a number to the fourth part of Israel, this being a statement in its own right, not connected to "Who has counted," etc.

Its second half, "and the number of the fourth part of Israel," can be read in two ways. In the first, it is a separate statement: the fourth part of Israel does have a number.

והב' דקאי אדסמך ליה מי מנה שמי מנה עפר ומי יספור רובע ישראל שאין לו מספר והיינו כשעושין רצונו של מקום אזי הוא בלי מספר וכנ"ל.

And the second: that it refers back to what stands next to it, "Who has counted": "Who has counted the dust, and who will number the fourth part of Israel," which has no number; and that is, when they do the will of the Makom, then it is without number, as mentioned above.

In the second, "who" carries over from the first half: who can count the dust, and who can number the fourth part of Israel? It has no number, and that is when Israel do G-d's will.

(ומזה יובן עוד תוספת ביאור לענין המבואר לעיל פ' חקת ע"פ על כן יאמרו המושלים בואו חשבון¹³⁹ כו' דהיינו שע"י מעשה המצות ממשיכים גילוי אור א"ס בבחי' מל' הנק' חשבון וזהו שארז"ל¹⁴⁰ אף צדקה כל פרוטה ופרוטה מצטרפת לחשבון גדול.

(And from this a further explanation will be understood of the matter explained above in Parshas Chukas on "Therefore the rulers say, 'Come to Cheshbon,'" etc.: that through the doing of the mitzvos one draws the revelation of the Infinite Light into the level of Malchus, which is called cheshbon (reckoning). And this is what our Sages, of blessed memory, said: "So too charity: each and every penny adds up to a great reckoning (cheshbon gadol)."

The parenthesis adds to the discourse on "Come to Cheshbon" in Parshas Chukas: through doing the mitzvos the Infinite Light is revealed in Malchus, called cheshbon, "reckoning." So the Sages say that in charity each penny adds up to "a great reckoning."

שהוא בחי' ולגדולתו אין חקר.¹⁴¹ שמזה נמשך להיות והיה מספר כו' אשר לא יספר וע"כ נקרא חשבון גדול. שעם היותו בגדר מספר וחשבון הוא באמת אשר לא יספר כנ"ל).

This is the level of “and His greatness is unsearchable,” from which it is drawn down that there be “And the number,” etc., “which cannot be counted”; and therefore it is called a “great reckoning”: for while it is within the category of number and reckoning, it is in truth “which cannot be counted,” as mentioned above.)

That “great reckoning” reflects “His greatness is unsearchable,” the Infinite drawn into Malchus, which makes Israel’s number “which cannot be counted.” It is a reckoning, within number, and yet truly beyond counting.

והנה בחי' זו דכלי מספר זהו ענין המשכות הכ"ע למלי' בבחי' יחוי'ת ע"י קיום המצות

Now, this level of “without number” is the matter of the drawings-down of Keser Elyon into Malchus at the level of the lower unity (yichuda tata'ah), through fulfilling the mitzvos.

This kind of numberlessness, drawn through the mitzvos as Keser enters Malchus, belongs to the lower unity (yichuda tata'ah): the countable creatures remain, yet they become infinite.

אך על ההמשכה ביחוי'ע באצילות ע"י התורה נאמר מי מנה עפר יעקב¹⁴² שהתורה היא אחדות בתכלית

But of the drawing-down at the level of the higher unity (yichuda ila'ah) in Atzilus, through the Torah, it is said, “Who has counted the dust of Yaakov”: for the Torah is utter oneness,

The drawing-down of the higher unity (yichuda ila'ah) within Atzilus comes through the Torah, and of it the verse says, “Who has counted the dust of Yaakov?” The Torah is perfect oneness.

שהוא הפנימי' הכוונה של כל המצות והוא הנק' עפר יעקב שהוא גוש אחד בלי גדר מספר כלל בחי' ז"א דאצילות.

which is the inner dimension (pnimiyus), the intent, of all the mitzvos; and it is what is called “the dust of Yaakov,” which is one mass without any category of number at all: the level of Z'eir Anpin of Atzilus.

The Torah is the inner intent of all the mitzvos; it is “the dust of Yaakov,” a single mass entirely above number. It corresponds to Z'eir Anpin of Atzilus.

32 והוא ע"ד מ"ש בס"י שאדון יחיד ואין שני לו¹⁴³ ולפני אחד מה אתה סופר.¹⁴⁴ פ"י שבאמת אף בחי' אחד הוא בגדר מספר.

And this is along the lines of what is written in Sefer Yetzirah: "for the Master is Singular (Yachid), and there is no second to Him; and before One, what do you count?" The meaning is that in truth even the level of "one" is within the category of number.

This is like Sefer Yetzirah's words, "the Master is Singular and there is no second to Him, and before One, what do you count?" Even "one" is a number, the first of the count.

ולכן לפני אחד דייקא מה אתה סופר דהיינו בחי' אדון יחיד כו' שהוא לבדו אינו בגדר מספר.

And therefore it is specifically "before One, what do you count?": that is, the level of "the Master is Singular," etc., which alone is not within the category of number.

So "before One" points to something beyond even "one": the "Singular Master," who alone is outside number altogether.

והענין הוא כנז' בזהר דפלגא גופא לא איקרי אחד¹⁴⁵ הרי אחד נק' כשהרבה בחי' מתחברים יחד ומתאחדים ובדכר ונוק' כתיב והיו לבשר אחד.¹⁴⁶

And the point is as mentioned in the Zohar: "half a body is not called one." Thus "one" is said when many aspects join together and become united; and of male and female (Nukva) it is written, "and they shall become one flesh."

As the Zohar explains, "half a body is not called one": "one" means parts joined into a unity. So of man and woman it is said, "and they shall become one flesh."

וע"ד מ"ש ביחזקאל (ל"ז י"ז) והיו לאחדים בידך¹⁴⁷ ועד"מ באדם כמו כח המחשבה עם בעל המחשבה שהוא עצמיות הנפש נקרא אחד שהם מתאחדים בתכלית.

And along the lines of what is written in Yechezkel (37:17), "and they shall become one in your hand." And by way of analogy in man: the power of thought, together with the thinker, who is the essence of the soul, is called one, for they are utterly united.

Likewise Yechezkel was told to join two sticks so that "they become one in your hand." In a person, the power of thought and the thinker, the soul's essence, are called "one" because they are wholly united.

וכן גוף האדם הכלול מרמ"ח אברים ושס"ה גידים נקרא אדם אחד שכל האברים מתאחדים יחד וזהו שאחד הוא עדיין בגדר מספר שכשהרבה כחות מחוברים ביחד נק' אחד.

And so too the human body, comprising 248 limbs and 365 sinews, is called one person, for all the limbs unite together. And this is why "one" is still within the category of number: when many powers are joined together, it is called one.

The body too, with its 248 limbs and 365 sinews, is "one person" because its parts are united. That is why "one" still belongs to number: it is the unity of many.

אבל עצמיות הנפש שלמעלה מהתפשטות כחות הנפש באברי הגוף אינה נק' כלל בשם אחד כ"א נק' בחי' יחידה שבנפש.

But the essence of the soul, which is above the spreading of the soul's powers into the limbs of the body, is not called by the name "one" at all; rather, it is called the level of yechidah in the soul.

The soul's essence, above the powers that spread into the body, is not called "one" at all. It is called the yechidah, the soul's singular core.

כי בחי' יחידה שבנפש הוא בחי' שלמעלה מהשכל והוא הרצון הפשוט וכנ"ל בענין פנימיות הלב ואין בה בחי' מספר.

For the level of yechidah in the soul is a level above intellect, and it is the simple will, as mentioned above regarding the inner dimension of the heart; and there is no level of number in it.

The yechidah is above intellect; it is the simple will, the "inner dimension of the heart" mentioned earlier. Number does not apply to it.

SECTION 10 • 133-34

From one to Singular; Yaakov and the fourth part

33 וכמ"כ יובן הנמשל למעלה שאחד נקרא כשהרבה כחות וחלקים מחוברים ביחד בתכלית. דהיינו בבחי' כלים דאצי'

And so too will be understood the analogue Above: that "one" is said when many powers and parts are joined together completely, that is, in the level of the vessels of Atzilus;

Above, likewise, "one" describes the vessels of Atzilus: many powers and parts perfectly joined into a unity.

אבל יחיד הוא בחי' עצמותו ית' שאין עוד מלבדו¹⁴⁸ שהוא פשוט בתכלית הפשיטות ואינו בגדר מספר.

but “Singular” is the level of His very Essence, may He be blessed, besides whom there is nothing else, who is simple with the utmost simplicity and is not within the category of number.

“Singular” describes G-d’s very Essence, besides whom there is nothing else, utterly simple and beyond number.

וזה לפני אחד דייקא מה אתה סופר (ועמ”ש בפ' וארא בד”ה וארא אל אברהם^{149, 150} מענין פי' אחד ופי'

יחיד ושע”י עסק התורה נמשך גילוי אור א”ס ב”ה עצמו בחי' יחיד. ועמ”ש בפ' מקץ בביאור ע”פ כי

אתה נרי)^{151, 152}

And this is specifically “before One, what do you count?” (And see what is written in Parshas Va’era, in the discourse beginning “And I appeared to Avraham,” on the meaning of “One” and the meaning of “Singular,” and that through occupation with Torah the revelation of the Infinite Light, blessed be He, itself, the level of “Singular,” is drawn down. And see what is written in Parshas Mikeitz, in the explanation on “For You are my lamp.”)

That is the meaning of “before One, what do you count?” The parenthesis refers to the discourse “And I appeared to Avraham” in Parshas Va’era, which explains “One” and “Singular” and shows that Torah study draws down the Infinite Light itself, the “Singular,” and to the explanation on “For You are my lamp” in Mikeitz.

וזהו הירידה של הנשמות צורך עליה שקודם ירידתן היו בבחי' אחד שעלו במחשבה וכענין אחד

And this is the descent of the souls for the sake of ascent: before their descent they were at the level of “one,” for they arose in thought, as in “One

Here is the descent for the sake of ascent: before descending, the souls were at the level of “one,” having “arisen in thought.” Yechezkel’s words about Avraham illustrate it.

היה אברהם שהיו כלולים בו כללות נשמות ישראל והיו בבחי' אחד שעלו במחשבה. ובחינת מחשבה

עם בעל המחשבה נק' אחד שמיוחדים בתכלית.

was Avraham,” in whom the souls of Israel as a whole (klalus) were included; and they were at the level of “one,” for they arose in thought. And the level of thought, together with the thinker, is called one, for they are utterly united.

“Avraham was one,” for all the souls of Israel as a whole were included in him, at the level of “one,” in thought. Thought and the thinker are called “one” because they are perfectly united.

אבל לאחר ירידתם למטה לברר ע"י עסקם בתומ"צ שתורה היא עפר יעקב ז"א דאצילות ומצות הם במל' שנק' מצות המלך והיינו שממשיכים גילוי אור א"ס ב"ה הנק' יחיד המלובש בכ"ע

But after their descent below, to refine through their occupation with Torah and mitzvos, for the Torah is "the dust of Yaakov," Z'eir Anpin of Atzilus, and the mitzvos are in Malchus and are called "the commandments of the King," that is, they draw down the revelation of the Infinite Light, blessed be He, called "Singular," which is en clothed in Keser Elyon

After their descent, the souls refine the world through Torah and mitzvos. The Torah is "the dust of Yaakov," Z'eir Anpin of Atzilus, and the mitzvos, "the King's commandments," are in Malchus; through both they draw down the Infinite Light called "Singular," which is clothed in Keser Elyon.

(שיומשך ויתגלה בז"א ונוק' באצ"י ולכן נק' הז"א אז עפר יעקב שאינו בגדר מספר כלל ע"י המשכת אור הכתר שממשיכים בו ע"י עסק התורה ועיין בהרמ"ז בפ' אמור) (בדף צ"ו ע"ב) גבי

(so that it be drawn and revealed in Z'eir Anpin and Nukva of Atzilus; and therefore Z'eir Anpin is then called "the dust of Yaakov," which is not within the category of number at all, through the drawing down of the light of Keser that is drawn into it through occupation with Torah. And see the Ramaz on Parshas Emor) (folio 96b), regarding

This light is revealed in Z'eir Anpin and Nukva of Atzilus. Z'eir Anpin, receiving the light of Keser through Torah study, then becomes "the dust of Yaakov," entirely above number; the Ramaz on the Zohar's Parshas Emor is cited.

ועל דא יעקב שלימא אתעטר בעטרוי¹⁵³ כו' יעקב שלימא הוא פנימית ז"א ואתעטר בעטרוי המשכת עתיק כו'

"And on this, the complete Yaakov was crowned with his crowns," etc.: "the complete Yaakov" is the inner dimension of Z'eir Anpin, and "was crowned with his crowns" is the drawing-down of Atik, etc.;

The Zohar there says that "the complete Yaakov was crowned with his crowns," which the Ramaz explains as the inner dimension of Z'eir Anpin crowned by the drawing-down of Atik.

ע"ש ובמא"א אות עי'¹⁵⁴ סכ"ד פי' עפר נקרא הבינה עפרות זהב¹⁵⁵ ועיין רבות בראשית (פ"ב ופרשה ט"ז) וז"ש לעתיד והי' אור הלבנה¹⁵⁶ כו'

see there. And in Me'orei Or, letter ayin, section 24, he explained: Binah (understanding) is called afar (dust), "dust of gold." And see [Midrash] Rabbah on Bereishis (chapter 12 and parashah 16). And this is what is written of the future: "And the light of the moon shall be," etc.,

Me'orei Or notes that Binah too is called "dust," as in "dust of gold." The future is described in the prophecy beginning "And the light of the moon shall be."

ואור החמה כו' שהוא עליות זו"נ למעלה מעלה וכמ"ש במ"א והיינו ע"י ההמשכות שע"י התומ"צ וזהו ענין העליה שלהם מבחי' אחד לגילוי בחי' יחיד.

“and the light of the sun,” etc., which is the ascents of Z’eir Anpin and Nukva higher and higher, as is written elsewhere; and this is through the drawings-down brought about by the Torah and mitzvos. And this is the matter of their ascent from the level of “one” to the revelation of the level of “Singular.”

The prophecy that the moon’s light will be like the sun’s, and the sun’s sevenfold, describes Z’eir Anpin and Nukva rising ever higher through what the Torah and mitzvos draw down. This is their ascent from the level of “one” to the revelation of the “Singular.”

אך מה שנק' העפר שהיא בחינת תורה דאצי' ע"ש יעקב ובחינת מספר רובע נק' ע"ש ישראל והרי בחי' ישראל למעלה מבחי' יעקב.

But as for the dust, which is the level of the Torah of Atzilus, being called by the name of Yaakov, and the level of “the number of the fourth part” being called by the name of Israel, when the level of Israel is above the level of Yaakov:

A question follows: why is the “dust,” the Torah of Atzilus, named for Yaakov, while “the number of the fourth part” is named for Israel? Israel is a higher name than Yaakov.

הענין הוא כי שרשו של בחינת יעקב גבוה מז"א הנק' ישראל כי הוא נמשך מיסוד אבא ממש שלמעלה מהז"א רק שנשפל ונמשך למטה מהז"א.¹⁵⁷

the explanation is that the root of the level of Yaakov is higher than Z’eir Anpin, which is called Israel; for it is drawn from the very Yesod (foundation) of Abba, which is above Z’eir Anpin, only that it lowered itself and was drawn below Z’eir Anpin.

The answer is that Yaakov’s root is higher than Z’eir Anpin, which is called Israel: it comes from the Yesod of Abba itself, above Z’eir Anpin. It only lowered itself and extended below Z’eir Anpin.

34 וזהו פי' יו"ד עקב שהיו"ד יסוד אבא נמשך למטה בבחי' עקב משא"כ ישראל ז"א הוא למטה מבחי' יסוד אבא וכן למטה בעבודה בחינת יעקב הוא מבריה מן הקצה¹⁵⁸ כו'

And this is the meaning of [the name Yaakov as] yud-akev (yud and heel): that the yud, Yesod of Abba, is drawn below to the level of the heel; whereas Israel, Z’eir Anpin, is below the level of Yesod of Abba. And so too below, in divine service, the level of Yaakov “runs through from end [to end],” etc.,

The name Yaakov is read as yud-akev, “yud” and “heel”: the yud, the Yesod of Abba, reaches down to the “heel,” while Israel, Z’eir Anpin, stands below the Yesod of Abba. In divine service, Yaakov is like the middle bar of the Mishkan that “runs through from end to end.”

שע"י התעוררות רחמים רבים יגיע לבחינת עבודת מתנה¹⁵⁹ בחי' גילוי פנימית הלב כנ"ל ולכך כתיב מי מנה עפר יעקב דייקא שע"י בחינת יעקב יגיע להתגלות בחי' תורה

for through the arousal of great compassion he reaches the level of "service as a gift," the level of the revelation of the inner dimension of the heart, as mentioned above. And therefore it is written specifically, "Who has counted the dust of Yaakov": for through the level of Yaakov one reaches the revelation of the level of Torah.

Through arousing great compassion, Yaakov's attribute, a person reaches "service as a gift," the revelation of the inner dimension of the heart described earlier. That is why the verse speaks of "the dust of Yaakov": through Yaakov's level one reaches the revelation of Torah.

וזהו ואשא אתכם על כנפי נשרים¹⁶⁰ הוא מדתו של יעקב ועי"ז דייקא ואביא אתכם אלי ממש.

And this is "And I bore you on eagles' wings": this is the attribute of Yaakov; and through this specifically, "and I brought you to Me," truly.

So too, "I bore you on eagles' wings" describes Yaakov's attribute, compassion, and through it, "I brought you to Me," truly near.

והנה בפ"י רובע ישראל יש ב' פירושים. הא' חלק רביעית והוא גמ"ח וכן כל המצות מעשיות שהם בבחי' עשיה דאצילות שהוא בחי' רביעית.

Now, in the meaning of "the fourth part (rova) of Israel" there are two interpretations. The first: a fourth part; and this is acts of kindness (gemilus chassadim), and likewise all the practical mitzvos, which are at the level of the Asiyah of Atzilus, which is the fourth level.

"The fourth part (rova) of Israel" has two meanings. First, a quarter: acts of kindness and the practical mitzvos, which belong to the Asiyah of Atzilus, the fourth of its four levels.

הב' לשון ארבעה (ועי"ז מ"ש הרמ"ז בפ' אמור) (דק"ב ע"ב) גבי בעשור לחדש דעשור ענינו שכולל כל העשרה ע"ש והוא ג"כ אמת שגם בעשיה דאצילות

The second: a term for four (along the lines of what the Ramaz wrote on Parshas Emor) (folio 102b), regarding "on the tenth (be-asor) of the month," that asor means that it includes all ten; see there. And this too is true, for in the Asiyah of Atzilus, too,

Second, rova as "four": the Ramaz similarly explains asor, "the tenth," in "on the tenth of the month," as including all ten. Here too, the Asiyah of Atzilus holds all four levels.

שהיא מל' דאצילות גופא ישנם כל הדי' בחינות הנ"ל שהוא בחינת הכ"ע שממשיכים אותו בעשיה דוקא כנ"ל בפ"י אף עשיתיו וממילא נמשכו ג"כ בחי' מחשבה ודבור שלמטה מבחי' הכתר.

which is Malchus of Atzilus itself, there are all four levels mentioned above: for there is the level of Keser Elyon, which is drawn specifically into Asiyah, as mentioned above in the explanation of "even (af) made it," and as a matter of course the levels of thought and speech, which are below the level of Keser, are drawn as well.

Malchus of Atzilus contains Keser Elyon, which is drawn specifically into action, as explained on "even made it," and with it, as a matter of course, thought and speech, which are below Keser.

נמצא כל הדי' בחי' ישנם בעשיה גופא שהוא חלק רביעית לכן הוא ג"כ לשון ארבעה

It follows that all four levels are in Asiyah itself, which is the fourth part; therefore it is also a term for four.

So all four levels are present in Asiyah, the fourth part, and rova also means "four."

(וע' בלק"ת פ' בלק כ' בפ"י רובע ישראל ד' יודין דשם ע"ב וביאר זה בשער היחודים פרק ח' שהם נשמה לנשמה ונר"נ כו'.

(And see the Arizal's Likkutei Torah, Parshas Balak: he wrote, on the meaning of "the fourth part of Israel," the four yuds of the Name Av (72); and he explained this in Sha'ar HaYichudim, chapter 8: that they are neshamah of the neshamah, and nefesh, ruach and neshamah, etc.

The parenthesis cites the Arizal's Likkutei Torah on Balak, which reads "the fourth part of Israel" as the four yuds of the Name Av (72). Sha'ar HaYichudim explains them as neshamah of the neshamah together with nefesh, ruach and neshamah.

נמצא מזה מובן שענין ירידת הנשמות צורך עליה הוא שע"י ירידה זו ובירור נה"ב מתעלים וזוכים לגילוי בחי' נשמה לנשמה שהיא בחי' הרביעית הגבוה מאד נעלה מג' בחינות נר"נ

It is thus understood from this that the matter of the descent of the souls for the sake of ascent is that through this descent and the refinement of the animal soul they are elevated and merit the revelation of the level of neshamah of the neshamah, which is the fourth level, very high, exalted above the three levels of nefesh, ruach and neshamah;

From this the descent for the sake of ascent is understood: through the descent and the refinement of the animal soul, souls rise to reveal the neshamah of the neshamah. That is a fourth level, far above nefesh, ruach and neshamah.

והוא ג"כ העלייה מבחי' היחוד דאיהו וגרמוהי חד^{161,162} לבחינת היחוד העליון דאיהו וחיוהי חד וע' בע"ח שמ"א פ"ז וגם זהו ע"ד מ"ש בזהר בהעלותך (דקנ"ב סע"א)¹⁶³ ונשמתא לנשמתא¹⁶⁴ כו' ע"ש.

and this is also the ascent from the level of the unity of "He and His vessels (ihu vegarmohi) are one" to the level of the higher unity of "He and His life-forces are one." And see Etz Chaim, Sha'ar 41, chapter 7. And this too is along the lines of what is written in the Zohar, Beha'aloscha (end of 152a): "and the neshamah of the neshamah," etc.; see there.

It is also a rise from the unity of "He and His vessels are one," the Infinite united with the vessels of Atzilus, to the higher unity of "He and His life-forces are one," with the lights themselves. The parenthesis cites Etz Chaim and the Zohar on Beha'aloscha, which speaks of "the neshamah of the neshamah."

ועי"ל פי רובע ישראל כמ"ש בע"ח הובא בהרמ"ז פ' ויצא (בדף ק"נ ע"א) בפסוק והנה ה' נצב עליו.¹⁶⁵

And one may further say that the meaning of "the fourth part of Israel" is as is written in Etz Chaim, brought in the Ramaz on Parshas Vayeitzei (folio 150a), on the verse "And behold, Havayah stood over him":

A further reading of "the fourth part of Israel" comes from Etz Chaim, quoted by the Ramaz on the Zohar's Vayeitzei, on the verse "And behold, Havayah stood over him" in Yaakov's dream of the ladder.

שתכלית גדלות זעיר הוא בהיות לו ארבעה כו' וז"ש רז"ל שהסולם היו לו ד' מדרגות כו' עכ"ל ע"ש.

that the ultimate greatness (gadlus) of Z'eir [Anpin] is when it has four, etc.; and this is what our Sages, of blessed memory, said, that the ladder had four steps, etc. End of quote; see there.

There it says that Z'eir Anpin reaches its full greatness (gadlus) when it has four [levels], which is why the Sages say the ladder had four steps. Kehot traces this saying to the Rambam's Guide for the Perplexed, Part 2, chapter 10, which cites the Midrash Tanchuma.

והנה אפשר לומר ג"כ ששני בחינות אלו דמי מנה ומספר הנ"ל נמשכים מב' הבחינות שבכתר היינו שלהיות בחינת מספר אשר לא יספר זהו ע"י התגלות בחי' א"א שרש הנאצלים.

Now, it can also be said that these two levels, of "Who has counted" and of "number" mentioned above, are drawn from the two levels in Keser: that is, that there be the level of a number that cannot be counted is through the revelation of the level of Arich Anpin, the root of the emanated beings;

Finally, the verse's two phrases may come from the two levels within Keser. The numbered-yet-countless comes from the revelation of Arich Anpin, the root of all emanated levels.

אמנם בחי' מי מנה שהוא מה שאינו בגדר מספר כלל זהו ע"י ההמשכה מבחי' עתיק שהוא בחי' שלמעלה גם משרש הנאצלים וזה לפני אחד מה אתה סופר.

whereas the level of “Who has counted,” which is what is not within the category of number at all, is through the drawing-down from the level of Atik, which is a level above even the root of the emanated beings; and this is “before One, what do you count?”

“Who has counted,” that which is beyond number altogether, comes from Atik, which is above even the root of the emanated levels. This is “before One, what do you count?”

וקרוב לזה נתבאר במ"א ע"פ מאמר הזהר פ' חיי שרה (דקכ"ג ע"א) ע"פ ויהיו חיי שרה מאה שנה¹⁶⁶ כו':¹⁶⁷

And something close to this was explained elsewhere, on the statement of the Zohar in Parshas Chayei Sarah (123a) on “And the life of Sarah was a hundred years,” etc.

Something similar is explained elsewhere, on the Zohar in Parshas Chayei Sarah on “And the life of Sarah was a hundred years.”

IN ONE'S AVODAH

Contemplating G-d's greatness and coming to love and awe is not enough: without bittul and self-sacrifice above reason, a person's love will not endure and he may fall from his level. The refinement of the animal soul comes from the soul's will above understanding, and it shows most in action: studying Torah when one does not want to, or holding back from a desire, only because it is G-d's will.

QUESTIONS FOR DISCUSSION

1. Why is sand “within the category of number” and yet beyond counting, while dust is not in the category of number at all?
2. How can the same exaltation of Malchus both make the creatures separate and give them their life?
3. Why can knowledge and contemplation not refine the “Tree of Knowledge” in the soul, and what can?
4. Why is the Supernal Will revealed specifically in action, and especially in acting against one's own will?
5. In what sense is “one” still a number, and what does it mean for the souls to rise from “one” to the “Singular”?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 Bilam's blessing: "Who has counted the dust of Yaakov, and the number of the fourth part of Israel?" The whole maamar is an explanation of this verse.

Numbers 23:10 כ"ג:י"ג

מי מנה עפר יעקב ומספר את רבע ישראל תמת נפשי מות ישרים ותהי אחריתי כמהו:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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- 2 כחול הים אשר לא ימד ולא יספר
Hoshea's promise that the number of the children of Israel will be as the sand of the sea, which can be neither measured nor counted. The Alter Rebbe uses it to show that Israel's "number" is numberless.

Hosea 2:1 א'י"א:ב' הושע

והיה מספר בני ישראל כחול הים אשר לא ימד ולא יספר והיה במקום אשר יאמר להם לא עמי אתם יאמר להם בני אל-הי:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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PARAGRAPH 3

- 3 The bronze Sea of Shlomo's Temple stood on twelve oxen, three facing each direction, "and the Sea was upon them, above." The Alter Rebbe reads the Sea and the oxen as levels in the spiritual worlds.

II Chronicles 4:4 ד'ד:ד' הימים ב

עומד על-שנים עשר בקר שלשה פנים צפונה ושלשה פנים ימה ושלשה פנים נגבה ושלשה פנים מזרחה והים עליהם מלמעלה וכל-אחריהם ביתה:

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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PARAGRAPH 5

- 4 אין מלך בלא עם
The Torah tells G-d before creation that if there is no host and no camp for the King, He has nothing to reign over, and if there is no people to praise Him, there is no glory

for the King. The Kehot note gives this as the source of "there is no king without a people."

Pirkei DeRabbi Eliezer 3:5 ה"ג:ה' דרבי אליעזר

מיד נתייעץ הקדוש ברוך הוא בתורה ששמה תושיה לברא את העולם. השיבה לו ואמרה: רבון העולמים, אם אין צבא ואם אין מחנה למלך - על מה הוא מולך? ואם אין עם מקלסין למלך אי זה הוא כבודו של מלך? שמע אדון העולם וערב לו. אמרה תורה: בי נתייעץ הקדוש ברוך הוא לברא את העולם, שנאמר (משלי ח, יד): "לי עצה ותושיה" וכו'. מכאן אמרו חכמים: כל מלכות שאין לה יועצים, אין מלכותה מלכות. ומניין אנו למדים? ממלכות בית דוד שהיו לה ...

Forthwith the Holy One, blessed be He, took counsel with the Torah whose name is Tushijah (Stability or Wisdom) with reference to the creation of the world. (The Torah) replied and said to Him: Sovereign of the worlds ! if there be no host for the king and if there be no camp for the king, over whom does he rule? If there be no people to praise the king, where is the honour of the king? The Holy One, blessed be He, heard this and it pleased Him. The ...

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PARAGRAPH 6

- 5 אין מלך בלא עם

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PARAGRAPH 8

6 שיש פרגוד ומסך בין אצילות

At the beginning of Sha'ar Seder ABYA, Etz Chaim says that when the expansion of the Infinite Light reached the tenth vessel of Atzilus, "a screen and a curtain" was made there, dividing Atzilus from the worlds below. The Alter Rebbe identifies it with the exaltation of Malchus.

Sefer Etz Chaim 47:2: עץ חיים מ"ז:ב

... והנה בזה תבין למה די עולמות אבי"ע נרמזו בדי אותיות הוי"ה י אצילות הי בריאה וי יצירה הי עשיה כי אצילות האור שלו הוא עיי חכמה העליונה כנ"ל לכן נקרא י ובריאה עיי בינה דאצילות לכן נקרא הי וכן וי ביצירה וכן בעשיה הי תתאה נמצא תנה כלל העולה כי אצילות מקבל אור מהחכמה לבד כי החכמה נעשית מסך סתום בין א"ס ובין אצילות ומבינה דאצילות מקבלת הבריאה אחר שנתלבש אור הא"ס וחכמה עליונה בתוכה ועכ"ז נקרא אור הבינה לפי שנעשית מסך מבדיל גמור וכן היצירה מקבלת מו"א דבריאה ...

Sefer Etz Chaim (Public Domain)

7 היש מספר

"Is there any number to His troops?" The Alter Rebbe uses it for the created hosts, which are divided into separate beings and yet are beyond number.

איוב כ"ה:ג: Job 25:3

הֲיֵשׁ מִסְפָּר לְגִדּוּדָיו וְעֶלְמָיו לֹא־יָקוּם אוֹרָהּ:

Is there any number of His armies? And upon whom doth not His light arise?

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PARAGRAPH 11

8 שהוא גוש אחד

Kehot's note points to where this is explained further: The Rebbe Rashab's maamar "הים ראה" (5654).

KEHOT'S NOTE

ראה ד"ה הים ראה תרנ"ד.

9 מלגאו איהו שם מ"ה

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

10 שקיו דאילנא כמ"א דאשקיו לאילנא

In Pasach Eliyahu, Eliyahu says that within the Sefiros is the Name that is "the path of Atzilus," "the watering of the tree, with its arms and branches, like water that waters a tree, and it grows through that watering." The Alter Rebbe takes the water as the flow of the Infinite Light.

Tikkunei Zohar 17a:19-22: כ"ט-כ"א: תקוני זוהר י"ז א:

איהו שקיו דאילנא בדרועיו וענפיו (נ"א ואנפיו). כמ"א דאשקיו לאילנא ואתרבי בההוא שקיו. רבון העולמים אנת הוא עלת העלות סבת הסבות דאשקיו לאילנא בההוא נביעו. וההוא נביעו איהו כנשמתא לגופא דאיהו חיים לגופא. ובך לית דמיון ולית דיוקנא מכל מה דלגו ולבר.

ביאור על פסוק מי מנה כו

ובראת שמיא וארעא. ואפיקת מנהון שמשא וסיהרא וככביא ומזלי ובארעא אלנין ודשאין וגנתא דעדן (ועשבין) וחיוון ועופין ונוגין ובני נשא. לאשתמודעא בהון עלאין. ואיך יתנהגון בהון עלאין ותתאין. ואיך אשתמודעאן מעלאי ותתאי. ולית כך דידע כלל

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11 כד"ה והי מספר בניי

The Kehot note places the discourse cited here earlier in Likkutei Torah, in Parshas Bamidbar.

KEHOT'S NOTE

לעיל פ' במדבר.

12 והי"ב בקר הם די מחנות שכינה

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה"ת ויקרא-א ע' קל מציין לכאן.

13 אין מלך בלא עם

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

KEHOT'S NOTE

בפדר"א. (פ"ג). [כ]. וראה לעיל סח, א.

14 וגם מבחי התנשאות. . שיתהו מאין ליש

Kehot's note points to where this is explained further: Hemshech 5672.

KEHOT'S NOTE

המובן שם [בלקו"ת] דהכוונה על בחי מלי כמו שהיא באצי בחי התנשאות עצמי כו, ולכאורה הרי התנשאות עצמי הוא בחי עצמות לא בחי אור כו וא"כ הי' למעלה מבחי התעלמות כו רק מה שהוא בבחי התעלמות בעצמו לא להעלים דבר כו, י"ל דבבחי מלי להיות שזהו ההתגלות דהתנשאות עצמו — המשך תע"ב ח"ג ע' אר"י. ראה גם סה"מ תרס"ח ע' קב.

15 מ"ש בע"ה

Kehot's note points to where this is explained further: Derech Mitzvosecha.

KEHOT'S NOTE

ריש שער סדר אבי"ע (פ"א). וע"ע בסי עמה"מ ש' עולם הבריאה (פ"א). פ"ג. פ"י). [כ]. ראה תו"א די, ב. דרך מצותיך קכח, א.

16 מלי הנקי ים

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

KEHOT'S NOTE

ראה מא"א אות יו"ד סט"ז.

17 כמ"ש באגה"ק

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

KEHOT'S NOTE

דף קלא, ב.

18 ארץ לא שבעה מים

Among the things that are never satisfied, Proverbs lists "the earth that is not sated with water." The Alter Rebbe refers to his discussion of it in another discourse.

משלי ל"ט:ט"ז Proverbs 30:16

שְׂאוּל וְעֶזְרָא רָחֵם אֶרֶץ לֹא־שָׂבְעָה מִמֶּיִם וְאֵשׁ לֹא־אֲמָרָהּ הוֹן:

The grave; and the barren womb; The earth that is not satisfied with water; And the fire that saith not: 'Enough.'

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PARAGRAPH 13

19 לך ה' הגדולה והגבורה

David's blessing ascribes greatness, might and the other attributes to G-d. The Alter Rebbe reads it as saying that the attributes of Atzilus belong wholly to G-d, nullified to the Infinite Light clothed in them.

I Chronicles 29:11:ט"א:ט"א דברי הימים א

לך ה' הגדולה והגבורה והתפארת והנצח וההוד כ"כל בשמים ובארץ
לך ה' הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

PARAGRAPH 14

20 כי שמש ומגן ה' אלקים

"For Havayah Elokim is a sun and a shield." The Alter Rebbe reads Havayah as the light, like the sun, and Elokim as the shield that conceals it so that creatures can exist.

Psalms 84:12:י"ב:י"ב תהילים פ"ד

כי שמש ומגן ה' אלקים הן וכבוד יתן ה' לא ימנע טוב להלכים בתמים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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PARAGRAPH 15

21 הוא חיותם וקיומם

The Kehot note quotes this discussion of the words: the life-force said here to come from the exaltation is not the inner light that clothes itself in the creatures to animate them.

KEHOT'S NOTE

בד"ה פתח אליהו תרנ"ח: נ"ל דחיות זה אין הכוונה על בחי האור והחיות פנימי שמתלבש בהנבראים להחיותם דהרי האור והחיות פנימי אינו נמשך מבחי החסדים אלא שגם החיות שמבחי החסד נמשך ע"י הגבורה להיות מוסתר בהנבראים, ע"ש.

22 וידבר אלקים אל משה ויאמר אליו אני ה'

"And Elokim spoke to Moshe and said to him, 'I am Havayah.'" The Alter Rebbe uses the two Names in one verse to show that the concealment of Elokim is not a complete hiding of Havayah.

Exodus 6:2:ב' שמות ו'

וידבר אלקים אל משה ויאמר אליו אני ה'

ביאור על פסוק מי מנה כו'

And G-d spoke unto Moses, and said unto him: 'I am the L-RD;

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KEHOT'S NOTE

שמות ו, ב.

23 יאמרו המושלים בואו חשבון

"Therefore the rulers say, 'Come to Cheshbon.'" The parenthesis refers to an explanation of this verse in which Malchus of Atzilus is called cheshbon, "reckoning."

Numbers 21:27:כ"ז:כ"א במדבר

על-כן יאמרו המושלים באו חשבון ותכונן עיר סיוחון:

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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24 השמים כסאי

"The heavens are My throne." The bracketed note says that elsewhere this verse is explained as referring to the high root of the screen, which is also called a throne.

Isaiah 66:1:א'י"ו ישעיהו ס"ו

כה אמר ה' השמים כסאי והארץ הדם רגלי אי"זה בית אשר תבנו-לי ואי"זה מקום מנוחתתי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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PARAGRAPH 16

25 בע"ח שער כסה"כ

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

KEHOT'S NOTE

פ"א.

26 ועיין בע"ח שער כסה"כ

The first chapter of Etz Chaim's Gate of the Throne of Glory, which the Kehot note names, explains the Throne as lights descending from Atzilus into Beriah. The bracket cites it for the screen, which is also called a throne.

Sefer Etz Chaim 46:1:א'י"ו עץ חיים מ"

27 בפ' לך ע"פ אנכי מגן לך

There "I am a shield for you" is explained as the "shield of Avraham": Avraham is boundless Chesed that holds nothing back, so that he even wished Yishmael to live forever, and the world needs a measure that limits that kindness.

KEHOT'S NOTE

בתו"א יב, א.

28 אנכי מגן לך

G-d's words to Avram, "I am a shield for you." The bracket refers to a discourse on this verse about the "shield."

בראשית ט"ו:15

אחר הדברים האלה הנה דברי' אל-אברם במחזה לאמר אל-תירא אברם אנכי מגן לך שְׂכָרְךָ תִּרְבֶּה מְאֹד:

After these things the word of the L-RD came unto Abram in a vision, saying: 'Fear not, Abram, I am thy shield, thy reward shall be exceeding great.'

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29 וּבִדְלִילָה הַפְּרוּכָה

The discourse on "And the curtain shall divide for you" starts from Etz Chaim's teaching that there is a parsha, and from the Talmud's statement that the Second Temple had thirteen curtains, seven of them for its seven gates, and says that the Temple courtyard corresponds to Malchus of Atzilus.

KEHOT'S NOTE

תו"א יב, ג.

30 והבדילה הפרכת

"And the curtain shall divide for you" between the holy and the Holy of Holies. The bracket refers to a discourse on this verse about the curtain between the worlds.

שמות כ"ו:33

וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהַבָּאָתָּ שָׁמָּה מִבֵּית לַפָּרֹכֶת אֶת אֲרוֹן הָעֵדוּת וְהַבְּדִילָה הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ קֹדֶשׁ:

And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy.

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31 חול היש

Rabbi Elazar expounds "as the sand of the sea, which can be neither measured nor counted": the sand of the sea has no count and is not subject to measure, and so too Israel. The text cites it on the image of sand.

Zohar, Pekudei 14:88-96

32 בּוֹחֵ"ב (דְּרִכָּה סַעִ"ב)

The Kehot note says that the wording of this Zohar passage is copied out in Or HaTorah there.

KEHOT'S NOTE

הלשון נעתק באוה"ת ויקרא-א ע' קכט.

33 שאו מרום עיניכם

"Lift up your eyes on high and see: who created these? He who brings out their host by number." The Alter Rebbe reads "who ... these" as the Name Elokim, the source of number.

ישעיהו מ"ב:10

שאו־מְרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֱלֹהֵי הַמּוֹצִיא בְּמִסְפָּר צְבָאָם לְכָלֶם בְּשֵׁם יְקָרָא מִרְבַּ אֲוִנִים וְאֲמִיץ כַּח אִישׁ לֹא נֶעְדָּר:

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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KEHOT'S NOTE

ישע"י מ, כו.

PARAGRAPH 18

34 ואלה המלכים אשר מלכו

"And these are the kings who reigned in the land of Edom before a king reigned over the children of Israel." The Alter Rebbe reads the kings as the world of Tohu, whose sparks fell and must be refined.

Genesis 36:31

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מֶלֶךְ־מֶלֶךְ לְבְנֵי יִשְׂרָאֵל:

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

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KEHOT'S NOTE

בראשית לו, לא.

PARAGRAPH 19

35 בחכמה אתברירו

Kehot's note points to Zohar II, 254b for these words.

Zohar II, 254b

KEHOT'S NOTE

ראה זח"ב רנד, ב. ע"ה שייח, פ"ה. מכריש ש"ה ח"א, פ"ב.

36 בחכמה אתברירו

Etz Chaim explains that the refinement of the 288 sparks depends on the supernal thought, Abba, which is Chochmah, citing the Zohar on Pekudei: "in thought they were all refined." Kehot gives it as a source for the saying here.

Sefer Etz Chaim 18:5

37 קשוט עצמך תחלה

Reish Lakish's teaching, "Adorn yourself and afterwards adorn others," derived from the verse "Gather yourselves and gather together." Here it shows that the one who refines must first be refined.

Bava Metzia 107b:15

רַבָּה בַּר רַב הוּנָא הָוָה לָקָה הָהוּא אַבָּא אֲגוּדָא דְנִהְרָא, אָמְרוּ לָקָה: נִיקוּץ מִרְ! אָמַר לָהוּ: קוּצוּ עִילָאי וְתַתָּאי, וְהָדָר נִיקוּץ אָנָּא. הִיכִי עָבִיד הָכִי? וְהִכְתִּיב: "הִתְקוּשְׁשׁוּ וְקוּשׁוּ", וְאָמַר רִישׁ לָקִישׁ: קִשׁוּט עֲצֻמָּה וְאַחֵר כֶּה קִשׁוּט אַחֲרִים!

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Sanhedrin 18a:11

גְּמִי כְהֵן גָּדוֹל דָּן. פְּשִׁיטָא! דְּנִין אוֹתוֹ אִיצְטְרִיקָא לָקָה. הָא נִמִּי פְשִׁיטָא: אִי לֹא דִינִינָן לָקָה, אִיהוּ הִיכִי דִינִין? וְהִכְתִּיב "הִתְקוּשְׁשׁוּ וְקוּשׁוּ", וְאָמַר רִישׁ לָקִישׁ: קִשְׁט עֲצֻמָּה וְאַחֵר כֶּה קִשְׁט אַחֲרִים.

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KEHOT'S NOTE

ב"מ קו, ב. סנהדרין יח, א.

38 סמוך לפלטיין שלך לא כבשת

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

KEHOT'S NOTE

ספרי עקב נא (לא הורשת).

39 סמוך לפלטיין שלך לא כבשת

The Sifrei says that David conquered Aram Naharayim and Aram Tzova before completing the conquest of the Land, and G-d said to him: the Jebusites next to your palace you did not dispossess, and you go off to conquer distant lands? The Alter Rebbe uses it for refining what is near before what is far.

Sifrei Devarim 51:1א'א:1

... דוד עשה שלא כתורה! התורה אמרה משתכבשו ארץ ישראל תהיו רשאים לכבש חוצה לארץ והוא לא עשה כן, אלא חזר וכבש ארם נהרים וארם צובה, ואת היבוסים סמוך לירושלם לא הוריש. אמר לו המקום: את היבוסים סמוך לפלטיין שלך לא הורשת; היאך אתה חוזר ומכבש ארם נהרים וארם צובה?

(Devarim 11:24) "Every place where the soles of your feet tread will be yours": If (the purpose of this is) to teach about the boundaries of Eretz Yisrael, this is already written, viz. (Ibid.) "From the desert and the Levanon, from the river, the river Yerath, until the western sea shall be your border." What, then, is the intent of "where the soles of your feet tread"? He told them: Every place that you conquer, aside from these (specified) places shall be yours. — But perhaps this gives them license ...

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40 וכנו בע"ח שתחלה מתברר

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

KEHOT'S NOTE

שי"ב, פ"א.

41 וכנוזכר בע"ח שתחלה מתברר הכתר

Etz Chaim's Gate of Atik, chapter 1, explains how Atzilus was rectified from the Names Mah and Ban, beginning with Atik, the inner core of Keser, which takes its share of each and refines from the refinements in Ban. Kehot gives this chapter for "first Keser is refined."

Sefer Etz Chaim 12:1א'א:1

42 ומורי המגיד נ"ע

The Kehot note gives this as the place where the Maggid's own teaching on Keser being "black before the Cause of causes" is printed in his collected teachings.

KEHOT'S NOTE

אור תורה להח"מ פ' ויצא (הוצאת קהת יד, א). סה"מ תקס"ב-ב ע' תקמט. אוה"ת וארא ע' קכא. ואתחנן ע' קיח. פלח הרמון שמות ע' מח.

ביאור על פסוק מי מנה כו

כתר עליון אע"ג דאיהו אור צח

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

KEHOT'S NOTE

ת"ז ת"ע (קלה, ב).

44

אע"ג דאיהו אור צח

In Tikkun 70 the Tikkunei Zohar says that the supreme Keser, "though it is a primordial light, a clear light," is "black before the Cause of causes." The Maggid read the blackness as Keser's bittul.

Tikkunei Zohar 135b:1א'א:1

דאינון י"א, על כל ספירה וספירה, ואינון י"א מן (דברים ו ד) הנה א' להינו ה' הנה א' חד, בא אתקרי א"ל עליון, ביי יהו"ה, וכן בא אתקרי אלהינו אהי"ה אלקי"ם אדניי וְהָא אוקמוה. ועוד כתר עלאה אף על גב דאיהו אור קדמון אור צח ואור מצוחצח, איהו אוכס קדם עלת העלות, וכל חיליו דתליון מניה אתמר בהון (שיר ה יא) קווצותיו תלתלים שחורות כעורב, לית נהורא קיימא קמי נהוריה, דכלהו נהורין אתחשקאן קמיה.

Tikkunei Zohar - Vocalized (Public Domain)

45

מפני שהכתר הוא למעלה מכל הע"ס

The Kehot note points there on Keser being above all the Ten Sefiros.

KEHOT'S NOTE

ראה המשך תער"ב-א סעי' רפא.

46

שחורה אני ונאווה

"I am black and comely." The Alter Rebbe refers to his explanation of this verse for the theme of "blackness" as bittul.

Song of Songs 1:5ה'א:5

שחורה אני ונאווה בנות ירושלם כאהלי קדר כיריעות שלמה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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PARAGRAPH 20

47

ובמ"א נת

The Kehot note gives these places in Or HaTorah for the explanation, mentioned here, that keser means silence.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך-ג דף תתקסז, ב. אוה"ת פ' בלק ע' תתקסד. פ' ואתחנן ע' רפה. ובכ"מ.

48

כתר לי זעיר

Elihu says, "Wait for me a little, and I will tell you." The Alter Rebbe reads kater, "wait," as related to keser and to silence.

איוב ל"ו:2ב'2

כתר-לי זעיר ואחרי כן עוד לאלוה מלים:

Suffer me a little, and I will tell thee; For there are yet words on G-d's behalf.

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Binyamin.

Song of Songs 8:1 א"י שיר השירים

מי יתנך כאח לי יונק שדי אמי אמצאך בחוץ אשקך גם לא יבזו לי:

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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59

ואלה המשפטים

“And these are the ordinances.” The parenthesis refers to a discourse with this opening.

Exodus 21:1 א"י שמות

ואלה המשפטים אשר תשים לפניך:

Now these are the ordinances which thou shalt set before them.

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60

וזרעתי את בית ישראל זרע אדם וזרע בהמה

“And I will sow the house of Israel and the house of Yehudah with the seed of man and the seed of beast.” The parenthesis refers to a discourse that discusses this verse, quoting it without “and the house of Yehudah.”

Jeremiah 31:27 י"א כ"ז ירמיהו

הנה ימים באים נאם ה' וזרעתי את בית ישראל ואת בית יהודה זרע אדם וזרע בהמה:

Behold, the days come, saith the L-RD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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61

אדם כי יקריב מכם

“A man who brings from you an offering to G-d, from the animals.” The parenthesis refers to an explanation of this verse.

Leviticus 1:2 א"י ויקרא

דבר אלי בני ישראל ואמרתי אליהם אדם כי יקריב מכם קרבן לה' מן הבהמה מן הבהמה ומן הצאן תקריבו את קרבנותם:

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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62

ביום השמיני שלח

“On the eighth day he sent the people away,” at the end of the dedication of Shlomo’s Temple. The parenthesis refers to a discourse on this verse.

I Kings 8:66 א"י ס"ו 8 Kings

ביום השמיני שלח את העם ויברכו את המלך וילכו לאהליהם שמחים וטובי לב על כל הטהובה אשר עשה ה' לדוד עבדו ולישראל עמו:

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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63

ואכלתם אכול

“And you shall eat, eating, and be satisfied.” The parenthesis refers to a discourse on this verse.

Joel 2:26 ב"י כ"ו יואל

ואכלתם אכול ושבעו והללתם את שם ה' אלקיכם אשר עשה עמכם להפליא ולא יבשו עמי לעולם:

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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64

ועץ הדעת

The Tree of Knowledge of good and evil in the Garden of Eden. The Alter Rebbe uses it for the mixture of good and evil in choice that flows from knowledge.

Genesis 2:9 ט"ו בראשית

ויצמח ה' אלקים מן האדמה כל עץ נחמד למראה וטוב למאכל ועץ החיים בתוך הגן ועץ הדעת טוב ורע:

And out of the ground made the L-RD G-d to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

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65

כי הוא חייך

“For He is your life.” Recognizing this is the good use of knowledge, from which love of G-d arises.

Deuteronomy 30:20 כ"י דברים

לאהבה את ה' אלקיך לשמע בקלו ולדבקה בו כי הוא חייך וארך ימיו לשבת עליה האדמה אשר נשבע ה' לאבותיך לאברהם ליצחק וליעקב לתת להם:

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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PARAGRAPH 24

66

זה לעמת זה

“G-d has made the one opposite the other.” The Alter Rebbe applies it to the good and evil that stand opposite each other in knowledge.

Ecclesiastes 7:14 ד"י קהלת

ביום טובה הנה בטוב וכיום רעה ראה גם את זה לעמת זה עשה האלקים על דברת שלא ימצא האדם אחריו מאומה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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PARAGRAPH 26

75 צו את בני ישראל כו את קרבני לחמי

“Command the children of Israel ... My offering, My bread, for My fires.” The parenthesis refers to the explanation of this verse in Parshas Pinchas.

Numbers 28:2:כ"ח:במדר

צו את בני ישראל ואמרת אליהם את קרבני לחמי לאשי יית נחתתי תשמרו להקריב לי במועדו:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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76 משכיל לאיתן

“A maskil of Eisan the Ezrachite,” the heading of Psalm 89. The Alter Rebbe uses the name for the soul’s will that is above understanding.

Psalms 89:1:א"ט:תהילים

משכיל לאיתן האזרחי:

Maschil of Ethan the Ezrahite.

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PARAGRAPH 27

77 וחכמה עילאה שהוא למעלה ג"כ מההשגה

Tanya, chapter 18, explains that Chochmah is the source of intellect and is above understanding and comprehension, which is why every Jew has faith above reason. The text cites it for Chochmah Ila'ah being above comprehension.

Tanya, Likkutei Amarim 18:11:אמריים; חלק ראשון; ליקוטי אמריים

ולכן, כל ישראל, אפילו הנשים ועמי הארץ, הם מאמינים בה, שהאמונה היא למעלה מן הדעת וההשגה, כי פתי יאמיו לכל דבר, וערום יבין וגו', ולגבי הקדוש ברוך הוא, שהוא למעלה מן השכל והדעת ולית מחשבה תפיסא בקה כלל - הכל כפתיים אצלו יתברך, כדכתיב: "ואני בער ולא אדע, בהמות הייתי עמה, ואני תמיד עמה וגו', כלומר, שבה שאני בער" ו"בהמות" - "אני תמיד עמה".

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78 ראה אנכי נותן

“See, I set before you today a blessing and a curse.” The parenthesis refers to an explanation of this verse.

Deuteronomy 11:26:כ"ו:דברים

ראה אנכי נתן לפניכם היום ברכה וקללה:

Behold, I set before you this day a blessing and a curse:

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PARAGRAPH 28

79 ישראל עלו במחשבה

The Midrash lists six things that preceded the creation of the world; Israel is among those that “arose in thought” to be created. The Alter Rebbe uses it for the souls’ root in “thought,” Chochmah and Binah.

Bereshit Rabbah 1:4:ד"ה:בראשית רבה

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

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

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PARAGRAPH 29

80 ולכבודי בראתיו יצרתיו אף עשיתיו

“Everyone who is called by My name, and for My glory I have created him, formed him, even made him.” The Alter Rebbe reads “even (af)” as adding a fourth, highest level, drawn into “made,” the realm of action.

Isaiah 43:7:ז"ה:ישעיהו

כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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81 והחכמה מאין תמצא

“And wisdom, from where shall it be found?” Read as “wisdom is found from ayin (nothing)”: Chochmah comes from the will above it.

Job 28:12:כ"ח:איוב

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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82

וישראל עלו במחשבה

The Midrash lists Israel among the things that “arose in thought” before creation. The parenthesis uses it for the souls’ root in Chochmah, called “thought.”

Bereshit Rabbah 1:4:ד'ר'א: ראשית רבה

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

...

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

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83

פתחו באף

Rabbi Chanina ben Sansan says that four opened with af and perished with af: the serpent, Pharaoh’s chief baker, Korach’s congregation and Haman. The text speaks of three, and the Kehot note discusses the counts.

Bereshit Rabbah 19:2:ב'ט'ר'א: ראשית רבה

ויאמר אל האשה אף כי אמר אלקים - אמר רבי חנינא בן סנסן: ארבעה הן שפתחו באף ונאבדו באף, ואלו הן: נחש ושר האופים ועדת קורח והמן נחש, (בראשית ג:א): ויאמר אל האשה אף. שר האופים, (שם מ:טז): אף אני בחלומי. עדת קרח, (במדבר טז:יד): אף לא אל ארץ. המן, (אסתר ה:יב): אף לא הביאה אסתר המלכה:

“It said to the woman: Did [af] G-d actually say...” – Rabbi Ḥanina ben Sansan said: There are four people who began a statement with af and perished by [divine] wrath [af], and they are: The serpent, the baker [in prison with Joseph], the congregation of Korah, and Haman. The serpent – “It said to the woman: Did [af] G-d actually say...” The baker – “I, too [af], in my dream...” (Genesis 40:16). The congregation of Korah – “Moreover, [af] not to a land...” (Numbers 16:14). Haman – “Moreover, [af] ...

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84

ואף גם זאת

“And yet even (af) this, when they are in the land of their enemies, I will not reject them.” The Mikdash Melech, cit-

ed here, reads it as G-d’s presence with Israel in exile.

ויקרא כ"ו:מ"ד:מ'קרא

ואף-גם זאת בהיותם בארץ איביהם לא-ימאסתי ולא-אגדלתים לכלתם להפך בריתי אתם כי אני הי אלקיהם:

And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break My covenant with them; for I am the L-RD their G-d.

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85

תבא כל רעתם

“Let all their evil come before You.” On this verse the Midrash on Eichah says that Israel were struck with af and are consoled with af.

Lamentations 1:22:כ"ב'א: איכה

תבא כל-רעתם לפניך ועולל למו באשר עוללת לי על כל-פשעי כי רבות אנהתי ולבי דוי:

Let all their wickedness come before Thee; And do unto them, As Thou hast done unto me For all my transgressions; For my sighs are many And my heart is faint.’

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86

אף חכמתי

“Also (af) my wisdom stood by me.” The Midrash reads af as “anger” or strain: the Torah Shlomo learned with af is what endured.

Ecclesiastes 2:9:ט'ב'קהלת

וגדלתי והוספתי מכל שהיה לפני בירושלם אף חכמתי עמדה לי:

So I was great, and increased more than all that were before me in Jerusalem; also my wisdom stood me in stead.

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87

תורה שלמדתי באף נתקיימה בי

Rabbi Acha says that Shlomo said: the Torah I learned with af, under strain, endured with me. The Kehot note says the text quotes it with a change of wording.

Kohelet Rabbah 2:9:ט'ב'קוהלת רבה

וגדלתי והוספתי מכל שהיו לפני בירושלם. וכי מי היה לפני בירושלם, לא דוד אביו היה, ארבעה נקראו מנה בן פרס, אוז בן פלתי, בנו צפור, בנו בעור, וחזקיה. ושנים נקראו מנה בן מנה, בן עקש ושלמה. אף חכמתי עמדה לי. אמר רבי אהא אמר שלמה כל תורה שלמדתי בזקנתי פסטריון באר, נתקיימה בי.

“I grew great, and increased more than all who were before me in Jerusalem; my wisdom, too, was sustained in me” (Ecclesiastes 2:9). “I grew great, and increased more than all who were before me in Jerusalem” – who was before him in Jerusalem? Was it not David his father? Four were called a maneh son of a half-maneh: is one hundred dinars. This is a metaphor for a great person whose father was unremarkable. On, son of Pelet; the son of Tzipor; the son of Beor; and Hezekiah. Two ...

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88

ארייתי מורי

"I have gathered my myrrh with my spice." The Alter Rebbe refers to a discourse on this verse.

Song of Songs 5:1א:ה' שיר השירים

באתי לגני אחתי כלה ארייתי מורי עם־בשמי אכלתי יערי עם־דבשי
שתייתי ייני עם־חלבי אכלו רעים שתו ושכרו דודים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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89

Rabbi Yehoshua ben Levi teaches that one who sees a rainbow in the cloud should fall on his face, as in "As the appearance of the bow ... and I saw, and I fell upon my face." The text cites it on the rainbow verse.

Berakhot 59a:12ב"א:י"ב ברכות

אמר רבי אלכסנדר אמר רבי יהושע בן לוי: לא נבראו רעמים אלא לפשוט עקמומית שבלב, שנאמר: "והאלקים עשה שיראו מלפניו". ואמר רבי אלכסנדר אמר רבי יהושע בן לוי: הוואה את הקשת בענן צריך שיפול על פניו, שנאמר: "כמראה הקשת אשר יהיה בענן וגוי ואראה ואפל על פני". לויטי עלה במערבא, משום דמחזי כמאן דסגיד לקשתא. אבל ברוכי ודאי מברך. מאי מברך? — "ברוך ... זוכר הברית". במתניתא תנא, רבי ...

R. Alexander said in the name of R. Joshua b. Levi : Thunder was only created to break the pride of the heart ; as it is said, "G-d hath so made it that men should fear before Him" (Eccles. iii. 14). Also said R. Alexander in the nanie of R. Joshua b. Levi : Who sees the rainbow should prostrate himself upon his face; as it is said, "As the appearance of the bow that is in the cloud...and when I saw it, I fell upon my face" (Ezek. i. ...

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90

The Talmud says that one who gazes at the rainbow shows no regard for the honor of his Maker, citing this verse. The text lists it among the sources on the rainbow.

Chagigah 16a:11א:י"א חגיגה

כל שלא חס על כבוד קונו, רתוי לו שלא בא לעולם. מאי היא? רבי אבא אמר: זה המסתכל בקשת. רב יוסף אמר: זה העובר עברה בסתר. מסתכל בקשת, דכתיב: "כמראה הקשת אשר יהיה בענן ביום הגשם כן מראה הגנה סביב הוא מראה דמות כבוד ה'".

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91

כמראה הקשת

"As the appearance of the bow in the cloud on a day of rain, so was the appearance of the brightness (nogah) all around ... and I saw, and I fell upon my face." The Alter Rebbe reads the nogah as refined kelipas nogah rising as returning light.

Ezekiel 1:28א:כ"ח יחזקאל

כמראה הקשת אשר יהיה בענן ביום הגשם כן מראה הגנה סביב הוא מראה דמות כבוד ה' ואראה ואפל על־פני ואשמע קול מדבר:

As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the L-RD. And when I saw it, I fell upon my face, and I heard a voice of one that spoke.

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92

יפת תואר

"A woman of beautiful form" among the captives of war. The parenthesis refers to a discourse on this passage.

Deuteronomy 21:11א:י"א דברים

וראית בשביה אשת יפת־תאר וחשקת בה ולקחת לך לאשה:
and seest among the captives a woman of goodly form, and thou hast a desire unto her, and wouldst take her to thee to wife;

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93

ויאבק איש

"And a man wrestled with him until the break of dawn." The Alter Rebbe refers to the end of a discourse on this verse.

Genesis 32:25ה"ב:כ"ה בראשית

ויותר יעקב לבדו ויאבק איש עמו עד עלות השחר:
And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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94

שהעלו אבק עד כסה"כ

Rabbi Yehoshua ben Levi teaches from "when he wrestled (be-he'avko) with him" that they raised dust (avak) with their feet up to the Throne of Glory. The discourse cited explains this teaching.

Chullin 91a:18-19ט"ט:א:י"ח חולין

ורבנן האי בהאבכו עמו מאי דרשי ביה מבעי ליה לכאידך דרי יהושע בן לוי דאמר ר' יהושע ב"ל מלמד שהעלו אבק מרגלותם עד כסא הכבוד כתיב הכא בהאבכו עמו וכתוב התם (נחום א, ג) וענן אבק רגליו ואמר רבי יהושע בן לוי למה נקרא שמו גיד הנשה שנשה ממקומו ועלה וכן הוא אומר (ירמיהו נא, ל) נשתה גבורתם היו לנשים

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95

וארח צדיקים כאור נוגה

"And the path of the righteous is as the light of brightness (nogah), shining ever brighter until full day." The Midrash cited here reads it as the light created on the first day.

Proverbs 4:18ה"י:י"ח משלי

וארח צדיקים כאור נגה הולך ואור צדי־נכון היום:
But the path of the righteous is as the light of dawn, That shineth more and more unto the perfect day.

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ראה לעיל פי במדבר יא, ג.

110 פי שלח ע"פ מקושש עצים
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
לעיל מב, א.

111 בכיור ע"פ צו את בניי
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
לקמן פי פנחס עו, ד ואילך.

112 באג"ה בדי"ה למה נסמכה
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
סי כח. וראה גם לעיל דף ס, ג.

113 מחשבה — וכוזכר בזהר
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
ועליק ואתחנן רפ"ב. ושי"ג. [כ].

114 ולכבודי בראתיו יצרתיו
The words here quote Isaiah 43:7; the passage is shown below.
ישעיהו מ"ג:ז
כל הַנִּקְרָא בְשִׁמִּי וְלִכְבוֹדִי בְּרָאֲתִיו אֶחָדָם עֲשִׂיתִיו:
Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.
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KEHOT'S NOTE
ישע"י מג, ז. וראה להלן פנחס פ, ד.

115 שלשם דוקא נמשך בחי כתר עליון
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
ראה לעיל פי בהעלותך לו, א.

116 ומלי דאצי" . . כתר עליון
Kehot's note points to where this is explained further: Or HaTorah.
KEHOT'S NOTE
מובא באוה"ת ואתחנן ע' פד.

117 והחכמה מאין תמצא
The words here quote Job 28:12; the passage is shown below.
איוב כ"ח:י"ב
וְהַחֲכָמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:
But wisdom, where shall it be found? And where is the place of understanding?
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KEHOT'S NOTE
איוב כח, יב.

118 ג' פתחו באף
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
"כלשונו הק' והטהור מצאתי בלקח טוב (פסק"ז) בראשית (רס"י ג) ד"ה אף כי אמר אלקים. וקחשיב שם נחש, שר האופים, המן. וכו"ה במדרש אגדה (בראשית הנ"ל) הלי ג' פתחו באף. ושם בלקח טוב הנ"ל מסיים בסיומו לבסוף בדי וקחשיב גם [עדת] קרח. וכ"כ להדיא (בפי' וישב סי' מ, טז) די פתחו באף. וכ"כ המדרש אגדה ס"פ וישב די פתחו כו' ובכ"ר (פי"ט סי' ב) ובאסת"ר (פ"ט, ג) ובילקוט בראשית (ר' כו) ושם באסת"ר (ה) ושם ב"ר (פפ"ח סי' ו) ובלקח טוב על אסת"ר כל אלו חושבים די ולא ג' — ע"ל האזינו (עו, ב). [כ].

119 ועי' במאורי"א ערך אף באות א' סעיף ק"ז
Kehot's note points to where this is explained further: Or HaTorah.
KEHOT'S NOTE
"אף נקי המלי י"ה אדנ"י ע"ה גי' אף ואף . . ובי' נקבי החוטם בי' נוקבין לאה ורחל". ובאוה"ת ויקרא-א ע' ריב מצוין "ובי"ג שם ואף לאה גם רחל וצ"ל משום דלאה היא דינין כמו שהקפידא מתגלית באותיות המחשבה יותר מהדבור" ע"ש. וביהל אור ע' תרכו "אף נקי המלכות כו".

120 ובמק"מ בחקתי קט"ו ב'
Kehot's note points to where this is explained further: Or HaTorah.
KEHOT'S NOTE
"ושיעור הכתוב ואף שהוא זעיר כמד"א אף אני, וגם זאת שהיא המלי כולם הם עמכם בגלות וז"ש בהיותם בארץ כו' בהיותם כולא כחדא עכ"ל, ולפי הנז"ל דגם מורה על ז"א א"כ ואף בא לרבות אר"א ואריך כו" — אוה"ת ויקרא-א ע' ריג.

121 ובמדבר איכה . . לקו באף ומתנחמים באף כו'
Kehot's note points to where this is explained further: Or HaTorah.
KEHOT'S NOTE
מובא גם באוה"ת ויקרא-א ע' ריב "באף לקו שנאמר אף אני אלך עמם בקרי ומתנחמים באף שנאמר ואף גם זאת".

122 שמות (י"ד א')
Kehot's note points to where this is explained further: Or HaTorah.
KEHOT'S NOTE
"פי' ענין ואף גם זאת בהיותם כו' שהוא ע"ד ברח דודי ודמה לך לצבי מה צבי מחזיר ראשו לאחוריו כו" — אוה"ת ויקרא-א ע' ריג.

123 רכובות בקהלת ע"פ אף חכמתי
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
ב, ט בשינוי לשון. וראה רמב"ם הלי' ת"ת פ"ג ה"ב.

124 כפי' אמור בדף צ"ה ע"ב
Kehot's note points to where this is explained further: Or HaTorah.
KEHOT'S NOTE
ראה גם באוה"ת ויקרא כרך ד ע' א"סו. מטות ע' אשה.

125 בפני המשינות להרמב"ם ספ"ה דאבות

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

KEHOT'S NOTE

ראה לעיל פי ויקרא ה, ד.

126 כמראה הקשת

The words here quote Ezekiel 1:28; the passage is shown below.

יחזקאל א: כ"ח

כְּמֵרָאָה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בְּעֵינֵי הַיּוֹם הַהוּא כִּן מֵרָאָה הַנֶּגֶה סָבִיב הוּא מֵרָאָה דְּמוּת כְּבוֹדֵהּ וְאֶרְאָה וְאֶפֶל עַל־פְּנֵי וְאִשְׁמַע קוֹל מִדְּבַר:

As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the L-RD. And when I saw it, I fell upon my face, and I heard a voice of one that spoke.

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KEHOT'S NOTE

יחזקאל א, כח.

127 ועיין מענין כמראה הקשת כו' בגמרא . . פי המק"מ

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת נ"ך-א ע' שצט. אוה"ת בראשית-א דף עא, א.

128 ובד"ה כי תצא

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

KEHOT'S NOTE

לקו"ת פי תצא לו, ב.

129 ובת"י בהקדמה (ד"ו סע"א)

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

הלשון נעתק באוה"ת בראשית-א דף קלב, ב. וראה גם באוה"ת נ"ך-א ע' שצט.

130 וכ"כ בפרדס ערך נוגה

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת בראשית-א דף קלב, ב. שם כרך-ג דף תרנב, ב.

131 וברבות בראשית פי"א ובפי"ב

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"דקאי על אור שנברא ביום ראשון שגזזו לצדיקים לע"ל וכ"ה שם פי י"ב" — אוה"ת נ"ך-א ע' תקסב.

132 זח"ג נשא (קכ"ט א')

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת בראשית-א דף קלב, ב. כרך-ג דף תרנב, ב.

133 האזינו (רפ"ח ב')

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"וראח צדיקים כו' וזהו בחי' אז תתענג על ה'" — אוה"ת נ"ך-א ע' תקסב.

134 וע' במאו"א אות א' סעיף קכ"ב קכ"ג

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

נתבאר באוה"ת נ"ך-א ע' תכב ואילך.

PARAGRAPH 31

135 כחול הים אשר לא יספר

"And the number of the children of Israel shall be as the sand of the sea, which can be neither measured nor counted." This is the verse the Talmud discusses.

Hosea 2:1 א' הושע

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא יִמָּד וְלֹא יִסָּפֵר וְהָיָה בְּמִקְוֵם אֲשֶׁר־יֵאמָר לָהֶם לֹא־עָמִי אַתֶּם יֵאמָר לָהֶם בְּנֵי־אֱלֹהִים:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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136 כאן כשישראל עושין רצונו של מקום

The Talmud reconciles "the number of the children of Israel shall be as the sand of the sea" with "which can be neither measured nor counted": the second is when Israel do the will of the Omnipresent, the first when they do not. The Alter Rebbe explains why doing G-d's will makes Israel numberless.

Yoma 22b:6 ו' יומא כ"ב ב'

לֹא קִשְׁיָא: כָּאֵן בְּזִמְן שִׁישְׁרָאֵל עוֹשִׁין רְצוֹנוֹ שֶׁל מְקוֹם, כָּאֵן בְּזִמְן שֶׁאִין עוֹשִׁין רְצוֹנוֹ שֶׁל מְקוֹם. רַבִּי אָמַר מְשׁוּם אֲבָא יוֹסִי בֶן דּוֹסְתַּאי, לֹא קִשְׁיָא: כָּאֵן בִּידֵי אָדָם, כָּאֵן בִּידֵי שְׁמַיִם.

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KEHOT'S NOTE

יומא כב, ב. ראה אוה"ת שמות כרך-ח ע' תתצח.

137 אלף אלפים ישמשוני

In Daniel's vision, "a thousand thousands served Him, and ten thousand times ten thousand stood before Him." The Talmud contrasts this number with "Is there a number to His troops?"

דניאל ז': י"ד

נִהַר דִּי־נֹר נִגַּד וְנִפְק מִן־קְדְּמוֹהִי אֶלְף אֶלְפִין וְשִׁמְשׁוֹנָה וְרַבּוּ רַבְּבִין קְדְּמוֹהִי וְקוּמוּן דִּינָא יָתֵב וְסִפְרִין פְּתִיחוּ:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand

times ten thousand stood before him; The judgment was set, And the books were opened.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

- 138** The Talmud answers the contradiction between “A thousand thousands serve Him” and “Is there a number to His troops?”: the first is when the Temple does not stand, when, as it were, the heavenly household is diminished. The Alter Rebbe compares it to the answer about Israel’s number.

חגיגה י”ג ב:י”ב:13b Chagigah

כתוב אחד אומר: “אלף אלפיו ישמשוניה ורבו רבון קדמוהי יקומו”, וכתוב אחד אומר: “היש מספר לגדודיו!” לא קשיא: כאן בזמן שבית המקדש קיים, כאן בזמן שאין בית המקדש קיים, כביכול שנתמטת פמליא של מעלה.

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

- 139** על כן יאמרו המושלים בואו חשבון
“Therefore the rulers say, ‘Come to Cheshbon.’” The parenthesis adds to the discourse on this verse, in which Malchus is called cheshbon, “reckoning.”

Numbers 21:27 כ”א:כ”ז:21 Numbers

על־כן יאמרו המושלים באו חשבון תבנה ותכונן עיר סיוחון:
Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

- 140** וזהו שארז”ל
Rabbi Elazar teaches that as each scale joins into a whole coat of mail, so in charity each penny joins into a great sum. The Alter Rebbe reads “a great reckoning” as a number that is truly beyond counting.

Bava Batra 9b:1 ב”א:9b Bava

”משגשג ארחתיה דא”מיה”, משמיה דרבי אלעזר – מאי דכתיב: “וילבש צדקה כשרייו”? לומר לה: מה שריון זה – כל קליפה וקליפה מצטרפת לשריון גדול, אף צדקה – כל פרוטה ופרוטה מצטרפת לחשבון גדול. רבי חנינא אמר מהכא: “וכבגד עדים כל צדקתינו”; מה בגד זה – כל נימא ונימא מצטרפת לבגד גדול, אף צדקה – כל פרוטה ופרוטה מצטרפת לחשבון גדול.

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

KEHOT’S NOTE

ב”ב ט, ב [ב].

- 141** ולגדולתו אין חקר
“Great is Havayah and highly praised, and His greatness is unsearchable.” Here it describes the Infinite drawn into Malchus by the mitzvos.

Psalms 145:3 ג”ג:145 Psalms

גדול ה' ומהלל מאד ולגדלתו אין חקר:
Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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- 142** מי מנה עפר יעקב
“Who has counted the dust of Yaakov, and the number of the fourth part of Israel?” The Alter Rebbe gives two readings of its second half and reads “the dust of Yaakov” as the Torah, above number.

Numbers 23:10 י”ג:23 Numbers

מי מנה עפר יעקב ומספר את־רבע ישראל תמת נפשי מות ישרים ותהי אחירתי כמהו:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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PARAGRAPH 32

- 143** בס”י שאדון יחיד ואין שני לו
The Kehot note points there for the Sefer Yetzirah passage on the “Singular” and the “One.”

KEHOT’S NOTE

פ”א מ”ז (שם: ואין לו שני). ראה ביאה”ז להצ”צ א ע”ע.

- 144** שאדון יחיד ואין שני לו ולפני אחד מה אתה סופר
Sefer Yetzirah says of the ten Sefiros: “for the Master is Singular and there is no second to Him, and before One, what do you count?” The Kehot note observes that the text there reads “and He has no second.”

Sefer Yetzirah 1:7 א”ז:1 Sefer

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלחתן קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:
The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

- 145** כנוי בוהר דפלגא גופא לא אקרי אחד
Rabbi Shimon teaches that a male without a female is called half a body, and half is not one; when the two halves join they become one body, and then it is called one. The Alter Rebbe uses it to show that “one” means a union of parts.

Zohar III, 7b ז, ז”ח:7b Zohar

KEHOT’S NOTE

זח”ג ז, ב.

- 146** והיו לבשר אחד
“And they shall become one flesh.” Man and woman joined are called one.

Genesis 2:24 כ”ד:2 Genesis

על־כן יעזב־איש את־אביו ואת־אמו וידבק באשתו והיו לבשר אחד:
Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

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KEHOT'S NOTE

בראשית ב, כד.

- 147 Yechezkel is told to join the stick of Yehudah and the stick of Yosef so that “they become one in your hand.” Another example of “one” as a union of parts.

Ezekiel 37:17 יחזקאל ל"ז:יז

וְקָרַב אֹתָם אֶחָד אֶל־אֶחָד לָךְ לַעֲצֹת אֶחָד וְהָיוּ לְאַחָדִים בְּיָדְךָ:

and join them for thee one to another into one stick, that they may become one in thy hand.

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PARAGRAPH 33

- 148 שאין עוד מלבדו
“Havayah is the G-d; there is nothing else besides Him.” Here it describes the “Singular,” G-d’s Essence.

דברים ד:ל"ה Deuteronomy 4:35

KEHOT'S NOTE

דברים ד, ו, ב.

- 149 בד"ה וארא אל אברהם
The Kehot note points to these places in Or HaTorah for the theme of “One” and “Singular.”

KEHOT'S NOTE

תו"א נה, ב. אוה"ת שמות כרך-ח ד"ה וארא סעי' ה ואילך. אוה"ת ואתחנן ע' תכט ואילך.

- 150 וארא אל אברהם
“And I appeared to Avraham, to Yitzchak and to Yaakov.” The parenthesis refers to a discourse on this verse on “One” and “Singular.”

שמות ו:3 Exodus 6:3

וְאָרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בָּאֵל שְׁדֵי וְשָׁמִי הִי לֹא נִודַעְתִּי לָהֶם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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- 151 בביאור ע"פ כי אתה נרי
The Kehot note places the explanation on “For You are my lamp” in Torah Ohr, Parshas Mikeitz.

KEHOT'S NOTE

תו"א פי' מקץ.

- 152 כי אתה נרי
“For You are my lamp, Havayah.” The parenthesis refers to an explanation of this verse in Parshas Mikeitz.

שמואל ב כ"ב:כ"ט II Samuel 22:29

כִּי־אַתָּה נִרְיִי Havayah וְיָגִיהַ חֹשֶׁךְיִי:

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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153

ועל דא יעקב שלימא אתעטר בעטרוי

On the new offering of Shavuot, the Zohar speaks of the bond of all above and below, “and therefore the complete Yaakov was crowned with his crowns, and the Torah was given.” The Ramaz, cited here, explains these words.

Sforno, Emor 31:147-32:155 קנ"ה:ל"ב-קנ"ה:ל"ב

The truth is that this offering had the same significance as the offering brought by the wife of the jealous husband, which was also of barley, and was to show that the Community of Israel was not unfaithful to the Holy King.1The first 9 lines of the Hebrew text do not appear in our translation. This was brought for seven full weeks, and then the Holy King came to join the Community of Israel and the Torah was given to Israel.1The last 47 lines of the Hebrew text do not ...

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

154

ובמא"א אות ע' סק"ד

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

KEHOT'S NOTE

צ"ל סכ"ד.

155

עפרות זהב

“And it has dust of gold.” Me'orei Or uses it to show that Binah too is called “dust.”

איוב כ"ח:6 Job 28:6

מְקוֹם־סַפִּיר אֲבִנִיָּה וְעֹפְרֹת זָהָב לֹו:

The stones thereof are the place of sapphires, And it hath dust of gold.

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KEHOT'S NOTE

איוב כח, ו.

156

והי' אור הלבנה

“And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold.” The Alter Rebbe applies it to the future ascent of Z'eir Anpin and Nukva.

ישעיהו ל"כ:26 Isaiah 30:26

וְהָיָה אֹר־הַלְּבָנָה כְּאֹר הַחֲמָה וְאֹר הַחֲמָה יִהְיֶה שִׁבְעָתַיִם כְּאֹר שִׁבְעַת הַיָּמִים בַּיּוֹם חֲבַשׁ הִי אֶת־שֹׁכֶר עֲמוֹ וּמִחֵץ מִכְתּוֹ יִרְפָּא:

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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KEHOT'S NOTE

ישע"י ל, כו.

157

אחד הי' אברהם

“Avraham was one.” The Alter Rebbe reads it as all the souls included in Avraham at the level of “one.”

יחזקאל ל"ג:24 Ezekiel 33:24

בְּנֵי־אָדָם יֹשְׁבֵי הַחֲרֻבוֹת הָאֵלֶּה עַל־אֲדָמַת יִשְׂרָאֵל אֲמָרִים לֵאמֹר אֶחָד הָיָה אֲבָרָהָם וַיִּירֶשׁ אֶת־הָאָרֶץ וַאֲנַחְנוּ רַבִּים לָנוּ נִתְּנָה הָאָרֶץ לְמוֹרָשָׁה:

'Son of man, they that inhabit those waste places in the land of Israel speak, saying: Abraham was one, and he inherited the land; but we are many; the land is given us for inheritance.

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KEHOT'S NOTE

יחזקאל לג, כד.

PARAGRAPH 34

158

מבריה מן הקצה

The middle bar of the Mishkan's boards "runs through from end to end." The Alter Rebbe applies it to Yaakov's level in divine service.

Exodus 26:28 שמות כ"ו:כח

והקריח התיכון בתוך הקרשים מברח מן הקצה אל הקצה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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159

עבודת מתנה

"I give you your priesthood as a service of gift." Here it is the level of service, given from above, that reveals the inner dimension of the heart.

Numbers 18:7 במדבר י"ח:ז

ואתה ובניך אתה תשמרו את כהנתכם לכל דבר המזבח ולמבית לפרכת ועבדתם עבדת מתנה אתם את כהנתכם והור הקרב ימות:

And thou and thy sons with thee shall keep your priesthood in everything that pertaineth to the altar, and to that within the veil; and ye shall serve; I give you the priesthood as a service of gift; and the common man that draweth nigh shall be put to death.'

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160

ואשא אתכם על כנפי נשרים

"And I bore you on eagles' wings and brought you to Me." The Alter Rebbe reads the eagle as Yaakov's attribute of compassion.

Exodus 19:4 שמות י"ט:ד

אתם ראיתם אשר עשיתי למצרים ואשא אתכם על כנפי נשרים ואשא אתכם אלי:

Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto Myself.

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KEHOT'S NOTE

שמות יט, ד.

161

איהו וגרמוהי חד

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

KEHOT'S NOTE

ת"ו בהקדמה.

162

איהו וגרמוהי חד

The Tikkunei Zohar says that in the ten Sefiros of Atzilus the King is within them: He and His vessels are one in

them, He and His life-forces are one in them, which is not so in the Sefiros of Beriah. The Alter Rebbe describes the ascent from the first unity to the second.

Tikkunei Zohar 3b:9-10 תקוני זוהר ג ב:ט-י

דעשר ספירות דאצילות מלכא בהון, איהו וגרמיה חד בהון, איהו וחייו חד בהון, מה דלאו חכי בעשר ספירות דבריאה, דלאו אינון וחייו חד, לאו אינון וגרמיהו חד. ועלת על כלא הוא נהיר (נ"א נחית) בעשר ספירות דאצילות, ובעשר ספירות דבריאה, ונהיר בעשר כתות דמלאכיא, ובעשר גלגלי דרקיעא, ולא אשתני בכל אחר.

Tikkunei Zohar - Vocalized (Public Domain)

163

מ"ש בזהר בהעלותך (דקנ"ב סע"א)

There the same Zohar passage is quoted: the soul is Tiferes Yisrael and the soul of the soul is Atika Kadisha.

KEHOT'S NOTE

הלשון הובא לעיל פ' ויקרא ג, ב. וראה גם לקמן פ' ראה כג, ב.

164

ונשמתא לנשמתא

The Zohar teaches that above there is a garment, a body, a soul and a soul of the soul: the soul is Tiferes Yisrael, the Torah itself, and the soul of the soul is Atika Kadisha. Here it is the fourth level revealed through the descent.

ספר זוהר, בהעלותך י"ב:ו-י"ג:ו-י"ד:ו-י"ה:ו
Zohar, Beha'alotcha 12:56-13:65

165

והנה ה' נצב עליו

In Yaakov's dream, "And behold, Havayah stood over him." Etz Chaim, quoted by the Ramaz, explains it as the full greatness of Z'eir Anpin with four levels.

Genesis 28:13 בראשית כ"ח:י"ג

והנה ה' נצב עליו ויאמר אני ה' אלקי אברהם אביך ואלקי יצחק יצחק הארץ אשר אתה שכב עליה לה אתננה ולזרעה:

And, behold, the L-RD stood beside him, and said: 'I am the L-RD, the G-d of Abraham thy father, and the G-d of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed.

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166

ויהיו חיי שרה מאה שנה

"And the life of Sarah was a hundred years." The Alter Rebbe refers to an explanation of the Zohar on this verse.

Genesis 23:1 בראשית כ"ג:א

ויהיו חיי שרה מאה שנה ושבע שנים שני חיי שרה:

And the life of Sarah was a hundred and seven and twenty years; these were the years of the life of Sarah.

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167

שהסולם היו לו די מדרי

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

KEHOT'S NOTE

ראה מ"ג ח"ב, פ"י בשם תנחומא.



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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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