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ביאור על הדברים הנ"ל

An explanation of the matters mentioned above



The mitzvos are rooted higher than the Torah, in the karkafta, the outer dimension of Keser, yet they are revealed lower, in the outer limbs of Z'eir Anpin and in Malchus, like a seal whose impression is reversed. So the lower awe of the King's yoke comes first and leads to wisdom and the higher awe; at Sinai the light of Keser came first, and "we will do" before "we will hear" made it lasting.

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

The mitzvos are rooted higher than the Torah, in the karkafta, the outer dimension of Keser, yet they are revealed lower, in the outer limbs of Z'eir Anpin and in Malchus, like a seal whose impression is reversed. So the lower awe of the King's yoke comes first and leads to wisdom and the higher awe; at Sinai the light of Keser came first, and "we will do" before "we will hear" made it lasting.

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 fear at Sinai, which the people could not contain within, introduces mazal and makif: levels of the soul (chayah and yechidah) and of the Sefiros (Keser, rooted in Malchus of the Infinite One) that remain above and are not absorbed. A king's command relates to his servants from above, and so the mitzvos, "the commands of the King," are bound to the karkafta, the outer dimension of Keser. Sources place the mitzvos in Keser, in Z'eir Anpin and in Malchus, and the Torah sometimes above them and sometimes below. The maamar answers with the body: inner organs draw life from the brain, as the Torah, the inner dimension of Z'eir Anpin, is bound to Chochmah; the outer limbs, those with bones, are joined to the skull, and these are the mitzvos, revealed in Malchus, "the tenth of all." At the root the mitzvos are higher; below, the Torah is. Hence the lower awe must come first. At Sinai, after the seven weeks, Keser was revealed out of order, divided between Torah and mitzvos, and it lasts only through "we will do" first; the leavened loaves of Shavuot reflect that exaltation.

OUTLINE

1 Mazal and makif, in the soul and above

¶1-4

The fear at Sinai, Daniel's vision and "their mazal saw" show levels of the soul (chayah and yechidah) that stay above its vessels. The essence of Chochmah is ayin, revealed as yesh in Binah, and Keser, whose core is Malchus of the Infinite One, is mazal and makif.

2 The King's commands and the lower awe

¶5-6

"If there is no awe, there is no wisdom" refers to the yoke of the mitzvos, the King's commands, which relate to his servants as makif. Malchus of Atzilus is Atik for Beriah and Malchus of the Infinite One is Keser for Atzilus: Keser and Malchus are one matter, like a crown on the head.

3 The karkafta and three difficulties

¶17

Malchus is the karkafta, the outer dimension of Keser. Sources place the mitzvot in Keser, in Z'eir Anpin and in Malchus, raising three difficulties, and the distinction between inner organs, bound to the brain, and outer limbs, bound to the skull, begins the answer.

4 Torah within, mitzvot without

¶18-9

The Torah is the inner dimension of Z'eir Anpin's limbs, bound to Abba and Imma; the mitzvot are their outer dimension, rooted in the skull and revealed in Malchus, "the tenth of all," reversed like a seal. Each Sefirah's outflow into action is its Malchus.

5 The will and the purpose of a mitzvah

¶10-13

The 248 limbs and Malchus as the tenth of Z'eir Anpin are explained. The supernal will in a mitzvah is its root in Keser, and its purpose is to perfect the outer limbs of Z'eir Anpin; Kuntres Acharon and the Mishnah's count of limbs with bones confirm it, and the three placements are all true.

6 Mishneh Torah and the ladder of awe

¶14

Mishneh Torah is Malchus, rooted in the karkafta. From below, the lower awe comes first, then wisdom, and then the higher awe of Keser and mazal.

7 Shavuot: Keser revealed out of order

¶15-17

At Sinai Keser was revealed through the seven weeks' transformation of the emotions, divided between Torah (Z'eir Anpin) and mitzvot (Nukva): "the freewill offering of your hand." It lasts only through "we will do" first, and the leavened loaves show an exaltation in which kelipah has no hold.

KEY CONCEPTS

mazal מזל

The transcendent part of the soul, chayah and yechidah, which "sees" and receives what the conscious faculties cannot contain.

makif (that which encompasses) מקיף

Light or influence that acts from above without being absorbed within, like a crown on the head or a king's command to his servants.

karkafta / gulgulta (the skull) קרקפתא / גלגלתא

The skull above the brain: the outer dimension of Keser, to which the outer limbs, and so the mitzvot, are bound.

inner and outer limbs אברים הפנימיים והחיצוניים

Organs bound to the brain (the emotions, and above, the Torah) and limbs with bones bound to the skull (action, and above, the mitzvot).

"the tenth of all" עשיראה דכולא

Malchus, formed from the last, outer part of each Sefirah of Z'eir Anpin, which therefore has nothing of its own.

the lower awe and the higher awe יראה תתאה / יראה עלאה

Acceptance of the King's yoke, which comes before wisdom, and the awe of Keser beyond wisdom, which comes after it.

"like a seal that is reversed" כחותם המתהפך

What is highest at the root appears lowest in revelation: the mitzvot, above the Torah at their root, are below it as they are revealed.

SECTION 1 • 11-4

Mazal and makif, in the soul and above

1 ביאור על הדברים הנ"ל.¹

An explanation of the matters mentioned above.

The heading presents what follows as a further explanation of the discourse just before it in Likkutei Torah ("And G-d spoke all these words"). It takes up that discourse's themes, such as the awe at Sinai and Mishneh Torah as Malchus, and explains them through the root of the mitzvos.

2 להבין שרש המצות. הנה כתיב וירא העם וינועו² ויעמדו מרחוק. הוא בחי' יראה ופחד גדול עד מאד שאין כלי הנפש יכולה להכיל בתוכה את היראה הגדולה הזאת ונשאר בבחי' מזל

To understand the root of the mitzvos. Now, it is written, "And the people saw, and they trembled, and they stood from afar." This is the level of awe and exceedingly great fear, such that the vessel of the soul cannot contain this great awe within itself, and it remains at the level of mazal,

The maamar sets out to explain where the mitzvos are rooted. It begins with Sinai, where the people's fear was so overwhelming that the soul's "vessel," its conscious inner faculties, could not hold it, so the experience remained in the soul's mazal, a level that stays above the person and is not absorbed within.

שהוא בחי' מקיף וכמ"ש בדניאל והאנשים אשר היו עמי לא ראו³ את המראה אבל חרדה גדולה נפלה עליהם.

which is the level of makif (that which encompasses); and as is written in Daniel, "And the men who were with me did not see the vision, but a great trembling fell upon them."

Mazal is a makif: light that surrounds a person from above instead of entering him. The verse in Daniel shows the same pattern: his companions did not see the vision, yet great trembling fell upon them, the effect of something they could not perceive.

(לפי זה נ' דר"ל שאין כח בנפש להכיל המראה והגילוי ונשאר בבחי' מזל ומקיף אבל החרדה והיראה מתפשטת גם בפנימי' כדמוכח מחברי דניאל.

(According to this, it seems that the meaning is that the soul has no power to contain the vision and the revelation, and it remains at the level of mazal and makif; but the trembling and the awe spread also into the inner dimension (pnimiyus), as is evident from Daniel's companions.

This parenthetical note sharpens the point. What the soul cannot take in is the vision and revelation itself, which remains above as mazal and makif; yet the trembling and the awe do spread inward, as Daniel's companions show, since they felt fear although they saw nothing.

וכה"ג מבואר במ"א דכשמתפללים בעשרה יתפעל האדם יותר מחמת דאכל בי עשרה שכינתא שרי"י⁴ וההשראה בבחי' מקיף על האדם רק מזלייהו חזי ומ"מ מתפשט עי"ז הארה בפנימית ג"כ שמתפעל יותר (באהוי"ר)

And something like this is explained elsewhere: that when one prays with ten, a person will be more stirred, because "upon every [gathering of] ten the Shechinah (Divine Presence) rests"; and the indwelling is at the level of makif upon the person — only "their mazal sees" — yet nevertheless, through this, an illumination spreads into the inner dimension as well, so that he is more stirred in love and awe.)

A parallel from prayer: when ten pray together the Shechinah rests upon them, but as a makif that only "their mazal sees," not their conscious minds. Even so, some of that illumination reaches inward, and so a person is more stirred to love and awe when praying with a quorum.

וארז"ל⁵ דאע"ג דאינהו לא חזי מזלייהו חזי פ"י מזלייהו בחינת ח"י ויחידה שבנפש. כי הנה בנפש יש נר"נ יחידה חיה⁶ (ברכות בראשית ס"פ י"ד).

And our Sages, of blessed memory, said: "Even though they did not see, their mazal saw." The meaning of "their mazal" is the level of chayah and yechidah that are in the soul. For in the soul there are nefesh, ruach and neshamah, yechidah [and] chayah (in Bereishis Rabbah, at the end of chapter 14).

The Talmud, explaining why Daniel's companions were afraid, says that "their mazal saw." The Alter Rebbe identifies this mazal with chayah and yechidah, the two highest of the five names of the soul listed in Bereishis Rabbah.

בחי' נר"נ הוא בחי' התלבשות אורות בכלים שהשכל שורה במוח כו'. משא"כ בחי' ח"י ויחידה אין להם בחי' כלי בנפש להשראתם ונקי' בחי' מזל והגם שחכמה הוא ראשית הגילוי

The level of nefesh, ruach and neshamah is the level of the enclothement of lights in vessels, for the intellect rests in the brain, etc. Whereas the levels of chayah and yechidah have no vessel in the soul for their indwelling, and they are called the level of mazal. And although Chochmah (wisdom) is the beginning of revelation,

Nefesh, ruach and neshamah are lights that settle into vessels, the way the intellect rests in the brain. Chayah and yechidah have no vessel in the soul and remain above it, which is why they are called mazal; The last clause anticipates an objection: how can Chochmah belong to what stays hidden, when it is called the beginning of revelation?

היינו בחי' יסוד אבא הארה בעלמא מבחי' אבא בא לידי גילוי והתלבשות. אבל עצמיות אבא טמיר ונעלם.^{7,8}

that is the level of Yesod (foundation) of Abba: a mere illumination from the level of Abba comes into revelation and enclothement. But the very essence of Abba is hidden and concealed.

The answer is that what is revealed of Chochmah (Abba) is only its Yesod, its outermost channel: a mere glimmer that enters revelation. The essence of Abba stays hidden, which is why Chochmah too can be called ayin, "nothing," as the next paragraph explains.

3 וז"ש והחכמה מאין תמצא⁹ שעצמיות חכמה היא בחי' אין אלא שתמצא שיסוד אבא הוא מתלבש ביסוד אימא שנק' בחי' יש כמ"ש להנחיל אוהבי יש¹⁰ כו' דא"א תריין ריעין¹¹ דלא מתפרשין.

And this is [the meaning of] what is written, "And wisdom, from where (me'ayin) shall it be found?": that the essence of Chochmah is the level of ayin (nothing); only that "it shall be found," in that Yesod of Abba is enclothed in Yesod of Imma, which is called the level of yesh (something), as is written, "To cause those who love me to inherit yesh," etc.; for Abba and Imma (Chochmah and Binah) are "two companions who never part."

Job's question, "from where (me'ayin) shall wisdom be found?", is read as a statement: wisdom comes from ayin, "nothing," for the essence of Chochmah is beyond grasp. It is "found" only as Yesod of Abba enters Yesod of Imma (Binah), which is called yesh, "something," the level of grasped existence; and since Abba and Imma never part, Chochmah is always found within Binah.

ושם באימא הוא בחי' יש הבנת השכל בחי' אורך ורוחב כמ"ש קנה חכמה קנה בינה.¹² ב"פ קנה גימטריי י"ש^{13,14,15} והיינו בבינה ומשם לז"א בחי' הגילוי ביותר מדות אהוי"ר.¹⁶

And there, in Imma, is the level of yesh: the comprehension of the intellect, the level of length and breadth, as is written, "Acquire wisdom, acquire understanding." Twice kaneh ("acquire") has the numerical value of yesh (יש); and this is in Binah (understanding). And from there [it comes] to Z'eir Anpin, the level of the greatest revelation: the emotive attributes (middos) of love and awe.

In Binah an insight becomes understanding with "length and breadth," worked out in detail. The verse "acquire wisdom, acquire understanding" alludes to this, since kaneh twice ($155 \times 2 = 310$) equals yesh; from Binah the revelation reaches further, into Z'eir Anpin, the emotions of love and awe.

4 ועי"פ הנ"ל יובן ג"כ למעלה שבח"י כתר נקרא אין לפי שבח"י הכתר פנימיותו הוא בח"י מל' דא"ס למעלה מבח"י גילוי בכלים המלך המרומם לבדו¹⁷ כו' אין ערוך כו' כחשיכה כאורה¹⁸ ונקרא ג"כ בח"י מזל ומקיף כו':

And according to the above, it will also be understood [how it is] above: that the level of Keser (the Crown) is called ayin, because the inner dimension (pnimiyus) of the level of Keser is the level of Malchus of the Infinite One (Ein Sof), above the level of revelation in vessels — “the King Who alone is exalted,” etc., “there is none to compare,” etc., “darkness is as light” — and it is also called the level of mazal and makif, etc.

The same pattern holds above: Keser is called ayin because its inner core is Malchus of Ein Sof, G-d's sovereignty as it is in Himself, above any revelation in vessels. The phrase “the King Who alone is exalted” (from the blessing of Yotzer before the Shema), “there is none to compare” and the verse “darkness is as light” all describe this level beyond any relation to the worlds, and so Keser too is mazal and makif.

SECTION 2 • 15-6

The King's commands and the lower awe

5 ב והנה ארז"ל אם אין יראה¹⁹ אין חכמה²⁰ פי' אם אין יראה הוא בח"י יראה תתאה עול מצות

2. Now, our Sages, of blessed memory, said, “If there is no awe, there is no wisdom.” The meaning: “if there is no awe” is the level of the lower awe (yirah tata'ah), the yoke of the mitzvot;

Section 2 opens with the Mishnah in Avos, “If there is no awe, there is no wisdom.” The awe meant here is the lower awe (yirah tata'ah), the acceptance of the yoke of the mitzvot, which must come before wisdom.

כי גילוי המצות הוא בח"י מצות המלך שהוא בח"י מקיף שבח"י מלך על עבדיו הוא בח"י התנשאות עליהם ואין ערוך אליו והוא ענין מל' דאצילות עתיק לבריא²¹ כו'²²

for the revelation of the mitzvot is the level of “the commands of the King,” which is the level of makif (that which encompasses); for the level of a king over his servants is the level of exaltation over them, and there is no comparison to him. And this is the matter of Malchus (sovereignty) of Atzilus [being] Atik for Beriah, etc.,

The mitzvot are revealed as the King's commands, and a king commands from his exaltation over servants who bear no comparison to him, so his command relates to them as a makif, from above. The same structure is found among the worlds: Malchus of Atzilus becomes Atik, the transcendent root, for the World of Beriah.

שהוא בחי' כתר ומקיף ועי"ז מצד רוממותו והתנשאותו עליהם וכל צבא השמים לך משתחווים²³ בבחי' ביטול ובחי' התנשאות

which is the level of Keser and makif. And through this, by reason of His loftiness and His exaltation over them, "and all the host of heaven bow down to You," in a state of self-nullification (bittul). And this level of exaltation

Malchus, as the root of what is below it, is therefore its Keser and makif. Because of this exaltation, "the host of heaven bow down to You": they nullify themselves before a King they cannot grasp.

זו הוא בבחי' מקיף עליהם ולא בבחי' א"פ כמו שאין קשר וחיבור למלך עם עבדיו וכמ"ש המלך המרומם כו'.

is in the manner of makif over them, and not in the manner of inner light (or pnimi), just as a king has no bond and connection with his servants; and as is said, "the King Who alone is exalted," etc.

That exaltation stays above them as a makif and does not enter them as inner light, just as a king has no inner bond with his servants. This is the meaning of "the King Who alone is exalted."

6 וכך למעלה מעלה בחי' מלי' דא"ס כתר לנאצלים היא ג"כ בחי' מקיף לאצילות. וכמ"ש בתיקוני זהר כתר עליון איהו כתר מלי' ואיהו קרקפתא²⁴ שבחי' כתר ובחי' מלי' הוא ענין א'.

And so it is far higher above: the level of Malchus of the Infinite One (Ein Sof), [which is] Keser for the emanated [levels], is also the level of makif for Atzilus (Emanation). And as is written in the Tikkunei Zohar: "The supernal Keser is the crown of Malchus, and it is the karkaftha (skull)": that the level of Keser and the level of Malchus are one matter.

Higher still, Malchus of Ein Sof is the Keser of all the emanated levels and a makif for Atzilus. The Tikkunei Zohar's words "the supernal Keser is the crown of Malchus, and it is the karkaftha (skull)" show that Keser and Malchus are one idea: an exaltation that rests above and does not enter within.

כי הנה הכתר היא על הראש ואין לה ערך וש"יכות כלל לעצם הראש.²⁵

For the crown is upon the head, and it has no comparison or relation at all to the head itself.

A crown sits on the head but is not part of it and has no share in its workings. So too Keser, and Malchus as exaltation, rest above what they rule without joining it.

SECTION 3 • 17

The karkafta and three difficulties

7 וכמ"כ בחי' מל' הוא בחי' התנשאות ואין ערוך בחי' מקיף כו'. ומה שלפעמים נקרא מל' בשם לבוש כמ"ש ה' מלך גאות לבש²⁶ היינו ג"כ בבחי' לבוש ומקיף ולא בבחי' התלבשות פנימי

So too, the level of Malchus is the level of exaltation, and there is no comparison: the level of makif, etc. And that Malchus is sometimes called by the name "garment," as is written, "Havayah reigns; He is clothed in majesty" — this too is in the manner of a garment and makif, and not in the manner of inner enclothement.

Malchus too is exaltation beyond comparison, a makif. When Malchus is called a "garment," as in "Havayah reigns; He is clothed in majesty," the garment means something that surrounds, not something that enters within.

וזהו בחי' קרקפתא מקיף כו' וזהו בחי' קרקפתא עצם הגלגולת שהיא למעלה על הראש ואין לה קשר And this is the level of the karkafta: makif, etc. And this is the level of the karkafta, the bone of the skull, which is above, upon the head, and has no bond

This encompassing level is called the karkafta, the skull, which sits above on the head. It is not the brain and has no inner bond with it.

וחיבור עם המוחין שהמוחין מחי' את הגוף ע"י עורקים וגידים המסתעפים בכל הגוף אפי' ברגל שבחי' הקרקפתא היא בחי' כתר אלא שהיא בחי' חיצוני הכתר.

and connection with the brain (mochin); for the brain gives life to the body through the veins and sinews that branch out through the whole body, even into the foot. For the level of the karkafta is the level of Keser, except that it is the level of the outer dimension (chitzoniyus) of Keser.

The brain gives life to the whole body through veins and sinews that reach even the foot, and the skull is not part of that system. The karkafta corresponds to Keser, but to its outer dimension.

ובזה יובן שלפעמים נקרא תורה ומצות ז"א ונוק' כמ"ש כי נר מצוה ותורה אור^{27, 28, 29} (ע' זהר ח"ב קס"ו

ב')

And with this it will be understood [why] Torah and mitzvos are sometimes called Z'eir Anpin and Nukva (the feminine), as is written, "For a mitzvah is a lamp, and Torah is light" (see Zohar, Part II, 166b),

This framework will explain why Torah and mitzvos are sometimes linked with Z'eir Anpin and Nukva. In the verse, the mitzvah, the "lamp," corresponds to Nukva, and the Torah, the "light," to Z'eir Anpin.

שהוא בחי' ו"ה שבשם הוי" ומצינו ג"כ שהמצות הם בכתר תרי"ג ארחין^{30, 31, 32} תרי"ך עמודים^{33, 34} אותיות כת"ר וכן מצינו שהמצות הם בז"א רמ"ח פיקודין רמ"ח אברין³⁵ דמלכא³⁶ שהוא בחי' ז"א כו'.

which is the level of the vav and hei of the Name Havayah. And we also find that the mitzvos are in Keser: "613 paths," 620 (תר"ך) pillars, the letters of Keser (כתר). And likewise we find that the mitzvos are in Z'eir Anpin: "the 248 commandments are the 248 limbs of the King," which is the level of Z'eir Anpin, etc.

Z'eir Anpin and Nukva are the vav and the final hei of the Name Havayah. Yet other sources place the mitzvos in Keser, linking the "613 paths" with 620 pillars, the number spelled by the letters of כתר (Keser), while the Tikkunei Zohar places them in Z'eir Anpin as "the 248 limbs of the King."

(נמצא יש כאן ג' קושיות. הא' דלפעמים משמע שהמצות גבוהים מהתורה והוא שהמצות הם בכתר ותורה מחכמה נפקת. ולפעמים משמע שהתורה גבוה ממצות שהתורה בז"א ומצות בנוק'.

(It follows that there are three difficulties here. The first: that sometimes it implies that the mitzvos are higher than the Torah, namely that the mitzvos are in Keser while the Torah "comes forth from Chochmah"; and sometimes it implies that the Torah is higher than the mitzvos, that the Torah is in Z'eir Anpin and the mitzvos in Nukva.

The parenthesis sets out the problem as three difficulties. First, sometimes the mitzvos seem higher than the Torah (the mitzvos in Keser, the Torah only from Chochmah), and sometimes lower (the Torah in Z'eir Anpin, the mitzvos in Nukva).

הקושיא הב' דפעמים משמע שתו"מ שרשם בזו"נ ולפעמים משמע ששרשם בכתר וחכמה כנ"ל. הג' קשה עוד דפעמים משמע שהמצות שרשם בז"א כנ"ל דרמ"ח פקודין כו'. וזהו שלא כב' משמעות דלעיל ששרש המצות בכתר וג"כ במל' כנ"ל)

The second difficulty: that sometimes it implies that the root of Torah and mitzvos is in Z'eir Anpin and Nukva, and sometimes it implies that their root is in Keser and Chochmah, as mentioned above. The third: it is further difficult that sometimes it implies that the root of the mitzvos is in Z'eir Anpin, as mentioned above — "the 248 commandments," etc. And this is unlike the two implications above, that the root of the mitzvos is in Keser and also in Malchus, as mentioned above.)

Second, sometimes Torah and mitzvos are rooted low, in Z'eir Anpin and Nukva, and sometimes high, in Keser and Chochmah. Third, "the 248 commandments are the 248 limbs" places the mitzvos in Z'eir Anpin, which fits neither of the other placements, Keser or Malchus.

אך הענין שיש בחינת אבריי הפנימי ואברים החיצונים. והנה אברים הפנימים מקבלים חיותם מן המוחין שבראש ע"י עורקים וגידיי כו'.

But the matter is that there is the level of the inner limbs and [that of] the outer limbs. Now, the inner limbs receive their life-force (chayus) from the brain that is in the head, through veins and sinews, etc.

The resolution starts from the body, which has inner limbs (the internal organs) and outer limbs. The inner ones receive their life from the brain through veins and sinews.

ולכן יש להם קשר וחיבור זה עם זה. בחיי אבריי הפנימי הוא בחיי המדות שהם לפי ערך השכל וכמ"ש לפי שכלו יהולל איש.³⁷

Therefore they have a bond and connection with one another. The level of the inner limbs is the level of the emotive attributes (middos), which are in proportion to the intellect, as is written, "A man is praised according to his intelligence."

So the inner limbs are bound up with the brain. In the soul they correspond to the emotive attributes, which follow the intellect, as the verse says that a man is praised according to his intelligence.

שהתפארות וניצוח וכן כל המדות הוא עפ"י הוראת השכל משא"כ אברים החיצונים אין מתקשרים זה עם זה במוח שבראש.

For glorying and prevailing, and likewise all the emotive attributes, are according to the direction of the intellect. Whereas the outer limbs are not bound together with the brain that is in the head;

Glory, the drive to prevail and every other emotion follow what the intellect directs. The outer limbs, however, are not bound to the brain in this way.

אבל מתקשרים עם עצם הגולגולת שיורד ונמשך ומתחבר בחיי חוליות שבשדרה ומשם לגיד הנשהושה מת פצל החוט ויורד לירכין וכמ"ש ויגע בכף ירכו³⁸ שכל האברים החיצונים מתחברים בעצם הגולגולת שבראש.

but they are bound with the bone of the skull, which descends and extends and connects into the eighteen vertebrae of the spine, and from there to the sciatic nerve (gid hanasheh), and there the cord branches out and descends to the thighs; as is written, "And he touched the hollow of his thigh." For all the outer limbs are connected to the bone of the skull that is in the head.

They are bound instead to the skull bone, which continues down through the eighteen vertebrae of the spine to the sciatic nerve (gid hanasheh) and into the thighs, the place of which it is said that the angel "touched the hollow of his thigh." So the outer limbs connect to the skull, the karkafta, and not to the brain.

SECTION 4 • 18-9

Torah within, mitzvos without

8 ועפ"י הנ"ל יובן ענין המצות שהן מצות המלך היינו בחי חיצוניות האברים ורמ"ח פקודין רמ"ח אברין היינו פנימיות האברים שהוא בחי ז"א בחי התורה.

And according to the above, the matter of the mitzvos will be understood: that they are “the commands of the King,” that is, the level of the outer dimension (chitzoniyus) of the limbs; and “the 248 commandments are the 248 limbs” — that is, the inner dimension (pnimiyus) of the limbs, which is the level of Z’eir Anpin, the level of the Torah.

With the model of inner and outer limbs, the mitzvos as “the commands of the King” belong to the outer dimension of the limbs. The saying “the 248 commandments are the 248 limbs” refers to the inner dimension of the limbs, which is Z’eir Anpin, the level of the Torah.

והגם שהמצות הן למטה במלי מצות המלך (ונמשך מחיצוניות האברים דז"א כדלקמן). למטה מבחי תורה (שהוא פנימי האברים דז"א)

And although the mitzvos are below, in Malchus — “the commands of the King” (and this is drawn from the outer dimension of the limbs of Z’eir Anpin, as [explained] below) — below the level of Torah (which is the inner dimension of the limbs of Z’eir Anpin),

As the King’s commands, the mitzvos stand below, in Malchus, which is drawn from the outer dimension of Z’eir Anpin’s limbs. So they are lower than the Torah, which is the inner dimension of those limbs.

עכ"ז בשרשן הן למעלה היינו מבחי קרקפתא עצם הגלגולת למעלה מן המוחין שהוא בחי התורה דאורייתא מחכמה נפקת ואז"א מוחין לז"א בבחי השתלשלות א"פ.

nevertheless, in their root they are above: that is, from the level of the karkafta, the bone of the skull, above the mochin (the brain), which is the level of the Torah; for “the Torah comes forth from Chochmah,” and Abba and Imma are the mochin of Z’eir Anpin, by way of the step-by-step descent (hishtalshelus) of inner light (or pnimi).

Yet in their root the mitzvos are higher: they come from the karkafta, the skull above the brain. The brain stands for the Torah, which “comes forth from Chochmah,” since Abba and Imma are the mind of Z’eir Anpin and pass into it step by step as inner light.

(וכנ"ל במשל דפנימי האברים מתקשרים במוח כן פנימי האברים והכלים דז"א מתקשרים באו"א. וזהו בחי אורייתא דמחכמה נפקת ומתלבשת בפנימית ז"א. וחיצוני האברים מתקשרים בגלגלתא וזהו שרש המצות ששרשן בגלגלתא.

(And as mentioned above in the analogy, that the inner dimension of the limbs is bound to the brain, so the inner dimension of the limbs and vessels of Z'eir Anpin is bound to Abba and Imma. And this is the level of the Torah, which "comes forth from Chochmah" and is enclothed in the inner dimension of Z'eir Anpin. And the outer dimension of the limbs is bound to the gulgalta (skull); and this is the root of the mitzvos, whose root is in the gulgalta.

The parenthesis applies the bodily model. As the inner organs are bound to the brain, the inner dimension of Z'eir Anpin is bound to Abba and Imma, and there the Torah is enclothed; as the outer limbs are bound to the skull, the mitzvos are rooted in the gulgalta (skull).

ובהתמשכותן למטה מתלבשים דוקא בחיצוני האברי למטה מבחי התורה שהוא פנימי. שכל דבר הגבוה יותר יוכל להתלבש למטה יותר עמ"ש במ"א ע"פ וייצר את האדם עפר³⁹ כו' וכן ממשל כח הראיה שמתלבש בעשי גשמיות משא"כ כח השמיעה.

And as they are drawn down below, they are enclothed specifically in the outer dimension of the limbs, below the level of the Torah, which is the inner dimension. For whatever is higher is able to be enclothed lower down; see what is written elsewhere on [the verse] "And He formed man [of] dust," etc. And so too from the analogy of the power of sight, which is enclothed in physical asiyah (action), whereas the power of hearing is not.

Drawn downward, the mitzvos come to rest in the outer limbs, lower than the Torah, because whatever is higher can descend lower. The text points to its explanation of man formed from dust, and to the sense of sight, which reaches into physical action in a way that hearing does not.

וז"ש באגה"ק בד"ה איהו וחיוהי חד וז"ל ובוה יובן היות המצות במלי' והתורה בז"א הגם שלמעלה בא"א המצות הן בגלגלתא ושרש התורה מח"ס אלא שהוא כחותם המתהפך ונעוץ תחלתן בסופן⁴⁰ (יעו"ש)

And this is what is written in Iggeres HaKodesh, in the discourse beginning "He and His life-forces are one," and these are its words: "And with this it will be understood how the mitzvos are in Malchus and the Torah in Z'eir Anpin, although above, in Arich Anpin, the mitzvos are in the gulgalta and the root of the Torah is from Mocha Stima'ah (the hidden brain); only that it is like a seal that is reversed, and 'their beginning is wedged in their end.'" See there.)

The Alter Rebbe quotes his Iggeres HaKodesh: below, the mitzvos are in Malchus and the Torah in Z'eir Anpin, while above, in Arich Anpin, the mitzvos are in the skull (gulgalta) and the Torah's root is in the hidden brain. The order is reversed, like the impression of a seal, because "their beginning is wedged in their end."

ומה שמצינו מצות בבחי' ז"א. כי הנה מלי' לית לה מגרמה כלום^{41, 42, 43, 44} רק שהיא עשיראה וכולא.

And as for what we find, mitzvos at the level of Z'eir Anpin: for Malchus "has nothing of its own," only that it is "the tenth of all."

This answers the sources that place the mitzvos in Z'eir Anpin. Malchus "has nothing of its own": all it has is "the tenth of all," the last part of each of Z'eir Anpin's Sefiros, so what is in Malchus comes from Z'eir Anpin.

כי ז"א הוא ט"ס מכתר עד מלי' או מחכמה עד מלי' ועד בכלל. וכל א' כלולה מט' הרי פ"א.

For Z'eir Anpin is nine Sefiros: from Keser until Malchus, or from Chochmah until and including Malchus. And each one is comprised of nine; this makes eighty-one.

Z'eir Anpin has nine Sefiros, counted either from Keser up to Malchus or from Chochmah through Malchus. Each of the nine includes all nine, making eighty-one.

9 ובכל א' יש ג' בחי' ראש תוך סוף שהוא חב"ד חג"ת נה"י כי בכל ספירה בפרט יש עצם המדה שהיא בחי' חג"ת.

And in each one there are three levels: head, middle and end, which are Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod. For in each Sefirah in particular there is the attribute itself, which is the level of Chesed, Gevurah and Tiferes;

Each of these Sefiros has a head, a middle and an end: Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod. The middle is the emotive attribute itself.

ושכל וטעם המדה בחי' חב"ד. ונהי' שהוא השפעה עד"מ בחי' הניצוח טעם הניצוח ועצם הניצוח והשפעת הניצוח שמתלבשת בבחינת המעשה בבחינת גילוי והוא בחינת עשיראה דכולא.

and the intellect and reason of the attribute, the level of Chochmah, Binah and Daas; and Netzach, Hod and Yesod, which is the outflow. For example, the level of prevailing: the reason for prevailing, the prevailing itself, and the outflow of the prevailing, which is en clothed in the level of action, in the level of revelation; and this is the level of "the tenth of all."

The head is the attribute's reason and intellect, and the end is its outflow. With the drive to prevail as the example, there is the reason for prevailing, the prevailing itself and its outflow into deed and revelation; that outflow is "the tenth of all," the Malchus of each attribute.

SECTION 5 • 110-13

The will and the purpose of a mitzvah

10 וטעם המספר רמ"ח אברים הוא בז"א ג"פ פ"א עולה רמ"ג וה"ח המגדילים רמ"ח. ובחי' המלי' עשיראה דכולא שממלי' דחסד נעשה חסד שבמלי' וממלי' שבגבורה גבורה שבמלי' שהוא בחי' חיצוני.

And the reason for the number of 248 limbs in Z'eir Anpin: three times eighty-one comes to 243, and the five Chasadim that bring about growth [bring it to] 248. And the level of Malchus [is] "the tenth of all": for from the Malchus of Chesed is made the Chesed in Malchus, and from the Malchus in Gevurah, the Gevurah in Malchus; which is the level of the outer dimension.

The 248 limbs of Z'eir Anpin are reckoned as three times eighty-one (243) plus the five Chasadim that bring about its growth. Malchus is "the tenth of all" because it is built from the Malchus of each of Z'eir Anpin's Sefiros, Chesed in Malchus from the Malchus of Chesed and so on, which is their outer dimension.

[ומתורצים כל הקושיות דלעיל בענין שרש התורה ומצות. אך ביאור ענין מהות שרש המצות בכתר ואיך אח"כ הם בזו"נ. הענין כמו במצות שאנו עושים יש ב' בחי' מעשה המצוה.

[And all the difficulties above concerning the root of Torah and mitzvos are resolved. But the explanation of the essential nature of the root of the mitzvos in Keser, and how afterwards they are in Z'eir Anpin and Nukva: the matter is that, just as in the mitzvos that we do, there are two aspects: the deed of the mitzvah,

A bracketed section begins: the difficulties are now resolved, and the text turns to explain more deeply how the mitzvos are rooted in Keser and how they are later found in Z'eir Anpin and Nukva. It starts from the two aspects of every mitzvah we do, the first being the deed itself.

11 וענין רצון העליון שבה שהשי"ת רוצה שנעשה המצוה שנניח תפילין ונתעטף בציצית כמ"כ יובן שרש המצות בכתר היינו בחי' רצון העליון שבמצות.

and the matter of the supernal will that is in it, that G-d, may He be blessed, wants us to do the mitzvah: that we put on tefillin and wrap ourselves in tzitzis — so too the root of the mitzvos in Keser will be understood: that is, the level of the supernal will that is in the mitzvos.

The second aspect is the supernal will in the mitzvah: G-d wants us to put on tefillin and wrap ourselves in tzitzis. That will is the mitzvah's root in Keser, the level of will above intellect.

ושרשן בחיצוני אברים דז"א הם תקון אברים דז"א שרצון העליון של המאציל ב"ה לתקנם ע"י רמ"י מ"ע שאנו מקיימים כו' כמ"ש במ"א בענין פ' ציצית במ"ש ועשיתם את כל מצותי.⁴⁵

And their root in the outer dimension of the limbs of Z'eir Anpin is the rectification (tikkun) of the limbs of Z'eir Anpin: for the supernal will of the Emanator, blessed be He, is to rectify them through the 248 positive commandments that we fulfill, etc.; as is written elsewhere on the subject of the section of tzitzis, on what is written, "And you shall do all My commandments."

The mitzvos' place in the outer limbs of Z'eir Anpin is their purpose: the Emanator wills to perfect those limbs through the 248 positive commandments we fulfill. The text refers to its discussion of "And you shall do all My commandments" in the passage of tzitzis.

12 וכן מובן ממ"ש באגה"ק ד"ה להבין מ"ש בפע"ח דבזה"י כו' שכל המצות לתקן רמ"ח אברים דז"א ע"י המשכת אור א"ס ב"ה כו'

And so it is understood from what is written in Iggeres HaKodesh, in the discourse beginning "To understand what is written in Pri Etz Chaim, that in the present time," etc.: that all the mitzvos are to rectify the 248 limbs of Z'eir Anpin through drawing down the Infinite Light (Or Ein Sof), blessed be He, etc.,

Further support comes from the discourse "To understand what is written in Pri Etz Chaim" (printed in Tanya's Kuntres Acharon): all the mitzvos serve to perfect the 248 limbs of Z'eir Anpin by drawing down the Infinite Light.

וחפץ עליון להמשיך האור כו' כגון בצדקה וגמ"ח נמשך הארת אי"ס⁴⁶ ב"ה לחיצוניי הכלי דחסד דז"א ובקיום הדינים בחיצוניי גבורה.

and the supernal desire is to draw down the light, etc.; for example, through charity and acts of kindness (gemilus chassadim), the illumination of the Infinite One (Ein Sof), blessed be He, is drawn down to the outer dimension of the vessel of Chesed of Z'eir Anpin; and through upholding the laws, into the outer dimension of Gevurah;

The supernal desire to draw the light down divides by mitzvah. Charity and acts of kindness draw it into the outer dimension of the vessel of Chesed of Z'eir Anpin, and upholding the laws into the outer dimension of Gevurah.

וברחמים כו' יעו"ש. ומשם משמע דענין רמ"ח פקודין רמ"ח אברים דז"א היינו חיצוניי הכלים ששם שרש המצות.

and through compassion, etc. See there. And from there it is implied that the matter of "248 commandments, 248 limbs" of Z'eir Anpin is the outer dimension of the vessels, where the root of the mitzvos is.

The list continues with compassion, and so on. From that passage it follows that the "248 limbs" in which the mitzvos are rooted are the outer dimension of Z'eir Anpin's vessels.

וכן במעשה הרמ"ח אברים⁴⁷ שנמנו שם כמשנה (ספ"ק דאהלות) הם הכל חיצוניי האיברים ולא אברים הפנימיים דדוקא אברים החיצוניים

And so too in actual fact, the 248 limbs that are enumerated there in the Mishnah (at the end of the first chapter of Ohalos) are all the outer limbs, and not the inner limbs; for specifically the outer limbs,

The halachah agrees: the 248 limbs that the Mishnah counts are all outer limbs, not internal organs. Only the outer limbs, which contain bones, are counted.

שיש בהן עצמות נק' אברים⁴⁸ שם, משא"כ האברים הפנימיים שאין בהם עצם אינן נקראים אברים לענין טומאה והם כשאר בשר שאינו אבר והיינו

which have bones in them, are called limbs there; whereas the inner limbs, which have no bone in them, are not called limbs with regard to impurity, and they are like other flesh that is not a limb. And this is

Internal organs without bone are not called limbs for the laws of impurity; they are treated like other flesh. The following lines give the reasons.

כי עצמות מלשון עצמיות שהוא בחי' עצם ומהות הדבר ועמ"ש במ"א ע"פ הרע"מ פי' שופטים⁴⁹ (דע"ה ע"א) ואמאי בגרמין יתיר מבשרא⁵⁰ כו' וגם

because atzamos (bones) is from the expression atzmiyus (essence), which is the level of the essence and very being of the thing. And see what is written elsewhere on the Raaya Mehemna, Parshas Shoftim (folio 275a): "And why more in the bones than in the flesh?" etc. And also

The first reason is that bones (atzamos) are named for essence (atzmiyus): they are the essential substance of a thing. The text refers to its discussion of the Raaya Mehemna's question why bones count for more than flesh.

כי עיקר כח המעשה שבאדם הוא ע"י אברים החיצונים כח התנועה לעשות כל דבר ביד וכח ההילוך ברגל כו'.

because the main power of action in a person is through the outer limbs: the power of movement, to do anything with the hand, and the power of walking with the foot, etc.

The second reason is that a person acts mainly through the outer limbs, moving the hand to do things and the foot to walk. The mitzvos, which are deeds, therefore belong to the outer limbs.

והא דמצות הן במל' מצות המלך לפי שהמל' נמשכת מחיצונית ז"א כנ"ל שהיא עשיראה דכולא והתורה שהיא בז"א⁵¹ היינו המוחין ופנימי' האברים מיהו כאן משמע דרמ"ח פיקודין רמ"ח אברים

And [as for] the fact that the mitzvos are in Malchus — "the commands of the King" — [that is] because Malchus is drawn from the outer dimension of Z'eir Anpin, as mentioned above, for it is "the tenth of all"; and the Torah, which is in Z'eir Anpin, is the mochin and the inner dimension of the limbs. However, here it is implied that "248 commandments, 248 limbs"

Malchus holds the mitzvos, "the commands of the King," because it is drawn from Z'eir Anpin's outer dimension as "the tenth of all," while the Torah in Z'eir Anpin is its mind and inner limbs. Yet here the saying "248 commandments, 248 limbs" is understood differently.

היינו פנימית ז"א ולא קאי אמצות כ"א על התורה ועכ"פ הכוונה א' דהמצות הם בחיצונית ז"א ובמל' עשיראה דכולא ושרשן מגלגלתא.^{52, 53, 54, 55, 56, 57}

is the inner dimension of Z'eir Anpin, and does not refer to the mitzvos but only to the Torah. In any case, the intent is one: that the mitzvos are in the outer dimension of Z'eir Anpin and in Malchus, "the tenth of all," and their root is from the gulgalta.

Here it means the inner dimension of Z'eir Anpin and refers to the Torah, not to the mitzvos. Either way the conclusion is the same: the mitzvos are in the outer dimension of Z'eir Anpin and in Malchus, and their root is in the gulgalta (skull).

13 ובוזה מתורץ ג' המקומות שבהן המצות פעם בגלגלתא ופעם בז"א ופעם במל' דהכל אמת.

And with this the three places are reconciled, in which the mitzvos are once in the gulgalta, once in Z'eir Anpin and once in Malchus: for all is true.

So the three placements of the mitzvos, in the gulgalta, in Z'eir Anpin and in Malchus, are all true. Each describes the same mitzvos at a different stage.

והתורה היא פנימית ז"א ושרשה מח"ע ומתורץ ג"כ דבשרש התורה ומצות הרי מצות גבוהים גלגלתא למעלה ממוחא. ולמטה התורה גבוה כחותם המתהפך ונעוץ תחב"ס:⁵⁸

And the Torah is the inner dimension of Z'eir Anpin, and its root is from the higher Chochmah (Chochmah Ila'ah). And it is also resolved that in the root of Torah and mitzvos, the mitzvos are higher — the gulgalta [being] above the brain — while below, the Torah is higher, like a seal that is reversed, and “their beginning is wedged in their end.”]

The Torah is the inner dimension of Z'eir Anpin, rooted in the higher Chochmah. This also resolves the first difficulty: at the root the mitzvos are higher, as the skull is above the brain, while below the Torah is higher, since the order reverses like a seal and “their beginning is wedged in their end.”

SECTION 6 • 114

Mishneh Torah and the ladder of awe

14 ג וזהו מה שמצינו משנה תורה^{59,60} היא בחי' מל' מלשון משנה למלך^{61,62} בחי' גילוי כתר מל' וידבר משה כו' משא"כ בספרים הראשונים וידבר ה' כו' בז"א.

3. And this is [the meaning of] what we find, that Mishneh Torah is the level of Malchus, from the expression “second (mishneh) to the king”: the level of the revelation of the crown of Malchus, “And Moshe spoke,” etc.; whereas in the first books, “And Havayah spoke,” etc., in Z'eir Anpin.

Section 3 applies this to Mishneh Torah (Deuteronomy), which is Malchus, from mishneh, “second to the king”: the revelation of the crown of Malchus, where “Moshe spoke.” In the first four books “Havayah spoke,” which is Z'eir Anpin.

וגם במל' היינו בחי' חיצוני ז"א עשיראה דכולא בחי' מל' שבז"א שמהם נעשה בנין הנוק' כו'

And also in Malchus: that is, the level of the outer dimension of Z'eir Anpin, “the tenth of all,” the level of the Malchus that is in Z'eir Anpin, from which the structure of Nukva is made, etc.;

The Malchus meant here is the outer dimension of Z'eir Anpin, its “tenth of all,” the Malchus within Z'eir Anpin from which the structure of Nukva is built.

ושרשן למעלה היא בחי' קרקפתא בחי' כתר (ע' בזהר ח"ג דרס"א ודף ז' א' בענין משנה תורה. וע' בחי'א פ"ז ב'. ובמק"מ שם בפ"י אלא חד⁶³ כו').

and their root above is the level of the karkafta, the level of Keser (see in the Zohar, Part III, folio 261, and folio 7a, on the subject of Mishneh Torah; and see Part I, 87b, and in the Mikdash Melech there, on the explanation of “but one,” etc.).

Its root above is the karkafta, the level of Keser, just as with the mitzvos. The text refers the reader to passages of the Zohar on Mishneh Torah and to the Mikdash Melech's commentary there.

וזהו אם אין יראה אין חכמה.⁶⁴ שממטה למעלה צ"ל תחלה בחי' יראה תתאה. מצות המלך בחי' חיצונית.

And this is [the meaning of] “If there is no awe, there is no wisdom”: that from below upward there must first be the level of the lower awe (yirah tata'ah), “the commands of the King,” the level of the outer dimension.

This is the meaning of “If there is no awe, there is no wisdom”: going from below upward, the lower awe of accepting the King's commands, the outer dimension, must come first.

ומזה יעלה ויבא לבחי' חכמה בחי' פנימיות ואח"כ אם אין חכמה אין יראה בחי' יראה עלאה שהוא כתר ומזל כנ"ל.

And from this one will rise and come to the level of Chochmah, the level of the inner dimension. And afterwards, “if there is no wisdom, there is no awe”: the level of the higher awe (yirah ila'ah), which is Keser and mazal, as mentioned above.

From there a person rises to Chochmah, the inner dimension, and then to “if there is no wisdom, there is no awe”: the higher awe of Keser and mazal described at the start of the maamar.

SECTION 7 • ¶15-17

Shavuos: Keser revealed out of order

15 וכל זה הוא סדר ההשתלשלות אבל במ"ת שעדיין לא נצטוו על המצות היי גילוי הארת הכתר שלא כסדר המדרגות ע"י יראה תתאה תחלה. אלא ע"י ספירת העומר.

And all this is the order of the chain of descent (hishtalshelus). But at the Giving of the Torah, when they had not yet been commanded concerning the mitzvos, there was a revelation of the illumination of Keser (the Crown) not according to the order of the levels, through the lower awe first, but rather through the Counting of the Omer.

Everything said so far is the regular order of descent, in which the lower awe of the yoke of the mitzvos comes first. At the Giving of the Torah, before any mitzvos had been commanded, Keser was revealed out of that order, through the Counting of the Omer instead.

ואף שעדיין לא נצטוו על סה"ע מ"מ ע"י השבעה שבועות עצמן שהן בחי יצ"מ ממ"ט שערי טומאה למ"ט שערי קדושה שהוא בחי אתכפייא ואתהפכא בבחי פנימית המדות להפכן מן הקצה אל הקצה.

And although they had not yet been commanded concerning the Counting of the Omer, nevertheless [it was] through the seven weeks themselves, which are the level of the Exodus from Egypt: from the forty-nine gates of impurity to the forty-nine gates of holiness, which is the level of subjugation and transformation (iskafya and is'hapcha) in the inner dimension (pnimiyus) of the emotive attributes (middos), to turn them around from one extreme to the other.

Although the counting itself had not yet been commanded, the seven weeks themselves did the work: they were the Exodus, a passage from the forty-nine gates of impurity to the forty-nine gates of holiness. This was the subduing and transforming (iskafya and is'hapcha) of the emotions at their core, turning them from one extreme to the other.

16 וכמ"ש בכסף משנה פ"ז מה' תמידין בשם הראשונים דבקמה ⁶⁵ קרי ביה בקומה ⁶⁶ בחי קומה הוא מדות דקליפה בחי

And as is written in the Kessef Mishneh, chapter 7 of the Laws of the Daily Offerings, in the name of the early authorities (Rishonim): that [in the word] bakamah ("in the standing grain") read bakomah ("in the stature"). The level of "stature" is the emotive attributes of kelipah (the husk), the level of

The Kessef Mishneh, citing an early authority, derives that the Omer is counted standing from the verse about the "standing grain" (bakamah): read it bakomah, "in standing stature." The Alter Rebbe takes this "stature" as the emotive attributes of kelipah, which stand tall.

יש וקומה שלימה להפכן להיות נכללים במדות דקדושה ע"י ספירת העומר היום יום גימטריי ז"ן ע'
בכוונת בהמ"ז גבי

yesh (something) and a full stature; to transform them so that they become included in the emotive attributes of holiness through the Counting of the Omer. "Today is day" has the numerical value of zan (ז"ן); see the intention (kavanah) of Grace after Meals concerning

Those attributes are yesh, self-assertion standing at "full stature," and the Counting of the Omer turns them around so that they become part of the attributes of holiness. The text gives the count's words, "today is day," the numerical value of zan (57, ז"ן), a number the kavanos of Grace after Meals connect with "for He is a G-d Who nourishes (zan)."

כי הוא אל ז"ן וגימטריי אל הוי' ביצירה כי ביצירה הוא שרש ומקור המדות דקליפה וע"י התהפכות
מדות דקליפה במדות דקדושה בבחי' פנימית

"for He is a G-d (El) Who nourishes (zan)"; and [it is] the numerical value of El Havayah in Yetzirah, for in Yetzirah is the root and source of the emotive attributes of kelipah. And through the transformation of the attributes of kelipah into the attributes of holiness, in the inner dimension (pnimiyus),

The same number, 57, is the sum of El (31) and Havayah (26), the combination the text places in Yetzirah, where the emotions of kelipah have their root and source. The counting transforms those emotions into holy ones at their inner core.

הנה עי"ז מאליו וממילא נתגלה שער החמשים בחי' כתר וכמ"ש וירד ה' על ה"ס⁶⁷ שנתגלה בחי' הכתר
ממילא ומתחלק לשנים חצי לנוק' וחצי לז"א בחי' אין שבחכמה (דהיינו בחי' מו"ס שבכתר שרש
התורה זהו נמשך לז"א).

then through this, of itself and as a matter of course, the fiftieth gate was revealed, the level of Keser; and as is written, "And Havayah descended upon Mount Sinai": that the level of Keser was revealed as a matter of course, and it divides into two: half to Nukva and half to Z'eir Anpin, the level of ayin (nothing) that is in Chochmah (that is, the level of Mocha Stima'ah (the hidden brain) that is in Keser, the root of the Torah: this is drawn to Z'eir Anpin).

That transformation draws down, of itself, the fiftieth gate, the level of Keser, as the verse says, "And Havayah descended upon Mount Sinai." Keser divides in two, and the half that goes to Z'eir Anpin is the ayin within Chochmah, the hidden brain of Keser that is the root of the Torah.

וחיצונית כתר בחי קרקפתא לנוקבא. וזהו ועשית חג שבועות מסת נדבת ידך אשר תתן⁶⁸ ולא כתיב נדבת לבך

And the outer dimension (chitzoniyus) of Keser, the level of the karkafta (skull), [goes] to Nukva. And this is [the meaning of] “And you shall make the festival of Shavuos, the measure of the freewill offering of your hand, which you shall give”; and it does not say “the freewill offering of your heart,”

The other half, the outer dimension of Keser, the karkafta, goes to Nukva. This is why the Torah describes Shavuos with “the freewill offering of your hand” and not “of your heart.”

כי נדבת הלב היינו בחי ז"א שנקי לב לפי שמקבל הארת ל"ב נתיבות החכמה⁶⁹ בבחי פנימית.

for the freewill offering of the heart is the level of Z'eir Anpin, which is called lev (heart) because it receives the illumination of the thirty-two (lamed-beis) paths of Chochmah in the manner of the inner dimension.

An offering of the heart would be Z'eir Anpin, which is called lev (heart, numerically 32) because it receives the thirty-two paths of Chochmah inwardly.

אבל בשבועות הארת הכתר מתגלה גם בבחי חיצוניות. וזהו נדבת ידך חיצוניות היד כאשר יברכך ה' אלקיך הארת הכתר

But on Shavuos the illumination of Keser is revealed also in the manner of the outer dimension. And this is “the freewill offering of your hand”: the outer dimension of the hand; “as Havayah your G-d will bless you”: the illumination of Keser.

On Shavuos the light of Keser shows itself in the outer dimension too, the “hand.” The words “as Havayah your G-d will bless you” refer to that light of Keser.

(וכדלעיל דדוקא חיצוניות האברים מתקשרים בגלגלתא והוא בחי מלי מצות המלך נדבת ידך כו'. ומתן תורה כולל ב' בחי תורה ומצות.

(And as [explained] above, that specifically the outer dimension of the limbs is bound to the gulgal-ta (skull); and this is the level of Malchus, “the commands of the King,” “the freewill offering of your hand,” etc. And the Giving of the Torah includes two aspects: Torah and mitzvos.

As shown above, the outer limbs are what connect to the skull, and this is Malchus, the King's commands, “the freewill offering of your hand.” The Giving of the Torah included both Torah and mitzvos.

וזהו ב' הכתרים חצי לז"א בחי תורה וחצי לנוק' בחי מצות ולפי דשרש המצות גבוה בגלגלתא ע"כ הזכיר נדבת ידך).

And this is [the matter of] the two crowns: half to Z'eir Anpin, the level of Torah, and half to Nukva, the level of mitzvos. And because the root of the mitzvos is high, in the gulgalta, therefore it mentions "the freewill offering of your hand."

This is the meaning of the two crowns given at Sinai: one half of Keser goes to Z'eir Anpin as Torah, the other to Nukva as mitzvos. Since the root of the mitzvos is higher, in the skull, the verse speaks of the offering of the hand.

וזהו שארז"ל בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול ואמרה מי גלה רז זה לבני⁷⁰ פיי שהבינו ישראל מעצמם שההארה

And this is what our Sages, of blessed memory, said: "At the moment when Israel put 'we will do' before 'we will hear,' a heavenly voice went forth and said, 'Who revealed this secret to My children?'" The meaning: that Israel understood of themselves that the illumination

When Israel said "we will do" before "we will hear," a heavenly voice asked, "Who revealed this secret to My children?" The secret, the Alter Rebbe explains, was something Israel understood on their own about the light revealed at Sinai.

שהיה אז במ"ת גילוי הכתר ממעלה למטה אינה קביעות הלכה לדורות בלתי ע"י קדימת עול המצות ת חלה נעשה ואח"כ נשמע כו'.⁷¹

that there was then, at the Giving of the Torah — the revelation of Keser from above to below — is not fixed as a rule for the generations, except through first placing the yoke of the mitzvos: first "we will do," and afterwards "we will hear," etc.

They understood that the revelation of Keser from above at Sinai could not stay as a lasting rule for all generations. It could last only if the yoke of the mitzvos came first: "we will do" before "we will hear."

17 ולכן כתיב בשתי הלחם דשבועות חמץ תאפינה⁷² כי בכל הקרבנות נאמר בו כי כל שאור וכל דבש⁷³ כו'

And therefore it is written of the two loaves of Shavuos, "They shall be baked leavened"; for of all the offerings it is said, "For any leaven and any honey," etc.,

This explains why the two loaves of Shavuos are baked leavened, although of every other offering it is said that no leaven and no honey may be burned.

לפי ששאור הוא בחי' התנשאות ויכול להיות אחיזה ויניקה לחיצונים משא"כ בשבועות הארת הכתר בחי' התנשאות המתנשא כו'

because leaven is the level of self-exaltation, and the external forces (chitzonim) can have a hold and draw nourishment [from it]; whereas on Shavuot — the illumination of Keser, the level of the exaltation of “He Who is exalted,” etc. —

Leaven stands for self-exaltation, which gives the external forces (the chitzonim, the powers of kelipah) a hold and nourishment. On Shavuot, however, what shines is the light of Keser, the exaltation of G-d Himself, “He Who is exalted.”

כתיב חמץ תאפינה שאין לחיצונים שם שום אחיזה ויניקה כלל (ע' מענין וידבר כו' אנכי כו', ^{74, 75, 76, 77, 78, 79} בזהר ח"ג קי"א ב' י"א סע"ב ח"א פ"ז ב' ⁸⁰ פ"ט סע"א ⁸¹ ח"ב פ"ג ב' כ"ה ב' ו' א'): ⁸²

it is written, “They shall be baked leavened,” for there the external forces have no hold or nourishment at all (see on the subject of “And He spoke,” etc., “I am,” etc., in the Zohar, Part III, 111b; end of 11b; Part I, 87b; end of 89a; Part II, 83b; 25b; 6a).

So of Shavuot it is written “they shall be baked leavened,” for in that exaltation the external forces have no hold at all. The text refers to Zohar passages on “And He spoke ... I am,” which discuss the “I” (Anochi) of the Ten Commandments.

IN ONE'S AVODAH

The way up begins with the lower awe, accepting the yoke of the King's commands before understanding; from it a person rises to wisdom and then to the higher awe. The light of Sinai becomes lasting only through the yoke of the mitzvos coming first, “we will do” before “we will hear.”

QUESTIONS FOR DISCUSSION

1. Why does the soul's mazal perceive what its conscious faculties cannot, and how does this explain the greater feeling of prayer with ten?
2. How can the mitzvos be both higher than the Torah and lower than it?
3. Why are only the limbs with bones counted among the 248 limbs, and what does this teach about the mitzvos?
4. What does it mean that the light of Keser at Sinai was revealed out of order, and why could it last only through “we will do” before “we will hear”?
5. Why are the two loaves of Shavuot leavened, when leaven is barred from every other offering?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור על הדברים הנ"ל

The note says that the Mittler Rebbe's transcript (hanachah) of this discourse is printed in Sefer HaMaamarim 5568, volume 1, page 234.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ח ח"א ע' רלד. נוי"א (ומתחיל: ועשית חג שבועות) במאמרי אדה"ז-פרשיות ע' תתה. תתט. תתטו. קיצור באוה"ת במדבר ע' רכ. ראה סה"מ תרל"ה-ב ע' שיב שמוסד על מאמר זה. וראה גם סה"מ תרמ"ד ע' רל ואילך.

PARAGRAPH 2

2 וירא העם וינעו

After the Ten Commandments the people saw the thunder and the lightning, trembled and stood at a distance. The Alter Rebbe reads their trembling as an awe too great for the soul to hold within.

שמות כ"ט:15 Exodus 20:15

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלְפִידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הַהָר עֶשֶׂן וַיֵּרָא הָעָם וַיִּנְעוּ וַיַּעֲמֵדוּ מֵרָחֵק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

שמות כ, טו.

3 Daniel alone saw the vision; the men with him saw nothing, yet a great trembling fell upon them. It shows an effect felt by a level of the soul above conscious perception.

דניאל י"ז:7 Daniel 10:7

וְרֵאִיתִי אֲנִי דָנִיֵּאל לְבִדִּי אֶת־הַמַּרְאָה וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת־הַמַּרְאָה אֲבָל תְּרָדָה גְּדֹלָה נִפְלְאָה עָלֵיהֶם וַיִּכְרַחוּ בְּהִתְבָּא:

And I Daniel alone saw the vision; for the men that were with me saw not the vision; howbeit a great trembling fell upon them, and they fled to hide themselves.

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4 דאכל בי עשרה שכינתא שריא

The Talmud states that upon every gathering of ten the Shechinah rests. Here it explains why prayer with a quorum stirs a person more.

סנהדרין ל"ט א:11 Sanhedrin 39a:11

אמר לקה קיסר לרבו גמליאל: אמריתו כל בי עשרה שכינתא שריא, כמה שכינתא איבא? קרייה לשמיעה, מחא בקה באפתקא. אמר לקה: אמאי על שמשא בביתיה דקיסר? אמר לקה: שמשא אכולי עלמא ניהא. ומה שמשא דחד מן אלה אלפי רבוא שמשי דקמי קודשא בריה הוא ניהא אכולי עלמא, שכינתא דקודשא בריה הוא על אחת כמה וכמה.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

סנהדרין לט, א.

5

וארז"ל

Asking why Daniel's companions were afraid if they saw nothing, the Talmud answers: "Although they did not see, their mazal saw." The Alter Rebbe identifies this mazal with chayah and yechidah.

מגילה ג א:י"ג-י"ד Megillah 3a:13-14

וכי מאחר דלא חזו, מאי טעמא איבעיתו? אף על גב דאינהו לא חזו, מולייהו חזו. אמר רבינא: שמע מינה: האי מאן דמבעית, אף על גב דאינהו לא חזו, מולייה חזו. מאי תשנתייה? ליקרי קריאת שמע. ואי קאים במקום הטנופת — לינשוף מדוכתיה ארבע גרמדי. ואי לא — לימא הכי: "עיצא דבי טבחי שמינא מינאי".

But if they did not see, why were they frightened? Although they themselves did not see, their star saw. Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

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KEHOT'S NOTE

מגילה ג, א. [כ].

6

נר"נ יחידה חיה

The Midrash gives five names for the soul: nefesh, ruach, neshamah, yechidah and chayah. The Alter Rebbe divides them into the three that enter vessels and the two that remain encompassing.

בראשית רבה ט"ד:9 Bereshit Rabbah 14:9

חמשה שמות נקראו לה: נפש, רוח, נשמה, יחידה, חיה. נפש, זה הדם, שנאמר (דברים יב): כי הדם הוא הנפש. רוח, שהיא עולה ויורדת, שנאמר (קהלת ג): מי יודע רוח בני האדם העולה היא למעלה. נשמה, זו האופיה, דברייטא אמרין האופיתא טבא. חיה, שכל האברים מתים והיא חיה בגוף. יחידה, שכל האברים משנים שנים והיא יחידה בגוף, הדא הוא דכתיב (איוב לד) אם ישים אליו לבו רוחו ונשמתו אליו יאסוף. רבי יהושע בר נחמיה ורבנן. רבי יהושע בר נחמיה אמר: אם ישים אלקים לבו על האדם הזה, רוחו כבר היה בידו, ...

It [man's soul] is called by five names: nefesh (Genesis 2:7), ruah (Ezekiel 37:14), neshama (Genesis 2:7), yehida (Psalms 22:21), haya (Psalms 143:3). Nefesh - this refers to blood, as it is stated: "For blood is the soul [nefesh]" (Deuteronomy 12:23). Ruah - because it ascends and descends, as it is stated: "Who knows the spirit of the sons of man? Does it ascend upward?" (Ecclesiastes 3:21). also means wind, which ascends and descends. Neshama - this refers to man's intellect, as people say: Intellect is good. Haya - because ...

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7 ביאור על הדברים הנ"ל

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5568.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ח ח"א ע' רלד. נוי"א (ומתחיל: ועשית חג שבועות) במאמרי אדה"ז-פרשיות ע' תתה. תתט. תתטו. קיצור באוה"ת במדבר ע' רכ. ראה סה"מ תרל"ה-ב ע' שיב שמויטד על מאמר זה. וראה גם סה"מ תרמ"ד ע' רל ואילך.

8 אבא טמיר ונעלם

In the Gate of Abba and Imma, Etz Chaim explains that Abba, built from the less revealed Chasadim, is "more hidden and concealed" than Imma. It supports the point that only an illumination of Abba comes into revelation.

עץ חיים י"ד:ב'2:14 Sefer Etz Chaim

... והנה תבין עתה למה הבינה נקראת אשת חיל עטרת בעלה והטעם הוא כי היא נעשית מבחי" גבורות אשר הם מגולות כולם בגלוי יותר מן החסדים כנ"ל אבל אבא שהוא מן החסדים שאינם כ"כ בגלוי אמרו עליו בזהר וע"ד אבא טמיר וגניז יתיר והבן זה. עוד סבה אחרת כי הגבורות יצאו ונתגלו תחלה טרם החסדים ואז קבלו הארה גדולה בתחלה בהיותן מגולות אשר ז"ס הפסוק טובה תוכחת מגולה מאהבה מסותרת כי יותר טובים ומאירין הגבורות הנקראים תוכחת להיותן מגולות יותר מהחסדים הנקראים אהבה לסבת היותן נסתרים ומכוסים ולכן נקראת בינה ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 3

9 והחכמה מאין תמצא

Job asks where wisdom can be found. Chassidus reads me'ayin as "from nothing": Chochmah in itself is ayin, beyond grasp.

איוב כ"ח:י"ב Job 28:12

וְהַחֲכֵמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

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

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

איוב כח, יב.

10 להנחיל אוהבי יש

Wisdom speaks of giving those who love it yesh, "substance." The Alter Rebbe uses the word yesh as the name of Binah, where wisdom becomes graspable.

משלי ח:כ"א Proverbs 8:21

לְהַנְחִיל אֶת־כִּי יֵשׁ וְאֶצְרֵתִיהֶם אֶמְלֵא:

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא.

11 דאוי"א תרין ריעין

The Zohar calls Abba and Imma "two companions who never part." Since Chochmah never separates from Binah, it is always "found" in Binah.

זח"ג ד, 4a Zohar III, 4a

KEHOT'S NOTE

ראה זח"ג ד, א. אוה"ת נצבים ע' ארכב. ועל"ק ר"פ ראה. וש"נ. [כ].

12 קנה חכמה קנה בינה

"Acquire wisdom, acquire understanding." The word kaneh, said twice, has the numerical value of yesh, showing that wisdom is grasped in Binah.

משלי ד:ה'5:4 Proverbs

קִנְה חֲכֵמָה קִנְה בִּינָה אֶל־תִּשְׁכַּח וְאֶל־תֵּשֶׁב מֵאִמְרֵי־פִי:

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

משלי ד, ה.

13 כ"פ קנה גימטריי יש

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

פע"ח שער תפלת ר"ה פ"ג. שער יוהכ"פ פ"ה.

14 כ"פ קנה גימטריי י"ש

Pri Etz Chaim explains that Keser holds 620 lights and gives half of them, yesh, to Abba and Imma, divided as "acquire wisdom, acquire understanding."

פרי עץ 3:7:3 Pri Etz Chaim, Gate of the Prayers of Rosh Hashana

חיים, שער תפילות ראש השנה ג'ז:

והנה סוד התפשטות הוא, כי מה שהיה עד עתה בדעת שלה, בסוד די אותיות הוי"ה, הוא עתה בהתפשטות כזה - י, י"ה, יה"ו, יהו"ה, שהוא גי' ע"ב, הרי לך כיו' ע"ב ק"ל, גי' ברוך. והנה שצריך לכוין הרי"ו דכאן הוא, כי גי' הוי"ת המתפשטין בחג"ת שלה, כל אחת גי' ע"ב כנ"ל, וג"פ ע"ב גי' רי"ו. גם תכוין, אל מלת ברוך, כי הוא גי' רי"ו וי"ב, והרי"ו הם גי'פ ע"ב הנ"ל, וי"ב הם י"ב אותיות אדנ"י, כזה - אלף דלת נון יוד. כי זה הרי"ו נמשך אליה, כי כבר ידעת, כי ...

Pri Etz Chaim (Public Domain)

15 כ"פ קנה גימטריי י"ש

Here Pri Etz Chaim states that kaneh twice equals yesh, linking "acquire wisdom, acquire understanding" to "to cause those who love Me to inherit yesh."

פרי עץ חיים, שער יום 5:6 Pri Etz Chaim, Gate of Yom Kippur

הכפורים ה'ז:

... מעין עה"ב, שאין בו לא אכילה ושתיה, וזה קנה חכמה קנה בינה, כ"פ קנה עולה י"ש, להנחיל אוהבי יש בעה"ב. ויום ט"ב, אז הוא לבדו שולט, וכנגדו באדם גיד הנשה, וע"כ אין לאכול בט"ב, שלא להנות ממנו, והאוכל, עונותיו חקוקים על עצמותיו, כי נהנו עצמותיו מכח הטומאה, כן ביה"כ, אין ראוי לאכול, שלא ליתן חלק ביום זה, כי האכילה זה הנאה לו, והנאה מצדו הוא. ואנו מברכין בורא מאורי האש

כל מ"ש, מפני שנכנסין אז ימי החול לשלוט, וכולם נאחזים מן הגבורות דהיינו האש, ולכן אנו מברכין אל הבורא ...

Pri Etz Chaim (Public Domain)

16 אבא טמיר ונעלם

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ה שער או"א פ"ב.

PARAGRAPH 4

17 המלך המרומם לבדו

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

KEHOT'S NOTE

ברכת יוצר.

18 כחשיכה כאורה

Before G-d, "darkness is as light." The Alter Rebbe uses it for the level above all revelation, where concealment and revelation are alike.

Psalms 139:12 תהילים קל"ט:י"ב

גם־הַחֹשֶׁךְ לֹא־יִחְשֶׁיךָ מִמֶּךָ וְלַיְלָה כִּיּוֹם יֹאִיר כְּחֹשֶׁיךָ כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

PARAGRAPH 5

19 אם אין יראה

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

KEHOT'S NOTE

אבות פ"ג, מ"ז.

20 אם אין יראה אין חכמה

Rabbi Elazar ben Azariah says, "If there is no wisdom, there is no awe; if there is no awe, there is no wisdom." The Alter Rebbe reads the second clause as the lower awe that must come before wisdom.

Pirkei Avot 3:17 משנה אבות ג':י"ז

רבי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דָּרֶךְ אֶרֶץ. אִם אֵין דָּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חֲכָמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חֲכָמָה. אִם אֵין חֲכָמָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין בִּינָה, אֵין קַמָּח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קַמָּח. הוּא הֵיאָה אוֹמֵר, כֹּל שֶׁחֲכָמָתוֹ מֵרָבָה מִמַּעֲשָׂיו, לָמָּה הוּא דוֹמָה, לֹאִילּוּ שֶׁעֲנָפָיו מֵרָבִין וְשִׁרְשָׁיו מֵעֲשִׂין, וְהָרוּחַ בָּאָה וְעוֹקְרָתוֹ וְהוֹפְכָתוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְעָרְעָר בְּעֶרְבָה וְלֹא יִרְאָה כִּי יָבֹא טוֹב וְשָׁכֵן חֲרָדִים בְּמִדְבַּר אֶרֶץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge;

where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom

...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

21 מל' דאצילות עתיק לבריא

Etz Chaim teaches that the end of one stage is the head of the next, like Malchus of Atzilus, which becomes Atik to Beriah. Here it shows that Malchus is a makif for what is below it.

Sefer Etz Chaim 6:3 עץ חיים ו'ג:6

והנה נתבאר ג' בחי' הטעמים אמנם גם ג' בחי' הנקודות ותגין ואותיות כלולים בהם אלא שאינם נגלים כלל כאן עד למטה באורות עינים כמ"ש במקומו בע"ה ונבאר יציאת אורות אלו הנקרא עקודים. דע כי בעת שיצאו לא יצאו שלימים וכמ"ש בע"ה וטעם הדבר הוא כי כוונת המאציל היה לעשות עתה התחלת היות הכלים (נ"א בתחלה היות הכלי) להלביש האור לצורך המקבלים שיוכלו לקבל ולכן בהיות שיצאו בלתי שלימים וגמורים חזרו לעלות לשורשן להתתקן ולהשתלם ועי"כ נעשה כלי כמ"ש. והענין הוא כי בודאי שבחי' הכלים היה בכח אף כי לא היה ...

Sefer Etz Chaim (Public Domain)

22 מל' דאצ"י עתיק לבריא

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ה שער העקודים פ"ב.

23 וכל צבא השמים לך משתחוים

In the Levites' prayer, G-d gives life to all, "and the host of heaven bow down to You." Here it illustrates the self-nullification that the King's exaltation draws from those below.

Nehemiah 9:6 נחמיה ט':6

אֱתָהּ־הוּא ה' לְבָדָךְ אֱתָהּ עֲשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צָבָאם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאֶתָּה מְחַיֶּה אֶת־כָּלֶם וְצָבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמ"י ט, ו.

PARAGRAPH 6

24 כתר עליון איהו כתר מל' ואיהו קרקפתא

In Elijah's discourse in the introduction, the Tikkunei Zohar says that the supernal Keser is the crown of

limb of the King. The Alter Rebbe cites it as a source that places the mitzvos in Z'eir Anpin.

Tikkunei Zohar 74a:8 ח"א: ח"ח: ח"ח: ח"ח:

ועוד מצוה דא עמודא דאמצעימא, דאיהו מצוה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצוה ועושה מתרומיהו, ובגין דא אתמר על תרומיהו אשר קדשנו, אמא קדשנו ואבא צוננו, על מאן על שכינתא תתא, דאיהו פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודיו, איהי מצות יהוה בכל אבר ואבר דמלכא, איהי מצוה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

37

לפי שכלו יהולל איש

"A man is praised according to his intelligence." It shows that the emotive attributes, the inner limbs, follow the intellect.

Proverbs 12:8 ח"ב: ח"ב: ח"ב: ח"ב:

לפי שכלו יהולל איש ונעוה לב יהיה לבו:

A man shall be commended according to his intelligence; But he that is of a distorted understanding shall be despised.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

38

ויגע בכף ירכו

The angel touched the hollow of Yaakov's thigh, the source of the prohibition of the gid hanasheh. The Alter Rebbe cites it for the sciatic nerve that runs from the spine into the thighs.

Genesis 32:26 ח"ב: ח"ב: ח"ב: ח"ב:

ויקרא כי לא יכל לו ויגע בכף ירכו ותקע כף ירכו יעקב בהאבקו עמו:

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him.

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PARAGRAPH 8

39

וייצר את האדם עפר

G-d formed man of dust from the earth. The Alter Rebbe's discussion of this verse, to which he refers here, shows that a higher soul is en clothed in a lower body.

Genesis 2:7 ח"ב: ח"ב: ח"ב: ח"ב:

וייצר ה' אלקים את האדם עפר מן האדמה ויפח באפיו נשמת חיים ויהי האדם לנפש חיה:

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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40

ונעוץ תחלתו בסופו

The ten Sefiros: "their end is wedged in their beginning, and their beginning in their end." Here it explains why the mitzvos, highest at the root, are lowest in their revelation.

Sefer Yetzirah 1:7 ח"א: ח"א: ח"א: ח"א:

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו בסופן כשלהבת 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)

41

מלי לית לה מגרמה כלום

In the Gate of the Akudim, Etz Chaim explains why Malchus is called "poor, having nothing of its own": its light comes from the impression left by Yesod. It supports the point that Malchus has only what it receives.

Sefer Etz Chaim 6:6 ח"ד: ח"ד: ח"ד: ח"ד:

... אמנם אור המלכות אינו מניח רשימו בכלי שלה רק מן הרשימו שמשאיר אור היסוד בכלי שלו משם נמשך הארה אל כלי של המלכות אחר הסתלקות האור שלה וזה סבה אחרת למה נקרא מלכות עניה דלית לה מגרמה כלום וגם נקרא אספקלריא דלא נהרא והטעם הוא כי הכלי שלה בהעלותה והסתלק האור ממנה לא נהרא כלום כי לא נשאר בה שום אור אפי' בבחי' רשימו ואפי' חיות הכלי ההוא אינו מבחי' אור שלה רק מבחי' הרשימו שנשאר בכלי יסוד כנ"ל ומשם מחיה ומאיר בכלי המלכות וזה אומרו דלית לה מגרמה ...

Sefer Etz Chaim (Public Domain)

42

מלי לית לה מגרמה כלום

Here Etz Chaim says that a light remained in the vessel of Yesod to give life to the vessel of Malchus, which has nothing of its own.

Sefer Etz Chaim 8:4 ח"ד: ח"ד: ח"ד: ח"ד:

... וז"ש בשאול והנה הוא נחבא אל הכלים פי' כאשר נשכרו אלו המלכים כמ"ש במ"א כל האורות נסתלקו מתוכם ונשארו מאנין תבירין ולא נשארו בהם רק בחי' רפ"ח ניצוצין כמ"ש בע"ה בשער מיוחד. ואמנם בכלי של היסוד נשאר אור אחד זולת הרפ"ח ניצוצין כדי להחיות את כלי המלי דלית לה מגרמה כלום וזה האור שנשאר שם בחי' שאול הנחבא אל הכלים שם בכלי היסוד מה שלא נשאר בכלי אחר ולפי שהיה (שלא) בעת השבירה ומיתה נקרא לשון מתחבא כי הראוי היה שישתלק גם הוא ונשאר שם בהחבא וסיבה זו היתה ...

Sefer Etz Chaim (Public Domain)

43

מלי לית לה מגרמה כלום

In the Gate of the Diminution of the Moon, Etz Chaim explains the Zohar's saying that Malchus has nothing of its own and must be raised upward.

עץ חיים ל"ו:ב'2: Sefer Etz Chaim 36:

ועתה נבאר ג' בחי' אלו איך היו מתחלת בריאת העולם עד עתה. הנה בזמן העיבור היתה היא עדיין בבחי' נקודה אי כלולה מ" והיתה למטה מאחורי היסוד דו"א וכאשר נברא העולם של אצילות ונולדו זו"ן התחילה היא להתגדל עד יום ד' לוי ימי בראשית ואז נגדלה כל ג' בחי' הנ"ל שיש בבחי' אחר באחור והוא עד שתהיה בחי' פרצוף גמור ב"ס באחור באחורי החזה ושם היה שיעור קומתה משם ולמטה וגם האורות של ה' ספירות ראשונות דו"א היו מאירין בה מלמעלה למטה אב"א וכאשר הירח קטרגה אז נתמעטה מן שיעור ...

Sefer Etz Chaim (Public Domain)

44

מלי לית לה מגרמה כלום

Here Etz Chaim notes that Malchus is called diminished because it has nothing of its own and is "a mirror that does not shine."

עץ חיים מ"ב:יד'42: Sefer Etz Chaim 42:

... נמצא כי הלבושים של ב"יע שהם ס"ג מ"ה ב"ן קודם שירדו להתפשט למטה העלה אותם למעלה בסוד מעקה ומחיצות לעולם אצילות ובהיותם שם כל הג' שמות שהם ס"ג מ"ה ב"ן שעולין רי"ו (פי' כי כל אחד מהם ע"ב ס"ג וי' אותיות מ"ה וכ"ו ב"ן באחוריים) כמנין מעקה כולם כלולים בשם ע"ב שהוא עשרה אותיות נמצא שבהיותן באצילות אין גבהין רק י' כי יותר גדולים הם י' טפחים באצילות מלי טפחים בב"יע. ונמצא כי גובה המעקה הזה הוא י"ט כנגד הו"יה דיודי"ן דע"ב שבאצילות שהוא י"ס דאצילות וז"ש ועשית מעקה ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 11

45

ועשיתם את כל מצותי

From the passage of tzitzis: "that you may remember and do all My commandments." The Alter Rebbe's discussion of it explains how the mitzvos draw the Infinite Light into the 248 limbs of Z'eir Anpin.

במדבר ט"ו:מ'40: Numbers 15:

למען תזכרו ועשיתם את כל מצותי והייתם קדושים לאלהיכם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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PARAGRAPH 12

46

נמשך הארת א"ס

In Kuntres Acharon the wording is "the Infinite Light (Or Ein Sof) is drawn" rather than "the illumination of the Infinite One is drawn."

KEHOT'S NOTE

בקו"א שם "נמשך אור א"ס".

47

הרמ"ח אברים

The Mishnah counts 248 limbs in a person, listing bones by part of the body. The Alter Rebbe infers that only the outer limbs, which have bones, are called limbs.

משנה אהלות א':ח'8: Mishnah Oholot 1:

מאתם וארבעים ושמנה אברים באדם, שלשים בפסת הרגל, ששה בכל אצבע, עשרה בקרסל, שנים בשוק, חמשה בארבעה, אחד בירך, ששה בקטלית, אחת עשרה צלעות, שלשים בפסת היד, ששה בכל אצבע, שנים בקנה, ושנים במרפק, אחד בזרוע, וארבעה בכתף. מאה ואחד מזה ומאה ואחד מזה. ושמנה עשרה חליות בשדרה, תשעה בראש, שמנה בצוואר, ששה במפתח של לב, וחמשה בנקביו. כל אחד ואחד מטמא במגע ובמשא ...

There are two hundred and forty-eight limbs in a human body: Thirty in the foot, six for every toe, Ten in the ankle, Two in the shin, Five in the knee, One in the thigh, Three in the hip, Eleven ribs, Thirty in the hand, [that is] six to every finger, Two in the fore-arm, Two in the elbow, One in the upper arm and Four in the shoulder, [For a total of] one hundred and one on the one side [of the body] and one hundred and one on ...

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48

דדוקא אברים החיצונים . . נק' אברים

The note points there for the point that only the outer limbs, which have bones, are called limbs.

KEHOT'S NOTE

ראה ס' מאמרי אדה"ו — ענינים ע' רל.

49

במ"א ע"פ הרע"מ פ' שופטים

One of the places where the Raaya Mehemna in Shoftim, which the text says is explained "elsewhere," is discussed.

KEHOT'S NOTE

ביאורו לאדהאמ"צ קכב, ג. סה"מ תקס"ה ח"ב ע' תתיב ואילך. אוה"ת שופטים ע' תתנד.

50

ואמאי בגרמין יתיר מבשרא

The text itself points to this Raaya Mehemna in Parshas Shoftim, which asks why bones count for more than flesh. The Alter Rebbe links bones (atzamos) to essence (atzmityus).

ספר הזהר, שופטים ג':א"ד-כ'11-4:20: Zohar, Shoftim 3:

51

והתורה שהיא בז"א

There the Torah is placed in Z'eir Anpin, since the 248 commandments are divided among the ten vessels of the Sefiros of Z'eir Anpin.

KEHOT'S NOTE

ראה קו"א לתניא בד"ה להבין מ"ש בפע"ח דף קנה, ב.

52

ע"פ ויצייר את האדם עפר

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

KEHOT'S NOTE

תו"א ד, ג.

53 היות המצות במלך

Kehot's note points to where this is explained further: Iggeres HaKodesh.

KEHOT'S NOTE

באגה"ק נוסף: "ה' של שם הוי"ו".

54 והתורה בו"א

Kehot's note points to where this is explained further: Iggeres HaKodesh.

KEHOT'S NOTE

באגה"ק נוסף: "וא"ו של שם הוי"ו".

55 ונעוץ תחלתו בסופו

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

KEHOT'S NOTE

ס"י פ"א, מ"ו.

56 מל' לית לה מגרמה

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

בע"ה ש' עקודים (פ"ו). ובש' דרושי נקודות (ספ"ד). ובש' מיעוט הירח (רפ"א). וגם ש' דרושי אבי"ע (ספ"ג). [כ].

57 בענין פ' ציצית במ"ש ועשיתם את כל מצותי

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

KEHOT'S NOTE

לקמן פ' שלח מו, ב.

PARAGRAPH 13

58 ונעוץ תחב"ס

"Their end is wedged in their beginning, and their beginning in their end." It explains why at the root the mitzvos are higher than the Torah while below the Torah is higher.

Sefer Yetzirah 1:7 יצירה א"ו:1

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת 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)

PARAGRAPH 14

59 משנה תורה

The text itself refers to this Zohar passage on the subject of Mishneh Torah, in support of its root in Keser.

Zohar, Vaetchanan 4:17-5:27 ה"ז-ה"י: כ"ז-כ"א

60 משנה תורה

A second Zohar passage on Mishneh Torah to which the

text refers.

Sf. Zohar, Vayikra 12:89-13:97 ז"ג-ז"ט: כ"ב-כ"ט

It is also written in the same passage: "Moses spake and G-d answered him by a voice" (Ibid. 19). This voice, as has been elsewhere explained, is the voice of Moses, the Voice to which Moses attached himself. It may be asked, does it not say further on that "G-d spoke" (Ibid. xx, I), and not Moses? Some explain that the reason was because the people said to Moses: "Speak thou with us and we will hear, but let not G-d speak with us" (Ibid. 19). But, in fact, there ...

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61 משנה למלך

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

KEHOT'S NOTE

סוף אסתר.

62 משנה למלך

Mordechai was "second (mishneh) to King Achashverosh." The Alter Rebbe derives the name Mishneh Torah from this word, making Deuteronomy the level of Malchus.

אסתר י"ג:10 Esther 10:3

כ' מרדכי היהודי משנה למלך אחשורוש וגדול ליהודים ורצוי לרב אֶחָיו דָּרַשׁ טוֹב לַעֲמֹד וּדְבַר שְׁלוֹם לְכָל־רְעֻ: For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren; seeking the good of his people and speaking peace to all his seed.

For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren; seeking the good of his people and speaking peace to all his seed.

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63 אלא חד

The Zohar there asks why Isaiah says "I, I" (Anochi, Anochi) twice and answers, "but one at Sinai ..."; the text refers to it and to the Mikdash Melech's explanation there of the words "but one."

Sf. Zohar, Lech Lecha 24:248-259 רמ"ח-רמ"ט: כ"ד-כ"ה

R. Eleazar then said to the man, 'What is your name?' He said: 'Joezer'. Whereupon he said: 'Let Joezer and Eleazar sit together.' So they sat down on a rock in that field. The Judean then commenced to discourse on the text I, even I, am he that blotteth out thy transgressions, for mine own sake, and thy sins I will not remember (Is. 43, 25). He said: 'The word "I" occurs here twice: He said: "The word "I" occurs here twice: once in reference to Sinai (cf. "I am ...

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64 אם אין יראה אין חכמה

"If there is no awe, there is no wisdom; if there is no wisdom, there is no awe." The Alter Rebbe reads the two clauses as the lower awe before wisdom and the higher awe after it.

משנה אבות ג"ז:17 Pirkei Avot 3:17

רבי אֶלְעָזָר בֶּן עֲזַרְיָה אָמַר, אִם אֵין תּוֹרָה, אֵין דִּרְךְ אֶרֶץ. אִם אֵין דִּרְךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חֲכָמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חֲכָמָה. אִם אֵין חֲכָמָה, אֵין בִּינָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין מִצְוָה. אִם אֵין מִצְוָה, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין חַיִּים.

אין תורה, אין קמח. הוא היה אומר, כל שחכמתו מרבה ממעשיו, למה הוא דומה, לאילן שענפיו מרבין ושרשיו מעטין, והרוח באה ועוקרתו והופכתו על פניו, שנאמר (ירמיה יז) והיה כערער בערבה ולא יראה כי יבוא טוב ושכן חררים במדבר ארץ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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PARAGRAPH 16

65

דבקה

"From when the sickle is first put to the standing grain (bakamah) you shall begin to count seven weeks." This is the word read as bakomah.

דברים ט"ז:9:16

שבעה שבועות תספר לך מהחל חרמש בקמה תחל לספר שבעה שבועות:

Seven weeks shalt thou number unto thee; from the time the sickle is first put to the standing corn shalt thou begin to number seven weeks.

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66

דבקה קרי ביה בקומה

The Kesef Mishneh reports from R. Yitzchak ibn Giat that the Omer is counted standing, supported by reading bakamah, "the standing grain," as bakomah, "standing." The Alter Rebbe applies the "stature" to the emotions of kelipah.

Kesef Mishneh on Mishneh Torah, Daily Offerings and Additional Offerings 7:23: הלכות תורה, משנה על משנה, תמידים ומוספין ז' כ"ג:א

ואין מונין אלא מעומד וכו'. כתב הר"י בן גיאת שזה קבלה מפי רבותינו ואסמכוה אקרא דבקה קרי ביה בקומה. ובווהר פרשת תצוה כתב סוד הדבר למה צריך למנות מעומד:

Torat Emet 363 (Public Domain)

67

וירד הי על ה"ס

"And Havayah descended upon Mount Sinai." The Alter Rebbe reads the descent as the revelation of Keser that came of itself after the seven weeks.

שמות כ"ב:20:19

וירד הי עליהר סיני אליהרש ההר ויקרא הי למשה אליהרש ההר ויעל משה:

And the L-RD came down upon mount Sinai, to the top of the mount; and the L-RD called Moses to the top of the mount; and Moses went up.

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68

ועשית חג שבועות מסת נדבת ירך אשר תתן

"You shall make the festival of Shavuot ... the measure of the freewill offering of your hand that you give, as Havayah your G-d will bless you." The Alter Rebbe reads "your hand" as the outer dimension in which Keser shines on Shavuot.

דברים ט"ז:10:16

ועשית חג שבועות להי אלקיך מסת נדבת ירך אשר תתן כאשר יברכה הי אלקיך:

And thou shalt keep the feast of weeks unto the L-RD thy G-d after the measure of the freewill-offering of thy hand, which thou shalt give, according as the L-RD thy G-d blesseth thee.

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69

ל"ב נתיבות החכמה

Sefer Yetzirah opens with the thirty-two wondrous paths of wisdom. Z'vir Anpin is called lev (32) because it receives them.

ספר יצירה א'1:1

בשלשים ושתים נתיבות פליאות חכמה חקק יהי צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור:

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2; Sippur (ספר); and 3) Sapher ספר which are in Him one and the same.

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70

בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול ואמרה מי גלה זה לבני

When Israel put "we will do" before "we will hear," a heavenly voice asked who had revealed this secret, and angels tied two crowns on each of them. Here the secret is that the revelation of Sinai lasts only through the yoke of the mitzvos, and the two crowns are the two halves of Keser.

Shabbat 88a:8 ח"א:8

אמר רבי אלעזר: בשעה שהקדימו ישראל "נעשה" ל"נשמע" יצתה בת קול ואמרה להן: מי גלה לבני ירו זה שמלאכי השרת משתמשין בו? דכתיב: "ברכו הי מלאכיו גברי כח עשי דברו לשמע בקול דברו" — ברישא "עשי", והדר "לשמע". אמר רבי חמא ברבי חנינא: מאי דכתיב "כתפוח בעצי היער וגו'" — למה נמשלו ישראל לתפוח, לומר לה: מה תפוח זה פרי קודם לעליו, אף ישראל הקדימו "נעשה" ל"נשמע".

William Davidson, Vocalized Aramaic (CC-BY-NC)

71

פ"ז מהלי תמידין

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

KEHOT'S NOTE

הכ"ג.

PARAGRAPH 17

72

חמץ תאפינה

The two loaves of Shavuot “shall be baked leavened.” The Alter Rebbe explains why leaven, excluded from every other offering, is brought on Shavuot.

ויקרא כ"ג:י"ז

ממזבתיכם תביאו לחם תנופה שתים שני עשרנים סלת תהינה חמץ תאפינה בכורים לה'

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD.

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73

כי כל שאור וכל דבש

“For any leaven and any honey you shall not burn as a fire offering.” Leaven is kept from the altar because it stands for self-exaltation, which the external forces can feed on.

ויקרא כ"ב:י"א

כל־המנחה אשר תקריבו לה' לא תעשה חמץ כי כל־שאר וכל־דבש לא־תקטירו ממנו אשה לה'

No meal-offering, which ye shall bring unto the L-RD, shall be made with leaven; for ye shall make no leaven, nor any honey, smoke as an offering made by fire unto the L-RD.

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KEHOT'S NOTE

ויקרא ב, יא.

74

וידבר כו' אנכי כו'

Another passage the text gives (end of the column) on “And He spoke ... I am.”

ספר הוהר, ויקרא כ"ד:ק"ע-כ"ה:קע"ט

75

וידבר כו' אנכי כו'

The Zohar there asks why Isaiah says “I, I” (Anochi, Anochi) twice and answers that one is the Anochi of Sinai, as the Kehot note quotes.

ספר הוהר, לך כ"ד:רמ"ח-רנ"ט

He said: “The word “I” occurs here twice: once in reference to Sinai (cf. “I am the L-rd thy G-d”, Ex. 20, 2), and the other in reference to the creation of the world (cf. “I have made the earth and created man upon it”, Is. 45, 12), to show that there is no division between the upper and lower worlds.

The Zohar; London, Soncino Press, 1933 (Public Domain)

76

וידבר כו' אנכי כו'

At the end of this column the Zohar says that Anochi is “the first level,” which the Kehot note identifies with Malchus.

ספר הוהר, לך כ"ו:ער"ב-כ"ז:פ"ט

After his circumcision, all grades combined with this grade, and in this way G-d spoke with him. It may be objected that according to our interpretation the verses “and the L-rd appeared to Abram”, “and Abram journeyed to the South”,

“and he built there an altar”, indicate that he had attained to these higher grades; how, then, can you say that before he was circumcised these grades did not combine with this one to speak with him? The answer is that previously G-d gave wisdom to Abraham to cleave to ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

77

וידבר כו' אנכי כו'

Another passage the text gives on “And He spoke ... I am.”

ספר הוהר, יתרו כ"ש:ג-שנ"ה

Zohar, Yitro 20:343-355 and the word lemor (saying), that it was a heritage of all. Said R. Isaac: “Why was the Torah given in fire and darkness?

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78

וידבר כו' אנכי כו'

Another passage the text gives on “And He spoke ... I am.”

ספר הוהר, וארא וי:ס"ה-ז:ע"א

AND MOSES SPAKE SO UNTO THE CHILDREN OF ISRAEL, BUT THEY HEARKENED NOT UNTO MOSES FOR ANGUISH OF SPIRIT. What is the meaning of “anguish of spirit” (lit. shortness of breath)? R. Judah interpreted the expression literally, “they had no rest from their labours, no time to breathe”. But R. Simeon saw a mystical significance in the expression; the “Jubilee” (the world of Binah, the abode of transcendental “Freedom”) was as yet not in manifestation to give them spiritual rest, and the later Spirit (Malkuth) was not yet able ...

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79

וידבר כו' אנכי כו'

The last of the Zohar passages the text gives on “And He spoke ... I am.”

ספר הוהר, שמות י"ט:י"א-ע"ז

80

ח"א פ"ז ב'

The Tzemach Tzedek quotes there the Zohar's words on “I, I am He Who wipes away your transgressions” (“why twice ‘I’? But one at Sinai”) and copies the passage at length.

KEHOT'S NOTE

“אנכי אנכי הוא מוחה פשעך מ"ט תרי זימני אנכי אלא חד בסיני”, — אוה"ת יתרו ע' תתקטו ושם מעתיק בארוכה.

81

פ"ט סע"א

There the Tzemach Tzedek notes that in the Zohar on Lech Lecha (end of 89a) “I am” is “the first level,” that is, Malchus, as the Zohar Chadash explains there.

KEHOT'S NOTE

“לך דפ"ט סע"א אנכי הוא דרגא קדמאה היינו ג"כ בחי' מלי' כן פ"ז בוי"ח שם”, — אוה"ת יתרו ע' תתקטו.

82

The text refers to this Zohar passage on “And He spoke ... I am,” the opening of the Ten Commandments.

ספר הוהר, בהר י"ב:ע"ד-פ"ד



LikuteiTorah.com
THE CHASSIDISHE PARSHA

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This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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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