LIKKUTEI TORAH · THE CHASSIDISHE PARSHA

פרשת אמור

Parshas Emor

The 6 maamarim of Likkutei Torah on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

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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ונקדשתי בתוך בני ישראל וכו׳

“And I shall be sanctified in the midst of the children of Israel”

G-d is “holy,” separate: He gives life to the worlds without being enclothed in them, and only a faint radiance of His kingship, drawn from Him as thinly as a hair, enters and divides among them. A Jew draws that holiness down in the three stages of the angels’ three “Holy”s: the burning love of the heart in prayer, Torah study, and the practical mitzvos, all of them resting on first turning from evil.

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 asks what “in the midst” means in “And I shall be sanctified in the midst of the children of Israel,” why the angels say “Holy” once, twice and three times, why the nazirite is called holy for his hair, and how the seraphim can stand “above” G-d. “Holy” means separate: unlike the soul, which is enclothed and divided in the body, G-d is not enclothed in the worlds and is unchanged by them. What fills the worlds and divides among them, memalei kol almin, is only a radiance of His kingship, “the Name of the glory of His kingship,” while sovev kol almin encompasses them. That radiance comes from His essence only through extreme contraction, like hair from the head, which is why holiness and hair are linked. The seraphim’s single “Holy” is their longing for what is beyond the worlds; in man it is the G-dly fire of the heart, fanned in prayer until “with all your heart.” The second and third “Holy”s are the drawing down through Torah and through the mitzvos. G-d Himself gives this power, “I am Havayah, Who sanctifies you,” but only after one turns from evil: “You shall not profane.”

OUTLINE

1 **The questions** ¶1–2

What does “in the midst” mean? Why three companies of angels with one, two and three “Holy”s, why is the nazirite’s hair holy, how can seraphim stand “above Him,” and why is the source of life “with You”? The key is that “holy” means separate.

2 **The soul in the body, G-d beyond the worlds** ¶3–7

The soul is enclothed in the body, so its life-force divides into head, body and legs and it is affected by the body; G-d is not enclothed in the worlds, so no division or change applies to Him.

3 **An objection: levels in the worlds** ¶8–10

Creation has endless levels and three general worlds, like head, body and legs, and the Sages compare G-d filling the world to the soul filling the body. The answer begins: what is enclothed is only a radiance of the Shechinah.

4 **The radiance that fills the worlds** ¶11–14

This radiance is memalei kol almin, "the revealed world," perceived as the soul is perceived in the living body: "From my flesh I shall behold G-d." Section 3 stresses that it is only a radiance.

5 **The light that encompasses the worlds** ¶15–18

Most of G-d's life-giving power, sovev kol almin, gives life without entering the worlds; "His Name is exalted, alone," and only its splendor is in earth and heaven; G-d is not a cause in a chain of effects.

6 **The living Elokim and King of the world** ¶19–21

The divided life-force comes from G-d's kingship, like a king whose name rests on his people while he stays apart; the large dalet of "Echad" is kingship in itself, "Blessed be the Name of the glory of His kingship" its radiance in three worlds.

7 **"With You is the source of life"** ¶22–26

The source of the chain of worlds is not G-d Himself but a contracted radiance, nullified before Him like a drop in a boundless sea, and so it is "with You"; His essence remains holy and separate.

8 **Holiness and hair** ¶27–31

Atik Yomin is exalted above "the days of the world," and His "hair" is the contracted light that becomes their source. From the enclothed, feminine level hair can feed the external forces; from the holy and separate level it is the only channel, and so the nazirite's hair is holy.

9 **The seraphim stand above** ¶32–36

Section 5: the seraphim of Beriah grasp that G-d is beyond comparison and burn with longing for sovev kol almin; in that longing they "stand above" the Name Ado-nai, kingship enclothed in the worlds. Man has this level in the element of fire in the heart.

10 **The spark in every heart** ¶37–39

The G-dly fire may be open or hidden like a dimmed coal, but every Jew has its spark; prayer fans it until "with all your heart," and this is "I shall be sanctified in the midst," the innermost heart, through which G-d's holiness is actually drawn down.

11 **The second "Holy"** ¶40

Section 6: the second company draws down from above, unlike the seraphim's ascent; in man it is the love of "with all your soul," binding oneself to G-d's wisdom and will to the point of self-sacrifice.

12 **The third "Holy": the mitzvos** ¶41–47

Sections 7 and 8: "with all your might," the limitless, is drawn down through the mitzvos; the angels "make" G-d's will to be King, and so do Torah and mitzvos. Torah draws into the inner dimension of the worlds, and the mitzvos, likened to tefillin, bring "One" into "the whole earth."

13 **"I am Havayah, Who sanctifies you"** ¶48–50

Section 9: the power to draw the Infinite Light through Torah and mitzvos comes from G-d Himself through the letters of His Name; but the heart must first be a vessel, and its G-dly fire is what forms the vessels of the mitzvos.

14 **First, "You shall not profane"** ¶51–52

Before all this comes "turn from evil": sin makes a void that puts out the spark, as the Exodus had to come before Sinai and the Tent of Meeting.

KEY CONCEPTS

Holy (kadosh) קדוש

In this maamar, "separate": G-d gives life to the worlds without being enclothed in them, and so creation does not change or affect Him.

The light that fills all worlds (memalei kol almin) ממלא כל עלמין

The life-force that enters each world and divides according to its level; it is only a radiance of the Shechinah, "the revealed world," and the source of the chain of cause and effect.

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

G-d's life-giving power that is not enclothed in the worlds and has no head or end, higher or lower, but encompasses them; this is the "holy" the seraphim long for.

Hair שערה

The image for a flow so contracted that it does not touch its source, as a hair draws a little life from the brain yet can be cut without pain; the only way anything flows from the holy and separate level.

The Name of the glory of His kingship שם כבוד מלכותו

G-d's kingship as its radiance is enclothed in the three worlds, as against the large dalet of "Echad," His kingship in itself, above enclothement.

Seraphim שרפים

The "burning" angels of Beriah, whose single "Holy" is the longing to rise beyond the worlds; their counterpart in man is the element of G-dly fire in the heart.

The element of G-dly fire יסוד האש האלהי

The spark of love for G-d in the heart of every Jew, open in some and hidden in others like a dimmed coal, fanned into flame by the contemplation of prayer.

An arousal from below (isarusa dilesata) אתערותא דלתתא

Human initiative through Torah and mitzvos, which now "makes" G-d's will to be King of the world, after creation began as pure kindness.

SECTION 1 • ¶1–2

The questions

1 ונקדשתי[1] בתוך בני[2] ישראל וכו׳. להבין מהו לשון תוך. וגם צ״ל מאמרז״ל [מאמרו רבותינו זכרונם לברכה] בענין שיש ג׳ כתות מלאכים.

"And I shall be sanctified in the midst of the children of Israel," etc. We need to understand what the expression "midst" means. We also need to understand the saying of our Sages, of blessed memory, about there being three companies of angels.

> The maamar opens with the verse "And I shall be sanctified in the midst of the children of Israel" (Leviticus 22:32) and asks why it says "in the midst." It then raises a second question, about the Sages' teaching that the angels praise G-d in three separate companies.

כת אחת אומרת קדוש. וכת א׳ אומרת קדוש קדוש וכת אחת אומרת קדוש קדוש קדוש[3,4,5] ה׳ צבאות וגו׳.

One company says "Holy"; one company says "Holy, holy"; and one company says "Holy, holy, holy is Havayah of Hosts," etc.

> Each company says "Holy" a different number of times: once, twice or three times. The third company's praise is the full call of the seraphim in Isaiah's vision, "Holy, holy, holy is Havayah of Hosts."

כדאיתא בחולין (דצ״א ע״ב). ור״ל [ורוצה לומר] שהכת הא׳ אומרת פעם א׳ קדוש וכת הב׳ כופלים ואומרים ב״פ [ב׳ פעמים] קדוש וכת הג׳ ג״פ [ג׳ פעמים]. כמו שאנו אומרים.

As is found in [Tractate] Chullin (91b). That is to say, the first company says "Holy" once, the second company doubles it and says "Holy" twice, and the third company three times, as we say [it].

> The teaching is in the Talmud, Chullin 91b, in the name of Rav. The Alter Rebbe stresses the number of times each company says "Holy," because the maamar will explain what each further "Holy" adds; the threefold "Holy" is the one we say in the Kedushah.

וגם צ״ל מ״ש בנזיר ג״כ לשון קדוש כמ״ש קדוש יהי׳ [יהיה] גדל פרע[6,7] כו׳. הנה כתיב שרפים עומדים ממעל לו.[8]

We also need to understand what is said of the nazirite, likewise using the expression "holy," as it is written, "He shall be holy; he shall let the locks grow," etc. Now, it is written, "Seraphim stood above Him."

> A third question: the Torah calls the nazirite "holy" in the same verse that tells him to let his hair grow, and the link between holiness and hair needs explaining. The verse "Seraphim stood above Him" (Isaiah 6:2) is brought as the basis of a further question, stated in the next paragraph.

2 ויש להבין איך יתכן שיעמדו ממעל לשכינה והלא הם נבראים בעלי גבול. הנה כתיב כי עמך מקור חיים[9] ולמה לא נאמר ואתה כו׳.

We must understand how it is possible that they should stand above the Shechinah (Divine Presence): are they not created beings, possessed of limits? Now, it is written, "For with You is the source of life"; and why does it not say, "And You [are]," etc.?

> The difficulty is that angels are created and limited beings, yet the verse places them "above" the Shechinah, G-d's indwelling presence. A further question is asked about Psalms 36:10: why does the verse say the source of life is "with You," and not that G-d Himself is the source?

ויובן כל זה בהקדים להבין פי׳ וענין קדוש. דהנה קדוש פירושו מובדל, דהיינו כמ״ש אני הוי׳ לא שניתי[10] שאין שום שינוי אצלו ית׳ בין קודם בריאת העולם לאחר שנברא

All this will be understood by first understanding the meaning and concept of "holy." For "holy" means separate; that is, as it is written, "I, Havayah, have not changed": there is no change at all in Him, may He be blessed, between before the creation of the world and after it was created;

> The key to all these questions is the meaning of the word "holy," which is "separate." G-d's separateness is expressed in Malachi's "I, Havayah, have not changed": the existence of the world makes no difference to Him.

וכמאמר אתה הוא קודם[11] שנברא העולם ואתה הוא לאחר שנברא כו׳, ור״ל [ורוצה לומר] שאין שום שינוי והתפעלות ח״ו [חס ושלום] אצלו ית׳ מבריאת העולם וכמ״ש אני ראשון ואני אחרון[12] כו׳,

and as it is said, "You are He before the world was created, and You are He after it was created," etc. That is to say, there is no change and no being affected at all, G-d forbid, in Him, may He be blessed, by the creation of the world; and as it is written, "I am the first and I am the last," etc.

> The words of the morning prayers say that G-d is the same before and after creation. Isaiah 44:6, "I am the first and I am the last," is read the same way: creation neither changes Him nor affects Him.

והיינו לפי שהוא ית׳ מובדל מכל העולמות דהיינו שהיותו מחיה ומהוה העולמות אינו כמו שהנפש מחיה את הגוף שמהות הנפש ממש מתלבשת בתוך הגוף להחיותו,

This is because He, may He be blessed, is separate from all the worlds; that is, His giving life to the worlds and bringing them into being is not like the way the soul gives life to the body, where the very being of the soul is enclothed within the body to give it life,

> G-d is unaffected because He is not enclothed in the worlds He sustains. This is the contrast with the soul, whose very being enters the body in order to give it life.

והרי נתפסת ממש בתוך הגוף ומתחלק החיות המתפשט ממנה בהגוף לג׳ חלקים שהוא החיות שמלובש במוחין שבראש.

and so it is actually held within the body, and the life-force that spreads from it into the body divides into three parts: the life-force enclothed in the brain in the head.

> Because the soul is held within the body, its life-force divides according to the body's parts. The first of the three divisions is the life-force in the brain, the seat of the mind.

SECTION 2 · ¶3–7

The soul in the body, G-d beyond the worlds

3 והחיות שבגוף והחיות שברגלים. שהחיות המלובש בהראש נעלה יותר הרבה מחיות שבגוף[13] כנראה בחוש שבראש הוא כל פנימיות החיות.

The life-force in the body, and the life-force in the legs. For the life-force enclothed in the head is far higher than the life-force in the body, as is plainly seen: in the head is the whole inner dimension (pnimiyus) of the life-force,

> The other two divisions are the life-force of the body and that of the legs. Experience shows that the head holds the inner, most refined dimension of the soul's life; as the Rebbe explains in Likkutei Sichos (vol. 27, p. 382), this speaks of the soul's revealed powers, which differ from limb to limb, not of the essence of its life, which is the same in all of them.

דהיינו כח המחשבה והשכל והחושים המעולים שבפנים ראיה שמיעה כו׳. והחיות שבהגוף הוא למטה מבחי׳ זו

namely the power of thought and of intellect, and the superior senses in the face: sight, hearing, etc. The life-force in the body is below this level;

> The head houses thought and intellect and the finer senses of the face, such as sight and hearing. The life-force of the body is on a lower level than this.

דהיינו ששם משכן המדות שבלב שהם למטה מהשכל וגם כח המעשה שבידים הוא למטה במדרגה מן החושים שבפנים ראיה ושמיעה כו׳.

that is, there is the seat of the emotive attributes (middos) in the heart, which are below the intellect; and also the power of action in the hands is lower in rank than the senses in the face, sight and hearing, etc.

> The body holds the heart, the seat of the emotions, which are lower than the intellect, and the hands, whose power of action is lower than the senses of the face. So the difference between head and body shows both in the inner powers and in the outer ones.

4 ואח"כ ברגלים החיות יותר למטה מבחי' החיות שבגוף. וכ"ז [וכל זה] מפני שהמוחי' [שהמוחין] שבראש הם מקבלים תחלה החיות ומבחי' פנימיות יותר היינו מפנימי' [מפנימיות / מפנימית] הנפש, ואח"כ מבחי' התחתונה שבראש נמשך לגוף כו'

And then, in the legs, the life-force is lower still than the level of the life-force in the body. All this is because the brain in the head receives the life-force first, and from a more inner level, that is, from the inner dimension of the soul; and afterwards, from the lowest level in the head, it is drawn down to the body, etc.

> The legs carry the lowest level of the soul's life-force. The order follows from the way the life-force is received: the brain receives it first, from the soul's inner dimension, and the body receives only what comes down from the lowest level of the head.

לכן החיות שבגוף הוא למטה במדריגה מהחיות שבראש וכן עד"ז מהגוף לרגלים.

Therefore the life-force in the body is lower in rank than the life-force in the head, and so too, in the same way, from the body to the legs.

> So the body's life-force is lower than the head's, and in the same way the legs receive from the lowest level of the body. The life-force thus steps down level by level, each part receiving from the bottom of the one above it.

הרי שהחיות המתפשט ממהות הנפש מתחלק לג' חלקים כלליים הנ"ל ראש וגוף ורגלים ויש בכל א' כמה אברים פרטיים כנודע. אך בכלל הם ג' בחי' הנ"ל.

Thus the life-force that spreads from the being of the soul divides into the three general parts mentioned above, head, body and legs; and in each one there are several particular limbs, as is known. But in general they are the three levels mentioned above.

> Though the body has many separate limbs, the soul's life-force divides into three general levels: head, body and legs. This threefold division will be the model for the worlds later in the maamar.

5 ושינוי בחינותיהם הוא מצד שינוי גילוי החיות הנמשך להם מהנפש כנ"ל שבראש מאיר בחינה עליונה מהנפש כו'.

The difference between their levels comes from the difference in the revelation of the life-force drawn to them from the soul, as mentioned above: in the head a higher level of the soul shines, etc.

> The limbs differ because the soul reveals a different level of its life-force in each. In the head a higher level of the soul shines.

ונמצא שחיות הנפש נתפסת ומתלבשת ממש בתוך כלי הגוף

It follows that the life-force of the soul is actually held and enclothed within the vessels of the body.

> This shows that the soul's life-force is not merely present in the body but actually held and enclothed in its vessels, the limbs.

ולכן מתחלק החיות הזה המתפשט ממנה ונתפס בהגוף לפי מהות הכלים של הגוף שלהיות כלי המוחי [המוחין] הם נעלים יותר מכלי הגוף לכך הם מקבלים בחינה עליונה מחיות הנפש שהוא כח המח שבה והשכל כנ״ל.

Therefore this life-force, which spreads from it and is held in the body, divides according to the nature of the body's vessels: since the vessels of the brain are higher than the vessels of the body, they receive a higher level of the soul's life-force, namely its power of mind and intellect, as mentioned above.

> Because it is held in the limbs, it divides according to their nature: the brain is a finer vessel than the rest of the body, so it receives a higher level of the soul's life-force, its power of mind and intellect. The division of the life-force is thus decided by the vessels that hold it.

אבל מה שהוא יתׄ מחיה את העולמות אינו כן שאין בו בחיׄ התחלקות כלל ח״ו [חס ושלום] ולא שייך כלל לומר אצלו ראש וסוף כלל

But the way He, may He be blessed, gives life to the worlds is not so: in Him there is no aspect of division at all, G-d forbid, and it is not at all relevant to speak of head and end with regard to Him,

> G-d's giving life to the worlds is entirely different: in Him there is no division at all. Terms like "head" and "end," higher and lower parts, do not apply to Him.

כי הוא ראשון והוא אחרון כו׳ והיינו לפי שהוא יתׄ אינו מתלבש כלל בתוך העולמות.

for He is first and He is last, etc. This is because He, may He be blessed, is not enclothed within the worlds at all.

> "He is first and He is last" means that He is the same at every level, with no beginning and end in Him. The reason is that He does not become enclothed in the worlds.

6 ולא כמו שהנשמה מתלבשת בגוף כנ״ל. ולהיות כן אין שייך כלל בחי׳ התחלקות בהחיות שהוא מהווה העולמות דההתחלקות הוא מצד ההתלבשות כנ״ל

And not as the soul is enclothed in the body, as mentioned above. And since this is so, the aspect of division does not apply at all to the life-force with which He brings the worlds into being; for division comes from enclothement, as mentioned above.

> Since G-d is not enclothed in the worlds as the soul is in the body, the soul's kind of division does not apply to the life-force with which He creates them. Division is a product of enclothement.

דלפי שכלי המוחי [המוחין] נעלים יותר לכן מתלבש בהם בחי׳ עליונה יותר כו׳, וזהו דוקא בבחי׳ החיות המתלבש בתוך הכלים שייך לומר כן.

For since the vessels of the brain are higher, therefore a higher level is enclothed in them, etc.; and it is specifically of life-force that is enclothed within vessels that this can be said.

> A finer vessel, like the brain, draws a higher level into itself; so only a life-force that is actually enclothed in vessels can be said to divide according to them. Division belongs to enclothement, not to life-force as such.

משא״כ בו יתׄ׳ שהיותו מחיה העולמות אינו ע״י שמתלבש בתוכן כלל. הלכך לא שייך כלל שום התחלקות כלל ועיקר גם בהחיות שנמשך ממנו להחיותם כיון שאינו מתלבש בתוכן.

This is not so with Him, may He be blessed, for His giving life to the worlds is not through being enclothed within them at all. Therefore no division whatsoever applies at all, even to the life-force drawn from Him to give them life, since He is not enclothed within them.

> G-d gives life to the worlds without entering them. Therefore even the life-force that flows from Him to the worlds is not divided into levels, since He is not enclothed in them.

7 וזהו פי׳ וענין קדוש דהיינו שהוא יתׄ׳ קדוש ומובדל מהעולמות דאע״פ [דאף על פי] שמחיה ומהווה אותן מאין עכ״ז [עם כל זה] אינו מתלבש בתוכן כו׳.

This is the meaning and concept of "holy": that He, may He be blessed, is holy and separate from the worlds; for although He gives them life and brings them into being from nothing, nevertheless He is not enclothed within them, etc.

> This is the meaning of "holy" in this maamar: separate. G-d creates the worlds from nothing and gives them life, yet He is not enclothed within them.

ולפיכך אין שום שינוי והתפעלות אצלו ית׳ מהבריאה משא״כ הנשמה מתפעלת ממקרי הגוף לפי שמתלבשת ונתפסת בהגוף כנ״ל:

Therefore there is no change and no being affected in Him, may He be blessed, by creation; whereas the soul is affected by what happens to the body, because it is enclothed and held in the body, as mentioned above.

> Because He is not enclothed, creation does not change or affect Him. The soul, by contrast, is affected by what happens to the body, precisely because it is enclothed and held in it.

SECTION 3 · ¶8–10

An objection: levels in the worlds

8 ב ואמנם צ״ל שהרי בבריאת העולמות יש ג״כ התחלקות מדרגות אין קץ כידוע בענין השתלשלות העולמות גבוה מעל גבוה שומר[14] כו׳. וגם בעוה״ז אנו רואים חילוקי מדרגות דצח״מ [דומם צומח חי מדבר].

2. However, this must be understood: for in the creation of the worlds, too, there is a division into endless levels, as is known regarding the chain of descending worlds (hishtalshelus), "one higher than the high watches," etc. And in this world, too, we see distinctions of levels: inanimate, vegetative, animal and speaking.

> Section 2 raises an objection: creation does show endless levels, as in the chain of descending worlds, where, in the words of Ecclesiastes, one level stands above another. Even in this world there are four grades of created things: inanimate, vegetative, animal and human (the "speaking").

וגם בכלל הוא התחלקות לג׳ בחי׳ כלליים וכמ״ש ולכבודי בראתיו[15] יצרתיו אף עשיתיו שהן ג׳ עולמות כללים (ובהם פרטים רבים) ג״ע [גן עדן] העליון גן עדן התחתון ועוה״ז.

And in general, too, there is a division into three general levels, as it is written, "And for My glory I have created it, I have formed it, I have also made it": these are three general worlds (and within them many particulars), the higher Gan Eden, the lower Gan Eden, and this world.

> Isaiah 43:7 uses three verbs of creation, "created," "formed" and "made," which are read as three general worlds: the higher Gan Eden, the lower Gan Eden (the two levels of the world of souls, in Beriah and Yetzirah, as the next paragraph explains), and this world. Each of them has many particular levels within it.

והוא ממש עד״מ כהתחלקות החיות שבגוף האדם שמתחלק בכלל לג׳ בחי׳ ראש וגוף ורגל וכך העוה״ז כתיב בו והארץ הדום רגלי[16] וג״ע [וגן עדן] התחתון הוא כמשל הגוף ששם משכן המדות בלב.[17]

This is, by way of analogy, exactly like the division of the life-force in the human body, which divides in general into three levels, head, body and leg. And so, of this world it is written, "And the earth is My footstool"; and the lower Gan Eden is like the body in the analogy, where the seat of the emotive attributes is, in the heart.

> The three worlds match the head, body and legs of the soul analogy. Isaiah calls the earth G-d's "footstool," making this world the "legs," while the lower Gan Eden, where the emotions are revealed, matches the body with its heart.

9 וכך נודע דשית ספירן מקננין ביצירה.[18, 19] דהיינו ששם גילוי מדותיו ית׳ חסד כו׳ וגם מוחין חב״ד [חכמה בינה ודעת] מתלבשים בהמדות כו׳.

And so it is known that "the six Sefiros nest in Yetzirah": that is, there is the revelation of His attributes, may He be blessed, Chesed (kindness), etc., and also the intellect (mochin), Chochmah, Binah and Daas, is enclothed in the attributes, etc.

> The phrase "the six Sefiros nest in Yetzirah" comes from the Tikkunei Zohar: the six emotive attributes, Chesed and those that follow it, are revealed in the World of Yetzirah. Intellect (Chochmah, Binah and Daas) is present there too, but only as it is enclothed within the emotions, as in the "body" of the analogy.

וג״ע [וגן עדן] העליון שם גילוי בחי׳ חב״ד [חכמה בינה ודעת] עצמן דא״ס ב״ה לנשמות היושבים ונהנין מזיו[20] והוא כמו עד״מ הראש שבו משכן השכל.

And the higher Gan Eden is where the level of the very Chochmah, Binah and Daas of the Infinite One (Ein Sof), blessed be He, is revealed to the souls, who "sit and delight in the radiance"; and this is, by way of analogy, like the head, in which is the seat of the intellect.

> The higher Gan Eden, by contrast, is where G-d's Chochmah, Binah and Daas themselves are revealed to the souls, who, in the Talmud's words (Berakhot 17a), "sit and delight in the radiance" of the Shechinah. It matches the head, the seat of the intellect.

וא״כ מובן מזה שהחיות הנמשך ממנו ית׳ בהעולמות ג״כ מתחלק בתוכן לחילוקי מדרגות כמו עד״מ חיות המתפשט מהנפש בהגוף כנ״ל וההתחלקות נמשך מצד ההתלבשות בכלים.

If so, it is understood from this from that the life-force (chayus) drawn from Him, may He be blessed, into the worlds also divides within them into distinct levels, just like, by way of analogy, the life-force that spreads from the soul into the body, as mentioned above; and the division comes about because of the enclothement in vessels.

> This sharpens the objection: G-d's life-force in the worlds does divide into levels, just like the soul's life-force in the body. And it was shown above that such division comes only from being enclothed in vessels.

וא״כ נראה שהחיות הנמשך ממנו ית׳ ג״כ מתלבש בתוכם,

If so, it appears that the life-force drawn from Him, may He be blessed, is also enclothed within them.

> It would follow that G-d's life-force is enclothed in the worlds after all, the very thing that "holy" was said to exclude.

וכן נמצא לרז״ל [לרבותינו זכרונם לברכה] בהדיא (בפ״ק [בפרק קמא] דברכות) שדימו המשכת החיות ממנו ית׳ להעולמות לסדר המשכת החיות מהנפש בהגוף,

And so it is found explicitly in [the words of] our Sages, of blessed memory (in the first chapter of [Tractate] Berachos), that they likened the drawing down of the life-force from Him, may He be blessed, into the worlds to the order in which the life-force is drawn from the soul into the body.

> The Sages say as much explicitly, in the first chapter of Tractate Berachos: they compare the way life flows from G-d to the worlds with the way it flows from the soul to the body.

והוא מ״ש רז״ל [רבותינו זכרונם לברכה] (דף י׳ ע״א) מה הקב״ה מלא כל העולם אף הנשמה מלאה את כל הגוף[21],

This is what our Sages, of blessed memory, said (folio 10a): "Just as the Holy One, blessed be He, fills the whole world, so the soul fills the whole body."

> The passage is in Berachos 10a, which explains why David says "Bless Havayah, O my soul" five times through five likenesses between G-d and the soul; the first is that as G-d fills the whole world, so the soul fills the whole body.

ובמדרש תלים[22] ע״פ ברכי נפשי אמרו מה הנפש ממלאה את הגוף כך הקב״ה ממלא את העולם,[23] והרי ענין שהנשמה ממלאה הגוף הוא בבחי׳ התלבשות ותפיסה ממש כנ״ל.

And in Midrash Tehillim, on [the verse] "Bless, my soul," they said: "Just as the soul fills the body, so the Holy One, blessed be He, fills the world." Now, the soul's filling the body is by way of actual enclothement and being held, as mentioned above.

> Midrash Tehillim, on the same psalm, puts it the other way round: as the soul fills the body, so G-d fills the world. But the soul fills the body by being enclothed and held in it, so the comparison seems to contradict G-d's separateness; in Iggeres HaKodesh (epistle 15) the Alter Rebbe uses this same comparison, with "From my flesh I shall behold G-d," to explain the Sefiros through the soul in the body.

10 וא״כ מדמים כן ענין התלבשות החיות ממנו ית׳ בהעולמות, וזהו לכאורה הפך ממשנ״ת [ממה שנתבאר] דהוא ית׳ קדוש ומובדל ומחי׳ את העולם שלא ע״י התלבשות ח״ו [חס ושלום].

If so, they compare to this the enclothement of the life-force from Him, may He be blessed, in the worlds. And this seems to be the opposite of what was explained, that He, may He be blessed, is holy and separate and gives life to the world not through enclothement, G-d forbid.

> The Sages' comparisons speak of G-d's life-force as enclothed in the world, as the soul is in the body. This seems to contradict what was just explained, that G-d is holy and separate and gives life without enclothement.

והוא כלל גדול בתורה וכנודע דאיהו תפיס בכולא עלמין[24] ולית מאן דתפיס בי׳ [ביה].[25] אך הענין דודאי יש בחי׳ חיות המתלבש בהעולמות בפנימיותם ממש ומתחלק חילוקי מדריגות כמשל התחלקות חיות הנפש שבגוף.

And this is a great principle in the Torah, as is known: "He grasps all the worlds, and there is none who grasps Him." But the explanation is that there certainly is a level of life-force that is enclothed in the worlds, in their very inner dimension (pnimiyus), and divides into distinct levels, like the division of the life-force of the soul in the body in the analogy.

> G-d's separateness is a fundamental principle, expressed in the Zohar's words that He "grasps all the worlds" while nothing grasps Him; in Tanya (Shaar HaYichud VehaEmunah, end of chapter 7) the Alter Rebbe explains these words to mean that although He fills all worlds, He is not held in them as the soul is in the body, and so their changes do not affect Him. The answer begins here: there is indeed a level of divine life-force that is enclothed within the worlds and divided into levels, like the soul's life-force in the body.

אך כללות בחי׳ חיות זה המתלבש בעולמות הוא רק בחי׳ זיו השכינה לבד זיו דוקא מבחי׳ הנק׳ שכינה.

But this life-force that is enclothed in the worlds, as a whole, is only the level of the radiance of the Shechinah (Divine Presence) alone: a radiance specifically, from the level that is called Shechinah.

> But this enclothed life-force is only a radiance (ziv) of the Shechinah, not the Shechinah itself. The word "radiance" is chosen with care: it is only a glow from the level called Shechinah.

SECTION 4 · ¶11–14

The radiance that fills the worlds

11 והוא הנק׳ ג״כ ממכ״ע [ממלא כל עלמין]. ופי׳ שהחיות שנמשך ממנו ית׳ להתלבש בתוכיות העולמות ממש הוא רק מבחי׳ זיו והארה לבד מהשכינה ב״ה

And this is what is also called the light that fills all worlds (memalei kol almin). The meaning is that the life-force drawn from Him, may He be blessed, to be enclothed in the very innermost of the worlds is only from the level of a mere radiance and illumination of the Shechinah, blessed be He;

> This enclothed level is what is called memalei kol almin, "the light that fills all worlds": the life-force that enters the very inner being of each world. It is no more than a radiance and illumination of the Shechinah.

שבחי׳ זיו זה הוא הנמשך להיות ממכ״ע [ממלא כל עלמין]. ובבחי׳ התלבשות והתחלקות לכל עולם כפי מדרגתו בג״ע [בגן עדן] העליון כך כו׳.

and this level of radiance is what is drawn down to be the light that fills all worlds. And [it is] by way of enclothement and division for each world according to its level: in the higher Gan Eden thus, etc.

> This radiance becomes memalei kol almin, and it divides according to the level of each world: one measure in the higher Gan Eden, another in the lower, and so on. So the division that the objection pointed to belongs only to this radiance.

12 והנה בחי׳ זיו זה שהוא בחי׳ ממכ״ע [ממלא כל עלמין] הוא הנק׳ עלמא דאתגליא[26] בזהר. והטעם כי על בחי׳ זו נאמר ומבשרי אחזה[27] אלוה.

Now, this level of radiance, which is the level of the light that fills all worlds (memalei kol almin), is what the Zohar calls "the revealed world" (alma de'isgalya). The reason is that of this level it is said, "And from my flesh I shall behold G-d."

> The Zohar calls this level "the revealed world" (alma de'isgalya), because it can be perceived; the verse "And from my flesh I shall behold G-d" (Job 19:26) speaks of it. In Likkutei Torah, Va'eschanan (4a), the Alter Rebbe reads the verse the same way and adds that this knowledge is called daas, not faith, because it is felt as though seen.

אחזה ממש כאלו נראה בעין ממש בבחי׳ גילוי. וענין ראי׳ [ראיה] זו הוא כמו שמבשרי אנו רואי׳ [רואים] שיש לנו נפש המחי׳ [המחיה] בשר הגוף

"I shall behold," actually, as though it were actually seen with the eye, openly. And the nature of this seeing is like the way that from my flesh we see that we have a soul which gives life to the flesh of the body:

> "Behold" is meant literally: this G-dliness is as though it were seen with the eye. The comparison is to our own body, from whose flesh we perceive that a soul gives it life.

שבהסתלקות הנפש מהגוף אזי נעשה הגוף פגר כאבן כנראה בלילה בעת השינה שהנשמה מסתלקת מהגוף ונשאר קיסטא דחיותא[29, 28] הרי שינה א׳ מס׳ [מששים] במיתה[30]

for when the soul departs from the body, the body becomes a corpse, like a stone; as is seen at night, in sleep, when the soul departs from the body and [only] "a small measure of life" remains. Thus sleep is one sixtieth of death.

> When the soul departs, the body becomes as lifeless as a stone, as is seen in sleep, when the soul departs and only "a small measure of life" remains. The Talmud (Berakhot 57b) calls sleep one sixtieth of death.

ולכן מברכים בכל בקר בעמידה משינה בא״י [ברוך אתה ה׳] המחזיר נשמות[31] לפגרים מתים כי בכל יום מתחדש החיות ונעשה בריה חדשה[32]

That is why every morning, on rising from sleep, we bless: "Blessed are You, G-d, Who restores souls to dead corpses"; for every day the life-force is renewed and one becomes a new creature.

> That is why the morning blessing praises G-d "Who restores souls to dead corpses" (Berakhot 60b): each day the life-force is renewed and a person is like a new creation. The Kehot note points to "They are new every morning" (Lamentations 3:23) and to the Alter Rebbe's Shulchan Aruch (Orach Chaim 4:1), which gives this as the reason we wash our hands on rising, like a kohen before his service.

הרי אעפ״י [אף על פי] שאין אנו רואים בעיני ראיה מהות הנפש איך ומה היא. מ״מ נודע ונרגש לנו שהנפש מלובשת בגוף שהרי נראה לנו פעולותיה שהגוף חי ממנה שהרי מצד עצמו הגוף הוא כאבן בהסתלק הנפש ממנו.

Thus, even though we do not see with the eyes of sight the being of the soul, how and what it is, nevertheless it is known and felt by us that the soul is enclothed in the body, for its activities are visible to us, in that the body lives from it; for of itself the body is like a stone when the soul departs from it.

> Even though we never see the soul's essence, we know and feel that it is in the body, because we see what it does: the body lives from it. Without the soul, the body is like a stone.

13 וא״כ הנפש היא בבחי׳ גילוי ממש אצלינו שנראה לנו ענין התלבשות הנפש בגוף אע״פ [אף על פי] שאין המהות מושג ונראה מה הוא

If so, the soul is truly revealed to us, in that the soul's enclothement in the body is visible to us, even though its being, what it is, is not grasped or seen.

> The soul is thus "revealed" to us even though its essence is not grasped: we perceive that it is enclothed in the body.

וכך ממש אחזה אלוה שהרי אנו רואים בעינינו פעלו הנראה שהעולם הוא גוף גדול[33] חי ובהכרח שיש בהם חיות המחיה אותם כמו שנודע לנו הנפש ע״י פעלה הנראה בגוף

And exactly so, "I shall behold G-d": for we see with our eyes His visible work, that the world is a great living body, and necessarily there is in them a life-force that gives them life, just as the soul is known to us through its visible work in the body.

> In exactly this sense "I shall behold G-d": we see the world, which is like a great living body, and so know that it must have a life-force giving it life, just as we know the soul through what it visibly does in the body. The image of the world as a great body is the Sages', in other words, in Avos deRabbi Nasan (31) and Koheles Rabbah (1:9), as the Kehot note gives them.

וכמו שאנו רואים החיות שבעוה״ז כמ״כ [כמו כן] הנבראים שבעולמות העליונים רואים ג״כ ומשיגים ביתר שאת החיות המהוה אותן,[34]

And just as we see the life-force in this world, so too the created beings in the higher worlds also see and grasp, to a greater degree, the life-force that brings them into being.

> As we perceive the life-force in this world, the beings of the higher worlds perceive, even more clearly, the life-force that creates them. A manuscript adds that they too have no life of their own, and seeing themselves alive, they grasp that life-force from the Infinite One is enclothed in them.

וזהו ומבשרי אחזה אלוה מבשרי דוקא כמו שמבשרי אני מרגיש ואחזה הנפש שנתת בי כך אחזה אלוה היא התלבשות החיות בחי׳ ממכ״ע [ממלא כל עלמין] הנמשך מא״ס ב״ה בתוכיות העולמות ממש כמו שהנשמה מלאה את כל הגוף

And this is "And from my flesh I shall behold G-d": "from my flesh" specifically. Just as from my flesh I sense and behold the soul that You placed within me, so "I shall behold G-d," that is, the enclothement of the life-force, the level of the light that fills all worlds (memalei kol almin), drawn from the Infinite One (Ein Sof), blessed be He, into the very innermost of the worlds, just as the soul fills the whole body.

> The verse says "from my flesh" because the analogy is drawn from one's own body: just as I sense the soul within my own flesh, so I "behold G-d," meaning the life-force of memalei kol almin, which comes from the Infinite One and fills the inner being of the worlds as the soul fills the whole body.

וכך חיות זה מתחלק לג׳ בחי׳ כלליים ג״ע [גן עדן] העליון וג״ע [וגן עדן] התחתון ועוה״ז.

And so this life-force divides into three general levels: the higher Gan Eden, the lower Gan Eden, and this world.

> Like the soul's life-force in the body, it divides into three general levels: the higher Gan Eden, the lower Gan Eden, and this world.

14 ולכן נק׳ בחי׳ ממכ״ע [ממלא כל עלמין] עלמא דאתגליא [ועמ״ש בפ׳ ואתחנן ע״פ וידעת היום].[35]

Therefore the level of the light that fills all worlds (memalei kol almin) is called "the revealed world." [And see what is written in Parshas Va'eschanan on the verse "And you shall know this day."]

> Because it can be perceived in this way, memalei kol almin is called "the revealed world." In Likkutei Torah, Va'eschanan, on "And you shall know this day," the Alter Rebbe explains that this felt knowledge belongs to memalei kol almin, and refers back to this discourse for why it is called "the revealed world."

ג אך בחי׳ חיות זה הנמשך בבחי׳ ממכ״ע [ממלא כל עלמין] הוא רק הארה וזיו בעלמא זיו השכינה. אבל הוא ית׳ עצמו הוא קדוש ומובדל שאינו מתלבש ח״ו [חס ושלום] בתוך העולמות.

3. But this level of life-force, drawn down as the light that fills all worlds, is merely an illumination and radiance, the radiance of the Shechinah (Divine Presence). But He Himself, may He be blessed, is holy and separate, for He is not enclothed, G-d forbid, within the worlds.

> Section 3 begins by stressing the limit of this level: it is only an illumination, the radiance of the Shechinah. G-d Himself remains holy and separate, not enclothed in the worlds.

SECTION 5 • ¶15–18

The light that encompasses the worlds

15 ואף גם בחי׳ החיות הנמשך ממנו יתׄ׳ להחיות העולמות עיקר החיות אינו מתלבש בתוכן כלל[36] אלא מחיה ומהוה אותן שלא ע״י התלבשות וזהו בחי׳ סכ״ע [סובב כל עלמין].

And even of the life-force (chayus) drawn from Him, may He be blessed, to give life to the worlds, the main life-force is not enclothed within them at all; rather, it gives them life and brings them into being not through enclothement. And this is the level of the light that encompasses all worlds (sovev kol almin).

> Even the life-force that G-d sends to the worlds is, for the most part, not enclothed in them: it gives life and existence without entering them. This is the level of sovev kol almin, "the light that encompasses all worlds."

וזהו שנת״ל [שנתבאר לעיל][37] שהחיות שהוא יתׄ׳ מחיה העולמות אינו כדמיון שהנפש מחיה את הגוף כי הוא יתׄ׳ מחיה אותן אע״פ [אף על פי] שאינו מתלבש בתוכן רק בבחי׳ סובב ומקיף עליהן.

This is what was explained above: that the life-force with which He, may He be blessed, gives life to the worlds is not like the way the soul gives life to the body; for He, may He be blessed, gives them life although He is not enclothed within them, but only encompasses and surrounds them.

> This is what was explained above, in section 1: G-d does not give life the way a soul does. He gives life to the worlds while only encompassing and surrounding them, not entering them.

16 וההארה שנמשכת בבחי׳ ממכ״ע [ממלא כל עלמין] הוא זיו והארה לבד מבחי׳ הסוכ״ע ונק׳ זיו השכינה כנ״ל. והלכך אין שייך בו שום שינוי ע״י הבריאה ולא כמו הנשמה שמתפעלת ממקרי הגוף לפי שמהו״ע [שמהותו ועצמותו] מתלבשת בהגוף.

And the illumination that is drawn down as the light that fills all worlds (memalei kol almin) is only a radiance and illumination from the level of the light that encompasses all worlds (sovev kol almin), and it is called the radiance of the Shechinah (Divine Presence), as mentioned above. Therefore no change whatsoever applies to Him through creation; unlike the soul, which is affected by what happens to the body, because its very being and essence is enclothed in the body.

> Memalei kol almin, the enclothed light, is only a radiance of sovev kol almin, and this radiance is what is called the radiance of the Shechinah. Therefore creation brings no change in G-d, unlike the soul, which is affected by what happens to the body because its very essence is enclothed in it.

17 ואי לזאת מובן שבבחי' סוכ"ע אין שייך התחלקות ראש וסוף מעלה ומטה כיון שאינו מתלבש בהעולמות

Accordingly, it is understood that in the level of the light that encompasses all worlds (sovev kol almin) there is no division of head and end, above and below, since it is not enclothed in the worlds.

> Since sovev kol almin is not enclothed in the worlds, the distinctions of head and end, above and below, do not apply to it.

וז"ש [וזהו שכתוב] כי נשגב שמו לבדו[38] הודו על ארץ ושמים פי' שרק הזיו וההוד של שמו יתי' הוא מתלבש בארץ ושמים להחיותם ומתחלק לחלקים כנ"ל,

And this is [the meaning of] what is written, "For His Name is exalted, alone; His splendor is upon earth and heaven." That is, only the radiance and splendor of His Name, may He be blessed, is enclothed in earth and heaven to give them life, and divides into parts, as mentioned above.

> Plainly, Psalms 148:13 says that G-d's Name alone is exalted, with His splendor over earth and heaven. The maamar reads "alone" as "apart": His Name itself stays exalted by itself, and only its splendor, its radiance, enters earth and heaven and divides into parts.

[וגם נודע דארץ ושמים נק' ג"ע עליון ותחתון כידוע בפי' מי לי בשמים[39, 40] כו'], אבל שמו עצמו הוא[41] קדוש ומובדל ונשגב לבדו.

[It is also known that earth and heaven are called the higher and lower Gan Eden, as is known from the explanation of "Whom do I have in heaven," etc.] But His Name itself is holy and separate, and "exalted alone."

> The Alter Rebbe adds that "earth and heaven" here mean the lower and higher Gan Eden, as in the explanation of "Whom do I have in heaven" (Psalms 73:25). His Name itself remains holy and separate, "exalted alone"; a manuscript adds that this means even the level of sovev kol almin.

18 וכמ"ש אין ערוך אליך[42] פי' שא"א להיות המשכת החיות ממנו יתי' בבחי' סדר ההשתלשלות עילה ועלול וענין עילה ועלול הוא כמו שמהשכל מתהוה מדה שבלב וממדה מחשבה כו'

And as it is written, "There is none to compare to You": meaning, it is impossible for the life-force to be drawn from Him, may He be blessed, by way of the ordered chain of descent (hishtalshelus) of cause and effect. Cause and effect is like the way an emotive attribute in the heart comes into being from the intellect, and from the attribute, thought, etc.,

> "There is none to compare to You" (Psalms 40:6) means that G-d's life-force cannot come from Him by a chain of cause and effect. In such a chain each level grows out of the one above it, the way an emotion grows out of an idea and a thought out of an emotion.

שמהות השכל נתפס בהמדה כו׳, משא״כ הוא ית׳ בחי׳ סכ״ע [סובב כל עלמין] ואינו נתפס בהעולמות ולא כמו שהעלול משיג עילתו אלא אין ערוך לך ממש.

where the very being of the intellect is held in the attribute, etc. Whereas He, may He be blessed, is the level of the light that encompasses all worlds (sovev kol almin), and is not held in the worlds; and it is not as an effect grasps its cause; rather, "there is none to compare to You," literally.

> In a chain of cause and effect, the essence of the cause is held in its effect, and the effect can grasp its cause. G-d, as sovev kol almin, is not held in the worlds and cannot be grasped by them: there is truly no comparison between Him and them.

SECTION 6 · ¶19–21

The living Elokim and King of the world

19 וע״ז נאמר כי נשגב שמו לבדו.[43] ולכן כתיב אני הוי׳ לא שניתי[44] ואתה הוא קודם שנברא כו׳ ומשנברא העולם הכל בשוה. וז״ש [וזהו שכתוב] אלקים חיים ומלך עולם.[45]

Of this it is said, "For His Name is exalted, alone." Therefore it is written, "I, Havayah, have not changed," and "You are He before [the world] was created," etc., "and since the world was created": it is all the same. And this is [the meaning of] what is written, "the living Elokim and King of the world."

> Because He is beyond any chain of causes, G-d is unchanged by creation: "I, Havayah, have not changed," and He is the same before and after the world was created. Jeremiah 10:10 calls Him "the living Elokim and melech olam," plainly "the everlasting King"; the maamar reads olam as "world" and now explains both phrases.

פי׳ מה שהוא אלקים חיים שנמשך ממנו חיות להיות מתלבש בכל נברא בפנימיותו ממש ולכן אלקים לשון רבים ע״ש [על שם] ריבוי התחלקות החיות לכל נברא.

The meaning: His being "the living Elokim" is that life-force is drawn from Him to be enclothed in every created being, in its very inner dimension (pnimiyus); and therefore "Elokim" is in the plural, on account of the many divisions of the life-force for each created being.

> "The living Elokim" is the life-force that enters every created being. The Name Elokim is plural in form because this life-force is divided among the many creations, each receiving its own share.

20 וזהו לשון אלקים חיים כו׳ הנה המשכה זו בכלל הוא רק מבחי׳ מלך עולם. דהיינו מבחי׳ מדת מלכותו ית׳ כמ״ש מלכותך מלכות כל עולמים.[46]

This is the expression "the living Elokim," etc. Now, this drawing down, in general, is only from the level of "King of the world," that is, from the level of His attribute of kingship (Malchus), may He be blessed, as it is written, "Your kingship is a kingship over all worlds."

> This divided life-force comes only from the level of "King," G-d's attribute of kingship (Malchus), the lowest of the divine attributes. Psalms 145:13 plainly calls His kingship everlasting, "a kingship of all ages" (olamim); read as "a kingship over all worlds," it ties Malchus to the worlds.

ומשם נמשך ג״כ להיות סדר השתלשלות עו״ע [עילה ועלול] ומעלה ומטה כמו ראש וגוף כו׳ כנ״ל משא״כ מהו״ע [מהותו ועצמותו] ית׳ קדוש ומובדל

From there, too, is drawn the ordered chain of descent (hishtalshelus) of cause and effect, and of above and below, like head and body, etc., as mentioned above; whereas His being and essence, may He be blessed, is holy and separate.

> From Malchus also comes the chain of cause and effect and the order of higher and lower levels, like head and body. G-d's own essence remains holy and separate, and an analogy from a human king shows how.

וכמשל התפשטות הממשלה והאדנות של המלך על אנשי המדינה שבממשלה זו הוא מנהיג׳ [מנהיגה] ואימתו עליהם הרי עצמות המלך אינו נתפס באנשי המדינה רק שמו לבד נק׳ עליהם והוא ממשלתו ואימתו,

It is like the analogy of the spreading forth of the king's rule and lordship over the people of the country: through this rule he leads them and his awe is upon them; yet the essence of the king is not held in the people of the country; only his name alone is called upon them, and that is his rule and his awe.

> A king rules his country and his people stand in awe of him, yet his own self is not inside his subjects. Only his name rests upon them, and his name is his rule and the awe of him.

וכמ״כ [וכמו כן] יובן למעלה שחיות העולמות הוא נמשך ממדת מלכותו ית׳ שמבחי׳ מל׳ נמשך להיות מתפשט ומתלבש החיות בג׳ עולמות הנ״ל ג״ע [גן עדן] העליון ותחתון ועוה״ז.

So too it will be understood Above: the life-force of the worlds is drawn from His attribute of kingship, may He be blessed; for from the level of Malchus the life-force is drawn to spread forth and be enclothed in the three worlds mentioned above, the higher and lower Gan Eden and this world.

> In the same way, the life-force of the three worlds comes from G-d's kingship, Malchus, which spreads into them, while His essence stays above them.

21 וגם באמת מובן ממשל המלוכה שבחי׳ ההתנשאות הוא בחי׳ מקיף וממעל לאנשי המדינה. וכך בחי׳ מלכותו ית׳ היא בחי׳ סובב ומקיף על העולמות

Indeed, it is also understood from the analogy of kingship that the level of [the king's] exaltedness is a level that encompasses and is above the people of the country. So too, the level of His kingship (Malchus), may He be blessed, is the level of encompassing and surrounding the worlds,

> The analogy of kingship shows even more: a king's exaltedness stands above his people, encompassing them. So too G-d's kingship as it is in itself is a level that encompasses the worlds (sovev).

רק זיו והארה ממנה נמשך להיות מתלבש בהעולמות והוא ענין זיו השכינה שנמשך להיות כח הפועל בנפעל ממש ואז שייך סדר השתלשלות עילה ועלול כו׳

and only a radiance and illumination from it is drawn down to be enclothed in the worlds. This is the radiance of the Shechinah (Divine Presence), which is drawn down to be "the power of the Maker within the made," actually; and then the ordered chain of cause and effect applies, etc.

> Only a radiance of His kingship enters the worlds; this is the radiance of the Shechinah, which becomes "the power of the Maker within the made," the force that actually sustains each creation. Only at that level does the chain of cause and effect apply.

וכמש״ל [וכמה שכתוב לעיל] דאפי׳ [דאפילו] בחי׳ שמו שהוא מלכותו הוא נשגב לבדו רק הודו של שמו על ארץ ושמים כו׳ וזהו אתה קדוש ושמך קדוש[47] (וכמ״ש במ״א בד״ה לכן אמור לבני[48] ישראל).

And as was written above, even the level of His Name, which is His kingship, is "exalted alone," and only the splendor of His Name is "upon earth and heaven," etc. And this is [the meaning of] "You are holy and Your Name is holy" (and as is written elsewhere, in the discourse beginning "Therefore say to the children of Israel").

> As explained with Psalms 148:13, even His Name, His kingship, is "exalted alone," and only its splendor enters the worlds; this is the meaning of the Amidah's "You are holy and Your Name is holy": both He and His Name are separate. In Torah Ohr, Va'era (57b-c), the Alter Rebbe explains that His Name is His Malchus, by which He is called King over the worlds, yet in itself it is exalted "alone," and only its splendor shines on "earth" and "heaven," the lower and higher Gan Eden.

ובזה יובן ענין ד׳ רבתי דאחד שרומז למדת מלכותו ית׳ כנודע וא״כ צ״ל מ״ש אח״כ בשכמל״ו [ברוך שם כבוד מלכותו לעולם ועד][49] הלא כבר נרמז ענין מלכותו בד׳ רבתי דאחד.

With this will be understood the matter of the large dalet of "Echad" ("One"), which alludes to His attribute of kingship, may He be blessed, as is known. If so, we need to understand what is said afterwards, "Blessed be the Name of the glory of His kingship forever and ever": was the matter of His kingship not already alluded to in the large dalet of "Echad"?

> In the Shema the dalet of "Echad" ("One") is written large, and it is known to allude to G-d's kingship. This raises a question: why do we then add "Blessed be the Name of the glory of His kingship forever and ever," if His kingship was already alluded to?

אך הענין כי הד׳ רבתי דאחד הוא רומז על בחי׳ עצם מדת מלכותו ית׳ שהיא למעלה מההתלבשות בבי״ע

But the explanation is that the large dalet of "Echad" alludes to the level of the essence of His attribute of kingship, may He be blessed, which is above enclothement in Beriah, Yetzirah and Asiyah;

> The answer: the large dalet alludes to the essence of His kingship, as it is above being enclothed in the worlds of Beriah, Yetzirah and Asiyah.

ולכן הד׳ סטרין מזרח ומערב צפון ודרום הם בטלים[50] שם במציאות שאין שם התחלקות מעלה ומטה כנ״ל.

and therefore the four directions, east and west, north and south, are nullified in their existence there, for there is no division of above and below there, as mentioned above.

> The dalet, whose value is four, stands for the four directions, which are nullified there, since at that level there is no division into higher and lower. This alludes to the Talmud's teaching (Berakhot 13b) that one dwells on "Echad" until one has crowned G-d above, below and in the four directions.

אך בחי׳ שם כבוד מלכותו ענין ג׳ תיבות אלו הוא מה שנמשך הזיו ממדת מלכותו ית׳ להתלבש בתוכיות העולמות בבחי׳ ממכ״ע [ממלא כל עלמין] ממש כח הפועל בנפעל

But the level of "the Name of the glory of His kingship," the matter of these three words, is the radiance drawn from His attribute of kingship, may He be blessed, to be enclothed in the very innermost of the worlds as the light that fills all worlds (memalei kol almin), actually, "the power of the Maker within the made."

> "Blessed be the Name of the glory of His kingship," by contrast, refers to the radiance that comes from His kingship and is enclothed in the inner being of the worlds as memalei kol almin, "the power of the Maker within the made."

ולהיותן נחלקים בכלל לג׳ חלקים ג״ע [גן עדן] העליון והתחתון והעוה״ז בחי׳ בראתיו יצרתיו עשיתיו[51] ע״כ באו ע״ז ג׳ תיבות והן שם כבוד מלכותו.

And since they are divided in general into three parts, the higher and lower Gan Eden and this world, the levels of "I have created it, I have formed it, I have made it," therefore three words come for this, namely shem kevod malchuso, "the Name of the glory of His kingship."

> This radiance divides into three general worlds, the higher and lower Gan Eden and this world, matching "created, formed, made" (Isaiah 43:7). That is why the response has three words: "Name," "glory" and "His kingship."

SECTION 7 · ¶22–26

"With You is the source of life"

22 וזהו פי׳ בשכמל״ו [ברוך שם כבוד מלכותו לעולם ועד] היינו שאנו ממשיכים להיות המשכות מבחי׳ ממכ״ע [ממלא כל עלמין]. וז״ש [וזהו שכתוב] כי עמך מקור חיים[52]

And this is the meaning of "Blessed be the Name of the glory of His kingship forever and ever": that we draw down, so that there should be flows from the level of the light that fills all worlds (memalei kol almin). And this is [the meaning of] what is written, "For with You is the source of life."

> By saying "Blessed be the Name of the glory of His kingship," we draw down G-d's flow through the level of memalei kol almin, the radiance that enters the worlds. This is also the key to the question about Psalms 36:10, "For with You is the source of life."

ולא נאמר כי אתה מקור חיים שאז היה משמע שהוא ב״ה הוא המקור הנובע ממנו החיים בהשתלשלות עילה ועלול.

And it does not say, "For You are the source of life"; for then it would imply that He, blessed be He, is the source from which life flows by way of a chain (hishtalshelus) of cause and effect.

> Had the verse said "You are the source of life," it would mean that G-d Himself is the first link in a chain of cause and effect from which life flows. The next paragraph explains why that is impossible.

23 וזה לא יתכן כלל כנ״ל שלא היה באפשר להיות נמשך מאתו ית׳ סדר והדרגת השתלשלות עילה ועלול

And this is not possible at all, as mentioned above: it was not possible for an ordered and graded chain (hishtalshelus) of cause and effect to be drawn from Him, may He be blessed;

> As shown above, an ordered chain of cause and effect cannot come from G-d Himself. He is not a first cause standing at the top of the worlds.

כי אלו הי׳ [היה] נמשך השפע ממנו בבחי׳ עילה ועלול לא היה כלל התהוות העולמות בבחי׳ גבול ומדה.

for if the flow had been drawn from Him by way of cause and effect, the worlds would not have come into being at all as limited and measured.

> If His flow came to the worlds by way of cause and effect, the worlds could not have come into being as limited and measured things. Since in such a chain the being of the cause is held in its effect, the effects of an infinite cause could not be finite.

לכן נאמר כי עמך מקור חיים שהמקור שנובע ממנו השתלשלות עילה ועלול הוא עמך ר״ל [רוצה לומר] שהוא דבר הטפל ובטל אצלך

Therefore it says, "For with You is the source of life": the source from which the chain of cause and effect flows is "with You," that is to say, it is something subordinate and nullified in relation to You;

> That is why the verse says the source is "with You": the source from which the chain of cause and effect flows is something secondary, entirely nullified before G-d.

להיות כי מקור זה הוא הנק׳ עלמא דאתגליא ונק׳ ממכ״ע [ממלא כל עלמין] שמתלבש בתוך העולמות בפנימיותם שאז שייך לומר ענין השתלשלות עילה ועלול.

because this source is what is called "the revealed world" and is called the light that fills all worlds (memalei kol almin), which is enclothed within the worlds, in their inner dimension (pnimiyus); and there it is relevant to speak of a chain of cause and effect.

> This source is "the revealed world," memalei kol almin, which is enclothed in the worlds' inner being. Only at that level can one speak of a chain of cause and effect.

24 והרי נת׳ [נתבאר] שבחינת ממכ״ע [ממלא כל עלמין] הוא ענין זיו השכינה שהוא זיו והארה בעלמא וגם נמשך ע״י צמצום עצום בתחלה

Now, it has been explained that the level of the light that fills all worlds (memalei kol almin) is the radiance of the Shechinah (Divine Presence), which is a mere radiance and illumination; and also, it is drawn down first through an immense tzimtzum (contraction),

> Memalei kol almin is only a radiance of the Shechinah, and even it comes about only after an immense contraction (tzimtzum).

שיהיה הגילוי רק כטפה מאוקיינוס ויותר מכן אין ערוך כו׳ אז אח״כ נמשך מזה מקור לבחי׳ השתלשלות

so that the revelation should be only like a drop from the ocean, and even more so, beyond all comparison, etc.; then, afterwards, a source for the chain of descent (hishtalshelus) is drawn from this.

> After the contraction, what is revealed is like a drop compared with the ocean, and even less, beyond all comparison. Only from this contracted radiance does the source of the chain of worlds come.

והנה בחי׳ הזיו הוא טפל ובטל במציאות לגבי מקורו כביטול טפה א׳ בים אוקיינוס אילו היה הים בלי גבול עד״מ

Now, the radiance is subordinate and nullified in existence relative to its source, like the nullification of one drop in the ocean, were the sea without limit, by way of analogy;

> The radiance is nullified before its source, as a single drop would be nullified in an ocean that had no limit at all.

וכביטול זיו השמש בשמש לכן נק׳ עמך כו׳ אבל הוא ב״ה במהו״ע [במהותו ועצמותו] מובדל בבחי׳ אין ערוך לך.[53]

and like the nullification of the sun's radiance in the sun. That is why it is called "with You," etc. But He, blessed be He, in His being and essence, is separate, in the manner of "There is none to compare to You."

> Another analogy is the sun's radiance, which has no existence of its own within the sun itself. That is why the source of life is called "with You," while G-d in His essence remains separate, "There is none to compare to You," in the words of the Shabbos morning blessing.

25 וז״ש [וזהו שכתוב] אתה הוא ראשון ואתה הוא אחרון ומבלעדיך אין לנו מלך[54] דהיינו אתה במהו״ע [במהותו ועצמותו] יתי׳ הוא מובדל

And this is [the meaning of] what is said, "You are first and You are last, and apart from You we have no King": that is, "You," in His being and essence, may He be blessed, is separate,

> The words of the morning prayers (in "Ezras avoseinu," after the Shema), "You are first and You are last, and apart from You we have no King," express both sides of the idea. "You" is G-d in His essence, Who is separate.

שהוא ראשון והוא אחרון כמ״ש לא שניתי[55] כו׳ וחיות כל העולמות הוא רק מבחי׳ מלך וכנ״ל בפי׳ אלקים חיים ומלך עולם.[56]

for He is first and He is last, as it is written, "I have not changed," etc.; and the life-force of all the worlds is only from the level of "King," as mentioned above in the explanation of "the living Elokim and King of the world."

> "First and last" means that He does not change ("I have not changed"). The life-force of the worlds comes only from the level of "King," as explained with "the living Elokim and King of the world."

הרי מבואר ענין ופי׳ קדוש שהוא לומר שהוא ית׳ קדוש ומובדל ומחיה העולמות שלא ע״י התלבשות בתוכיותן ע״ד שהנשמה מחיה את הגוף.

Thus the concept and meaning of "holy" has been explained: it is to say that He, may He be blessed, is holy and separate, and gives life to the worlds not through enclothement in their innermost being, in the way that the soul gives life to the body.

> This completes the meaning of "holy": G-d is separate, and He gives life to the worlds without being enclothed in them as the soul is enclothed in the body.

26 והגם כי נת׳ [נתבאר] ג״כ שיש בחי׳ חיות אלהות המתלבש בפנימיותן כמו שהנשמה מתלבשת בגוף אך זהו רק בחי׳ זיו השכינה הארה דהארה

And although it was also explained that there is a level of G-dly life-force enclothed in their inner dimension (pnimiyus), as the soul is enclothed in the body, this is only the level of the radiance of the Shechinah (Divine Presence), an illumination of an illumination;

> The maamar has also said that there is a G-dly life-force enclothed within the worlds, like the soul in the body. But this is only the radiance of the Shechinah, "an illumination of an illumination," two steps removed from G-d Himself.

אבל מהו״ע [מהותו ועצמותו] נת׳ [נתבאר] קדוש ומובדל ואפילו בבחי׳ שמו נאמר כי נשגב שמו לבדו[57] רק הודו דשמו על ארץ ושמים והוא בחי׳ הארה דהארה כנ״ל:

but His being and essence, as was explained, is holy and separate; and even of the level of His Name it is said, "For His Name is exalted, alone," and only the splendor of His Name is "upon earth and heaven," and this is the level of an illumination of an illumination, as mentioned above.

> G-d's essence is holy and separate, and even His Name is "exalted alone." Only the splendor of His Name, an illumination of an illumination, is "upon earth and heaven."

SECTION 8 · ¶27–31

Holiness and hair

27 ד ובזה יובן מ״ש בנזיר קדוש יהיה גדל פרע[58] שער ראשו.[59] [60] וצ״ל מה ענין הקדושה לגידול השער.

4. With this will be understood what is said of the nazirite, "He shall be holy; he shall let the locks of the hair of his head grow." We need to understand what holiness has to do with growing the hair.

> Section 4 takes up the question from the opening about the nazirite: the Torah calls him "holy" in the same breath as it tells him to let his hair grow. What does holiness have to do with hair? The Kehot note adds that two aspects of hair are explained at length in the Alter Rebbe's maamarim of 5565 and in the Tzemach Tzedek's Derech Mitzvosecha.

אך הענין דהנה כתיב ועתיק יומין יתיב[61] כו׳ ושער רישי׳ [רישיה] כעמר נקא. ופי׳ עתיק יומין הוא כמ״ש המתנשא מימות עולם.[62]

But the explanation is this. It is written, "And the Ancient of Days sat," etc., "and the hair of His head was like pure wool." And the meaning of "Ancient of Days" (Atik Yomin) is as it is said, "Who is exalted above the days of the world."

> Daniel's vision describes the "Ancient of Days" (Atik Yomin) with hair "like pure wool." The name Atik Yomin is explained by the words of the Shabbos morning blessing, misnasei mimos olam, plainly "exalted since days of old," which the maamar reads as "exalted above the days of the world."

כי ימות עולם הוא בחי׳ המקור חיים המתלבש בבחי׳ ממכ״ע [ממלא כל עלמין] כנודע בפי׳ מ״ש ששת ימים עשה[63] ה׳

For "the days of the world" are the level of the source of life that is enclothed as the light that fills all worlds (memalei kol almin), as is known from the explanation of what is written, "Six days Havayah made."

> "The days of the world" are the source of life enclothed as memalei kol almin, the divine attributes that build and sustain the world. This is learned from the verse "Six days Havayah made [the heavens and the earth]," which does not say "in six days": the days themselves are the attributes that made the world.

ולא כתיב בששת אלא שרומז למדות עליונות המתלבשים להחיות העולמות, יום ראשון נמשך בחי׳ חסד ונבראו עי״ז אור ומים כו׳.[64] [65]

It is not written "in six"; rather, it alludes to the supernal attributes that are enclothed to give life to the worlds: on the first day the level of Chesed (kindness) was drawn down, and through this light and water were created, etc.

> Each of the six "days" is a divine attribute enclothed in the worlds to give them life. On the first day Chesed (kindness) was drawn down, and through it light and water were created.

28 וזהו בחי׳ ממכ״ע [ממלא כל עלמין] אבל מהו״ע [מהותו ועצמותו] ית׳ שהוא קדוש ומובדל נאמר עליו המתנשא מימות עולם שמרומם ומתנשא מלהיות מתלבש בתוכן כי אין ערוך לו כלל.

This is the level of the light that fills all worlds (memalei kol almin). But of His being and essence, may He be blessed, which is holy and separate, it is said, "Who is exalted above the days of the world": He is raised and exalted beyond being enclothed within them, for there is no comparison to Him at all.

> The attributes, "the days of the world," are memalei kol almin. G-d's own essence, which is holy and separate, is "exalted above the days of the world": raised beyond being enclothed in them, beyond any comparison.

וזהו פי׳ עתיק יומין מלשון המעתיק הרים[66] שנעתק ונבדל מבחי׳ ימות עולם [ועיין בזהר ח״ג [חלק ג׳] קל״ג ב׳ ע״פ וחסדי מאתך[67, 68] כו׳ וכתיב ובחסד עולם[69] כו׳

And this is the meaning of "Atik Yomin," from the expression "Who removes (hama'tik) mountains": He is removed and separated from the level of "the days of the world." [And see the Zohar, Part III, 133b, on the verse "And My kindness [shall not depart] from you," etc., and it is written, "And with everlasting kindness," etc.;

> The name Atik is read as related to the word in "Who removes (hama'tik) mountains" (Job 9:5): Atik Yomin is "removed" from the days, separate from the world's attributes. The bracketed note refers to the Zohar's reading of "My kindness" and "everlasting kindness" in Isaiah 54.

ודף קל״ד ב׳ ענין ימי קדם וימי עולם[70] ועמ״ש במ״א ע״פ ביום השמיני עצרת[71] בפי׳ אשר נשבעת לאבותינו מימי קדם[72] ובד״ה השמים כסאי בענין שהתורה קדמה אלפים שנה לעולם]

and folio 134b, on the matter of "the days of old" and "the days of the world." And see what is written elsewhere on the verse "On the eighth day, an assembly," in the explanation of "which You swore to our fathers from the days of old," and in the discourse beginning "The heavens are My throne," on the matter of the Torah having preceded the world by two thousand years.]

> The Zohar there (3:134b) calls the adornments of Atik "the days of old" and those found in Z'eir Anpin "the days of the world." The text adds pointers to Likkutei Torah, Shemini Atzeres, on Micah's "which You swore to our fathers from the days of old," and to the discourse "The heavens are My throne," on the Torah's preceding the world by two thousand years.

וההמשכה הנמשך ממנו להיות מקור וחיות להתהוות בחי׳ ימות עולם ובחי׳ ממכ״ע [ממלא כל עלמין] הוא רק הארה מצומצמת שאין ערוך כלל למהו״ע [למהותו ועצמותו] ית׳.

And the flow drawn from Him to be a source and life-force for the coming into being of the level of "the days of the world" and the level of the light that fills all worlds is only a contracted illumination, which bears no comparison at all to His being and essence, may He be blessed.

> The main point: what flows from G-d to become the source of "the days of the world" and of memalei kol almin is only a contracted illumination, with no comparison to His essence. In Likkutei Torah, Shemini Atzeres, the Alter Rebbe explains that the oath "from the days of old" comes from sovev kol almin, above "the days of the world," which are the chain of descent.

29 וע״ז נאמר ושער רישי׳ [רישיה] כעמר[73] כו׳ שנמשלה לבקיעת השערה מהמוח.

Of this it is said, "And the hair of His head was like wool," etc.: it is likened to the hair breaking through from the brain.

> Daniel's "hair of His head like wool" is explained by the analogy of a hair breaking through from the head.

שעם היות שנמשך בהשערה חיות מהמוח כנודע שהשערה חלולה ובתוך החלל יש יניקה מהמוח. עכ״ז [עם כל זה] הוא רק מותרי מוחין וחיות מצומצם במאד עד שאינו נוגע כלל לחיות המוחין עד שבהחתך השערה לא יכאב למוח כלל,

For although life-force from the brain is drawn into the hair, as is known that the hair is hollow and within the hollow there is nourishment from the brain, nevertheless it is only the surplus of the brain and an extremely contracted life-force, so much so that it does not touch the life of the brain at all, to the point that when the hair is cut the brain feels no pain at all.

> A hair is hollow, and through its hollow it draws a little life from the brain. Yet what reaches it is only the brain's surplus, a life-force so contracted that it does not touch the life of the brain itself, and so cutting a hair causes no pain.

כך עד״מ א״א להמשיל משל אחר לבחי׳ האור והחיות הנמשך ממהו״ע [ממהותו ועצמותו] ית׳ להיות מקור לבחי׳ ממכ״ע [ממלא כל עלמין] הנקרא מקור חיים. רק כמו בחי׳ שערה

So, by way of analogy, it is impossible to offer any other analogy for the light and life-force drawn from His being and essence, may He be blessed, to be a source for the level of the light that fills all worlds (memalei kol almin), which is called "the source of life," only that of a hair;

> No other analogy fits the light that flows from G-d's essence to become the source of memalei kol almin, the "source of life," except that of a hair.

לפי שמזה המשל מובן איך שאע״פ [שאף על פי] שנמשך ממנו הארה זו עכ״ז [עם כל זה] הוא קדוש ומובדל לגמרי

for from this analogy it is understood how, although this illumination is drawn from Him, nevertheless He is entirely holy and separate;

> The analogy of hair shows how an illumination can come from G-d while He remains entirely holy and separate.

כי השערה אינו נוגע כלל למהות ועצם המוח עד״מ וכך זו ההארה אינו נוגע כלל למהו״ע [למהותו ועצמותו] ית׳

for the hair does not touch the being and essence of the brain at all, by way of analogy; and so this illumination does not touch His being and essence, may He be blessed, at all,

> As a hair does not touch the essence of the brain, so this illumination does not touch G-d's essence at all.

שהוא בעצמו קדוש ומובדל לגמרי ורק בחי׳ הארה מצומצמת הנמשלה לשערות נמשכת להיות מקור להתהוות מקור חיים וממכ״ע [וממלא כל עלמין].

for He Himself is entirely holy and separate; and only a contracted illumination, which is likened to hairs, is drawn down to be a source for the coming into being of "the source of life" and of the light that fills all worlds.

> G-d Himself is entirely separate; only a contracted illumination, like hair, flows from Him to become the source of the "source of life" and of memalei kol almin.

30 ולכן יש שייכות ענין הקדושה לבחי׳ שערות. דדוקא השערה מורה על ענין הקדושה דהא בהא תליא דלהיותו קדוש ומובדל א״א להיות ממנו ההמשכה רק ע״י בחי׳ שערות דוקא.

That is why holiness is connected with hair. For it is specifically the hair that indicates holiness, since the one depends on the other: because He is holy and separate, the flow from Him can come only through the level of hairs specifically.

> This is why holiness and hair are connected: because G-d is holy and separate, anything that flows from Him can come only through "hairs," through extreme contraction. Holiness and hair depend on each other.

ולכן בבחי׳ שערות אלו תלוי קדושה העליונה שהרי נמשכו מבחי׳ קדוש ומובדל בחי׳ סכ״ע [סובב כל עלמין] שא״א להיות משם שום המשכה בפנימית רק ע״י שערות כו׳

Therefore the supernal holiness hangs on these hairs, for they are drawn from the level of the holy and separate, the level of the light that encompasses all worlds (sovev kol almin), from which no inward flow at all is possible except through hairs, etc.

> So the highest holiness "hangs" on these hairs: they come from sovev kol almin, the holy and separate level, from which nothing can flow inward except by way of hair.

משא״כ מבחי׳ החיות דממכ״ע [דממלא כל עלמין] הנמשך ומתלבש בתוכיות העולמות דשם שייך ענין התלבשות והשתלשלות עילה ועלול, ומבואר למעלה[74] דענין התלבשות והשתלשלות הוא שנתפס המהות העילה בהעלול כמו התלבשות השכל במדה או אפילו כהתלבשות הנשמה בגוף.

It is otherwise [with the flow] from the level of the life-force of the light that fills all worlds (memalei kol almin), which is drawn down and enclothed in the innermost of the worlds, where enclothement and a chain (hishtalshelus) of cause and effect apply; and it was explained above that enclothement and a chain of descent mean that the very being of the cause is held in the effect, like the enclothement of the intellect in an attribute, or even like the enclothement of the soul in the body.

> Memalei kol almin is different: it is enclothed in the worlds, where enclothement and the chain of cause and effect apply. As explained above (a manuscript notes: in section 2), in such a chain the essence of the cause is held in the effect, like intellect enclothed in an emotion, or the soul in the body.

ע״כ אין צ״ל משם ההמשכה ע״י בחי׳ שערות דוקא.

Therefore the flow from there need not come through the level of hairs specifically.

> So the flow from memalei kol almin need not come by way of hair.

דהא ענין השתלשלות זו הוא הפך מבחי׳ שערות. שהשערה מורה על ההמשכה שבצמצום עצום עד שאין ערוך כלל להמקור.

For this chain of descent is the opposite of the level of hairs: the hair indicates a flow that comes with an immense contraction, so much so that it bears no comparison at all to the source.

> A chain of cause and effect is the opposite of hair. Hair stands for a flow so contracted that it bears no comparison to its source.

אלא שם שייך המשל מהתלבשות הנשמה בגוף. או כמו התלבשות השכל בכח המעשה שביד כו׳.

Rather, there the analogy of the soul's enclothement in the body applies, or like the enclothement of the intellect in the power of action in the hand, etc.

> For memalei kol almin, the right analogy is the soul enclothed in the body, or the intellect enclothed in the hand's power of action.

31 ולכן ארז״ל [אמרו רבותינו זכרונם לברכה] שער באשה ערוה[75] כי אשה רומז לבחינת החיות המתלבש בעולמות שהוא בחינת נוקבא כנודע.

That is why our Sages, of blessed memory, said, "A woman's hair is nakedness (ervah)": for "woman" alludes to the level of the life-force enclothed in the worlds, which is the level of Nukva (the feminine), as is known.

> The Talmud (Berakhot 24a) says that a woman's hair is ervah, a matter of modesty, citing "Your hair is like a flock of goats." The maamar reads "woman" here as Nukva, the feminine, receiving aspect: the life-force enclothed in the worlds.

וע״כ כשנמשך משם ההמשכה בבחינת צמצום עצום ע״ד הנ״ל בבחי׳ שערה יוכל להיות מזה יניקת החיצונים מחמת ריבוי הצמצומים

Therefore, when the flow is drawn from there by way of an immense contraction, in the manner mentioned above, as a hair, the external forces can draw nourishment from it, because of the many contractions.

> When flow comes from that enclothed level by way of extreme contraction, like hair, the external forces (the kelipos, opposed to holiness) can draw nourishment from it. The many contractions make the light faint enough for them to take hold of it.

ולכן הוזהרו הלוים[76] ג״כ להעביר תער כו׳ להיותם מבחי׳ גבורות בעצמם ע״כ כשיומשך מהם השפע ע״י שערות וצמצומים יהיה יניקת החיצונים

And that is why the Levites, too, were commanded "to pass a razor," etc.: since they themselves are of the level of Gevuros (restraints), therefore, when the flow would be drawn from them through hairs and contractions, the external forces would draw nourishment.

> That is why the Levites were commanded to pass a razor over all their flesh (Numbers 8:7). They are rooted in Gevuros, the powers of restraint, and a flow from them through hair and contractions would feed the external forces.

(ועיין מ״ש מזה סד״ה ויקח קרח[77] ובד״ה כי תצא[78] בענין וגלחה את ראשה ובד״ה שרי אשתך.[79] ועיין בפ׳ ויחי דרי״ז א׳ ועד לא גליש[80] כו׳.

(And see what is written about this at the end of the discourse beginning "And Korach took," and in the discourse beginning "When you go out," on the matter of "and she shall shave her head," and in the discourse beginning "Sarai your wife." And see in Parshas Vayechi, folio 217a, "and before it became bald (galish)," etc.

The parenthesis gathers parallel discussions: the end of the Likkutei Torah discourse on "And Korach took," the discourse on the captive woman who shaves her head ("When you go out"), and the Torah Ohr discourse on "Sarai your wife." It also cites the Zohar on Vayechi, folio 217a, at the words "and before it became bald."

ובמק״מ [ובמקדש מלך] ובזה״ר [ובזוהר הרקיע] שם ועיין בפ׳ אחרי ד״ס ע״ב ובפ׳ נשא דקמ״ב א׳ ועיין בספר נשמת דוד על שה״ש [שיר השירים] בפסוק שערך כעדר העזים פי׳ שאין לחיצונים שום אחיזה בשערותיה כו׳ ע״ש.

And in the Mikdash Melech and in the Zohar HaRakia there. And see in Parshas Acharei, folio 60b, and in Parshas Naso, folio 142a. And see in the book Nishmas David on the Song of Songs, on the verse "Your hair is like a flock of goats," [which] explains that the external forces have no hold at all on her hair, etc.; see there.

Further references follow: the Mikdash Melech and the Zohar HaRakia on that passage, the Zohar on Acharei and on Naso, and the commentary Nishmas David on the Song of Songs. Nishmas David explains "Your hair is like a flock of goats" to mean that the external forces have no hold on her hair.

וכ״מ [וכן משמע] מ״ש במ״א בשם התיקונים[81] בפי׳ ודלת ראשך כארגמן[82,83] הם טעמי תורה והם שערות דנוקבא שמהם נמשך התגלות טעמי תורה בהיכלות דבריאה ופי׳ כארגמן גווני דכלילן בגו גווני[84] כמ״ש באדרא קמ״א ב׳ ובאדר״ז [ובאדרא זוטא] דרצ״ו א׳ ולכאורה זהו סותר למאמרים הנ״ל.

And so it is implied by what is written elsewhere in the name of the Tikkunim, in the explanation of "And the locks of your head are like purple": these are the reasons of the Torah, and they are the hairs of Nukva, from which the revelation of the reasons of the Torah is drawn into the chambers of Beriah; and the meaning of "like purple" is "colors that are included within colors," as written in the Idra, 141b, and in the Idra Zuta, folio 296a. Seemingly, this contradicts the statements mentioned above.

A passage elsewhere seems to say the opposite: the Tikkunim read "the locks of your head are like purple" as the reasons of the Torah, the hairs of Nukva, through which those reasons are revealed in the chambers of Beriah. The Idra explains "like purple" as colors included within one another.

אך הענין כמ״ש בזהר הרקיע פ׳ ויחי שם שכשהנוק׳ [שכשהנוקבא] היא למעלה באצילות אז אין שום יניקה לחיצונים משערותיה אבל כשהנוק׳ [כשהנוקבא] למטה בבריאה בסוד הקליפות אז הם יונקים מהשערות

But the explanation is as written in the Zohar HaRakia, Parshas Vayechi, there: when Nukva is above, in Atzilus, the external forces have no nourishment at all from her hair; but when Nukva is below, in Beriah, in the mystery of the kelipos, then they draw nourishment from the hair.

> The resolution comes from the Zohar HaRakia: when Nukva is above, in Atzilus, the external forces draw nothing from her hair. Only when she is below, in Beriah, where the kelipos are, can they draw from it.

וזהו שערך כעדר העזים שגלשו מהר גלעד[85] גלעד הוא ענין עד הגל הזה[86] שהוא הפרסא המפסקת בין העולמות וכמ״כ [וכמו כן] יש פרסא מפסקת בין אצילות לבריאה כו׳ וע״ז הוא שאין לחיצוני׳ שום אחיזה בשערותיה

And this is [the meaning of] "Your hair is like a flock of goats that streamed down from Mount Gilead": "Gilead" is the idea of "this mound is a witness" (ed hagal hazeh), which is the partition (parsa) that separates between the worlds; and so too there is a partition separating between Atzilus and Beriah, etc. And through this the external forces have no hold at all on her hair.

> This is the meaning of "Your hair is like a flock of goats that streamed down from Mount Gilead" (Song of Songs 4:1). "Gilead" is read as gal-ed, the "mound of witness" that Yaakov and Lavan set as a boundary (Genesis 31:52); so it stands for the partition (parsa) between the worlds, including the one between Atzilus and Beriah, which keeps the external forces away from her hair.

וזהו שגלשו שפי׳ כתרגומו גליש תרגום קרח. דהיינו כאלו נקרחו ואין שם שערות כלל כך אין להם אחיזה מהשערות כו׳ וזה נעשה ע״י בחי׳ הר הגלעד

And this is [the meaning of] "that streamed down" (shegalshu), explained according to its Targum: galish is the Targum [Aramaic rendering] of "bald." That is, as though they had been made bald and there were no hair there at all, so they have no hold from the hair, etc. And this is brought about through the level of "Mount Gilead."

> The word galshu ("streamed down") is read through the Aramaic: galish is how the Targum renders "bald," so galshu means "were made bald." The hair is as though shaved away, so the external forces have nothing to hold; and this protection comes from "Mount Gilead," the partition.

והוא ע״ד צדיקים נדמה להם כהר[87] ועמך כולם צדיקים[88] פי׳ שכל איסור קטן נדמה להם כהר ומסך מבדיל בינו לבין קונו ועי״ז לא ימשך אחר הגשמיות וכמ״ש במ״א ע״פ זה דהסבי עיניך כו׳ שערך כעדר[89] כו׳

It is in the manner of "To the righteous it appears like a mountain"; and "Your people are all righteous," meaning that every small prohibition appears to them like a mountain and a screen dividing between a person and his Maker, and through this he will not be drawn after physicality. And as written elsewhere on this verse, "Turn away your eyes," etc., "your hair is like a flock," etc.

> In a person's service the "mountain" is the attitude of the righteous, to whom, in the Talmud's words, the evil inclination "appears like a mountain" (Sukkah 52a): every small prohibition looms like a mountain and a barrier between him and his Maker. "Your people are all righteous" (Isaiah 60:21) extends this to every Jew, and such a person is not drawn after physicality.

ועי״ז נמשך ג״כ למעלה בחי׳ שגלשו מהר הגלעד הנ״ל ועמ״ש מענין הפרסא בד״ה והבדילה הפרוכת[90] שיש כמה בחי׳ פרסא בין עולם לעולם שמונע יניקת החיצונים כו׳ ע״ש וכנ״ל)

And through this, the level of "that were made bald (shegalshu) from Mount Gilead," mentioned above, is also drawn forth Above. And see what is written on the matter of the partition in the discourse beginning "And the curtain shall divide," that there are several levels of partition between one world and another which prevent the external forces from drawing nourishment, etc.; see there, and as mentioned above.)

> Through this service below, the level of "made bald from Mount Gilead" is drawn above as well, and the external forces are kept from the hair. In Torah Ohr, on "And the curtain shall divide," the Alter Rebbe explains the several partitions between the worlds that stop them from drawing nourishment.

משא״כ מבחי׳ סוכ״ע הקדוש ומובדל שא״א להיות משם השתלשלות עילה ועלול ע״כ א״א להיות ההמשכה אלא ע״י בחי׳ שערה דוקא.

Whereas from the level of the light that encompasses all worlds (sovev kol almin), which is holy and separate, from which a chain of cause and effect is impossible, the flow can therefore come only through the level of a hair specifically.

> The main argument resumes: from sovev kol almin, which is holy and separate, no chain of cause and effect is possible. So whatever flows from it must come through "hair," through extreme contraction.

ובשערות אלו תלוי הקדושה עליונה דוקא שהוא מקור להתהוות בחי׳ ממכ״ע [ממלא כל עלמין] כנ״ל

And on these hairs hangs the supernal holiness specifically, which is a source for the coming into being of the level of the light that fills all worlds (memalei kol almin), as mentioned above.

> These hairs carry the highest holiness, since they are the source from which memalei kol almin comes into being.

ולהיות שענין הנזירות כי יפליא להזיר,[91] הנה ע נין מצוה זו רומז למעלה מעלה דהיינו שהנזיר עולה למקום גבוה[92] ודומה לעליון

And since the matter of the nazirite vow is "when he shall make a wondrous [vow] to be a nazirite," this mitzvah alludes to what is very high above: that is, the nazirite ascends to a lofty place and resembles the One Above

> The nazirite's vow is introduced with the word yafli, plainly "expressly vows," here read from pele, "wonder": so his mitzvah alludes to something very high, and by his vow he rises to a lofty place and becomes like the One Above. The Rebbe discusses this idea in Likkutei Sichos (vol. 18, p. 74), as the Kehot note gives it.

(כמ״ש בזהר פ׳ נשא דקכ״ז ע״ב ובלק״ת [ובלקוטי תורה (להאריז״ל)] שם בטעמי מצות ובז״ה [ובזוהר הרקיע] פ׳ ויחי שם) ע״כ נאמר בו קדוש יהיה גדל פרע[93] כו׳:

(as written in the Zohar, Parshas Naso, folio 127b, and in the Arizal's Likkutei Torah there, in Taamei HaMitzvos, and in the Zohar HaRakia, Parshas Vayechi, there); therefore it is said of him, "He shall be holy; he shall let the locks grow," etc.

> The text gives its sources: the Zohar on Naso, the Arizal's Likkutei Torah (in its Taamei HaMitzvos), and the Zohar HaRakia. That is why the Torah calls the nazirite "holy" when it tells him to let his hair grow: his hair is bound up with the holiness of the level above the worlds.

SECTION 9 · ¶32–36

The seraphim stand above

32 ה וזהו ענין הכת הא׳ האומרים קדוש והם מבחי׳ השרפים כמבואר בפסוק ובגמ׳ [ובגמרא] דחולין שם והענין שהם בחי׳ מלאכים עליונים שבעולם הבריאה ששם מתגלה בחי׳ חב״ד [חכמה בינה ודעת] להיות הנשמות[94] ומלאכים משיגים גדולת א״ס ב״ה.

5. And this is the matter of the first company, who say "Holy": they are of the level of the seraphim, as explained in the verse and in the Gemara of Chullin there. The explanation is that they are the level of the higher angels in the World of Beriah (Creation), where Chochmah, Binah and Daas are revealed, so that the souls and angels grasp the greatness of the Infinite One (Ein Sof), blessed be He.

> Section 5 returns to the three companies of angels. The first company, who say "Holy" once, are the seraphim of Isaiah's vision and of the Gemara in Chullin: the higher angels of the World of Beriah, where Chochmah, Binah and Daas are revealed so that souls and angels can grasp G-d's greatness.

33 וכנז״ל [וכנזכר לעיל] בענין בחי׳ ממכ״ע [ממלא כל עלמין] שמתחלק החיות בכלל לג׳ בחי׳ ג״ע [גן עדן] העליון וג״ע [וגן עדן] התחתון ועוה״ז דוגמת ראש וגוף ורגלים

As mentioned above regarding the level of the light that fills all worlds (memalei kol almin), the life-force divides in general into three levels, the higher Gan Eden, the lower Gan Eden and this world, like head, body and legs.

> As explained, memalei kol almin divides into three levels, like head, body and legs. The seraphim belong to the "head."

ע״כ השרפים שהם מבחי׳ עולם הבריאה ששם הג״ע [הגן עדן] העליון הם משיגים גדולת א״ס ב״ה

Therefore the seraphim, who are of the level of the World of Beriah (Creation), where the higher Gan Eden is, grasp the greatness of the Infinite One (Ein Sof), blessed be He.

> They are of the World of Beriah, where the higher Gan Eden is, and they grasp G-d's greatness. What they chiefly grasp is described next.

ועיקר ההשגה הוא זה איך שהוא ית׳ קדוש ומובדל בבחי׳ אין ערוך אליו ב״ה ומקור המשכת החיות ממנו ית׳ להיות בחי׳ ממכ״ע [ממלא כל עלמין] הוא רק ע״י צמצום עצום בבחי׳ שערה כנ״ל.

And the essence of the grasp is this: how He, may He be blessed, is holy and separate, in the manner of "There is none to compare to Him," blessed be He; and the source of the drawing of life-force from Him, may He be blessed, to be the level of the light that fills all worlds, is only through an immense contraction, as a hair, as mentioned above.

> They grasp that G-d is holy and separate, beyond comparison, and that even the source of memalei kol almin comes from Him only through an immense contraction, like a hair.

34 ומבחי׳ המקור הנק׳ ממכ״ע [ממלא כל עלמין] הוא שנמשך ומתגלה כל השגות אלהות שבעולמות עליונים ותחתונים וג״ע [וגן עדן] העליון כו׳.

And from the level of the source called the light that fills all worlds (memalei kol almin) are drawn and revealed all the grasps of G-dliness in the higher and lower worlds and the higher Gan Eden, etc.

> All comprehension of G-dliness in every world, up to the higher Gan Eden, comes from memalei kol almin, the source of life in the worlds.

אבל הוא ית׳ עצמו קדוש ומובדל ולית מחשבה תפיסא ביה[95] כלל.[96] והחיות שהוא ית׳ מחי׳ אותן שלא ע״י צמצומים הנק׳ סוכ״ע א״א כלל להתלבש בתוכיותן רק בבחי׳ מקיף והעלם.

But He Himself, may He be blessed, is holy and separate, and "no thought can grasp Him" at all. And the life-force with which He, may He be blessed, gives them life not through contractions, which is called the light that encompasses all worlds (sovev kol almin), cannot be enclothed in their innermost at all, but only in the manner of encompassing and concealment.

> G-d Himself is beyond thought: "no thought can grasp Him at all." Sovev kol almin, the life He gives without contractions, cannot enter the worlds and remains encompassing and hidden.

ולכן כתיב לא שניתי[97] ואין בו שום התחלקות מעלה ומטה. וע״ז נאמר אני ראשון ואני אחרון[98] כנ״ל.

Therefore it is written, "I have not changed," and there is no division of above and below in Him. And of this it is said, "I am the first and I am the last," as mentioned above.

> That is why He says, "I have not changed": there is no higher and lower in Him. He is "the first and the last," the same at every level.

35 והנה ע״י התבוננותם והשגתם בזה אזי הם מתלהבים ומתלהטים בתשוקה ורשפי אש לאסתכלא ביקרא דמלכא בבחי׳ סוכ״ע שהוא קדוש ומובדל ולכן נק׳ שרפים ע״ש [על שם] הרשפי אש והתשוקה הנפלאה.

Now, through their contemplation and grasp of this, they are set aflame and blaze with longing and fiery flashes "to gaze upon the glory of the King," in the level of the light that encompasses all worlds (sovev kol almin), which is holy and separate. That is why they are called seraphim, on account of the fiery flashes (rishpei esh) and the wondrous longing.

> Contemplating this, the seraphim burn with longing "to gaze upon the glory of the King," to reach sovev kol almin. Their name, seraphim, "burning ones," shares its letters with rishpei esh, "fiery flashes": it comes from this fiery longing.

וזהו שאומרים קדוש פעם א׳ הוא שיש להם רצון א׳ ליכלל בבחי׳ סוכ״ע כו׳ ולכן נאמר עליהם שרפים עומדים ממעל לו.[99]

And their saying "Holy" once is that they have one will: to be absorbed into the level of the light that encompasses all worlds, etc. And that is why it is said of them, "Seraphim stood above Him."

> Their single "Holy" expresses a single will: to be absorbed into sovev kol almin. That is why they are said to "stand above Him": their longing reaches beyond the level that gives them life.

36 ומבואר לעיל הקושיא איך שייך לומר על הנברא שעומד ממעל לשכינה כביכול. והענין דישעיה אמר וארא את אד׳[100] יושב על כסא רם וכו׳ שרפים עומדים ממעל לו.[101]

The question was set out above: how can it be said of a created being that it stands above the Shechinah (Divine Presence), as it were? The explanation is that Isaiah said, "And I saw Ado-nai sitting upon a throne, high," etc., "Seraphim stood above Him."

> The question raised at the start was how created angels can stand "above" the Shechinah. The answer begins from the context in Isaiah 6:1: the prophet saw "Ado-nai sitting upon a throne," and the seraphim stood "above Him."

ופי׳ שם אד׳ הוא[102] בחי׳ מדת מלכותו ית׳

The Name Ado-nai is the level of His attribute of kingship (Malchus), may He be blessed.

> The Name Ado-nai, "L-rd," refers to G-d's attribute of kingship, Malchus; Kehot points to the Shulchan Aruch (Orach Chaim 5), which explains this Name as "L-rd of all," and to Tanya (Shaar HaYichud VehaEmunah, chapter 7), where the Alter Rebbe writes that the Name of His kingship is Ado-nai, "for He is L-rd of all the earth."

והנה ישעי׳ [ישעיה] לא השיג בחי׳ מדת מלכותו כמו שהיא עדיין למעלה מהתלבשות בהעולמות שהוא בחי׳ ד׳ רבתי דאחד כנ״ל שם לא השיג ישעי׳ [ישעיה] כלל

Now, Isaiah did not grasp the level of His attribute of kingship as it still is above enclothement in the worlds, which is the level of the large dalet of "Echad," as mentioned above; that, Isaiah did not grasp at all

> Isaiah did not perceive Malchus as it is in itself, before it is enclothed in the worlds, the level alluded to by the large dalet of "Echad." That level was beyond his vision.

(זולתי על משה רבינו ע״ה אמרז״ל [אמרו רבותינו זכרונם לברכה] שהראהו קשר של תפילין[103, 104] וידוע דקשר זה הוא בחי׳ ד׳ והיינו ד׳ רבתי דאחד)

(except that about Moshe Rabbeinu, peace be upon him, our Sages, of blessed memory, said that He showed him the knot of the tefillin; and it is known that this knot is the level of dalet, namely the large dalet of "Echad").

> Only Moshe saw it: the Sages say G-d showed him the knot of the tefillin (Berakhot 7a). The knot of the head-tefillin is known to be a dalet, so what Moshe saw was the large dalet of "Echad," Malchus in its essence.

רק השגתו היתה בבחי׳ מדת מלכותו כמו שהיא מלובשת בהעולמות בבחי׳ ממכ״ע [ממלא כל עלמין] שזהו ענין שם כבוד מלכותו.

Rather, his grasp was of the level of His attribute of kingship as it is enclothed in the worlds, as the light that fills all worlds (memalei kol almin), which is the matter of "the Name of the glory of His kingship."

> Isaiah perceived kingship as it is enclothed in the worlds as memalei kol almin. This is the level expressed by "the Name of the glory of His kingship."

וז״ש [וזהו שכתוב] ישעיה ראיתי את אד׳ יושב על כסא כו׳ דהיינו כשנמשך להתלבש בעולם הבריאה הנק׳ כסא כנודע וזהו אתה גבור לעולם[105] אד׳ שצ״ל תחלה גבורות וצמצומים. עד שיומשך להיות בבחי׳ אד׳.

And this is what Isaiah said, "I saw Ado-nai sitting upon a throne," etc.: that is, when it is drawn down to be enclothed in the World of Beriah (Creation), which is called "throne," as is known. And this is "You are mighty (gibbor) forever, Ado-nai": there must first be Gevuros (restraints) and contractions, until it is drawn down to be at the level of Ado-nai;

> That is why Isaiah saw Ado-nai "sitting upon a throne": the "throne" is the World of Beriah, where kingship comes to be enclothed. The Amidah's words "You are mighty (gibbor) forever, Ado-nai" show that Gevuros, powers of restraint and contraction, must come first, before G-d is revealed as Ado-nai, L-rd of the worlds.

דהיינו ענין דאנת אשתמודע אדון על כולא[106, 107] והוא כי מבחי׳ זו נמשך להיות התהוות בי״ע בבחי׳ התחלקות ומתלבש החיות בכל אחד לפי ערכו.

that is, the idea of "You are known as L-rd over all." For from this level is drawn the coming into being of Beriah, Yetzirah and Asiyah with division, and the life-force is enclothed in each one according to its measure;

> This is the meaning of the Tikkunei Zohar's phrase "You are known as L-rd over all." From this level Beriah, Yetzirah and Asiyah come into being as separate and divided, and each receives life according to its capacity.

שזהו ע״י גבורות וצמצומים תחלה לצמצם האור והחיות עד שיהיה יכול להתלבש בהעולמות ושיתהוו בבחי׳ גבול ומדה

and this is through Gevuros and contractions first, to contract the light and the life-force until it can be enclothed in the worlds, and so that they come into being as limited and measured

> This requires first contracting the light and life-force through Gevuros, so that it can be enclothed in the worlds and they can exist as limited and measured beings.

(ועי׳ במק״מ [במקדש מלך] ר״פ בראשית וז״ל [וזה לשונו] מצאתי בדברי האריז״ל [האר״י זכרונו לברכה] שנקודת המל׳ היורדת לבריאה נק׳ בשם אדנ״י),[108] וע״ז אמר שרפים עומדים ממעל לו.

(and see the Mikdash Melech at the beginning of Parshas Bereishis, in these words: "I found in the words of the Arizal, of blessed memory, that the point of Malchus that descends into Beriah is called by the Name Ado-nai"). And of this he said, "Seraphim stood above Him";

> The Mikdash Melech, quoting the Arizal, confirms that the point of Malchus that descends into Beriah is called Ado-nai. Of this level Isaiah says that the seraphim stood "above Him."

כלומר כאלו הן למעלה מבחי׳ שם אדנ״י שהוא בחי׳ ממכ״ע [ממלא כל עלמין]. מפני שעיקר תשוקתם[109] להשיג בחי׳ סוכ״ע הנק׳ קדוש.

that is to say, as though they were above the level of the Name Ado-nai, which is the level of the light that fills all worlds; because their main longing is to grasp the level of the light that encompasses all worlds (sovev kol almin), which is called "holy."

> That is, the seraphim are, as it were, above the Name Ado-nai, which is memalei kol almin, because their whole longing is to grasp sovev kol almin, the level called "holy." The Kehot note records that the Baal Shem Tov asked this very question and gave this answer, adding that a person should therefore take care with his thoughts and desires (Mayim Rabim 5636, chapter 113).

דהיינו שתשוקתם לצאת מהגבלתם וצמצומם מכח הפועל אלקי המחיה אותן בבחי׳ צמצום מבחי׳ ממכ״ע [ממלא כל עלמין] ולהדבק בבחי׳ סוכ״ע

That is, they long to go out of their limitation and contraction by the G-dly power of the Maker, which gives them life in a contracted manner from the level of the light that fills all worlds, and to cleave to the level of the light that encompasses all worlds.

> They long to leave the limits within which the G-dly power of memalei kol almin gives them life, and to cleave to sovev kol almin.

ולהיות כי אל אשר רוחם פונה בתשוקתם יקרא בשם עומד שם וזהו שהשרפים עומדים בתשוקתם ממעל לו לשם אדני ר״ל [רוצה לומר] שתשוקתם לבחי׳ סוכ״ע וזהו שאומרים קדוש פ״א. ועמ״ש מענין שרפים עומדים בד״ה שחורה אני ונאוה.[110]

And since, wherever their spirit turns in their longing, they are called by the name "standing" there, this is [why] the seraphim "stand," in their longing, "above Him," above the Name Ado-nai: that is to say, their longing is for the level of the light that encompasses all worlds. And this is their saying "Holy" once. And see what is written on the matter of "Seraphim stood" in the discourse beginning "I am black and comely."

> Wherever a being's spirit turns in longing, it is said to "stand" there; so the seraphim "stand above" the Name Ado-nai in their longing for sovev kol almin, and this is their single "Holy." In Likkutei Torah, Shir HaShirim ("I am black and comely," 4d), the Alter Rebbe reads "above Him" (mima'al lo) as above the vav, the six Sefiros that nest in Yetzirah, for the seraphim belong to Beriah.

והנה האדם[111] הוא עולם קטן[112] ויש בו ג״כ הג׳ בחי׳ של ג׳ כתות המלאכים הנ״ל

Now, man is a small world, and in him too there are the three levels of the three companies of angels mentioned above

> Man is "a small world," and in him too there are the three levels of the three companies of angels. In Likkutei Torah, Bamidbar (5a), the Alter Rebbe opens with this saying (from Avos deRabbi Nasan 31): as the world has four elements, so has man's soul, and by refining his own four elements a person refines the whole world.

(כי המלאכים כל א׳ הוא בחי׳ פרטית אבל האדם כלול מכל העולמות ולכן נאמר בו נעשה אדם[113] לשון רבים כמ״ש במ״א באריכות),

(for each of the angels is a particular level, but man is comprised of all the worlds; that is why it is said of him, "Let us make man," in the plural, as explained elsewhere at length).

> Each angel is one particular level, but man includes all the worlds. That is why G-d said "Let us make man" in the plural (Genesis 1:26).

וזו הבחי׳ של הכת א׳ מהשרפים האומרים קדוש פעם א׳ שתשוקתם לאסתכלא ביקרא דמלכא[114, 115] ומתלהטים ברשפי אש כו׳ ישנה ג״כ בהאדם והוא בחי׳ יסוד האש שבלב

And this level of the first company, the seraphim who say "Holy" once, whose longing is "to gaze upon the glory of the King" and who blaze with fiery flashes, etc., exists in man too: it is the level of the element of fire in the heart.

> The level of the first company, the seraphim with their single "Holy," their longing "to gaze upon the glory of the King" and their burning, exists in man too: it is the element of fire in the heart.

כי כמו שהגוף האדם מורכב מד׳ יסודות גשמיים. וכן הנה״ב [הנפש הבהמית] מורכבת מד׳ יסודות רוחניים דנוגה. כך גם הנפש האלהית כלולה ומורכבת מד׳ יסודות רוחניים דקדושה האלקית (כמ״ש בסש״ב [בספר של בינונים] ח״א [חלק א׳] פ״ג [פרק ג׳]).

For just as the human body is composed of four physical elements, and so too the animal soul is composed of four spiritual elements of nogah, so too the G-dly soul is comprised and composed of four spiritual elements of G-dly holiness (as written in Sefer Shel Beinonim, Part I, chapter 3).

> Just as the body is made of four physical elements, and the animal soul of four spiritual elements of nogah (the mixed realm from which permitted physical things draw their life), so the G-dly soul is made of four spiritual elements of holiness, as Tanya, chapter 3, explains.

ומשכן יסוד המים הוא במוח ויסוד האש הוא בלב.[116]

The seat of the element of water is in the brain, and the element of fire is in the heart.

> Its water, which is Chochmah, is seated in the brain, and its fire, the soul's thirst for G-d, in the heart; Tanya, chapter 3, gives this from the Etz Chaim.

והנה ענין מזיגות הד׳ יסודות אינן שוים בכל אדם שיש שיסוד המים בו בתגבורת יותר ויש שבו יסוד האש מתגבר יותר.

Now, the blends of the four elements are not the same in every person: in one, the element of water is more dominant, and in another the element of fire prevails more.

> The blend of the four elements differs from person to person: in some the element of water is stronger, and in others the element of fire.

SECTION 10 · ¶37–39

The spark in every heart

37 והוא כמו למשל הגחלים שיש גחלים בוערות שהאש מתלהט בהן בגילוי ויש גחלים עוממות[117, 118] שאין מתלהט בהן האש כ״א יש בהם רק ניצוץ א׳ בהעלם.

It is like, for example, coals: there are burning coals, in which the fire blazes openly, and there are dimmed coals, in which the fire does not blaze, but there is in them only a single spark, hidden.

> The analogy is coals: some burn openly, while dimmed coals hold only a single hidden spark.

אך עכ״ז [עם כל זה] כיון שעכ״פ [שעל כל פנים] יש בהם ניצוץ א׳ לזאת כשמנפחים את הניצוץ שבהם בחזקה אזי הוא מתלהט בהגחלת בבחי׳ גילוי כו׳.

Nevertheless, since there is at any rate one spark in them, therefore when one blows hard on the spark in them, it blazes up in the coal, openly, etc.

> Even a dimmed coal, since it still holds a spark, can be made to blaze again by blowing hard on it.

כמ״כ [כמו כן] הוא ג״כ בענין נפש האלהית שבאדם שיש שיסוד האש האלהי שבלבו הוא מתגבר יותר בבחי׳ גילוי כמשל גחלים בוערות כו׳

So too with the G-dly soul in man: in one, the element of G-dly fire in his heart prevails more, openly, like burning coals in the analogy, etc.;

> So it is with the G-dly fire in the heart: in some people it burns openly, like glowing coals.

ויש שיסוד האש האלהי שבלבו הוא בהעלם שהוא כמו גחלים עוממות שרק ניצוץ א׳ יש בהם ובבחי׳ העלם אבל ניצוץ א׳ יש בכל אחד ואחד מישראל.

and in another, the element of G-dly fire in his heart is hidden, like dimmed coals, in which there is only one spark, and that hidden. But one spark there is in each and every one of Israel.

> In others it is hidden, like a dimmed coal with one concealed spark. But every Jew has at least that one spark.

38 ולזה הוא העצה לנפחו בחזקה שאז מתלהט ומתלהב ומתפשט בהגחלת כולו בבחי׳ גילוי וכמ״כ [וכמו כן] בנפש האלהית שבאדם שצריכים להבעיר הניצוץ שיש ביסוד האש שבלב שיתגלה בבחי׳ גילוי ע״י שמנפחים בו.

For this the remedy is to blow on it hard, for then it blazes and flames up and spreads through the whole coal, openly. And so too with the G-dly soul in man: one must kindle the spark in the element of fire in the heart, so that it becomes openly revealed, by blowing on it.

> The remedy is to blow on the spark until it spreads through the whole coal. In the soul, this means rousing the hidden spark of G-dly fire until it is openly revealed.

והוא כל סדר התפלה עד ק״ש [קריאת שמע] שהוא מתבונן בגדולתו ית׳ איך שאמר והיה העולם אומר ועושה כו׳.

This is the whole order of prayer up to the Shema, in which one contemplates His greatness, may He be blessed: how He “spoke and the world came into being,” “says and does,” etc.

> The blowing is the order of prayer up to the Shema: contemplating G-d’s greatness, in the words of the morning prayers, how He “spoke and the world came into being,” and “says and does.”

שזו ההתבוננות שבתפלה עד בכל לבבך שבק"ש [שבקריאת שמע] הוא הכל בבחי' הניפוח שמנפחים את הניצוץ של יסוד האש האלהי שבלבבו שתאיר בבחי' גילוי בלב כו'.

For this contemplation in prayer, up to "with all your heart" in the Shema, is all by way of blowing: one blows on the spark of the element of G-dly fire in his heart, so that it shines openly in the heart, etc.

> All the contemplation of the prayers, up to "with all your heart" in the Shema, is this blowing, which makes the spark shine openly in the heart.

39 ובכל לבבך[119] שבק"ש [שבקריאת שמע] מתגלה הניצוץ של יסוד האש האלהי בלב בבחי' גילוי שמתלהט ומתלה ב בתשוקה ורשפי אש אליו יתי'.

And at "with all your heart" in the Shema the spark of the element of G-dly fire in the heart is openly revealed: it blazes and flames with longing and fiery flashes toward Him, may He be blessed.

> At "with all your heart" in the Shema, the spark of G-dly fire that prayer has fanned becomes an open flame, burning with longing for G-d.

וזהו ונקדשתי בתוך בנ"י [בני ישראל][120] פי' תוך בנ"י [בני ישראל] הוא נקודה הפנימי' [הפנימיות / הפנימית] של הלב של כאו"א [כל אחד ואחד] מישראל

And this is [the meaning of] "And I shall be sanctified in the midst of the children of Israel": "the midst of the children of Israel" is the inner point of the heart of each and every one of Israel;

> This explains the maamar's opening verse: "in the midst of the children of Israel" means the innermost point of every Jew's heart.

ושם בתוך נקודה פנימית הלב ונקדשתי להיות לבם בוער ברשפי אש ואהבה עזה לאסתכלא ביקרא דמלכא שהוא יתי' קדוש ומובדל ואין ערוך אליו כלל.

and there, in the midst of the inner point of the heart, "I shall be sanctified," so that their heart burns with fiery flashes and fierce love "to gaze upon the glory of the King," Who, may He be blessed, is holy and separate, and there is no comparison to Him at all.

> "I shall be sanctified" there means that the heart burns with fiery love "to gaze upon the glory of the King," Who is holy, separate and beyond comparison.

ע"כ יהיה נתפס התשוקה אליו יתּ' על ידי ההתבוננות איך שהוא יתּ' קדוש כו' בתוך פנימית נקודת הלב שהוא ענין אמירת הקדוש דכת הא'.

Therefore the longing for Him, may He be blessed, through the contemplation of how He, may He be blessed, is holy, etc., will be held within the inner core of the point of the heart; and this is the saying of "Holy" by the first company.

> The longing that comes from contemplating G-d's holiness takes hold of the heart's innermost point. This is the human counterpart of the first company's single "Holy."

ובאדם הוא בחי' האהבה דבכל לבבך דהיינו גילוי פנימית הלב בבחי' גילוי ממש להיות הלב מלא וגדוש מאהבת ה' בבחי' כלות הנפש כמ"ש נכספה וגם כלתה נפשי[121] כו'

In man it is the level of the love of "with all your heart": that is, the inner core of the heart is actually revealed, so that the heart is full and overflowing with the love of G-d, in the manner of the soul's expiring, as it is written, "My soul yearns, and even expires," etc.

> In a person it is the love of "with all your heart": the inner heart is fully revealed and overflowing with love of G-d, to the point of klos hanefesh, the soul's expiring in longing, as in "My soul yearns, and even expires" (Psalms 84:3).

(וגם הטעם שנק' תוך דכבר נת"ל [נתבאר לעיל] שחיות הנפש המתלבש בגוף נחלק לג' מדרגות היינו ראש גוף רגלים והם ג' בחי' ראש תוך סוף א"כ הלב הוא בחי' תוך

(Also, the reason it is called "midst": it was already explained above that the life-force of the soul enclothed in the body divides into three levels, namely head, body and legs, and these are the three levels of head, midst and end; if so, the heart is the level of "midst."

> A further reason for the word "midst": the soul's life-force divides into head, body and legs, which are head, midst and end, so the heart, in the body, is the "midst."

וזהו ונקדשתי בתוך כו׳ שיגע בתוך לבבו ממש וכמ״ש ולעבדו בכל לבבכם[122] וארז״ל [ואמרו רבותינו זכרונם לברכה] עבודה שבלב זו תפלה.[123] אך עיקר פי׳ בתוך היינו בתוכיות ופנימיות הלב וכמ״ש בד״ה ה׳ לי בעוזרי[124] בענין פי׳ קליטה שיהיה נקלט תוך תוכו ופנימיותו.

And this is "And I shall be sanctified in the midst," etc.: that it should touch the very midst of his heart, as it is written, "And to serve Him with all your heart," and our Sages, of blessed memory, said, "Service in the heart: this is prayer." But the main meaning of "in the midst" is in the innermost core and inner dimension of the heart, as written in the discourse beginning "Havayah is with me among my helpers," on the explanation of "absorption," that it should be absorbed into its very midst and its inner core.

> So "I shall be sanctified in the midst" means that holiness should touch the very midst of the heart, in the service of the heart, "to serve Him with all your heart," which the Sages identify as prayer (Taanis 2a). But the main sense of "in the midst" is the very innermost of the heart: in Likkutei Torah, Shemini Atzeres (88d), on "Havayah is with me among my helpers," the Alter Rebbe explains atzeres as kelitah, the revelation of G-dliness being absorbed within so that love can be born from it.

ועוד פי׳ ונקדשתי בתוך בנ״י [בני ישראל] ונקדשתי ממש וכמ״ש בזהר פקודי דרל״א ע״א דכד אתקדש שמיה באתגליא שמיה דאתכסיא אסתלק על כורסי יקריה דכתיב ונקדשתי כו׳ ע״ש ופי׳ אסתלק שנמשך ממקום גבוה יותר וזהו פי׳ ונקדשתי

A further meaning of "And I shall be sanctified in the midst of the children of Israel": "I shall be sanctified" literally; as written in the Zohar, Pekudei, folio 231a, that "when His Name is sanctified in the revealed, His hidden Name ascends upon His throne of glory, as it is written, 'And I shall be sanctified,'" etc.; see there. And the meaning of "ascends" is that it is drawn from a higher place; and this is the meaning of "I shall be sanctified."

> A second reading takes "I shall be sanctified" literally: G-d's holiness itself is drawn down. The Zohar (Pekudei) says that when His Name is sanctified in the revealed, His hidden Name "ascends upon His throne of glory," and "ascends" means that it is drawn from a higher place.

והענין כמ״ש במ״א בד״ה צאינה וראינה.[125] בפי׳ לא זז מחבבה עד שקראה אמי שהוא כמ״ש שאו ידיכם קדש וברכו[126] את הוי׳ שהצדיקים הם הממשיכים בחי׳ קדש מקדש העליון שלמעלה מעלה מבחי׳ קדוש בוי״ו והיינו ע״י נשיאות ידיהם ביחו״ע [ביחודא עילאה] ויחו״ת [ויחודא תתאה] למסור נפשו באחד בק״ש [בקריאת שמע]

The matter is as written elsewhere, in the discourse beginning "Go out and see," on the explanation of "He did not cease to cherish her until He called her 'My mother'": this is as it is written, "Lift up your hands in holiness (kodesh) and bless Havayah," for the righteous are those who draw down the level of kodesh from the supernal Kodesh, which is very far above the level of kadosh with a vav; that is, through the lifting of their hands in the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah), to give over one's soul at "One" in the Shema;

> The discourse "Go out and see" explains, through the verse "Lift up your hands in holiness (kodesh) and bless Havayah" (Psalms 134:2), the Midrash that G-d cherished Israel until He called her "My mother." The righteous draw down kodesh, the supernal holiness far above kadosh written with a vav, by lifting their hands in the higher and lower unity, giving themselves over at "One" in the Shema.

ולכן קראה הקב״ה אמי שהם הממשיכים בחי׳ קדוש בוי״ו כו׳ ע״ש באריכות

and therefore the Holy One, blessed be He, called her "My mother," for they are the ones who draw down the level of kadosh with a vav, etc.; see there at length.

> That is why G-d calls Israel "My mother": it is they who draw down kadosh with a vav. In Likkutei Torah, Shir HaShirim ("Go out and see," 21b-c), the Alter Rebbe explains that this kadosh must be drawn anew in every generation from the supernal Kodesh, which is beyond all worlds, and that Israel draw it by "lifting their hands in holiness."

וזהו פי׳ ונקדשתי בתוך בנ״י [בני ישראל] שע״י שנתפס ההתפעלות מקדושתו ית׳ בתוכיות הלב של נש״י [נשמות ישראל] להיות בבחי׳ שאו ידיכם כו׳ ע״ז ממשיכים ממש קדושתו ית׳ דהיינו שממשיכים מבחי׳ קדש העליון להיות בחי׳ קדוש וזהו מ״ש שם אסתלק על כורסי יקרי׳ [יקריה] שנמשך האור בז״א מבחי׳ קדש העליון כו׳.

And this is the meaning of "And I shall be sanctified in the midst of the children of Israel": that through the stirring [of feeling] at His holiness, may He be blessed, being held in the innermost of the heart of the souls of Israel, so as to be in the manner of "Lift up your hands," etc., through this they actually draw down His holiness, may He be blessed; that is, they draw from the level of the supernal Kodesh so that there be the level of kadosh. And this is what is said there, "ascends upon His throne of glory": the light is drawn into Z'eir Anpin (the emotive attributes) from the level of the supernal Kodesh, etc.

> This is the second meaning of "I shall be sanctified in the midst of the children of Israel": when the stirring of His holiness takes hold of the innermost heart of the souls of Israel, in the manner of "Lift up your hands," they actually draw down G-d's holiness, from the supernal kodesh into kadosh. This is the Zohar's "ascends upon His throne of glory": light is drawn into Z'eir Anpin, the emotive attributes, from the supernal kodesh.

וז״ש [וזהו שכתוב] ברע״מ [ברעיא מהימנא] פ׳ אמור דצ״ג ע״א וכיון דישראל קא מקדשי כו׳ נהיר ההוא קדש[127] כו׳ וכדין אקרי לעילא קדוש כו׳ על כורסיא דאיהו שמים כו׳ ע״ש):[128]

And this is what is said in the Raaya Mehemna, Parshas Emor, folio 93a: "And since Israel sanctify," etc., "that Kodesh shines," etc., "and then above He is called Kadosh," etc., "upon the throne, which is heaven," etc.; see there.)

> The Raaya Mehemna on Emor says the same: when Israel sanctify, "that kodesh shines," and then He is called Kadosh above, upon the throne, which is heaven.

SECTION 11 · ¶40

The second "Holy"

40 ו ואח״כ כת ב׳ אומרים ב״פ [ב׳ פעמים] קדוש הענין כי בחי׳ הקדוש הא׳ הוא העלאה ממטה למעלה שהשרפים רוצים ליכלל באי״ס ב״ה לאסתכלא כו׳ וזוהי בחי׳ כת הא׳.

6. Afterwards, the second company says "Holy" twice. The explanation: the first "Holy" is an ascent from below upward, for the seraphim want to be absorbed into the Infinite One (Ein Sof), blessed be He, "to gaze," etc.; and this is the level of the first company.

> Section 6 turns to the second company, who say "Holy" twice. The first "Holy," the seraphim's, is an ascent from below upward: they long to be absorbed into the Infinite One, "to gaze" upon Him.

אך בחי׳ כת הב׳ שאומרים פעם ב׳ קדוש הוא שחפצים להיות ג״כ המשכה מלמעלה למטה

But the level of the second company, who say "Holy" a second time, is that they desire that there also be a drawing down from above to below.

> The second company's further "Holy" expresses a different desire: that G-d's light also be drawn down from above to below.

להיות כי צמאון השרפים הוא להדבק בסוכ״ע ובבחי׳ ביטול עצמותם דוקא מכל וכל. אבל כת הב׳ רוצים וחפצים בהמשכת אור א״ס ב״ה למטה.

For the thirst of the seraphim is to cleave to the light that encompasses all worlds (sovev kol almin), and specifically through the nullification (bittul) of their very being, utterly; but the second company want and desire the drawing down of the Infinite Light (Or Ein Sof), blessed be He, below.

> The seraphim thirst to cleave to sovev kol almin through the total nullification (bittul) of their own being. The second company, by contrast, want the Infinite Light to be drawn down into the lower worlds.

(ועמ״ש בד״ה שחורה אני הנ״ל בענין ההפרש שבין שרפים האומרים קדוש ובין האופנים שאומרים ברוך, ועוד יש להעיר ממ״ש במ״א ע״פ אז ישיר משה[129] ובנ״י [ובני ישראל]

(And see what is written in the discourse beginning "I am black," mentioned above, on the difference between the seraphim, who say "Holy," and the ofanim, who say "Blessed." One may further note what is written elsewhere on the verse "Then Moshe and the children of Israel sang":

> The parenthesis points to related discussions: the discourse "I am black" on the difference between the seraphim, who say "Holy," and the ofanim, who say "Blessed," and the Torah Ohr discourse on "Then Moshe and the children of Israel sang."

שענין הברכה ברוך אתה כו׳ מן העולם ועד העולם[130] שיהיה בחי׳ עלמא דאתכסייא ובחי׳ סוכ״ע שהוא בחי׳ ביטול דכולא קמי [קמיה] כלא חשיב נמשך בגילוי גם בעלמא דאתגליא וראו כל בשר[131] כו׳,

that the meaning of the blessing "Blessed are You," etc., "from world to world," is that the level of the hidden world (alma de'iskasya) and the level of the light that encompasses all worlds, which is the level of the nullification of "all before Him is considered as nothing," should be drawn down openly into the revealed world as well, "and all flesh shall see," etc.

> There the blessing "Blessed are You … min ha'olam ve'ad ha'olam," plainly "from everlasting to everlasting," is read "from world to world": drawing the hidden world, sovev kol almin, in which "all before Him is considered as nothing," openly into the revealed world as well, as in "and all flesh shall see" (Isaiah 40:5).

ועד״ז הוא ענין עבודת כת המלאכים האומרים ב״פ [בי פעמים] קדוש שהוא המשכה מלמעלה למטה אמנם מעלת הכת הראשונה הוא כענין משי״ש [מה שכתוב שם] אבל עבודת הלוים מדה אחרת היתה בם והיא ממטה למעלה כו׳

And along these lines is the service of the company of angels who say "Holy" twice, which is a drawing down from above to below. However, the virtue of the first company is like what is written there: "But the service of the Levites, another quality was in them, and it is from below upward," etc.:

> The second company's service is like that blessing, a drawing down from above to below. The first company's virtue is like that of the Levites described in that discourse (Torah Ohr, Beshalach 62c), where every drawing down from above is called the service of the Kohen, while the Levites' service, in song, went from below upward.

שלא יהיה בחי׳ ומדרגת עלמא דאתגליא נראה לבחי׳ ומדרגה כלל ולא יהיה תופס מקום כלל כמ״ש אתה הוא[132] ה׳ לבדך כו׳ עד ולכן הפך ים ליבשה[133]

that the level and rank of the revealed world should not appear as any level or rank at all, and should not occupy any place at all, as it is written, "You are Havayah alone," etc., until: and therefore "He turned the sea into dry land."

> The Levites' service aims that the revealed world should not count as a level at all, nor occupy any place, as in "You are Havayah alone" (Nehemiah 9:6), the passage that goes on to the crossing of the sea, when "He turned the sea into dry land" (Psalms 66:6).

והיינו התכללות הברואים שבעלמא דאתגליא עד עלמא דאתכסיא ממש וכדפי׳ במ״א שהוא עליות הבריאה באצילות ולא בחי׳ המשכת הארה לבד מעלמא דאתכסיא כו׳ ועד״ז הוא ענין הכת הא׳ שאומרים פ״א קדוש שהוא ליכלל בעלמא דאתכסיא)

That is, the inclusion of the creatures of the revealed world into the hidden world itself, as explained elsewhere that it is the ascent of Beriah into Atzilus, and not merely the drawing down of an illumination from the hidden world, etc. And along these lines is the matter of the first company, who say "Holy" once, which is to be absorbed into the hidden world.)

> That is the inclusion of the revealed world's creatures in the hidden world itself, the ascent of Beriah into Atzilus, not merely a drawing down of light from the hidden world. The first company's single "Holy," to be absorbed into the hidden world, is of this kind.

(ועיין מ״ש לקמן פ׳ בהר ע״פ כי תבואו אל הארץ בענין אהבה שמבחי׳ אש כו׳).

(And see what is written below, in Parshas Behar, on the verse "When you come into the land," on the matter of love that is of the level of fire, etc.)

> A further reference: the discourse on "When you come into the land" in Parshas Behar, on love that comes from the level of fire.

ובאדם שהוא עולם קטן יש בחי׳ זו ג״כ והוא בחי׳ ומדרגת אהבת בכל נפשך[134] שלאחר אהבה דבכל לבבך

In man, who is a small world, there is this level too: it is the level and rank of the love of "with all your soul," which comes after the love of "with all your heart";

> In man, "a small world," the second company's level is the love of "with all your soul," which comes after the love of "with all your heart."

שהוא ג״כ המשכה מלמעלה למטה להיות התקשרות חב״ד [חכמה בינה ודעת] של האדם ולבושי הנפש מודו״מ [מחשבה דבור ומעשה] בחב״ד [בחכמה בינה ודעת] דא״ס ב״ה שבתורה ורצונו העליון ב״ה שבמצות

it, too, is a drawing down from above to below: that a person's Chochmah, Binah and Daas, and the garments of the soul, thought, speech and action, should be bound up with the Chochmah, Binah and Daas of the Infinite One, blessed be He, that is in the Torah, and with His supernal will, blessed be He, that is in the mitzvos;

> This love too is a drawing down from above: a person binds his own intellect, and the soul's garments of thought, speech and action, to G-d's wisdom in the Torah and His will in the mitzvos.

וגם בכל נפשך כפשוטו אפילו נוטל את נפשך ע״ד מ״ש מי לי בשמים ועמך לא חפצתי[135] כו׳ שהוא מסירת הנפש והרצון להיות לו רק רצון א׳ לה׳,

and also "with all your soul" in its plain sense, "even if He takes your soul," in the manner of what is written, "Whom do I have in heaven? And with You, I desire nothing," etc.: this is the giving over of the soul and of the will, to have only one will, for G-d.

> "With all your soul" also has its plain meaning, "even if He takes your soul" (Berakhot 61b), as in "Whom do I have in heaven? And with You, I desire nothing" (Psalms 73:25): giving over one's life and will, to have one will alone, for G-d.

(ומ״מ אינו דומה לביטול דשרפים דהתם רצונם ליפרד מן הפתילה מעצמו לאסתכלא כו׳ והיא בחי׳ העלאה משא״כ בכל נפשך שעושה ההסכם שאפילו נוטל כו׳ אין זה העלאה לבדה דאדרבה הוא חפץ ג״כ בעסק התורה ומצות רק שעושה ההסכם שאפילו נוטל כו׳

(Nevertheless, it is not like the nullification of the seraphim; for there their will is to separate from the wick of their own accord, "to gaze," etc., and this is the level of ascent. Whereas in "with all your soul," where one makes the resolve that "even if He takes," etc., this is not ascent alone; on the contrary, he also desires to engage in Torah and mitzvos, only he makes the resolve that "even if He takes," etc.

> Yet this differs from the seraphim's nullification, which is a will to leave the "wick," the body, of itself, a pure ascent. Here one resolves to give one's life if it is required, while wanting to go on engaging in Torah and mitzvos.

והסכם זה הוא מ״ע [מצות עשה] רמה ונשאה כי מצות בכל נפשך אפי׳ [אפילו] נוטל[136] כו׳ הוא ממנין המצות[137] כנודע, ועי׳ ברע״מ [ברעיא מהימנא] פ׳ אמור צ״ג א׳ דאסתלק ו׳ רזא דשמים כו׳

And this resolve is a lofty and exalted positive commandment, for the mitzvah of "with all your soul, even if He takes," etc., is counted among the commandments, as is known. And see the Raaya Mehemna, Parshas Emor, 93a: "the vav, the mystery of heaven, ascends," etc.;

> This resolve is itself a lofty positive commandment, counted among the mitzvos (Kehot points to Sanhedrin 74a and to the Rambam's Sefer HaMitzvos, positive commandment 9). The Raaya Mehemna on Emor speaks of the vav, "the mystery of heaven," ascending; a manuscript lacks the passage from here to section 7.

דהיינו שהקדוש הא׳ זהו בחי׳ ההעלאה, והיינו כמ״ש בכהאריז״ל [בכתבי האריז״ל] שלהיות יחוד או״א [אבא ואימא] הוא ע״י העלאת מ״נ [מיין נוקבין] במס״נ [במסירות נפש][138] כי כדי לעורר בחי׳ א״ס להיות המשכת אור חדש בח״ע [בחכמה עילאה] כו׳ הוא ע״י שהאדם מעורר בחינת א״ס בנפשו למס״נ [למסירות נפש] באחד שהוא בחי׳ בלי גבול של הכלי

that is, the first "Holy" is the level of ascent. And this is as written in the writings of the Arizal, of blessed memory: the union of Abba and Imma (Chochmah and Binah) comes about through the raising of mayin nukvin (feminine waters) with self-sacrifice (mesirus nefesh); for in order to arouse the level of the Infinite One (Ein Sof), so that there be a drawing down of new light into the higher Chochmah (Chochmah Ila'ah), etc., it is through a person arousing the level of Ein Sof in his soul, to give himself over at "One," which is the level of the limitlessness of the vessel.

> That ascent is the first "Holy." As the Arizal's writings explain, the union of Abba and Imma (Chochmah and Binah) comes about through raising mayin nukvin, "feminine waters," with self-sacrifice: to draw new light into the higher Chochmah, a person arouses the infinite in his own soul by giving himself over at "One," the limitlessness of the vessel.

וזהו ענין קדוש דשרפים ממעל לו ממעל לבחי׳ ו׳ כדין נהיר ההוא קדש בהו בבחי׳ ו׳ מת״ת [מתפארת] דאימא נעשה כתר לז״א.

And this is the matter of the "Holy" of the seraphim, "above Him" (mima'al lo), above the level of vav: then "that Kodesh shines" in them, in the level of vav; from the Tiferes of Imma a Keser (crown) is made for Z'eir Anpin.

> This is the seraphim's "Holy" "above Him" (mima'al lo), read as "above the vav" (Z'eir Anpin), as Likkutei Torah, Shir HaShirim, also reads it: then "that kodesh shines" in the vav, and from the Tiferes of Imma a crown (Keser) is made for Z'eir Anpin. The Kehot note gives the reading with "vav" repeated: "[the vav] from the Tiferes of Imma becomes a Keser for Z'eir Anpin."

ואח״כ קדוש הב׳ זהו ההמשכה שע״י תורה. וקדוש הג׳ זהו ההמשכה שע״י מצות) (וכמבואר לקמן וכן מובן ממ״ש ברע״מ [ברעיא מהימנא] שם):[139, 140]

Afterwards, the second "Holy" is the drawing down that comes through Torah, and the third "Holy" is the drawing down that comes through mitzvos.) (As explained below, and so it is understood from what is written in the Raaya Mehemna there.)

> After that, the second "Holy" is the drawing down that comes through Torah, and the third the drawing down that comes through mitzvos. This is explained below, and the Raaya Mehemna implies it as well.

SECTION 12 · ¶41–47

The third "Holy": the mitzvos

41 ז וכת אחת אומרת קדוש קד״ק [קדוש קדוש] ובחי׳ זו של כת הג׳ ישנה ג״כ בעבודת האדם למטה והוא בחי׳ בכל מאדך[141] שבק״ש [שבקריאת שמע]

7. "And one company says, 'Holy, holy, holy.'" This level of the third company exists also in the service of man below: it is the level of "with all your might" (me'odecha) in the Shema;

> Section 7 turns to the third company, who say "Holy" three times. In man its counterpart is "with all your might" (me'odecha) in the Shema.

כי מאד פי׳ בלי גבול והוא בחי׳ א״ס למעלה מהכלים וצריכים להמשיך הבחי׳ מאד בחי׳ א״ס למטה והוא ע״י המצות.

for me'od means without limit, and it is the level of the Infinite (Ein Sof), above the vessels; and one must draw the level of me'od, the level of the Infinite, down below; and this is through the mitzvos.

> Me'od, "very much," means without limit: the infinite, above all vessels. This limitless level must be drawn down below, and that is done through the mitzvos.

42 ולכן מברכים עליהם אשר קדשנו במצותיו שממשיכים ע״י המצות בחי׳ קדוש גם למטה כו׳ וכן על התורה מברכים אשר קדשנו כו׳ על דברי תורה.

That is why over them we bless, “Who has sanctified us with His commandments”: for through the mitzvos we draw the level of “holy” below as well, etc. And so over the Torah too we bless, “Who has sanctified us,” etc., “concerning the words of Torah.”

> That is why over the mitzvos we bless G-d “Who has sanctified us with His commandments”: through them we draw holiness down below. Over the Torah too we bless “Who has sanctified us … concerning the words of Torah.”

והענין יובן ע״ד מ״ש ברכו ה׳ מלאכיו גבורי כח כו׳ כל צבאיו משרתיו עושי רצונו.[142, 143]

The matter will be understood along the lines of what is written, “Bless Havayah, His angels, mighty in strength,” etc., “all His hosts, His ministers, who do His will.”

> To explain how this drawing down works, the maamar turns to Psalms 103:20–21: “Bless Havayah, His angels, mighty in strength … His ministers, who do His will.”

43 ופי׳ עושי רצונו היינו שעושים אצלו ית׳ בחי׳ רצון שירצה להשפיל עצמו להתהוות העולמות שמצד עצמו אין שייך בו בחי׳ רצון שירצה להתהוות העולמות שהוא א״צ [אין צריך / אינו צריך] להם כמ״ש אני הוי׳ לא שניתי[144]

The meaning of “who do His will” is that they make in Him, may He be blessed, a will: that He should want to lower Himself to bring the worlds into being. For of Himself, a will that He should want the worlds to come into being does not apply to Him, since He has no need of them, as it is written, “I, Havayah, have not changed.”

> “Who do His will” (osei retzono) is read as “who make His will”: they bring about in G-d a will to lower Himself and bring worlds into being. Of Himself He has no such will, since He has no need of worlds, as “I, Havayah, have not changed” shows.

ואף שהתורה[145] קדמה אלפים שנה לעולם[146] הרי הוא יתי נעלה מאד מן האלפים שהם בחי׳ חכמה ובינה אאלפך חכמה אאלפך בינה[147] כי כולם בחכמה עשית כתיב שגם החכמה עילאה נחשבת כעשייה גופנית אצלו יתברך.

And although the Torah preceded the world by two thousand years, He, may He be blessed, is far loftier than the "two thousand" (alpayim), which are the level of Chochmah and Binah, [as in] "I will teach you (a'alefcha) wisdom, I will teach you understanding"; for it is written, "You have made them all with wisdom," so that even the higher Chochmah is considered like physical action in relation to Him, may He be blessed.

> The Torah preceded the world by two thousand years (alpayim), and the two "thousands" (alafim) are Chochmah and Binah, by the play on a'alefcha, "I will teach you wisdom" (Job 33:33), and the Sages' "alef, learn understanding" (Shabbos 104a), as the Kehot note gives them. G-d is far above them: even the higher Chochmah, with which "You have made them all," counts before Him as no more than physical action.

אך הנה המשכת רצון זה היה תחלה מצד עצמו בחסד חנם וכמ״ש ותורת חסד[148] והיינו לפי כי ואדם אין לעבוד[149] כו׳, אבל עכשיו צ״ל אתערותא דלתתא לעורר המשכה זו.[150]

However, at first the drawing down of this will was from His own side, in gratuitous kindness, as it is written, "And a Torah of kindness"; and this was because "and there was no man to work," etc. But now there must be an arousal from below (isarusa dilesata) to arouse this drawing down.

> At first this will came from G-d alone, as unearned kindness, "a Torah of kindness," since "there was no man to work" the earth. Now, however, it must be aroused by human initiative, an arousal from below.

44 וזהו מלאכיו גבורי כח באתעדל״ת [באתערותא דלתתא] ועי״ז מעוררים כביכול למעלה המשכת הרצון וזהו עושי רצונו שעושים לו רצון שירצה להניח את אורו כביכול על הצד ולירד לצמצם א״ע [את עצמו] כו׳,

And this is [the meaning of] "His angels, mighty in strength," with the arousal from below (isarusa dilesata); and through this they arouse above, as it were, the drawing down of the will. And this is "who do His will": they make Him a will, that He should want to set His light aside, as it were, and descend to contract Himself, etc.

> The angels, "mighty in strength," stand for the effort of an arousal from below, which arouses above, as it were, the drawing down of G-d's will. So "who do His will" means that they create in Him a will to set His light aside, as it were, and contract Himself in order to create.

והנה עיקר המשכה זו הוא ע״י תורה ומצות שעי״ז עושים לו רצון כביכול שירצה להיות מלך העולם וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] ע״פ ועשיתם אותם[151] אתם כתיב כאילו עשאוני,

Now, the main [way of] this drawing down is through Torah and mitzvos, for through them one makes Him a will, as it were, that He should want to be King of the world; as our Sages, of blessed memory, said on the verse "And you shall do them" (osam): "It is written atem ('you'): as though they made Me";

> The main way this will is made is through Torah and mitzvos, which bring about G-d's will to be King of the world. The Sages read "And you shall do them" (Leviticus 26:3), spelled so that it can be read "you," as though Israel "made" G-d.

דהיינו שממשיכים שיעור קומה בחי׳ כמראה אדם[152] שהוא ההמשכה להיות מקור וחיות להתהוות העולמות כו׳

that is, they draw down the shiur komah (the full stature), the level of "like the appearance of a man," which is the drawing down to be a source and life-force for the coming into being of the worlds, etc.

> This "making" means drawing down the shiur komah, the full "stature" of the divine attributes, which Ezekiel saw as "like the appearance of a man" (Ezekiel 1:26). This is the flow that becomes the source and life of the worlds.

[עמ״ש מזה ע״פ צאינה וראינה[153] ועמ״ש בד״ה לסוסתי[154] בשה״ש [בשיר השירים] בענין כי אמרתי עולם חסד יבנה].[155]

[See what is written about this on the verse "Go out and see," and see what is written in the discourse beginning "To My mare," in Shir HaShirim, on the matter of "For I said, the world shall be built with kindness."]

> The bracketed note refers to two discourses on Shir HaShirim, "Go out and see" and "To My mare," the latter on "For I said, the world shall be built with kindness" (Psalms 89:3).

45 וזהו פי׳ הברכה של כל המצות ברוך אתה הוי׳ ברוך הוא המשכה שיהיה הוי׳ אלקינו בגילוי לנשמות הצדיקים ושיהיה מלך העולם גם בחיצוניות העולמות,

And this is the meaning of the blessing over all the mitzvos, "Blessed are You, Havayah": "blessed" is a drawing down, that "Havayah our G-d" be revealed to the souls of the righteous, and that He be "King of the world" in the outer dimension (chitzoniyus) of the worlds as well.

> This explains the blessing over every mitzvah. "Blessed" (baruch) means drawing down: that "Havayah our G-d" be revealed to the souls of the righteous, and that He be "King of the world" even in the outer dimension of the worlds.

אשר קדשנו במצותיו פי׳ אשר הוא נתינת טעם שהכח להמשכה זו הוא מפני שקדשנו במצותיו לכך יכולים להמשיך הרצון על ידי המצות שירצה להיות מלך העולם.

"Who has sanctified us with His commandments": the word "who" (asher) gives a reason: the power for this drawing down is because He has sanctified us with His commandments; that is why we can, through the mitzvos, draw down the will that He should want to be King of the world.

> "Who (asher) has sanctified us with His commandments" gives the reason: we have the power to draw down G-d's will to be King of the world because He has sanctified us with His commandments.

(ועמ״ש מענין זה בד״ה בשעה שהקדימו[156] ישראל נעשה לנשמע גבי פי׳ עושי דברו[157] כוי וכמש״ת [וכמו שיתבאר] לקמן בפי׳ כי אני[158] ה׳ מקדשכם):

(And see what is written on this matter in the discourse beginning "When Israel put 'We will do' before 'We will hear,'" concerning the explanation of "who do His word," etc.; and as will be explained below, in the explanation of "For I am Havayah, Who sanctifies you.")

> The parenthesis points to the Likkutei Torah discourse "When Israel put 'We will do' before 'We will hear'" on the angels "who do His word," and ahead to the explanation of "For I am Havayah, Who sanctifies you."

46 ח והנה בדרך פרט יש חילוק בין ענין ההמשכה שע״י עסק התורה לענין ההמשכה שע״י המצות שע״י התורה ממשיכים מפנימיות ע״י העסק בתורה שבכתב ותורה שבעל פה כי מלכות פה[159] תורה שבעל פה קרינן לה.[160]

8. Now, in particular, there is a difference between the drawing down that comes through engaging in Torah and the drawing down that comes through the mitzvos. Through the Torah one draws from the inner dimension (pnimiyus), by engaging in the Written Torah and the Oral Torah; for "Malchus is the mouth; the Oral Torah we call it."

> Section 8 distinguishes Torah from mitzvos. Torah study draws from the inner dimension, because Malchus is "the mouth," and the Oral Torah is called by that name (Tikkunei Zohar).

וכמאמר רז״ל [רבותינו זכרונם לברכה] מתניתין מלכתא[161] שהוא הדבור שמדבר בדברי תורה שמלובש בו דבר ה׳ כמ״ש ואשים דברי בפיך[162] ועל ידי העסק במצות מעשיות ממשיכים מבחי׳ חיצוניות

And as our Sages, of blessed memory, said, "Our Mishnah is a queen": that is the speech with which one speaks words of Torah, in which the word of G-d is enclothed, as it is written, "And I have put My words in your mouth." And through engaging in the practical mitzvos one draws from the level of the outer dimension (chitzoniyus),

> "Our Mishnah is a queen" (malkesa, related to Malchus) means that the speech of Torah study has G-d's own word enclothed in it, as in "And I have put My words in your mouth" (Isaiah 51:16). Practical mitzvos, by contrast, draw from the outer dimension.

כמו מצות צדקה שהוא בחי׳ השפעה להחיות רוח שפלים[163] כמ״כ [כמו כן] ממשיך מלמעלה שיושפע להחיות רוח שפלים ולב נדכאים.[164,165] (ועמ״ש מזה בד״ה וידבר אלקים את כל הדברים האלה).

like the mitzvah of charity, which is a giving, "to revive the spirit of the lowly"; so too one draws from above that there be an influx "to revive the spirit of the lowly" and "the heart of the contrite." (And see what is written about this in the discourse beginning "And G-d spoke all these words.")

> Charity, for example, gives to others and "revives the spirit of the lowly" (Isaiah 57:15); in the same way it draws a flow from above to revive the lowly and the contrite. The Kehot note says that something is missing here: a manuscript has seven more lines; and the text refers to the discourse on "And G-d spoke all these words" for more on this.

והנה אלו הב׳ בחי׳ של תורה ומצות כתיב בק״ש [בקריאת שמע] תחלה כתיב ודברת בם[166] שהדבור הוא לשון הנהגה[167]

Now, these two levels, of Torah and of mitzvos, are written in the Shema: first it is written, "And you shall speak of them" (bam), and speech is a term for leading;

> Both are in the Shema: first comes "And you shall speak of them" (Deuteronomy 6:7). Dibbur, "speech," can also mean leading, as the commentators explain on "He leads (yadber) peoples under us" (Psalms 47:4).

והיא שעל ידי עסקו בתורה ימשיך וינהיג בחי׳ אור א״ס ב״ה בם ר״ל [רוצה לומר] בדברי תורה שמדבר ועי״ז ממשיך המשכה זו בפנימית העולמות וזהו בחי׳ הקדוש הב׳.

and this is that through his engagement in Torah he will draw and lead the level of the Infinite Light (Or Ein Sof), blessed be He, "into them," that is, into the words of Torah that he speaks; and through this he draws this flow into the inner dimension of the worlds. And this is the level of the second "Holy."

> So through Torah study a person "leads" the Infinite Light "into them," into the words of Torah he speaks, and through this draws it into the inner dimension of the worlds. This is the second "Holy."

47 ואח״כ כתיב וקשרתם[168] שהוא מצות מעשיות שכל המצות הוקשו לתפילין[169] והטעם הוא מפני שעיקר הכוונה פנימית של כל המצות הוא הכל להמשיך בחי׳ אחד למטה.

And afterwards it is written, "And you shall bind them," which is the practical mitzvos, for all the mitzvos are compared to tefillin. The reason is that the main inner intent of all the mitzvos is entirely to draw the level of "One" down below.

> Next the Shema says "And you shall bind them," the practical mitzvos, for all the mitzvos are likened to tefillin (Kiddushin 35a). The inner purpose of every mitzvah is to draw down the level of "One."

וזה מפורש יותר במצות תפילין שכותבין בהם אחד על קלף גשמי וכן במזוזה וממנו נלמוד על כל המצות שהכוונה הפנימית הוא הכל להמשיך בחי׳ אחד למטה, וזהו בחי׳ של כת הג׳ שאומרים ג״פ [ג׳ פעמים] קדוש

And this is more explicit in the mitzvah of tefillin, in which "One" is written on physical parchment, and likewise in the mezuzah; and from it we learn about all the mitzvos, that the inner intent is entirely to draw the level of "One" down below. And this is the level of the third company, who say "Holy" three times;

> Tefillin and mezuzah make this explicit, since "One" is written in them on physical parchment, and from them we learn the purpose of every mitzvah. This is the third company's threefold "Holy."

דהיינו כמ״ש קדוש קדוש קדוש ה׳ צבאות מלא כל הארץ כבודו מלא כל הארץ דייקא להיות ההמשכה בעשייה הגשמית והוא המשכת בחי׳ מאדך אור א״ס שבלי גבול למטה

that is, as it is written, "Holy, holy, holy is Havayah of Hosts; the whole earth is full of His glory": "the whole earth is full" precisely, that the drawing down be into physical action. And this is the drawing down of the level of "your might" (me'odecha), the Infinite Light (Or Ein Sof), which is without limit, down below.

> Isaiah 6:3 ends "the whole earth is full of His glory": the stress on "the whole earth" means G-d's light is drawn into physical action. This is the drawing down of "your might," the limitless Infinite Light, into the world below.

(ודרך כלל המשכה זו היא ע״י תורה ומצות ודרך פרט ע״י מצות נמשך הגילוי גם בחיצוניות יותר וכמ״ש במ״א ע״פ ויעש דוד שם,[170] ולכן הן ב׳ בחי׳ קדוש ושניהם המשכות מלמעלה למטה.

(In general this drawing down is through Torah and mitzvos, and in particular, through the mitzvos the revelation is drawn into the more outer dimension as well, as written elsewhere on the verse "And David made a name." That is why they are two levels of "Holy," and both of them are drawings down from above to below.

> Broadly, Torah and mitzvos together draw this down, but in particular the mitzvos draw the revelation further, into the outer dimension. So there are two "Holy"s, the second and third, both of them drawing down from above.

והם בחי׳ בכל נפשך ובכל מאדך לבד הקדוש הראשון שמלמטה למעלה כו׳ בחי׳ בכל לבבך.

And they are the levels of "with all your soul" and "with all your might," apart from the first "Holy," which is from below upward, etc., the level of "with all your heart."

> These two are "with all your soul" and "with all your might"; the first "Holy," which rises from below upward, is "with all your heart."

ומ״ש במ״א[171] כמה פעמים דבחי׳ בכל מאדך הוא האה״ר [האהבה רבה] שלמעלה מהכלי אינו סותר למש״כ [למה שכתוב], כי כאן נדרש לפי המאמר דבכל מאדך הוא בכל ממונך דהיינו מצות צדקה שהיא כללות המצות,

And what is written elsewhere several times, that the level of "with all your might" is the great love (ahavah rabbah) that is above the vessel, does not contradict what is written here; for here it is expounded according to the saying that "with all your might" is "with all your wealth," that is, the mitzvah of charity, which is the general and collective expression (klalus) of the mitzvos;

> Elsewhere "with all your might" is the great love, ahavah rabbah, above the vessel. That does not contradict this, because here it follows the Sages' reading "with all your wealth," the mitzvah of charity, which is the general and collective expression of all the mitzvos.

ועוד דגם כאן הכוונה דבחי׳ מאד הוא בלי גבול רק שהוא דרך המשכה מלמעלה למטה וכמ״ש רחבה מצותך מאד[172] שהמצות הן כלי לגילוי בחי׳ מאד כדפי׳ פסוק זה באגה״ק [באגרת הקודש] ד״ה נודע דבאתערותא דלתתא ע״ש):[173]

and further, here too the intent is that the level of me'od is without limit, only that it is by way of a drawing down from above to below, as it is written, "Your commandment is exceedingly (me'od) broad": the mitzvos are a vessel for the revelation of the level of me'od, as this verse is explained in Iggeres HaKodesh, in the passage beginning "It is known that through an arousal from below"; see there.)

> Here too me'od means limitless, but as it is drawn down from above. So "Your commandment is exceedingly (me'od) broad" (Psalms 119:96) means the mitzvos are vessels for the limitless, as Iggeres HaKodesh explains in the epistle beginning "It is known that through an arousal from below."

SECTION 13 • ¶48–50

“I am Havayah, Who sanctifies you”

48 ט אני ה׳ מקדשכם. פי׳ שבא לומר איך הכח באדם שע״י מצוה מעשיות ודי״ת [ודברי תורה] המדברים מהמצות מעשיות ימשיך ע״י גילוי אור א״ס ב״ה ממש דלית מחשבה תפיסא ביה כלל.[174] לזה אמר אני הוי׳ מקדשכם.

9. “I am Havayah, Who sanctifies you.” The meaning: it comes to tell how man has the power, through practical mitzvos and words of Torah that speak of the practical mitzvos, to draw down through this a revelation of the actual Infinite Light (Or Ein Sof), blessed be He, where “no thought can grasp Him” at all. To this He said, “I am Havayah, Who sanctifies you.”

> Section 9 explains “I am Havayah, Who sanctifies you.” How can a person, by physical mitzvos and by words of Torah about them, draw down the very Infinite Light, which no thought can grasp? The verse answers: “I am Havayah, Who sanctifies you.”

פי׳ הוי׳ הוא סדר ההמשכה שכל המשכה מלמעלה למטה נמשך ע״י אותיות שם הוי׳ שהיו״ד מורה על הצמצום שצריך להיות תחלה כדי שיוכל להיות ההמשכה וה׳ שיש לו אורך ורוחב מורה על ההתפשטות.[175]

The meaning: Havayah is the order of the drawing down, for every drawing down from above to below is drawn through the letters of the Name Havayah: the yud indicates the contraction (tz-imtzum) that must come first so that the drawing down can take place, and the hei, which has length and breadth, indicates the expansion.

> Havayah is the order of every drawing down, through the four letters of the Name. The yud, a mere point, stands for the contraction that must come first, and the hei, which has length and breadth, for expansion, as the Alter Rebbe explains the letters in Iggeres HaTeshuvah, chapter 4.

49 ואח״כ הוי״ו הוא ההמשכה לבחי׳ ה׳ תתאה בהבראם[176] בה׳ בראם.[177] ולכן אומר אני הוי׳ מקדשכם

And then the vav is the drawing down to the level of the lower hei: “When they were created” (be-hibar’am), “with a hei He created them.” Therefore He says, “I am Havayah, Who sanctifies you”:

> Then the vav draws the flow down to the lower hei, Malchus: the Sages read “when they were created” (be-hibar’am) as “with a hei He created them” (beheh bera’am, Menachos 29b). Hence G-d says, “I am Havayah, Who sanctifies you.”

שלהיות המשכת בחי׳ קדוש ומובדל אור א״ס ב״ה ע״י התורה ומצות מעשיות שאינו בערך כו׳ אני עושה זאת לכם וממשיך לכם סדר המשכת קדושה עליונה ע״י אותיות שם הוי׳ ואני היינו א״ס ב״ה עצמו שהוא יתי׳ הנותן כח זה שנוכל להמשיך את אור א״ס ב״ה ע״י תומ״צ [תורה ומצות],[178]

for there to be a drawing down of the level of the holy and separate, the Infinite Light, blessed be He, through Torah and practical mitzvos, which are not commensurate, etc., "I" do this for you, and draw down for you the order of the drawing down of supernal holiness through the letters of the Name Havayah; and "I" is the Infinite One (Ein Sof), blessed be He, Himself, Who, may He be blessed, gives this power, that we are able to draw down the Infinite Light, blessed be He, through Torah and mitzvos

> Torah and mitzvos are not, of themselves, commensurate with the Infinite Light; so "I," the Infinite One Himself, do this for you: He draws down holiness through the letters of His Name and gives us the power to draw His light through Torah and mitzvos.

(ועמ״ש במ״א בד״ה ביום השמיני עצרת[179] גבי תתן אמת ליעקב[180] כו׳ ומ״ש בד״ה זכור את יום השבת שזהו ענין מתן תורה שאז ניתן הכח הזה כו׳ ע״ש).

(and see what is written elsewhere, in the discourse beginning "On the eighth day, an assembly," concerning "Give truth to Yaakov," etc., and what is written in the discourse beginning "Remember the Shabbos day," that this is the matter of the giving of the Torah, when this power was given, etc.; see there).

> The text points to two discourses: "On the eighth day, an assembly," on "Give truth to Yaakov," and "Remember the Shabbos day," which says this power was given at the giving of the Torah. In the first (Likkutei Torah, Shemini Atzeres 83b-c), the Alter Rebbe asks whence comes the power for an arousal from above to depend on an arousal from below, and finds it in G-d's oath to the Patriarchs.

רק שמתחלה צ״ל ונקדשתי בתוך בנ״י [בני ישראל] פי׳ שאנו צריכים להכין הכלי שיהיה בחי׳ קדושתו נתפס בתוכיות בנ״י [בני ישראל] שהוא בחי׳ קדוש האי׳

Only, first there must be "And I shall be sanctified in the midst of the children of Israel": that is, we must prepare the vessel, so that the level of His holiness is held in the innermost of the children of Israel, which is the level of the first "Holy";

> But first there must be "And I shall be sanctified in the midst of the children of Israel": we must prepare the vessel, so that His holiness takes hold of our innermost being. This is the first "Holy."

שהוא מה שיהיה גילוי פנימי׳ [פנימיות / פנימית] נקודת הלב שהוא בחי׳ יסוד האש האלהי שבלב שיהיה בוער לבחי׳ קדוש הוא א״ס ב״ה ע״ד הכת הא׳ שהם השרפים.[181,182]

that is, that there be a revelation of the inner core of the point of the heart, which is the level of the element of G-dly fire in the heart, so that it burns toward the level of "holy," which is the Infinite One, blessed be He, in the manner of the first company, the seraphim.

> That vessel is the revealed inner point of the heart, the element of G-dly fire, burning toward the Infinite One, like the seraphim of the first company.

50 ואז ע״י אני ה׳ מקדשכם שע״י תומ״צ [תורה ומצות] מעשיות יומשך קדוש זה מלמעלה למטה בכלים של כל המ״ע [המצות עשה] וענפיהן ושמירת מל״ת [מצות לא תעשה] וענפיהן ומצות דרבנן.

And then, through this, "I am Havayah, Who sanctifies you": through Torah and practical mitzvos this "holy" will be drawn from above to below into the vessels of all the positive commandments and their branches, and of the keeping of the prohibitive commandments and their branches, and of the Rabbinic commandments.

> Once the heart is a vessel, "I am Havayah, Who sanctifies you" follows: through Torah and practical mitzvos this holiness is drawn down into the "vessels" of all the positive and prohibitive commandments, with their details, and of the Rabbinic commandments.

והוא כמו עד״מ אש הגשמי שע״י האש נעשים כל הכלים שכל כלי שרוצה לעשות מכסף או מזהב עשייתה העיקרי הוא להבעירה באש תחלה ואח״כ יעשנה ויחליקנה,

It is like, by way of analogy, physical fire: all vessels are made through fire, for any vessel one wishes to make of silver or of gold, its main making is first to heat it in the fire, and afterwards he shapes it and smooths it.

> The analogy is physical fire: every vessel of silver or gold is made by first heating the metal in the fire, and only then shaping and smoothing it.

כמ״כ [כמו כן] למעלה דכתיב וכלים מכלים שונים[183] ויין מלכות רב ריבוי הכלים הם המצות דאורייתא ודרבנן וענפיהן כנ״ל ויין מלכות רב הוא ההמשכה שממשיכים בכלים אלו,

So too Above, as it is written, "And vessels of diverse vessels, and royal wine in abundance": the many vessels are the mitzvos of the Torah and of the Rabbis and their branches, as mentioned above; and "royal wine in abundance" is the flow that is drawn into these vessels.

> So it is Above, as in "vessels of diverse vessels, and royal wine in abundance" (Esther 1:7): the many vessels are the mitzvos of the Torah and of the Sages, and the royal wine is the divine flow drawn into them.

אך עשיית כל הכלים הוא ע״י הבחי׳[184] יסוד האש האלהי שהוא בחי׳ השרפים שעי״ז יכולים לעשות כל הכלים הנ״ל.[185, 186]

But the making of all the vessels is through the level of the element of G-dly fire, which is the level of the seraphim; for through it one can make all the vessels mentioned above.

> But all these vessels are made through the element of G-dly fire in the heart, the level of the seraphim. Without that fire, the first "Holy," the vessels cannot be formed.

SECTION 14 • ¶51–52

First, "You shall not profane"

51 והנה תחלה כתיב ולא תחללו כו׳ כי כל הנ״ל דבחי׳ ונקדשתי ובחי׳ מקדשכם זהו בחי׳ ועשה טוב.

Now, first it is written, "And you shall not profane," etc.; for all that was said above, of the level of "And I shall be sanctified" and the level of "Who sanctifies you," is the level of "and do good."

> The maamar returns to the start of its verse, "And you shall not profane." Everything said so far, "I shall be sanctified" and "Who sanctifies you," belongs to "do good."

אך תחלה צ״ל סור מרע בתכלית וע״ז כתיב תחלה ולא תחללו את שם קדשי[187] שלא תעשו בחי׳ חלל והפסק המפסיק ח״ו [חס ושלום] בין האדם לבין אבינו שבשמים.

But first there must be "turn from evil," completely; and of this it is written first, "And you shall not profane (sechalelu) My holy Name": that you should not make a void (chalal) and an interruption that separates, G-d forbid, between a person and our Father in heaven.

> But "turn from evil" must come first, and completely. "You shall not profane" (velo sechalelu) is read as "you shall not make a chalal," a void and a separation between a person and his Father in heaven; in Likkutei Torah, Vayikra (4d), the Alter Rebbe adds that one who makes himself a separate "something" causes such a void, for of him G-d says, "I and he cannot dwell together."

52 והיינו כמ״ש עונותיכם היו מבדילים ביניכם ובין כו׳ שע״י העוונות עושים בחי׳ חלל המפסיק ואז לא יועיל הניפוח בהניצוץ יסוד האש האלהי שבלב שמתכבה ע״י.

This is as it is written, "Your iniquities have separated between you and," etc.: through the iniquities one makes a void that separates, and then the blowing on the spark of the element of G-dly fire in the heart will not help, for it is extinguished by this.

> Sins make that separating void, as Isaiah says, "Your iniquities have separated between you and your G-d" (Isaiah 59:2). Then blowing on the spark of G-dly fire does not help, for the sins put it out.

וזהו ולא תחללו[188] ע״י שתהיו בחי׳ סור מרע בתכלית ואז יוכל להיות ונקדשתי בתוך כו׳ ואח״כ ממילא יהיה אני הוי׳ מקדשכם כנ״ל

And this is "And you shall not profane": through your being at the level of "turn from evil," completely; and then there can be "And I shall be sanctified in the midst," etc.; and afterwards, as a matter of course, there will be "I am Havayah, Who sanctifies you," as mentioned above.

> So "You shall not profane" means turning from evil completely; only then can there be "And I shall be sanctified in the midst" of the heart, and after that "I am Havayah, Who sanctifies you" follows of itself.

ועמ״ש כה״ג [כהאי גוונא] בד״ה במדבר סיני[189] באהל מועד[190] כו׳,

And see what is written along these lines in the discourse beginning "In the wilderness of Sinai, in the Tent of Meeting," etc.:

> The text compares the discourse on "In the wilderness of Sinai, in the Tent of Meeting," at the start of Bamidbar.

שמתחלה צ״ל בחי׳ יציאת מצרים שהוא סור מרע ואזי אח״כ יוכל לבא לידי בחינות ומדרגת מדבר סיני ואהל מועד כו׳ ע״ש:[191]

that first there must be the level of the Exodus from Egypt, which is "turn from evil," and then afterwards one can come to the levels and rank of "the wilderness of Sinai" and "the Tent of Meeting," etc.; see there.

> There too, the Exodus from Egypt, turning from evil, must come first; only then can one reach the levels of "the wilderness of Sinai" and "the Tent of Meeting."

IN ONE'S AVODAH

The maamar draws the order of service from its verse. First "You shall not profane": turning from evil completely, for sin makes a void that puts out the spark of G-dly fire in the heart. Then "And I shall be sanctified in the midst": through the contemplation of prayer up to "with all your heart," one fans the spark that every Jew has into a burning love for G-d. On that foundation, Torah study and the practical mitzvos draw G-d's holiness down into the world, "I am Havayah, Who sanctifies you," a power that G-d Himself gives.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that the life-force which fills and divides among the worlds is only a "radiance"? What would follow if G-d were enclothed in the worlds as the soul is in the body?
2. How does the analogy of hair, which draws life from the brain without touching it, explain the link between holiness and the nazirite's hair?
3. What is the difference between the seraphim's "Holy," an ascent, and the second and third "Holy"s, which draw down? How does each appear in a person's service?
4. In what sense do Torah and mitzvos "make" G-d's will to be King of the world?
5. Why must "You shall not profane" come before "And I shall be sanctified"? What does the image of the extinguished spark teach?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ונקדשתי**

The note records that this maamar is also printed in Sefer HaMaamarim 5563, in a version with differences of wording.

KEHOT'S NOTE

בשינויים בסה״מ תקס״ג ח״א ע׳ שנה. הגהות וקיצורים — באוה״ת ויקרא-ג ע׳ תתלה. ראה מאמרי אדה״א ויקרא-ב ע׳ תרכא. ראה ד״ה דבר גו׳ קדושים תהיו, תקס״ב (נדפס במאמרי אדה״ז, תקס״ב סוף סהמ״צ להצ״צ) ובהביאורים שם. אוה״ת ויקרא (ע׳ קח). סהמ״צ להצ״צ מצות קידוש השם, מצות אמירת קדושה. בד״ה ונקדשתי תשכ״ה (סה״מ מלוקט-ד ע׳ רמה). נתבארו כמה ענינים מהמאמר והביאור.

2 **ונקדשתי בתוך בני״**

G-d, through Moshe, closes the laws of the kohanim and the offerings: "And you shall not profane My holy Name, and I shall be sanctified in the midst of the children of Israel; I am Havayah, Who sanctifies you." From the word "in the midst" the Sages learn that Kedushah and every other "matter of holiness" is said only in a quorum of ten (Megillah 23b); the maamar asks what "midst" means and explains the verse phrase by phrase.

Leviticus 22:32 ויקרא כ״ב:ל״ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה׳ מְקַדִּשְׁכֶם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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KEHOT'S NOTE

ויקרא כב, לב.

3 Kehot's note points to Isaiah 6:2-3 for these words.

Isaiah 6:2-3 ישעיהו ו׳:ב׳-ג׳

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף: וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה׳ צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly. And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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4 Rav's teaching, as the Gemara corrects it: one company of ministering angels says "Holy," another "Holy, holy," and another "Holy, holy, holy is Havayah of Hosts." The maamar explains the three companies as three levels of divine service.

Chullin 91b:18 חולין צ״א ב׳:י״ח

אלא אחת אומרת קדוש ואחת אומרת קדוש קדוש ואחת אומרת קדוש קדוש ה׳ צבאות והאיכא ברוך

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5 **קדוש קדוש קדוש ה׳ צבאות**

In Isaiah's vision the seraphim call to one another, "Holy, holy, holy is Havayah of Hosts; the whole earth is full of His glory." This threefold "Holy," which we say in the Kedushah, is the third company's praise.

Isaiah 6:3 ישעיהו ו׳:ג׳

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה׳ צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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6 **קדוש יהי׳ גדל פרע**

G-d tells Moshe the laws of the nazirite, one who vows to keep apart from wine and from cutting his hair: "All the days of his vow of naziriteship no razor shall pass over his head … he shall be holy; he shall let the locks of the hair of his head grow." The maamar asks why his holiness is tied to his hair.

Numbers 6:5 במדבר ו׳:ה׳

כָּל־יְמֵי נֶדֶר נִזְרוֹ תַּעַר לֹא־יַעֲבֹר עַל־רֹאשׁוֹ עַד־מְלֹאת הַיָּמִם אֲשֶׁר־יַזִּיר לַה׳ קָדֹשׁ יִהְיֶה גַּדֵּל פֶּרַע שְׂעַר רֹאשׁוֹ:

All the days of his vow of Naziriteship there shall no razor come upon his head; until the days be fulfilled, in which he consecrateth himself unto the L-RD, he shall be holy, he shall let the locks of the hair of his head grow long.

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KEHOT'S NOTE

במדבר ו, ה.

7 Kehot's note points to Nazir 6b:6 for these words.

Nazir 6b:6 נזיר ו׳ ב׳:ו׳

שׁוֹמְעַנִי מִיעוּט ״יָמִים״ שְׁנַיִם — תַּלְמוּד לוֹמַר: ״קָדוֹשׁ יִהְיֶה גַּדֵּל פֶּרַע״, אֵין גִּידּוּל שֵׂעָר פָּחוֹת מִשְּׁלֹשִׁים, דִּבְרֵי רַבִּי יאשִׁיָה.

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8 **שרפים עומדים ממעל לו**

Isaiah describes his vision of G-d enthroned: "Seraphim stood above Him; each had six wings." Plainly, they hover over the throne as His servants; the maamar takes "above Him" literally, asks how created angels can stand above the Divine Presence, and answers in section 5 (context: Steinsaltz Tanakh).

Isaiah 6:2 ישעיהו ו׳:ב׳

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישעי׳ ו, ב.

PARAGRAPH 2

9 **כי עמך מקור חיים**

David, praising G-d's kindness, says to Him: "For with You is the source of life; in Your light we see light." Plainly, life and light come from G-d to those close to Him; the maamar asks why the source is "with You" and not "You," and answers later in the maamar (paragraphs 22-24).

Psalms 36:10 תהילים ל״ו:י׳

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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KEHOT'S NOTE

תהלים לו, י.

10 **אני ה׳ לא שניתי**

G-d tells Israel through the prophet Malachi: "For I, Havayah, have not changed, and you, children of Yaakov, have not been consumed." Plainly, His constancy is why Israel endures; the Alter Rebbe reads it as the meaning of G-d's holiness: He is the same before and after creation (context: Steinsaltz Tanakh).

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

11 **אתה הוא קודם שנבה״ע**

The note gives the source of this phrase as the morning prayers, where the wording is "ad shelo" ("before [the world] was created"), and points also to the Shelah, folio 3b.

KEHOT'S NOTE

נוסח תפלת השחר (עד שלא). של״ה ג, ב. ובהנסמן במאמרי אדה״ז-פרשיות לע׳ תקעב.

12 **אני ראשון ואני אחרון**

G-d declares through Isaiah: "Thus says Havayah, King of Israel and its Redeemer … I am the first and I am the last, and besides Me there is no G-d." Plainly, none came before Him or comes after Him; here it shows that creation brings no change in Him.

Isaiah 44:6 ישעיהו מ״ד:ו׳

כֹּה־אָמַר ה׳ מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה׳ צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים׃

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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KEHOT'S NOTE

ישעי׳ מד, ו.

PARAGRAPH 3

13 **שהחיות המלובש בהראש נעלה יותר הרבה מחיות שבגוף**

The Rebbe reconciles this passage with places that say the life-force is no different in the brain and in a toenail, since life is essential: the essence of the life-force is not divided, but its revelations in the soul's powers, which are many, are divided according to the limbs in which they are enclothed.

KEHOT'S NOTE

בלקו״ש חכ״ז ע׳ 382 מבאר במה שנתבאר בכ״מ אשר בהחיות אין הפרש כמו שהוא במוח או בצפורן שברגל, לפי שהחיות הוא עצמי וכו׳ ובכמה מקומות ומהם בלקו״ת פ׳ אמור ד״ה ונקדשתי כתוב שהחיות המלובש בראש נעלה יותר על חיות הגוף וכו׳. "החילוק בין שני המקומות הנ״ל הוא שבחיות עצמו ישנו עצם החיות וגילוייו, ובעצם החיות הרי אין שייך לחלק ולומר, שהרגל הוא פחות חי מאשר הראש, משא״כ בגילויי החיות בכחות הנפש הרי כמה כחות לנפש והם תרי״ג במספר, וזה גופא הוכחה שאין זה עצם החיות, ומחולקים לפי האברים שבהם מתלבשים ועיין תניא פרק נא״ ע״ש עוד.

PARAGRAPH 8

14 **גבוה מעל גבוה שומר**

Koheles tells one who sees the poor oppressed and justice perverted not to be astonished, "for one higher than the high watches, and there are higher ones above them": every power has a higher one over it. The Alter Rebbe uses the words for the ladder of worlds, each above another (context: Steinsaltz Tanakh).

Ecclesiastes 5:7 קהלת ה׳:ז׳

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַּמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

15 **ולכבודי בראתיו**

G-d, promising through Isaiah to gather Israel from every direction, speaks of "everyone who is called by My Name, and for My glory I have created him, I have formed him, I have also made him." The Alter Rebbe reads the three verbs as three general worlds (context: Steinsaltz Tanakh).

Isaiah 43:7 ישעיהו מ״ג:ז׳

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־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

ישעי׳ מג, ז.

16 **והארץ הדום רגלי**

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

KEHOT'S NOTE

שם סו, א.

17 G-d says through Isaiah: "The heaven is My throne, and the earth is My footstool; what house could you build for Me?" No house can contain Him; here "footstool" makes this world the "legs" in the analogy of the body.

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

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 9

18 **דשית ספירן מקננין ביצירה**

Besides the Tikkunei Zohar, the note refers to a short maamar of the Alter Rebbe where this phrase is discussed.

KEHOT'S NOTE

ת״ז ת״ו. ראה מאמרי אדה״ז — הקצרים ע׳ תקנב.

19 **שית ספירן מקננין ביצירה**

The Tikkunei Zohar (Tikkun 6, 21a) says that the supernal Imma "nests" in the Throne (Beriah) with three upper Sefiros, the central pillar, comprising six Sefiros, in Metatron (the chief angel of Yetzirah), and the lower Imma in the Ofan (Asiyah). The maamar quotes it as "the six Sefiros nest in Yetzirah" and makes that world the "body" of the analogy.

Tikkunei Zohar 23a:11–13 תקוני הזהר כ״ג א:י״א-י״ג

עמודא דאמצעיתא כליל שית ספירן מקננן במטטרו״ן. אימא תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ. ועוד שכינתא מסטרא דכרסיא אתקריאת נשר. ומסטרא דנער (נ״א דחיה) יונה. ומסטרא דאופן צפור. ושכינתא דמות אדם להנה ועוד שלח תשלח ת״ח מלאכא אית דממנא על עופין דאינון נפשין דאתקריאו צפרין וסנדלפו״ן שמיה. ובזמנא דישראל מקיימי האי פקודא ואזלת אימא מתתרכא ובנין צווחין. איהו אוליף זכו על עופין דיליה. ויימא לקב״ה והא כתיב בך ורחמיו על כל מעשיו. אמאי גזירת על האי עופא דאתתרכת מקינה.

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20 **היושבים ונהנין מזיו**

Rav's teaching that in the World to Come "the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." The maamar places this revelation in the higher Gan Eden, the "head" of the worlds.

Berakhot 17a ברכות י״ז א

KEHOT'S NOTE

ברכות יז, א.

21 "Just as the Holy One, blessed be He, fills the whole world, so the soul fills the whole body," the first of five comparisons between G-d and the soul, explaining why the soul praises G-d in "Bless, my soul." Here it seems to show that G-d is enclothed in the world as the soul is in the body.

Berakhot 10a:25 ברכות י׳ א:כ״ה

מָה הַקָּדוֹשׁ בָּרוּךְ הוּא מָלֵא כָּל הָעוֹלָם — אַף נְשָׁמָה מְלֵאָה אֶת כָּל הַגּוּף. מָה הַקָּדוֹשׁ בָּרוּךְ הוּא רוֹאֶה וְאֵינוֹ נִרְאֶה — אַף נְשָׁמָה רוֹאָה וְאֵינָהּ נִרְאֵית. מָה הַקָּדוֹשׁ בָּרוּךְ הוּא זָן אֶת כָּל הָעוֹלָם כֻּלּוֹ — אַף נְשָׁמָה זָנָה אֶת כָּל הַגּוּף. מָה הַקָּדוֹשׁ בָּרוּךְ הוּא טָהוֹר — אַף נְשָׁמָה טְהוֹרָה. מָה הַקָּדוֹשׁ בָּרוּךְ הוּא יוֹשֵׁב בְּחַדְרֵי חֲדָרִים — אַף נְשָׁמָה יוֹשֶׁבֶת בְּחַדְרֵי חֲדָרִים. יָבֹא מִי שֶׁיֵּשׁ בּוֹ חֲמִשָּׁה דְבָרִים הַלָּלוּ וִישַׁבֵּחַ לְמִי שֶׁיֵּשׁ בּוֹ חֲמִשָּׁה דְבָרִים הַלָּלוּ.

As the Holy One, blessed be He, fills the whole world, so also the soul fills the whole body. As the Holy One, blessed be He, sees but cannot be seen, so also the soul sees but cannot be seen. As the Holy One, blessed be He, nourishes the whole world, so also the soul nourishes the whole body. As the Holy One, blessed be He, is pure, so also the soul is pure. As the Holy One, blessed be He, dwells in the inmost part [of the Universe], so ...

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22 **ובמדרש תלים**

Epistle 15 of Iggeres HaKodesh sets out to explain "From my flesh I shall behold G-d" through the soul enclothed in the body, citing the Sages' comparison on "Bless, my soul": "just as the Holy One, blessed be He ... so the soul ...."

KEHOT'S NOTE

קג, ד. ראה אגה״ק סי׳ טו ובליקוט פי׳ שם.

23 **מה הנפש ממלאה את הגוף כך הקב״ה ממלא את העולם**

On "Bless Havayah, O my soul": "Just as the soul fills the body, so the Holy One, blessed be He, fills His world," followed by further comparisons. The maamar cites it together with the Talmud's version. (Kehot: Midrash Tehillim 103:4)

Midrash Tehillim 103:3 מדרש תהילים ק״ג:ג׳

דבר אחר ברכי נפשי את יי׳. למה מקלס דוד להקב״ה בנפש. אמר מה הנפש ממלאה את הגוף כך הקב״ה ממלא את עולמו. ומה הנפש סובלת את הגוף כך הקב״ה סובל את העולם. ומה הנפש יחידה בגוף כך הקב״ה יחיד בעולמו. ומה הנפש אינה אוכלת ואינה שותה כך הקב״ה אינו אוכל ואינו שותה. ומה הנפש טהורה כך הקב״ה טהור שהוא למעלה מעולמו. ומה הנפש רואה ואינה נראית כך הקב״ה רואה ואינו נראה. אמר דוד תבוא הנפש שיש בה כל המדות הללו ותהלל להקב״ה שיש בו כל המדות הללו:

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PARAGRAPH 10

24 **איהו תפיס בכולהו עלמין**

There the Alter Rebbe quotes this Raaya Mehemna and explains that "none grasps Him" means no intellect grasps His essence, and that although He fills all worlds He is not like the soul in the body, which is affected by the body's changes, because He is not held within the worlds at all.

KEHOT'S NOTE

זח״ג רע״מ רכה, א (בשינוי לשון). הובא בתניא שער היוה״א ספ״ז.

25 **איהו תפיס בכולא עלמין ולית מאן דתפיס ביי׳**

The Raaya Mehemna (Pinchas) says that He grasps all and none grasps Him, that He encompasses all worlds and fills all worlds. Kehot notes that the wording there differs slightly; the Alter Rebbe cites it as the principle of G-d's separateness.

Zohar, Pinchas 40:222–230 ספר הזהר, פנחס מ׳:רכ״ב-ר״ל

PARAGRAPH 12

26 **ממכ״ע . . עלמא דאתגליא**

The Zohar's term "the revealed world," in one of the places Kehot gives for it. The Alter Rebbe identifies it with the light that fills all worlds.

Zohar III, 225a זח״ג רכה, א

Zohar I, 18a זח״א יח, א

KEHOT'S NOTE

ע׳ זח״ג רכה, א ממכ״ע. וע׳ זח״א יח, א. קנב, א. קנח ריש ע״ב עלמדא״ג, ע״ש. [כ].

27 **ומבשרי אחזה אלו-ה**

Job, answering his friends, says that even after his skin is destroyed, "from my flesh I shall behold G-d": he will yet see G-d in his own body. The maamar reads it as perceiving G-d's life-force in the world as one perceives the soul in one's own body (context: Steinsaltz Tanakh).

Job 19:26 איוב י״ט:כ״ו

וְאַחַר עוֹרִי נִקְּפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו. ראה לקמן ואתחנן ד, א. מאמרי אדה״ז — הקצרים ע׳ רסד. מצות האמנת אלקות מה, א. ד״ה ה׳ לי בעוזרי תשי״ז סעי׳ ד (נדפס בסה״מ מלוקט-ב ע׳ נח).

28 **קיסטא דחיותא**

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

KEHOT'S NOTE

ע׳ בפע״ח שער ק״ש שעהמ״ט פי״ג, ושם בש׳ ר״ה פי״ו קטו, ג — ד׳ קארעץ — ובע״ח ש׳ הנסירה פי״א פו, א — ד׳ ירושלים — ובש׳ החשמל פ״ב והוא ל׳ הזח״א פג, א. [כ].

29 **קיסטא דחיותא**

The Zohar's phrase for the small measure of life that stays in the body during sleep, when the soul ascends. The maamar uses it to show how the body depends on the soul.

Zohar, Lech Lecha 15:140–17:152 ספר הזהר, לך לך ט״ו:ק״מ-י״ז:קנ״ב

30 **שינה אחת מס׳ במיתה**

"Sleep is one sixtieth of death," among the Sages' list of things that are a sixtieth of something greater. It shows how much of the body's life departs with the soul in sleep.

Berakhot 57b:17 ברכות נ״ז ב:י״ז

תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: לָמָּה נִקְרָא שְׁמָן קִשּׁוּאִים — מִפְּנֵי שֶׁהֵן קָשִׁין לַגּוּף כַּחֲרָבוֹת. אִינִי, וְהָכְתִיב: ״וַיֹּאמֶר ה׳ לָהּ שְׁנֵי גוֹיִם בְּבִטְנֵךְ״: אַל תִּקְרֵי ״גוֹיִם״ אֶלָּא ״גֵּיִים״, וְאָמַר רַב יְהוּדָה אָמַר רַב: אֵלּוּ אַנְטוֹנִינוּס וְרַבִּי, שֻׁלְחָנָם לֹא נָזוּז וְלֹא חֲזֶרֶת וְלֹא קִשּׁוּאִין, לֹא בְּימוֹת הַחַמָּה וְלֹא בְּימוֹת הַגְּשָׁמִים.

The school of R. Ishmael taught : Why are they called "cucumbers" [kishshuim] ? Because they are injurious [kashim] to the body like swords. But it is not so ! For lo, it is written, "And the L-rd said unto her, Two nations are in thy womb" (Gen. xxv. 23) — read not goyim "nations," but geim "lords"; and Rab Judah said in the name of Rab: These are Antoninus and Rabbi from whose table radish, lettuce and cucumbers were never absent either in Summer or Winter !

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KEHOT'S NOTE

ברכות נז, ב.

31 **מברכים בכל בוקר . . המחזיר נשמות**

The blessing said on waking, "Blessed are You, G-d, Who restores souls to dead corpses." It shows that each morning the body receives its life anew from the soul.

Berakhot 60b:4 ברכות ס׳ ב:ד׳

כִּי מִתְעַר אוֹמֵר: ״אֱלֹקַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִיטְלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ ה׳ אֱלֹקַי וֵאלֹקֵי אֲבוֹתַי, רִבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה ה׳, הַמַּחֲזִיר נְשָׁמוֹת לִפְגָרִים מֵתִים״.

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead …

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KEHOT'S NOTE

ברכות ס, ב.

32 **בכ״י מתחדש החיות ונעשה ברי׳ חדשה**

There (read) the Alter Rebbe rules that one washes the hands on rising because each morning, when G-d returns the soul, a person becomes like a new creation (“They are new every morning”), and must sanctify himself like a kohen before his service.

Lamentations 3:23 איכה ג׳:כ״ג

חֲדָשִׁים לַבְּקָרִים רַבָּה אֱמוּנָתֶךָ׃

They are new every morning; Great is Thy faithfulness.

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KEHOT’S NOTE

כמ״ש חדשים לבקרים גו׳ (איכה ג, כג). וראה שו״ע אדה״ז מהדו״ק ד, א.

PARAGRAPH 13

33 **העולם הוא גוף גדול**

The words here quote Kohelet Rabbah 1:9; the passage is shown below.

Kohelet Rabbah 1:9 קוהלת רבה א׳:ט׳

מַה שֶּׁהָיָה הוּא שֶׁיִּהְיֶה, רַבָּנָן אָמְרֵי לֶעָתִיד לָבוֹא הַדּוֹרוֹת מִתְכַּנְסִין לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא וְאוֹמְרִים לְפָנָיו רִבּוֹנוֹ שֶׁל עוֹלָם מִי יֹאמַר לְפָנֶיךָ שִׁירָה תְּחִלָּה, וְאוֹמֵר לָהֶם לְשֶׁעָבַר לֹא אָמְרוּ שִׁירָה לְפָנַי אֶלָּא דּוֹרוֹ שֶׁל מֹשֶׁה, וְעַכְשָׁיו לֹא יֹאמַר שִׁירָה לְפָנַי אֶלָּא הוּא, מַאי טַעְמָא, שֶׁנֶּאֱמַר (ישעיה מב, י): שִׁירוּ לַה׳ שִׁיר חָדָשׁ תְּהִלָּתוֹ מִקְצֵה הָאָרֶץ יוֹרְדֵי הַיָּם וּמְלֹאוֹ וגו׳, מַעֲשֶׂה וְשָׁלְחָה מַלְכוּת אֵצֶל רַבּוֹתֵינוּ וְאָמְרָה לָהֶם שִׁלְחוּ לָנוּ קְסִלּוֹפָנוֹס אֶחָד מִשֶּׁלָּכֶם, אָמְרוּ כַּמָּה קְסִלּוֹפָנוֹס יֵשׁ לָהֶם …

“What was is what will be, and what was done is what will be done; and there is nothing new under the sun” (Ecclesiastes 1:9). “What was is what will be” – the Rabbis say: In the future, the generations will gather before the Holy One blessed be He and say before Him: ‘Master of the universe, who will recite songs before You first?’ He will say to them: ‘In the past, it was only the generation of Moses that recited songs before Me, and now no one but him …

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KEHOT’S NOTE

אבות דר״נ לא, ג. קה״ר א, ט (בשינוי לשון).

34 **החיות המהוה אותן**

The manuscript adds that the beings of the higher worlds have no life of their own either: though spiritual, they are like the physical body; and seeing themselves alive, they grasp that life-force from the source of life, the Infinite One, blessed be He, is enclothed in them.

KEHOT’S NOTE

שמצד עצמן ג״כ אין להם חיות, כמו הגוף הגשמי אף שהן רוחני׳ הרי הם כמו הגוף כו׳ וכאן שרואה א״ע חי הרי משיג שיש בו התלבשות החיות ממקור החיים א״ס ב״ה וזהו כו׳ כ״כ בהכת״י שלפני שתח״י [כ].

PARAGRAPH 14

35 **ע״פ וידעת היום**

The discourse the text refers to (read) explains that knowing that G-d gives life to the worlds is felt as though seen, “from my flesh I shall behold G-d,” and so is called knowledge (daas), not faith; this is the level of memalei kol almin, which it says is called “the revealed world,” as explained in this discourse, while sovev kol almin is “I, Havayah, have not changed,” and only the radiance of His kingship, the splendor of His Name, is upon earth and heaven.

KEHOT’S NOTE

לקו״ת ואתחנן ד, א.

PARAGRAPH 15

36 **אינו מתלבש בתוכן כלל**

The note records that this statement, that the main life-force is not enclothed in the worlds at all, is mentioned in Or HaTorah on Beshalach.

KEHOT’S NOTE

נזכר באוה״ת בשלח ע׳ תמד.

37 **ומהוה — שנת״ל**

For this passage the manuscript notes “in section 1”: what “was explained above” refers to the first section of the maamar.

KEHOT’S NOTE

בפ״א. [כ].

PARAGRAPH 17

38 **כי נשגב שמו לבדו**

The psalmist calls on all creation: “Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is upon earth and heaven.” Plainly, He alone is exalted and His glory is over earth and heaven; the maamar reads “alone” as “apart”: His Name itself stays above by itself, and only its splendor enters the worlds (context: Steinsaltz Tanakh).

Psalms 148:13 תהילים קמ״ח:י״ג

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT’S NOTE

תהלים קמח, יג.

39 **מי לי בשמים**

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

KEHOT’S NOTE

שם עג, כה.

40 **מי לי בשמים**

Asaph, after wrestling with the success of the wicked, says to G-d: “Whom do I have in heaven? And with You I desire nothing on earth.” Plainly, nothing above or below matters to him beside G-d; its explanation elsewhere is cited

for reading “heaven” and “earth” as the higher and lower Gan Eden (context: Steinsaltz Tanakh).

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמַיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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41 **אבל שמו עצמו הוא**

The manuscript adds after “itself”: “that is, even the level of the light that encompasses all worlds,” so that even sovev kol almin is meant by His Name, which is exalted alone.

KEHOT’S NOTE

[עצמו] דהיינו אפי׳ בחי׳ סוכ״ע [הוא]. [כ].

PARAGRAPH 18

42 **אין ערוך אליך**

David praises G-d: “Many are the wonders You have done, Havayah my G-d, and Your thoughts toward us; there is none to compare to You.” Plainly, no one can match Him or recount His wonders; the Alter Rebbe reads it as saying that G-d is not a cause in a chain with His creations, which could then be compared to Him (context: Steinsaltz Tanakh).

Psalms 40:6 תהילים מ׳:ו׳

רַבּוֹת עָשִׂיתָ אַתָּה ה׳ אֱלֹקַי נִפְלְאֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין עֲרֹךְ אֵלֶיךָ אַגִּידָה וַאֲדַבֵּרָה עָצְמוּ מִסַּפֵּר׃

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

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KEHOT’S NOTE

תהלים מ, ו.

PARAGRAPH 19

43 **כי נשגב שמו לבדו**

“For His Name alone is exalted,” read as in paragraph 17: His Name stays exalted, apart. It is brought again for G-d’s being above the worlds.

Psalms 148:13 תהילים קמ״ח:י״ג

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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44 **אני הוי׳ לא שניתי**

“For I, Havayah, have not changed.” Since He is not a cause within the worlds, creation brings no change in Him.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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45 **אלקים חיים ומלך עולם**

Jeremiah, setting G-d against the idols: “But Havayah, G-d, is truth; He is the living Elokim and melech olam.” Plainly, He is the living G-d and the everlasting King; the maamar reads olam as “world”: “living Elokim” is the life-force in the creations, and “King of the world” its source in Malchus (context: Steinsaltz Tanakh).

Jeremiah 10:10 ירמיהו י׳:י׳

וַה׳ אֱלֹקִים אֱמֶת הוּא־אֱלֹקִים חַיִּים וּמֶלֶךְ עוֹלָם מִקְצְפּוֹ תִּרְעַשׁ הָאָרֶץ וְלֹא־יָכְלוּ גּוֹיִם זַעְמוֹ׃

But the L-RD G-d is the true G-d, He is the living G-d, and the everlasting King; At His wrath the earth trembleth, And the nations are not able to abide His indignation.

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KEHOT’S NOTE

ירמי׳ י׳, י׳.

PARAGRAPH 20

46 **מלכותך מלכות כל עולמים**

David, in his psalm of praise: “Your kingship is a kingship of all olamim, and Your dominion is in every generation.” Plainly, His reign is everlasting; the maamar reads olamim as “worlds,” linking G-d’s Malchus with the life of the worlds (context: Steinsaltz Tanakh).

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT’S NOTE

תהלים קמה, י״ג.

PARAGRAPH 21

47 **אתה קדוש ושמך קדוש**

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

KEHOT’S NOTE

נוסח תפלת שמו״ע.

48 **בד״ה לכן אמור לבנ״י**

In the discourse the text refers to, on “Therefore say to the children of Israel, I am Havayah” (read, 57b-c), the Alter Rebbe explains that G-d’s Name is His Malchus, the Shechinah that dwells below, through which He is called King over all worlds; yet His Name in itself is exalted “alone,” beyond comparison with the worlds, and only its splendor shines on “earth,” the lower Gan Eden, and “heaven,” the higher Gan Eden, where the righteous delight in the radiance of the Shechinah.

KEHOT’S NOTE

תו״א נז, ב ואילך.

49 **בשכמל״ו**

The Gemara traces the response “Blessed be the Name of the glory of His kingship forever and ever” to Yaakov’s sons, who said “Hear, Israel” at his deathbed, and Yaakov, who responded with these words. The maamar explains why this response is added after the Shema.

Pesachim 56a פסחים נ״ו א

KEHOT’S NOTE

פסחים נו, א.

50 **ולכן הד׳ סטרין . . הם בטלים**

Kehot’s note points to Berakhot 13b for these words.

Berakhot 13b ברכות י״ג ב

KEHOT’S NOTE

ראה ברכות י״ג, ב.

51 **בראתיו יצרתיו עשיתיו**

“I have created it, I have formed it, I have also made it.” The three verbs are the three general worlds, matching the three words of the response.

Isaiah 43:7 ישעיהו מ״ג:ז׳

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־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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PARAGRAPH 22

52 **כי עמך מקור חיים**

“For with You is the source of life.” The maamar now answers the question it asked about this verse at the start.

Psalms 36:10 תהילים ל״ו:י׳

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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PARAGRAPH 24

53 **אין ערוך לך**

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

KEHOT’S NOTE

ברכת יוצר דשבת.

PARAGRAPH 25

54 **אתה הוא ראשון . . אין לנו מלך**

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

KEHOT’S NOTE

בד״ה ״עזרת אבותינו״ [ברכת אמת ויציב] הל׳ כך.

55 **לא שניתי**

“For I, Havayah, have not changed.” It is cited for “He is first and He is last”: the same before and after creation.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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56 **אלקים חיים ומלך עולם**

“He is the living Elokim and King of the world.” The worlds’ life comes from the level of “King.”

Jeremiah 10:10 ירמיהו י׳:י׳

וַה׳ אֱלֹקִים אֱמֶת הוּא־אֱלֹקִים חַיִּים וּמֶלֶךְ עוֹלָם מִקְצָפוֹ תִּרְעַשׁ הָאָרֶץ וְלֹא־יָכְלוּ גוֹיִם זַעְמוֹ׃

But the L-RD G-d is the true G-d, He is the living G-d, and the everlasting King; At His wrath the earth trembleth, And the nations are not able to abide His indignation.

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PARAGRAPH 26

57 **כי נשגב שמו לבדו**

“For His Name alone is exalted; His splendor is upon earth and heaven.” Only the splendor, an illumination of an illumination, enters the worlds.

Psalms 148:13 תהילים קמ״ח:י״ג

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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PARAGRAPH 27

58 **קדוש יהי׳ גדל פרע**

The note says that two aspects of hair are explained there at length.

KEHOT’S NOTE

ב׳ ענינים בשערות נתבאר בארוכה בסה״מ תקס״ה-ב ע׳ תתלו ואילך. דרך מצותיך קד, ב. נזכר באוה״ת נ״ך-ב ע׳ תשסד.

59 Kehot’s note points to Nazir 39b:5 for these words.

Nazir 39b:5 נזיר ל״ט ב:ה׳

נָזִיר שֶׁגִּילַּח בֵּין בְּתַעַר בֵּין בְּזוּג, אוֹ שֶׁסִּיפְּסַף כָּל שֶׁהוּא — חַיָּיב. תָּנוּ רַבָּנָן: ״תַּעַר״, אֵין לִי אֶלָּא תַּעַר. תָּלַשׁ, מֵרַט, סִיפְּסַף כָּל שֶׁהוּא, מִנַּיִן — תַּלְמוּד לוֹמַר: ״קָדוֹשׁ יִהְיֶה גַּדֵּל פֶּרַע שְׂעַר רֹאשׁוֹ״, דִּבְרֵי רַבִּי יֹאשִׁיָּה.

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60 **קדוש יהיה גדל פרע שער ראשו**

“He shall be holy; he shall let the locks of the hair of his head grow.” The maamar now explains why the nazirite’s holiness is bound up with his hair.

Numbers 6:5 במדבר ו׳:ה׳

כָּל־יְמֵי נֶדֶר נִזְרוֹ תַּעַר לֹא־יַעֲבֹר עַל־רֹאשׁוֹ עַד־מְלֹאת הַיָּמִם אֲשֶׁר־יַזִּיר לַה׳ קָדֹשׁ יִהְיֶה גַּדֵּל פֶּרַע שְׂעַר רֹאשׁוֹ׃

All the days of his vow of Naziriteship there shall no razor come upon his head; until the days be fulfilled, in which he consecrateth himself unto the L-RD, he shall be holy, he shall let the locks of the hair of his head grow long.

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61 **ועתיק יומין יתיב**

Daniel, in a night vision, sees thrones set in place, and "the Ancient of Days sat; His garment was white as snow, and the hair of His head like pure wool." Plainly, G-d appears as an aged judge; the Alter Rebbe reads the Ancient of Days and His hair as the levels the maamar is about to explain (context: Steinsaltz Tanakh).

Daniel 7:9 דניאל ז׳:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

62 **המתנשא מימות עולם**

Besides the source of the phrase, the Yotzer blessing, the manuscript notes the word "exalts himself" in I Kings 1:5 and "from the days of the world" at the beginning of Micah 5, as parallels for the wording.

KEHOT'S NOTE

ברכת יוצר. וע׳ מ״א א, ה ״מתנשא״. וע׳ מיכה רס״י ה׳ מימי עולם. [כ].

63 **ששת ימים עשה ה׳**

In the Ten Commandments G-d gives the reason for Shabbos: "For six days Havayah made the heavens and the earth." The Hebrew has no "in," and so the days themselves are read as the six attributes that made the world.

Exodus 20:11 שמות כ׳:י״א

כִּי שֵׁשֶׁת־יָמִים עָשָׂה ה׳ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ ה׳ אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ׃

for in six days the L-RD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the L-RD blessed the sabbath day, and hallowed it.

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KEHOT'S NOTE

שמות כ, יא.

64 **שרומז למדות עליונות . . יום ראשון נמשך חסד . . אור ומים כו׳**

Besides the Zohar, the note sends the reader to a responsum of the Rashba for this idea.

Zohar I, 247a זח״א רמז, א

KEHOT'S NOTE

זח״א רמז, א. זח״ג רחצ, ב. ועוד. ראה ג״כ שו״ת הרשב״א ח״א סי׳ תכג.

65 **אור ומים כו׳**

The manuscript adds here, "as mentioned in Likkutei Amarim, Part II," that is, the second part of Tanya.

KEHOT'S NOTE

וכנזכר בלקו״א ח״ב כ״ה בכתי״. [כ].

PARAGRAPH 28

66 **המעתיק הרים**

Job, describing G-d's might: "Who removes mountains, and they know it not." The word ma'tik ("removes") shares its root with Atik, so Atik Yomin is read as "removed" and separate from the days, and not only "ancient."

Job 9:5 איוב ט׳:ה׳

הַמַּעְתִּיק הָרִים וְלֹא יָדָעוּ אֲשֶׁר הֲפָכָם בְּאַפּוֹ׃

Who removeth the mountains, and they know it not, When He overturneth them in His anger.

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KEHOT'S NOTE

איוב ט, ה.

67 **וחסדי מאתך**

G-d consoles Israel through Isaiah: "For the mountains may depart … but My kindness shall not depart from you." The Zohar the text cites expounds this kindness (context: Steinsaltz Tanakh).

Isaiah 54:10 ישעיהו נ״ד:י׳

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה׳

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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68 **וחסדי מאתך**

The text's own reference to the Zohar, Part III, 133b, on "And My kindness [shall not depart] from you" and "And with everlasting kindness." The Alter Rebbe brings it for the meaning of "the days of the world."

Zohar, Idra Rabba 15:134–17:147 ספר הזהר, האדרא רבא ט״ו:קל״ד-י״ז:קמ״ז

69 **ובחסד עולם**

In the same consolation: "In a moment of anger I hid My face from you, but with everlasting kindness I will have compassion on you." "Everlasting kindness" (chesed olam) connects with "the days of the world" (yemos olam).

Isaiah 54:8 ישעיהו נ״ד:ח׳

בְּשֶׁצֶף קֶצֶף הִסְתַּרְתִּי פָנַי רֶגַע מִמֵּךְ וּבְחֶסֶד עוֹלָם רִחַמְתִּיךְ אָמַר גֹּאֲלֵךְ ה׳

In a little wrath I hid My face from thee for a moment; But with everlasting kindness will I have compassion on thee, Saith the L-RD thy Redeemer.

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70 **ימי קדם וימי עולם**

The text's own reference to the Zohar, Part III, 134b (Idra Rabba): the adornments of Atik are called "the days of old," and those found in Z'eir Anpin "the days of the world." It bears on the difference between Atik Yomin and the days below it.

Zohar, Idra Rabba 21:157–23:166-ספר הזהר, האדרא רבא כ״א:קנ״ז-כ״ג:קס״ו

71 **ע״פ ביום השמיני עצרת**

There (read, 83b-c) the Alter Rebbe explains "which You swore to our fathers": by the oath G-d bound Himself beyond the order of His wisdom and will, and this flow comes "from the days of old," from sovev kol almin, above memalei kol almin, which is the chain of descent; it gives the natural love in the soul the strength to arouse the supernal love.

KEHOT'S NOTE

לקו״ת שמע״צ פג, ב.

72 **אשר נשבעת לאבותינו מימי קדם**

Micah closes his prophecy with a prayer: "Give truth to Yaakov, kindness to Avraham, as You swore to our fathers from the days of old," that G-d keep His ancient oath to the Patriarchs. Its explanation is cited for "the days of old."

Micah 7:20מיכה ז׳:כ׳

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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PARAGRAPH 29

73 **ושער רישי׳ כעמר**

"And the hair of His head was like pure wool." The "hair" of the Ancient of Days is the contracted illumination from G-d's essence.

Daniel 7:9דניאל ז׳:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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PARAGRAPH 30

74 **עילה — ומבואר למעלה**

At "and it was explained above," the manuscript notes "section 2," marking where the earlier explanation is found.

KEHOT'S NOTE

פ״ב. [כ].

PARAGRAPH 31

75 **שער באשה ערוה**

Rav Sheshes: "A woman's hair is ervah, as it is said, 'Your hair is like a flock of goats.'" The maamar reads "woman" as Nukva, the life-force enclothed in the worlds.

Berakhot 24a:17ברכות כ״ד א:י״ז

אָמַר רַב חִסְדָּא: שׁוֹק בָּאִשָּׁה עֶרְוָה, שֶׁנֶּאֱמַר: ״גַּלִּי שׁוֹק עִבְרִי נְהָרוֹת״, וּכְתִיב: ״תִּגְלֶה עֶרְוָתֵךְ וְגַם תֵּרָאֶה חֶרְפָּתֵךְ״. אָמַר שְׁמוּאֵל: קוֹל בָּאִשָּׁה — עֶרְוָה, שֶׁנֶּאֱמַר: ״כִּי קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה״. אָמַר רַב שֵׁשֶׁת: שֵׂעָר בָּאִשָּׁה עֶרְוָה, שֶׁנֶּאֱמַר: ״שַׂעֲרֵךְ כְּעֲדֶר הָעִזִּים״.

Rab Hisda said : The calf of a woman's leg is to be regarded as nakedness; as it is said, "Uncover the leg, pass through the rivers" (Is. xlvii. 2) and it continues, "Thy nakedness shall be uncovered, yea, thy shame shall be seen" (Is. xlvii. 3). Samuel said : A woman's voice is to be regarded as nakedness ; as it is said, "For sweet is thy voice, and thy countenance is comely" (Cant. ii. 14). ab Sheshet said: A woman's hair is to be regarded as nakedness; as ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות כד, א.

76 **הוזהרו הלוים**

G-d tells Moshe how to purify the Levites for their service: "and let them pass a razor over all their flesh." The Alter Rebbe explains it by their root in Gevuros (context: Steinsaltz Tanakh).

Numbers 8:7במדבר ח׳:ז׳

KEHOT'S NOTE

במדבר ח, ז.

77 **סד״ה ויקח קרח**

In that discourse (read, 54b-d) the Alter Rebbe explains that a flow from above the chain of descent can come inward only through "hairs" and threads, the tzitzis and Aharon's beard; that the Levites, rooted in Gevuros, were told to shave, so that no flow of judgment would come from them through hair (with a pointer back to this maamar); and that Korach, whose name suggests baldness (karachah), had no "hair" through which to draw from the "good oil."

KEHOT'S NOTE

לקמן קרח נד, ד.

78 **ובד״ה כי תצא**

There (read, 37b) the Alter Rebbe explains "and she shall shave her head" as removing the "excess of the brain" (motarei mochin): in the higher levels of holiness this excess, drawn through hairs, is supernal holiness, the Thirteen Attributes of Mercy, whereas the Levites "pass a razor"; in a person's service it means cutting away excess cleverness in worldly affairs.

KEHOT'S NOTE

לקמן כי תצא לז, ב.

עֲנָיָה, הֲדָא הוּא דִכְתִיב (תהלים קב א) תְּפִלָּה לְעָנִי כִי יַעֲטוֹף, תְּהֵא לְבוּשָׁא כָּאַרְגָּמָן, דְּאִיהוּ סוֹד א"וּרִיאֵל רְ"פָאֵל גַּ"בְרִיאֵל מִ"יכָאֵל נ"וּריאל, (שיר ז ו) מֶלֶךְ אָסוּר בָּרָהָטִים דָּא קוּדְשָׁא בְּרִיךְ הוּא יהו"ה, דְּיִהֵא אָסוּר בְּאַרְבַּע בָּתִּים דִּילֵהּ דְּאִינּוּן אדנ"י, אַרְבַּע רְהָטֵי מוֹחָא, דְּיִהֵא אָסוּר בָּרָהָטִים כְּגַוְונָא דָא יאהדונה"י, כִּי שִׁמְךָ בָּךְ וּבְךָ שְׁמְךָ, ...

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84 **גווני דכלילן בגו גווני**

The text's own reference to the Idra on "like purple": colors included within colors.

ספר הזהר, האדרא רבא מ״א:רצ״ז-Zohar, Idra Rabba 41:297–42:309 מ״ב:ש״ט

85 **שערך כעדר . . מהר גלעד**

The beloved praises his bride: "Your hair is like a flock of goats that streamed down from Mount Gilead," a flock spilling down the hillside. The maamar reads "Gilead" as gal-ed, the boundary mound, and galshu, through the Aramaic galish, as "made bald" (context: Steinsaltz Tanakh).

שיר השירים ד׳:א׳Song of Songs 4:1

הִנָּךְ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים מִבַּעַד לְצַמָּתֵךְ שַׂעְרֵךְ כְּעֵדֶר הָעִזִּים שֶׁגָּלְשׁוּ מֵהַר גִּלְעָד׃

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves behind thy veil; Thy hair is as a flock of goats, that trail down from mount Gilead.

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KEHOT'S NOTE

שה״ש ד, א.

86 **עד הגל הזה**

Lavan to Yaakov at their covenant: "This mound is a witness ... that I will not pass over this mound to you." Yaakov had named the mound Gal-ed, "mound of witness," and it served as a boundary; so "Gilead" is read as the partition between the worlds.

בראשית ל״א:נ״בGenesis 31:52

עֵד הַגַּל הַזֶּה וְעֵדָה הַמַּצֵּבָה אִם־אָנִי לֹא־אֶעֱבֹר אֵלֶיךָ אֶת־הַגַּל הַזֶּה וְאִם־אַתָּה לֹא־תַעֲבֹר אֵלַי אֶת־הַגַּל הַזֶּה וְאֶת־הַמַּצֵּבָה הַזֹּאת לְרָעָה׃

This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

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KEHOT'S NOTE

בראשית לא, נב.

87 **צדיקים נדמה להם כהר**

In the future the evil inclination will be slain; "to the righteous it appears like a high mountain, and to the wicked like a hair's thread." The Alter Rebbe applies the "moun-

79 **ובד״ה שרי אשתך**

The discourse on "Sarai your wife" (read) asks why Sarah's yud (Chochmah) was exchanged for a hei (Binah) so that she could bear children, and explains that above, new existence comes specifically through contraction, while below, at the level of Sarah, it is the opposite: contraction there would be darkness and concealment, and existence comes through expansion.

KEHOT'S NOTE

תו״א יג, ב.

80 **ועד לא גליש**

The text's own reference to the Zohar, Vayechi, 217a, where a passerby speaks of the head of "his master" being plucked and of the Matronita, the Shechinah, being made "bald" (galish). It is one of the places the Alter Rebbe gives for the external forces' hold on hair.

ספר הזהר, ויחי י״ז:ק״כ-י״ט:קל״דZohar, Vayechi 17:120–19:134

While he was still sitting, a man passed by and said: "You are not following the example of Abram, who, when the birds of prey came down upon the carcasses drove them away (Gen. 15, 11)." "I am doing so," said R. Judah, "but they will not go". The man turned his head away and said: "This man has not yet plucked the hairs from the head of his Master, nor shorn the Matron." R. Judah followed him three miles asking him to explain, but he would not, so that ...

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

81 **בשם התיקונים**

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

KEHOT'S NOTE

ע׳ ת״ע קכד, א. וע׳ ריש ת״ג. ושם ת״ח לב, ב. והעיקר קמד, א-ב. [כ].

82 **ודלת ראשך כארגמן**

The bride's beauty is praised: "Your head upon you is like Carmel, and the locks of your head are like purple; a king is bound in the tresses." In the reading the maamar quotes in the Tikkunim's name, these locks are the reasons of the Torah, the hairs of Nukva (context: Steinsaltz Tanakh).

שיר השירים ז׳:ו׳Song of Songs 7:6

רֹאשֵׁךְ עָלַיִךְ כַּכַּרְמֶל וְדַלַּת רֹאשֵׁךְ כָּאַרְגָּמָן מֶלֶךְ אָסוּר בָּרְהָטִים׃

Thy head upon thee is like Carmel, and the hair of thy head like purple; The king is held captive in the tresses thereof.

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83 **ודלת ראשך כארגמן**

The Tikkunim's passage on "and the locks of your head are like purple," the place Kehot calls the main one (144a-b). Here the verse is read of the Shechinah's hand tefillin, beside "your head upon you is like Carmel," the head tefillin; the reading of the locks as the reasons of the Torah is quoted in the maamar from "elsewhere," in the Tikkunim's name.

תקוני הזהר קמ״ד ב:א׳-ב׳Tikkunei Zohar 144b:1–2

דְּרֵישָׁא, וּרְצוּעִין תַּלְיָין מִכָּאן וּמִכָּאן כְּזִמּוֹרוֹת, דְּאִינּוּן כַּכַּרְמֶל דְּתַלְיָין מִגַּוֵּהּ, וְדַלַּת רֹאשֵׁךְ כָּאַרְגָּמָן דָּא תְּפִלָּה דְּיָד, מַה דַּהֲוָת דַּלַּת בְּגָלוּתָא

tain" to the righteous person's fear of even a small prohibition.

Sukkah 52a:4 סוכה נ״ב א:ד׳

כְּדְתָנֵי רַבִּי יְהוּדָה: לֶעָתִיד לָבֹא, מְבִיאוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְיֵצֶר הָרָע, וְשׁוֹחֲטוֹ בִּפְנֵי הַצַּדִּיקִים וּבִפְנֵי הָרְשָׁעִים. צַדִּיקִים נִדְמֶה לָהֶם כְּהַר גָּבוֹהַּ, וּרְשָׁעִים נִדְמֶה לָהֶם כְּחוּט הַשַּׂעָרָה. הַלָּלוּ בוֹכִין וְהַלָּלוּ בוֹכִין. צַדִּיקִים בוֹכִין וְאוֹמְרִים: הֵיאַךְ יָכוֹלְנוּ לִכְבּוֹשׁ הַר גָּבוֹהַּ כָּזֶה! וּרְשָׁעִים בוֹכִין וְאוֹמְרִים: הֵיאַךְ לֹא יָכוֹלְנוּ לִכְבּוֹשׁ אֶת חוּט הַשַּׂעָרָה הַזֶּה! וְאַף הַקָּדוֹשׁ בָּרוּךְ הוּא תָּמֵהַּ עֲמָהֶם, שֶׁנֶּאֱמַר: "כֹּה אָמַר ה׳ צְבָאוֹת כִּי יִפָּלֵא בְּעֵינֵי שְׁאֵרִית הָעָם הַזֶּה בַּיָּמִים הָהֵם גַּם …

As R. Judah expounded: In the time to come the Holy One, blessed be He, will bring the Evil Inclination and slay it in the presence of the righteous and the wicked. To the righteous it will have the appearance of a towering hill, and to the wicked it will have the appearance of a hair thread. Both the former and the latter will weep; the righteous will weep saying, "How were we able to overcome such a towering hill!" The wicked also will weep saying, "How is it that …

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Zohar I, 190b זח״א קצ, ב

KEHOT'S NOTE

סוכה נב, א. זח״א קצ, ב.

88 **ועמך כולם צדיקים**

G-d's promise of the redemption through Isaiah: "And your people are all righteous; they shall inherit the land forever." It extends the attitude of the righteous to every Jew.

Isaiah 60:21 ישעיהו ס׳:כ״א

וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר:

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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KEHOT'S NOTE

ישע״י ס, כא.

89 **הסבי עיניך כו׳ שערך כעדר**

The beloved to his bride: "Turn away your eyes from me, for they have overcome me; your hair is like a flock of goats that streamed down from Gilead." Its explanation elsewhere is cited here.

Song of Songs 6:5 שיר השירים ו׳:ה׳

הָסֵבִּי עֵינַיִךְ מִנֶּגְדִּי שֶׁהֵם הִרְהִיבֻנִי שַׂעֲרֵךְ כְּעֵדֶר הָעִזִּים שֶׁגָּלְשׁוּ מִן־הַגִּלְעָד:

Turn away thine eyes from me, For they have overcome me. Thy hair is as a flock of goats, That trail down from Gilead.

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90 **בד״ה והבדילה הפרוכת**

On "And the curtain shall divide for you" (read, 12c-d) the Alter Rebbe explains that between the worlds there are partitions: the chashmal, from the outer level of Binah, surrounds Z'eir Anpin and Nukva so that the external forces cannot draw nourishment, and beneath them a "shoe," the parsa, divides Atzilus from Beriah, so that the light of Atzilus reaches Beriah only through a screen; and so in each world.

KEHOT'S NOTE

תו״א יב, ג.

91 **כי יפליא להזיר**

G-d tells Moshe the law of the nazirite: "A man or a woman, when he shall yafli a vow, the vow of a nazirite, to be a nazirite to Havayah." Plainly yafli means to utter the vow expressly; the maamar reads it from pele, "wonder," as an ascent to a very high level (context: Steinsaltz Tanakh).

Numbers 6:2 במדבר ו׳:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אוֹ־אִשָּׁה כִּי יַפְלִא לִנְדֹּר נֶדֶר נָזִיר לְהַזִּיר לַה׳

Speak unto the children of Israel, and say unto them: When either man or woman shall clearly utter a vow, the vow of a Nazirite, to consecrate himself unto the L-RD,

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KEHOT'S NOTE

במדבר ו, ב.

92 **נזיר עולה למקום גבוה**

The note refers to a talk of the Rebbe on the idea that the nazirite rises to a lofty place.

KEHOT'S NOTE

ראה לקו״ש חי״ח ע׳ 74.

93 **קדוש יהיה גדל פרע**

"He shall be holy; he shall let the locks of the hair of his head grow." The question from the opening is now answered.

Numbers 6:5 במדבר ו׳:ה׳

כָּל־יְמֵי נֶדֶר נִזְרוֹ תַּעַר לֹא־יַעֲבֹר עַל־רֹאשׁוֹ עַד־מְלֹאת הַיָּמִם אֲשֶׁר־יַזִּיר לַה׳ קָדֹשׁ יִהְיֶה גַּדֵּל פֶּרַע שְׂעַר רֹאשׁוֹ:

All the days of his vow of Naziriteship there shall no razor come upon his head; until the days be fulfilled, in which he consecrateth himself unto the L-RD, he shall be holy, he shall let the locks of the hair of his head grow long.

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PARAGRAPH 32

94 **הנשמות — וכנז״ל**

Here the manuscript notes "section 3," marking where the point mentioned above is found.

KEHOT'S NOTE

פ״ג. [כ].

PARAGRAPH 34

95 **ולית מחשבה תפיסא בי׳**

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

KEHOT'S NOTE

ת״ז בהקדמה.

96 **ולית מחשבה תפיסא ביה כלל**

In Eliyahu's prayer in the introduction to the Tikkunei Zohar: "You are high above all the high, hidden above all the hidden; no thought can grasp You at all."

Tikkunei Zohar 17a:10–12 תקוני הזהר י״ז א:י׳-י״ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ״א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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97 **לא שניתי**

"For I, Havayah, have not changed." G-d is not divided into higher and lower.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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98 **אני ראשון ואני אחרון**

"I am the first and I am the last." He is the same at every level.

Isaiah 44:6 ישעיהו מ״ד:ו׳

כֹּה־אָמַר ה׳ מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה׳ צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים׃

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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PARAGRAPH 35

99 **שרפים עומדים ממעל לו**

"Seraphim stood above Him." The maamar is about to explain this phrase.

Isaiah 6:2 ישעיהו ו׳:ב׳

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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PARAGRAPH 36

100 **וארא את אד׳**

Isaiah tells of his vision: "In the year that King Uziyahu died, I saw Ado-nai sitting upon a throne, high and lifted up." The Name in this verse is Ado-nai, kingship enclothed in the worlds (context: Steinsaltz Tanakh).

Isaiah 6:1 ישעיהו ו׳:א׳

KEHOT'S NOTE

ישע׳ ו, א.

101 **שרפים עומדים ממעל לו**

"Seraphim stood above Him." "Above Him" means above the Name Ado-nai of the previous verse.

Isaiah 6:2 ישעיהו ו׳:ב׳

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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102 **ופי׳ שם אד׳ הוא מדת מל׳ ית׳**

There the Alter Rebbe explains that the purpose of creation is the revelation of G-d's kingship, for "there is no king without a people," and that the Name that denotes His attribute of kingship is the Name Ado-nai, "for He is L-rd of all the earth."

Tanya, Sha'ar HaYichud 7:8 תניא, חלק שני; שער היחוד והאמונה ז׳:ח׳

וְהִנֵּה, אַף־עַל־פִּי שֶׁהוּא יִתְבָּרַךְ לְמַעְלָה מֵהַמָּקוֹם וְהַזְּמַן, אַף־עַל־פִּי־כֵן – הוּא נִמְצָא גַּם לְמַטָּה בְּמָקוֹם וּזְמַן, שֶׁמִּתְיַחֵד בְּמִדַּת מַלְכוּתוֹ שֶׁמְּמֻנֶּה נִמְשָׁךְ וְנִתְהַוֶּוה הַמָּקוֹם וְהַזְּמַן, וְזֶהוּ יְחוּדָא תַּתָּאָה [שְׁלִיטַת הַחַיָּיה בְּאָדְנוּת בָּרוּךְ־הוּא], דְּהַיְינוּ, שֶׁמַּהוּתוֹ וְעַצְמוּתוֹ יִתְבָּרַךְ, הַנִּקְרָא בְּשֵׁם "אֵין־סוֹף" בָּרוּךְ־הוּא – מָלֵא אֶת כָּל הָאָרֶץ מַמָּשׁ בִּזְמַן וּמָקוֹם, כִּי בַּשָּׁמַיִם מִמַּעַל וּבָאָרֶץ וּלְדִי סִטְרִין, הַכֹּל מָלֵא מֵאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא בְּשָׁוֶה מַמָּשׁ, כִּי כָּךְ הוּא בָּאָרֶץ …

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KEHOT'S NOTE

ראה שו״ע או״ח ס״ה. ראה תניא ח״ב פ״ז. ובארוכה באוה״ת שבת שובה ע׳ א׳תפג.

103 **הראהו קשר של תפילין**

On "and you shall see My back" (Exodus 33:23): "This teaches that the Holy One, blessed be He, showed Moshe the knot of the tefillin." The maamar identifies the knot with the large dalet of "Echad."

Berakhot 7a:33–34 ברכות ז׳ א:ל״ג-ל״ד

"וַהֲסִרֹתִי אֶת כַּפִּי וְרָאִיתָ אֶת אֲחֹרָי". אָמַר רַב חָנָא בַּר בִּיזְנָא, אָמַר רַבִּי שִׁמְעוֹן חֲסִידָא: מְלַמֵּד שֶׁהֶרְאָה הַקָּדוֹשׁ בָּרוּךְ הוּא לְמֹשֶׁה קֶשֶׁר שֶׁל תְּפִילִּין. וְאָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי יוֹסֵי: כָּל דִּבּוּר וְדִבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא לְטוֹבָה, אֲפִילּוּ עַל תְּנַאי — לֹא חָזַר בּוֹ.

"And I will take away My hand, and thou shalt see My back" (Exod. xxxiii. 23). Rab Hanna b. Bizna said in the name of R. Simeon Hasida : This teaches that the Holy One, blessed be He, showed Moses the knot of the Tefillin. R. Johanan also said in the name of R. Jose : Any propitious utterance which issues from the mouth of the Holy One, blessed be He, though it be conditional, He does not retract [though the condition be not fulfilled].

memalei kol almin but not to sovev kol almin, which is the meaning of "Cause of causes" and "Reason of reasons."

KEHOT'S NOTE

(וז״ש אליי אנת אשתמודע אדון על כולא ונזכר ג״כ עלת על כולא, כי מבחי׳ ממכ״ע שייך ענין השתלשלות עו״ע משא״כ מבחי׳ סוכ״ע וזהו״ע עלת העלות וסבת הסבות שהם בבחי׳ ממכ״ע וסוכ״ע כמ״ש במ״א ועז״א שרפים כו׳, כ״ה בהכת״י שתחי״, ועד תי׳ בחי׳ ממכ״ע [שבשורה שהוא] מוקפים שם, ומ״ש כאן ועי׳ במק״מ לי״[תא] בהכת״י [כ]. מובא בד״ה בריח התיכון תער״ב (נדפס בסה״מ מלוקט ח״ב ע׳ קעט).

109 וע״ז אמר שרפים . . תשוקתם

There the Baal Shem Tov's question is brought, how the seraphim stand above the Name Ado-nai, with his answer that their thought and will are fixed on the holy and separate, which is above that Name, and the lesson that a person must be careful with his thoughts and desires.

KEHOT'S NOTE

צ״ל האיך השרפים עומדים ממעל לו הוא שם אד׳ שנאמר תחלה, כן הקשה הבעשׁ״ט ז״ל, ותי׳ לפי שמחי׳ ורצונם בהשגתם הוא בבחי׳ קדוש ומובדל שזהו למעלה משם אד׳ לכן ה״ה כאלו עומדים שם, ומזה יתבונן האדם להיות זהיר במחי׳ ורצונותיו כו׳ (מים רבים תרל״ו פקי״ג. עי״ש).

110 בד״ה שחורה אני ונאוה

There (read, 4c-d) the Alter Rebbe explains that the seraphim, in Beriah, are called "standing above Him" (mi-ma'al lo), above the vav, the six Sefiros that nest in Yetzirah, and that their service is not with "great noise" like that of the ofanim, since they belong to the hidden world; they say "Holy" because they grasp that the Infinite Light is separate and that every flow comes only through the contraction of the yud.

KEHOT'S NOTE

לקו״ת שה״ש ד, ג ואילך.

111 והנה האדם

In the manuscript, section 5 begins here, which the note calls more precise.

KEHOT'S NOTE

בהכת״י שלפנינו כאן מתחלת הפ׳ [סעיף] ה׳, ומדוייק יותר. [כ].

112 האדם עולם קטן

There the Alter Rebbe opens with "man is a small world" (Avos deRabbi Nasan, chapter 31): as the world has four elements, fire, air, water and earth, so does man's soul; the world is placed in man's heart, and when he rectifies his four elements he rectifies the whole world.

Numbers 5:1 במדבר ה׳:א׳

וַיְדַבֵּר ה׳ אֶל־מֹשֶׁה לֵּאמֹר׃

And the L-RD spoke unto Moses, saying:

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KEHOT'S NOTE

נסמן לקמן במדבר ה, א.

113 נעשה אדם

G-d, at the creation of man: "Let us make man in our image, after our likeness." The plural is read as man's in-

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Menachot 35b:8–9 מנחות ל״ה ב:ח׳-ט׳

(דברים כח, י) וראו כל עמי הארץ כי שם ה׳ נקרא עליך ויראו ממך תניא ר״א הגדול אומר אלו תפילין שבראש (שמות לג, כג) והסרותי את כפי וראית את אחורי אמר רב חנא בר ביזנא אמר ר״ש חסידא מלמד שהראה לו הקב״ה למשה קשר של תפילין אמר רב יהודה קשר של תפילין צריך שיהא למעלה כדי שיהו ישראל למעלה ולא למטה וצריך שיהא כלפי פנים כדי שיהו ישראל לפנים ולא לאחור

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Zohar II, 230a זח״ב רל, א

KEHOT'S NOTE

ברכות ז, א. מנחות לה, ב. זח״ב רל, א. רש״י שמות לג, כג.

104 הראהו קשר של תפילין

Rashi on "and you shall see My back": "He showed him the knot of the tefillin."

Rashi on Exodus 33:23:2 רש״י על שמות ל״ג:כ״ג:ב׳

וראית את אחרי. הֶרְאָהוּ קֶשֶׁר שֶׁל תְּפִלִּין (ברכות ז׳):

וראית את אחרי THEN THOU SHALT SEE WHAT IS BEHIND ME — He showed him the Tephillin-knot which is placed behind the head (cf. Berakhot 7a; Menachot 35b).

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

105 אתה גבור לעולם

Kehot's note points to Berakhot 33a for these words.

Berakhot 33a ברכות ל״ג א

KEHOT'S NOTE

נוסח תפלת שמו״ע. וראה ברכות לג, א.

106 אנת אשתמודע אדון על כולא

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

KEHOT'S NOTE

ת״ז בהקדמה.

107 דאנת אשתמודע אדון על כולא

In Eliyahu's prayer: "and You are known as L-rd over all." The Alter Rebbe uses it for G-d as Ado-nai, L-rd of the worlds that come into being through Malchus.

Tikkunei Zohar 17b:1–2 תקוני הזהר י״ז ב:א׳-ב׳

ובר מינך לית יחידא (ס״א יחודא) בעלאי ותתאי. ואנת אשתמודע אדון על כלא. וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא.

Constantinople, 1740 (CC-BY-NC)

108 (וע׳ במק״מ . . אדנ״י)

The manuscript does not have the reference to the Mikdash Melech; instead it reads that Eliyahu's words "You are known as L-rd over all" also mention "Cause over all," because the chain of cause and effect applies to

cluding all the worlds.

Genesis 1:26 בראשית א׳:כ״ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

114 **לאסתכלא ביקרא דמלכא**

Kehot's note points to Zohar I, 38a for these words.

Zohar I, 38a זח״א לח, א

Zohar II, 247b זח״ב רמז, ב

KEHOT'S NOTE

ראה זח״א לח, א-ב. קצט, א. זח״ב רמז, ב.

115 **לאסתכלא ביקרא דמלכא**

The Zohar's phrase "to gaze upon the glory of the King," in one of the places Kehot gives for it. It describes the seraphim's longing.

Zohar, Miketz 8:127–9:138 ספר הזהר, מקץ ח׳:קכ״ז-ט׳:קל״ח

And then He gave a warning to man, as we read further: "And unto man he said: Behold, the fear of the L-rd, that is wisdom; and to depart from evil is understanding" (Ibid. 28, 28), since wisdom is the means to attain to the fear of the Holy One, and understanding is the power by which to separate and keep away the refuse, and thus attain to a knowledge of and an insight into the glory of the Most High King.'

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

116 **ומשכן יסוד המים הוא במוח ויסוד האש הוא בלב**

The text's own reference: Tanya, chapter 3, explains that the thirst for G-d comes from the element of fire in the G-dly soul, which is in the heart, while water, Chochmah, comes from the brain.

Tanya, Likkutei Amarim 3:11 תניא, חלק ראשון; ליקוטי אמרים ג׳:י״א

וְהַצָּמָאוֹן, הוּא מִיסוֹד הָאֵשׁ שֶׁבַּנֶּפֶשׁ הָאֱלֹהִית, וּכְמוֹ שֶׁכָּתְבוּ הַטְּבָעִיִּים, וְכֵן הוּא בְּעֵץ חַיִּים, שֶׁיְּסוֹד הָאֵשׁ הוּא בַּלֵּב, וּמְקוֹר הַמַּיִם וְהַלֵּיחוֹת מֵהַמּוֹחַ, וּכְמוֹ שֶׁכָּתוּב בְּעֵץ חַיִּים שַׁעַר נ׳, שֶׁהִיא בְּחִינַת חָכְמָה שֶׁנִּקְרָא מַיִם שֶׁבַּנֶּפֶשׁ הָאֱלֹהִית.

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PARAGRAPH 37

117 **גחלים עוממות**

Another place Kehot gives for the term "dimmed coals."

Pesachim 27a:11 פסחים כ״ז א׳:י״א

בִּישְׁלָה עַל גַּבֵּי גֶּחָלִים — דִּבְרֵי הַכֹּל הַפַּת מוּתֶּרֶת. (אָמַר) רַב יְהוּדָה אָמַר שְׁמוּאֵל, וְרַבִּי חִיָּיא בַּר אָשֵׁי אָמַר רַבִּי יוֹחָנָן, חַד אָמַר: לֹא שָׁנוּ אֶלָּא גֶּחָלִים עוֹמְמוֹת, אֲבָל גֶּחָלִים לוֹחֲשׁוֹת — אֲסוּרִין, וְחַד אָמַר: אֲפִילּוּ גֶּחָלִים לוֹחֲשׁוֹת נָמֵי מוּתָּרִין.

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KEHOT'S NOTE

פסחים כז, א. עה, ב. [כ].

118 **גחלים עוממות**

The Talmud discusses "dimmed coals" (gechalim omemos), coals whose flame has died down. The Alter Rebbe uses the term for a hidden spark of G-dly fire.

Pesachim 75b:3 פסחים ע״ה ב׳:ג׳

רָבָא רָמֵי. מִי אָמַר רַבִּי גֶּחָלִים אִיקְּרוּ אֵשׁ? וּרְמִינְהִי: "גַּחֲלֵי" — יָכוֹל עוֹמְמוֹת, תַּלְמוּד לוֹמַר: "אֵשׁ". אִי אֵשׁ — יָכוֹל שֶׁלְּהֶבֶת, תַּלְמוּד לוֹמַר: "גַּחֲלֵי". הָא כֵּיצַד? מֵבִיא מִן הַלּוֹחֲשׁוֹת. (אַלְמָא גֶּחָלִים לָא אִיקְּרֵי אֵשׁ!

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PARAGRAPH 39

119 **בכל לבבך**

Moshe to Israel, in the Shema: "And you shall love Havayah your G-d with all your heart." The love of "with all your heart" is the first company's "Holy" in a person.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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120 **ונקדשתי בתוך בנ״י**

"And I shall be sanctified in the midst of the children of Israel." The maamar now gives two meanings of the verse.

Leviticus 22:32 ויקרא כ״ב:ל״ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה׳ מְקַדִּשְׁכֶם׃

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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121 **נכספה וגם כלתה נפשי**

The psalmist, longing for the Temple: "My soul yearns, and even expires, for the courts of Havayah." It describes the soul's expiring in love (context: Steinsaltz Tanakh).

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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KEHOT'S NOTE

תהלים פד, ג.

122 **ולעבדו בכל לבבכם**

Moshe to Israel, in the second paragraph of the Shema: "to love Havayah your G-d and to serve Him with all your

heart." The service of the heart is prayer.

Deuteronomy 11:13 דברים י״א:י״ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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KEHOT'S NOTE

דברים יא, ג.

123 **עבודה שבלב זו תפלה**

"What is the service that is in the heart? This is prayer." The heart is the "midst" in which G-d is sanctified.

Taanit 2a:11 תענית ב׳ א:י״א

וּמְנָא לַן דִּתְפִלָּה — דִּתְנָיָא: ״לְאַהֲבָה אֶת ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל לְבַבְכֶם״, אֵיזוֹ הִיא עֲבוֹדָה שֶׁהִיא בַּלֵּב — הֱוֵי אוֹמֵר: זוֹ תְּפִלָּה. וּכְתִיב בָּתְרֵיהּ: ״וְנָתַתִּי מְטַר אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ״.

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KEHOT'S NOTE

תענית ב, א.

124 **בד״ה ה׳ לי בעוזרי**

There the Alter Rebbe explains the word atzeres in "On the eighth day, an assembly" as kelitah, absorption: the drop that brings the revelation of G-dliness is absorbed so as to become the power for "birth," the revelation of love.

KEHOT'S NOTE

לקו״ת שמע״צ פח, ד.

125 **בד״ה צאינה וראינה**

The discourse on "Go out and see" (read, 21b-c) cites the Sages' "He did not cease to cherish her until He called her 'My mother'" and explains kadosh written with a vav as the drawing of His holiness to be memalei and sovev kol almin; this kadosh must be "blessed," drawn anew in every generation, from the supernal Kodesh without a vav, which is beyond all worlds, and it is Israel who draw it, through "Lift up your hands in holiness."

KEHOT'S NOTE

לקו״ת שה״ש כא, ב ואילך. "בפי׳ שאו ידיכם קדש וברכו את ה׳ היינו בז״א שנק׳ קדוש בוא״ו יאיר בו מבחי׳ ע״ק המאיר בבינה והוא הנק׳ קדש" — אוה״ת ויקרא-ג ע׳ תתלו.

126 **שאו ידיכם קדש וברכו**

The psalmist calls on G-d's servants who stand in His house by night: "Lift up your hands toward the holy place (kodesh) and bless Havayah." Plainly kodesh is the Sanctuary; the maamar reads it as "in holiness," the supernal Kodesh that the righteous draw down (context: Steinsaltz Tanakh).

Psalms 134:2 תהילים קל״ד:ב׳

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה׳

Lift up your hands to the sanctuary, And bless ye the L-RD.

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KEHOT'S NOTE

תהלים קלד, ב.

127 **וכיון דישראל קא מקדשי כו׳ נהיר ההוא קדש**

The Raaya Mehemna on Emor: when Israel sanctify, that kodesh shines, and then He is called Kadosh above, upon the throne. It confirms the second meaning of "I shall be sanctified."

Zohar, Emor 22:94–95 ספר הזהר, אמור כ״ב:צ״ד-צ״ה

THE SET FEASTS OF THE L-RD WHICH YE SHALL PROCLAIM TO BE HOLY CONVOCATIONS. R. Isaac said: It is written, "And G-d called the light day" (Gen. 1, 5). Does this mean that the light called day exists by itself? No, for it says, "and the darkness he called night". Does this mean that each exists separately? No, for it says, "And there was evening and there was morning one day". This shows that there is no day without night and no night without day, and on account of their …

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

128 The Zohar (Pekudei): when His Name is sanctified in the revealed, His hidden Name ascends upon His throne of glory, as it is written, "And I shall be sanctified." The maamar reads "ascends" as a drawing down from a higher place.

Zohar, Pekudei 21:194–204 ספר הזהר, פקודי כ״א:קצ״ד-ר״ד

Note that all these men, after they saw the miracles and mighty deeds that the Holy One, blessed be He, wrought for Jonah on the sea, became proselytes. For they all saw Jonah fall into the sea, and the fish come up and swallow him; and then, when the same great fish emerged on the surface in the presence of them all and vomited him on dry land, they came up to him and declared themselves proselytes. This is borne out by the words of Jonah, saying: "They that regard …

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

PARAGRAPH 40

129 **ע״פ אז ישיר משה**

There (read, 62b-c) the Alter Rebbe explains the blessing "Blessed are You … from world to world" as drawing the hidden world, sovev kol almin, in which "all before Him is considered as nothing," openly into the revealed world, "and all flesh shall see"; every such drawing down is the Kohen's service, while the Levites' service, "another quality," went from below upward, so that the revealed world counts as nothing, "You are Havayah alone," and so their service was in song.

KEHOT'S NOTE

תו״א סב, ב.

130 **ברוך אתה . . מן העולם ועד העולם**

The psalm closes: "Blessed is Havayah, the G-d of Israel, min ha'olam ve'ad ha'olam," plainly "from everlasting to

everlasting." The maamar reads olam as "world": drawing the hidden world into the revealed.

Psalms 106:48 תהילים ק״ו:מ״ח

בָּרוּךְ־ה׳ אֱלֹקֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וְאָמַר כָּל־הָעָם אָמֵן הַלְלוּ־יָהּ׃

Blessed be the L-RD, the G-d of Israel, from everlasting even to everlasting, and let all the people say: 'Amen.' Hallelujah.

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KEHOT'S NOTE

ראה דברי הימים-א כט, י. תהלים קו, מח.

131 וראו כל בשר

Isaiah's prophecy of comfort: "And the glory of Havayah shall be revealed, and all flesh shall see together." The hidden G-dliness is to be seen openly in the revealed world.

Isaiah 40:5 ישעיהו מ׳:ה׳

וְנִגְלָה כְּבוֹד ה׳ וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה׳ דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישעי׳ מ, ה.

132 אתה הוא ה׳ לבדך

The Levites lead the people's praise in Nehemiah's time: "You are Havayah alone; You made the heavens." Plainly, He alone is G-d and Maker of all; in the discourse the text cites, this praise is the Levites' service, in which the revealed world counts as nothing.

Nehemiah 9:6 נחמיה ט׳:ו׳

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא 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

נחמי׳ ט, ו.

133 הפך ים ליבשה

"He turned the sea into dry land." The text brings it at the close of its reference to the Levites' praise, whose account in Nehemiah goes on to the splitting of the sea.

Psalms 66:6 תהילים ס״ו:ו׳

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־בּוֹ׃

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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KEHOT'S NOTE

תהלים סו, ו.

134 בכל נפשך

"With all your heart and with all your soul and with all your might." The three phrases match the three companies of angels.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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135 מי לי בשמים ועמך לא חפצתי

"Whom do I have in heaven? And with You, I desire nothing on earth." It describes having one will alone, for G-d.

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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136 בכל נפשך אפי׳ נוטל את נפשך

Rabbi Akiva: "With all your soul": even if He takes your soul. This is the plain sense of "with all your soul."

Berakhot 61b:5 ברכות ס״א ב:ה׳

"וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ". תַּנְיָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: אִם נֶאֱמַר "בְּכָל נַפְשְׁךָ", לָמָּה נֶאֱמַר "בְּכָל מְאֹדֶךָ"?, וְאִם נֶאֱמַר "בְּכָל מְאֹדֶךָ", לָמָּה נֶאֱמַר "בְּכָל נַפְשְׁךָ"? אֶלָּא אִם יֵשׁ לְךָ אָדָם שֶׁגּוּפוֹ חָבִיב עָלָיו מִמָּמוֹנוֹ — לְכָךְ נֶאֱמַר "בְּכָל נַפְשְׁךָ". וְאִם יֵשׁ לְךָ אָדָם שֶׁמָּמוֹנוֹ חָבִיב עָלָיו מִגּוּפוֹ — לְכָךְ נֶאֱמַר "בְּכָל מְאֹדֶךָ". רַבִּי עֲקִיבָא אוֹמֵר: "בְּכָל נַפְשְׁךָ" אֲפִילּוּ נוֹטֵל אֶת נַפְשֶׁךָ.

"And thou shalt love the L-rd thy G-d" (Deut. vi. 5). There is a teaching : R. Eliezer says : If it is stated "With all thy soul," why is it stated "With all thy might"? And if it is stated "With all thy might," why is it stated "With all thy soul"? But should there be a man whose body is dearer to him than his money, therefore it is stated "With all thy soul"; and should there be a man whose money is dearer to him than his ...

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KEHOT'S NOTE

ברכות סא, ב.

137 מצות בכל נפשך אפי׳ . . ממנין המצות

The words here quote Sanhedrin 74a:3; the passage is shown below.

Sanhedrin 74a:3 סנהדרין ע״ד א:ג׳

מַאי טַעְמָא דְּרַבִּי יוֹנָתָן בֶּן שָׁאוּל? דִּכְתִיב: "וְכִי יִנָּצוּ אֲנָשִׁים (יַחְדָּו) וְגוֹ׳". וְאָמַר רַבִּי אֶלְעָזָר: בְּמַצּוּת שֶׁבְּמִיתָה הַכָּתוּב מְדַבֵּר, דִּכְתִיב: "וְאִם אָסוֹן יִהְיֶה וְנָתַתָּה נֶפֶשׁ תַּחַת נָפֶשׁ". וַאֲפִילּוּ הָכִי אָמַר רַחֲמָנָא: "וְלֹא יִהְיֶה אָסוֹן עָנוֹשׁ יֵעָנֵשׁ".

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KEHOT'S NOTE

סנהדרין עד, א. סה״מ מ״ע ט.

138 **שלהיות יחוד או״א . . במס״נ**

The note points ahead to Likkutei Torah, 33d, where Etz Chaim is cited on the union of Abba and Imma through raising mayin nukvin with self-sacrifice, with further sources noted there.

KEHOT'S NOTE

ראה פע״ח שער הק״ש פי״ב. להלן לג, ד: מ״ש בע״ח. ושי״נ.

139 **(שורה מצות)**

The manuscript lacks the passage from "And see the Raaya Mehemna, Parshas Emor" up to section 7.

KEHOT'S NOTE

מן תי׳ וע׳ ברע״מ לי׳ בהכת״י עד פי״ז. [כ].

140 **בבחי׳ ו׳ ואח״כ**

The note gives the correct reading with the word "vav" repeated: "in the level of vav; [the vav] from the Tiferes of Imma becomes a crown (Keser) for Z'eir Anpin; and afterwards ...."

KEHOT'S NOTE

[ו׳] מת״ת דאימא נעשה כתר לז״א ואח״כ כו׳ כצ״ל. [כ].

PARAGRAPH 41

141 **בכל מאדך**

"And you shall love Havayah your G-d ... with all your might." Me'od, "might," is read as "without limit."

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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PARAGRAPH 42

142 **ברכו ה׳ מלאכיו גו׳ כל צבאיו**

The words here quote Psalms 103:20; the passage is shown below.

Psalms 103:20 תהילים ק״ג:כ׳

בָּרְכוּ יְיָ מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ׃

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Hearkening unto the voice of His word.

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KEHOT'S NOTE

תהלים קג, כ-כא.

143 **ברכו ה׳ מלאכיו גבורי כח כו׳ כל צבאיו משרתיו עושי רצונו**

David calls on the angels: "Bless Havayah, His angels, mighty in strength, who do His word ... Bless Havayah, all His hosts, His ministers who do His will." Plainly, they carry out His will; the maamar reads osei retzono as "who make His will."

Psalms 103:20–21 תהילים ק״ג:כ׳-כ״א

בָּרְכוּ יְיָ מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ׃ בָּרְכוּ יְיָ כָּל־צְבָאָיו מְשָׁרְתָיו עֹשֵׂי רְצוֹנוֹ׃

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Hearkening unto the voice of His word. Bless the L-RD, all ye His hosts; Ye ministers of His, that do His pleasure.

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PARAGRAPH 43

144 **אני הוי׳ לא שניתי**

"For I, Havayah, have not changed." G-d has no need of the worlds, so a will to create them is not in Him of Himself.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי יְיָ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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145 **ואף שהתורה**

The note records that the manuscript has a different text from here to the end of the section.

KEHOT'S NOTE

בכת״י שלפנינו משונה מכאן עד סוף הפ׳. [כ].

146 **התורה קדמה אלפים שנה לעולם**

Reish Lakish: the Torah preceded the creation of the world by two thousand years. The maamar reads the "two thousand" as Chochmah and Binah.

Bereshit Rabbah 8:2 בראשית רבה ח׳:ב׳

... היום של ששי שואל של חמישי וכו׳, עד לראשון למי היו שואלין? לא לתורה, שקדמה לברייתו של עולם?! דאמר רבי שמעון בן לקיש: שני אלפים שנה קדמה התורה לברייתו של עולם, הדא הוא דכתיב (משלי ח): ואהיה אצלו אמון וגו׳. ויומו של הקדוש ברוך הוא אלף שנים, דכתיב: כי אלף שנים בעיניך כיום אתמול. הוי, הזאת ידעת מני עד וגו׳. התורה יודעת מה קודם לברייתו של עולם, אבל אתה אין לך עסק לדרוש, אלא (איוב כ): מני שים אדם עלי ארץ. רי אלעזרבשם בן סירא אמר: בגדול ממך אל ...

Rav Ḥama bar Ḥanina began: "Have you known this from [oldest times?]" (Job 20:4). Rav Ḥama bar Ḥanina said: This is analogous to a city that received its supplies by donkey drivers. They would ask one another: 'What is the price of grain in the province today?' The Friday ones would inquire of the Thursday ones; the Thursday ones of the Wednesday ones; the Wednesday ones of the Tuesday ones; the Tuesday ones of the Monday ones; the Monday ones of the Sunday ones. The Sunday one, whom would he ...

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KEHOT'S NOTE

ב״ר ח, ב.

147 **אאלפך חכמה אאלפך בינה**

Elihu to Job: "Be silent, and I will teach you wisdom." The word a'alefcha, "I will teach you," shares its root with elef,

> “thousand.”

Job 33:33 איוב ל״ג:ל״ג

אִם־אַ֣יִן אַתָּ֣ה שְׁמַֽע־לִ֣י הַחֲרֵ֣שׁ וַאֲאַלֶּ֖פְךָ חָכְמָֽה׃

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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Shabbat 104a שבת ק״ד א

KEHOT’S NOTE

ראה איוב לג, לג. שבת קד, א.

148 **ותורת חסד**

> Of the woman of valor: “And a Torah of kindness is on her tongue.” The first drawing down of G-d’s will was pure kindness.

Proverbs 31:26 משלי ל״א:כ״ו

פִּ֭יהָ פָּתְחָ֣ה בְחָכְמָ֑ה וְתוֹרַ֖ת חֶ֣סֶד עַל־לְשׁוֹנָֽהּ׃

She openeth her mouth with wisdom; And the law of kindness is on her tongue.

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KEHOT’S NOTE

משלי לא, כו.

149 **ואדם אין לעבוד**

> “And there was no man to work the earth.” Before man there was no arousal from below, so the first will had to come from above.

Genesis 2:5 בראשית ב׳:ה׳

וְכֹ֣ל שִׂ֧יחַ הַשָּׂדֶ֛ה טֶ֥רֶם יִהְיֶ֖ה בָּאָ֑רֶץ וְכָל־עֵ֣שֶׂב הַשָּׂדֶ֔ה טֶ֥רֶם יִצְמָ֖ח כִּ֣י לֹ֤א הִמְטִיר֙ יְהוָ֣ה אֱלֹקִ֔ים עַל־הָאָ֖רֶץ וְאָדָ֥ם אַ֛יִן לַעֲבֹ֥ד אֶת־הָאֲדָמָֽה׃

No shrub of the field was yet in the earth, and no herb of the field had yet sprung up; for the L-RD G-d had not caused it to rain upon the earth, and there was not a man to till the ground;

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KEHOT’S NOTE

בראשית ב, ה.

150 **כולם בחכי עשית**

> “How great are Your works, Havayah; You have made them all with wisdom.” Even Chochmah is called “making” before G-d.

Psalms 104:24 תהילים ק״ד:כ״ד

מָה־רַבּ֣וּ מַעֲשֶׂ֣יךָ ה׳ כֻּלָּ֥ם בְּחָכְמָ֗ה עָ֭שִׂיתָ מָלְאָ֣ה הָאָ֑רֶץ קִנְיָנֶֽךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT’S NOTE

תהלים קד, כד.

PARAGRAPH 44

151 **וכמארז״ל ע״פ ועשיתם אתם**

> G-d’s promise at the opening of Bechukosai: “If you walk in My statutes and keep My commandments and do them.” The word for “them” (osam) is spelled without a vav, like atem, “you,” so the Sages read it as though Israel “make” G-d.

Leviticus 26:3 ויקרא כ״ו:ג׳

אִם־בְּחֻקֹּתַ֥י תֵּלֵ֖כוּ וְאֶת־מִצְוֹתַ֣י תִּשְׁמְר֑וּ וַעֲשִׂיתֶ֖ם אֹתָֽם׃

If ye walk in My statutes, and keep My commandments, and do them;

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Zohar III, 113a זח״ג קיג, א

Vayikra Rabbah 35:6 ויקרא רבה ל״ה:ו׳

KEHOT’S NOTE

ויקרא כו, ג. זח״ג קיג, א. וראה ויק״ר לה, ו. [לעיל פקודי ח, ד].

152 **כמראה אדם**

> Ezekiel, in his vision of the chariot: “And upon the likeness of the throne was a likeness like the appearance of a man.” The image of the full stature of the divine attributes.

Ezekiel 1:26 יחזקאל א׳:כ״ו

וּמִמַּ֨עַל֙ לָֽרָקִ֔יעַ אֲשֶׁ֥ר עַל־רֹאשָׁ֖ם כְּמַרְאֵ֣ה אֶ֣בֶן־סַפִּ֑יר דְּמ֤וּת כִּסֵּא֙ וְעַל֙ דְּמ֣וּת הַכִּסֵּ֔א דְּמ֥וּת כְּמַרְאֵ֖ה אָדָ֥ם עָלָ֖יו מִלְמָֽעְלָֽה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT’S NOTE

יחזקאל א, כו.

153 **ע״פ צאינה וראינה**

> There the Alter Rebbe explains that Chesed and Chochmah are “built” through “For I said,” speech in words of Torah, called “bread,” which draws the Infinite Light into the supernal attributes of Atzilus and down into the lower worlds, bringing mercy, kindness and even physical sustenance into the world.

KEHOT’S NOTE

לקו״ת שה״ש כה, ג.

154 **בד״ה לסוסתי**

> That discourse (read, 11c–d) speaks of drawings down of the Infinite Light from the highest level that give strength to the ascent of the “horse,” the arousal from below, and reads “I have likened you (dimisich), My beloved” as “My sustainer”: Israel “sustain” above by drawing life and the Infinite Light into the worlds through Torah and mitzvos.

KEHOT’S NOTE

לקו״ת שה״ש יא, ד.

155 **כי אמרתי עולם חסד יבנה**

> “For I said, the world shall be built with kindness.” The world’s first building came from kindness alone.

Psalms 89:3 תהילים פ״ט:ג׳

כִּֽי־אָ֭מַרְתִּי עוֹלָ֣ם חֶ֑סֶד יִבָּנֶ֥ה שָׁ֝מַ֗יִם תָּכֵ֣ן אֱמוּנָתְךָ֥ בָּהֶֽם׃

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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PARAGRAPH 45

156 **בד״ה בשעה שהקדימו**

The discourse opens with the Talmud (Shabbos 88a): when Israel put “We will do” before “We will hear,” a heavenly voice asked who had revealed to them the secret the angels use, “who do His word, hearkening to the voice of His word,” first doing and then hearing; it then asks what the giving of the Torah added, when Avraham had already kept the whole Torah.

KEHOT’S NOTE

לקו״ת במדבר יב, ג.

157 **עושי דברו**

“Bless Havayah, His angels, mighty in strength, who do His word, hearkening to the voice of His word.” The discourse the text cites explains “who do His word.”

Psalms 103:20 תהילים קי״ג:כ׳

בָּרְכוּ ה׳ מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ׃

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Hearkening unto the voice of His word.

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158 **כי אני ה׳ מקדשכם**

G-d tells Moshe to say to Israel about Shabbos: “… it is a sign between Me and you for your generations, that you may know that I am Havayah, Who sanctifies you.” The same words, without “for,” close Leviticus 22:32, the maamar’s verse, which section 9 explains (context: Steinsaltz Tanakh).

Exodus 31:13 שמות ל״א:י״ג

וְאַתָּה דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אַךְ אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ כִּי אוֹת הִוא בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם לָדַעַת כִּי אֲנִי ה׳ מְקַדִּשְׁכֶם׃

’Speak thou also unto the children of Israel, saying: Verily ye shall keep My sabbaths, for it is a sign between Me and you throughout your generations, that ye may know that I am the L-RD who sanctify you.

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PARAGRAPH 46

159 **מלכות פה תושבע״פ קרינן לה**

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

KEHOT’S NOTE

ת״ז בהקדמה.

160 **מלכות פה תורה שבעל פה קרינן לה**

In Eliyahu’s prayer the Sefiros are matched with the limbs: “Malchus is the mouth; the Oral Torah we call it.” Torah study, which is speech, draws from Malchus.

Tikkunei Zohar 17a:16–17 תקוני הזהר י״ז א:ט״ז-י״ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע״פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי׳ אלקינו.

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161 **מתניתין מלכתא**

Rav Pappa’s mnemonic “matnisin malkesa,” “our Mishnah is a queen.” The Alter Rebbe reads it as the Oral Torah being Malchus.

Beitzah 28b:14–15 ביצה כ״ח ב:י״ד-ט״ו

רַב פָּפָּא אָמַר: מַתְנִיתִין וּמַתְנִיתָא — רַב מַלְכְּיָא. שְׁמַעְתָּתָא — רַב מַלְכְּיוֹ. וְסִימָנָךְ: מַתְנִיתִין מַלְכְּתָא. מַאי בֵּינַיְיהוּ? אִיכָּא בֵּינַיְיהוּ שָׁפָחוֹת. מַתְנִי׳ לֹא יֹאמַר אָדָם לַטַּבָּח: שְׁקוֹל לִי בְּדִינָר בָּשָׂר, אֲבָל שׁוֹחֵט וּמְחַלֵּק בֵּינֵיהֶם.

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KEHOT’S NOTE

ביצה כח, ב.

162 **ואשים דברי בפיך**

“And I have put My words in your mouth.” G-d’s word is enclothed in the words of Torah that a person speaks.

Isaiah 51:16 ישעיהו נ״א:ט״ז

וָאָשִׂם דְּבָרַי בְּפִיךְ וּבְצֵל יָדִי כִּסִּיתִיךְ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: ‘Thou art My people.’

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KEHOT’S NOTE

ישע׳ נא, טז.

163 **להחיות רוח שפלים**

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

KEHOT’S NOTE

שם נז, טו.

164 **רוח שפלים ולב נדכאים**

The note says that something is missing here: the manuscript in the note author’s possession has seven more lines at this point.

KEHOT’S NOTE

חסר כאן. בהכת״י שתח״י יש ז׳ שורות נוספות [כ].

165 **להחיות רוח שפלים ולב נדכאים**

“To revive the spirit of the lowly and to revive the heart of the contrite.” Charity draws such reviving from above.

Isaiah 57:15 ישעיהו נ״ז:ט״ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נְדְכָאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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166 **ודברת בם . . וקשרתם**

> "And you shall speak of them." The Torah's drawing down, through speech, comes first in the Shema.

Deuteronomy 6:7 דברים ו׳:ז׳

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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KEHOT'S NOTE

דברים ו, ז-ח.

167 **שהדבור הוא לשון הנהגה**

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

KEHOT'S NOTE

ראה במפרשים לתהלים מז, ד.

PARAGRAPH 47

168 **וקשרתם**

> Moshe to Israel, in the Shema: "And you shall bind them as a sign upon your hand." The practical mitzvos follow the Torah's "speaking" in the Shema.

Deuteronomy 6:8 דברים ו׳:ח׳

וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃

And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

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169 **כל המצות הוקשו לתפילין**

> "The whole Torah is likened to tefillin." The Alter Rebbe learns from it that the inner purpose of every mitzvah is that of tefillin: to draw down "One."

Kiddushin 35a:5–6 קידושין ל״ה א:ה׳-ו׳

ומנו - רב אחא בר יעקב: אמר קרא: "והיה לך לאות על ידך ולזכרון בין עיניך למען תהיה תורת ה' בפיך" - הוקשה כל התורה כולה לתפילין, מה תפילין מצות עשה שהזמן גרמה, ונשים פטורות - אף כל מצות עשה שהזמן גרמה - נשים פטורות. ומדמצות עשה שהזמן גרמה - נשים פטורות, מכלל דמצות עשה שלא הזמן גרמה - נשים חייבות. תניחא למאן דאמר תפילין מצות עשה שהזמן גרמה, אלא למאן דאמר תפילין מצות עשה שלא ...

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

Menachot 43b:7–9 מנחות מ״ג ב:ז׳-ט׳

תניא אידך וראיתם אותו וזכרתם את כל מצות ה' כיון שנתחייב אדם במצוה זו נתחייב בכל מצות כולן ור״ש היא דאמר מצות עשה שהזמן גרמא היא תניא אידך וראיתם אותו וזכרתם את כל מצות ה' שקולה מצוה זו כנגד כל המצות כולן ותניא אידך וראיתם אותו וזכרתם ועשיתם ראיה מביאה לידי זכירה זכירה מביאה לידי עשיה ורשב״י אומר כל הזריז במצוה זו זוכה ומקבל פני שכינה כתיב הכא וראיתם אותו וכתיב התם (דברים ו, יג) את ה' אלקיך תירא ואותו תעבוד

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KEHOT'S NOTE

קידושין לה, א. במצות תפילין אמרו רז״ל (קידושין לה, א) "הוקשה כל התורה כולה לתפילין" (שהכוונה הוא למצות התורה, עי״ש), ועד שילפינן מהיקש זה הלכות ודינים בכמה וכמה מצות (ואף שגם בעוד מצות מצינו עד״ז וכמו במצות ציצית שאמרו רז״ל (מנחות מג, ב) שקולה היא כנגד כל המצות כולן, וכן בצדקה, שבת וכו׳ — הרי אינו דומה שקולה להוקשה. ואינו דומה כשכנ״ל, מההיקש למדין הלכה למעשה כבמצות תפילין) — לקו״ש ח״ו ע׳ 272. ראה אוה״ת ואתחנן ע׳ רס. רסב.

170 **ויעש דוד שם**

> After David's victories: "And David made a name when he returned from striking down Aram." Plainly, he became renowned, or set up a monument; the text refers to its explanation elsewhere for the mitzvos' drawing the revelation into the outer dimension.

II Samuel 8:13 שמואל ב ח׳:י״ג

וַיַּעַשׂ דָּוִד שֵׁם בְּשׁוּבוֹ מֵהַכּוֹתוֹ אֶת־אֲרָם בְּגֵיא־מֶלַח שְׁמוֹנָה עָשָׂר אָלֶף׃

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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171 **בכל — ומ״ש במ״א**

> The note suggests that "what is written elsewhere several times," that "with all your might" is the great love above the vessel, may refer to this passage; it says "perhaps."

KEHOT'S NOTE

אולי הכוונה לסה״מ תקס״ג ע׳ שיג ואילך. אוה״ת בשלח ע׳ תז ואילך.

172 **רחבה מצותך מאד**

> The psalmist: "To every purpose I have seen an end; Your commandment is exceedingly (me'od) broad." Plainly, everything has a limit except G-d's commandment; the mitzvos are vessels for the limitless me'od (context: Steinsaltz Tanakh).

Psalms 119:96 תהילים קי״ט:צ״ו

לְכָל־תִּכְלָה רָאִיתִי קֵץ רְחָבָה מִצְוָתְךָ מְאֹד׃

I have seen an end to every purpose; but Thy commandment is exceeding broad.

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KEHOT'S NOTE

תהלים קיט, צו.

173 **קק״ק ה׳ צבאות**

> "Holy, holy, holy is Havayah of Hosts; the whole earth is full of His glory." The third "Holy" brings G-d's glory into "the whole earth."

Isaiah 6:3 ישעיהו ו׳:ג׳

KEHOT'S NOTE

ישע׳ ו, ג.

PARAGRAPH 48

174 **דלית מחשבה תפיסא ביה כלל**

> "No thought can grasp You at all." The Infinite Light that the mitzvos draw down is beyond all grasp.

Tikkunei Zohar 17a:10–12 תקוני הזהר י״ז א:י׳-י״ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ״א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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175 **אני ה׳ מקדשכם**

> G-d tells Moshe to say to Israel that Shabbos is a sign between them, "that you may know that I am Havayah, Who sanctifies you"; this is the place the Kehot note gives. The same words close Leviticus 22:32, the maamar's verse.

Exodus 31:13 שמות ל״א:י״ג

וְאַתָּה דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אַךְ אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ כִּי אוֹת הִוא בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם לָדַעַת כִּי אֲנִי ה׳ מְקַדִּשְׁכֶם׃

'Speak thou also unto the children of Israel, saying: Verily ye shall keep My sabbaths, for it is a sign between Me and you throughout your generations, that ye may know that I am the L-RD who sanctify you.

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KEHOT'S NOTE

שמות לא, יג.

PARAGRAPH 49

176 **בהבראם**

> "These are the generations of the heavens and the earth when they were created." The Sages read the word as "with a hei He created them."

Genesis 2:4 בראשית ב׳:ד׳

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת ה׳ אֱלֹקִים אֶרֶץ וְשָׁמָיִם׃

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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KEHOT'S NOTE

בראשית ב, ד.

177 **בה׳ בראם**

> "Do not read behibar'am but beheh bera'am, with a hei He created them." The lower hei of the Name is Malchus, through which the worlds were made.

Menachot 29b מנחות כ״ט ב

KEHOT'S NOTE

מנחות כט, ב.

178 **תומ״צ**

> The manuscript adds here, in these words: "see what is written on the verse 'And you shall be to Me a treasure.'"

KEHOT'S NOTE

בהכת״י שלפנינו אי׳ בזה״ל עמ״ש ע״פ והייתם לי סגולה. [כ].

179 **בד״ה ביום השמיני עצרת**

> There (read, 83b-c) the Alter Rebbe asks whence comes the power for an arousal from above to depend on an arousal from below, and answers from "Give truth to Yaakov … as You swore to our fathers from the days of old": by the oath G-d bound Himself beyond the order of the chain of descent, and from it the soul's natural love draws the strength to arouse the supernal love.

KEHOT'S NOTE

לקו״ת שמע״צ פג, ב ואילך.

180 **תתן אמת ליעקב**

> "Give truth to Yaakov, kindness to Avraham." The discourse the text refers to explains it.

Micah 7:20 מיכה ז׳:כ׳

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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181 **שהיו״ד מורה על הצמצום**

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

KEHOT'S NOTE

ראה אגה״ת פ״ד ובליקוט פי׳ שם.

182 **ב״ה — שרפים**

> Here the manuscript notes "as mentioned above, section 6."

KEHOT'S NOTE

כנ״ל פ״ו. [כ].

PARAGRAPH 50

183 **וכלים מכלים שונים**

> At Achashverosh's feast: "vessels of diverse vessels, and royal wine in abundance." The maamar reads the vessels as the mitzvos and the wine as the flow drawn into them.

Esther 1:7 אסתר א׳:ז׳

וְהַשְׁקוֹת בִּכְלֵי זָהָב וְכֵלִים מִכֵּלִים שׁוֹנִים וְיֵין מַלְכוּת רָב כְּיַד הַמֶּלֶךְ׃

And they gave them drink in vessels of gold—the vessels being diverse one from another—and royal wine in abundance, according to the bounty of the king.

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KEHOT'S NOTE

אסתר א, ז.

184 **בחי׳ — שבשמים**

> the passage shares nothing with the note

KEHOT'S NOTE

ע׳ לעיל ד״ה ביאור ולא תשבית פי״ג. [כ].

185 **או — להבעירה**

The manuscript reads "to pass it through" (leha'avirah) the fire instead of "to heat it" (lehav'irah) in the fire.

KEHOT'S NOTE

בהכת״י להעבירה. [כ].

186 **אני ה׳ מקדשכם**

"I am Havayah, Who sanctifies you," the last words of the maamar's verse. The drawing down of holiness through the mitzvos.

Leviticus 22:32 ויקרא כ״ב:ל״ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה׳ מְקַדִּשְׁכֶם׃

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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PARAGRAPH 51

187 **ולא תחללו את שם קדשי**

"And you shall not profane My holy Name." The maamar reads "profane" (sechalelu) as making a chalal, a void.

Leviticus 22:32 ויקרא כ״ב:ל״ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה׳ מְקַדִּשְׁכֶם׃

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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PARAGRAPH 52

188 **ולא תחללו**

There too "And you shall not profane" is read as not making a chalal, a void and concealment of the Infinite Light: G-d does not dwell in one who is a separate "something," for "I and he cannot dwell together in the world," and such a person causes the Infinite Light to withdraw from him.

Leviticus 4:4 ויקרא ד׳:ד׳

וְהֵבִיא אֶת־הַפָּר אֶל־פֶּתַח אֹהֶל מוֹעֵד לִפְנֵי ה׳ וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁ הַפָּר וְשָׁחַט אֶת־הַפָּר לִפְנֵי ה׳

And he shall bring the bullock unto the door of the tent of meeting before the L-RD; and he shall lay his hand upon the head of the bullock, and kill the bullock before the L-RD.

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KEHOT'S NOTE

ראה לעיל ויקרא ד, ד.

189 **בד״ה במדבר סיני**

There (read, 1b) the Alter Rebbe explains that at Sinai the root of the souls shone openly in the soul's powers, and that "Who took you out of the land of Egypt" means leaving every level below this, all of which is called "Egypt" (meitzar, constriction), since it is still within limits; this is "nullify your will before His will."

KEHOT'S NOTE

לקו״ת במדבר א, ב.

190 **במדבר סיני באהל מועד**

"And Havayah spoke to Moshe in the wilderness of Sinai, in the Tent of Meeting." The opening of the discourse the text refers to.

Numbers 1:1 במדבר א׳:א׳

וַיְדַבֵּר ה׳ אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר׃

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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191 **עונותיכם היו מבדילים**

Isaiah to the people: "Havayah's hand is not too short to save … but your iniquities have separated between you and your G-d." Sin is the void that cuts a person off.

Isaiah 59:2 ישעיהו נ״ט:ב׳

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ׃

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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KEHOT'S NOTE

ישע׳ נט, ב.

לבאר הדברים ע"פ ונקדשתי בתוך בני ישראל בענין...

To Explain "And I Shall Be Sanctified in the Midst of the Children of Israel"

The angels' threefold "Kadosh" corresponds to three crowns that Israel draw down: self-sacrifice in the Shema brings new light from the Infinite One through the union of Abba and Imma, Torah study draws the crown of will to Z'eir Anpin, and the practical mitzvos draw it furthest down, to Malchus and the lower worlds, because what descends lowest is rooted highest.

THE MAAMAR IN BRIEF

The Raaya Mehemna explains that when Israel sanctify G-d below, the vav, Z'eir Anpin, rises to Kodesh, Chochmah, and becomes Kadosh; the light then returns to Z'eir Anpin and descends to Yesod and Malchus, giving three Kedushos. The Alter Rebbe builds on the Arizal: the union of Z'eir Anpin and Nukva draws light already held in the vessels of Atzilus, and Torah and mitzvos suffice for it, but the union of Abba and Imma draws new light from the Infinite One, above the chain of descent, and requires self-sacrifice, which comes from the soul's yechidah, above reason. This is the first Kadosh, said by the Seraphim. The second is the Keser, the will, drawn from Tiferes of Imma to Z'eir Anpin through Torah study; it is needed because every revelation, even Atzilus, is a contraction for G-d, like a teacher's speech next to his thought. The third is the Keser drawn to Malchus through the practical mitzvos, which refine sparks that fell from Tohu and are rooted above Chochmah. The Midrash of three crowns, one on G-d's head and two on Israel's, and "the crown with which his mother crowned him" express the same order.

OUTLINE

1 **The three Kedushos in the Zohar** ¶1–3

Three groups of angels say Kadosh; the Raaya Mehemna and Pri Etz Chaim explain the first as the vav of Tiferes rising to Chochmah, called Kodesh, and the second as the light returning to Tiferes.

2 **Two kinds of union** ¶4–5

The union of Z'eir Anpin and Nukva draws light already in the vessels of Atzilus and is reached through Torah and mitzvos; the union of Abba and Imma draws new light from the Infinite One, beyond the chain of descent, and needs the self-sacrifice of the Shema, which in the soul too is above intellect.

3 **The first Kadosh and the Seraphim** ¶6–9

Yechidah, the root of self-sacrifice, raises the vav to Chochmah, ayin, which unites with Binah, yesh; the Seraphim "stand above lo," the thirty-six of the attributes, and the Talmud's five hundred and fifteen shows them drawing yud-hei into the attributes.

4 **The second Kadosh: the Keser of Z'eir Anpin** ¶10–20

Tiferes of Imma becomes the Keser, the will, of Z'eir Anpin; because every revelation, even Atzilus, is a contraction for G-d, as the Maggid explained the Shechinah between the poles of the Ark and as a teacher's speech hides his thought, His will for the attributes must be drawn down, and this comes through Torah study.

5 **The third Kadosh: the practical mitzvos** ¶21–32

The light descends to Tzaddik and Malchus through the mitzvos, called tzedakah; Torah draws from the inner dimension, but the physical mitzvos, which refine sparks fallen from Tohu, are rooted above Chochmah and so reach furthest down, while Torah remains the inner flow to which nothing compares.

6 **Two crowns and the refinement of sparks** ¶33–38

The world needs Israel to draw down G-d's will; like a crown of gems and craftsmanship, the mitzvos supply the refined sparks and the Torah sets them, as in the Omer days and the night of Shavuos, all resting on the self-sacrifice of the first Kadosh.

7 **The crown with which his mother crowned him** ¶39–42

The Midrash's three crowns: the one on G-d's head is the supernal Keser drawn by self-sacrifice, when Israel is "My mother," and the two on Israel's heads are drawn by Torah and mitzvos, when Israel is "My daughter" and "My sister"; "go forth" means going beyond every limit.

KEY CONCEPTS

Kodesh and Kadosh קדש וקדוש

Kodesh, written without a vav, is Chochmah, the supernal source; Kadosh, with the vav, is Z'eir Anpin that has risen to it and received its light. Each of the angels' three "Kadosh" is a stage in this light's ascent and descent.

mayin nukvin (feminine waters) מיין נוקבין

The arousal from below that calls forth a flow from above. Here it takes two forms: Torah and mitzvos for the lower union, and self-sacrifice for the higher one.

the union of Abba and Imma יחוד אבא ואימא

The union of Chochmah and Binah, the passage from ayin to yesh, through which new light from the Infinite One, never yet in the vessels of Atzilus, first appears.

self-sacrifice (mesirus nefesh) מסירות נפש

The readiness to give one's life over to G-d in "Echad" of the Shema. It comes from yechidah, the soul's highest level, above reason, and so reaches what is above the chain of descent.

Keser as will כתר — רצון

The crown above the attributes is G-d's will that there be worlds and a revealed conduct of them. Since every revelation is a contraction for Him, this will must be drawn down anew by Israel's service.

the refinement of the 288 sparks בירור רפ"ח ניצוצין

The sparks of the World of Tohu fell in the shattering of the vessels into kelipas nogah, the realm of physical things. Mitzvos done with physical objects refine them and raise them to their root above Atzilus.

SECTION 1 · ¶1–3

The three Kedushos in the Zohar

1 לבאר הדברים[1] ע"פ ונקדשתי בתוך בני ישראל[2] בענין ג' כתות מלאכים כת אחת אומרת קדוש[3] וזהו ענין השרפים וכת אחת אומרת קדוש קדוש[4] כו'

To explain the matters on the verse "And I shall be sanctified in the midst of the children of Israel," concerning the three groups of angels: one group says "Kadosh" ("Holy"), and this is the matter of the Seraphim; and one group says "Kadosh, Kadosh," etc.

> The verse "And I shall be sanctified in the midst of the children of Israel" is the source of the mitzvah to sanctify G-d's Name, and the Raaya Mehemna reads it as the command to sanctify Him every day, raising His holiness from below to above. The Talmud teaches that the angels' "Holy, holy, holy" is divided among three groups of angels: one says a single "Kadosh," one says "Kadosh, Kadosh," and one says the whole verse; the Alter Rebbe identifies the first group, who say a single "Kadosh," with the Seraphim.

צריך להקדים מ"ש ברע"מ [ברעיא מהימנא] פ' אמור דצ"ג ע"א[5] ע"פ זה דונקדשתי. קדש איהו סטר עלאה[6] כו'.

We must first preface what is written in the Raaya Mehemna, Parshas Emor, folio 93, side a, on this verse of "And I shall be sanctified": "Kodesh ('holiness') is the supernal side," etc.

> Before explaining what each "Kadosh" accomplishes, the Alter Rebbe brings the Raaya Mehemna ("the Faithful Shepherd," a section of the Zohar) on this verse. It distinguishes Kodesh, written without the letter vav, as the supernal side, the beginning of all levels, from Kadosh, which has the vav.

2 ומאי דאקרי קדוש כו' וכיון דישראל קא מקדשי סלקי מתתא לעילא יקרא עילאה עד דאסתלק[7] ו' רזא דשמים עלאין לעילא. כיון דאינון שמים אסתלקו לעילא נהיר ההוא קדש בהו וכדין אקרי לעילא קדוש כו'.

"And what is called Kadosh," etc. "And once Israel sanctify, they raise the supernal glory from below to above, until the vav, the secret of the supernal heavens, ascends on high. Once those heavens have ascended on high, that Kodesh shines in them, and then it is called on high Kadosh," etc.

> The Zohar asks why the angels' word on high is Kadosh, with a vav, when the supernal level is Kodesh, which has none. It answers that when Israel sanctify below, they raise the supernal glory until the vav, which stands for Z'eir Anpin, called "the supernal heavens," ascends to Kodesh; Kodesh then shines in it, and Kodesh with the vav is Kadosh.

3 ופי' בפע"ח [בפרי עץ חיים][8] שער הק"ש [הקריאת שמע] פ"ב [פרק ב'] גבי קדושה דיוצר אור וז"ל [וזה לשונו] והנה ענין קדוש הוא כי תחלה עולה סוד[9] ו' של תפארת לקבל הארה מחכמה הנקרא קדש ונעשה קדוש. ואח"כ מתפשט עד התפארת כו' ונעשה שם קדוש ב'

And it is explained in Pri Etz Chaim, Shaar Kerias Shema, chapter 2, regarding the Kedushah of [the blessing] Yotzer Or, and these are his words: "Now, the matter of Kadosh is that first the secret of the vav of Tiferes rises to receive illumination from Chochmah, which is called Kodesh, and it becomes Kadosh. Afterwards it spreads down to Tiferes, etc., and there the second Kadosh is formed."

> Pri Etz Chaim, the Arizal's teachings on the intentions of prayer, explains the Kedushah said in the morning blessing Yotzer Or: the vav, which stands for Tiferes, the center of Z'eir Anpin, first rises to Chochmah, which is called Kodesh, to receive its light, and so becomes Kadosh, the first Kadosh; then the light spreads down with the vav to Tiferes in its own place, and this forms the second Kadosh. In Likkutei Torah, Tazria, the Alter Rebbe brings this passage to show that the attributes of Z'eir Anpin become fully one only through the light of Chochmah (Abba), in which the Infinite Light is enclothed.

וז"ש [וזהו שכתוב] ברע"מ [ברעיא מהימנא] שם ואינון שמים תייבין לדוכתייהו[10] כו'.

And this is [the meaning of] what is written in the Raaya Mehemna there: "And those heavens return to their places," etc.

> The Alter Rebbe shows that the Raaya Mehemna says the same thing in its words "those heavens return to their places": Z'eir Anpin, having risen, goes back to its own level carrying the light it received.

SECTION 2 · ¶4–5

Two kinds of union

4 ואח"כ מתפשט ביסוד ונעשה שם קדוש ג' כו' ומשם מתפשט במל'[11] עכ"ד [עד כאן דבריו] וכ"כ [וכן כתב] בשער חזרת העמידה רפ"ג [ריש פרק ג'] וז"ש [וזהו שכתוב] ברע"מ [ברעיא מהימנא][12] שם לבתר נחית ההוא נהירו עד דנטיל כולא חד צדיק עילאה דרגא יקירא לקדשא כולא לתתא.[13]

"Afterwards it spreads into Yesod, and there the third Kadosh is formed, etc., and from there it spreads into Malchus." Thus far his words. And so he wrote in Shaar Chazaras HaAmidah, at the beginning of chapter 3. And this is [the meaning of] what is written in the Raaya Mehemna there: "Afterwards that light descends, until one supernal Tzaddik, a precious level, takes it all, to sanctify everything below."

> Pri Etz Chaim completes its account: the light spreads further into Yesod, where the third Kadosh is formed, and from there into Malchus. Its section on the repetition of the Amidah says the same, and the Raaya Mehemna puts it in its own words: the light descends until "one supernal Tzaddik," Yesod, takes it all in order to sanctify everything below.

וביאור הענין יובן בהקדים מ"ש בע"ח [בעץ חיים] שלצורך יחוד או"א [אבא ואימא][14] צ"ל העלאת מ"ן [מיין נוקבין] במס"נ [במסירות נפש] ממש בק"ש [בקריאת שמע].[15]

The explanation of the matter will be understood by first prefacing what is written in Etz Chaim: that for the sake of the union of Abba and Imma (Chochmah and Binah) there must be an elevation of mayin nukvin (feminine waters) through actual self-sacrifice (mesirus nefesh) in the Shema.

> To explain the three stages, the Alter Rebbe first brings a principle from the Arizal. The union of Abba and Imma, Chochmah and Binah, requires mayin nukvin, "feminine waters," the arousal from below that calls forth the flow from above, and for this union it must be actual self-sacrifice, as when one gives one's life over to G-d in reciting the Shema.

ולצורך יחוד זו"נ [זעיר אנפין ונוקבא] סגי בהעלאת מ"ן [מיין נוקבין] ע"י[16] התורה והמצות שע"י ממשיכים יחוד זו"נ [זעיר אנפין ונוקבא] ולכן אפילו מי שתורתו אומנתו מפסיק לק"ש [לקריאת שמע][17] וארז"ל [ואמרו רבותינו זכרונם לברכה] גדול הקורא ק"ש [קריאת שמע] בעונתה[18] יותר מהעוסק בתורה כו'.

But for the sake of the union of Z'eir Anpin and Nukva, the elevation of mayin nukvin through Torah and mitzvos suffices, for through this one draws down the union of Z'eir Anpin and Nukva. Therefore even one whose Torah is his occupation interrupts [his study] for the Shema; and our Sages, of blessed memory, said: "Greater is one who recites the Shema in its time than one who occupies himself with Torah," etc.

> The lower union, of Z'eir Anpin and Nukva (the emotive attributes and Malchus), needs only the arousal brought about by Torah and mitzvos. Because the Shema reaches higher than Torah study, even those whose whole occupation is Torah stop for it, and the Talmud rules that reciting the Shema in its proper time is greater than studying Torah.

(ואע"ג [ואף על גב] שבלק"ת [שבלקוטי תורה (להאריז"ל)] פ' בראשית[19] איתא דמצוה הוא שם הוי' ששני אותיות מ"צ דמצוה הם בא"ת ב"ש י"ה דהיינו שע"י המצוה גורם גם יחוד או"א [אבא ואימא] שהם י"ה אך מ"מ הם אותיות מחולפות במ"צ להורות שאין זה גילוי גמור כמו ו"ה שבאו בלא חלופי אתוון במצוה

(And although in the Likkutei Torah [of the Arizal], Parshas Bereishis, it is stated that [the word] mitzvah is the Name Havayah, since the two letters mem-tzadi of mitzvah are, in the Atbash [exchange of letters], yud-hei, which means that through the mitzvah one also brings about the union of Abba and Imma, which are yud-hei; nevertheless, they are letters exchanged into mem-tzadi, to show that this is not a complete revelation like the vav-hei, which come in mitzvah without an exchange of letters.

> A parenthetical objection: the Arizal teaches that the word mitzvah (מצוה) holds the whole Name Havayah. Its first two letters, mem and tzadi, become yud and hei through Atbash, the code that pairs the first letter of the alphabet with the last, the second with the next-to-last, and so on; yud-hei stands for Abba and Imma, so a mitzvah too would seem to bring about their union. But the yud-hei appear only in exchanged, disguised letters, a sign that through a mitzvah Abba and Imma are not fully revealed, unlike the vav and hei, Z'eir Anpin and Nukva, which appear in the word as they are.

אבל עיקר יחוד או"א [אבא ואימא] שהם י"ה ממש זהו הנמשך ע"י העלאת מ"ן [מיין נוקבין] דמס"נ [דמסירות נפש] באחד וזהו ענין ק"ש [קריאת שמע] וע' בפי' וענין חלופי אתוון בבינונים שער היחוד והאמונה פרק י"ב).

But the essential union of Abba and Imma, which are the actual yud-hei, is what is drawn down through the elevation of mayin nukvin of self-sacrifice in [the word] Echad ("One"), and this is the matter of the Shema. And see the explanation, and the matter of the exchange of letters, in [Sefer Shel] Beinonim, Shaar HaYichud VehaEmunah, chapter 12.)

> The essential union of Abba and Imma, the true yud-hei, comes through the self-sacrifice of "Echad" in the Shema. Tanya (Shaar HaYichud VehaEmunah, chapter 12) explains that exchanged letters carry a lower, more derivative life-force than the letters themselves.

והטעם לזה הוא מפני שמכיון שכבר נמשך האור וההמשכה של א"ס ב"ה בהכלים דאצי' וא"כ כבר באה ההמשכה וישנה בבחי' סדר ההשתלשלות דהיינו כשנמשכה לאצילות לזו"נ [לזעיר אנפין ונוקבא] ורק שצריכים להמשיכה משם לבי"ע.

The reason for this is that, since the light and the flow of the Infinite One (Ein Sof), blessed be He, have already been drawn into the vessels of Atzilus, then the flow has already come and exists at the level of the order of the chain of descending worlds (hishtalshelus), that is, when it was drawn into Atzilus, into Z'eir Anpin and Nukva; and one need only draw it from there into Beriah, Yetzirah and Asiyah.

> Here is the reason for the difference. The light that the union of Z'eir Anpin and Nukva needs is already present in the vessels of Atzilus as part of the orderly chain of descent, so it need only be drawn further down, into the lower worlds of Beriah, Yetzirah and Asiyah.

(אשר זהו ענין יחוד זו"נ [זעיר אנפין ונוקבא] שע"י יחוד זה נמשך הולדת נשמות מאצילות לעולם הבריאה כמ"ש בע"ח [בעץ חיים] שער מ"ז שער סדר אבי"ע [אצילות בריאה יצירה עשיה] פד"ה).

(And this is the matter of the union of Z'eir Anpin and Nukva: through this union the birth of souls is drawn from Atzilus into the World of Beriah, as is written in Etz Chaim, Shaar 47, the Shaar of the Order of Atzilus, Beriah, Yetzirah and Asiyah, chapters 4 and 5.)

> The Alter Rebbe adds that the union of Z'eir Anpin and Nukva is what brings souls into being, drawing them from Atzilus into Beriah. He cites Etz Chaim's section on the order of the four worlds, which discusses where in them souls are born.

לכן ע"י התורה והמצות ג"כ יכולים להמשיך המשכה זו מאחר שכבר ישנה להההמשכה בכלים דזו"נ [דזעיר אנפין ונוקבא] דאצילות ע"כ ע"י התומ"צ [התורה ומצות] שהם בחי' כלים ממשיכים המשכה זו שבכלים דזו"נ [דזעיר אנפין ונוקבא] להיות נמשך בבי"ע.

Therefore through Torah and mitzvos, too, one can draw down this flow: since the flow already exists in the vessels of Z'eir Anpin and Nukva of Atzilus, therefore through Torah and mitzvos, which are at the level of vessels, one draws this flow that is in the vessels of Z'eir Anpin and Nukva so that it be drawn into Beriah, Yetzirah and Asiyah.

> Since this flow already rests in the vessels of Z'eir Anpin and Nukva, Torah and mitzvos are enough to draw it down. They are themselves "vessels": defined expressions of G-d's will and wisdom, matching a light that is already held in vessels.

(וגם עסק התורה צ"ל ג"כ בבחי' ביטול להיות ולא תחללו[20,21] שלא לעשות חלל והפסק ח"ו [חס ושלום] דאל"כ [דאם לא כן] גם תורה אין לו[22] אלא שעכ"ז [שעם כל זה] הוא בבחי' כלי אבל מסירת נפש היינו לצאת מהכלי לגמרי.

(And the occupation with Torah, too, must also be in a state of self-nullification (bittul), so that it be [in keeping with] "And you shall not profane": not to make a void and an interruption, G-d forbid; for otherwise "he does not even have Torah." Yet even so, it is at the level of a vessel; whereas self-sacrifice means to go out of the vessel entirely.

> Torah study, too, needs self-nullification: "You shall not profane" (תחללו) is read as "do not make a void" (חלל), for study with self-importance makes a gap from which G-d's light withdraws, and the Talmud says that one who claims he has only Torah does not even have Torah. Yet even humble study stays within the measure of a vessel, while self-sacrifice means leaving every vessel and limit behind.

ולפיכך להמשיך היחוד דזו"נ [דזעיר אנפין ונוקבא] שהוא המש כת האור שכבר מלובש בכלי ממשיכים ע"י העלאת מ"ן [מיין נוקבין] דעסק התורה והמצות שהן הן מבחי' ז"א ונוק' [ונוקבא] שהתורה היא בז"א והמצות בנוק' [בנוקבא]

Therefore, to draw down the union of Z'eir Anpin and Nukva, which is the drawing down of the light that is already enclothed in a vessel, one draws it down through the elevation of mayin nukvin of occupation with Torah and mitzvos, which are themselves of the level of Z'eir Anpin and Nukva: the Torah is in Z'eir Anpin and the mitzvos are in Nukva.

> So the union of Z'eir Anpin and Nukva, which concerns light already clothed in vessels, is drawn through Torah and mitzvos, which belong to those very levels: Torah corresponds to Z'eir Anpin, the emotive attributes of Atzilus, and the mitzvos to Nukva, Malchus.

ומ"מ כ' [כתב] בבינונים ס"פ כ"ה שקיום התורה ומצותיה תלוי בזה שיזכור תמיד ענין מסירת נפשו לה' על יחודו שיהיה קבוע בלבו תמיד ממש[23] כו' ע"ש)

Nevertheless, he wrote in [Sefer Shel] Beinonim, at the end of chapter 25, that the keeping of the Torah and its mitzvos depends on this: that one always remember the matter of giving over his soul to G-d for His unity, so that it be fixed in his heart always, literally, etc.; see there.)

> Even so, Tanya (end of chapter 25) teaches that keeping the Torah and its mitzvos depends on always remembering one's readiness to give one's life for G-d's unity, so that even the lower service draws its strength from self-sacrifice.

אבל כדי להמשיך יחוד או"א [אבא ואימא][24] שהוא המשכת אור חדש מה שלא נמשך עדיין בהכלים דאצילות כלל כי אם שצריכים לעורר ולהמשיך אור חדש והמשכה חדשה ממש מאור א"ס ב"ה

But in order to draw down the union of Abba and Imma, which is the drawing down of new light, that which has not yet been drawn into the vessels of Atzilus at all, but rather one must arouse and draw down new light and a truly new flow from the Infinite Light (Or Ein Sof), blessed be He,

> The union of Abba and Imma is of another kind: it draws down new light, light that has never yet entered the vessels of Atzilus, and such light must be aroused and drawn from the Infinite Light itself as a truly new flow.

אשר זהו ענין יחוד או"א [אבא ואימא] דאין הפי' שהתחלת ההמשכה מאו"א [מאבא ואימא] לבד אלא כי או"א [אבא ואימא] מקבלים מכתר וכתר מעתיק עד א"ס המאציל העליון

and this is the matter of the union of Abba and Imma. For the meaning is not that the flow begins from Abba and Imma alone; rather, Abba and Imma receive from Keser, and Keser from Atik, up to the Infinite One, the Supernal Emanator;

> Calling it "the union of Abba and Imma" does not mean that the flow starts with them. Abba and Imma receive from Keser, Keser from Atik, and so up to the Infinite One, the source of all emanation.

כי הוא לבדו יש בו כח לחדש תמיד לפי שאין לו סוף משא"כ בנאצלים כו'.

for He alone has the power to renew constantly, since He has no end, which is not so with the emanated beings, etc.

> Only the Infinite One can bring forth something truly new, because He has no end; every emanated level is finite and can only pass on what it has received.

אלא שנק' ע"ש יחוד דאו"א [דאבא ואימא] לפי כי בהיות האור עדיין למעלה מאו"א [מאבא ואימא] הוא בחי' סתימו דכל סתימין ונעלם מאד וראשית הגילוי הוא בחכמה וממנה נמשך בבינה

It is only called by the name of the union of Abba and Imma because while the light is still above Abba and Imma it is at the level of "the most hidden of all hidden things" and very concealed, and the beginning of revelation is in Chochmah, and from it the light is drawn into Binah.

> The union is named after Abba and Imma because above them the light is utterly hidden, "the most hidden of all hidden things," the Zohar's phrase for the highest concealed levels. Revelation begins in Chochmah and passes from it to Binah, so the new light first appears through their union.

וכמ"ש כ"ז [כל זה] בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] פי"א [פרק י"א] ומבואר באריכות יותר בלק"ת [בלקוטי תורה (להאריז"ל)] פ' וירא[25]

All this is as written in Pri Etz Chaim, Shaar Kerias Shema, chapter 11, and it is explained at greater length in the Likkutei Torah [of the Arizal], Parshas Vayera.

> Pri Etz Chaim (Shema, chapter 11) teaches that while a union for sustaining the worlds draws on what Abba and Imma already hold, a union that brings forth new souls requires new light from above. The Likkutei Torah of the Arizal, on Vayera, treats it at greater length.

(ועיין בזהר פ' בשלח דס"ג ע"ב ע"פ ממעמקים קראתיך[26] אמר רבי חזקיה כד עתיקא סתימא דכל סתימין בעי לזמנא ברכאן לעלמין אשרי כולא ואכליל כולא בהאי עמיקא עילאה[27] כו' וע' במק"מ [במקדש מלך] שם בשם האריז"ל [האר"י זכרונו לברכה].

(And see the Zohar, Parshas Beshalach, folio 63, side b, on the verse "Out of the depths I have called You": "Rabbi Chizkiyah said: When the Ancient One, most hidden of all hidden, wishes to prepare blessings for the worlds, He places everything and includes everything in this supernal depth," etc. And see the Mikdash Melech there, in the name of the Arizal, of blessed memory.

> The Zohar reads "Out of the depths I have called You" as the supernal depth: when the hidden Ancient One wishes to bestow blessings, He places everything in this depth, and from it the well and all the streams are filled. The Alter Rebbe brings it to illustrate the point just made: the blessings of the hidden Ancient One first gather in a supernal level and only from there flow outward.

וע' עוד בפ' ויגש דר"י ע"א ת"ח בית פרעה[28] כו' ע"ש. ועו"ל [ועוד יש לומר] הטעם שנקרא ע"ש יחוד דאו"א [דאבא ואימא] מטעם שכשנמשך האור ומגיע בחו"ב [בחכמה ובינה] זהו ההתקשרות והמשכת הסובב בממלא ועמ"ש גבי פסח[29] בענין ויוציאנו ה' אלקינו או"א [אבא ואימא] שהלבישו[30] כו' ועמ"ש סד"ה שימני כחותם[31,32] ע"ש)

And see further in Parshas Vayigash, folio 210, side a: "Come and see: the house of Pharaoh," etc.; see there. One may further say that the reason it is called by the name of the union of Abba and Imma is that when the light is drawn down and reaches Chochmah and Binah, this is the bond and the drawing of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin). And see what is written regarding Pesach on the matter of "And Havayah our G-d brought us out": Abba and Imma, who enclothed, etc. And see what is written at the end of the discourse beginning "Set me as a seal"; see there.)

> The Zohar in Vayigash reads "the house of Pharaoh" (בית פרעה) as the house from which all lights are uncovered (אתפרעו), where whatever was hidden is revealed. A second reason for the name: in Chochmah and Binah the light that encompasses all worlds first binds with and enters the light that fills them, as elsewhere "Havayah our G-d" of the Haggadah is explained as Abba and Imma clothing themselves.

ולכן כדי לעורר ולהמשיך מאור א"ס ממש צ"ל העלאת מ"ן [מיין נוקבין] במס"נ [במסירות נפש] שע"ז ממשיך מעיקרא דכולא המשכה חדשה דאל"כ [דאם לא כן] אינו יכול לעורר ולהמשיך מבחי' א"ס ממש.

Therefore, in order to arouse and draw down from the Infinite Light itself, there must be an elevation of mayin nukvin through self-sacrifice, for through this one draws a new flow from "the root of all"; otherwise one cannot arouse and draw down from the level of the Infinite One itself.

> This is why self-sacrifice is needed. Only it reaches "the root of all," the Infinite itself, and draws from there a flow that is new; without it one cannot reach the level of the Infinite One.

ולכן לעורר המשכה זו צ"ל העלאת מ"ן [מיין נוקבין] במס"נ [במסירות נפש] ממש שע"ז מעורר וממשיך מעצמות אור א"ס ב"ה וממשיך משם המשכה חדשה ע"י יחוד דאו"א [דאבא ואימא] (ועמ"ש בזה בד"ה מה יפו פעמיך[33] בנעלים[34] ובביאור ע"פ הראיני את מראיך)[35]

Therefore, to arouse this flow there must be an elevation of mayin nukvin through actual self-sacrifice, for through this one arouses and draws from the essence of the Infinite Light, blessed be He, and draws from there a new flow through the union of Abba and Imma. (And see what is written on this in the discourse beginning "How beautiful are your steps in sandals," and in the explanation of the verse "Show me your appearance.")

> Actual self-sacrifice arouses the very essence of the Infinite Light, and from there the new flow comes down through the union of Abba and Imma. Two maamarim on verses of the Song of Songs develop this further.

ויובן עוד ענין זה ממ"ש במ"א בד"ה פתח אליהו[36] שמאצילות לבי"ע הגם שהאור נמשך ע"י פרסא מ"מ נקי' סדר ההשתלשלות

This matter will be understood further from what is written elsewhere, in the discourse beginning "Patach Eliyahu": that from Atzilus to Beriah, Yetzirah and Asiyah, although the light is drawn through a parsa (partition), it is nevertheless called the order of hishtalshelus;

> The Alter Rebbe's discourse "Patach Eliyahu" in Torah Ohr explains that between Atzilus and the lower worlds there is a parsa, a partition that screens the light, yet the descent there is still one continuous order of cause and effect.

משא"כ מא"ס ב"ה לאצילות הוא שלא כסדר ההשתלשלות רק ע"י צמצום ומקום פנוי כי אין ערוך לך כו' חד לא בחושבן[37] כו' ע"ש באריכות.

whereas from the Infinite One, blessed be He, to Atzilus it is not according to the order of hishtalshelus, but only through tzimtzum (contraction) and an empty space, for "There is no comparison to You," etc., "One, but not in number," etc.; see there at length.

> From the Infinite One to Atzilus, however, there is no such continuous order; that step happens only through tzimtzum, G-d's concealment of His light that leaves an "empty space." As the prayer says, "There is no comparison to You," and Patach Eliyahu says "You are One, but not in number": G-d is not the first link in a series, so a new flow from Him is beyond any chain.

5 והנה באדם ג"כ יש בחי' השתלשלות ומה שלמעלה מהשתלשלות. דהיינו כי מחכמה ולמטה הוא בחי' השתלשלות שכל ומדות ומחודומ"ע [ומחשבה דבור ומעשה]. לכן ע"ז ממשיכים ג"כ מסדר ההשתלשלות מאצילות לבי"ע.

Now in man, too, there is the level of the chain of descent (hishtalshelus) and that which is above hishtalshelus. That is, from Chochmah downward is the level of hishtalshelus: intellect and emotive attributes (middos), and thought, speech and action. Therefore through these one also draws down from the order of hishtalshelus, from Atzilus to Beriah, Yetzirah and Asiyah.

> A person mirrors the worlds. From Chochmah, the first flash of insight, downward, the soul's powers form their own chain of descent: intellect, the emotions, and then thought, speech and action, each derived from the one above it. Service through these powers, through understanding, feeling and doing, draws down the flow that follows this order, from Atzilus into the lower worlds.

אבל להיות המשכת אור חדש מא"ס ב"ה שהוא מלמעלה מסדר ההשתלשלות זה אינו כ"א ע"י העלאת מ"ן [מיין נוקבין] במס"נ [במסירות נפש] דייקא שהוא בנפש ג"כ מבחי' שלמעלה מסדר ההשתלשלות דהיינו למעלה מהשכל וה טעם.

But for there to be a drawing down of new light from the Infinite One (Ein Sof), blessed be He, which is from above the order of hishtalshelus, this is only through the elevation of mayin nukvin through self-sacrifice (mesirus nefesh) specifically, which in the soul, too, is from the level that is above the order of hishtalshelus, that is, above intellect and reason.

> Self-sacrifice does not come from reasoning; it springs from a level of the soul that is above intellect and reason. Because it stands above the soul's own chain of descent, it can draw down the new light from the Infinite One, which is above the chain of the worlds.

SECTION 3 · ¶6–9

The first Kadosh and the Seraphim

6 והשכל לגבי למעלה מהשכל והחכמה הוא שלא כסדר ההשתלשלות כמ"ש והחכמה מאין תמצא.[38] ועמ"ש מזה סד"ה כי קרוב אליך הדבר.[39][40]

And intellect, relative to that which is above intellect and Chochmah, is not according to the order of the chain of descending worlds (hishtalshelus), as it is written, "And wisdom is found from ayin ('nothing')." And see what is written on this at the end of the discourse beginning "For the matter is near to you."

> Chochmah itself does not follow from what is above it by a continuous chain: the step from what is beyond intellect into intellect is a leap, not a derivation. Job asks, "Wisdom, from where (me'ayin) shall it be found?", and Chassidus reads the same word as "from ayin," from "nothing": wisdom comes from a source that has no common measure with it.

והיינו בחי' יחידה שבנפש[41,42] שממנה נמשך הרצון להי' במס"נ [במסירות נפש] ולכן ע"י דייקא מעורר וממשיך מלמעלה מסדר ההשתלשלות כו'

This is the level of yechidah in the soul, from which the will for G-d with self-sacrifice (mesirus nefesh) is drawn; and therefore through this specifically one arouses and draws down from above the order of hishtalshelus, etc.

> The soul's highest level, yechidah ("the single one"), is where the will to give oneself over to G-d comes from, a will beyond reason. Because it stands above the soul's own chain of faculties, self-sacrifice reaches, and draws down from, what is above the chain of the worlds.

(וז"ש [וזהו שכתוב] בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] פ"ה דרוחין ונפשין של הצדיקים הם מ"ן [מיין נוקבין] ומ"ד [ומיין דוכרין] דזו"נ [דזעיר אנפין ונוקבא]. אך נשמה לנשמה ונשמה הם מ"ן [מיין נוקבין] ומ"ד [ומיין דוכרין] דאו"א [דאבא ואימא].[43] ועיין מזה בשער היחודים פ"ח [פרק ח'].

(And this is what is written in Pri Etz Chaim, Shaar Kerias Shema, chapter 5: that the ruach and nefesh [levels] of the righteous are the mayin nukvin (feminine waters) and mayin duchrin (masculine waters) of Z'eir Anpin and Nukva, but the neshamah of the neshamah and the neshamah are the mayin nukvin and mayin duchrin of Abba and Imma. And see on this in Shaar HaYichudim, chapter 8.

> Pri Etz Chaim says which levels of the soul serve as mayin nukvin for each union. The lower levels, ruach and nefesh, rise to the union of Z'eir Anpin and Nukva, while the higher ones, neshamah and the "neshamah of the neshamah" (which it also calls chayah), rise to the union of Abba and Imma; Shaar HaYichudim, a work of the Arizal's teachings on meditative unifications, is also cited.

והיינו כי רוח ונפש זהו בחי' האור המלובש בכלי וממשיכים ע"ז האור שכבר מלובש בכלים כנ"ל אבל להמשיך יחוד או"א [אבא ואימא] צ"ל העלאת מ"ן [מיין נוקבין] בבחי' מאדך[44] בלי גבול שהוא בחי' יחידה וזהו ענין נשמה לנשמה. כנודע דהיינו שהיא למעלה מבחי' נשמות הכלים כו')

That is, ruach and nefesh are the level of the light enclothed in a vessel, and through them one draws down the light that is already enclothed in vessels, as mentioned above; but to draw down the union of Abba and Imma (Chochmah and Binah) there must be an elevation of mayin nukvin at the level of me'odecha ("your might"), without limit, which is the level of yechidah, and this is the matter of the neshamah of the neshamah, as is known; that is, it is above the level of the souls of the vessels, etc.)

> Ruach and nefesh are light already clothed in vessels, so they draw down light that is already in vessels. The union of Abba and Imma needs mayin nukvin of me'odecha, the love "with all your might" that has no limit, which comes from yechidah; this is what the Arizal calls the neshamah of the neshamah, which is above the souls that belong to the vessels.

וזהו ענין קדוש הא' דפי' ברע"מ [ברעיא מהימנא] שהוא הסתלקות הוי"ו שהוא ז"א דאצילות בחכמה שנק' קדש.

And this is the matter of the first Kadosh, which the Raaya Mehemna explains as the ascent of the vav, which is Z'eir Anpin of Atzilus, into Chochmah, which is called Kodesh.

> With this the Alter Rebbe identifies the first Kadosh of the Raaya Mehemna: the vav, Z'eir Anpin of Atzilus, rising into Chochmah, which is called Kodesh.

ועלייה זו היינו שז"א עולה בבחי' מ"נ [מיין נוקבין] בכדי שע"ז יהיה יחוד או"א [אבא ואימא] שבחינה זו נעשה ע"י המס"נ [המסירות נפש] למטה.

And this ascent means that Z'eir Anpin rises as mayin nukvin, so that through this there will be the union of Abba and Imma; and this level is brought about through self-sacrifice below.

> Z'eir Anpin rises as mayin nukvin, an arousal from below, and this brings about the union of Abba and Imma above it. What sets this in motion above is a person's self-sacrifice below.

ולמעלה הוא ג"כ בחי' ביטול והתכללות ז"א למעלה (ועמ"ש מזה בביאור ע"פ שימני כחותם.[45, 46] בהפרש שבין עליות העולמות ובין עליות ז"א בבחי' עיבור במעי אימא שעי"ז ממשיך מוחי' [מוחיה] דגדלות כו' ע"ש)

And Above, too, it is a state of self-nullification (bittul) and inclusion of Z'eir Anpin Above. (And see what is written on this in the explanation of the verse "Set me as a seal," on the difference between the ascents of the worlds and the ascents of Z'eir Anpin in the state of ibur (gestation) in the womb of Imma, through which it draws down the mochin of gadlus (the mature intellect), etc.; see there.)

> Above, too, the ascent means that Z'eir Anpin sets itself aside and is included in the higher level, the counterpart of self-sacrifice below. In Likkutei Torah, Shir HaShirim ("Set me as a seal"), the Alter Rebbe distinguishes this from the Shabbos ascent of the worlds, which comes through love and leaves the lower world clothed in the higher: here Z'eir Anpin is wholly nullified, as in "gestation" within Imma, and so draws new mochin, the mature intellect.

ועי"ז דייקא נמשך יחוד או"א [אבא ואימא] אשר החכמה נק' קדש והוא בחי' אין. והבינה נק' יש. והיחוד הוא שיומשך ויתהווה מאין ליש.

And through this specifically the union of Abba and Imma is drawn down: Chochmah is called Kodesh and is the level of ayin (nothing), and Binah is called yesh (something), and the union is that it be drawn down and come into being from ayin to yesh.

> Chochmah is Kodesh and ayin, "nothing," because it is pure self-nullification; Binah is yesh, "something," a defined grasp. Their union is the passage from nothing to something, the very pattern of bringing a new existence into being.

והוא המשכת אור חדש ולאו דוקא בחו"ב [בחכמה ובינה] דאצילות לבד. כי"א שרש המשכה זו הוא מלמעלה מאצילות וגם בעולם העקודים שיומשך מחכמה לבינה כו'.

This is the drawing down of new light, and not necessarily in Chochmah and Binah of Atzilus alone; rather, the root of this flow is from above Atzilus, and also in the World of the Akudim, that it be drawn from Chochmah to Binah, etc.

> This union draws down new light, and its root is above Atzilus. The same pattern, a flow from Chochmah to Binah, is found even in the World of the Akudim, one of the early stages of emanation in the Arizal's account, before Atzilus.

7 וזהו ברוך אומר ועושה אמירה היא בחכמה והעשייה בבינה שהם ל"ב נתיבות[47] ושבילין הנמשכים מחכמה לבינה

And this is [the meaning of] "Blessed is He who says and does": the saying is in Chochmah and the doing in Binah, which are the thirty-two paths and pathways drawn from Chochmah to Binah,

> The words of the morning prayer "Blessed is He who says and does" are read the same way: the "saying" is in Chochmah and the "doing" in Binah. Between them run the thirty-two paths of wisdom of Sefer Yetzirah, which lead from Chochmah to Binah.

שהם ל"ב שמות אלקים שבמעשה בראשית[48] וזהו כולם בחכמה עשית[49] בבינה. והוא מפני שהחכמה נק' אין ובינה נק' יש.

which are the thirty-two Names Elokim in the work of Creation. And this is [the meaning of] "You made them all with wisdom": [the making is] in Binah. This is because Chochmah is called ayin and Binah is called yesh.

> These paths correspond to the thirty-two times the Name Elokim appears in the account of Creation. The verse "You made them all with wisdom" means that what originates in Chochmah, ayin, is actually made in Binah, yesh.

8 ולכך התלבשות אור א"ס הוא בחכמה דוקא מפני שחכמה היא בחינת ביטול וכמ"ש בסש"ב [בספר של בינונים] פל"ה בשם המגיד נ"ע [נשמתו עדן]

Therefore the enclothement of the Infinite Light (Or Ein Sof) is in Chochmah specifically, because Chochmah is the level of self-nullification (bittul), as is written in Sefer Shel Beinonim (Tanya), chapter 35, in the name of the Maggid, whose soul is in Eden.

> Since Chochmah is self-nullification, the Infinite Light enclothes itself specifically there. Tanya (chapter 35, in the gloss) brings this in the name of the Maggid of Mezritch, the Alter Rebbe's teacher.

והיינו שהחכמה הוא רק זה ההשגה עצמה שמשגת עוצם הביטול איך דכולא קמיה כלא חשיב ממש ואין עוד. ואיך דלית מחשבה תפיסא ביה כלל[50]

That is, Chochmah is only this very comprehension that comprehends the intensity of the bittul: how "all before Him is considered as actually nothing," and "there is nothing else," and how "no thought can grasp Him at all."

> Chochmah is not a separate grasp of some object; it is the very perception of how completely all is nullified before G-d: that "all before Him is considered as nothing," that "there is nothing else," and that no thought can grasp Him at all.

ולכך נק' החכמה אמת. וכמ"ש מזה ע"פ ויכתוב משה את מוצאיהם[51] כו'.

Therefore Chochmah is called truth; as is written on this on the verse "And Moshe wrote their goings forth," etc.

> Because it sees things as they truly are before G-d, Chochmah is called "truth," a theme developed in the maamar on "And Moshe wrote their goings forth."

אבל בחי' בינה שהוא בחי' ההשגה נק' יש (וכמ"ש במ"א בענין מוחין דאבא ומוחין דאימא. שבחי' מוחין דאימא זהו מקור סדר ההשתלשלות מעילה לעילה אבל מוחין דאבא הוא מה שלמעלה מסדר ההשתלשלות.)

But the level of Binah, which is the level of comprehension, is called yesh (something). (As is written elsewhere on the matter of the mochin of Abba and the mochin of Imma: the mochin of Imma are the source of the order of the chain of descending worlds (hishtalshelus), from cause to cause, but the mochin of Abba are that which is above the order of hishtalshelus.)

> Binah, the detailed grasp of a matter, is yesh, a defined existence. The mochin of Imma, Binah, are the source of the orderly chain in which each level is caused by the one above, while the mochin of Abba, Chochmah, belong to what is above that chain.

(עיין מזה בד"ה מצה זו[52] כו' ובד"ה ששים המה מלכות.[53, 54] גבי ומעין מבית[55] ה' יצא)

(See on this in the discourse beginning "This matzah," etc., and in the discourse beginning "There are sixty queens," regarding "And a spring shall go forth from the house of Havayah.")

> Two related discussions: the maamar on "This matzah" and the maamar on "There are sixty queens," where the verse "a spring shall go forth from the house of Havayah" is explained.

וזהו שדוקא ע"י עליית הוי"ו שהוא בחי' שמים ז"א דאצילות לבחי' קדש שהוא חכמה. שהוא בבחינת ביטול ואין. ע"י"ז הוא ממשיך יחוד או"א [אבא ואימא].

And this is why specifically through the ascent of the vav, which is the level of "heavens," Z'eir Anpin of Atzilus, to the level of Kodesh, which is Chochmah, which is in a state of bittul and ayin, through this it draws down the union of Abba and Imma,

> So it is specifically when the vav, Z'eir Anpin, called "heavens," rises to Kodesh, Chochmah, the level of nullification and ayin, that it draws down the union of Abba and Imma.

שיומשך המשכה חדשה מאור א"ס. ויתה וה ויומשך מאין ליש. וזהו ענין שרפים עומדים ממעל לו.[56,57] והם כת אחת האומרת קדוש פ"א.

so that a new flow be drawn from the Infinite Light, and come into being and be drawn from ayin to yesh. And this is the matter of "Seraphim stand above him (mima'al lo)," and they are the one group that says Kadosh once,

> Through that union a new flow comes from the Infinite Light, passing from ayin to yesh. Isaiah saw the Seraphim "standing above him (mima'al lo)," and they are the group of angels that says Kadosh only once.

דהיינו בחי' קדוש הא'. והיינו שעבודתם הוא ליכלל וליבטל באור א"ס ב"ה. אשר למטה זהו נק' מס"נ [מסירות נפש].

that is, the level of the first Kadosh. This means that their service is to be absorbed and nullified in the Infinite Light, blessed be He, which below is called self-sacrifice (mesirus nefesh).

> Their single Kadosh is the first Kadosh: their service is to be absorbed and nullified in the Infinite Light. The human counterpart of this is self-sacrifice.

ולכן עומדים ממעל לו פי' ל"ו נק' המשכת האור שנמשכו כבר בכלים. שהוא בחי' הוי"ו דקדוש.

Therefore they "stand above lo": that is, lo (lamed-vav) is the name for the drawing down of the light that has already been drawn into vessels, which is the level of the vav of Kadosh.

> The Alter Rebbe reads לו ("him") as the letters lamed-vav, thirty-six. This number stands for the light already drawn into vessels, the vav of Kadosh.

(וגם ו' פעמים ו' גימט' [גימטריא] ל"ו וכמ"ש במ"א בענין מי ברא אלה.[58] דאלה היינו ששה מדות כל א' כלול ששה בגימטריא אלה)

(And also, vav times vav is numerically lamed-vav (thirty-six), as is written elsewhere on the matter of "Who created these (eleh)": that eleh is the six attributes, each one comprising six, which is the numerical value of eleh.)

> Vav, six, times six is thirty-six, and so is the value of אלה, eleh (alef 1, lamed 30, hei 5). Isaiah's "Who created these (eleh)" is read elsewhere as the six emotive attributes, each including all six.

אבל השרפים עומדים ממעל ל"ו שהם גורמים גם באצי' עליית הוי"ו לבחי' קדש מה שלמעלה מבחי' ו'.

But the Seraphim stand above the lamed-vav, for they bring about, in Atzilus too, the ascent of the vav to the level of Kodesh, which is above the level of vav.

> The Seraphim stand above these thirty-six: they cause the vav, even in Atzilus, to rise to Kodesh, which is above the vav, above the emotive attributes.

(וע"ד מ"ש במ"א בד"ה לך לך[59] בענין הוא עשנו ולו אנחנו[60,61] ולא באל"ף ול"ו בוי"ו. וע"ד מ"ש באדר"ז [באדרא זוטא] דרצ"ב סע"ב [סוף עמוד ב] ע"פ ולו נתכנו עלילות[62,63] ע"ש.

(This is along the lines of what is written elsewhere, in the discourse beginning "Lech Lecha," on the matter of "He made us, and we are His (velo)": velo with an alef, and lo with a vav. And along the lines of what is written in the Idra Zuta, folio 292, end of side b, on the verse "And by Him (velo) actions are weighed"; see there.

> Two verses are written with לא, "not," with an alef, and read as לו, "His" or "by Him," with a vav: "He made us, and we are His" (Psalm 100) and "by Him actions are weighed" (1 Samuel 2:3). In Torah Ohr, Lech Lecha, the Alter Rebbe explains that the written alef, the head of the letters, is Keser, above the chain of descent, and only because of it can "we are His," with a vav, reach below; the Idra Zuta likewise says that actions are weighed by Daas but "not" by the hidden Atik.

ועד"ז ועד בחילופי אתוון אחד[64] נמצא מה שבאחד זהו בחי' אלף רישא דאתוון. בחלופי אתוון זהו ו' וזהו בחי' ועד. ולכן בחי' למס"נ באחד זהו ממעל לוי"ו דועד. כי ועד הוא יחו"ת [יחודא תתאה] משא"כ אחד יחו"ע [יחודא עילאה] כו'.)

In the same way, vaed ("and ever") is, in the exchange of letters, echad ("one"). Thus what in echad is the level of alef, the head of the letters, is in the exchange of letters a vav, and this is the level of vaed. Therefore the level of self-sacrifice in Echad is above the vav of vaed, for vaed is the lower unity (yichuda tata'ah), whereas echad is the higher unity (yichuda ila'ah), etc.)

> The Zohar says that ועד, "and ever" (in "Blessed be the Name of His glorious kingdom forever and ever"), is אחד, "One," in exchanged letters: alef becomes vav and ches becomes ayin. Echad is the higher unity, in which the world is nothing before G-d, and vaed the lower unity, G-d within the world's existence; self-sacrifice in "Echad" is therefore above the vav of vaed.

(ובזה יובן מ"ש בירושלמי רפ"ט דברכות. עוביו של רקיע מהלך ת"ק שנה. טלפי החיות מהלך חמש מאות שנה וחמש עשרה מנין ישרה.)[65]

(And with this will be understood what is said in the Jerusalem Talmud, at the beginning of chapter 9 of Berachos: "The thickness of the firmament is a journey of five hundred years. The hooves of the Chayos are a journey of five hundred and fifteen years, the number of yesharah ('straight').")

> The Jerusalem Talmud measures the thickness of the firmament as a journey of five hundred years, and the hooves of the Chayos, the angels whose feet Ezekiel saw as "a straight foot," as five hundred and fifteen, the numerical value of ישרה, "straight" (yud 10, shin 300, reish 200, hei 5).

(הובא בתוספות פ"ב [פרק ב'] דחגיגה די"ג ע"א). דאינו מובן מהו ענין שהרגל הוא חמש עשרה דוקא יותר מעובי הרקיעים ושבין כל רקיע שהכל מהלך ת"ק שנה.

(It is cited in Tosafos, chapter 2 of Chagigah, folio 13, side a.) For it is not understood why the foot is specifically fifteen more than the thickness of the firmaments and [the distance] between each firmament, which are all a journey of five hundred years.

> Tosafos on Chagigah cites this passage. The question is why the angels' foot should exceed by exactly fifteen the five hundred years that measure every firmament and every space between them.

והענין כי ת"ק שנה נמשך מבחי' ה' מדות שבפסוק לך ה' הגדולה והגבורה והתפארת והנצח וההוד.[66]

The explanation is that the five hundred years are drawn from the level of the five attributes in the verse "Yours, Havayah, are the greatness, and the might, and the beauty, and the victory, and the splendor,"

> Five hundred corresponds to the five attributes named in the verse: greatness (Chesed), might (Gevurah), beauty (Tiferes), victory (Netzach) and splendor (Hod).

שהן עצמיות המדות משא"כ בחי' מדה הששית בחי' כי כל הוא ההשפעה שהוא כללות דחמשה מדות העצמיים וכמ"ש בפע"ח [בפרי עץ חיים] שכ"ח ספי"א [סוף פרק א'].[67]

which are the essence of the attributes; whereas the level of the sixth attribute, the level of "for all (ki chol)," is the bestowal, which is the general and collective expression of the five essential attributes, as is written in Pri Etz Chaim, Shaar 28, end of chapter 1.

> These five are the essential attributes. The sixth, Yesod, "for all (ki chol) that is in heaven and earth," is not a further essence but the channel of bestowal that gathers all five; Pri Etz Chaim explains that Yesod is called "all" because it includes all five.

9 ועמ"ש מזה בד"ה אתה הצבת כל גבולות ארץ.[68] ושמים הם אש ומים[69] היינו שנמשכו מבחי' מדות עליונות

And see what is written on this in the discourse beginning "You set all the borders of the earth." And the heavens (shamayim) are fire and water (esh umayim), that is, they were drawn from the level of the supernal attributes;

> The Talmud reads shamayim, "heavens," as esh umayim, "fire and water," combined into one firmament. Fire and water stand for the supernal attributes of Gevurah and Chesed, so the heavens are drawn from those attributes; the maamar "You set all the borders of the earth" discusses this.

לכן הם כל אחד ת"ק שנה כפי המדות העצמיים שמהם חוצבו.

therefore each of them is five hundred years, according to the essential attributes from which they were hewn.

> That is why each firmament measures a journey of five hundred years: its measure follows the five essential attributes from which it was hewn.

אמנם עבודת המלאכים שהם בחי' עומדים ממעל לו. היינו להמשיך האור מיחוד או"א [אבא ואימא] שלמעלה מבחי' המדות כי בחכמה מלובש אור א"ס שלמעלה מעלה מבחי' מדות כו' וע"כ נאמר ורגליהם רגל ישרה[70] אשר מנין ישרה הוא בחי' י"ה יותר מבחי' ת"ק

However, the service of the angels who are at the level of "standing above lo" is to draw down the light from the union of Abba and Imma, which is above the level of the attributes, for in Chochmah is enclothed the Infinite Light (Or Ein Sof), which is far above the level of the attributes, etc. Therefore it is said, "And their feet were a straight (yesharah) foot," for the number of yesharah is the level of yud-hei more than the level of five hundred.

> The angels who "stand above lo," above the thirty-six of the attributes, serve in another way: they draw down light from the union of Abba and Imma, which is above the attributes, since the Infinite Light rests in Chochmah. So Ezekiel says their feet were "a straight (yesharah) foot": yesharah equals five hundred and fifteen, five hundred plus yud-hei, which is fifteen.

והיינו לפי שממשיכים מבחי' י"ה בהמדות שהם בחי' ת"ק שנה[71] שלהיות מקור ההתחדשות מאין ליש הוא מבחי' י"ה וכמ"ש כי ביה ה' צור עולמים כו'

That is because they draw from the level of yud-hei into the attributes, which are the level of five hundred years; for the source of renewal from ayin to yesh is from the level of yud-hei, as it is written, "For with Yah, Havayah formed the worlds," etc.

> They draw the yud-hei, Chochmah and Binah, into the attributes that measure five hundred. Yud-hei is the source of every renewal from nothing to something, as the Sages read "For with Yah, Havayah formed the worlds": with the yud and the hei the two worlds were created. In Likkutei Torah, Chukas, the Alter Rebbe explains the same teaching and adds that because their drawing comes from these two letters the angels are called "standing."

ועד"ז יובן ענין ט"ו ווין שבאמת ויציב שהם נגד ט"ו שיר המעלות שהוא ג"כ להמשיך מבחי' י"ה בבחי' ו"ה (ועמ"ש בד"ה ראה אנכי נותן[73, 72] בענין יהא שמיה רבא מברך כו'):[77, 76, 75, 74]

In the same way will be understood the matter of the fifteen vavs in Emes VeYatziv, which correspond to the fifteen Songs of Ascents: this too is to draw from the level of yud-hei into the level of vav-hei. (And see what is written in the discourse beginning "See, I set before you," on the matter of "May His great Name be blessed," etc.)

> The blessing after the Shema, Emes VeYatziv, strings together fifteen words that begin with vav ("and"), corresponding to the fifteen psalms that open "A Song of Ascents." Both draw the yud-hei, fifteen, into the vav-hei, Z'eir Anpin and Malchus. In Likkutei Torah, Re'eh, the Alter Rebbe reads "Yehei shemei rabba" as "may the Name Yah (shem Yah) be great," that the yud-hei be drawn into the attributes and into thought, speech and action.

SECTION 4 • ¶10–20

The second Kadosh: the Keser of Z'eir Anpin

10 ב וענין הקדוש הב' דפי' ברע"מ [ברעיא מהימנא] ולבתר נהיר ההוא נהירו עילאה על כורסיא דאיהו שמים[78] ואינון שמים תייבין לדוכתייהו ומתיישבין ביה בההוא נהירו וכדין אקרי קדוש

2. And the matter of the second Kadosh, which the Raaya Mehemna explains: "And afterwards that supernal light shines upon the throne, which is the heavens, and those heavens return to their places and settle in that light, and then it is called Kadosh":

> Section 2 turns to the second Kadosh. The Raaya Mehemna says that afterwards the supernal light shines upon "the throne, which is the heavens," that is, upon Z'eir Anpin, and the heavens return to their places and settle in that light.

היינו מה שאח"כ נמשך מחו"ב [מחכמה ובינה] לז"א והוא ענין שתפארת דאימא נעשה כתר לז"א.

this is what is afterwards drawn from Chochmah and Binah to Z'eir Anpin, and it is the matter of Tiferes of Imma becoming Keser for Z'eir Anpin.

> In the terms of the Arizal, this is the light drawn from Chochmah and Binah to Z'eir Anpin: Tiferes of Imma becomes the Keser, the crown, of Z'eir Anpin.

פי' שע"י עליות הוי"ו דקדוש בקדש שהוא למטה מבחי' העלאת מ"ן [מיין נוקבין] במס"נ [במסירות נפש] שע"י נעשה יחוד או"א [אבא ואימא] כנ"ל ואז נעשה מזה אח"כ להיות ת"ת דאימא כתר לז"א וזהו הקדוש הב' והמשכה זו הוא ע"י עסק התורה.

That is: through the ascents of the vav of Kadosh into Kodesh, which below comes from the level of the elevation of mayin nukvin through self-sacrifice (mesirus nefesh), through which the union of Abba and Imma comes about, as mentioned above, there afterwards comes about from this that Tiferes of Imma becomes Keser for Z'eir Anpin; and this is the second Kadosh. And this flow is through occupation with Torah.

> The order is this: first the vav rises into Kodesh, which below is brought about by self-sacrifice and produces the union of Abba and Imma; then, from that union, Tiferes of Imma becomes Keser for Z'eir Anpin. This second Kadosh is drawn down through Torah study.

11 ועיין בע"ח [בעץ חיים] שכ"ב פ"ג [פרק ג'] דנשמת הכתר דז"א הוא מתפארת דאבא. וזהו שע"י יחוד או"א [אבא ואימא] דייקא נמשך הכתר לז"א.

And see Etz Chaim, Shaar 22, chapter 3, that the soul of the Keser of Z'eir Anpin is from Tiferes of Abba. And this is why specifically through the union of Abba and Imma the Keser is drawn to Z'eir Anpin.

> Etz Chaim teaches that the inner "soul" of Z'eir Anpin's Keser comes from Tiferes of Abba, while the Keser itself, as the previous paragraph said, comes from Tiferes of Imma. That is why the Keser reaches Z'eir Anpin only through the union of Abba and Imma.

וביאור הדבר הוא כי הנה א"ס ב"ה כשמו כן הוא אין לו תחלה ואין לו תכלה וכל העולמות נאצלו ונבראו במחשבה א' לבד

The explanation of the matter is this. The Infinite One (Ein Sof), blessed be He, is as His Name: He has no beginning and no end, and all the worlds were emanated and created with one thought alone.

> The Alter Rebbe now explains why Z'eir Anpin needs a Keser at all. The Infinite One truly has no beginning and no end, and all the worlds came from a single thought of His.

וזהו ענין צופה ומביט עד סוף כל הדורות[79] והיינו בסקירה אחת ולזאת צמצום עצום הוא להיות מצמצם א"ע [את עצמו] כביכול במחשבה האחת

And this is the matter of "He looks and gazes to the end of all generations," that is, in one glance. Therefore it is an immense tzimtzum (contraction) for Him to contract Himself, as it were, into the one thought.

> As the Rosh Hashanah prayer says, He looks and gazes to the end of all generations, and all of it, the Alter Rebbe adds, in a single glance. For the Infinite to confine Himself to that one thought is an immense contraction.

ובתחלת הבריאה היה זה מעצמו כי חפץ חסד הוא[80] אבל עתה צ"ל אתעדל"ת [אתערותא דלתתא] להעלות מ"ן [מיין נוקבין] להמשיך לו יתברך רצון. שיהיה רוצה לצמצם א"ע [את עצמו] להחיות העולמות.

At the beginning of creation this came of itself, "for He desires kindness"; but now there must be an arousal from below, to raise mayin nukvin, to draw down for Him, may He be blessed, a will (ratzon): that He will want to contract Himself to give life to the worlds.

> At the start of creation He did so freely, out of His desire for kindness; since then an arousal from below is needed, mayin nukvin, to draw down in Him the will to go on contracting Himself and giving the worlds life.

12 וזהו ענין שממשיכים להיות הכתר לז"א שהכתר היינו רצון והוא המשכת הרצון להיות בחי' ז"א דאצילות.

And this is the matter of drawing down so that there be the Keser for Z'eir Anpin: the Keser is will, and it is the drawing down of the will that there be the level of Z'eir Anpin of Atzilus.

> Keser, the crown, stands for will. Drawing the Keser to Z'eir Anpin means drawing down the will that there be Z'eir Anpin of Atzilus, the attributes by which the worlds are run.

כי באמת גם בחינת אצילות הוא בחי' צמצום אצלו יתי' כי אצילות היינו מלשון ויאצל מן הרוח.[81] שהוא בחי' הארה והתגלות ממנו יתי'.

For in truth even the level of Atzilus is a tzimtzum in relation to Him, may He be blessed, for Atzilus is from the expression "And He drew (vayatzel) from the spirit," which is the level of an illumination and revelation from Him, may He be blessed.

> Even Atzilus, the highest world, is a contraction for Him. Its name comes from "And He drew (vayatzel) from the spirit," said of Moshe's spirit passed on to the elders: an illumination drawn from Him, not His essence.

13 ואצל המקבלים נקרא בחינת אצילות גילוי מן ההעלם.[82] שהוא יתברך אינו מושג והוא הנעלם טמירא דכל טמירין.

From the perspective of the recipients, the level of Atzilus is called a revelation from concealment, for He, may He be blessed, is not comprehended; He is the Concealed One, "the most hidden of all hidden."

> From the recipients' side, Atzilus is revelation coming out of concealment: G-d is beyond grasp, "the most hidden of all hidden," and Atzilus is how He becomes revealed.

ואצילות הוא מה שנמשך בבחינת גילוי. אבל אצלו יתי הוא להיפך שקמיה יתברך אין נעלם.

And Atzilus is what is drawn down in a revealed way. But in relation to Him, may He be blessed, it is the opposite, for before Him, may He be blessed, there is nothing concealed.

> From His side it is the reverse: nothing is hidden before Him, so what counts as revelation for us is not revelation for Him.

14 ולהיות בחי' אצילות שהוא הגילוי לגבי המקבלים צ"ל ע"י צמצום עצום א"כ אצילות זה נקרא העלם אצלו יתברך

And since for the level of Atzilus, which is the revelation for the recipients, to come about there must be an immense tzimtzum (contraction), then this Atzilus is called concealment in relation to Him, may He be blessed:

> Because revealing Atzilus to the recipients requires an immense contraction, Atzilus is, from His side, a concealment.

דהיינו שעיקר האור הוא בבחינת העלם ולא נגלה כלל בהאצילות כו'.

that is, the essence of the light is in concealment and is not revealed at all in Atzilus, etc.

> The essence of the light stays hidden and does not appear in Atzilus at all.

א"כ מה שאצלנו נקרא גילוי. אצלו יתברך נקרא בחינת העלם וכמאמר הזהר דכתר עליון[83] אע"ג [אף על גב] דאיהו אור צח אוכם הוא קדם עילת העילות[84] דהיינו שהאור והגילוי דכתר נקרא חשך והעלם לגבי א"ס ב"ה.

If so, what is called revelation for us is called concealment in relation to Him, may He be blessed; as in the saying of the Zohar that the supernal Keser, "even though it is a clear light, is black before the Cause of causes": that is, the light and revelation of Keser is called darkness and concealment relative to the Infinite One (Ein Sof), blessed be He.

> It follows that what we call revelation is concealment from His side. The Tikkunei Zohar says that the supernal Keser, though a pure light, is "black" before the Cause of causes: even the highest revelation is darkness compared with the Infinite One.

(ועמ"ש מזה ע"פ שחורה אני[85,86] אש שחורה) ונודע דהכתר נקרא אצילות שבאצי' והיינו שמה שאצל העי"ס [העשר ספירות] נק' אצילות וגילוי זהו באמת בחינת העלם אצלו יתי' מטעם הנ"ל שלהיות גילוי זה הוא ע"י העלם עיקר האור כו'.

(And see what is written on this on the verse "I am black," [concerning] "black fire.") And it is known that Keser is called the Atzilus of Atzilus; that is, what is called, relative to the Ten Sefiros, Atzilus and revelation is in truth concealment in relation to Him, may He be blessed, for the reason mentioned above: that this revelation comes about through the concealment of the essence of the light, etc.

> Keser is called "the Atzilus of Atzilus," the highest level of emanation, yet what counts as emanation and revelation for the Sefiros is concealment from His side, because every revelation comes about by hiding the essence of the light. In Likkutei Torah, Shir HaShirim ("I am black"), the Alter Rebbe explains that from below, what is beyond our grasp is "darkness," as a teacher's thought is dark to his student, while from above it is the reverse: the more revealed a thing is, the more it is darkness before the Infinite Light.

ועד"ז ארז"ל [אמרו רבותינו זכרונם לברכה] צמצם שכינתו בין[87] שני בדי הארון.[88,89]

And in the same way our Sages, of blessed memory, said: "He contracted His Shechinah between the two poles of the Ark."

> The Sages say that G-d "contracted His Shechinah between the two poles of the Ark" in the Sanctuary.

דלכאורה אינו מובן מהו הפי' צמצם שכינתו בין שני בדי הארון. הלא לית אתר פנוי מיניי[91, 90] ומלא כל הארץ כבודו.[92] את השמים ואת הארץ אני מלא.[93]

For seemingly it is not understood what is meant by "He contracted His Shechinah between the two poles of the Ark": is it not [so that] "there is no place empty of Him," and "the whole earth is full of His glory," [and] "I fill the heavens and the earth"?

> This seems hard to understand: there is no place empty of Him, as the Tikkunei Zohar says, and the verses say "the whole earth is full of His glory" and "I fill the heavens and the earth"; how, then, could He be confined to one place?

15 ופי' המגיד נ"ע [נשמתו עדן][94] כי הנה בכל העולם עם היותו מלא כל הארץ[95] הוא בבחי' העלם מהעולם שלכן נקרא סתימו דכל סתימין. רק בין בדי הארון היה אור ו יתברך מתגלה בבחינת גילוי.

And the Maggid, whose soul is in Eden, explained: in the whole world, though He fills the whole earth, He is concealed from the world, which is why He is called "the most hidden of all hidden." Only between the poles of the Ark was His light, may He be blessed, revealed openly.

> The Maggid of Mezritch, the Alter Rebbe's teacher, answered: although He fills the whole world, in the world He is hidden, which is why He is called "the most hidden of all hidden"; only between the poles of the Ark was His light openly revealed. In Likkutei Torah, Balak, the Alter Rebbe gives the same answer and adds that in G-dliness there is no withdrawing and spreading, only concealment and revelation.

אך זה הגילוי גופא הוא בחינת צמצום אצלו יתברך. שהוא יתברך בעצמו הוא סתימו דכל סתימין.

But this revelation itself is a tzimtzum (contraction) in relation to Him, may He be blessed, for He Himself, may He be blessed, is "the most hidden of all hidden."

> That very revelation is the "contraction": from His side, to be revealed at all is to be confined, since in Himself He is utterly hidden.

16 ואי אפשר להתגלות רק הארה בעלמא. לכך כל בחינת גילוי הוא בחינת צמצום אצלו יתברך.

And it is impossible for anything but a mere glimmer to be revealed; therefore every revelation is a tzimtzum (contraction) in relation to Him, may He be blessed.

> Only a mere glimmer of Him can be revealed, so every revelation is, from His side, a contraction.

וקצת משל ע"ז כמו עד"מ כשהרב מעמיק מאד באיזו שכל עמוק מאד וכל שכלו ומחשבתו בעמקות השכל ההוא.

Something of an analogy for this: as, by way of example, when a teacher delves very deeply into some very deep idea, and all his intellect and thought are in the depth of that idea,

> The Alter Rebbe offers an analogy: a teacher immersed in a very deep idea, with all his mind and thought in its depth.

17 ובעת טרדתו בעמקות מחשבתו מדבר אותו בדבור ג"כ הנה אצל הרב הארת השכל שיצא בדבור ממנו הוא כלא חשיב לגבי עיקר עמקות השכל שבמחשבתו שלא נמשך ונתגלה כלל בדבור

and while he is absorbed in the depth of his thought he also speaks it in speech. For the teacher, the glimmer of the idea that has come out from him in speech is as nothing compared with the essential depth of the idea in his thought, which has not been drawn and revealed in speech at all.

> If he speaks while absorbed in it, the part of the idea that comes out in his words is nothing to him compared with the depth he holds in thought and does not express.

אבל לגבי התלמיד השומע אזי הדבור של הרב הוא אצלו הגלוי והמחשבה של הרב הוא ההעלם.

But for the student who listens, the teacher's speech is for him the revealed, and the teacher's thought is the concealed.

> For the student who hears him, the teacher's words are what is revealed and his thought is what is hidden.

18 ואצל הרב הוא להפך שזה הגלוי הוא העלם כו' ומכ"ז [ומכל זה] מובן מה שצריכים להמשיך מתפארת דאימא להיות כתר לז"א.

And for the teacher it is the reverse: this revealed [speech] is concealment, etc. From all this one understands why it is necessary to draw down from Tiferes of Imma to become Keser for Z'eir Anpin.

> For the teacher it is the reverse: his spoken words conceal his thought. This explains why the Keser of Z'eir Anpin must be drawn from Tiferes of Imma, from a level above it.

כי הנה ז"א הוא המדות דאצילות כשמלובשים האורות בכלים ונק' חג"ת [חסד גבורה תפארת] שהם בחי' סדר הנהגת העולמות.

For Z'eir Anpin is the emotive attributes (middos) of Atzilus when the lights are enclothed in vessels, and they are called Chesed, Gevurah and Tiferes, which are the order of the conduct of the worlds.

> Z'eir Anpin is the attributes of Atzilus as lights clothed in vessels, called Chesed, Gevurah and Tiferes, through which the worlds are governed. Such revealed conduct is, for G-d, a contraction, as the next paragraph says.

19 וזהו צמצום אצלו יתי' דלאו מכל אלין מדות[96] איהו כלל.[97] ועל כן צריכים להמשיך לו רצון שירצה בזה הצמצום שהוא הגילוי שבמדות דאצילות שבהם התנהגות העולמות.

And this is a tzimtzum (contraction) in relation to Him, may He be blessed, for "He is not of any of these attributes at all." Therefore it is necessary to draw down for Him a will (ratzon), that He will want this tzimtzum, which is the revelation in the attributes (middos) of Atzilus, through which the worlds are conducted.

> The attributes of Atzilus, by which the worlds are run, are a contraction from G-d's side, since, as Patach Eliyahu says, He is "not of any of these attributes at all." So His will must be drawn down, that He should want this contraction, which is the revelation of the attributes.

וזהו ענין הכתר דז"א שהוא בחי' רצון שממשיכים מתפארת דאימא. כי אימא נק' א"ס בערך ז"א ע' [עיין] בע"ח [בעץ חיים] שכ"ה דרוש ה' וגם שהתגלות עתיק שהוא א"ס הוא בבינה.

And this is the matter of the Keser of Z'eir Anpin, which is the level of will, which is drawn from Tiferes of Imma. For Imma is called "Ein Sof" relative to Z'eir Anpin (see Etz Chaim, Shaar 25, Derush 5), and also, the revelation of Atik, which is Ein Sof, is in Binah.

> That will is the Keser, the crown, of Z'eir Anpin, and it is drawn from Tiferes of Imma. Relative to Z'eir Anpin, Imma (Binah) is so far above it that she is called "Ein Sof," infinite; moreover Atik, the inner Keser, which is "Ein Sof," is revealed in Binah.

20 וזהו ענין הקדוש השני והוא נמשך ע"י עסק התורה דמחו"ב [דמחכמה ובינה] נפקת.[98]

And this is the matter of the second Kadosh, and it is drawn down through occupation with Torah, which "comes forth from Chochmah and Binah."

> The second Kadosh is drawn down through Torah study, for the Torah, as the Zohar says, "comes forth from Chochmah" and "from Binah."

אך היינו אחר העלאת מ"ן [מיין נוקבין] דקדוש האי למס"נ באחד שעי"ז ממשיכים יחוד דאו"א [דאבא ואימא] שהוא המשכת אור חדש מהמאציל העליון כו' ואזי אח"כ קדוש הב' הוא מה שנמשך מאו"א [מאבא ואימא] הכתר לז"א כנ"ל.

But this is after the elevation of mayin nukvin of the first Kadosh, self-sacrifice (mesirus nefesh) in Echad, through which one draws down the union of Abba and Imma, which is the drawing down of new light from the Supernal Emanator, etc.; and then afterwards the second Kadosh is what is drawn from Abba and Imma: the Keser for Z'eir Anpin, as mentioned above.

> But it comes only after the first Kadosh: the mayin nukvin of self-sacrifice in "Echad" of the Shema bring about the union of Abba and Imma, which draws new light from the Infinite One, and only then does the second Kadosh follow, the Keser drawn from Abba and Imma to Z'eir Anpin.

(ופי' מ"ש ברע"מ [ברעיא מהימנא] נהיר ההוא נהירו עילאה על כורסיא דאיהו שמים יובן ממ"ש במ"א בד"ה השמים כסאי[99] שהשמים היא התורה כמו שנתלבשה במדות חו"ג [חסד וגבורה] ולהיות התהוות התורה בבחי' שמים שהתורה קדמה אלפים שנה לעולם[100]

(The meaning of what is said in the Raaya Mehemna, "that supernal light shines upon the throne, which is the heavens," will be understood from what is written elsewhere, in the discourse beginning "The heavens are My throne": that the heavens are the Torah as it is enclothed in the attributes of Chesed and Gevurah. And for the Torah to come into being at the level of heavens, for "the Torah preceded the world by two thousand (alpayim) years,"

> The Raaya Mehemna's "the throne, which is the heavens" is explained through the maamar "The heavens are My throne": the "heavens" are the Torah as it is clothed in the attributes of Chesed and Gevurah. In its source, the Torah preceded the world by two thousand (alpayim) years.

דהיינו בחי' אאלפך חכמה אאלפך בינה[101] שלמעלה מבחי' עולם ומבחי' שמים הנה זהו נק' בחי' כסאי שהוא בחי' ישיבה והשפלה והיינו ע"י אתעדל"ת [אתערותא דלתתא] כו' ע"ש וז"ש [וזהו שכתוב] הרע"מ [הרעיא מהימנא] ולבתר נהיר ההוא נהירו עילאה על כורסיא דאיהו שמים.

that is, the level of "I will teach you (a'alefcha) wisdom, I will teach you understanding," which is above the level of world and above the level of heavens, this is called the level of "My throne," which is the level of sitting and lowering, and this is through an arousal from below, etc.; see there. And this is what the Raaya Mehemna says: "And afterwards that supernal light shines upon the throne, which is the heavens."

> The Alter Rebbe links alpayim ("two thousand") with a'alefcha ("I will teach you") wisdom and understanding: the Torah in its source is Chochmah and Binah, above the world and above the heavens. Its coming down into the "heavens" is called "My throne," for sitting is a lowering of oneself, and it happens through an arousal from below.

כורסיא דייקא כמ"ש השמים כסאי כנ"ל והיינו מה שנמשך מאו"א [מאבא ואימא] הכתר לז"א הנק' שמים והיינו ע"י עסק התורה):

"Throne" specifically, as it is written, "The heavens are My throne," as mentioned above; and this is what is drawn from Abba and Imma: the Keser for Z'eir Anpin, which is called heavens, and this is through occupation with Torah.)

> The Zohar says "throne" deliberately, as in "The heavens are My throne": the light drawn from Abba and Imma as Keser for Z'eir Anpin, which is called heavens, comes to rest there, and this is brought about through Torah study.

SECTION 5 · ¶21–32

The third Kadosh: the practical mitzvos

21 ג והקדוש הג' הוא כשיורד ונמשך עוד למטה לדרגא דצדיק שהוא סופא דכל דרגין שהוא בחי' יסוד.

3. And the third Kadosh is when it descends and is drawn further down, to the level of Tzaddik, which is "the end of all levels," which is the level of Yesod.

> Section 3 explains the third Kadosh: the light descends further to the level called Tzaddik, "the end of all levels," which is Yesod, the channel that passes the flow on to Malchus.

וזה נעשה ע"י קיום המצות מעשיות. כי פי' צדיק זהו ע"ד מ"ש באברהם ושמרו דרך[102] הוי' לעשות צדקה כו'

And this is brought about through the fulfillment of the practical mitzvos. For the meaning of Tzaddik is along the lines of what is written of Avraham, "And they shall keep the way of Havayah, to do tzedakah," etc.;

> This is brought about through the practical mitzvos. Tzaddik is connected with tzedakah, as G-d says of Avraham that his descendants will "keep the way of Havayah, to do tzedakah."

שהצדקה היא להחיות רוח שפלים[103] וגם כל המצות נק' צדקה וכמ"ש וצדקה תהיה לנו כי נשמור כו'

for tzedakah is "to revive the spirit of the lowly," and all the mitzvos, too, are called tzedakah, as it is written, "And it shall be tzedakah for us, if we take care," etc.

> Tzedakah, charity, "revives the spirit of the lowly," in Isaiah's words; and all the mitzvos are called tzedakah, as the verse says, "And it shall be tzedakah for us, if we take care to do all this commandment." In Likkutei Torah, Re'eh, the Alter Rebbe makes the same point with the verse "In tzedakah you shall be established": tzedakah, the mitzvos as a whole, makes a dwelling where the Infinite Light can rest.

וכך למעלה המשכת האור לדרגא דצדיק שממנו נמשך במלי מקור דבי"ע זהו ע"י המצות מעשיות.[104]

And so Above: the drawing down of the light to the level of Tzaddik, from which it is drawn into Malchus, the source of Beriah, Yetzirah and Asiyah, is through the practical mitzvos.

> In the same way above, the light is drawn to Tzaddik, Yesod, and from it into Malchus, the source of the three lower worlds, and this happens through the practical mitzvos.

22 וביאור הדבר יובן בהקדים להבין ההפרש בין עסק התורה לקיום המצות.[105] דהנה הגם שהתורה אינה רק פירוש על המצות להורות איך תיעשה המצוה. א"כ העיקר הוא המעשה.

The explanation of the matter will be understood by first understanding the difference between occupation with Torah and the fulfillment of the mitzvos. Now, although the Torah is only an explanation of the mitzvos, to teach how the mitzvah is to be done, so that the main thing is the deed,

> To explain why Torah draws the Keser to Z'eir Anpin and the mitzvos draw it to Malchus, the Alter Rebbe compares Torah and mitzvos. On one side, the Torah is in a sense only the explanation of the mitzvos, teaching how to do them, so the deed would seem to be the main thing.

וכן ארז"ל [אמרו רבותינו זכרונם לברכה] לא המדרש הוא העיקר[106] אלא המעשה.[107] וגם מה שנמנו וגמרו[108] תלמוד גדול היינו משום שמביא לידי מעשה.

and so our Sages, of blessed memory, said, "Not study is the main thing, but deed"; and also what they voted and concluded, "Study is greater," is because it leads to deed

> The Mishnah says, "Not study is the main thing, but deed," and when the Sages decided that "study is greater," they gave the reason that it leads to deed.

(ועמ"ש ע"פ ועתה יגדל נא[109, 110] בפי שלח שלכך נקראת התורה לבושיה. שנקי לבוש לגבי המצוה ורצון העליון עצמו.

(and see what is written on the verse "And now, may it be great," in Parshas Shelach, that this is why the Torah is called His garments: it is called a garment relative to the mitzvah and the supernal will itself,

> In Likkutei Torah, Shelach ("And now, may the power be great"), the Alter Rebbe explains that the Torah, which comes from Chochmah, is called G-d's "garments" because it is a garment for the mitzvah, which is the supernal will and delight itself.

וכמ"ש הרמ"ז [הרב משה זכות] פ' במדבר דקי"ח ע"א דאבא הוא מלבוש הפנימי של אריך[111] כו' ועמ"ש עוד בד"ה אני דפ' ציצית גבי שער בימין ושער בשמאל).

and as the Ramaz wrote on Parshas Bamidbar, folio 118, side a, that Abba is the inner garment of Arich, etc.; and see further what is written in the discourse beginning "Ani" ("I") of the passage of tzitzis, regarding "hair on the right and hair on the left"),

> The Ramaz (Rabbi Moshe Zacuto, a Kabbalist of the seventeenth century), in his commentary on the Zohar, writes that Abba, Chochmah, is the inner garment of Arich Anpin, the supernal will; the Torah, from Chochmah, is likewise a garment for the will. The discourse on the passage of tzitzis discusses the related image of hair on the right and on the left.

אעפ"כ [אף על פי כן] התורה שהיא בחי' חכמה היא נעלה מהמצות שממשכת מבחי' הפנימית שהוא התגלות חכמה עילאה ממש.

even so, the Torah, which is the level of Chochmah, is loftier than the mitzvos, for it draws from the inner dimension (pnimiyus), which is the revelation of the higher Chochmah (Chochmah Ila'ah) itself,

> Even so, the Torah, rooted in Chochmah, is higher in one respect: it draws from the inner dimension, the revelation of the higher Chochmah itself.

ומעשה המצות ממשיכים רק מחיצוניות הכתר (ועמ"ש ע"פ וידבר דעשרת הדברות)

whereas the performance of the mitzvos draws only from the outer dimension (chitzoniyus) of Keser (and see what is written on "And He spoke" of the Ten Commandments).

> The performance of the mitzvos draws only from the outer dimension of Keser, the will as such; the maamar on the Ten Commandments ("And G-d spoke") explains this.

ולכן ע"י עסק התורה ממשיכים הכתר לז"א. דאורייתא מחכמה נפקת[112] ועיקר לימוד התורה הוא להבינה על בוריה נמצא הוא המשכת החכמה בבינה ומתפארת דבינה נעשה כתר לז"א.

Therefore through occupation with Torah one draws the Keser to Z'eir Anpin, for "the Torah comes forth from Chochmah," and the essence of Torah study is to understand it thoroughly; so it is the drawing of Chochmah into Binah, and from Tiferes of Binah the Keser for Z'eir Anpin is made.

> That is why Torah study draws the Keser to Z'eir Anpin: the Torah comes from Chochmah, and the point of studying it is to understand it fully, which is Chochmah drawn into Binah. From Tiferes of Binah comes the Keser of Z'eir Anpin.

וע"י המצות מעשיות ממשיכים שיהיה כתר לנוק' [לנוקבא] שהוא לבחי' מל' מקור דבי"ע וז"ש [וזהו שכתוב] ברע"מ [ברעיא מהימנא] שם לקדשא כולא לתתא.[113]

And through the practical mitzvos one draws down that there be a Keser for Nukva, that is, for the level of Malchus, the source of Beriah, Yetzirah and Asiyah. And this is what is said in the Raaya Mehemna there: "to sanctify everything below."

> The practical mitzvos draw a Keser to Nukva, Malchus, the source of the three lower worlds. This is the Zohar's "to sanctify everything below," the third Kadosh.

נמצא ההמשכה שע"י התורה היא פנימית שהוא המשכת הכתר והרצון בבחי' אצילות וע"י המצות שנמשך הכתר לנוק' [לנוקבא] מקור דבי"ע זהו ההמשכה בחיצוניות.

So the flow through the Torah is inner: it is the drawing of the Keser and the will (ratzon) into the level of Atzilus; while through the mitzvos, by which the Keser is drawn to Nukva, the source of Beriah, Yetzirah and Asiyah, this is the flow in the outer dimension.

> So Torah draws the Keser and the will inward, into Atzilus, while the mitzvos draw the Keser to Malchus, the source of the lower worlds, an outward drawing.

אך הנה מבואר במ"א שכל בחינה ומדרגה שהיא נשפלת למטה יותר שרשה גבוה ונעלה יותר.

However, it is explained elsewhere that every level and rank that is lowered further down has a higher and loftier root.

> But the mitzvos have an advantage too, based on a principle explained elsewhere: whatever descends lower has its root higher.

(ועמ"ש ע"פ וידבר משה אל ראשי המטות[114] מענין דצח"מ [דומם צומח חי מדבר] שהם עד"ז) וגם שכל בחינה ומדרגה הנעלה יותר יכולה לישפל ולירד למטה יותר. ע"ד ועברתי בארץ מצרים[115] אני ולא מלאך כו'.

(And see what is written on the verse "And Moshe spoke to the heads of the tribes," on the matter of the inanimate, vegetative, animal and speaking, which are along these lines.) And also, every loftier level and rank can be lowered and descend further down, along the lines of "And I will pass through the land of Egypt": I and not an angel, etc.

> The four kingdoms of creation, mineral, plant, animal and human, follow this pattern: in Likkutei Torah, Mattos, the Alter Rebbe explains that though man is highest in the order of creation, the life-force of mineral, plant and animal comes from a higher root that fell in the shattering, as the top stones of a collapsing wall fall farthest. Likewise the higher something is, the further down it can reach: at the Exodus G-d Himself, "I and not an angel," went down into Egypt.

וכמ"כ [וכמו כן] כאן בענין המצות מעשיות כי הנה המצות הם הכל בדברים גשמיים ציצית מצמר גשמי וכן קלף התפילין והיינו לפי ששרשם גבוה מאד נעלה יותר מהחכמה

So too here, regarding the practical mitzvos: the mitzvos are all in physical things, tzitzis of physical wool, and likewise the parchment of the tefillin, and this is because their root is very high, loftier than Chochmah;

> So too the mitzvos: they are all done with physical things, like tzitzis of wool and the parchment of tefillin, precisely because their root is very high, higher than Chochmah.

ולכן התורה דמחכמה נפקת לא נשפלה כ"כ [כל כך] למטה כמו המצות (ועי' באג"ה [באגרת הקודש] איהו וחיוהי שהוא כחותם המתהפך[116] כו').

and therefore the Torah, which "comes forth from Chochmah," has not been lowered so far down as the mitzvos. (And see Iggeres HaKodesh, [the letter beginning] "He and His life-forces," that it is like an inverted seal, etc.)

> The Torah, which comes from Chochmah, does not descend that far. Iggeres HaKodesh (in the letter "He and His life-forces") compares this to an inverted seal, where what is highest in the seal appears lowest in the impression.

והיינו כי מעשה המצות הם נשפלו בדברים שתחת ממשלת ק"נ [קליפת נוגה] שהוא משבירת הכלים שנפלו בק"נ [בקליפת נוגה].

That is, the practical mitzvos have been lowered into things that are under the dominion of kelipas nogah, which is from the shattering of the vessels that fell into kelipas nogah,

> The objects of the mitzvos are under the dominion of kelipas nogah, the "translucent husk" that holds permitted physical things, which came from the shattering of the vessels.

שהיו קודם השבירה במדרגה גבוה מאד נעלה. דהיינו מעולם התהו שהוא בחי' נקודים שלמעלה מהאצילות שהוא בחי' ברודים כו'.

which before the shattering were at a very high, lofty rank, namely from the World of Tohu, which is the level of Nekudim, which is above Atzilus, which is the level of Berudim, etc.

> Before the shattering those vessels stood very high, in the World of Tohu (chaos), called Nekudim ("points"), which is above Atzilus, the world of Tikkun (order), called Berudim ("speckled").

23 ולכן האדם מקבל חיות וניזון מצו מח וחי. ואין התינוק יודע לקרות אבא עד שיטעום טעם דגן.[117]

Therefore man receives life-force (chayus) and is nourished from the vegetative and the animal; and "a child does not know how to call 'father' until he tastes the taste of grain."

> Because what is lowest is rooted highest, the human being, the highest creature, is nourished by plants and animals, which are lower. The Talmud even says that a child does not know how to say "Abba" ("father") until it has tasted grain: even the first recognition of a father comes through physical food.

וכן אכילת מצה מיכלא דמהימנותא. ואף אותן שנשמותיהם הם מאצילות ממש ואפילו משרע"ה [משה רבינו עליו השלום] היו צריכים ג"כ לאכול מצה.

And likewise the eating of matzah, "the food of faith"; and even those whose souls are from Atzilus itself, and even Moshe our teacher, peace be upon him, also needed to eat matzah.

> So too with matzah, which the Zohar calls "the food of faith": even souls from Atzilus itself, and even Moshe, had to eat it in order to receive that faith. In Likkutei Torah, Tzav, the Alter Rebbe explains that matzah, which has no "taste" of a rising self, carries the mochin of Abba, which are above understanding.

24 והוא מפני שהאמונה הנמשכת מאכילת המצה שהיא מיכלא דמהימנותא היא מלמעלה מבחי' אצילות והיינו לפי ששרשה הוא מעולם התהו כו'

This is because the faith drawn from eating matzah, which is "the food of faith," is from above the level of Atzilus; that is, because its root is from the World of Tohu, etc.

> The faith that matzah brings is above Atzilus, because its root is in the World of Tohu, which stands above Atzilus.

אך עתה לאחר השבירה הם רחוקים מאור א"ס ב"ה שנפלו בשבירה בק"נ [בקליפת נוגה] אבל כשהם מתבררים ע"י שם מ"ה [שם מ"ה] המבררן שהוא בחי' ח"ע [חכמה עילאה] כי בחכמה אתברירו.

But now, after the shattering, they are far from the Infinite Light (Or Ein Sof), blessed be He, for they fell in the shattering into kelipas nogah. But when they are refined through the Name Mah, which refines them, which is the level of the higher Chochmah, for "through Chochmah they are refined,"

> Since the shattering, the sparks of Tohu have fallen into kelipas nogah and are far from the Infinite Light. They are refined through the Name Mah, the Name Havayah spelled out so that it totals 45, which is the higher Chochmah and the source of the World of Tikkun; as the Zohar and Etz Chaim teach, "through Chochmah they are refined": wisdom separates the good from the waste.

25 והוא ע"י בחי' קדוש הא' שהוא בחי' עליית הו' בקדש העליון לצורך יחוד או"א [אבא ואימא]. וע"ז שמתבררים הם מתעלים למקורם ושרשם שם ס"ג [שם ס"ג] שלמעלה ממ"ה [משם מ"ה] ואז הם נעלים מאצילות שאז מתקרבים לאור א"ס ב"ה

and this is through the level of the first Kadosh, which is the ascent of the vav into the supernal Kodesh for the sake of the union of Abba and Imma. And through their being refined they ascend to their source and root, the Name Sag, which is above Mah; and then they are loftier than Atzilus, for then they come close to the Infinite Light (Or Ein Sof), blessed be He.

> This refinement depends on the first Kadosh, the vav rising to the supernal Kodesh, Chochmah, for the union of Abba and Imma. Once refined, the sparks rise to their root in the Name Sag (the Name Havayah spelled out to total 63), which is above Mah, and so they stand higher than Atzilus, close to the Infinite Light.

ולכן ע"י עליית מ"ן [מיין נוקבין] הנ"ל ממשיכים היחוד דאו"א [דאבא ואימא] שמקור ההמשכה מהמאציל העליון למעלה מעלה מהחכמה.

Therefore through the elevation of mayin nukvin mentioned above one draws down the union of Abba and Imma, for the source of the flow is from the Supernal Emanator, far above Chochmah.

> That is why the mayin nukvin of self-sacrifice draws the union of Abba and Imma: the source of this flow is the Infinite One Himself, far above Chochmah. In Likkutei Torah, Bamidbar, the Alter Rebbe explains that each day new light must be drawn from the Emanator into Keser and Chochmah, and that it comes through the self-sacrifice of the Shema.

26 ועמ"ש בביאור ע"פ ואהיה אצלו אמון[118] בפי' ממושבותיכם תביאו[119] כו' שזהו ענין ק"ש [קריאת שמע] יחוד או"א [אבא ואימא] שנמשך דייקא ע"י ביטול היש בירור הרפ"ח ניצוצין כו'.

And see what is written in the explanation of the verse "And I was beside Him as a nursling (amon)," on the meaning of "From your dwellings you shall bring," etc.: that this is the matter of the Shema, the union of Abba and Imma, which is drawn down specifically through the nullification (bittul) of the yesh, the refinement of the 288 sparks, etc.

> The maamar on "And I was beside Him as a nursling" explains the verse about the two loaves of Shavuos, "From your dwellings you shall bring," in the same way: the Shema is the union of Abba and Imma, and it is drawn down specifically through nullifying the yesh, one's sense of separate existence, which is also the refinement of the 288 sparks that fell in the shattering. There (Likkutei Torah, Bamidbar) "your dwellings" are Beriah, the world of separate existence, whose self-nullification, being something new, draws the union of Abba and Imma.

וזהו מ"ש בע"ח [בעץ חיים] שהמשכת הכתר לע"ס [לעשר ספירות] דתיקון הוא ג"כ מבירורים דעולם דתהו עתיק דתיקון לקח ה' ראשונות דכתר דב"ן [דשם ב"ן] כו'

And this is what is written in Etz Chaim: that the drawing of the Keser to the Ten Sefiros of Tikkun is also from the refinements of the World of Tohu; Atik of Tikkun took the first five of the Keser of Ban, etc.;

> Etz Chaim teaches that even the Keser of the ten Sefiros of Tikkun, the ordered world of Atzilus, comes from what was refined out of the World of Tohu: Atik of Tikkun was formed from the first five levels of the Keser of Ban (the Name Havayah spelled out to total 52), which belongs to the World of Tohu.

דהיינו שדוקא מהבירורים של הרפ"ח ניצוצים שבשבירה יכולים להמשיך הכתר לי"ס [לי' ספירות] דתיקון והיינו מטעם הנ"ל שלאחר שמתבררים אז הם מתקרבים לשרשם שמעולם התהו בחי' נקודים

that is, specifically from the refinements of the 288 sparks of the shattering one can draw the Keser to the ten Sefiros of Tikkun, and this is for the reason mentioned above: that after they are refined they come close to their root, which is from the World of Tohu, the level of Nekudim,

> Only from the refined 288 sparks of the shattering can a Keser be drawn for the Sefiros of Tikkun. Once refined, the sparks come close to their root in Tohu, called Nekudim.

שהוא למעלה מבחי' התיקון שהוא בחי' ברודים. לכך בהם ועל ידם נמשך הכתר דתיקון. (ועמ"ש מזה בביאור ע"פ וידבר דראשי המטות):[120]

which is above the level of Tikkun, which is the level of Berudim. Therefore in them and through them the Keser of Tikkun is drawn down. (And see what is written on this in the explanation of "And he spoke" of "the heads of the tribes.")

> That root is above Tikkun, called Berudim, and so in the refined sparks and through them the Keser of Tikkun comes down. In the explanation of "And Moshe spoke to the heads of the tribes" (Likkutei Torah, Mattos), the Alter Rebbe brings the same teaching of Etz Chaim to show that Tikkun itself is built from the sparks of Tohu, whose root, in Sag, is above Mah.

27 ד ונחזור לענינינו בענין מעלת המצות מעשיות דהיינו שלפי שהם נעשים בדבר שנפל תחת ממשלת ק"נ [קליפת נוגה] שהם משבה"כ [משבירת הכלים] כמו קלף התפילין וצמר דציצית וכן כולם.

4. Let us return to our subject, the superiority of the practical mitzvos: because they are done with a thing that fell under the dominion of kelipas nogah, which are from the shattering of the vessels, such as the parchment of the tefillin and the wool of the tzitzis, and so all of them;

> Section 4 returns to the advantage of the practical mitzvos: they are done with physical things under kelipas nogah, which came from the shattering of the vessels, such as the parchment of tefillin and the wool of tzitzis.

והם הם בירור והעלאת מהות הדבר עצמו שנפל בשבירה.

and they are themselves the refinement and elevation of the very substance of the thing that fell in the shattering;

> Doing the mitzvah with such a thing refines and raises the very substance of what fell in the shattering.

לכך הם דוקא ממשיכים הכתר לנוק' [לנוקבא][121] שהיא מל' דאצילות מקור דבי"ע שזהו ענין המשכת הרצון להחיות רוח שפלים[122] דהיינו להשפעת האור והחיות בבי"ע

therefore they specifically draw the Keser to Nukva, which is Malchus of Atzilus, the source of Beriah, Yetzirah and Asiyah. This is the matter of drawing down the will (ratzon) "to revive the spirit of the lowly," that is, for the bestowal of light and life-force (chayus) in Beriah, Yetzirah and Asiyah;

> That is why the mitzvos specifically draw the Keser to Nukva, Malchus of Atzilus, the source of the lower worlds: they draw the will "to revive the spirit of the lowly," to give light and life to Beriah, Yetzirah and Asiyah.

וזהו צמצום גדול יותר מהמשכת הכתר לז"א שאינו עדיין מקור דבי"ע ממש. ולכן צריכים להמשיך כתר ורצון זה ממקום גבוה ונעלה יותר.

and this is a greater tzimtzum (contraction) than the drawing of the Keser to Z'eir Anpin, which is not yet actually the source of Beriah, Yetzirah and Asiyah. Therefore this Keser and will must be drawn from a higher and loftier place,

> Giving life to the lower worlds is a greater contraction than giving the Keser to Z'eir Anpin, which is still within Atzilus and not yet the source of the lower worlds. So this will must come from a still higher place.

וכמו שנזכר למעלה דדוקא כל דבר גבוה ונעלה יותר יכול לישפל ולירד למטה יותר (ועמ"ש בד"ה ועשית בגדי קדש[124, 123] ובביאור ע"פ[125] יונתי[126] בענין רעיתי יפתי)

as mentioned above, that specifically whatever is higher and loftier can be lowered and descend further down. (And see what is written in the discourse beginning "And you shall make holy garments," and in the explanation of the verse "My dove," on the matter of "my beloved, my beautiful one.")

> This follows the principle stated earlier, that only what is higher can descend lower. In Likkutei Torah, Shir HaShirim ("My dove"), the Alter Rebbe explains "my beautiful one" as the mitzvos, which make beautiful garments for the King and have their root in Keser.

ולכן המשכת כתר לנוק' [לנוקבא] זהו דייקא ע"י המצות מעשיות שהם בירור מהות הדבר שנפל בשבה"כ [בשבירת הכלים]

Therefore the drawing of the Keser to Nukva is specifically through the practical mitzvos, which are the refinement of the substance of the thing that fell in the shattering of the vessels,

> Therefore the Keser reaches Nukva specifically through the practical mitzvos, which refine the substance of what fell in the shattering of the vessels.

ששרשן גבוה מאד מס"ג [משם ס"ג] שלמעלה מאצילות ע"כ ע"י בירור והעלאה זו מעוררים למעלה מעלה ומשם דייקא נמשך להיות הגלוי למטה במקור דבי"ע כו'

whose root is very high, from Sag, which is above Atzilus; therefore through this refinement and elevation one arouses far, far above, and specifically from there it is drawn down to be the revelation below, in the source of Beriah, Yetzirah and Asiyah, etc.

> The root of these sparks is very high, in the Name Sag, above Atzilus. Refining and raising them arouses the highest levels, and from there the revelation comes down to Malchus, the source of the lower worlds.

ועמ"ש מזה בביאור ע"פ יביאו לבוש מלכות[127, 128] שהיא כמשל האבוקה שמאירה למרחוק כו' ומאחר שמאיר למרחוק מוכרח שבמקומו הוא אור גדול מאד כו'

And see what is written on this in the explanation of the verse "Let them bring the royal garment": that it is like the analogy of a torch that shines far off, etc.; and since it shines far off, it must be that in its own place it is a very great light, etc.;

> The explanation on "Let them bring the royal garment" (Torah Ohr, Megillas Esther) uses the image of a torch: a light that reaches far away must be very great where it stands.

כך לפי ששרש המצות למעלה מעלה ע"כ נמשך על ידם האור למרחוק והוא להיות המשכת הכתר למל' שהיא מקור דבי"ע.[129, 130, 131, 132, 133, 134, 135, 136, 137]

so, because the root of the mitzvos is far, far above, therefore through them the light is drawn far off, and this is the drawing of the Keser to Malchus, which is the source of Beriah, Yetzirah and Asiyah.

> So too, because the root of the mitzvos is so high, the light they draw reaches far down, bringing the Keser to Malchus, the source of the lower worlds.

28 וזהו ענין הקדוש השלישי. שמבואר ברע"מ [ברעיא מהימנא] שנתפשט ונמשך יותר למטה לדרגא דצדיק לקדשא כולא לתתא[138] שהוא להיות המשכת הכתר לנוק' [לנוקבא] שמתפארת דז"א נעשה כתר לנוק' [לנוקבא] ועמ"ש מזה בביאור ע"פ ויקח קרח.[139, 140]

And this is the matter of the third Kadosh, which, as explained in the Raaya Mehemna, spreads and is drawn further down, to the level of Tzaddik, "to sanctify everything below": this is the drawing of the Keser to Nukva, for from Tiferes of Z'eir Anpin the Keser for Nukva is made. And see what is written on this in the explanation of the verse "And Korach took."

> This is the third Kadosh of the Raaya Mehemna: the light spreads further down to Tzaddik, Yesod, "to sanctify everything below." In the Arizal's terms this is the Keser of Nukva, made from Tiferes of Z'eir Anpin.

29 וזהו ולכבודי בראתיו[141] יצרתיו אף עשיתיו. פי' כבוד הוא בחי' כתר כמ"ש כבוד חכמים ינחלו[142] שהחכמים הם ינחלו את הכבוד שהוא למעלה מן החכמה שהוא בחי' כתר.

And this is [the meaning of] "For My glory I have created it, I have formed it, I have also made it." That is, kavod (glory) is the level of Keser, as it is written, "The wise shall inherit glory": the wise will inherit the glory, which is above Chochmah, which is the level of Keser.

> Isaiah's "For My glory I have created it, I have formed it, I have also made it" names the three lower worlds, Beriah, Yetzirah and Asiyah. Kavod, "glory," is Keser, as in "The wise shall inherit glory": the wise, who have Chochmah, inherit what is above Chochmah.

וכמו ההפרש בין אנכי לאני[143] שאני הוא בבחי' מל'.[144]

And it is like the difference between Anochi and Ani (both "I"): Ani is at the level of Malchus,

> The same difference appears between the two Hebrew words for "I": Ani, the plainer form, is the level of Malchus, as Pri Etz Chaim says at its opening.

30 ואנכי שהוא ג"כ כפי' אני אלא שהוא בבחי' כבוד והתנשאות. ולכן הוא בבחי' כתר.[145] וע"ז מורה תוספת הכף שבאנכי שהיא ראש תיבת כתר ותיבת כבוד. ועמ"ש מזה סד"ה זאת חנוכת המזבח.[146]

and Anochi, which also means "I," but at the level of glory and exaltation, and therefore it is at the level of Keser. And this is indicated by the added kaf in Anochi, which is the initial of the word Keser and of the word kavod. And see what is written on this at the end of the discourse beginning "This is the dedication of the altar."

> The second part of the comparison: Anochi also means "I," but with glory and exaltation, so it is Keser. Its extra letter, kaf (אנכי against אני), is the first letter of keser (crown) and of kavod (glory); in Likkutei Torah, Nasso ("This is the dedication of the altar"), kavod is explained as an added, encompassing illumination that must be drawn down first to make a new union possible.

אך פי' ולכבודי בראתיו יצרתיו כו' רומז על המשכת הכתר לנוק' [לנוקבא] שהיא מקור דבריאה יצירה עשייה ונמשך ע"י מצות מעשיות וזהו פזר נתן לאביונים[147] כו' קרנו תרום[148] בכבוד.

But the meaning of "For My glory I have created it, I have formed it," etc., alludes to the drawing of the Keser to Nukva, which is the source of Beriah, Yetzirah and Asiyah, and it is drawn through the practical mitzvos. And this is [the meaning of] "He has distributed, he has given to the needy," etc., "his horn (keren) shall be exalted with glory."

> "For My glory I created, formed and made" points to the Keser drawn to Nukva, the source of the three lower worlds, through the practical mitzvos. Psalm 112 says the same: he who gives to the needy, "his horn (keren) shall be exalted with glory."

פי' שהמל' דאצילות נקראת קרן ע"ש [על שם] שהיא התחברות אצי' עם הבריאה וזהו עד"מ כמו קרן זויות שהוא התחברות ב' הכתלים וכמ"ש במ"א

That is: Malchus of Atzilus is called keren because it is the joining of Atzilus with Beriah; and this is, by way of analogy, like a keren zavis (a corner), which is the joining of two walls, as is written elsewhere.

> Malchus of Atzilus is called keren because it joins Atzilus to Beriah, as a keren zavis, a corner, joins two walls.

ועיין מזה בזהר פ' במדבר דק"ך ע"א[149] ופי' קרנו תרום בכבוד היינו רוממות המל' כמ"ש ארוממך אלקי המלך[150]

And see on this in the Zohar, Parshas Bamidbar, folio 120, side a. And the meaning of "his horn shall be exalted with glory" is the exaltation of Malchus, as it is written, "I will exalt You, my G-d the King,"

> The Zohar in Bamidbar speaks of the "keren" as the yoke of the holy kingdom, Malchus. "His horn shall be exalted" means Malchus is raised, as in "I will exalt You, my G-d the King."

והיינו בכבוד שהוא הכתר וזהו הנמשך ע"י פזר נתן לאביונים שהוא הצדקה שהיא כללות המצות כנודע ועיין בזהר פ' בהעלותך דף קנ"ד ריש ע"א מענין קרנו תרום כו'

and this is "with glory," which is the Keser; and this is what is drawn through "He has distributed, he has given to the needy," which is tzedakah, which is the general and collective expression (klalus) of the mitzvos, as is known. And see the Zohar, Parshas Behaalos'cha, folio 154, beginning of side a, on the matter of "his horn shall be exalted," etc.;

> It is raised "with glory," that is, with Keser, and this comes through giving to the needy, tzedakah, the general and collective expression of all the mitzvos. The Zohar in Beha'alos'cha explains the same verse: the horn is raised with the supernal glory, because the giver joins the upper and lower levels and draws blessing to both.

וברע "מ פ' פנחס דרנ"ה ע"ב כתר עליון כו' כבוד עילאה[151,152] כו' ועמ"ש עוד בפי' ולכבודי בראתיו כו' אף עשיתיו בביאור ע"פ מי מנה[153,154] כו' ומספר כו'.

and the Raaya Mehemna, Parshas Pinchas, folio 255, side b: "The supernal Keser," etc., "the supernal glory," etc. And see what is written further on the meaning of "For My glory I have created it," etc., "I have also made it," in the explanation of the verse "Who has counted," etc., "and the number," etc.

> The Raaya Mehemna in Pinchas also speaks of the supernal Keser as "the supernal glory." In the explanation of "Who has counted the dust of Yaakov" (Likkutei Torah, Balak), the Alter Rebbe reads "For My glory I created it" as Malchus of Atzilus receiving the Keser, and "I have also made it" as a fourth level, the "Asiyah" within Atzilus, to which the Keser is drawn through the mitzvos.

אבל התורה שהיא החכמה המברר את מעשה המצות.

But the Torah is the Chochmah that refines the performance of the mitzvos;

> Torah, by contrast, is the Chochmah that guides and refines the performance of the mitzvos.

אבל אין בה מהות הרפ"ח הניצוצים עצמן המתבררים משבירת הכלים שזהו דייקא ע"י מצות מעשיות כנ"ל אלא דעקימת שפתיו[155] מה שקורא ושונה נמי הוה מעשה.

but it does not contain the substance of the 288 sparks themselves that are refined from the shattering of the vessels, which is specifically through the practical mitzvos, as mentioned above; except that "the moving of his lips," his reading and reviewing, is also a deed,

> Torah study does not itself contain the physical substance in which the sparks are lodged; that is refined only by the practical mitzvos. Still, the Talmud says that "the moving of one's lips" is a deed, so reading and reviewing Torah is a kind of action too.

31 והוא ג"כ בירורי רפ"ח כו' אבל מ"מ עיקר מהות העלאת הרפ"ח ניצוצין הוא ע"י מעשה.

and it is also refinements of the 288, etc.; but nevertheless the essential elevation of the very substance of the 288 sparks is through deed.

> Torah study does refine sparks to some degree, but the essential raising of the 288 sparks is through physical deeds.

לכך ע"י התורה הוא המשכת הכתר לז"א. וזהו קרוב ה' לכל קוראיו[156] לכל אשר יקראוהו באמת

Therefore through the Torah is the drawing of the Keser to Z'eir Anpin. And this is [the meaning of] "Havayah is near to all who call upon Him, to all who call upon Him in truth,"

> Therefore Torah draws the Keser only to Z'eir Anpin. The verse says that Havayah is near to all who call upon Him in truth.

ואין אמת אלא תורה[157, 158] שע"י עסק התורה קוראים וממשיכים את הכתר לז"א דאצילות. אבל כדי להיות נמשך הכתר למל' זהו דוקא ע"י המצות מעשיות מטעם הנ"ל.

and "there is no truth but Torah": for through occupation with Torah one calls and draws the Keser to Z'eir Anpin of Atzilus. But for the Keser to be drawn to Malchus, this is specifically through the practical mitzvos, for the reason mentioned above.

> The Sages say "there is no truth but Torah," so it is through Torah study that one "calls," that is, draws, the Keser to Z'eir Anpin of Atzilus; drawing it to Malchus requires the practical mitzvos. In Likkutei Torah, Sukkos, the Alter Rebbe explains that a person's love is still his own truth, while "the truth of Havayah" is grasped only in the Torah, His will.

32 ועוד כי זו"נ [זעיר אנפין ונוקבא] הן בחי' יצירה ועשייה שבאצילות והנה בי"ע הם מודומ"ע [מחשבה דבור ומעשה] וע"כ ע"י עסק התורה שהיא בחי' דבור ממשיכים הכתר לז"א שהוא יצירה שבאצילות

Furthermore, Z'eir Anpin and Nukva are the level of Yetzirah and Asiyah within Atzilus; and Beriah, Yetzirah and Asiyah are thought, speech and action. Therefore through occupation with Torah, which is the level of speech, one draws the Keser to Z'eir Anpin, which is Yetzirah within Atzilus;

> A further reason: Z'eir Anpin and Nukva are the "Yetzirah" and "Asiyah" within Atzilus, while the lower worlds correspond to thought, speech and action. Torah study is speech, so it draws the Keser to Z'eir Anpin, the "Yetzirah" of Atzilus.

אבל שיהיה המשכת הכתר בבחינת עשייה שבאצי' שהיא המל' זהו דייקא ע"י המצות מעשיות.

but for the drawing of the Keser to be at the level of Asiyah within Atzilus, which is Malchus, this is specifically through the practical mitzvos.

> Bringing the Keser to Malchus, the "Asiyah" of Atzilus, takes actual deeds, the practical mitzvos.

ועיין מ"ש בפ' שלח ע"פ טובה הארץ[159] מאד מאד.[160] וע"פ ועתה יגדל נא[161] שלכך ע"י התורה נמשך האור בג"ע [בגן עדן] העליון וע"י המצות נמשך בג"ע [בגן עדן] התחתון כו' ע"ש

And see what is written in Parshas Shelach on the verse "The land is very, very good," and on the verse "And now, may it be great": that this is why through the Torah the light is drawn into the higher Gan Eden, and through the mitzvos it is drawn into the lower Gan Eden, etc.; see there.

> Two maamarim in Likkutei Torah, Shelach, on "The land is very, very good" and on "And now, may the power be great," explain on this basis that Torah draws light into the higher Gan Eden and the mitzvos into the lower Gan Eden.

אך מ"מ המשכה זו שע"י התורה היא בחי' פנימית ועל זה אמרו כל חפצים לא ישוו בה[162] כו' וכמ"ש במ"א:

Nevertheless, this flow through the Torah is the inner level (pnimiyus), and of this they said, "All desirable things cannot compare to it," etc., as is written elsewhere.

> Even so, what Torah draws is the inner level, and of it the verse says "All desirable things cannot compare to it": as the Talmud explains, not even the "desires of Heaven," the mitzvos, compare to Torah study.

SECTION 6 · ¶33–38

Two crowns and the refinement of sparks

33 ה ובזה יובן מארז"ל [מאמר רבותינו זכרונם לברכה] כשם שא"א לעולם בלא רוחות[163] כך א"א כו'. והיינו שצריך להיות המשכת הרצון בקיום והשתלשלות העולמות.

5. And with this will be understood the saying of our Sages, of blessed memory: "Just as the world cannot be without winds, so it cannot be," etc. That is, there must be a drawing down of the will (ratzon) into the existence and the chain of descent (hishtalshelus) of the worlds.

> Section 5 applies the principle to a saying of the Sages: just as the world cannot exist without winds, it cannot exist without Israel. The reason is that G-d's will must continually be drawn into the existence and the chain of descent of the worlds, and Israel are the ones who draw it.

כי הרצון פשוט שעלה ברצונו לברוא את העולם. זה היה אותו הפעם בתורת נדבה בלתי העלאת מ"ן [מיין נוקבין]. אבל אחר בריאת האדם צ"ל לעבדה ולשמרה[164] להעלות מ"ן [מיין נוקבין] להמשיך הרצון.

For the simple will, that it arose in His will to create the world, was at that time as a free gift, without an elevation of mayin nukvin; but after the creation of man there must be "to work it and to guard it," to raise mayin nukvin to draw down the will.

> The first, simple will to create the world came as a free gift, with no arousal from below. Since the creation of man, whose task is "to work it and to guard it," mayin nukvin must be raised from below to draw that will down.

34 והיינו ע"י התורה והמצות שע"י ממשיכים בי' כתרים לז"א ולנוקבא שהוא בחי' הרצון להיות עולם האצילות וביע"ע כו'.

This is through the Torah and the mitzvos, for through them one draws down two crowns, to Z'eir Anpin and to Nukva, which are the level of the will that there be the World of Atzilus and Beriah, Yetzirah and Asiyah, etc.

> This is done through Torah and mitzvos, which draw two crowns, one for Z'eir Anpin and one for Nukva: the will that there be the World of Atzilus and the three lower worlds.

וזהו א"ת [אל תקרי] בניך אלא בוניך[165] שעוסקים בבנינו של עולם.[166, 167] וזהו ג"כ ענין העסק בתורה שבכתב ושבע"פ [ושבעל פה] בליל שבועות שממשיכים הכתר לזו"נ [לזעיר אנפין ונוקבא] כמ"ש בפע"ח [בפרי עץ חיים].[168, 169]

And this is [the meaning of] "Do not read 'your children' (banayich) but 'your builders' (bonayich)," for they are occupied with the building of the world. And this is also the matter of occupation with the Written and the Oral Torah on the night of Shavuos, by which one draws the Keser to Z'eir Anpin and Nukva, as is written in Pri Etz Chaim.

> The Sages read "your children" (banayich) as "your builders" (bonayich), because Torah scholars are engaged in building the world. Pri Etz Chaim explains that the custom of studying the Written and Oral Torah through the night of Shavuos draws the Keser to Z'eir Anpin and Nukva.

35 והוא עד"מ העטרה והכתר שעושין למלך ב"ו [בשר ודם] מזהב ואבנים טובות שיש בה שני דברים הא' עצם וגוף הזהב ואבנים טובות. הב' מה שמתקנים אותם להיות נקבעים בציור והידור היותר נאות בהכתר והעטרה.

It is like, by way of analogy, the diadem and crown made for a king of flesh and blood from gold and precious stones, in which there are two things: first, the substance and body of the gold and precious stones; second, that they are fashioned to be set in the most fitting design and splendor in the crown and diadem.

> The Alter Rebbe compares this to a king's crown made of gold and precious stones. Two things go into it: the materials themselves, and the craft that sets them in the most beautiful design.

36 וכמו כן יובן על דרך משל זה למעלה אשר בהמשכת הכתר יש ג"כ ב' בחינות דהיינו תורה ומצות.

In the same way will be understood, by way of this analogy, Above: in the drawing down of the Keser there are also two aspects, namely Torah and mitzvos.

> Likewise above, the drawing of the Keser has two parts, which correspond to the mitzvos and the Torah.

כי ע"י המצות נעשה בירורי רפ"ח ניצוצים שנמשלו לעצם האבנים טובות שיקרותן הוא לפי שהוא דבר הפלא שהאבן שהוא דומם יהיה מאיר.

For through the mitzvos come about the refinements of the 288 sparks, which are likened to the substance of the precious stones, whose preciousness is because it is a wondrous thing that a stone, which is inanimate, should shine.

> The mitzvos refine the 288 sparks, which are like the precious stones themselves. A gem is precious because it is a marvel: a stone, an inanimate thing, gives off light.

כך הוא ענין בירור הרפ"ח ניצוצים מק"נ [מקליפת נוגה] שנפלו מאד למטה וע"י הבירור מאירים מאד ע"י שרשן הנעלה

So is the matter of the refinement of the 288 sparks from kelipas nogah, which fell very far down, and through the refinement they shine greatly by virtue of their lofty root.

> So the sparks, which fell very low into kelipas nogah, shine brightly once they are refined, because their root is so lofty.

אך עכ"ז [עם כל זה] כדי שיעלו להיות בבחי' כתר זהו דייקא ע"י התורה שהיא בחי' חכמה איך ומה יהיה בירורם ועלייתם כי בחכמה אתברירו.

Yet even so, for them to rise to be at the level of Keser, this is specifically through the Torah, which is the level of Chochmah: how and what their refinement and ascent will be, for "through Chochmah they are refined."

> Yet for the sparks to rise and become a crown, the Torah is needed. As Chochmah, it determines how and in what way they are refined and raised, for "through Chochmah they are refined"; this is the craftsmanship that sets the stones.

37 וזהו שבכל ימי הספירה הוא בירור רפ"ח ניצוצים כנודע מענין עומר שעורים מאכל בהמה שם ב"ן [שם ב"ן] כו'

And this is why in all the days of the Counting [of the Omer] there is the refinement of the 288 sparks, as is known from the matter of the Omer of barley, animal food, the Name Ban, etc.;

> During the forty-nine days of counting the Omer the 288 sparks are refined. The Omer offering is of barley, animal food, and בהמה ("animal") has the numerical value of the Name Ban, 52, the level of what is to be refined.

ואח"כ בליל שבועות עוסקים בתשב"כ [בתורה שבכתב] ותשבע"פ [ותורה שבעל פה] שבאמרו שכך כשר ואם לא כן פסול וכן בטהור וטמא אסור ומותר חייב וזכאי כו'

and afterwards, on the night of Shavuos, one occupies oneself with the Written Torah and the Oral Torah, in which one says that so it is fit and if not it is unfit, and likewise with pure and impure, forbidden and permitted, liable and exempt, etc.;

> Then, on the night of Shavuos, one studies the Written and Oral Torah, which rule what is fit or unfit, pure or impure, forbidden or permitted, liable or exempt.

דהיינו שבאופן זה דייקא יעלו הניצוצים ולא באופן אחר זהו ענין ציור הכתר והעטרה עד"מ והיינו ע"י התורה כו'.

that is, that specifically in this way the sparks will ascend and not in another way: this is the matter of the design of the crown and diadem, by way of analogy, and this is through the Torah, etc.

> Those rulings determine that the sparks rise in this way and no other: this is the design of the crown in the analogy, and it comes through the Torah.

אך היסוד והשרש לכ"ז [לכל זה] הוא הקדוש הא' שהוא בחי' השרפים שהוא בחינת העלאת מ"ן [מיין נוקבין] במס"נ [במסירות נפש] בק"ש [בקריאת שמע] שע"ז הוא עליית הו' דקדוש שהוא ז"א דאצילות בקדש שהוא ח"ע [חכמה עילאה] לייחד מוחין דאו"א [דאבא ואימא].

But the foundation and root of all this is the first Kadosh, which is the level of the Seraphim, the elevation of mayin nukvin through self-sacrifice (mesirus nefesh) in the Shema, through which is the ascent of the vav of Kadosh, which is Z'eir Anpin of Atzilus, into Kodesh, which is the higher Chochmah (Chochmah Ila'ah), to unite the mochin of Abba and Imma.

> But the foundation of it all is the first Kadosh of the Seraphim: the self-sacrifice of the Shema, which raises the vav of Kadosh, Z'eir Anpin of Atzilus, into Kodesh, the higher Chochmah, to unite the mochin of Abba and Imma.

38 ובחכמה דייקא אתברירו נמצא ע"ז דייקא עיקר שלימות בירור הרפ"ח ניצוצים ואז יכולים להמשיך מהם ועל ידם הכתר לע"ס [לעשר ספירות] דתיקון.

And it is specifically "through Chochmah that they are refined"; so it is specifically through this that the essential completion of the refinement of the 288 sparks comes about, and then one can draw from them and through them the Keser to the Ten Sefiros of Tikkun.

> Since the sparks are refined specifically through Chochmah, the union reached by the first Kadosh is what completes their refinement, and only then can the Keser for the ten Sefiros of Tikkun be drawn from them.

וכאשר למטה מעלים מ"ן [מיין נוקבין] במס"נ [במסירות נפש] כמ"כ [כמו כן] נעשה למעלה שמתעלה הוא"ו דקדוש בקדש להמשיך יחוד העליון דאו"א [דאבא ואימא].

And when below one raises mayin nukvin through self-sacrifice (mesirus nefesh), so too it comes about Above that the vav of Kadosh rises into Kodesh, to draw down the supernal union of Abba and Imma.

> Self-sacrifice below and the rising of the vav above correspond: when a person raises mayin nukvin below, the vav rises into Kodesh above and draws down the supernal union of Abba and Imma.

וכן להפך מלמעלה למטה שכשמתעלה למעלה הו' בקדש כו' כמ"כ [כמו כן] נעשה למטה כו'. וכמ"ש בביאור ע"פ ואהיה אצלו אמון בענין יעקב חבל נחלתו[170] כו'. (ועמ"ש סד"ה שה"ש [שיר השירים]):

And so in reverse, from above to below: when Above the vav rises into Kodesh, etc., so too it comes about below, etc. As is written in the explanation of the verse "And I was beside Him as a nursling," on the matter of "Yaakov is the rope of His inheritance," etc. (And see what is written at the end of the discourse beginning "The Song of Songs.")

It also works the other way, from above to below. In Likkutei Torah, Bamidbar, on "And I was beside Him as a nursling," the Alter Rebbe explains "Yaakov is the rope of His inheritance" as a rope with one end tied above and the other below, so that pulling it below draws above as well.

SECTION 7 · ¶39–42

The crown with which his mother crowned him

39 ו והנה עפ"ז [על פי זה] י"ל [יש לומר] פי' הפסוק צאינה וראינה[171] כו' בעטרה שעטרה לו אמו

6. Now, according to this one may explain the verse "Go forth and see," etc., "the crown with which his mother crowned him."

Section 6 applies all this to the verse "Go forth and see, daughters of Zion, King Shlomo with the crown with which his mother crowned him," which the Sages read as speaking of G-d, "the King to whom peace belongs."

והוא ע"ד מ"ש במדרש פ' קדושים[172] ס"פ כ"ד בענין ג"פ [גי פעמים] קדוש. משל לבני מדינה שעשו שלש עטרות למלך.[173] מה עשה המלך הניח בראשו אחת ושתים בראש בניו כך בכל יום העליונים מכתירים לפני הקב"ה שלש קדושות ואומרים קדוש קדוש קדוש.

It is along the lines of what is said in the Midrash on Parshas Kedoshim, at the end of section 24, on the matter of the three times Kadosh: "A parable of the people of a province who made three crowns for the king. What did the king do? He placed one on his own head and two on the heads of his sons. So every day the supernal beings crown before the Holy One, blessed be He, three sanctifications, saying 'Kadosh, Kadosh, Kadosh.'

The Midrash on Kedoshim speaks of the three times Kadosh as three crowns. In its parable, the people of a province made three crowns for the king; he put one on his own head and two on his sons' heads, and so the angels crown G-d each day with a threefold "Kadosh."

מה הקב"ה עושה. נותן בראשו אחת ושתים בראשן של ישראל ההי"ד [הדא הוא דכתיב] כי קדוש אני והתקדשתם והייתם קדושים[174] עכ"ל [עד כאן לשונו].

What does the Holy One, blessed be He, do? He puts one on His own head and two on the heads of Israel, as it is written, 'For I am holy,' 'and you shall sanctify yourselves, and you shall be holy.'" End of quote.

> G-d keeps one crown for Himself and gives two to Israel, as the verses "For I am holy" and "you shall sanctify yourselves and be holy" show. A Kehot note, citing the maamar VeNikdashti of 5725, observes that the Midrash as printed reads differently, but the Alter Rebbe counts the two crowns as "sanctify yourselves" and "be holy."

פי' העטרה הא' שהקב"ה נותן בראשו הוא בחי' המשכת הכתר עליון דאצילות שלמעלה גם מהחכמה עילאה הנקרא ראשו עד"מ ונק' כתר זה רעוא דכל רעוין[175]

The meaning: the first crown, which the Holy One, blessed be He, puts on His own head, is the level of the drawing down of the supernal Keser of Atzilus, which is above even the higher Chochmah, which is called "His head," by way of analogy; and this Keser is called "the will of all wills,"

> The one crown on G-d's own head is the supernal Keser of Atzilus, above even the higher Chochmah, which is figuratively "His head." This Keser is called "the will of all wills," the innermost will.

והוא נמשך ע"י קדוש א' דהשרפים שהוא בחי' למס"נ [למסירות נפש] באחד שע"י ממשיכים יחוד או"א [אבא ואימא] אשר המשכה זו הוא ממקורא דכולא ממש ומשם נמשך במוחין דאו"א [דאבא ואימא] וזהו ענין נותן בראשו אחת.

and it is drawn down through the first Kadosh of the Seraphim, which is the level of self-sacrifice (mesirus nefesh) in Echad, through which one draws down the union of Abba and Imma; for this flow is from "the source of all" itself, and from there it is drawn into the mochin of Abba and Imma. And this is the matter of "He puts one on His own head."

> It is drawn down through the first Kadosh of the Seraphim, the self-sacrifice of "Echad," which brings about the union of Abba and Imma, a flow from the source of all, from which it is drawn into the mochin of Abba and Imma. This is the crown He "puts on His own head."

40 והשתים שנותן בראשן של ישראל היינו המשכת הב' כתרים לזו"נ [לזעיר אנפין ונוקבא] שנמשכים ע"י התורה והמצות כנ"ל.

And the two that He puts on the heads of Israel are the drawing down of the two crowns to Z'eir Anpin and Nukva, which are drawn through the Torah and the mitzvos, as mentioned above.

> The two crowns G-d gives Israel are the two Kesarim drawn to Z'eir Anpin and Nukva through Torah and mitzvos, the second and third Kadosh.

ועיין בפי' הרמ"ז [הרב משה זכות] בזהר ר"פ שלח[176] דקנ"ט ע"א גבי תלת עלמין אית ליה לקב"ה [לקודשא בריך הוא][177] מה שפי' שם בענין ג' פעמים קדוש. והוא קרוב למשנ"ת [למה שנתבאר] כאן.

And see the commentary of the Ramaz on the Zohar, at the beginning of Parshas Shelach, folio 159, side a, regarding "The Holy One, blessed be He, has three worlds," what he explains there on the matter of the three times Kadosh; and it is close to what has been explained here.

> The Ramaz, in his commentary on the Zohar in Shelach, explains the Zohar's "The Holy One, blessed be He, has three worlds" in terms of the three times Kadosh, and the Alter Rebbe notes that this is close to what he has explained here. In Likkutei Torah, Kedoshim, he cites the same Ramaz: in each of the three worlds more of the Infinite Light is revealed, beyond all comparison with the one below it.

41 והנה מבואר במ"א דמה שכנס"י [שכנסת ישראל] נק' אמי זהו ע"י מס"נ [מסירות נפש] באחד שמשם מקור התורה וע"י"ז הוא ממשיך גילוי התורה.

Now, it is explained elsewhere that the Congregation of Israel (Knesses Yisrael) is called "My mother" through self-sacrifice (mesirus nefesh) in Echad, for there is the source of the Torah; and through this it draws down the revelation of the Torah.

> The Midrash relates that G-d, out of His love, called Israel "My daughter," then "My sister," and finally "My mother." Israel is called "My mother" because of its self-sacrifice in "Echad": there is the source of the Torah, and by it Israel draw down the Torah's revelation.

ולכן נק' אמי אם הבנים[178] שהיא היא המוליד הגילוי כו'. ולכן נאמר בעטרה שעטרה לו אמו פי' שעטרה לו היינו העטרה האחת שנותן בראשו

Therefore it is called "My mother," "the mother of children," for it is what gives birth to the revelation, etc. And therefore it is said, "the crown with which his mother crowned him": that is, "with which she crowned him" is the one crown that He puts on His own head.

> So Israel is called "My mother," "the mother of children," the one who gives birth to revelation. Hence the verse speaks of "the crown with which his mother crowned him": that crown is the one G-d places on His own head.

וע"ז אמר הפייט[179] יוקדש באחת משלש קדושות היא האחת המיוחדת שנמשך מבחי' כשנק' כנס"י [כנסת ישראל] אמי כנ"ל.

And of this the liturgical poet said, "He shall be sanctified with one of three sanctifications": this is the one, the unique one, which is drawn from the level at which the Congregation of Israel is called "My mother," as mentioned above.

> The liturgical poet of the Rosh Hashanah prayers says that G-d is sanctified "with one of three sanctifications": the unique one, drawn from the level at which Israel is called "My mother."

42 וע"ש [ועל שם] הבי' עטרות שנותן בראשן של ישראל דהיינו ע"י המצות והתורה נק' בתי ואחותי. וכמ"ש במ"א ע"פ רני ושמחי בת[180] כו'.

And on account of the two crowns that He puts on the heads of Israel, that is, through the mitzvos and the Torah, it is called "My daughter" and "My sister," as is written elsewhere on the verse "Sing and rejoice, O daughter," etc.

> Through the two crowns given to Israel, by mitzvos and Torah, the Congregation of Israel is called "My daughter" and "My sister," names that belong to the two lower crowns, as "My mother" belongs to the highest; a maamar on "Sing and rejoice, O daughter of Zion" discusses this.

ולכן נאמר על עטרה זו שנותן בראשו צאינה וראינה. פי' צאינה מהכלי והגבול בבחינת בכל מאדך[181] בלי גבול וע"ד מה שנת' [שנתבאר] במ"א בביאור ענין שם מ"ב שבפ' ראשונה דק"ש [דקריאת שמע] שע"י ממשיכים עטרה זו כו' כנ"ל

Therefore it is said of this crown that He puts on His own head, "Go forth and see." The meaning of "Go forth" is: from the vessel and the limit, in the manner of "with all your might," without limit; and along the lines of what is explained elsewhere in the explanation of the matter of the Name of forty-two [letters] in the first section of the Shema, through which one draws down this crown, etc., as mentioned above.

> That is why the verse says "Go forth and see" of the crown on G-d's own head: "go forth" from every vessel and limit, with the love "with all your might" that has no limit. The first section of the Shema has forty-two words, corresponding to the Name of forty-two letters, and through it this crown is drawn down.

וגם כמ"ש במ"א דפי' צאינה היינו מן הלבושים שהנשמה מלובשת בגי"ע [בגן עדן] כי היא למעלה מכח החכמה וההשגה כו' ע"ש:

And also as is written elsewhere, that the meaning of "Go forth" is from the garments in which the soul is clothed in Gan Eden, for it is above the power of wisdom and comprehension, etc.; see there.

> Another explanation, given elsewhere, is that "go forth" means leaving even the garments in which the soul is clothed in Gan Eden, for this crown is above wisdom and comprehension.

IN ONE'S AVODAH

Torah and mitzvos have their full effect only when built on the self-sacrifice of the Shema, which the maamar calls the foundation and root of all; through it a person draws new light from the Infinite One. Torah study must be done in self-nullification, without making "a void" of self-importance, and the physical mitzvos are to be valued because, being lowest, they are rooted highest.

QUESTIONS FOR DISCUSSION

1. Why does the word Kadosh, with a vav, describe a higher state than Kodesh alone, and what does the vav stand for?
2. Why can Torah and mitzvos draw down the union of Z'eir Anpin and Nukva but not, by themselves, the union of Abba and Imma?
3. How does the analogy of a teacher's thought and speech explain why every revelation is a contraction for G-d?
4. In what sense is Torah study higher than the practical mitzvos, and in what sense are the mitzvos higher?
5. How do the three crowns of the Midrash correspond to the three Kedushos and to the names "My mother," "My daughter" and "My sister"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **לבאר הדברים**

The note gives two other transcripts of this maamar as the Alter Rebbe delivered it in 5563: one recorded by his son, the Mitteler Rebbe, and one recorded by his son Rabbi Moshe.

KEHOT'S NOTE

בסה"מ תקס"ג ע' שעד הנחת כ"ק אדמו"ר האמצעי. שם ע' שסו הנחת הר"מ בן כ"ק אדה"ז. ביאור באוה"ת ויקרא-ג ע' תתכט. ושם ע' תתלד קיצור מהביאור.

2

"You shall not profane My holy Name, and I shall be sanctified in the midst of the children of Israel; I am Havayah who sanctifies you." G-d tells Moshe, closing the laws of the priests and the offerings, that His Name must not be desecrated and that He is to be sanctified among Israel; the whole maamar is built on this verse (context: Steinsaltz Tanakh).

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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3 **ג' כתות מלאכים כת אחת אומרת קדוש**

Rav Chananel in the name of Rav: three groups of ministering angels sing every day; in the Talmud's conclusion, one says "Holy," one says "Holy, holy," and one says "Holy, holy, holy is Havayah of hosts." The Talmud there also teaches that the angels do not sing above until Israel sing below.

Chullin 91b:14–15 חולין צ"א ב:י"ד-ט"ו

מסייע ליה לרב חננאל אמר רב דאמר רב חננאל אמר רב שלש כתות של מלאכי השרת אומרות שירה בכל יום אחת אומרת קדוש ואחת אומרת קדוש ואחת אומרת קדוש ה' צבאות מיתיבי חביבין ישראל לפני הקב"ה יותר ממלאכי השרת שישראל אומרים שירה בכל שעה ומלאכי השרת אין אומרים שירה אלא פעם אחת ביום ואמרי לה פעם אחת בשבת ואמרי לה פעם אחת בחודש ואמרי לה פעם אחת בשנה ואמרי לה פעם אחת בשבוע ואמרי לה פעם אחת ביובל ואמרי לה פעם אחת בעולם

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4 **קדוש קדוש**

"And one called to another and said: Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." This is the Kedushah the three groups divide between them; the speakers in the vision are the Seraphim of the verse before.

Isaiah 6:3 ישעיהו ו':ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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5 **ברע"מ פ' אמור דצ"ג ע"א**

The note records that this passage of the Raaya Mehemna is also copied in Or HaTorah on Nach (the Prophets and Writings), vol. 2, p. 960.

KEHOT'S NOTE

נעתק גם באוה"ת נ"ך-ב ע' תתקס.

6 **קדש איהו סטר עלאה**

The Raaya Mehemna on "And I shall be sanctified" explains the three times Kadosh: the supernal side, the beginning of all levels, is called Kodesh; when its light shines into the middle a vav is inscribed in it and it is called Kadosh. The Alter Rebbe builds the maamar on this passage.

Zohar, Emor 21:86–93 ספר הזהר, אמור כ"א:פ"ו-צ"ג

PARAGRAPH 2

7 **סלקי מתתא לעילא יקרא עילאה עד דאסתלק ו' רזא דשמים עלאין לעילא**

The Raaya Mehemna: as the angels on high sanctify, so do Israel below, and when Israel sanctify they raise the supernal glory until the vav, the secret of the supernal heavens, ascends; then Kodesh shines in it and it is called Kadosh.

Zohar, Emor 21:86–93 ספר הזהר, אמור כ"א:פ"ו-צ"ג

PARAGRAPH 3

8 **ופי' בפע"ח**

In Tazria the Alter Rebbe brings this same Pri Etz Chaim passage: Tiferes, called vav, rises and receives illumination from supernal Chochmah, called Kodesh, and so is called Kadosh.

KEHOT'S NOTE

מובא גם לעיל כג, ד. נעתק גם באוה"ת נ"ך-ב ע' תתקס.

9 **והנה ענין קדוש הוא כי תחלה עולה סוד ו' של תפארת לקבל הארה מחכמה הנקרא קדש ונעשה קדוש**

On the Kedushah of Yotzer: first the secret of the vav of Tiferes rises to receive illumination from Chochmah and becomes Kadosh; then it spreads to Tiferes and the second Kadosh is formed there; then into Yesod for the third, and

from there into Malchus. The Alter Rebbe quotes it nearly word for word.

Pri Etz Chaim, Gate of the Recitation of the Shema 2:3 פרי עץ חיים, שער הקריאת שמע ב':ג'

... ימלוך - בסוד הדעת. והנה ענין קדוש, הענין הוא, כי תחלה עולה סוד ו' של ת"ת לקבל הארה מחכמה הנקרא קדוש, ונעשה קדוש. ואח"כ מתפשט עד הת"ת, בסוד הקדוש העליון ונעשה שם קדוש ב', ואח"כ מתפשט ביסוד ונעשה שם קדוש ג'. נמצא, כי לעולם סוד קדוש, פירוש קדש ו'. ובקדוש ג', אנו מחברים יסוד עם נ"ה, וזה הוא ה' צבאות נהי"י. ומשם מתפשט במלכות הנקרא מלא כל הארץ כבודו, והרי נתקדשה בסוד חכמה:

Pri Etz Chaim (Public Domain)

10 **ואינון שמים תייבין לדוכתייהו**

The Raaya Mehemna: afterwards that supernal light shines upon the throne, which is the heavens, and those heavens return to their places and settle in that light, and then it is called Kadosh, the second time.

Zohar, Emor 21:86–93 ספר הזהר, אמור כ"א:פ"ו-צ"ג

PARAGRAPH 4

11 **ואח"כ מתפשט ביסוד ונעשה שם קדוש ג' כו' ומשם מתפשט במל'**

The end of the Pri Etz Chaim passage on the Kedushah of Yotzer: the light spreads into Yesod and the third Kadosh is formed there, and from there into Malchus, called "the whole earth is full of His glory."

Pri Etz Chaim, Gate of the Recitation of the Shema 2:3 פרי עץ חיים, שער הקריאת שמע ב':ג'

... והנה ענין קדוש, הענין הוא, כי תחלה עולה סוד ו' של ת"ת לקבל הארה מחכמה הנקרא קדוש, ונעשה קדוש. ואח"כ מתפשט עד הת"ת, בסוד הקדוש העליון ונעשה שם קדוש ב', ואח"כ מתפשט ביסוד ונעשה שם קדוש ג'. נמצא, כי לעולם סוד קדוש, פירוש קדש ו'. ובקדוש ג', אנו מחברים יסוד עם נ"ה, וזה הוא ה' צבאות נהי"י. ומשם מתפשט במלכות הנקרא מלא כל הארץ כבודו, והרי נתקדשה בסוד חכמה:

Pri Etz Chaim (Public Domain)

12 **ברע"מ**

The note gives this Raaya Mehemna passage as Zohar III, 96a (it is on 93a, as the maamar itself says) and points to the Mitteler Rebbe's discussion of it in his maamarim on Vayikra, vol. 2, p. 621.

Zohar III, 96a זח"ג צו, א

KEHOT'S NOTE

זח"ג צו, א. ובמאמרי אדהאמ"צ ויקרא-ב ע' תרכא.

13 **לבתר נחית ההוא נהירו עד דנטיל כולא חד צדיק עילאה דרגא יקירא לקדשא כולא לתתא**

The Raaya Mehemna: afterwards that light descends until one supernal Tzaddik, a precious level, takes it all to sanctify everything below, and since he takes it all he is called Kadosh, the third time. (Kehot: Zohar 3:96a)

Zohar, Emor 21:86–93 ספר הזהר, אמור כ"א:פ"ו-צ"ג

14 **מ"ש בע"ח שלצורך יחוד או"א**

In his explanation of the mitzvah of sanctifying G-d's Name, the Tzemach Tzedek gives the source of this teaching of the Arizal as Pri Etz Chaim, Shaar Nefilas Apayim, chapter 4.

KEHOT'S NOTE

בדרך מצותיך מצות קדוש השם נסמן לפע"ח ש' נפ"א פ"ד ה"ו. וראה ג"כ ע"ח שט"ל דרוש י', יא. לקו"ת נשא כב, א. תו"א מקץ לה, ד. לקו"ת אמור לב, ד ובכ"מ. — הערת כ"ק אדמו"ר בסה"מ תש"ג ע' 168. בסה"מ תקס"ג ובמאמרי אדהאמ"צ ויקרא-ב ע' תרכא: בכאריז"ל.

15 **מ"ש בע"ח שלצורך יחוד או"א צ"ל העלאת מ"ן במס"נ ממש בק"ש**

There are two unions in Atzilus, of Chochmah and Binah and of Tiferes and Malchus, and neither is possible without mayin nukvin; the mayin nukvin of Binah are the righteous who give themselves over to sanctify G-d's Name, as we do in the Shema. The Kehot note gives this as the place of the Arizal's teaching, following the Tzemach Tzedek's Derech Mitzvosecha.

Pri Etz Chaim, Gate of Putting Down the Head 4:2–5 פרי עץ חיים, שער נפילת אפים ד':ב'-ה'

16 **ולצורך יחוד זו"נ סגי בהעלאת מ"ן ע"י התומ"צ**

The Rebbe Rashab explains that this does not mean that Torah and mitzvos reach only the union of Z'eir Anpin and Nukva; they reach higher too, only what they draw is not new light but light that has already been drawn down.

KEHOT'S NOTE

ואין הכוונה בחי' יחוד זו"נ לבד אלא גם למעלה מזה רק שאינו בחי' אור חדש כ"א מה שכבר נמשך כו' — סה"מ תרס"ו ע' תקלב.

17 **אפי' מי שתורתו אומנתו מפסיק לק"ש**

Companions occupied in Torah stop for the Shema but not for prayer; Rabbi Yochanan says this applies to those like Rabbi Shimon bar Yochai and his colleagues, whose Torah was their occupation.

Shabbat 11a שבת י"א א

KEHOT'S NOTE

שבת י"א, א. ולהעיר מירושלמי ברכות א, ה.

18 **גדול הקורא ק"ש בעונתה**

Rabbi Mani: one who recites the Shema in its time is greater than one who occupies himself with Torah, as the Mishnah implies by saying that one who recites it later loses nothing, like one who reads in the Torah.

Berakhot 10b:36–37 ברכות י' ב:ל"ו-ל"ז

אָמַר רַבִּי מָנִי: גָּדוֹל הַקּוֹרֵא קְרִיאַת שְׁמַע בְּעוֹנָתָהּ יוֹתֵר מֵהָעוֹסֵק בַּתּוֹרָה. מִדְּקָתָנֵי: הַקּוֹרֵא מִכָּאן וְאֵילָךְ לֹא הִפְסִיד כְּאָדָם הַקּוֹרֵא בַּתּוֹרָה. מִכְּלַל דְּקוֹרֵא בְּעוֹנָתָהּ — עָדִיף. מַתְנִי' בֵּית שַׁמַּאי אוֹמְרִים: בָּעֶרֶב — כָּל אָדָם יַטֶּה וְיִקְרָא. וּבַבֹּקֶר יַעֲמוֹד, שֶׁנֶּאֱמַר: "וּבְשָׁכְבְּךָ וּבְקוּמֶךָ".

R. Manni said : Greater is he who reads the Shema' in its proper time than one who occupies himself with Torah ; for the Mishnah states : He who reads from that time onward incurs no loss, he is regarded as one reading in the Torah ; hence it is to be deduced that he who reads [the Shema'] in its proper time is superior. MISHNAH III Bet Shammai say : In the evening a man should recline and read [the Shema'], and in the morning he should stand ...

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KEHOT'S NOTE

ברכות י, ב.

19 **שבלק"ת פ' בראשית**

The note locates the Arizal's teaching in his Taamei HaMitzvos (Bereishis, the section beginning "Sod Metziyus") and points to Sh'lach, where the Alter Rebbe brings it: mem-tzadi of mitzvah are yud-hei in Atbash, with vav-hei forming the Name Havayah, so the mitzvos are called the 248 limbs of the King.

KEHOT'S NOTE

בטעה"מ ד"ה סוד מציאות, פיסקא נ"ל כי הנה. ראה לקמן פ' שלח מו, א.

20 **ולא תחללו**

In Vayikra the Alter Rebbe makes the same reading: Torah study must be without a sense of separate selfhood, in self-nullification before G-d's will and wisdom, as "You shall not profane" means not to make a void, a concealment of the Infinite Light, for G-d does not dwell with one who is full of himself.

Leviticus 4:4 ויקרא ד':ד

וְהֵבִיא אֶת־הַפָּר אֶל־פֶּתַח אֹהֶל מוֹעֵד לִפְנֵי ה' וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁ הַפָּר וְשָׁחַט אֶת־הַפָּר לִפְנֵי ה'

And he shall bring the bullock unto the door of the tent of meeting before the L-RD; and he shall lay his hand upon the head of the bullock, and kill the bullock before the L-RD.

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KEHOT'S NOTE

ראה לעיל ויקרא ד, ד.

21 **ולא תחללו**

"And you shall not profane My holy Name, and I shall be sanctified in the midst of the children of Israel." The Alter Rebbe reads תחללו as related to חלל, a void: Torah study without self-nullification leaves an empty space from which G-d's light withdraws.

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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22 **גם תורה אין לו**

Rabbi Yosi: whoever says he has only Torah has only Torah, and the Talmud concludes that he does not even have Torah. The Alter Rebbe applies this to Torah study that lacks self-nullification.

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עֲרַבֵי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּחַ דּוֹן. תּוֹקֵעַ עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשָׂיָה יֵשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשָׂיָה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

ראה יבמות קט, ב.

23 **שקיום התורה ומצותיה תלוי בזה שיזכור תמיד ענין מסירת נפשו להי' על יחודו שיהיה קבוע בלבו תמיד ממש**

Tanya explains why Moshe commanded the Shema twice daily: the keeping of the Torah and its mitzvos depends on always remembering one's self-sacrifice for G-d's unity, fixed in the heart day and night, for by this one can always overcome the evil inclination.

Tanya, Likkutei Amarim 25:15 תניא, חלק ראשון; ליקוטי אמרים כ"ה:ט"ו

... שְׁמַיִם בִּמְסִירַת נֶפֶשׁ, וַהֲלֹא הִבְטִיחַ לָהֶם: "פַּחְדָּכֶם וּמוֹרַאֲכֶם יִתֵּן ה' וְגוֹ'"; אֶלָּא, מִשּׁוּם שֶׁקִּיּוּם הַתּוֹרָה וּמִצְוֹתֶיהָ, תָּלוּי בָּזֶה שֶׁיִּזְכּוֹר תָּמִיד עִנְיַן מְסִירַת נַפְשׁוֹ לַה' עַל יְחוּדוֹ, שֶׁיִּהְיֶה קָבוּעַ בְּלִבּוֹ תָּמִיד מַמָּשׁ, יוֹמָם וָלַיְלָה לֹא יָמִישׁ מִזְּכִרוֹנוֹ, כִּי, בָּזֶה יוּכַל לַעֲמוֹד נֶגֶד יִצְרוֹ לְנַצְּחוֹ תָּמִיד בְּכָל עֵת וּבְכָל שָׁעָה, - כַּנִּזְכָּר לְעֵיל:

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24 **יחוד או"א המשכת אור חדש**

The note points to two places in Or HaTorah that discuss the union of Abba and Imma as the drawing down of new light.

KEHOT'S NOTE

ראה אוה"ת בראשית-ד דף תשכ"ז, ב. דברים-ה ע' ב'עב. בסה"מ תרנ"ז ע' קעח מציין "ע"ח שער הזיווגים פ"א וב', ושער מוחין דצלם פ"ב ושער דרושי מ"ן ומ"ד דרוש ז" ע"ש. נזכר בד"ה והי' אור הלבנה תרנ"ד ע' קכה.

25 **בלקו"ת פ' וירא**

The passage of the Arizal's Likkutei Torah on Vayera referred to here is copied in Or HaTorah, Vayikra, vol. 3, p. 829, where the Tzemach Tzedek's explanation of this maamar begins.

KEHOT'S NOTE

נעתק באוה"ת ויקרא-ג ע' תתכט.

26 "A song of ascents: Out of the depths I have called You, Havayah." Plainly, the psalmist cries to G-d from deep distress and from the depths of his heart; the Zohar reads "the depths" as the supernal depth in which all blessing is gathered before it flows to the worlds (context: Steinsaltz Tanakh).

Psalms 130:1 תהילים ק"ל:א'

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה'

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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27 **כד עתיקא סתימא דכל סתימין בעי לזמנא ברכאן לעלמין אשרי כולא ואכליל כולא בהאי עמיקא עילאה**

Rabbi Chizkiyah: when the Ancient One, most hidden of all, wishes to prepare blessings for the worlds, He places and includes everything in this supernal depth, and from it the well and all the streams are filled; one who prays should intend to draw blessing from that depth of all.

Zohar, Beshalach 28:408–418 ספר הזהר, בשלח כ"ח:ת"ח-ת"י"ח

28 **ת"ח בית פרעה**

"Come and see: the house of Pharaoh" is the house from which all lights and lamps are uncovered and revealed; whatever was hidden is revealed from there.

Zohar, Vayigash 10:99–11:108 ספר הזהר, ויגש י':צ"ט-י"י"א:ק"ח

Prayer consists in another voice attached to the voice which is heard. It thus behoves man to pray silently, to pray with that voice that is inaudible. It is thus written: "and the voice (veha-qol=and the report, lit. the voice) was heard", where the term qol is written defectively, without a vau, pointing to the inaudible voice, like that of Hannah's prayer, of which it is written: "but her voice could not be heard" (I Sam. 1, 13). The prayer which the Holy One, blessed be He, accepts is that ...

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

29 **ועמ"ש . . גבי פסח**

The discussion "regarding Pesach" is the Siddur's discourse on "We were slaves" (Avadim Hayinu) from the Haggadah, where "And Havayah our G-d brought us out" is explained.

KEHOT'S NOTE

סידור ד"ה עבדים היינו. אוה"ת שמיני ע' כט.

30 **ועוי"ל הטעם . . או"א שהלבישו**

This further reason, that in Chochmah and Binah the encompassing light binds with the filling light, is brought in Or HaTorah in these two places.

KEHOT'S NOTE

מובא באוה"ת ויקרא-ג, ע' תשסא. ואתחנן ע' תז.

31 **סד"ה שימני כחותם**

The note suggests ("perhaps") the explanation of "Set me as a seal" in Shir HaShirim, 47a.

KEHOT'S NOTE

אולי הכוונה ללקו"ת שה"ש מז, א.

32 "Set me as a seal upon your heart, as a seal upon your arm." The name of a discourse the Alter Rebbe refers to.

Song of Songs 8:6 שיר השירים ח':ו

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave;

The flashes thereof are flashes of fire, A very flame of the L-RD.

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33 **בד"ה מה יפו פעמיך**

The maamar "How beautiful are your steps" explains that through self-sacrifice the union of the encompassing light within the filling light is revealed, and the soul, as "one" included in the One, rises to Imma, Binah, so that all of hishtalshelus is raised to its source.

KEHOT'S NOTE

לקו"ת שה"ש מג, ב ואילך.

34 "How beautiful are your steps in sandals, O daughter of nobles." The opening words of a maamar in Likkutei Torah on the Song of Songs.

Song of Songs 7:2 שיר השירים ז':ב

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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35 **הראיני את מראיך**

"My dove in the clefts of the rock ... show me your appearance, let me hear your voice." The verse of another explanation the Alter Rebbe refers to.

Song of Songs 2:14 שיר השירים ב':י"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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36 **בד"ה פתח אליהו**

The discourse explains the tzimtzum: the light was withdrawn into its source so that it remains there only in potential, and this is called an empty space, empty of revealed light, while the source itself, the Infinite One, is unaffected by the tzimtzum.

KEHOT'S NOTE

תו"א יד, ב.

37 **חד לא בחושבן**

Patach Eliyahu: "Master of the worlds, You are One, but not in number." G-d's oneness is not the first of a series, so nothing proceeds from Him by a continuous chain.

Tikkunei Zohar 17a:9 תקוני הזהר י"ז א:ט

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 6

38 **והחכמה מאין תמצא**

"But wisdom, from where shall it be found, and where is the place of understanding?" Job contrasts the treasures men can dig out of the earth with wisdom, whose place no one can find. The maamar reads me'ayin, "from where," as "from ayin," nothingness: Chochmah comes from what is above intellect (context: Steinsaltz Tanakh).

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא 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.

39 "For the matter is very near to you, in your mouth and in your heart, to do it." The opening words of a maamar in Likkutei Torah, Nitzavim.

Deuteronomy 30:14 דברים ל':י"ד

כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ׃

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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40 **סד"ה כי קרוב אליך הדבר**

The end of that maamar explains "to do it" as drawing anew from the source: through self-sacrifice one draws down the light that encompasses all worlds, which reaches the source, and "which I (Anochi) command you" is His very essence, above the level of Name and illumination.

KEHOT'S NOTE

לקו"ת נצבים מו, ג.

41 **יחידה שבנפש**

Kehot's note points to Bereshit Rabbah 14:1 for these words.

Bereshit Rabbah 14:1 בראשית רבה י"ד:א'

וייצר ה' אלקים. כתיב (משלי כט): מלך במשפט יעמיד ארץ וגו'. מלך - זה מלכי המלכים הקב"ה. במשפט יעמיד ארץ, שברא את העולם בדין, שנאמר: בראשית ברא אלקים. (שם) ואיש תרומות יהרסנה - זה אדם הראשון, שהיה גמר חלתו של עולם. ונקראת חלה תרומה, שנאמר (במדבר טו): ראשית עריסותיכם וגו'. אמר רבי יוסי בן קצרתה: כאשה הזאת שהיא משקשקת עיסתה במים, והגבהת חלתה מבנתיים, כך בתחלה: ואד יעלה מן הארץ וגו' ואחר כך: וייצר ה' אלקים וגו':

"The L-rd G-d formed the man of dirt from the ground and He breathed into his nostrils the breath of life, and man became a living soul" (Genesis 2:7). "The L-rd G-d formed" – it is written: "A king will uphold the land with justice [but a man of terumot destroys it]" (Proverbs 29:4). "A king" – this is the King of kings, the Holy One blessed be He. "Will uphold the land with justice" – as He created the world with [the attribute of] justice, as it is stated: ...

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KEHOT'S NOTE

ראה ב"ר יד, א.

42 **בחי' יחידה שבנפש**

"Five names were given to it: nefesh, ruach, neshamah, yechidah, chayah." Yechidah, the soul's singular core, is the level from which self-sacrifice comes.

Bereshit Rabbah 14:9 בראשית רבה י"ד:ט'

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, דברייתא 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), ruaḥ (Ezekiel 37:14), neshama (Genesis 2:7), yeḥida (Psalms 22:21), ḥaya (Psalms 143:3). Nefesh – this refers to blood, as it is stated: "For blood is the soul [nefesh]" (Deuteronomy 12:23). Ruaḥ – 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. Ḥaya – because ...

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43 **דרוחין ונפשין של הצדיקים הם מ"ן ומ"ד דזו"נ. אך נשמה לנשמה ונשמה הם מ"ן ומ"ד דאו"א**

A person has four levels: the neshamah of the neshamah, called chayah, from Abba; neshamah from Imma; ruach from Tiferes; nefesh from Malchus. The ruach and nefesh of the righteous are the mayin nukvin and mayin duchrin of Z'eir Anpin and Nukva, while neshamah and the neshamah of the neshamah are those of Abba and Imma, for from there they were hewn.

Pri Etz Chaim, Gate of the Recitation of the Shema 5:6 פרי עץ חיים, שער הקריאת שמע ה':ו'

... והנה דע, כי הלא באדם יש ד' בחי', שהם נשמה לנשמה הנקרא חיה מצד אבא, ונשמה מצד אמא, ורוח מת"ת, ונפש מהנוקבא מלכות. אמנם, רוחין ונפשין של הצדיקים הם מ"ן ומ"ד דזו"ן, אך נשמה לנשמה, ונשמה, הם מ"ן ומ"ד דאו"א, כי משם נחצבו, וכמבואר אצלי ביחוד של כת"י מורי זלה"ה, כאשר יש זיווג דאו"א ועולין זו"נ בסוד מ"ן, גם נשמה לנשמה ונשמה של הצדיק עולה עמהן לסוד מ"ן. אך עדיין לא זכיתי שיפרש לי מורי זלה"ה פרטי שניהן, רק בכללות אמר לי מורי זלה"ה, שאכוין להעלות נשמה ביחוד ק"ש, ...

Pri Etz Chaim (Public Domain)

44 **מאדך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might (me'odecha)." Moshe's command to Israel in the Shema to love G-d to the utmost; Chassidus reads me'odecha, "your very-much," as love without limit (context: Steinsaltz Tanakh).

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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45 **בביאור ע"פ שימני כחותם**

The note gives the Siddur, 217b and on, as one place of the explanation of "Set me as a seal" referred to here, on the difference between the ascents of the worlds and the ascent of Z'eir Anpin in "gestation" within Imma.

KEHOT'S NOTE

סידור ריז, ב ואילך. לקו"ת שה"ש מו, ב.

46 **שימני כחותם**

"Set me as a seal upon your heart." The verse of the explanation the Alter Rebbe refers to.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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PARAGRAPH 7

47 **ל"ב נתיבות**

"With thirty-two wondrous paths of wisdom" the world was engraved. The Alter Rebbe places these paths between Chochmah and Binah.

Sefer Yetzirah 1:1 ספר יצירה א׳:א׳

בשלשים ושתים נתיבות פליאות חכמה חקק יה ה' 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 ;סְפָר) Sippur סִפּוּר; and 3) Sapher סֵפֶר which are in Him one and the same.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

48 **ל"ב שמות אלקים שבמעשה בראשית**

In Ki Teitzei the Alter Rebbe explains that the thirty-two Elokim of the work of Creation are the thirty-two paths of Chochmah, into which Chochmah divides, and that they are a contraction and concealment that makes the spreading of the light possible.

Zohar III, 81b זח"ג פא, ב

KEHOT'S NOTE

ראה זח"ג פא, ב. לקמן פ' תצא לט, ג. שה"ש לא, ד. לב, ד. מאמרי אדה"א ויקרא-ב ע' תרכו ובכ"מ.

49 **כולם בחכמה עשית**

"How many are Your works, Havayah! You made them all with wisdom; the earth is full of Your possessions." The psalmist marvels at the order of creation. The maamar divides the verse: "all of them" are in Chochmah, but the "making" is in Binah (context: Steinsaltz Tanakh).

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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PARAGRAPH 8

50 **דלית מחשבה תפיסא בי' כלל**

The Mitteler Rebbe explains that "no thought can grasp Him" includes even the thought and comprehension of Binah, and even the thought of Adam Kadmon.

Zohar III, 225a זח"ג רכה, א

KEHOT'S NOTE

ראה זח"ג רכה, א. במאמרי אדה"א ויקרא-ב ע' תרכא מבאר "דר"ל גם מחשבה והשגה דבינה וגם מחשבה דא"ק".

51 **ויכתוב משה את מוצאיהם**

"And Moshe wrote their goings forth according to their journeys." The verse of a discourse the Alter Rebbe refers to, where Chochmah as "truth" is explained.

Numbers 33:2 במדבר ל"ג:ב׳

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם׃

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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52 **בד"ה מצה זו**

There the Alter Rebbe explains that the festivals are a time of revelation of the mochin of Imma, whose mark is joy, while on Shabbos the higher mochin of Abba are revealed, and that the Infinite Light is revealed in two ways: through the orderly chain of levels, from cause to cause, and from what is above it.

KEHOT'S NOTE

לעיל פ' צו יא, ד.

53 **ובד"ה ששים המה מלכות**

The maamar on "There are sixty queens" speaks of Israel drawing the Infinite Light down below exactly as it is in

the higher worlds, so that upper and lower are wholly united, the union of Z'eir Anpin and Malchus of Atzilus as it is clothed in the lower worlds.

KEHOT'S NOTE

לקו"ת שה"ש לט, א ואילך.

54 **ששים המה מלכות**

"There are sixty queens and eighty concubines." The opening words of a maamar in Likkutei Torah on the Song of Songs.

Song of Songs 6:8 שיר השירים ו:ח

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

There are threescore queens, And fourscore concubines, And maidens without number.

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55 **ומעין מבית ה' יצא**

"And a spring shall go forth from the house of Havayah and water the valley of Shittim." Discussed in that maamar.

Joel 4:18 יואל ד':י"ח

וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית ה' יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים׃

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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56 **וזהו ענין שרפים עומדים ממעל לו**

The note points to the Mitteler Rebbe's Biurei HaZohar, 78a, for a discussion of "Seraphim stand above him."

KEHOT'S NOTE

ראה ביאה"ז לאדה"א עח, א.

57 **שרפים עומדים ממעל לו**

"Seraphim stood above Him; each had six wings." In Isaiah's vision the Seraphim stand above G-d's throne to serve Him. The Alter Rebbe reads לו, "above Him," as the letters lamed-vav, thirty-six, the attributes in their vessels, above which the Seraphim stand (context: Steinsaltz Tanakh).

Isaiah 6:2 ישעיהו ו':ב'

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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58 **מי ברא אלה**

"Lift up your eyes on high and see: Who created these?" The prophet points Israel to the stars, which their Creator brings out by number and calls by name. The maamar reads eleh, "these," by its numerical value, thirty-six: the six attributes, each including six (context: Steinsaltz Tanakh).

Isaiah 40:26 ישעיהו מ':כ"ו

שְׂאוּ־מָרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יִקְרָא מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ 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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59 **בד"ה לך לך**

The discourse Lech Lecha explains "He made us, and not (with an alef) we": the alef, the head of the letters, is Keser, above the chain of descent, and through it "we are His" (with a vav) can come about, for what is above the chain of descent can shine even below it.

KEHOT'S NOTE

תו"א יא, ד.

60 **הוא עשנו ולו אנחנו**

Kehot's note points to Psalms 103:2 for these words.

Psalms 103:2 תהילים ק"ג:ב'

KEHOT'S NOTE

תהלים קג, ב.

61 **הוא עשנו ולו אנחנו**

"Know that Havayah is G-d; He made us, and we are His." The psalmist calls on all the earth to serve G-d, who made us and whose people we are. The word is written ולא, "and not [we ourselves]," with an alef, and read ולו, "and His," with a vav; the maamar reads the alef as Keser and the vav as what is drawn below (context: Steinsaltz Tanakh). (Kehot: Psalms 103:2)

Psalms 100:3 תהילים ק':ג'

דְּעוּ כִּי־ה' הוּא אֱלֹקִים הוּא־עָשָׂנוּ וְלוֹ אֲנַחְנוּ עַמּוֹ וְצֹאן מַרְעִיתוֹ׃

Know ye that the L-RD He is G-d; it is He that hath made us, and we are His, His people, and the flock of His pasture.

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62 **ולו נתכנו עלילות**

"For Havayah is a G-d of knowledge, and by Him actions are weighed." In her prayer of thanks Chanah warns the arrogant that G-d knows all and weighs every deed. Here too the word is written ולא, "not," and read ולו, "by Him"; the Idra Zuta reads it as two levels: actions are weighed by Daas, but not by the hidden Atik (context: Steinsaltz Tanakh).

I Samuel 2:3 שמואל א ב':ג'

אַל־תַּרְבּוּ תְדַבְּרוּ גְבֹהָה גְבֹהָה יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת ה' וְלוֹ נִתְכְּנוּ עֲלִלוֹת׃

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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63 **באדר"ז דרצ"ב סע"ב ע"פ ולו נתכנו עלילות**

The Idra Zuta explains that Daas, which includes two aspects, is the one of whom it is said "by Him actions are weighed," but not the holy, hidden Atik.

Zohar, Idra Zuta 24:113–27:121 ספר הזהר, האדרא זוטא כ"ד:קי"ג-כ"ז:קכ"א

64 **ועד בחילופי אתוון אחד**

"Vaed is echad in exchanged letters": the letters of the masculine are not exchanged, those of the feminine are, and so that the evil eye should not rule we exchange the letters and do not say "One" openly. The Kehot note adds, from the Ramaz, that vav exchanges with alef in the group אהו"י and ayin with ches in the throat letters אחה"ע.

Zohar II, 134a זח"ב קלד, א

KEHOT'S NOTE

זח"ב קלד, א (הוא"ו מתחלף באל"ף בחילופי אהו"י והעין בחי"ת באותיות אחה"ע — רמ"ז הובא בניצוצי אורות שם). נתבאר בארוכה ע"פ דא"ח באמרי בינה שער הקי"ש פס"ב ואילך. בשרש מצות התפלה להצ"צ פל"ח. ועוד (הערת כ"ק אדמו"ר בסה"מ תש"ח, ע' 242).

65 **מנין ישרה**

Tosafos on Chagigah cite this teaching of the Jerusalem Talmud about the measures of the firmaments and the feet of the Chayos.

Tosafot on Chagigah 13a:4:1 תוספות על חגיגה י"ג א:ד':א

... יש מגיהין בקדושתא שיסד הקליר וחיות אשר הנה מרובעות לכסא כף רגל חמש מאות וחמש עשרה ומוחקים הוי"ו ואומרים כי כן עולה לפי חשבון שבכאן למנין ז' רקיעים וח' אוירים הוא ט"ו פעמים ת"ק והיינו מנין ישרה ש"ר ת"ק וי"ה לסימנא שכן עולה ט"ו פעמים כך ומיהו בחנם מחקוהו שיסד דבריו ע"פ הירושלמי דהרואה א"ר לוי מארץ ועד לרקיע מהלך ת"ק שנה אמר ר' ברכיה ורי חלבו בש"ר (בא) סמוקה גדול מזה רגל אחד כמנין ישר"ה ראה כמה גבוה מעולמו כו' משמע כמנין שיסד ת"ק ט"ו וכן היה דרכו ...

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66 **לך ה' הגדולה והגבורה והתפארת והנצח וההוד**

"Yours, Havayah, are the greatness, and the might, and the beauty, and the victory, and the splendor, for all that is in heaven and on earth." David blesses G-d before the whole assembly. The maamar counts five essential attributes in the verse, with "all" (kol) as Yesod, which gathers them (context: Steinsaltz Tanakh). (Kehot: I Chronicles 29:1)

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

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

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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67 The Jerusalem Talmud measures the thickness of the firmament as five hundred years' journey and the hooves of the Chayos as five hundred and fifteen, the value of ישרה, from "and their feet were a straight foot."

Jerusalem Talmud Berakhot 9:1:13 תלמוד ירושלמי ברכות ט':א':י"ג

חָזְרוּ וְשָׁאֲלוּ אוֹתוֹ. מַהוּ אָהֵן דִּכְתִיב מִי גּוֹי גָּדוֹל אֲשֶׁר לוֹ אֱלֹקִים קְרוֹבִים אֵלָיו. אָמַר לָהֶן כַּיי אֱלֹקֵינוּ בְּכָל קָרְאֵינוּ אֲלֵיהֶם אֵין כְּתִיב כָּאן אֶלָּא בְּכָל קָרְאֵינוּ אֵלָיו. אָמְרוּ לוֹ תַּלְמִידָיו רַבִּי לְאֵילּוּ דָּחִיתָה בָּקָנֶה לָנוּ מַה אַתָּה מֵשִׁיב. אָמַר לָהֶן קָרוֹב בְּכָל מֵינֵי קְרֵיבוּת. דְּאָמַר רַבִּי פִּינְחָס בְּשֵׁם רַב יְהוֹדָה בַּר סִימוֹן עֲבוֹדָה זָרָה נִרְאֵית קְרוֹבָה וְאֵינָהּ אֶלָּא רְחוֹקָה. מַה טַּעֲמָא יְשָׁאוּהוּ עַל כָּתֵף יִסְבְּלוּהוּ וְגוֹמֵר. סוֹף דָּבָר אֱלוֹהוֹ עִמּוֹ בַּבַּיִת וְהוּא צוֹעֵק עַד שֶׁיָּמוּת וְלֹא יִשְׁמַע וְלֹא יוֹשִׁיעַ ...

They, is mentioned in this sermon, one may take it as a proof that Midrash Shemot rabba, which in the middle switches from a style identical to that of Midrash Bereshit rabba to extended sermons based on the starting verses of the weekly portions, does not necessarily have two different collectors or editors. came back and asked him: What is that which is written (Deut. 4:8): "Where is a great people that has ělōhīm close to them?" He answered them, it is not written: "Like the Eternal, our ělōhīm, always ...

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PARAGRAPH 9

68 **אתה הצבת כל גבולות ארץ**

"You set all the borders of the earth; summer and winter, You formed them." The opening words of a discourse the Alter Rebbe refers to.

Psalms 74:17 תהילים ע"ד:י"ז

אַתָּה הִצַּבְתָּ כָּל־גְּבוּלוֹת אָרֶץ קַיִץ וְחֹרֶף אַתָּה יְצַרְתָּם׃

Thou hast set all the borders of the earth; Thou hast made summer and winter.

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69 **שמים הם אש ומים**

"What is shamayim? ... A Baraisa taught: fire and water (esh umayim); this teaches that the Holy One, blessed be He, brought them and mixed them together and made the firmament from them."

Chagigah 12a:19–20 חגיגה י"ב א:י"ט-כ'

מַאי "שָׁמַיִם"? אָמַר רַבִּי יוֹסֵי בַּר חֲנִינָא: שֶׁשָּׁם מַיִם. בְּמַתְנִיתָא תָּנָא: אֵשׁ וּמַיִם, מְלַמֵּד שֶׁהֵבִיאָן הַקָּדוֹשׁ בָּרוּךְ הוּא וּטְרָפָן זֶה בָּזֶה, וְעָשָׂה מֵהֶן רָקִיעַ. שָׁאַל רַבִּי יִשְׁמָעֵאל אֶת רַבִּי עֲקִיבָא כְּשֶׁהָיוּ מְהַלְּכִין בַּדֶּרֶךְ, אֲמַר לֵיהּ: אַתָּה שֶׁשִּׁמַּשְׁתָּ אֶת נַחוּם אִישׁ גֶּם זוּ עֶשְׂרִים וּשְׁתַּיִם שָׁנָה, שֶׁהָיָה דּוֹרֵשׁ כָּל "אֹתִיּוֹת" שֶׁבַּתּוֹרָה, "אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ", מָה הָיָה דּוֹרֵשׁ בָּהֶן? אָמַר לוֹ: אֵילּוּ נֶאֱמַר "שָׁמַיִם וָאָרֶץ", הָיִיתִי אוֹמֵר: "שָׁמַיִם" — שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. עַכְשָׁיו שֶׁנֶּאֱמַר: ...

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

KEHOT'S NOTE

חגיגה יב, א.

70 **ורגליהם רגל ישרה**

"And their feet were a straight foot, and the soles of their feet like the sole of a calf's foot." In Ezekiel's vision of the Chariot, the legs of the Chayos were straight, without a bending knee. The Talmud reads ישרה, "straight," by its numerical value, five hundred and fifteen (context: Steinsaltz Tanakh).

Ezekiel 1:7 יחזקאל א:ז

וְרַגְלֵיהֶם רֶגֶל יְשָׁרָה וְכַף רַגְלֵיהֶם כְּכַף רֶגֶל עֵגֶל וְנֹצְצִים כְּעֵין נְחֹשֶׁת קָלָל׃

And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass.

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KEHOT'S NOTE

יחזקאל א, ז. מענין ישרה ראה גם לקמן פ' חקת סד, ג. אוה"ת פ' ואתחנן ע' קיג ואילך. וראה לקו"ש-כו ע' 206 הערה 31.

71 **ת"ק שנה**

The note points to Or HaTorah on Shemos for the five hundred years.

KEHOT'S NOTE

ראה אוה"ת שמות ע' ל. יהל אור ע' שצג. סה"מ תר"ל ע' צט. סה"מ תרס"ח ע' פו. לקו"ש חכ"ו ע' 207 הערה 29.

72 **בד"ה ראה אנכי נותן**

In Re'eh the Alter Rebbe explains the prayer "Yehei shemei rabba mevarach" as "may the Name Yah (shem Yah) be great": that the level of yud-hei grow and be drawn, through contemplating G-d's greatness and self-nullification, into the attributes and down into thought, speech and action.

KEHOT'S NOTE

לקו"ת ראה יח, ד.

73 **ראה אנכי נותן**

"See, I set before you today blessing and curse." The opening words of a maamar in Likkutei Torah, Re'eh.

Deuteronomy 11:26 דברים י"א:כ"ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

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

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74 **לך ה' הגדולה**

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

KEHOT'S NOTE

דברי הימים-א כט, א.

75 **שכ"ח ספ"א**

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

KEHOT'S NOTE

לפננו שכ"ט וע"ע שם פ"ט. [כ]. [ל"מ].

76 **בפע"ח — בד"ה אתה הצבת**

The discourse "You set all the borders of the earth" is printed in the Siddur, in the section on Lag BaOmer.

KEHOT'S NOTE

סידור שער ל"ג בעומר. ועם הגהות באוה"ת נ"ך-ב.

77 **כי בי-ה ה' צור עולמים**

"Trust in Havayah forever, for in Yah, Havayah, is an everlasting Rock (tzur olamim)." In the song of Yehudah for the day of redemption, the prophet calls for trust in G-d, the eternal source of strength. The Sages (Menachos 29b) read tzur, "rock," as tzar, "formed," and beYah as "with yud-hei": with the hei this world was created and with the yud the World to Come; the maamar reads the verse this way (context: Steinsaltz Tanakh).

Isaiah 26:4 ישעיהו כ"ו:ד

בִּטְחוּ בַה' עֲדֵי־עַד כִּי בְיָהּ ה' צוּר עוֹלָמִים׃

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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KEHOT'S NOTE

ישע' כו, ד.

PARAGRAPH 10

78 **ולבתר נהיר ההוא נהירו עילאה על כורסיא דאיהו שמים**

The Raaya Mehemna: afterwards that supernal light shines upon the throne, which is the heavens, and those heavens return to their places and settle in that light, and then it is called Kadosh.

Zohar, Emor 21:86–93 ספר הזהר, אמור כ"א:פ"ו-צ"ג

PARAGRAPH 11

79 **צופה ומביט עד סוף כל הדורות**

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

KEHOT'S NOTE

מוסף דר"ה.

80 **כי חפץ חסד הוא**

"Who is a G-d like You, who bears iniquity ... He does not hold His anger forever, for He desires kindness." The prophet praises G-d, who forgives the remnant of His people. The first creation came from this desire alone, without any arousal from below (context: Steinsaltz Tanakh).

Micah 7:18 מיכה ז':י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מיכה ז, יח.

PARAGRAPH 12

81 **ויאצל מן הרוח**

> "And He drew from the spirit that was upon him and gave it to the seventy elders." Said of the spirit that was upon Moshe, part of which was drawn and given to the elders; Atzilus is named from this word.

Numbers 11:25 במדבר י"א:כ"ה

וַיֵּרֶד ה' בֶּעָנָן וַיְדַבֵּר אֵלָיו וַיָּאצֶל מִן־הָרוּחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל־שִׁבְעִים אִישׁ הַזְּקֵנִים וַיְהִי כְּנוֹחַ עֲלֵיהֶם הָרוּחַ וַיִּתְנַבְּאוּ וְלֹא יָסָפוּ׃

And the L-RD came down in the cloud, and spoke unto him, and took of the spirit that was upon him, and put it upon the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, but they did so no more.

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KEHOT'S NOTE

במדבר יא, כה.

PARAGRAPH 13

82 **גילוי מן ההעלם**

> The passage explains that Atzilus is only a revelation of the Infinite One Himself, coming into revelation in Chochmah from the supernal concealment above it, unlike Beriah, which is a coming-into-being of something from nothing.

KEHOT'S NOTE

ראה תו"א עו, ב ובאוה"ת ענינים ע' קסב.

PARAGRAPH 14

83 **וכמאי הזהר דכתר עליון**

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

KEHOT'S NOTE

תקו"ז ת"ע קלה, ב.

84 **דכתר עליון אע"ג דאיהו אור צח אוכם הוא קדם עילת העילות**

> "The supernal Keser, even though it is the primordial light, a clear and shining light, is black before the Cause of causes." The Alter Rebbe applies it to every revelation relative to the Infinite One.

Tikkunei Zohar 135b:1 תקוני הזהר קל"ה ב:א

דְּאִינּוּן י"א, עַל כָּל סְפִירָה וּסְפִירָה, וְאִינּוּן י"א י"א מִן (דברים ו ד) יְ הוָ"ה אֶ לֹהֵינוּ יְ הוָ"ה אֶ חָד, בְּאִ אִתְקְרֵי אֵ"ל עֶלְיוֹן, בְּי' יהו"ה, וְכֵן בְּאִ אִתְקְרֵי אלהי"ו אהי"ה אלקי"ם אדנ"י וְהָא אוּקְמוּהָ. וְעוֹד כְּתֶר עִלָּאָה אַף עַל גַּב דְּאִיהוּ אוֹר קַדְמוֹן אוֹר צַח וְאוֹר מְצוּחְצָח, אִיהוּ אוּכְמָא קֶדֶם עִלַּת הָעִלּוֹת, וְכָל חֱיָילִין דְּתַלְיָין מִנֵּיהּ אִתְמַר בְּהוֹן (שיר ה יא) קְווּצוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת כָּעוֹרֵב, לֵית נְהוֹרָא קַיְימָא קַמֵּי נְהוֹרֵיהּ, דְּכֻלְּהוּ נְהוֹרִין אִתְחַשְׁכָן קַמֵּיהּ.

Tikkunei Zohar - Vocalized (Public Domain)

85 **ע"פ שחורה אני**

> The maamar on "I am black" explains that from below, what is above the creatures' grasp is called darkness, as a teacher's thought is still darkness to his student while his speech is light; but from above it is the reverse: what comes more into revelation is more "darkness" before the Infinite Light, as the Zohar says that the supernal Keser, though a clear light, is black before the Cause of causes.

Song of Songs 4:3 שיר השירים ד':ג

כְּחוּט הַשָּׁנִי שִׂפְתוֹתַיִךְ וּמִדְבָּרֵךְ נָאוֶה כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ מִבַּעַד לְצַמָּתֵךְ׃

Thy lips are like a thread of scarlet, And thy mouth is comely; Thy temples are like a pomegranate split open Behind thy veil.

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KEHOT'S NOTE

לקמן שהי"ש ד, ג.

86 **שחורה אני**

> "I am black but comely, O daughters of Jerusalem." The opening words of a maamar in Likkutei Torah on the Song of Songs.

Song of Songs 1:5 שיר השירים א':ה

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

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

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87 **צמצם שכינתו בין ב' בדי הארון**

> In Balak the Alter Rebbe explains that G-d can dwell within us, "our G-d," only through a contraction like "He contracted His Shechinah between the two poles of the Ark," and answers the same question in the same way: though He fills heaven and earth, He shines in them hidden, as "the most hidden of all hidden," while between the poles of the Ark His light was revealed.

Bereshit Rabbah 5:7 בראשית רבה ה':ז

... יהושע אל בני ישראל גשו הנה וגו' רי הונא אמר זקפן בין שני בדי הארון אמר רבי אחא ברבי חנינא סמכן בין שני בדין הארון רבנן אמרין צמצמן בין שני בדי הארון אמר להן יהושע ממה שהחזיקו שני בדי הארון אתכם אתם יודעים ששכינתו של הקב"ה ביניכם ה"ד (שם) ויאמר יהושע בזאת תדעון כי אל חי בקרבכם ואף בירושלים דתנן עומדים צפופים ומשתחוים רווחים רבי שמואל ברבי חנא בשם רבי אחא אמר ארבע אמות לכל אחד ואמה מכל צד כדי שלא יהא אדם שומע תפלתו של חבירו ואף לעתיד ...

The way of the world is that a person empties a full vessel into an empty vessel. Can one, perhaps, pour a full vessel into a full vessel? The world in its entirety is all water, and yet you say "to one place"? But from here [we see] that a smaller space was able to contain a greater amount [than its size]. Kohelet and in Vayikra Rabba 19:9>. Similarly, "Moses and Aaron gathered the assembly [to the front of the rock]" (Numbers 20:10). It [the front of the rock] was ...

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KEHOT'S NOTE

תנחומא ויקהל (ז) עה"פ ויעש בצלאל. ובשהש"ר א, יד, ג ע"פ אשכל הכופר ע"ש. וע' ב"ר פ"ה. ויק"ר [ס]פ"י. [כ]. וראה גם לקמן בלק עג, ב. סה"מ תרל"ה ע' מח.

88 **צמצם שכינתו בין שני בדי הארון**

> Citing "Do I not fill the heavens and the earth," the Midrash compares the Sanctuary to a cave by the sea that fills when the sea surges while the sea lacks nothing, and adds: do not say that He contracted His Shechinah only within the Sanctuary; even within the Ark that Betzalel made He contracted His Shechinah.

Midrash Tanchuma, Vayakhel 7:2 מדרש תנחומא, ויקהל ז:ב'

... וְלֹא תֹאמַר, שֶׁצִּמְצֵם הַקָּדוֹשׁ בָּרוּךְ הוּא שְׁכִינָתוֹ בְּתוֹךְ הַמִּשְׁכָּן, אֶלָּא אַף בְּתוֹךְ הָאָרוֹן שֶׁעָשָׂה בְצַלְאֵל, צִמְצֵם שְׁכִינָתוֹ, שֶׁנֶּאֱמַר: הִנֵּה אֲרוֹן הַבְּרִית אֲדוֹן כָּל הָאָרֶץ (יהושע ג, יא), זֶה הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁהָיָה בְתוֹכוֹ. וּמִי עָשָׂאוּ. בְּצַלְאֵל, שֶׁנֶּאֱמַר: וַיַּעַשׂ בְּצַלְאֵל.

Has it not already been stated: Do I not fill heaven and the earth (Jer. 23:24)? R. Joshua of Sikhnin said in the name of R. Levi: This may be compared to a cave situated at the edge of the sea. Though the sea rushes forth and fills the cave, the sea lacks nothing. Similarly with the Holy One, blessed be He, may His name be blessed, for though it is written: And the glory of the L-rd filled the Tabernacle (Exod. 40:34), nevertheless His glory is above the heaven ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

89 **צמצם שכינתו בין שני בדי הארון**

> Expounding "he shall lodge between my breasts" and "a cluster of henna" (Song of Songs 1:13-14), the Midrash says the Shechinah was contracted between the two poles of the Ark.

Shir HaShirim Rabbah 1:14:3 שיר השירים רבה א:י"ד:ג'

... מִכָּן בָּדְקוּ חֲכָמִים וּמָצְאוּ שֶׁאֵין פֶּה לַקְטֹרֶת אֶלָּא אַחַד עָשָׂר סַמָּנִים הָלָלוּ בִּלְבָד. בֵּין שָׁדַי יָלִין, שֶׁהָיְתָה מְצֻמְצֶמֶת בֵּין שְׁנֵי בַדֵּי הָאָרוֹן. אֶשְׁכֹּל הַכֹּפֶר, שֶׁמְּכַפֶּרֶת עֲוֹנוֹת שֶׁל יִשְׂרָאֵל. אָמַר רַבִּי יִצְחָק אֶשְׁכֹּל, שֶׁהָיְתָה מְתַמֶּרֶת וְעוֹלָה עַד הַקּוֹרוֹת וְאַחַר כָּךְ פּוֹסָה וְיוֹרֶדֶת כְּאֶשְׁכּוֹל. הַכֹּפֶר, הַמְכַפֶּרֶת עֲוֹנוֹתֵיהֶם שֶׁל יִשְׂרָאֵל. וְאָמַר רַבִּי יִצְחָק כְּתִיב (ויקרא טז, יג): וְכִסָּה עֲנַן הַקְּטֹרֶת, הַכְסוּי הַזֶּה אֵין אָנוּ יוֹדְעִין מַהוּ, עַד שֶׁבָּא דָּוִד וּפֵרְשׁוֹ (תהלים פה, ג): נָשָׂאתָ עֲוֹן עַמֶּךָ ...

Rabbi Yoḥanan interpreted the verse regarding the incense of the house of Avtinas. 5:1. "A bundle of myrrh," this is one of the eleven spices that one places in it. Rabbi Huna said in its regard: "The L-rd said to Moses: Take spices for you [stacte and onycha and galbanum; spices and pure frankincense; each part shall be equal]" (Exodus 30:34). [Take spices for you], these are two. "Stacte and onycha and galbanum," these make five. "Spices," if you say that these are two, "spices" was already stated. "Each part ...

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90 **לית אתר פנוי מיניי**

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

KEHOT'S NOTE

תקו"ז תנ"ז, (צא, ב).

91 **לית אתר פנוי מיניי**

> The Name is found in every place, as the soul is in every limb, "for there is no place empty of Him, neither above nor below."

Tikkunei Zohar 91b:6 תקוני הזהר צ"א ב:ו'

... בְּכָל סְפִירָן, וּבְכָל כָּרְסַיָּין, וּבְכָל מַלְאָכִין, וּבְכָל אֵבֶר וְאֵבֶר דְּבַר נַשׁ, דְּלֵית אֲתַר פָּנוּי מִנֵּיהּ לָא בְּעִלָּאִין וְלָא בְתַתָּאִין, יהו"ה לָא אִתְקְרֵי בְּיִחוּדָא דְאַרְבַּע אַתְוָון אֶלָּא בְּעִלַּת הָעֲלוֹת דְּמְיַחֵד לוֹן, וּבְגִין דְּאִיהוּ מְיַחֵד

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92 **ומלא כל הארץ כבודו**

> "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." His presence fills everything, which makes "contracted" hard to understand.

Isaiah 6:3 ישעיהו ו:ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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93 **את השמים ואת הארץ אני מלא**

> "Can a man hide in hiding places and I not see him? says Havayah. Do I not fill the heavens and the earth?"

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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PARAGRAPH 15

94 **ופי' המגיד נ"ע**

> The Maggid's explanation is also brought in Or HaTorah, in the volume on Chanukah.

KEHOT'S NOTE

ראה גם אוה"ת חנוכה כרך ה תתקכה, א. וראה לקמן פ' בלק עג, ב.

95 **מלא כל הארץ כבודו**

> "The whole earth is full of His glory." He fills it, but in a hidden way.

Isaiah 6:3 ישעיהו ו:ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישע' ו, ג.

עד וגו'. התורה יודעת מה קודם לברייתו של עולם, אבל אתה אין לך עסק לדרוש, אלא (איוב כ): מני שים אדם עלי ארץ. ר' אלעזרבשם בן סירא אמר: בגדול ממך אל ...

Rav Ḥama bar Ḥanina began: "Have you known this from [oldest times?]" (Job 20:4). Rav Ḥama bar Ḥanina said: This is analogous to a city that received its supplies by donkey drivers. They would ask one another: 'What is the price of grain in the province today?' The Friday ones would inquire of the Thursday ones; the Thursday ones of the Wednesday ones; the Wednesday ones of the Tuesday ones; the Tuesday ones of the Monday ones; the Monday ones of the Sunday ones. The Sunday one, whom would he ...

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KEHOT'S NOTE

ב"ר ח, ב.

101 **אאלפך חכמה אאלפך בינה**

"If not, listen to me; be silent, and I will teach you (a'alefcha) wisdom." Elihu offers to teach Job wisdom if he has no answer. The verb a'alefcha shares its letters with elef, "thousand," so the maamar reads the Torah's two thousand (alpayim) years as two teachings, Chochmah and Binah (context: Steinsaltz Tanakh).

Job 33:33 איוב ל"ג:ל"ג

אִם־אַ֭יִן אַתָּה שְׁמַע־לִ֑י הַחֲרֵ֥שׁ וַאֲאַלֶּ֖פְךָ חָכְמָֽה׃

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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Shabbat 104a שבת ק"ד א

KEHOT'S NOTE

ראה איוב לג, לג. שבת קד, א.

PARAGRAPH 21

102 **ושמרו דרך ה' לעשות צדקה**

"For I have known him, so that he will command his children and his household after him, and they shall keep the way of Havayah, to do tzedakah and justice." G-d explains why He will tell Avraham of His plans: Avraham will teach his descendants righteousness and justice. The maamar reads tzedakah as charity, the giving that revives the lowly, and connects it with Tzaddik (context: Steinsaltz Tanakh).

Genesis 18:19 בראשית י"ח:י"ט

כִּ֣י יְדַעְתִּ֗יו לְמַ֤עַן אֲשֶׁר֙ יְצַוֶּ֣ה אֶת־בָּנָ֔יו וְאֶת־בֵּית֖וֹ אַחֲרָ֑יו וְשָׁמְר֤וּ דֶּ֙רֶךְ֙ ה' לַעֲשׂ֥וֹת צְדָקָ֖ה וּמִשְׁפָּ֑ט לְמַ֣עַן הָבִ֤יא ה' עַל־אַבְרָהָם֙ אֵ֣ת אֲשֶׁר־דִּבֶּ֣ר עָלָֽיו׃

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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KEHOT'S NOTE

בראשית י"ח, י"ט.

PARAGRAPH 19

96 **לאו מכל אלין מדות**

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

KEHOT'S NOTE

ת"ז בהקדמה.

97 **דלאו מכל אלין מדות איהו כלל**

Patach Eliyahu: "But not that You have a known righteousness, which is judgment, nor a known justice, which is mercy, nor any of these attributes at all." The attributes are His way of conducting the worlds, not His essence.

Tikkunei Zohar 17b:5 תקוני הזהר י"ז ב:ה'

אבל לאו דאית לך צדק ידיע דאיהו דין. ולאו משפט ידיע דאיהו רחמי ולאו מכל אלין מדות כלל.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 20

98 **התורה דמחו"ב נפקת**

Rabbi Yitzchak: "The Torah comes forth from the supernal Chochmah"; Rabbi Yosi: "from Binah it comes forth." The Alter Rebbe combines the two: the Torah comes from Chochmah and Binah.

Zohar II, 85a זח"ב פה, א

KEHOT'S NOTE

זח"ב פה, א.

99 **השמים כסאי**

"So says Havayah: The heavens are My throne, and the earth My footstool." Through Isaiah G-d asks what house could contain Him. The maamar takes the "heavens" as the Torah clothed in Chesed and Gevurah and the "throne" as its lowering of itself, drawn by an arousal from below (context: Steinsaltz Tanakh).

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּ֣ה אָמַ֤ר ה' הַשָּׁמַ֙יִם֙ כִּסְאִ֔י וְהָאָ֖רֶץ הֲדֹ֣ם רַגְלָ֑י אֵ֣י־זֶ֤ה בַּ֙יִת֙ אֲשֶׁ֣ר תִּבְנ֣וּ־לִ֔י וְאֵ֥י־זֶ֖ה מָק֥וֹם מְנוּחָתִֽי׃

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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100 **התורה קדמה אלפים שנה לעולם**

Rabbi Shimon ben Lakish: the Torah preceded the creation of the world by two thousand years. The Alter Rebbe reads the "two thousand" (alpayim) as a'alefcha, "I will teach you," Chochmah and Binah.

Bereshit Rabbah 8:2 בראשית רבה ח':ב'

... היום של ששי שואל של חמישי וכו', עד לראשון למי היו שואלין? לא לתורה, שקדמה לברייתו של עולם?! דאמר רבי שמעון בן לקיש: שני אלפים שנה קדמה התורה לברייתו של עולם, הדא הוא דכתיב (משלי ח): ואהיה אצלו אמון וגו'. ויומו של הקדוש ברוך הוא אלף שנים, דכתיב: כי אלף שנים בעיניך כיום אתמול. הוי, הזאת ידעת מני

103 להחיות רוח שפלים

> "I dwell on high and in holiness, and with the crushed and lowly of spirit, to revive the spirit of the lowly." G-d, exalted above all, says through Isaiah that He is also with the humble, to give them life. Tzedakah gives life to those who have none of their own (context: Steinsaltz Tanakh).

Isaiah 57:15 ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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104 וצדקה תהי' לנו

> "And it shall be tzedakah for us, if we take care to do all this commandment before Havayah our G-d." Moshe tells Israel that keeping the mitzvos will be their merit, their righteousness. The maamar reads the word as tzedakah, charity: all the mitzvos are called tzedakah (context: Steinsaltz Tanakh).

Deuteronomy 6:25 דברים ו':כ"ה

וּצְדָקָה תִּהְיֶה־לָּנוּ כִּי־נִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה הַזֹּאת לִפְנֵי ה' אֱלֹקֵינוּ כַּאֲשֶׁר צִוָּנוּ׃

And it shall be righteousness unto us, if we observe to do all this commandment before the L-RD our G-d, as He hath commanded us.'

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KEHOT'S NOTE

דברים ו, כה. כן הובא בכ"מ. וראה לקמן פ' ראה כג, ג שמביא הפסוק בצדקה תכוננו. ובמאמרי אדה"ז — נביאים ע' פד הובאו ב' הפסוקים.

PARAGRAPH 22

105 ההפרש בין עסק התורה לקיום המצות

> This explanation on "Let them bring the royal garment" sets out the same difference: Torah is the inner level of the light that fills the worlds, for it comes from Chochmah, the beginning of revelation, while the practical mitzvos, done with physical things, draw from the light that encompasses the worlds, beyond the chain of descent, since making the physical out of the spiritual is no ordinary chain of cause and effect.

KEHOT'S NOTE

ראה תו"א צב, ב.

106 לא המדרש הוא העיקר

> A textual variant: in the Alter Rebbe's Siddur the Mishnah reads "ולא המדרש עיקר," without the word "הוא."

KEHOT'S NOTE

אבות א, יז. [ובסידור אדה"ז ולא המדרש עיקר].

107 לא המדרש הוא העיקר אלא המעשה

> Shimon, son of Rabban Gamliel: "All my days I grew up among the Sages ... and not study is the main thing, but deed."

Pirkei Avot 1:17 משנה אבות א':י"ז

שִׁמְעוֹן בְּנוֹ אוֹמֵר, כָּל יָמַי גָּדַלְתִּי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לַגּוּף טוֹב אֶלָּא שְׁתִיקָה. וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמַּרְבֶּה דְּבָרִים, מֵבִיא חֵטְא׃

Shimon, his son, used to say: all my days I grew up among the sages, and I have found nothing better for a person than silence. Study is not the most important thing, but actions; whoever indulges in too many words brings about sin.

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

108 שנמנו וגמרו שתלמוד גדול

> The Sages in the upper room in Lod concluded that study is greater, because study leads to deed.

Kiddushin 40b:8–9 קידושין מ' ב':ח'-ט'

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּית בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תָּנָיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקָּדַם לְחֻלְיָה אַרְבָּעִים שָׁנָה, לִתְרוּמוֹת וּלְמַעֲשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וְאַחַת, לְיוֹבְלוֹת מֵאָה וְשִׁלֹּשׁ.

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KEHOT'S NOTE

קידושין מ, ב.

109 ע"פ ועתה יגדל נא

> The maamar on "And now, may the power be great" (beginning on 38d) explains further on that the Torah, which comes from Chochmah, is a garment for the supernal will and delight, the essence of the mitzvah, citing the same Ramaz that Abba is the inner garment of Arich, the supernal will; it also teaches that the Torah draws light into the higher Gan Eden and the mitzvos into the lower, and that what is highest can descend lowest.

KEHOT'S NOTE

לקו"ת שלח לח, ד.

110 ועתה יגדל נא

> "And now, may the power of my L-rd be great, as You have spoken." Moshe's plea for Israel after the sin of the spies. The opening words of a maamar in Likkutei Torah, Shelach (context: Steinsaltz Tanakh).

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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111 כמ"ש הרמ"ז פ' במדבר דקי"ח ע"א דאבא הוא מלבוש הפנימי של

אריך

The Ramaz: Abba is the inner dimension of Atzilus, for he is the inner garment of Arich.

Mikdash Melekh, RaMaZ Commentary on Zohar 3:118a:1
מקדש מלך, פירוש הרמ"ז על ספר הזהר ג:קי"ח א:א

... ולזה אמר אוי לעולם מפני שבני אדם לא משגיחין כלל אין חוששין ואין להם זכות להתענג במושכלי החכמה האמתית ולחזות בנועם כבוד מלכא עילאה הוא אבא שהוא הוא פנימיות האצילות. יען הוא מלבוש הפנימי של אריך. שסתם סודו הוא הוי"ה בקמ"ץ העולה מל"ך. ואבא הוא כבוד שלו. ועליו נאמר הראני נא את כבודך כבוד ר':

Zholkva, 1864 (Public Domain)

112 **דאוריית מחכמה נפקת**

"The Torah comes forth from the supernal Chochmah."

Zohar, Yitro 21:378–22:389
ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

113 **לקדשא כולא לתתא**

The Raaya Mehemna's third Kadosh: the supernal Tzaddik takes the light "to sanctify everything below."

Zohar, Emor 22:94–95
ספר הזהר, אמור כ"ב:צ"ד-צ"ה

THE SET FEASTS OF THE L-RD WHICH YE SHALL PROCLAIM TO BE HOLY CONVOCATIONS. R. Isaac said: It is written, "And G-d called the light day" (Gen. 1, 5). Does this mean that the light called day exists by itself? No, for it says, "and the darkness he called night". Does this mean that each exists separately? No, for it says, "And there was evening and there was morning one day". This shows that there is no day without night and no night without day, and on account of their ...

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

114 **וידבר משה אל ראשי המטות**

"And Moshe spoke to the heads of the tribes of the children of Israel." The opening words of a maamar in Likkutei Torah, Mattos.

Numbers 30:2
במדבר ל:ב

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה׳

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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115 **ועברתי בארץ מצרים**

"And I will pass through the land of Egypt on this night." G-d foretells the plague of the firstborn. The Haggadah reads it as "I and not an angel": the highest descends lowest (context: Steinsaltz Tanakh).

Exodus 12:12
שמות י"ב:י"ב

וְעָבַרְתִּי בְאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִכֵּיתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד־בְּהֵמָה וּבְכָל־אֱלֹקֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי ה׳

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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116 **וע' באג"ה איהו וחיוהי שהוא כחותם המתהפך**

Iggeres HaKodesh explains that the higher a thing is, the lower it descends, like an inverted seal, so that the physical world, the lowest, comes from the very essence of the Infinite One.

Tanya, Iggeres HaKodesh 20:17
תניא, אגרת הקדש כ':י"ז

וּבָזֶה יוּבַן, דֶּיוֹת הַמִּצְוֹת בְּמַלְכוּת - ה' שֶׁל שֵׁם הַוָי", וְהַתּוֹרָה בְּ"זְעֵיר אַנְפִּין" - וָאו שֶׁל שֵׁם הַוָי", הֲגַם שֶׁקִּבְּלָה בַּ"אֲרִיךְ אַנְפִּין" הַמִּצְוֹת הֵן בְּ"גּוּלְגַּלְתָּא", בְּ"לַבְנוּנִית", הִיא הָ"אוּרְחָא" דִּבְ"פַלְגוּתָא דְּשַׁעֲרֵי", דְּמִתְפַּלְגָא לְתַרְתֵּי"ג אוּרְחִין דְּאוֹרַיְיתָא שֶׁבְּ"זְעֵיר אַנְפִּין", וְשֹׁרֶשׁ הַתּוֹרָה דְּנָפְקָא מֵ"חָכְמָה עִילָּאָה" הוּא בְּ"מוֹחָא סְתִימָאָה" דַּ"אֲרִיךְ אַנְפִּין", וְהַיְינוּ, הַחָכְמָה דְּטַעֲמֵי הַמִּצְוֹת, אֶלָּא שֶׁהוּא כְּחוֹתָם הַמִּתְהַפֵּךְ.

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PARAGRAPH 23

117 **ואין התינוק יודע לקרות אבא עד שיטעום טעם דגן**

Rabbi Yehudah: the tree of knowledge was wheat, for a child does not know how to call "father" and "mother" until he tastes the taste of grain.

Berakhot 40a:14
ברכות מ' א:י"ד

עַל פֵּירוֹת הָאָרֶץ וְכוּ'. פְּשִׁיטָא! אָמַר רַב נַחְמָן בַּר יִצְחָק: לֹא נִצְרְכָה אֶלָּא לְרַבִּי יְהוּדָה, דְּאָמַר חִטָּה מִין אִילָן הִיא. דְּתַנְיָא: אִילָן שֶׁאָכַל מִמֶּנּוּ אָדָם הָרִאשׁוֹן, רַבִּי מֵאִיר אוֹמֵר: גֶּפֶן הָיָה, שֶׁאֵין לְךָ דָּבָר שֶׁמֵּבִיא יְלָלָה עַל הָאָדָם אֶלָּא יַיִן, שֶׁנֶּאֱמַר: "וַיִּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר". רַבִּי נְחֶמְיָה אוֹמֵר: תְּאֵנָה הָיְתָה, שֶׁבָּדָבָר שֶׁנִּתְקַלְקְלוּ בוֹ נִתְקְנוּ, שֶׁנֶּאֱמַר: "וַיִּתְפְּרוּ עֲלֵה תְאֵנָה". רַבִּי יְהוּדָה אוֹמֵר: חִטָּה הָיְתָה, שֶׁאֵין הַתִּינוֹק יוֹדֵעַ לִקְרוֹת "אַבָּא" וְ"אִמָּא" עַד שֶׁיִּטְעוֹם טַעַם דָּגָן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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PARAGRAPH 26

118 **ואהיה אצלו אמון**

"And I was beside Him as a nursling, and I was His delight every day." Wisdom, the Torah, speaks of herself before creation; the opening words of a maamar in Likkutei Torah, Bamidbar (context: Steinsaltz Tanakh).

Proverbs 8:30 משלי ח׳:ל׳

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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119 **ממושבותיכם תביאו**

"From your dwellings you shall bring two loaves of waving." The Shavuos offering, explained in that maamar.

Leviticus 23:17 ויקרא כ״ג:י״ז

מִמּוֹשְׁבֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתַּיִם שְׁנֵי עֶשְׂרֹנִים סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה בִּכּוּרִים לַה׳

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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120 **ע"פ וידבר דראשי המטות**

"And Moshe spoke to the heads of the tribes." The verse of the explanation in Likkutei Torah, Mattos.

Numbers 30:2 במדבר ל׳:ב׳

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה׳

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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PARAGRAPH 27

121 **כתר לנוק'**

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

KEHOT'S NOTE

ראה לקמן קרח נב, ג.

122 **להחיות רוח שפלים**

"To revive the spirit of the lowly and to revive the heart of the crushed." The will to give life to the lower worlds.

Isaiah 57:15 ישעיהו נ״ז:ט״ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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123 **בד"ה ועשית בגדי קדש**

The discourse distinguishes "a world of kindness" (chesed olam), which follows the orderly chain of cause and effect, from "abundant in kindness" (rav chesed), Aharon's level, far above the chain of descent, from which Chochmah itself comes into being "from ayin"; this higher kindness is drawn down through an arousal from below.

KEHOT'S NOTE

תו"א פב, ב.

124 **ועשית בגדי קדש**

"And you shall make holy garments for Aharon your brother, for glory and for beauty." The opening words of a discourse in Torah Ohr.

Exodus 28:2 שמות כ״ח:ב׳

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת׃

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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125 **בביאור ע"פ וידבר דראשי המטות**

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

KEHOT'S NOTE

לקמן פ' מטות פב, ג.

126 **ובביאור ע"פ יונתי**

In the explanation of "My dove," the Alter Rebbe explains "my beloved (ra'yasi)" as Torah study, which, like bread, joins the soul's life to the body, and "my beautiful one (yafasi)" as the mitzvos, which make beautiful garments, a royal garment for the King; the root of these garments is in Keser and yechidah, and through them the flow from Keser reaches holiness alone.

KEHOT'S NOTE

לקו"ת שה"ש יח, ב.

127 **בביאור ע"פ יביאו לבוש מלכות**

There the Alter Rebbe explains that the halachos are clothed in physical things like a torch that shines very far, or a barrel so full that it overflows: the light that reaches so far testifies that its source is very great.

KEHOT'S NOTE

תו"א צ, סע"ד.

128 **יביאו לבוש מלכות**

"Let them bring the royal garment that the king has worn." The verse of an explanation in Torah Ohr, Megillas Esther.

Esther 6:8 אסתר ו׳:ח׳

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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129 ע"פ וידבר משה אל ראשי המטות

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

KEHOT'S NOTE

לקמן פי' מטות פא, ב.

130 ועברתי בארץ מצרים

The words here quote Exodus 12:12; the passage is shown below.

Exodus 12:12 שמות י"ב:י"ב

וְעָבַרְתִּי בְאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִכֵּיתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד־בְּהֵמָה וּבְכָל־אֱלֹקֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי ה׳

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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KEHOT'S NOTE

שמות י"ב, י"ב.

131 אני ולא מלאך

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

KEHOT'S NOTE

הובא ונתבאר בזח"א קיז, א.

132 באג"ה איהו וחיוהי

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

KEHOT'S NOTE

סי' כ (קלא, א). וראה לקמן שה"ש ג, ריש ע"ב.

133 אין התינוק יודע לקרות אבא

The words here quote Berakhot 40a:14; the passage is shown below.

Berakhot 40a:14 ברכות מ' א:י"ד

עַל פֵּירוֹת הָאָרֶץ וְכוּ'. פְּשִׁיטָא! אָמַר רַב נַחְמָן בַּר יִצְחָק: לֹא נִצְרְכָה אֶלָּא לְרַבִּי יְהוּדָה, דְּאָמַר חִטָּה מִין אִילָן הִיא. דְּתַנְיָא: אִילָן שֶׁאָכַל מִמֶּנּוּ אָדָם הָרִאשׁוֹן, רַבִּי מֵאִיר אוֹמֵר: גֶּפֶן הָיָה, שֶׁאֵין לְךָ דָּבָר שֶׁמֵּבִיא יְלָלָה עַל הָאָדָם אֶלָּא יַיִן, שֶׁנֶּאֱמַר: "וַיִּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר". רַבִּי נְחֶמְיָה אוֹמֵר: תְּאֵנָה הָיְתָה, שֶׁבַּדָּבָר שֶׁנִּתְקַלְקְלוּ בּוֹ נִתְתַּקְּנוּ, שֶׁנֶּאֱמַר: "וַיִּתְפְּרוּ עֲלֵה תְאֵנָה". רַבִּי יְהוּדָה אוֹמֵר: חִטָּה הָיְתָה, שֶׁאֵין הַתִּינוֹק יוֹדֵעַ לִקְרוֹת "אַבָּא" וְ"אִמָּא" עַד שֶׁיִּטְעֹם טַעַם דָּגָן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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KEHOT'S NOTE

ברכות מ, א. מתנות כהונה לב"ר פט"ו, ז. מבוא שערים ש"ה ח"א פ"ב בהגהת צמח (א).

134 מצה מיכלא דמהימנותא

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

KEHOT'S NOTE

נסמן לעיל יב, ב.

135 בחכמה איתבריר

Kehot's note points to Leviticus 4:1 for these words.

Leviticus 4:1 ויקרא ד':א'

וַיְדַבֵּר ה׳ אֶל־מֹשֶׁה לֵאמֹר:

And the L-RD spoke unto Moses, saying:

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KEHOT'S NOTE

מזח"ב (רנד, סע"ב) ושם אי' בזה"ל "מגו מחשבה ואתברירי". ובע"ח שם אנ"ך (פ"ט) "במחשבה אתברירו". ובשי' מוחין דצלם (רפ"ח). ובשי' מ"ן ומ"ד (רפ"א — וסוף דרוש ג'). ועל"ק בנשא (כא, א) ושי"נ. ובשי' רפ"ח ניצוצין (ספ"ה) [ולעיל ויקרא ד, א]. [כ].

136 מהמאציל — בביאור ע"פ ואהי' אצלו אמון

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

KEHOT'S NOTE

לקו"ת ס"פ במדבר כ, ב.

137 וזהו מ"ש בע"ח

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

KEHOT'S NOTE

שי עתיק רפ"א. ועל"ק מטות בבי' (פ"ב) פב, ד. [כ].

PARAGRAPH 28

138 לקדשא כולא לתתא

The Raaya Mehemna: the supernal Tzaddik takes it all "to sanctify everything below," and then it is called Kadosh, the third time.

Zohar, Emor 22:94–95 ספר הזהר, אמור כ"ב:צ"ד-צ"ה

THE SET FEASTS OF THE L-RD WHICH YE SHALL PROCLAIM TO BE HOLY CONVOCATIONS. R. Isaac said: It is written, "And G-d called the light day" (Gen. 1, 5). Does this mean that the light called day exists by itself? No, for it says, "and the darkness he called night". Does this mean that each exists separately? No, for it says, "And there was evening and there was morning one day". This shows that there is no day without night and no night without day, and on account of their ...

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

139 בביאור ע"פ ויקח קרח

The note suggests that the explanation of "And Korach took" referred to here is perhaps the one printed in Sefer HaMaamarim 5562.

KEHOT'S NOTE

אולי הכוונה להנדפס בסה"מ תקס"ב-א ע' רכז ובח"ב שם ע' תסב.

140 ויקח קרח

"And Korach took." The verse of an explanation the Alter

Rebbe refers to.

Numbers 16:1 במדבר ט"ז:א

וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן׃

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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PARAGRAPH 29

141 ולכבודי בראתיו

"Everyone who is called by My Name and whom I created for My glory, I formed him, I also made him." G-d promises through Isaiah to gather all who are called by His Name, for He created them for His glory. Created, formed and made correspond to Beriah, Yetzirah and Asiyah, and the maamar reads "glory" (kavod) as Keser (context: Steinsaltz Tanakh).

Isaiah 43:7 ישעיהו מ"ג:ז

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־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

ישעי' מג, ז. [כ].

142 כבוד חכמים ינחלו

"The wise shall inherit glory, and fools raise up shame." Plainly, the proverb promises honor to the wise. The Alter Rebbe reads it as the wise, who have Chochmah, inheriting kavod, Keser, which is above wisdom (context: Steinsaltz Tanakh).

Proverbs 3:35 משלי ג':ל"ה

כָּבוֹד חֲכָמִים יְנַחֲלוּ וּכְסִילִים מֵרִים קָלוֹן׃

The wise shall inherit honour; But as for the fools, they carry away shame.

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KEHOT'S NOTE

משלי ג, לה.

143 ההפרש בין אנכי לאני

The note points to Or HaTorah on Yisro for the difference between Anochi and Ani.

KEHOT'S NOTE

ראה אוה"ת פ' יתרו ע' תתקיד. לקו"ש חל"ט ע' 380 ובהערה 37.

144 אני הוא בבחי' מל'

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

KEHOT'S NOTE

פע"ח בתחילתו.

PARAGRAPH 30

145 ואנכי . . הוא בבחי' כתר

Kehot's note points to Zohar III, 11a for these words.

Zohar III, 11a זח"ג יא, א

KEHOT'S NOTE

ראה זח"ג יא, א.

146 סד"ה זאת חנוכת המזבח

The end of that discourse explains that to draw down a new union one must first draw down kavod, an added illumination in the manner of a makif, as the princes brought vessels of silver and gold "for glory and beauty" at the dedication of the altar.

KEHOT'S NOTE

לקו"ת נשא כט, ב.

147 פזר נתן לאביונים

"He has distributed, he has given to the needy; his righteousness endures forever; his horn shall be exalted with glory." The psalmist praises the generous man, whose name and stature will rise in honor. The maamar reads keren, "horn," as Malchus and kavod, "glory," as Keser (context: Steinsaltz Tanakh).

Psalms 112:9 תהילים קי"ב:ט'

פִּזַּר נָתַן לָאֶבְיוֹנִים צִדְקָתוֹ עֹמֶדֶת לָעַד קַרְנוֹ תָּרוּם בְּכָבוֹד׃

He hath scattered abroad, he hath given to the needy; His righteousness endureth for ever; His horn shall be exalted in honour.

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KEHOT'S NOTE

תהלים קיב, ט.

148 קרנו תרום

"His horn shall be exalted with glory": the horn is raised with the supernal glory, because this person joins them together and draws blessings above and below.

Zohar, Beha'alotcha 17:97–18:110 ספר הזהר, בהעלותך י"ז:צ"ז-י"ח:ק"י

The verse continues, "and his charity1zidkatho=his righteousness; in later Hebrew=his charity. standeth for ever", that is, it stands by him to provide him with life and strength; as he has awakened life, so will the two Trees stand by him to shield him and grant him an increase of life.' 1The following passage does not appear in our Hebrew text. R. Abba said: 'Every time the tabernacle was set up by the hands of men there was a day of universal joy, and the sacred Oil was poured into the ...

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149 בזהר פ' במדבר דק"ך ע"א

Rabbi Shimon explains the sign of the union by the corners of the altar: "he comes to the keren," and the secret of the keren is the yoke of the holy kingdom, Malchus.

Zohar, Bamidbar 7:65–8:73 ספר הזהר, במדבר ז:ס"ה-ח:ע"ג

150 ארוממך אלקי המלך

"I will exalt You, my G-d the King, and bless Your Name forever." The exaltation of Malchus.

Psalms 145:1 תהילים קמ"ה:א'

תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמַּלְכִּי וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד׃

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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KEHOT'S NOTE

תהלים קמה, א.

151 וברע"מ פ' פנחס . . כתר עליון כו' כבוד עילאה

The Tzemach Tzedek quotes the Raaya Mehemna: the supernal Keser that no eye can see, and the supernal glory of which Moshe said "Show me Your glory" and G-d answered "You cannot see My face"; he explains that kavod is a makif, an encompassing light.

KEHOT'S NOTE

כתר עליון דלא שלטה בה עינא כבוד עילאה עליה אמר משה הראני את כבודך ואתיב ליה קוב"ה לא תוכל לראות את פני כו', והיינו כי כבוד הוא מקיף — יהל אור ע' תקנב

152 וברע "מ פ' פנחס דרנ"ה ע"ב כתר עליון כו' כבוד עילאה

The Raaya Mehemna speaks of the supernal Keser and the supernal glory; the Kehot note explains, from Yahel Or, that glory is an encompassing light.

Zohar, Pinchas 120:811–121:822 ספר הזהר, פנחס ק"כ:תתי"א-קכ"א:תתכ"ב

153 בביאור ע"פ מי מנה

In the explanation of "Who has counted," the Alter Rebbe reads "For My glory I created it" as Malchus of Atzilus, to which the Keser is drawn, and "I have also made it" (af asisiv) as adding a fourth level: Atzilus itself has the four levels, and Malchus of Atzilus is its Asiyah, to which the supernal Keser is drawn specifically through keeping the King's mitzvos.

KEHOT'S NOTE

לקמן בלק סט, ג.

154 מי מנה

"Who has counted the dust of Yaakov, and the number of a fourth of Israel?" The opening words of a maamar in Likkutei Torah, Balak.

Numbers 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

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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155 עקימת שפתיו

On the blasphemer, whose sin is only in speech, the Talmud asks what deed there is, and answers: "the moving of his lips is a deed." The Alter Rebbe applies it to reading and reviewing Torah.

Sanhedrin 65a:10 סנהדרין ס"ה א:י'

מְגַדֵּךְ, מַאי מַעֲשֶׂה אִיכָּא? עֲקִימַת שְׂפָתָיו הָוֵי מַעֲשֶׂה.

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PARAGRAPH 31

156 קרוב ה' לכל קוראיו

"Havayah is near to all who call upon Him, to all who call upon Him in truth." Plainly, G-d is close to those who turn to Him sincerely. The maamar reads "call" as calling down, drawing the Keser, and "truth" as the Torah (context: Steinsaltz Tanakh).

Psalms 145:18 תהילים קמ"ה:י"ח

קָרוֹב ה' לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת׃

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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KEHOT'S NOTE

תהלים קמה, יח.

157 ואין אמת אלא תורה

In Sukkos the Alter Rebbe explains that the truth of a person's love is still his own truth, while "the truth of Havayah" is that He is One and no thought grasps Him except as He is grasped in the Torah, His will; therefore "Havayah is near to all who call upon Him in truth," that is, through Torah.

KEHOT'S NOTE

איכה רבתי פתיחה ב. ירושלמי ר"ה פ"ג ה"ח. וראה ברכות ה, רע"ב. וראה לקו"ת סוכות פא, ג. ועל"ק מטות פג, סוף ג ושו"נ [כ].

158 ואין אמת אלא תורה

On "and truth was cast to the ground": when Israel cast the words of Torah to the ground, the wicked kingdom prospers, "and there is no truth but Torah," as it says, "Buy truth and do not sell it."

Jerusalem Talmud Rosh Hashanah 3:8:2 תלמוד ירושלמי ראש השנה ג':ח':ב'

... אֵימָתַי שֶׁיִּשְׂרָאֵל מַשְׁלִיכִין דִּבְרֵי תוֹרָה לָאָרֶץ הַמַּלְכוּת הָרְשָׁעָה הַזֹּאת גּוֹוֶרֶת וּמַצְלַחַת. מַה טַעַם. וְתַשְׁלֵךְ אֱמֶת אַרְצָה וְעָשְׂתָה וְהִצְלִיחָה. וְאֵין אֱמֶת אֶלָּא תוֹרָה. הֵיךְ מַה דְּאַתְּ אָמַר אֱמֶת קְנֵה וְאַל תִּמְכּוֹר חָכְמָה וּמוּסָר וּבִינָה. אָמַר רִבִּי יוּדָה בַּר פָּזִי. זָנַח יִשְׂרָאֵל טוֹב אוֹיֵב יִרְדְּפוּ. וְאֵין טוֹב אֶלָּא תוֹרָה. הֵיךְ מַה דְּאַתְּ אָמַר כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל תַּעֲזוֹבוּ.

HALAKHAH: Rebbi Joshua ben Levi said, Amaleq was a sorcerer. What did he do? He put people up on their birthday, implying that no man easily falls on his birthday. What did

Moses do? He mixed planets 22).. That is what is written. 3:11., sun, moon stood in the sky, etc. And it is written. 3:10., the abyss sounded, the elevated lifted his hands. Since the elevated lifted his hands, the abyss sounded. Samuel said, and the host will be given against the daily sacrifice by vice. 8:12., the vice ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

PARAGRAPH 32

159 **ע"פ טובה הארץ**

The maamar reads the double "very, very" as the hidden worlds, the chambers of Abba and Imma, and the revealed worlds, the chambers of Z'eir Anpin and Nukva, into both of which the supernal lights break through by drawing down the supernal Keser, above all enclothement in vessels.

KEHOT'S NOTE

לקו"ת שלח לח, א.

160 **טובה הארץ מאד מאד**

"The land that we passed through to spy it out is very, very good." The opening words of a maamar in Likkutei Torah, Shelach.

Numbers 14:7 במדבר י"ד:ז'

וַיֹּאמְרוּ אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד:

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

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161 **ועתה יגדל נא**

"And now, may the power of my L-rd be great." Another maamar in Shelach.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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162 **ועל זה אמרו כל חפצים לא ישוו בה**

"For wisdom is better than pearls, and all desirable things cannot compare to it."

Proverbs 8:11 משלי ח':י"א

כִּי־טוֹבָה חָכְמָה מִפְּנִינִים וְכָל־חֲפָצִים לֹא יִשְׁווּ־בָהּ:

For wisdom is better than rubies, And all things desirable are not to be compared unto her.

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Moed Katan 9b מועד קטן ט'

KEHOT'S NOTE

משלי ח, יא. מו"ק ט, ב.

PARAGRAPH 33

163 **כשם שא"א לעולם בלא רוחות**

On "For like the four winds of the heavens I have spread you out": just as the world cannot be without winds, so the world cannot be without Israel.

Taanit 3b:2 תענית ג' ב:ב'

אֶלָּא רוּחוֹת מְנָא לַן דְּלָא מִיעַצְרִי? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, דְּאָמַר קְרָא: "כִּי כְאַרְבַּע רוּחוֹת הַשָּׁמַיִם פֵּרַשְׂתִּי אֶתְכֶם נְאֻם ה'". מַאי קָאָמַר לְהוּ? אִילֵּימָא הָכִי קָאָמַר לְהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל: דְּבַדְרְתִּינְכוּ בְּאַרְבַּע רוּחֵי דְעָלְמָא, אִי הָכִי — "כְּאַרְבַּע" "בְּאַרְבַּע" מִיבְּעֵי לֵיהּ! אֶלָּא הָכִי קָאָמַר: כְּשֵׁם שֶׁאִי אֶפְשָׁר לָעוֹלָם בְּלֹא רוּחוֹת — כָּךְ אִי אֶפְשָׁר לָעוֹלָם בְּלֹא יִשְׂרָאֵל.

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KEHOT'S NOTE

תענית ג, ב.

164 **לעבדה ולשמרה**

"And Havayah G-d took the man and placed him in the Garden of Eden to work it and to guard it." Man's service, which raises mayin nukvin.

Genesis 2:15 בראשית ב':ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

PARAGRAPH 34

165 **א"ת בניך אלא בוניך**

"And all your children shall be taught of Havayah, and great shall be the peace of your children": do not read "your children" (banayich) but "your builders" (bonayich).

Berakhot 64a:14 ברכות ס"ד א:י"ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל". "יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ". "לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה' אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ". "ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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KEHOT'S NOTE

ברכות סד, א. וש"נ.

166 **שעוסקים בבנינו של עולם**

Kehot's note points to Shabbat 114b for these words.

Shabbat 114b שבת קי"ד

KEHOT'S NOTE

שבת קיד, ב.

167 **שעוסקים בבנינו של עולם**

Rabbi Yochanan: "builders" are Torah scholars, who are occupied all their days with the building of the world. (Kehot: Shabbat 114b)

Shabbat 114a:7 שבת קי"ד א:ז'

מַאי "בַּנָּאַיִן"? אָמַר רַבִּי יוֹחָנָן: אֵלּוּ תַּלְמִידֵי חֲכָמִים שֶׁעוֹסְקִין בְּבִנְיָנוֹ שֶׁל עוֹלָם כָּל יְמֵיהֶן. וְאָמַר רַבִּי יוֹחָנָן: אֵיזֶהוּ תַּלְמִיד חָכָם שֶׁמַּחְזִירִין לוֹ אֲבֵידָה בִּטְבִיעוּת הָעַיִן — זֶה הַמַּקְפִּיד עַל חֲלוּקוֹ לְהוֹפְכוֹ. וְאָמַר רַבִּי יוֹחָנָן: אֵיזֶהוּ תַּלְמִיד חָכָם שֶׁמְּמַנִּין אוֹתוֹ פַּרְנָס עַל הַצִּיבּוּר — זֶה שֶׁשּׁוֹאֲלִין אוֹתוֹ דָּבָר הֲלָכָה בְּכָל מָקוֹם וְאוֹמֵר, וַאֲפִילּוּ בְּמַסֶּכֶת כַּלָּה.

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168 **שממשיכים הכתר לזו"נ כמ"ש בפע"ח**

The Tzemach Tzedek summarizes this maamar: the crown G-d put on His own head is the Keser of Arich Anpin, drawn through "with all your might," and the two He put on Israel's heads are the Keser drawn to Z'eir Anpin, called Israel, and the Keser drawn to Malchus, called Yaakov.

KEHOT'S NOTE

שער כג, פ"א. באוה"ת נ"ך-א ע' קו שכאן מבואר "שהעטרה שנתן בראשו זהו כתר דא"א הנמשך ע"י בכל מאדך, והשנים שנתן בראשו של ישראל זהו המשכת הכתר לז"א הנק' ישראל והמשכת הכתר למל' הנק' יעקב, ועיין מענין המשכת הכתר לז"א בסידור בדרושי סעודות שבת בסעודתא תליתאה דשבתא . . וענין המשכת הכתר למל' בלקו"ת בד"ה יו"ט של ר"ה שחל להיות בשבת ושם פ"ב".

169 **בליל שבועות שממשיכים הכתר לזו"נ כמ"ש בפע"ח**

The Keser of Z'eir Anpin enters from the start of the night of Shavuos and is complete by the morning watch, which is why the custom in Israel is to study Torah on that night; the chapter goes on to explain that the Keser of Z'eir Anpin and that of Nukva are made at once.

Pri Etz Chaim, Gate of Shavuot 1:9 פרי עץ חיים, שער חג השבועות א':ט'

והנה כתר הזה נכנס מתחלת ליל שבועות, ואינו נגמר ליכנס עד אשמורת הבוקר, ואח"כ מזדווג עמה ביום, בתפלת שחרית ומוסף כנודע, כדרך השבתות וימים טובים, ולכן אנחנו אסורים בזווג ליל שבועות, כי גם למעלה אין זווג, ולכן המנהג פשוט בישראל לעסוק בתורה בליל שבועות, ואינן ישנים אף רגע א', כדי להמשיך אותו הכתר עליון דז"א שהיא דיקנא דא"א (ב):

Pri Etz Chaim (Public Domain)

PARAGRAPH 38

170 **יעקב חבל נחלתו**

"For Havayah's portion is His people; Yaakov is the rope (chevel) of His inheritance." In Moshe's song, Israel is G-d's own allotted portion; chevel, plainly the measuring cord of an allotment, is read as a rope that joins what is above with what is below (context: Steinsaltz Tanakh).

Deuteronomy 32:9 דברים ל"ב:ט'

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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PARAGRAPH 39

171 **צאינה וראינה**

"Go forth and see, daughters of Zion, King Shlomo, with the crown with which his mother crowned him on the day of his wedding and on the day of the joy of his heart." The daughters of Zion are called to come out and see the king on his wedding day. The maamar reads "go forth" as going out of every vessel and limit, and "his mother" as Israel, whom G-d calls "My mother" (context: Steinsaltz Tanakh).

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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KEHOT'S NOTE

שה"ש ג, יא.

172 **והוא ע"ד מ"ש במדרש פי קדושים**

The note points to Derech Mitzvosecha, 153b, where this Midrash of the three crowns is also brought.

KEHOT'S NOTE

ראה גם דרך מצותיך קנג, ב. ובאוה"ת נ"ך-ב ע' תשסא.

173 **משל לבני מדינה שעשו שלש עטרות למלך**

Rabbi Avin's parable of three crowns: the king put one on his head and two on his sons'; so the angels crown the Holy One, blessed be He, daily with three sanctifications, and He puts one on His head and two on Israel's.

Vayikra Rabbah 24:8 ויקרא רבה כ"ד:ח'

174 **הה"ד כי קדוש אני והתקדשתם והייתם קדושים**

The Rebbe remarks that in our Midrash the proof-verse is "Speak to the whole congregation of the children of Israel: You shall be holy ... and you shall sanctify yourselves and be holy," which suggests that the two crowns are "You shall be holy" and "sanctify yourselves and be holy" counted as one; the Alter Rebbe instead counts "sanctify yourselves" and "be holy" as the two, and does not count "You shall be holy."

KEHOT'S NOTE

בד"ה ונקדשתי תשכ"ה הנ"ל העיר "ולהעיר, דבמדרש שלפנינו איתא הה"ד דבר אל כל עדת בני ישראל קדושים תהיו והתקדישתם והייתם קדושים, דלכאורה מזה משמע דשתי העטרות שנתן בראשן של ישראל הם קדושים

תהיו (שבסמיכות לכי קדוש אני) ווהתקדישתם והייתם קדושים (שנחשבים שניהם לעטרה אחת). אבל בלקו"ת מפרש דשתי העטרות שנתן בראשן של ישראל הם והתקדישתם והייתם קדושים, וקדושים תהיו (שבסמיכות לכי קדוש אני) אינה נמנית בהעטרות" ע"ש.

175 **רעוא דכל רעוין**

> Besides the places in the Zohar and in Pardes (Shaar 23, under "will," where the essence of will is placed in Keser), the note points to this discourse for "the will of all wills."

Zohar II, 253b זח"ב רנג,

KEHOT'S NOTE

זח"ב רנג, ב. רנח, ב. ובזח"ג כו, ב. רפח, ב. וע' קכט, א. קלו, ב. קלז, ב. וע' בפרדס לרמ"ק ז"ל ש' כג ערך רצון ושם כ' עיקר הרצון בכתר ע"ש. וע' במג"א [במגן אבות ברדיטשוב תרס"ב] ח"ז ד"ה ועבדתם את ה"א פירושו ע"ש כו, ג. [כ].

PARAGRAPH 40

176 **ועיין בפי' הרמ"ז בזהר ר"פ שלח**

> In Kedoshim the Alter Rebbe cites the same Ramaz on "three worlds": in each of the three kinds of worlds more of the glory of the Infinite Light is revealed, so that what is revealed in Beriah, Yetzirah and Asiyah has no comparison with Atzilus, nor Atzilus with the world of Ein Sof; this, he says, is the threefold Kadosh, though all of it concerns the light that shines in the worlds and not His essence.

KEHOT'S NOTE

ראה לעיל ל, ג.

177 **תלת עלמין אית ליה לקב"ה**

> "Come and see: the Holy One, blessed be He, has three worlds in which He is hidden; the first world is the supernal one, hidden from all." The Ramaz there explains it through the three times Kadosh.

Zohar, Sh'lach 6:39–8:49 ספר הזהר, שלח לך ו:לט-ח:מט

Now, as for your question. The Holy One, blessed be He, has three words in which He is enshrouded. The first1Aziluth. is a supernal recondite one which is known only to Him who is concealed therein.

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

PARAGRAPH 41

178 **אם הבנים**

> "He settles the barren woman in her home, a joyful mother of children (em habanim)." The psalmist praises G-d, who raises the lowly. The maamar uses "mother of children" for Israel as the one who "gives birth" to revelation (context: Steinsaltz Tanakh).

Psalms 113:9 תהילים קי"ג:ט

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.

179 **אמר הפייט**

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

KEHOT'S NOTE

יוצר יום א' דר"ה קודם קדושה של שחרית סד"ה מלך במשפט יעמיד ארץ. [כ].

PARAGRAPH 42

180 **רני ושמחי בת**

> "Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst, says Havayah."

Zechariah 2:14 זכריה ב:יי-יד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה׳

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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181 **בכל מאדך**

> "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." Moshe's command to Israel in the Shema; "with all your might" is love without limit (context: Steinsaltz Tanakh).

Deuteronomy 6:5 דברים ו:ה

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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

וספרתם לכם ממחרת השבת מיום הביאכם את עומר...

"And You Shall Count for Yourselves from the Morrow of the Shabbos"

The Counting of the Omer draws down light. Pesach's Exodus is the soul's rush upward (ratzo), which frees only the G-dly soul; the waving and counting of the Omer refine the animal soul too and nullify a person's own will, so that at Shavuos G-d's will can come down (shov) into the letters of the Torah.

THE MAAMAR IN BRIEF

Usefartem, "you shall count," shares its root with sapir, brightness, and with the Sefiros: counting the Omer draws the light of the Sefiros down to us. Pesach and Shavuos are ratzo and shov. The Exodus came in haste, a revelation from above met by a rush from below upward; the Giving of the Torah was G-d's will coming down. Each day the Exodus is relived in the Shema: the prayers before it show that all the worlds, however vast, live from a mere radiance of G-d's kingship and are as nothing before His infinite light, and this wakes a love that longs to leave every limit (meitzarim) and cleave to Him. Prayer follows the three Patriarchs: Avraham's love, Yitzchak's awe, and Yaakov's compassion, which redeems love when the heart is like stone. Yet all this frees only the G-dly soul. To receive the Torah the animal soul too had to be nullified: the barley Omer, animal food, raised the supernal "great animal" above Havayah, and the seven weeks of counting drew down encompassing lights that nullify a person's own will. Only then could G-d's will come down into the letters of the Torah and its physical commands.

OUTLINE

1 **Counting as light; Pesach and Shavuos** ¶1

Usefartem means brightness: the counting draws down the Sefiros. Pesach, the hasty Exodus, is ratzo from below upward; Shavuos is shov, G-d's will coming down; and the Exodus must be relived every day.

2 **The daily Exodus in the Shema** ¶2–7

Contemplating the angels' self-nullification, the worlds' life from a mere radiance of Malchus, and the nothingness of the finite before the infinite brings the love of the Shema, a going out of all limits; Egypt was the exile of the knowledge of Havayah.

3 **The Patriarchs in prayer** ¶8–12

Avraham's love makes Torah fixed and work occasional; Yitzchak brings awe; Yaakov's compassion, aroused in the blessings of the Shema, redeems love in a heart of stone by asking for understanding now, to be spared the shame the soul feels after death.

4 **Only the G-dly soul goes out** ¶13–14

The ratzo belongs to the G-dly soul, Yaakov and Israel; the animal soul still wants to eat as an animal does, and it too had to be nullified before the Torah could be received.

5 **The Omer and its counting** ¶15–19

Barley, animal food, corresponds to the supernal Chariot and the great animal, the Name Ban; the kohen's waving, supernal Chesed, raises it above Havayah and above Shabbos, and the counting draws down encompassing lights that nullify the will of the animal soul.

6 **The Giving of the Torah** ¶20–23

After the forty-nine days G-d's will comes down at Shavuos, higher than prayer; Torah study is G-d's own word only after the ratzo, and the Omer prepared His will to be clothed even in physical mitzvos and in the letters of the Torah.

KEY CONCEPTS

Ratzo and shov רצוא ושוב

Running and returning: the soul's rush upward toward G-d, and the return downward that brings His will into the world. Pesach is ratzo; Shavuos is shov.

Going out of the straits לצאת מן המצרים וגבולים

Mitzrayim, Egypt, read as meitzarim, limits: every created thing, physical or spiritual, that hides G-d and makes the world seem an entity of its own. The love of the Shema is the daily Exodus from them.

Havayah and Elokim שם הוי' ושם אלקים

Havayah, "was, is and will be," is G-d beyond change; Elokim is the Name that conceals Him in nature. Pharaoh knew only Elokim, so Egypt was an exile of Daas.

Yaakov, who redeemed Avraham ליעקב אשר פדה את אברהם

Compassion, Yaakov's attribute, frees love, Avraham's attribute, when the heart is like stone; it is aroused in the blessings before the Shema.

The great animal בהמה רבה

A supernal level, the Name Ban (52, the value of behemah), which is the root of the Chariot and of the animal soul. The barley Omer, animal food, raises it above Havayah.

Encompassing lights (makifim) מקיפים

Light too high to be absorbed within, which acts from beyond. Drawn down by the counting of the Omer from above Shabbos, they transform the animal soul and nullify a person's will.

The nullification of will ביטול הרצון

Lirtzonchem, "for your favor," read as the nullification of your own will: the goal of the seven weeks and the condition for receiving G-d's will at Sinai.

SECTION 1 · ¶1

Counting as light; Pesach and Shavuos

1 וספרתם לכם[1] ממחרת השבת[2] מיום הביאכם[3] את עומר התנופה שבע שבתות כו'. הנה וספרתם הוא לשון בהירות[4] כמו אבן ספיר[5] וכן ע"ס [עשר ספירות] הוא לשון בהירות.

"And you shall count for yourselves from the morrow of the Shabbos, from the day you bring the Omer of the waving, seven weeks," etc. Now, usefartem ("you shall count") is an expression of brightness, as in "a sapphire stone" (even sapir); and likewise "the Ten Sefiros" is an expression of brightness.

> The maamar opens with the verse that commands the Counting of the Omer: from the day after the first day of Pesach, when the Omer offering of barley was waved in the Temple, seven weeks are counted until Shavuos. The Alter Rebbe hears in usefartem, "you shall count," the word sapir, sapphire, from the same letters: counting is also an expression of brightness, and so is the word Sefiros, the name of the divine attributes. The reading goes back to his teacher, the Maggid of Mezritch, who said at a Shavuos meal, as HaYom Yom records through the Tzemach Tzedek, that usefartem lachem means one must make one's own self shine.

וזהו וספרתם לכם כו' היינו להמשיך ע"ס [עשר ספירות] שיאירו לכם למטה (עיין בפרדס ש"ח פ"ב [פרק ב'] בשם ספר הבהיר אמאי אקרי ספירות ע"ש [על שם] השמים מספרים[6,7,8] כו'. ועיין בזהר תרומה קל"ו ב' מאי מספרים כו' דנהרין[9] כו').

And this is [the meaning of] "And you shall count for yourselves," etc.: that is, to draw down the Ten Sefiros so that they shine for you below. (See the Pardes, Sha'ar 8, chapter 2, in the name of Sefer HaBahir: "Why are they called Sefiros? On account of 'The heavens declare (mesaprim),'" etc. And see the Zohar, Terumah, 136b: "What is mesaprim?" etc., "that they shine," etc.)

> So the command means: draw the Ten Sefiros down so that they shine for you, here below. In the parentheses the Alter Rebbe gives his sources: the Pardes (Pardes Rimonim, by the Kabbalist Rabbi Moshe Cordovero) quotes Sefer HaBahir, one of the earliest works of Kabbalah, that the Sefiros are named for "The heavens declare (mesaprim)," and the Zohar explains that mesaprim there means not telling but shining.

ולהבין זאת הנה פסח הוא יציאת מצרים וחג השבועות הוא מ"ת [מתן תורה] וקודם קבלת התורה היו צריכים לספור ז' שבועות שלימות ואח"כ היו יכולים לקבל התורה (ועיין בזהר פ' אמור דף צ"ז).

To understand this: Pesach is the Exodus from Egypt, and the festival of Shavuos is the Giving of the Torah; and before receiving the Torah they had to count seven complete weeks, and afterwards they could receive the Torah (and see the Zohar, Parshas Emor, page 97).

> To explain why this counting is needed, the Alter Rebbe sets out the two festivals it joins: Pesach is the Exodus, Shavuos is the Giving of the Torah, and the Torah could be received only after seven full weeks had been counted. The Zohar on Emor, cited here, gives the reason: in Egypt Israel was like a woman in her days of impurity, and as she counts seven clean days, they counted seven weeks to be purified before receiving the King's Torah.

כי הנה כתיב והחיות רו"ש [רצוא ושוב][10] שלמעלה הכל בבחי' רצוא ושוב.[11]

For it is written, "And the living creatures (chayos) ran and returned (ratzo vashov)": that above, everything is in the aspect of ratzo and shov.

> The Alter Rebbe's own reason rests on Yechezkel's vision of the Chariot: the chayos, the holy living creatures that bear the divine Throne, "ran and returned." All life above moves in this double motion of ratzo, a rush upward, and shov, a return downward.

וכמ"כ [וכמו כן] פסח הוא בחי' רצוא ושבועות הוא בחי' שוב כי פסח הוא יצ"מ [יציאת מצרים] שהוא בחפזון כמ"ש ואכלתם אותו בחפזון.[12]

So too, Pesach is the level of ratzo and Shavuos is the level of shov. For Pesach is the Exodus from Egypt, which was in haste, as it is written, "And you shall eat it in haste."

> Pesach is ratzo and Shavuos is shov. Ratzo is a rushing, and the Exodus was in haste: even the Pesach offering was to be eaten in haste.

וכתיב בחפזון יצאת[13] כו', כי אז היה התגלות אלקות מלמעלה כמאמר עד שנגלה עליהם[14] מלך מלכי המלכים הקב"ה וגאלם[15] בבחי' חפזון ולעתיד כתיב כי לא בחפזון תצאו[16, 17, 18] ובמנוסה לא תלכון[19] כו' שלא יהיה בבחי' חפזון אבל יצ"מ [יציאת מצרים][20] היה בחפזון כו',

And it is written, "In haste you went out," etc. For then there was a revelation of G-dliness from above, as it is said, "until the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them": in the aspect of haste. But of the Future it is written, "For not in haste shall you go out, nor shall you go in flight," etc.: that it will not be in the aspect of haste; whereas the Exodus from Egypt was in haste, etc.

> The haste came because at the Exodus G-dliness was revealed from above, as the Haggadah says: the King of kings revealed Himself and redeemed them before their dough could rise. Of the final redemption, by contrast, Yeshayahu promises that it will come neither in haste nor in flight. The Tzemach Tzedek, in Or HaTorah (quoted by Kehot), suggests why the Exodus had to be hasty: the animal soul was not yet refined, and the seven weeks of the Omer refine it, until the Giving of the Torah is like "not in haste."

(ועמ"ש מזה ברבות ס"פ בא[21] ובמכילתא פ' בא פרשה ז' וע"ש והובא ג"כ בילקוט פ' בא.[22] וע' בסש"ב [בספר של בינונים] פל"א[23]

(See what is written about this in [Midrash] Rabbah at the end of Parshas Bo, and in the Mechilta, Parshas Bo, section 7, and see there; it is also brought in the Yalkut, Parshas Bo. And see Sefer Shel Beinonim (Tanya), chapter 31.

> The parentheses gather the sources on this contrast. The Midrash Rabbah, the Mechilta (the early Midrash on Exodus) and the Yalkut Shimoni (a medieval anthology of Midrash) on Parshas Bo set the haste of the Exodus against the calm of the Time to Come; and Tanya, chapter 31, explains that the people "fled" Egypt because the evil in their souls was still at full strength until the Giving of the Torah, and only their G-dly soul longed to leave.

ועמ"ש ס"פ וישב סד"ה כה אמר כוי ונתתי לך מהלכים[24,25] אבל לע"ל [לעתיד לבוא] כשיתגלה בחי' סוכ"ע כוי שיהיה גם השוב בבחי' הליכה כמו הרצוא כוי, ומ"ש סד"ה והיה מספר בני ישראל[26] בענין שלעתיד תהיה מעלת אתעדל"ת [אתערותא דלתתא] גדולה וגבוה לאין קץ כוי. ומכ"ז [ומכל זה] יובן ענין כי לא בחפזון)

And see what is written at the end of Parshas Vayeshev, at the end of the discourse beginning "Thus says," etc., [on] "And I will give you places to walk"; but in the Time to Come, when the level of the light that encompasses all worlds (sovev kol almin) is revealed, etc., even the shov will be in the aspect of walking, like the ratzo, etc. And [see] what is written at the end of the discourse beginning "And the number of the children of Israel shall be," on the matter that in the Future the superiority of the arousal from below (isarusa dilesata) will be great and high without end, etc. From all this the matter of "For not in haste" will be understood.)

> In Torah Ohr, Vayeshev, at the end of the discourse on "I will give you places to walk," the Alter Rebbe explains that now divine service moves in ratzo and shov, but in the Time to Come, when the light that encompasses all worlds is revealed, even the shov will be a steady "walking," like the ratzo. In Likkutei Torah, Bamidbar, at the end of the discourse "And the number of the children of Israel shall be," he explains that now the arousal from below needs an arousal from above, but in the Future it will be great and high beyond measure in its own right; together they explain why the final redemption will not be "in haste."

והיינו בחי' רצוא ממטה למעלה משא"כ שבועות הוא בחי' שוב שהוא בחי' מ"ת [מתן תורה] גילוי רצונו למטה. כמ"ש וירד ה' על הר סיני[27] המשכה מלמעלה למטה.

And this is the level of ratzo, from below upward; whereas Shavuos is the level of shov, which is the level of the Giving of the Torah, the revelation of His will below, as it is written, "And Havayah descended upon Mount Sinai": a drawing down from above to below.

> Ratzo is a movement from below upward: the soul's rush to leave its limits, as at the Exodus. Shavuos is shov, a movement from above downward: G-d's will revealed in the world, as at Sinai, where "Havayah descended upon Mount Sinai."

והנה כתיב למען תזכור את יום צאתך[28] מארץ מצרים כל ימי חייך וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] בכל דור ודור[29] כוי. שצ"ל בכל יום בחי' יצ"מ [יציאת מצרים].

Now, it is written, "So that you remember the day of your going out of the land of Egypt all the days of your life"; and as our Sages, of blessed memory, said, "In every generation," etc.: that each day there must be the level of the Exodus from Egypt.

> The Torah commands remembering the Exodus all the days of one's life, and the Sages say that in every generation a person must see himself as leaving Egypt. So the Exodus is not only history: each day a person must have his own going out of Egypt, which the next paragraph locates in the Shema.

SECTION 2 · ¶2–7

The daily Exodus in the Shema

2 והיינו בק"ש [בקריאת שמע] ואהבת כו'. וחותם אני ה' אלקיכם אשר הוצאתי[30] כו'. ובפרט מן ב"ש [ברוך שאמר] עד ק"ש [קריאת שמע] הוא הכנה שיבוא לבחי' יצ"מ [יציאת מצרים] ואהבת כו'.

That is, in the Shema, "And you shall love," etc.; and one concludes, "I am Havayah your G-d, Who brought [you] out," etc. In particular, [the prayers] from Baruch She'amar until the Shema are a preparation for one to come to the level of the Exodus from Egypt, "And you shall love," etc.

> The daily Exodus takes place in the Shema: its love, "And you shall love," is the ratzo, and the Shema closes with "I am Havayah your G-d, Who brought you out of the land of Egypt." The prayers before it, from Baruch She'amar, which opens the Verses of Praise, up to the Shema, prepare a person to reach that love.

והיינו כשיתבונן איך שכל צבא השמים לך משתחוים[31] והאופנים וחיות הקדש[32] ברעש גדול כו' והחיות זעות מחיל כסא[33] נושאות ומנושאות עם כסא אלף אלפים ורבוא רבבן[34] ישמשוניה וכולם הם בבחי' ביטול תמיד.

That is, when one contemplates how "all the host of heaven bow down to You," and "the ofanim and the holy chayos, with a great noise," etc., and "the chayos tremble with dread of the Throne; they carry and are carried with the Throne"; "a thousand thousands and ten thousand times ten thousand serve Him"; and all of them are constantly at the level of self-nullification (bittul).

> The preparation is contemplation. The prayers describe all the host of heaven bowing to G-d, the ofanim and the holy chayos (orders of angels) rising with a great noise, the chayos trembling before the divine Throne that they both carry and are carried by, and the angels serving Him in myriads; all of them are constantly nullified before Him. Kehot traces the phrases to Nechemiah, to the blessing Yotzer before the Shema, to the piyut VeHachayos in the Musaf of Rosh Hashanah, and to Daniel.

3 וזהו להודיע לבני האדם[35] גבורותיו וכבוד הדר מלכותו שהוא בחי' הדר מלכותו שכולם בטלים לגבי' ממש ונמשך להם הביטול ע"י שמשיגים כי מלכותך מלכות כל עולמים.

And this is [the meaning of] "To make known to the sons of man His mighty deeds and the glory of the splendor of His kingship": this is the level of "the splendor of His kingship," that all of them are truly nullified before Him. And the self-nullification is drawn to them through their comprehending that "Your kingship is the kingship of all worlds."

> The verse from Psalm 145, Ashrei, speaks of "the splendor of His kingship": the total nullification of the heavenly hosts before Him. That nullification comes from grasping the next verse, "Your kingship is the kingship of all worlds."

פי' מלכותך שחיות כל העולמות אינו אלא מבחי' מלכותך הארת שמו בלבד לא כמו שהנשמה מחיה את הגוף שעצמיות חיות הנשמה מלובש בתוך הגוף ממש. אבל מהותו ועצמותו רם ומתנשא כו'.[36]

The meaning of "Your kingship": that the life-force (chayus) of all the worlds is only from the level of "Your kingship" (Malchus), merely the radiance of His Name; not as the soul gives life to the body, where the very essence of the soul's life-force is enclothed within the body itself. Rather, His being and essence is exalted and uplifted, etc.

> "Your kingship" means that the worlds draw their life only from Malchus, G-d's kingship, which is no more than the radiance of His Name. A name expresses a person outwardly without containing him; so the worlds receive only a glow, unlike the body, into which the very essence of the soul enters, while G-d's own being remains exalted above them.

4 ואין שום דבר מלבישו כלל היה הוה ויהיה בלי שינוי כלל כמ"ש אני ה' לא שניתי[37] אתה הוא קודם[38] שנברא העולם ואתה הוא לאחר שנברא כו' בלי שום שינוי כלל

And nothing whatsoever enclothes Him; [He] was, is and will be without any change at all, as it is written, "I, Havayah, have not changed"; "You are He before the world was created, and You are He after it was created," etc., without any change whatsoever.

> Because the worlds receive only a radiance, G-d Himself is not enclothed in them, and creating them changed nothing in Him. Malachi says, "I, Havayah, have not changed," and the morning prayers say, "You are He before the world was created and You are He after it was created."

ואין שום דבר מכסה ומסתיר נגדו אלא רק הארת שם כבוד מלכותו בלבד זהו חיות והתהוות כל העולמות.

And nothing at all covers over or conceals before Him; rather, only the mere radiance of "the Name of the glory of His kingship": this is the life-force and the coming-into-being of all the worlds.

> Nothing in creation can cover or hide Him. All the worlds' life and existence come from no more than the glow of "the Name of the glory of His kingship," the words said after the first verse of the Shema.

5 וזהו מלכותך מלכות כל עולמים[39] היינו שכל עולמים אף שהן אלף אלפים ורבוא רבבן[40] כמ"ש היש מספר לגדודיו[41] ומן הארץ לרקיע מהלך ת"ק שנה כו'.

And this is [the meaning of] "Your kingship is the kingship of all worlds": that all worlds, even though they are a thousand thousands and ten thousand times ten thousand, as it is written, "Is there any number to His legions?", and "from the earth to the firmament is a journey of five hundred years," etc.,

> The worlds are vast beyond counting: in the book of Iyov, Bildad asks whether G-d's legions can be numbered, and the Talmud says that the distance from the earth to the first heaven alone is a journey of five hundred years.

עכ"ז [עם כל זה] הם אין ערוך כלל לגבי אורו כו' שהוא בחי' א"ס ממש

nevertheless they bear no relation at all to His light, etc., which is truly the level of the Infinite One (Ein Sof).

> Yet all of them together bear no relation at all to His light, which is truly infinite (Ein Sof).

וכנודע שאפילו אחד לגבי רבוא רבבן יש לו ערך שהוא חלק קטן ממנו. אבל רבוא רבבן לגבי בלי גבול[42] בבחינת א"ס ממש אין ערך כלל.[43]

As is known, even one, relative to ten thousand times ten thousand, has a relation [to it], for it is a small part of it; but ten thousand times ten thousand, relative to [what is] without limit, at the level of the Infinite One itself, has no relation at all.

> Even the number one has some relation to a hundred million (ten thousand times ten thousand), since it is a tiny part of it; but no finite number, however large, has any relation to the infinite. Tanya, chapter 48, uses the same reasoning, and the same five hundred years, to show that the light that enlivens the worlds is as nothing beside the light that encompasses them.

6 וע"י שמשיגים את כל הנ"ל ע"י הם בבחי' ביטול תמיד

And through their comprehending all the above, through this they are constantly at the level of self-nullification.

> Because the angels grasp all this, that the worlds are as nothing before G-d's infinite light, they are constantly nullified before Him.

ועי״י התבוננות כל הנ״ל בעומק הדעת אזי ממילא יבא לבחי׳ רצוא בק״ש [בקריאת שמע] להיות ואהבת את[44] הוי׳ אלקיך בכל לבבך

And through contemplating all the above in the depth of Daas (knowledge), then, of itself, one will come to the level of ratzo in the Shema, so that there will be "And you shall love Havayah your G-d with all your heart":

> A person who contemplates the same in the depth of Daas, the faculty that binds the mind to an idea until it is felt, comes by himself to the ratzo of the Shema, "And you shall love Havayah your G-d with all your heart." The Tzemach Tzedek's notes on this maamar, quoted by Kehot, point here to Likkutei Torah, Va'eschanan, where this love comes when one sets one's heart on the "One" of the Shema, at the level of the Yechidah, the innermost point of the soul.

לצאת מן המצרים וגבולים[45] שכולם הם בבחי׳ גבול, כמו מהלך ת״ק שנה הן בגשמיות הן ברוחניות הוא בבחי׳ מצר וגבול המכסים ומסתירים להיות נראה ליש ודבר בפ״ע [בפני עצמו] רק לדבקה בו כו׳ שהוא בלי גבול בחי׳ א״ס ממש.

to go out of the straits (meitzarim) and limits, all of which are in the aspect of limitation: like a journey of five hundred years, whether in physicality or in spirituality, it is in the aspect of a strait and a limit, which cover over and conceal, so that [the world] appears as an entity, a thing unto itself; but only to cleave to Him, etc., Who is without limit, truly the level of the Infinite One.

> This love is a going out of all meitzarim, straits and limits, a play on Mitzrayim, Egypt, written with the same letters. Every created thing, physical or spiritual, even the vast distances of the heavens, is a limit that hides G-d and makes the world look like an entity of its own; the love of the Shema longs to leave all such limits and cleave only to Him, the Infinite One.

7 וזהו נק׳ יצ״מ [יציאת מצרים] לצאת מן המצרים וגבולים כנ״ל,

And this is what is called the Exodus from Egypt (Mitzrayim): going out of the straits (meitzarim) and limits, as mentioned above.

> That is why this love is called the Exodus from Egypt: Mitzrayim, Egypt, is read as meitzarim, the straits and limits that hide G-d, and leaving them is the Exodus.

וזהו שבגלות מצרים נאמר בפרעה לא ידעתי את[46] ה' ששם הוי"ה שהוא היה הוה ויהיה בלי שינוי לא ידעתי רק שם אלקים המכסה ומסתיר להיות יש ודבר בפ"ע [בפני עצמו] דוקא.

And this is why, in the exile of Egypt, it is said of Pharaoh, "I do not know Havayah": that the Name Havayah, which [means that] He was, is and will be without change, "I do not know"; [I know] only the Name Elokim, which covers over and conceals so that there be, specifically, an entity, a thing unto itself.

> Pharaoh, the ruler of that exile, said, "I do not know Havayah." The Name Havayah holds the letters of hayah, hoveh, yihyeh, "was, is, will be": G-d beyond time and change; Pharaoh knew only Elokim, the Name through which G-d conceals Himself in nature and lets things seem to exist on their own.

וזהו לא ידעתי את הוי' שהדעת הי' [היה] בבחינת גלות. וזהו שחותם בק"ש [בקריאת שמע] אני הוי' אלקיכם אשר הוצאתי[47] כו' אני הוי' דוקא:

And this is [the meaning of] "I do not know Havayah": that Daas (knowledge) was in the aspect of exile. And this is why one concludes the Shema with "I am Havayah your G-d, Who brought [you] out," etc.: "I am Havayah," specifically.

> So the exile of Egypt was an exile of Daas, knowledge: the knowledge of Havayah was hidden. That is why the Shema ends, "I am Havayah your G-d, Who brought you out": going out of Egypt is the revelation of Havayah.

SECTION 3 · ¶8–12

The Patriarchs in prayer

8 ב וזהו מארז"ל [מאמר רבותינו זכרונם לברכה] תפלות אבות תקנום.[48] פי' אבות הם חג"ת [חסד גבורה תפארת] שנמשך מהם אהוי"ר [אהבה ויראה] ורחמנות[49] שהם אברהם יצחק ויעקב.

2. And this is [the meaning of] the saying of our Sages, of blessed memory, "The prayers were instituted by the Patriarchs." The meaning: the Patriarchs are Chesed (kindness), Gevurah (restraint) and Tiferes (beauty), from which are drawn love and awe and compassion; these are Avraham, Yitzchak and Yaakov.

> The Talmud says that the Patriarchs instituted the three daily prayers. The Alter Rebbe reads "the Patriarchs" as Chesed, Gevurah and Tiferes, the sources of love, awe and compassion, which Avraham, Yitzchak and Yaakov each embodied.

והיינו שכל התפלה היא בג' מיני פסוקים,

That is, the whole of prayer consists of three kinds of verses:

> So prayer is built from three kinds of verses, one for each of the Patriarchs, and the following paragraphs take them in turn.

היינו פסוקים של חסד שנעשה מהם בק"ש [בקריאת שמע] ואהבת כו' ע"י ההתבוננות כנ"ל שהוא בחי' אברהם אוהבי[50] להיות גילוי האהבה בנפש בחי' רצוא ועי"ז אח"כ והיו הדברים האלה אשר אנכי מצוך[51] ודברת בם[52] כו'.

namely, verses of Chesed, from which there comes about, in the Shema, "And you shall love," etc., through the contemplation mentioned above, which is the level of "Avraham, who loves Me": that there be a revelation of love in the soul, the level of ratzo. And through this, afterwards, [comes] "And these words which I command you shall be," "and you shall speak of them," etc.

> The first kind, verses of Chesed (kindness), lead through the contemplation described above to the love of the Shema, "And you shall love": love revealed in the soul, the quality of Avraham, whom G-d calls "who loves Me," and this love is ratzo. From it follow the next verses of the Shema: "these words" are to be on one's heart, and "you shall speak of them," that is, Torah study.

9 ואף שבפ' שניה כתיב ואספת דגנך[53] עכ"ז [עם כל זה] נעשה תורתן קבע ומלאכתן עראי.[54]

And although in the second section [of the Shema] it is written, "And you shall gather in your grain," nevertheless it comes to be "their Torah fixed and their work occasional."

> The second paragraph of the Shema speaks of gathering in one's grain, that is, working for a living. Even so, the love of the first paragraph lets a person make his Torah fixed and his work occasional, as the Talmud says the early generations did.

וזהו כי האדם עץ השדה[55] שהוא כמו אילן[56] הצומח בארץ שהעיקר הוא הפרי שעליו עכ"ז [עם כל זה] יש גם קוצין ועלין וגוף האילן והעיקר הוא רק הפירות כו'.

And this is [the meaning of] "For man is the tree of the field": that he is like a tree that grows in the ground, whose main thing is the fruit upon it. Even so, it also has thorns and leaves and the body of the tree; and the main thing is only the fruit, etc.

> The Torah says, "For man is the tree of the field." In its plain sense the verse asks, "Is the tree of the field a man?", but the Alter Rebbe reads it as a statement, a person is like a tree: a tree's purpose is its fruit, and its thorns, leaves and trunk exist only for the fruit's sake.

כמ"כ [כמו כן] האדם העיקר הוא הפרי היינו תורה ומצות כמארז"ל [כמאמר רבותינו זכרונם לברכה] מאי פרי מצות[57] וזהו ענין תורתן קבע ושאר כל צרכי גופו הם כמו העלים לגבי הפרי.

So too with a person: the main thing is the fruit, that is, Torah and mitzvos, as our Sages, of blessed memory, said, "What is 'fruit'? Mitzvos." And this is the matter of "their Torah fixed"; and all the other needs of his body are like the leaves relative to the fruit.

> A person's fruit is Torah and mitzvos, as the Talmud reads "fruit" as mitzvos; the rest of his bodily needs are like leaves beside the fruit, and to treat them so is to make one's Torah fixed. In Likkutei Torah, Shir HaShirim, the Alter Rebbe explains why mitzvos are called fruit: as a seed sown in the earth grows into fruit, the light drawn from G-d is called "sown," and through the mitzvos it bears fruit.

10 וזה נעשה הכל מבחי' ואהבת כו' שהוא בחי' אברהם, וכן יצחק בחי' גבורה שנעשה מזה בחי' יראה בנפש פחד יצחק.[58]

And all this comes about from the level of "And you shall love," etc., which is the level of Avraham. And likewise Yitzchak, the level of Gevurah (restraint), from which there comes about the level of awe in the soul: "the Fear of Yitzchak."

> All of this comes from Avraham's love, "And you shall love." Yitzchak is Gevurah, from which comes awe in the soul, "the Fear of Yitzchak," as Yaakov called the G-d of his father.

ובחי' יעקב הוא בחי' רחמנות דהיינו מי שלבו כלב האבן שאף שמתבונן בכל הנ"ל לא יבא לבחי' ואהבת שבק"ש [שבקריאת שמע] מחמת שקשור מאד בהבלי העולם להיות יש ודבר בפ"ע [בפני עצמו]

And the level of Yaakov is the level of compassion: that is, [for] one whose heart is like a heart of stone, so that even though he contemplates all the above, he will not come to the level of "And you shall love" of the Shema, because he is very bound up in the vanities of the world, so as to be an entity, a thing unto himself;

> Yaakov is compassion, and this is the path for one whose heart is like stone: even after contemplating all that was said, he does not come to the love of the Shema, because he is deeply bound to the vanities of the world and feels himself an entity of his own.

ומחמת זה לבו כלב האבן. אזי העצה לזה הוא לעורר רחמים רבים על נפשו.

and because of this his heart is like a heart of stone. Then the counsel for this is to arouse great compassion upon his soul.

> That is what keeps his heart hard. The counsel is to arouse great compassion on his own soul, and the next paragraph explains how.

11 וכמ"ש ליעקב אשר פדה את אברהם[59,60] וזהו ע"י פסוקי רחמנות שבתפלה[61] והוא המלך המרומם כו' ברחמיך הרבים רחם עלינו.

As it is written, "To Yaakov, who redeemed Avraham." And this is through the verses of compassion in the prayer, namely, "The King Who is exalted," etc., "In Your abundant compassion, have compassion on us."

> Yeshayahu speaks of "Yaakov, who redeemed Avraham," and the Alter Rebbe reads it as compassion, Yaakov's attribute, redeeming love, Avraham's attribute. This happens through the verses of compassion in the blessings before the Shema, "The King Who alone is exalted..." and "In Your abundant compassion, have compassion on us." In Likkutei Torah, Ki Seitzei, the Alter Rebbe explains that some verses of prayer speak of G-d's love and some of His awe, and from both is born compassion: these three are Avraham, Yitzchak and Yaakov.

אבינו אב הרחמן[62] רחם עלינו ותן בלבנו בינה להבין ולהשכיל ולא נבוש לע"ו [לעולם ועד].

"Our Father, compassionate Father, have compassion on us, and put understanding (binah) in our heart, to understand and to comprehend, and let us not be ashamed forever and ever."

> The blessing Ahavah Rabbah asks, "Our Father, compassionate Father ... put understanding in our heart ... and let us not be ashamed forever." The next lines explain what that shame is.

פי' כי הנה כתיב כי לא יראני האדם וחי[63] וארז"ל [ואמרו רבותינו זכרונם לברכה] בחייהם אינם רואים[64] אבל[65] במיתתם רואים כי בחייהם שהנפש מלובש בגוף ומכסה ומסתיר עליו להיות נראה לו זה העולם ליש ודבר בפ"ע [בפני עצמו].

The explanation: for it is written, "For man shall not see Me and live," and our Sages, of blessed memory, said, "In their lifetime they do not see, but in their death they see." For in their lifetime, when the soul is enclothed in the body, [the body] covers over him and conceals, so that this world appears to him as an entity, a thing unto itself.

> The Alter Rebbe cites G-d's words to Moshe, "For man shall not see Me and live," and the Sages' reading: in their lifetime people do not see G-d, but at death they do. In life the soul is enclothed in a body, which hides the truth, so that this world seems to exist on its own.

אבל בצאת הנפש מהגוף אזי רואים שבאמת מהותו ועצמותו כו' היה הוה ויהיה בלי שום שינוי ואין שום דבר יכול להלבישו כלל ולהסתירו והיה מקח טעות לגמרי מה שהיה נראה לו העולם ליש ודבר בפ"ע [בפני עצמו].

But when the soul leaves the body, then they see that in truth His being and essence, etc., was, is and will be without any change, and that nothing at all can enclothe Him or conceal Him; and it was an utterly mistaken transaction, that the world appeared to him as an entity, a thing unto itself.

> When the soul leaves the body, it sees that G-d's being has never changed and that nothing could hide Him. Its whole impression of an independent world was a "mistaken transaction," the legal term for a sale made in error.

12 ואזי הבושה גדולה עד למאד על שכל מחשבותיו ומגמותיו היו בהבלי העולם ובעסקיו כאלו הוא דבר בפ"ע [בפני עצמו] ממש והוא חוצפא והעזה גדולה כו'.

Then the shame is exceedingly great, that all his thoughts and aims were in the vanities of the world and in his affairs, as if it were truly a thing unto itself; and this is great impudence and brazenness, etc.

> Then the shame is overwhelming: all one's thoughts and aims went into the world's vanities and one's own affairs, as though the world were truly independent. Such a view, before G-d, is great impudence.

ולכן בקשתנו ברחמיך הרבים רחם עלינו ותן בלבנו בינה היינו להבין דבר מתוך דבר[66]

Therefore our request is, "In Your abundant compassion, have compassion on us, and put understanding (binah) in our heart": that is, to understand one thing from another.

> Hence the prayer for binah, understanding, which the Sages define as understanding one thing from another: deducing what is not seen from what is.

היינו אף בעוד שהנשמה מלובש בגוף יבין וישכיל שבאמת הכל בטל בתכלית כמו קודם שנברא העולם בלי שום שינוי ממש כנ"ל ולא נבוש לע"ו [לעולם ועד]. בכדי שלא יהיה אח"כ הבושה לעולם ועד.

That is, even while the soul is enclothed in the body, one will understand and comprehend that in truth everything is utterly nullified, just as before the world was created, truly without any change, as mentioned above; "and let us not be ashamed forever and ever": so that afterwards there will not be the shame forever and ever.

> The request is to grasp, while the soul is still in the body, that in truth everything is utterly nullified, unchanged since before creation. That is what "let us not be ashamed forever" asks: to know now what the soul would otherwise see only after death, so that afterwards there will be no shame, forever.

וזהו ליעקב אשר פדה את אברהם [עיין בד"ה מה יפו פעמיך]:[67]

And this is [the meaning of] "To Yaakov, who redeemed Avraham." [See the discourse beginning "How beautiful are your steps."]

This compassion, which frees one's love, is "Yaakov, who redeemed Avraham." In the discourse "How beautiful are your steps," in Likkutei Torah on Shir HaShirim, the Alter Rebbe explains the same: the plea for compassion in the blessings before the Shema is for the G-dly spark, which lacks love and awe for want of contemplation, so we ask for binah, to understand how all of creation comes from one divine word.

SECTION 4 · ¶13–14

Only the G-dly soul goes out

13 ג והנה כל הנ"ל שהוא בחי' רצוא יצ"מ [יציאת מצרים] אינו אלא לנפש האלקית בלבד שהיא בבחי' גלות בתוך מצרים וגבולים המכסים כו'.

3. Now, all the above, which is the level of ratzo, the Exodus from Egypt, is only for the G-dly soul alone, which is in the aspect of exile within straits and limits that cover over, etc.

The ratzo described so far, the Exodus, belongs only to the G-dly soul. It is the G-dly soul that is in exile within the limits that hide G-dliness.

וכמו שאמר פרעה לא ידעתי את[68] הוי' כו'. וכמ"ש אנכי ארד עמך מצרימה ואנכי אעלך[69] כו' שזהו שנאמר ליעקב שהוא הנפש האלקית בלבד.

As Pharaoh said, "I do not know Havayah," etc. And as it is written, "I will go down with you to Egypt, and I will bring you up," etc.: for this was said to Yaakov, who is the G-dly soul alone.

Pharaoh's "I do not know Havayah" describes this exile. G-d's promise "I will go down with you to Egypt, and I will bring you up" was spoken to Yaakov, who stands for the G-dly soul.

יו"ד עקב[70] יעקב חבל נחלתו[71] כי חלק[72] הוי' עמו.

Yud akev (yud and heel): "Yaakov is the cord of His inheritance," "for Havayah's portion is His people."

Yaakov (יעקב) is read as yud akev: the letter yud (י), whose value is ten, followed by akev (עקב), "heel"; as Kehot quotes from Rabbi Chaim Vital's Etz Chaim, these are ten sparks of light set in the heel, the lowest part. In Likkutei Torah, Rosh Hashanah, the Alter Rebbe explains yud akev as divine wisdom come down into the "heels," the lowest levels, from which the souls of the "sons of Yaakov" are drawn. "Yaakov is the cord of His inheritance, for Havayah's portion is His people": the G-dly soul is G-d's own portion, bound to Him like a cord.

כמ"ש וירא ישראל את היד הגדולה[73] אשר עשה ה' שישראל בלבד שהוא הנפש האלקית כי ישראל עלה במחשבה[74] ישראל לי ראש[75] כו' וישראל בלבד ראו אשר עשה הוי' כו'.

As it is written, "And Israel saw the great hand that Havayah had wrought": that Israel alone, which is the G-dly soul—for "Israel arose in [G-d's] thought," [and] Yisrael is li rosh, "a head for Me," etc. —Israel alone saw what Havayah had wrought, etc.

> At the sea, "Israel saw the great hand that Havayah had wrought": the Alter Rebbe reads "Israel" as the G-dly soul alone, which "arose in [G-d's] thought" before creation, and whose name Yisrael (ישראל) has the letters of li rosh (לי ראש), "a head for Me." So it alone saw what Havayah had done; the animal soul did not. In Likkutei Torah, Sh'lach, the Alter Rebbe explains li rosh: Israel become, as it were, a "head" for G-d, for they draw down His supreme will.

14 וכמ"כ [וכמו כן] בק"ש [בקריאת שמע] בחי' רצוא יצי"מ [יציאת מצרים] הנ"ל ואהבת כו' אינו אלא לנפש האלהית בלבד אבל נפש הבהמית מ"מ הוא רוצה לאכול כמעשה בהמה כו'.

So too in the Shema, the level of ratzo, the Exodus from Egypt mentioned above, "And you shall love," etc., is only for the G-dly soul alone; but the animal soul, nevertheless, wants to eat as an animal does, etc.

> Even the love of the Shema belongs only to the G-dly soul. The animal soul, the life-force of the body and its drives, still wants to eat as an animal does.

וכדי לקבל את התורה שהוא גילוי רצונו ית' כביכול למטה הוצרך להיות מקודם בחי' ביטול נפש הבהמית ג"כ. [ועמ"ש ע"פ אדם כי יקריב[76] כו' תקריבו[77] כו' ע"ש].

And in order to receive the Torah, which is the revelation of His will, may He be blessed, as it were, below, there first had to be the level of the nullification of the animal soul as well. [And see what is written on "When a man brings," etc., "you shall bring," etc.; see there.]

> To receive the Torah, the revelation of G-d's will below, the animal soul too had first to be nullified. In Likkutei Torah, Vayikra, on "When a man of you brings an offering ... from the animals ... you shall bring," the Alter Rebbe sets out the same order: at Pesach the arousal from above stirred only the G-dly soul, so "the people fled"; then came the barley Omer, animal food, and the counting, to refine the seven middos of the animal soul, and only then the Giving of the Torah.

SECTION 5 · ¶15–19

The Omer and its counting

15 והיינו ע"י הנפת העומר וספה"ע [וספירת העומר]. כמ"ש והניף את העומר[78] לפני הוי' לרצונכם ממחרת השבת יניפנו הכהן,

This is through the waving of the Omer and the Counting of the Omer. As it is written, "And he shall wave the Omer before Havayah, for your favor (lirtzonchem); on the morrow of the Shabbos the kohen shall wave it."

> That nullification came through waving the Omer and counting the Omer. The verse says the kohen waves the Omer "before Havayah," "for your favor," on "the morrow of the Shabbos," and the coming paragraphs explain each phrase.

כי הנה העומר הוא מן השעורים[79] שהוא מאכל בהמה וכמ"כ [וכמו כן] למעלה יש ג"כ בחי' בהמה והוא המרכבה העליונה פני אריה אל הימין[80] ופני שור מהשמאל כי חיה בכלל בהמה[81]

For the Omer is from barley, which is animal food. And likewise above there is also the level of an animal (behemah): this is the supernal Chariot (Merkavah), "the face of a lion on the right, and the face of an ox on the left," for a wild animal (chayah) is included in [the term] behemah.

> The Omer was of barley, which is animal food. Above too there is an "animal": the supernal Chariot (Merkavah) that Yechezkel saw, with the face of a lion on the right and the face of an ox on the left. A lion is a wild beast, not a domestic one, but the Talmud rules that a chayah, a wild animal, is included in the term behemah, so the whole Chariot can be called behemah.

כמ"ש על הים שעשה שלמה עומד על שנים עשר בקר[82] שלשה פונים צפונה[83] כו' שהיא המרכבה העליונה

As it is written of the Sea that Shlomo made, "It stood upon twelve oxen, three facing north," etc., which is the supernal Chariot;

> Shlomo's Sea, the great copper basin of the Temple, stood on twelve oxen, three facing each direction; these oxen are the supernal Chariot.

והים עליהם מלמעלה שהיא בחי' ים העליון בחי' בהמה רבה שם ב"ן [שם ב"ן] גימטריא בהמה שהוא שרש המרכבה דפני אריה כו',

"and the Sea was upon them, above," which is the level of the supernal Sea, the level of the great animal (behemah rabbah), the Name Ban (52), numerically [equal to] behemah, which is the root of the Chariot of "the face of a lion," etc.

> The Sea above the oxen is the supernal sea, called "the great animal" (behemah rabbah). It is the Name Ban, the Name Havayah spelled out so that its letters total 52, the numerical value of behemah (ב=2, ה=5, מ=40, ה=5), and it is the root of the Chariot with the lion's face.

והמרכבה הנ"ל הוא שרש ומקור לכל הבהמות ונפש הבהמית שלמטה שנמשכים ממנה.

And this Chariot is the root and source of all the animals and of the animal soul below, which are drawn from it.

> That Chariot is the source of all animals and of the animal soul below. So the refinement of the animal soul is bound up with this supernal "animal."

16 ושעורה שעור[84] ה' והיינו מברורים שלמטה שנבררים ונכללים בבחי' בהמה רבה הנ"ל

And barley (se'orah) is shi'ur hei, "the measure of hei": that is, [it is] from the refinements (birurim) below, which are refined and included in the level of the great animal mentioned above.

> The Zohar reads se'orah (שעורה), barley, as shi'ur hei (שעור ה'), "the measure of hei." The barley stands for the birurim, the sparks of holiness refined from the world below and absorbed into the great animal.

כמאמר יוצר משרתים[85] שיש מלאכים שהם בטלים בכל יום ונבלעים ונכללים בבחי' בהמה רבה[86] הנ"ל. כמו המאכל שעורים שנבלע בבהמה שלמטה וחוזרים ומתחדשים בכל יום כו'.

As in the saying, "Who forms ministering [angels]": for there are angels that are nullified every day, and are swallowed and included in the level of the great animal mentioned above, like the food of barley that is swallowed into an animal below; and they are renewed again every day, etc.

> So too the angels: the blessing Yotzer calls G-d "Who forms ministering angels," and the Talmud (Chagigah 14a) says that every day ministering angels are created, sing and pass away. They are swallowed into the great animal as barley is eaten by an animal below, and are formed anew each day.

17 וזהו יניפנו הכהן שהוא בחי' חסד העליון העלה את בחי' בהמה רבה הנ"ל [עיין בזהר פ' בלק דקפ"ח ע"ב] ע"י עומר שעורה שעור[87] ה' הנ"ל.

And this is [the meaning of] "the kohen shall wave it": [the kohen,] who is the level of supernal Chesed (kindness), raised up the level of the great animal mentioned above [see the Zohar, Parshas Balak, page 188b] through the Omer of barley, shi'ur hei, mentioned above.

> "The kohen shall wave it": the kohen stands for supernal Chesed, and through the barley Omer he lifts the great animal upward. The text refers to the Zohar on Balak, which explains that the Omer of waving must be raised upward and that barley is "the measure of hei."

לפני הוי' למעלה מהוי' כנודע. וזהו ממחרת השבת ולא ממחרת יו"ט [יום טוב] שהוא למעלה מבחי' שבת ודי"ל [ודי למבין].

"Before Havayah": above Havayah, as is known. And this is [why it says] "from the morrow of the Shabbos" and not "from the morrow of the Yom Tov": for it is above the level of Shabbos. This suffices for one who understands.

> In the verse, lifnei Havayah means "before Havayah," in His presence; but lifnei also means "prior to," and so the Alter Rebbe reads it as above Havayah, as is known. Likewise the Sages teach that "the morrow of the Shabbos" is the day after the first day of Pesach, a Yom Tov; the verse calls it Shabbos, not Yom Tov, to hint that the Omer reaches beyond Shabbos, a level higher still.

18 וע"י אח"כ ע"י ספה"ע [ספירת העומר] היו המשכות מקיפים מלמעלה למטה לעומר כו'. וזהו היום יום א' לעומר יום הוא בחי' חסד כמ"ש יומם יצוה[88] ה' חסדו

And through this, afterwards, through the Counting of the Omer, there were drawings down of encompassing lights (makifim) from above to below, to the Omer, etc. And this is [the meaning of] "Today is one day to the Omer": "day" is the level of Chesed (kindness), as it is written, "By day Havayah commands His kindness";

> After the waving, the counting drew down makifim, encompassing lights: light too high to be absorbed within, which surrounds and acts from beyond. The words of the count say it: in "Today is one day to the Omer," the prefix usually rendered "of" also means "to," and the Alter Rebbe reads it so; and "day" signifies Chesed, as in "By day Havayah commands His kindness."

והיינו בחי' חסד עליון להמשיך מלמעלה מעלה לבחי' עומר כדי שיהיה ביטול הרצון מנפש הבהמית ג"כ דוקא.

that is, the level of supernal Chesed, to draw down from the very highest [levels] to the level of the Omer, so that there be the nullification of the will of the animal soul too, specifically.

> This is supernal Chesed, drawn from the very highest levels to the Omer, so that the will of the animal soul too will be nullified.

19 וזהו לרצונכם[89] כדי שיהיה ביטול הרצון שלכם ע"י המשכת המקיפים הנ"ל ע"י ספה"ע [ספירת העומר] כו'.

And this is [the meaning of] "for your favor (lirtzonchem)": so that there be the nullification of your will (ratzon), through the drawing down of the encompassing lights mentioned above, through the Counting of the Omer, etc.

> In the verse, lirtzonchem means "for your favor," that the offering be accepted for you; the Alter Rebbe hears in it ratzon, will: its purpose is the nullification of your own will, brought about by the encompassing lights drawn down through the counting.

וזהו וספרתם לכם[90] היינו להמשיך הארת המקיפים הנ"ל שהוא ממחרת השבת[91] דוקא כנ"ל לכם למטה להפוך את נפש הבהמית ג"כ שיהיה ביטול רצונכם.

And this is [the meaning of] "And you shall count for yourselves": that is, to draw down the radiance of the encompassing lights mentioned above, which is specifically from "the morrow of the Shabbos," as mentioned above, "for yourselves," below, to transform the animal soul too, so that there be the nullification of your will.

> So "you shall count for yourselves" means: draw down the light of these makifim, which comes from "the morrow of the Shabbos," a level above Shabbos, "for yourselves," here below, to transform the animal soul too, until your own will is nullified. The Tzemach Tzedek, in Or HaTorah, explains that Shabbos is Chochmah, so what lies above it comes from Atik, the innermost level of Keser.

SECTION 6 · ¶20–23

The Giving of the Torah

20 וזהו מיום הביאכם את עומר[92] פי' מאות ו יום שהניפו את העומר שהוא לפני הוי' אזי וספרתם לכם תמשיכו לכם ע"י ספה"ע [ספירת העומר] שבע שבתות שהם מ"ט מדות.

And this is [the meaning of] "From the day you bring the Omer": the meaning is, from that day on which they waved the Omer, which is "before Havayah," then "you shall count for yourselves": you shall draw down for yourselves, through the Counting of the Omer, "seven weeks," which are the forty-nine attributes (middos).

> "From the day you bring the Omer" means from the day the Omer was waved "before Havayah," above Havayah. From then, "you shall count" means you shall draw down for yourselves, through the counting, seven weeks: the forty-nine attributes, each of the seven middos including all seven.

ואז היה יכול להיות אח"כ מתן תורה בשבועות שהוא גילוי רצונו ממש מלמעלה למטה שהוא למעלה מתפלה שהוא בחי' יצ"מ [יציאת מצרים] שהוא הרצוא כנ"ל.

And then, afterwards, there could be the Giving of the Torah on Shavuos, which is the revelation of His very will from above to below, which is higher than prayer, which is the level of the Exodus from Egypt, which is the ratzo, as mentioned above.

> Then the Giving of the Torah could follow on Shavuos: G-d's very will revealed from above to below. This is higher than prayer, which is the Exodus, the ratzo from below upward.

21 ואהבת בכל לבבך[93] שעדיין אינו בבחי' ביטול בתכלית כי יש מי שאוהב כו'. משא"כ בלימוד התורה שהוא דבר ה' ממש בפיו.

"And you shall love with all your heart" is still not at the level of utter self-nullification (bittul), for there is one who loves, etc. Torah study, by contrast, is the very word of G-d in his mouth.

> Even love "with all your heart" is not complete self-nullification, because someone is still there who loves: the self remains. Torah study is different, for then the word of G-d itself is in a person's mouth.

כמ"ש ואשים דברי בפיך[94] דברי ממש. אני המשנה המדברת בפיך. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אלו ואלו דברי אלקים חיים[95] כו' שהם דברי אלקים ממש גילוי רצונו ממש למטה.

As it is written, "And I have put My words in your mouth": My words, truly. "I am the Mishnah that speaks in your mouth." And as our Sages, of blessed memory, said, "These and these are the words of the living G-d," etc.: that they are truly the words of G-d, the very revelation of His will below.

> G-d says, "I have put My words in your mouth": His actual words. The heavenly Maggid who taught Rabbi Yosef Karo said, "I am the Mishnah that speaks in your mouth," and the Sages say of both sides of a dispute, "These and these are the words of the living G-d": both reveal His will below.

וזהו ודברת בם[96] בם ממש והוא בחי' ובכל נפשך היינו לקשר מחשבה במחשבה כו'. (ועמ"ש סד"ה וארא אל אברהם).

And this is [the meaning of] "And you shall speak in them (bam)": in them, truly. And this is the level of "and with all your soul," that is, to bind thought with thought, etc. (And see what is written at the end of the discourse beginning "And I appeared to Avraham.")

> So "you shall speak in them," plainly "of them," means in G-d's words themselves. This is "with all your soul": binding one's own thought to G-d's thought, which the Torah is. At the end of the discourse "And I appeared to Avraham" in Torah Ohr, Va'eira, the Alter Rebbe explains that love "with all your heart" unites Havayah with Elokim in the emotions, while "with all your soul" is the revelation of Havayah alone, the whole soul's mind, thought and speech bound to Him, as in "I have put My words in your mouth."

אך הנה ארז"ל [אמרו רבותינו זכרונם לברכה] כל האומר אין לי אלא תורה אפילו תורה אין לו[97]

But our Sages, of blessed memory, said, "Whoever says, 'I have nothing but Torah,' even Torah he does not have."

> Yet the Sages say that whoever says he has nothing but Torah does not have even Torah.

שמאחר שהוא יש ודבר בפ"ע [בפני עצמו]. אזי אף כשמדבר ד"ת [דברי תורה] אין זה דבר ה' כלל. ואין זה גילוי רצונו כלל, רק צריך להיות מקודם בחי' הרצוא יצ"מ [יציאת מצרים] ממטה למעלה כנ"ל.

For since he is an entity, a thing unto himself, then even when he speaks words of Torah, this is not the word of G-d at all, and this is not the revelation of His will at all. Rather, there must first be the level of the ratzo, the Exodus from Egypt, from below upward, as mentioned above.

> The reason is that he still feels himself an entity of his own, so even his words of Torah are not G-d's word and do not reveal His will. First there must be the ratzo, the inner Exodus from below upward described above.

22 וע"י זה רוח אייתי רוח ואמשיך רוח כי באתערותא דלתתא אתעדל"ע [אתערותא דלעילא] ומעורר למעלה המשכת רצונו כביכול למטה.

And through this, "spirit brings spirit and draws down spirit"; for through an arousal from below (isarusa dilesata) [there comes] an arousal from above (isarusa dile'eila), and it arouses above the drawing down of His will, as it were, below.

> Through that ratzo, in the words of the Zohar, "spirit brings spirit and draws down spirit": an arousal from below awakens an arousal from above, which draws G-d's will down into the world.

אך שיתלבש בדברים גשמיים כמו תרומות ומעשרות וקרבנות כו' ולאו אורחא דמלכא לאשתעי במלין דהדיוטא כו'.

But that it should be enclothed in physical things, such as terumos and tithes and offerings, etc.: "and it is not the way of the King to speak of the matters of a commoner," etc.

> But G-d's will is clothed in physical matters, such as terumos (the portion of produce given to the kohen), tithes and offerings, mitzvos about produce and animals. And "it is not the way of the King to speak of the matters of a commoner": it is hard to see how His will can be invested in such lowly things.

23 וע"ז היה צריך מקודם שיניף הכהן את העומר שהוא שעורה שעור ה' מיכלא דבהמה רבה הנ"ל לפני הוי' למעלה מהוי' כנ"ל.

And for this, the kohen first had to wave the Omer, which is barley, shi'ur hei, the food of the great animal mentioned above, "before Havayah": above Havayah, as mentioned above.

> For this the kohen first had to wave the Omer, the barley that is "the food of the great animal," "before Havayah," raising it above Havayah. This answers the question: the root of the animal level was first raised above Havayah, so that G-d's will could then come down even into physical things.

ועי"ז אחי"כ ע"י ספה"ע [ספירת העומר] היה המשכת המקיפים למטה לעומר וספרתם לכם כו' שבע שבתות[98] כו'.

And through this, afterwards, through the Counting of the Omer, there was the drawing down of the encompassing lights below, to the Omer: "And you shall count for yourselves," etc., "seven weeks," etc.

> Then, through the counting, the encompassing lights were drawn down to the Omer: "And you shall count for yourselves ... seven weeks."

והיה יכול להיות אחי"כ מתן תורה בשבועות שהוא גילוי רצונו כביכול למטה באותיות התורה [ועיין בזהר פ' תצוה דף קפ"ב סע"ב [סוף עמוד ב] וכיון כו' ודף קפ"ג ע"א עד אפיק אורייתא[99] כו' וע' לקמן]:[100]

And afterwards there could be the Giving of the Torah on Shavuos, which is the revelation of His will, as it were, below, in the letters of the Torah. [And see the Zohar, Parshas Tetzaveh, page 182, end of side b, "And since," etc., and page 183a, until "brings forth the Torah," etc.; and see below.]

> After that the Giving of the Torah could follow on Shavuos: G-d's will drawn down, as it were, into the letters of the Torah. The text refers to the Zohar on Tetzaveh, which describes the counting of the Omer as a sanctification and the fiftieth day as bringing forth the Torah through an arousal from below.

IN ONE'S AVODAH

Each day a person must go out of Egypt: in the prayers before the Shema, contemplate how all the worlds and the angels are nullified before G-d, until love wakes to leave every limit and cleave to Him. If the heart stays like stone, arouse great compassion on your own soul and ask for understanding now, so as not to be ashamed afterwards. Let Torah and mitzvos be the fruit, and all the body's needs the leaves. And since this love frees only the G-dly soul, the days of the Omer are for nullifying the will of the animal soul too; then Torah study becomes G-d's own word in your mouth.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe call Pesach ratzo and Shavuos shov, and why did the Exodus have to be in haste while the final redemption will not?
2. How does contemplating that the worlds live only from a radiance of G-d's kingship lead to the love of the Shema, and why is that love called the Exodus from Egypt?
3. What is the remedy for one whose heart stays like stone after contemplation, and how does the prayer for binah relate to the shame the soul feels after death?
4. Why is the ratzo of the Shema not enough to receive the Torah, and how do the waving and the counting of the Omer reach the animal soul?
5. Why is Torah study a greater self-nullification than love, and why does one who says he has nothing but Torah lack even Torah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **וספרתם לכם**

The note refers to note 29 in the list of maamarim printed at the beginning of this volume of the Alter Rebbe's maamarim, in connection with this maamar.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהערות וציונים לעיל יט, א. וראה רשימת המאמרים שבריש סה"מ תקס"ו הערה 29 ולהלן בהוספות ברשימת הכתבי-יד. התוכן — באוה"ת ויקרא-ב בע' תקפב. הערות וקיצורים — באוה"ת ויקרא-ג ע' תתסו. כמה ענינים מהמאמר נתבארו במאמרי אדה"א במדבר כרך-ב דרושים לשבועות ע' שטו ואילך.

2 **וספרתם לכם ממחרת השבת**

G-d commands Israel, through Moshe, to count seven full weeks from the day the Omer is brought, the day after the first day of Pesach (which the Sages take "the Shabbos" here to mean), up to Shavuos. Plainly usefartem means "you shall count"; the Alter Rebbe also hears in it sapir, brightness: the counting draws light down "for yourselves."

Leviticus 23:15 ויקרא כ"ג:ט"ו

וְסָפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה׃

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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KEHOT'S NOTE

ויקרא כג, טו.

3 **וספרתם לכם ממחרת השבת מיום הביאכם**

The Zohar on Emor (97a-b) expounds this verse: in Egypt Israel was like a woman in her days of impurity, and as she counts seven clean days, they counted seven weeks to be purified before uniting with the King and receiving His Torah. The Alter Rebbe cites it for why the seven weeks had to come before the Giving of the Torah.

Zohar, Emor 32:155–34:162 ספר הזהר, אמור ל"ב:קנ"ה-ל"ד:קס"ב

1Only the last 3 lines of the Hebrew text appear in our translation. AND YE SHALL COUNT TO YOU FROM THE MORROW AFTER THE SABBATH. Observe that when Israel were in Egypt they were under an alien domination and they were trammelled with uncleanness like a woman in the days of her uncleanness. When they were circumcised, they entered into the holy portion which is called "covenant", and thereupon the uncleanness left them as the blood of uncleanness leaves a woman. Just as a woman then has to count seven ...

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

4 **וספרתם הוא לשון בהירות**

The note cites the Tzemach Tzedek's explanations of the Zohar on Chayei Sarah for the reading of usefartem as brightness.

KEHOT'S NOTE

ראה ביאה"ז להצ"צ פ' חיי שרה ע' ע' ואילך. אוה"ת ויקרא-ב ע' תקכח. יום ב' דחה"ש תרכ"א בסעודה סיפר הצ"צ: יום ב' דחה"ש תקנ"ה בסעודה אמר אאזמו"ר (רבינו הזקן): ביום ב' דחה"ש תקכ"ח בסעודה אמר כ"ק מו"ר המגיד ממעזריטש: וספרתם לכם, וספרתם הוא מלשון ספירות ובהירות. וספרתם לכם, צריכים לעשות שיהי' הלכם בהיר. וישען כ"ק אאזמו"ר על זרועות קדשו וישורר את הניגון של די בבות בדבקות גדולה, אח"כ הגבי' את ראשו הק' ויאמר — בניגון של שאלה: ובמה מספרים את הלכם? ותוך כדי דיבור אמר — בניגון של תשובה: בשבע שבתות תמימות, בבירור שבע המדות, שכל מדה ומדה תהי' כלולה משבע, ושבע המדות עצמם יהיו שבע שבתות, דשבת אינה צריכה בירור (היום יום ע' נב).

5 **אבן ספיר**

In Yechezkel's vision of the Chariot, above the firmament over the heads of the chayos is the likeness of a throne, "like the appearance of a sapphire stone." The word sapir, from the same letters as Sefiros, shows that a sefirah is brightness.

Ezekiel 1:26 יחזקאל א':כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

6 The Bahir asks why they are called Sefiros, and answers: because it is written, "The heavens declare (mesaprim) the glory of G-d."

Sefer HaBahir 125 ספר הבהיר קכ"ה

ואמאי קרי ליה ספירות, משום דכתיב (תהלים י"ט ב) השמים מספרים כבוד אל׃

Torat Emet Sefer HaBahir (Public Domain)

7 **אמאי אקרי ספירות ע"ש השמים מספרים**

The Pardes (Sha'ar 8, chapter 2) explains that the Sefiros are named for the sapphire, which holds all colors, and brings the Bahir's reading from "The heavens declare." The Alter Rebbe cites it for sefirah as light.

Pardes Rimmonim 8:2 פרדס רמונים ח':ב'

... והם נקראים ספיי ג"כ מלשון סיפור וכן פי' רבי שם טוב ן' ש"ט בספר האמונות ש"ד פ"ד וז"ל בבהיר מצאתי אמאי אקרי ספיי משום השמים מספרים כבוד אל. והנה הכונה כמו שהדבור והמכתב יבאר

> The Alter Rebbe cites it to show that the Exodus was marked by haste, the sign of ratzo.

Exodus 12:11 שמות י״ב:י״א

וְכָכָה תֹּאכְלוּ אֹתוֹ מָתְנֵיכֶם חֲגֻרִים נַעֲלֵיכֶם בְּרַגְלֵיכֶם וּמַקֵּלְכֶם בְּיֶדְכֶם וַאֲכַלְתֶּם אֹתוֹ בְּחִפָּזוֹן פֶּסַח הוּא לַה׳

And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste—it is the L-RD's passover.

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KEHOT'S NOTE

שמות יב, יא.

13 **בחפזון יצאת**

> Moshe commands eating matzah, "the bread of affliction," for seven days, "for in haste you went out of the land of Egypt." The haste of the Exodus is the mark of ratzo. (Kehot: Deuteronomy 16:13)

Deuteronomy 16:3 דברים ט״ז:ג׳

לֹא־תֹאכַל עָלָיו חָמֵץ שִׁבְעַת יָמִים תֹּאכַל־עָלָיו מַצּוֹת לֶחֶם עֹנִי כִּי בְחִפָּזוֹן יָצָאתָ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ:

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

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KEHOT'S NOTE

דברים טז, יג.

14 **עד שנגלה עליהם**

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

KEHOT'S NOTE

הגדה של פסח.

15 **עד שנגלה עליהם מלך מלכי המלכים הקב״ה וגאלם**

> The Haggadah explains the matzah: our fathers' dough had no time to rise before the King of the kings of kings revealed Himself to them and redeemed them. The Alter Rebbe uses it to show that the haste came from a revelation from above.

Pesach Haggadah, Magid, Rabban Gamliel's Three Things 4 הגדה של פסח, מגיד, פסח מצה ומרור ד׳

מַצָּה זוֹ שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מַה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֵקָם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֻגֹת מַצּוֹת, כִּי לֹא חָמֵץ, כִּי גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ, וְגַם־צֵדָה לֹא־עָשׂוּ לָהֶם.

This sort of unleavened which we eat, is on account that there was not time sufficient for the dough of our ancestors to rise, until the blessed lord! the king of kings, did reveal himself for to redeem them, as it is written, and they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened, because they were thrust

בהגבלתו להיות מורגש הדברים הנעלמים בתוך מחשבת החכם, כן השמים מורים על ה׳ יתברך, שכן הספי׳ הם המגלות מחשבות הנעלמות והצורות הנבדלים משום גשם ולא שום תפיסה וציור. עכ״ל ודפח״ח. כי הספירות מספרות ומגבילות הבלתי בעל גבול, ולא גבול ממש ח״ו כמו שבארנו בשערים הקודמים. ויש שפי׳ מלשון מספר כי המספר מבעלי הגבול. ואע״פ שאינם ...

Pardes Rimonim (Public Domain)

8 **השמים מספרים**

> David's psalm opens, "The heavens declare (mesaprim) the glory of G-d": plainly, the heavens tell of His glory. The Bahir names the Sefiros for this word, and the Zohar reads mesaprim as "shining": the word for counting and telling is also a word of light.

Psalms 19:2 תהילים י״ט:ב׳

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל וּמַעֲשֵׂה יָדָיו מַגִּיד הָרָקִיעַ:

The heavens declare the glory of G-d, and the firmament showeth His handiwork;

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9 **מאי מספרים כו׳ דנהרין**

> The Zohar on Terumah asks what mesaprim means: not telling a story, but that the heavens shine and sparkle with the sparkle of the supernal light. The Alter Rebbe cites it to show that counting is illumination.

Zohar, Terumah 15:182–16:192 ספר הזהר, תרומה ט״ו:קפ״ב-ט״ז:קצ״ב

What is the meaning of the word "tell" (mesaprim) P Assuredly not the mere telling of a tale. Far otherwise! It signifies that they are illumined from the flashing of the supernal Point and ascend in the Name which is contained in the light-stream of the supernal perfectness.

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

10 **והחיות רו״ש**

> In Yechezkel's vision the chayos, the living creatures of the Chariot, "ran and returned, like the appearance of a flash," darting to and fro. Chassidus takes ratzo vashov, running and returning, as the rhythm of all spiritual life: a rush upward and a return downward.

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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11 **והחיות רצוא ושוב**

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

KEHOT'S NOTE

שם א, יד.

12 **ואכלתם אותו בחפזון**

> G-d tells Moshe and Aharon in Egypt how the Pesach offering is to be eaten: loins girded, shoes on, staff in hand, "and you shall eat it in haste," as people about to set out.

out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

Pesach Haggadah (Public Domain) • A. Alexander 1787 (Public Domain)

16 **כי לא בחפזון תצאו**

The prophet promises the exiles that at the final redemption "not in haste shall you go out, nor shall you go in flight, for Havayah goes before you," unlike the Exodus from Egypt. The Alter Rebbe sets it against the haste of the Exodus.

Isaiah 52:12 ישעיהו נ"ב:י"ב

כִּי לֹא בְחִפָּזוֹן תֵּצֵאוּ וּבִמְנוּסָה לֹא תֵלֵכוּן כִּי־הֹלֵךְ לִפְנֵיכֶם ה' וּמְאַסִּפְכֶם אֱלֹקֵי יִשְׂרָאֵל׃

For ye shall not go out in haste, Neither shall ye go by flight; For the L-RD will go before you, And the G-d of Israel will be your rearward.

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KEHOT'S NOTE

ישע' נב, יב.

17 **כי לא בחפזון תצאו**

The Mechilta on Bo, section 7: Abba Chanan reads "in haste" as the haste of the Shechinah, and asks whether the Future too will be in haste; the verse answers, "For not in haste shall you go out."

Mekhilta DeRabbi Yishmael, Tractate Pischa 7:4 מכילתא דרבי ישמעאל, מַסֶּכְתָּא דְּפִסְחָא ז׳:ד׳

אַבָּא חָנָן אוֹמֵר מִשּׁוּם רַבִּי אֱלִיעֶזֶר: זֶה חָפָזוֹן שְׁכִינָה. אַף עַל פִּי שֶׁאֵין רְאָיָה לַדָּבָר, זֵכֶר הוּא: (שיר השירים ב,ח) "קוֹל דּוֹדִי הִנֵּה זֶה בָּא, מְדַלֵּג עַל הֶהָרִים, מְקַפֵּץ עַל הַגְּבָעוֹת." וְאוֹמֵר: (שיר השירים ב,ט) "הִנֵּה זֶה עוֹמֵד אַחַר כָּתְלֵנוּ, מַשְׁגִּיחַ מִן הַחַלּוֹנוֹת, מֵצִיץ מִן הַחֲרַכִּים." וְאַף לֶעָתִיד לָבֹא יְהֵי בְחִפָּזוֹן? תַּלְמוּד לוֹמַר: (ישעיה נב,יב) "כִּי לֹא בְחִפָּזוֹן תֵּצֵאוּ, וּבִמְנוּסָה לֹא תֵלֵכוּן", וּמִפְּנֵי מָה? "כִּי הֹלֵךְ לִפְנֵיכֶם יי, וּמְאַסִּפְכֶם אֱלֹקֵי יִשְׂרָאֵל." "פֶּסַח הוּא לַיי", שֶׁיִּהְיוּ כָל מַעֲשָׂיו לְשֵׁם שָׁמַיִם.

Abba Channan says in the name of R. Elazar: This ("in haste") is the haste of the Shechinah. And even though there is no proof for this, it is intimated in (Song of Songs 2:8) "the voice of my Beloved, behold, it comes," (heralding the redemption, etc.), (Ibid. 9) "Behold, (seeking to redeem us), He stands behind our wall, etc." I might think that this will be so in the future, too. It is, therefore, written (Isaiah 52:12) "But not in haste will you leave, and you will not go ...

Beeri Edition, Koren, Jerusalem, 2019 (CC-BY-NC) • Mechilta, translated by Rabbi Shraga Silverstein (CC-BY)

18 **כי לא בחפזון תצאו**

The Yalkut on Bo brings the same teaching: the haste was that of Egypt, of Israel or of the Shechinah, and in the Future it will not be in haste.

Yalkut Shimoni on Torah 199:3 ילקוט שמעוני על התורה קצ"ט:ג׳

... וְאוֹמֵר "הִנֵּה זֶה עוֹמֵד אַחַר כָּתְלֵנוּ" יָכוֹל לָעָתִיד לָבֹא יְהֵא בְחִפָּזוֹן, תַּלְמוּד לוֹמַר (ישעיה נב, יב) "כִּי לֹא בְחִפָּזוֹן תֵּצֵאוּ" וְגוֹ'. פֶּסַח לַה', שֶׁיִּהְיוּ כָל מַעֲשָׂיו לְשֵׁם שָׁמַיִם. וַאֲכַלְתֶּם אֹתוֹ בְּחִפָּזוֹן, אֹתוֹ בְּחִפָּזוֹן וְאֵין אַחֵר בְּחִפָּזוֹן.

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19 **ולעתיד כתיב כי לא בחפזון תצאו ובמנוסה לא תלכון**

The Midrash near the end of Parshas Bo: in this world Israel ate the Pesach in haste, but in the Time to Come, "For not in haste shall you go out, nor shall you go in flight."

Shemot Rabbah 19:6 שמות רבה י"ט:ו׳

... וככה תאכלו אותו, על שם (דברים טז, ג): כי בחפזון יצאת מארץ מצרים, אבל לעתיד לבוא (ישעיה נב, יב): כי לא בחפזון תצאו ובמנוסה לא תלכון. למה הדבר דומה? לסוחר שנכנס לשרות בפונדק, עמד שם כל היום. בלילה עמד ונטל כל אשר לו, ויצא לדרכו. עמדה הפונדקית בבקר, והתחילה צווחת: ראו, הפרגמטוטוס עמד בלילה, ונטל כל אשר לי, ויצא לו! שמע אותו הפרגמטוטוס ואמר: מי גרם לי לשמוע כך, אלא מפני שיצאתי בלילה, לפיכך נשבע אני, שלא אצא בלילה עוד! כך התקינו ישראל עצמן בלילה לצאת בהשכמה, עמדו המצרים ...

"No foreigner shall eat of it" – to fulfill what is stated: "He declares His word to Jacob, His statutes and His ordinances unto Israel" (Psalms 147:19). The Holy One blessed be He said to them that they should not intermingle with another nation, and they should not know its secrets, but rather you shall remain by yourselves. In this world, when Israel partook of the paschal offering, they ate it hastily, as it is stated: "So you shall eat it...[and you shall eat it hastily]" (Exodus 12:11), commemorating: "For ...

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20 **אבל יצ"מ הי' בחפזון**

Or HaTorah suggests that the Exodus had to be in haste because the animal soul was not yet refined; to repair this the seven weeks of the Omer were needed, through which the animal soul is refined, until the Giving of the Torah is like "For not in haste."

KEHOT'S NOTE

באוה"ת ויקרא-ג ע' תתסו: "ואפ"ל כיון יצ"מ הוכרח להיות החפזון שלא נתברר עדיין נה"ב ע"כ לתקן זה צ"ל ספה"ע ז' שבועות שע"ז מתברר נה"ב עד שמתן תורה הוא דוגמת כי לא בחפזון" ע"ש.

21 **ועמ"ש מזה ברבות ס"פ בא**

Or HaTorah on Bo (p. 291) explains whose haste it was, with further discussion on pp. 299 and 303 and in vol. 8.

KEHOT'S NOTE

ראה באוה"ת פ' בא ע' רצא דשם מבאר ענין החפזון דמי. שם ע' רצט. שג. שם כרך-ח ע' ב'תתקלד ואילך. וראה ד"ה וככה תער"ב (נ' בסי' ליקוט-ב ע' קצ).

22 **בילקוט פ' בא**

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

KEHOT'S NOTE

רמז קצט.

23 **בסש"ב פל"א**

Tanya asks why the people "fled" from Egypt, and answers that the evil in their souls was still at full strength, for their

impurity did not cease until the Giving of the Torah; their aim was only to free the G-dly soul from its exile.

KEHOT'S NOTE

וראה בליקוט פירושים שם ובאוה"ת חקת ע' תשצא ובארוכה אוה"ת בא ע' רצא ואילך. שם ע' שג. וככה תרל"ז בתחילתו. שם פקכ"ט. ד"ה כי בחפזון תש"ח.

24 **סד"ה . . ונתתי לך מהלכים**

There "I will give you places to walk" means two kinds of walking in the Time to Come: now there is ratzo and shov, ratzo from below upward and shov from above downward, but when sovev kol almin is revealed, "darkness like light," everything will be walking, and the shov too will be walking like the ratzo.

KEHOT'S NOTE

תו"א ל, ד. ראה באוה"ת פי' בא ע' רצב.

25 In Zechariah's vision G-d promises the high priest Yehoshua that if he walks in His ways, "I will give you places to walk among these who stand," among the angels standing there. The Torah Ohr discourse cited here calls the angels "standing" and souls in bodies "walking," and reads the verse as the walking of the Time to Come.

Zechariah 3:7 זכריה ג:ז

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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26 **סד"ה והי' מספר בני ישראל**

There the Alter Rebbe explains that now the arousal from below in prayer needs the "waters" of an arousal from above, but in the Time to Come it will be great and high without end in its own right, as in "a woman conceives first" and bears a male, without an arousal from above.

KEHOT'S NOTE

לקו"ת במדבר ו, ג.

27 **וירד ה' על הר סיני**

At Sinai "Havayah descended upon Mount Sinai, to the top of the mountain," and called Moshe up. The Alter Rebbe cites it to show that the Giving of the Torah was a drawing down from above, the level of shov.

Exodus 19:20 שמות י"ט:כ

וַיֵּרֶד ה' עַל־הַר סִינַי אֶל־רֹאשׁ הָהָר וַיִּקְרָא ה' לְמֹשֶׁה אֶל־רֹאשׁ הָהָר וַיַּעַל מֹשֶׁה׃

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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KEHOT'S NOTE

שמות י"ט, כ.

28 **למען תזכור את יום צאתך מאמ"צ**

The words here quote Deuteronomy 16:3; the passage is shown below.

Deuteronomy 16:3 דברים ט"ז:ג

לֹא־תֹאכַל עָלָיו חָמֵץ שִׁבְעַת יָמִים תֹּאכַל־עָלָיו מַצּוֹת לֶחֶם עֹנִי כִּי בְחִפָּזוֹן יָצָאתָ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ׃

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

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KEHOT'S NOTE

דברים טז, ג.

29 **בכל דור ודור חייב אדם**

"In every generation a person must see himself as if he had gone out of Egypt." The Exodus is to be relived in every generation.

Pesachim 116b:3–4 פסחים קט"ז ב:ג-ד

בְּכָל דּוֹר וָדוֹר חַיָּיב אָדָם לְרָאוֹת אֶת עַצְמוֹ כְּאִילּוּ הוּא יָצָא מִמִּצְרַיִם, שֶׁנֶּאֱמַר: "וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרָיִם". לְפִיכָךְ אֲנַחְנוּ חַיָּיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבֵּחַ, לְפָאֵר, לְרוֹמֵם, לְהַדֵּר, לְבָרֵךְ, לְעַלֵּה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לַאֲבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלּוּ. הוֹצִיאָנוּ מֵעַבְדוּת לְחֵרוּת, מֵיָגוֹן לְשִׂמְחָה, וּמֵאֵבֶל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשִּׁעְבּוּד לִגְאוּלָה. וְנֹאמַר לְפָנָיו הַלְלוּיָהּ.

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KEHOT'S NOTE

פסחים קטז, ב.

PARAGRAPH 2

30 **אני ה' אלקיכם אשר הוצאתי**

The last verse of the Shema, closing the passage of tzitzis: "I am Havayah your G-d, Who brought you out of the land of Egypt, to be your G-d." The daily recital ends with the Exodus.

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם׃

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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31 **צבא השמים לך משתחוים**

The Levites' prayer in Nechemiah's day, said also in the morning prayers: "You alone are Havayah ... You give life to them all, and the host of heaven bow down to You." It describes the nullification of the heavenly hosts.

Nehemiah 9:6 נחמיה ט':ו

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא

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

נחמי' ט, ו.

32 **והאופנים וחיות הקדש**

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

KEHOT'S NOTE

ברכת יוצר.

33 **והחיות זעות מחיל כסא**

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

KEHOT'S NOTE

ראה פיוט והחיות (במוסף לר"ה אחרי קדוש).

34 **אלף אלפים ורבוא רבבן**

In Daniel's vision of the Ancient of Days on His throne, "a thousand thousands serve Him, and ten thousand times ten thousand stand before Him." The countless angels are all nullified before G-d.

Daniel 7:10 דניאל ז:י"

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב 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.

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KEHOT'S NOTE

דניאל ז, י.

PARAGRAPH 3

35 **להודיע לבני האדם**

David's psalm (Ashrei): "To make known to the sons of man His mighty deeds and the glory of the splendor of His kingship." The Alter Rebbe reads "the splendor of His kingship" as the nullification of all beings before Him.

Psalms 145:12 תהילים קמ"ה:י"ב

לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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KEHOT'S NOTE

תהלים קמה, יב.

36 **מלכות דמלכות כ"ע**

Malchuscha malchus kol olamim: plainly, "Your kingship is a kingship for all ages," eternal. The Alter Rebbe reads olamim as "worlds": all the worlds live from His kingship alone, a mere radiance of His Name.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

PARAGRAPH 4

37 **אני ה' לא שניתי**

G-d tells Israel through the prophet, "For I, Havayah, have not changed, and you, the sons of Yaakov, have not come to an end": His constancy is why they endure. The Alter Rebbe cites it to show that creation brings no change in G-d.

Malachi 3:6 מלאכי ג:ו'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

38 **אתה הוא קודם שנה"ע**

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

KEHOT'S NOTE

נוסח תפלת השחר (בשינוי לשון). תד"א פכ"א [בשינוי] [כ].

PARAGRAPH 5

39 **מלכותך מלכות כל עולמים**

Plainly "Your kingship is a kingship for all ages"; the Alter Rebbe reads olamim as "worlds": however many the worlds, all of them live from His kingship alone.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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40 **אלף אלפים ורבוא רבבן**

"A thousand thousands serve Him, and ten thousand times ten thousand stand before Him": the numberless hosts of heaven.

Daniel 7:10 דניאל ז:י"

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב 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.

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41 **היש מספר לגדודיו**

Bildad the Shuchite, answering Iyov, speaks of G-d's dominion: "Is there any number to His legions?" The worlds and their hosts are beyond counting.

Job 25:3 איוב כ״ה:ג׳

הֲיֵשׁ מִסְפָּר לִגְדוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרֹהוּ׃

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

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KEHOT'S NOTE

איוב כה, ג.

42 **אבל רבוא רבבן לגבי בלי גבול**

Tanya explains the meaning of "relation" in numbers: one has a relation to a thousand thousands, being one part of it, but to what is without limit no number has any relation at all.

KEHOT'S NOTE

ראה תניא פרק מח. אוה״ת ראה ע׳ תשפב.

43 **ומהארץ לרקיע ת״ק שנה**

The Talmud says that from the earth to the firmament is a journey of five hundred years, and so between each firmament and the next. Even such vast distances are finite.

Chagigah 13a:3 חגיגה י״ג א:ג׳

כַּמָּה שְׁנוֹתָיו שֶׁל אָדָם — שִׁבְעִים שָׁנָה, שֶׁנֶּאֱמַר: ״יְמֵי שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרוֹת שְׁמוֹנִים שָׁנָה״. וַהֲלֹא מִן הָאָרֶץ עַד לָרָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְעוֹבְיוֹ שֶׁל רָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְכֵן בֵּין כָּל רָקִיעַ וְרָקִיעַ.

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KEHOT'S NOTE

חגיגה יג, א.

PARAGRAPH 6

44 **ואהבת את הוי׳ אלקיך בכל לבבך**

Moshe's command in the first paragraph of the Shema: "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." Here this love is the ratzo, the soul's own going out of Egypt.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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45 **בכל לבבך לצאת מן המצרים וגבולים**

In its notes on this maamar, Or HaTorah refers at these words to a discourse in Likkutei Torah on Va'eschanan.

KEHOT'S NOTE

באוה״ת ויקרא-ג ע׳ תתסו מציין ע״ז: ״(וע׳ בלק״ת פ׳ ואתחנן ד״ה ענין ק״ש אחד ואהבת ושם פ״ב גבי וכשישים האדם אל לבו בחי׳ אחד זה בק״ש אזי יהי׳ ואהבת בכל לבבך בבחי׳ יחידה שבנפש כו׳)״.

PARAGRAPH 7

46 **לא ידעתי את ה׳**

Pharaoh answers Moshe and Aharon, "Who is Havayah, that I should heed His voice ...? I do not know Havayah." Plainly he denies knowing this G-d; the Alter Rebbe reads it as the exile of the knowledge (Daas) of Havayah.

Exodus 5:2 שמות ה׳:ב׳

וַיֹּאמֶר פַּרְעֹה מִי ה׳ אֲשֶׁר אֶשְׁמַע בְּקֹלוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־ה׳ וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלֵּחַ׃

And Pharaoh said: 'Who is the L-RD, that I should hearken unto His voice to let Israel go? I know not the L-RD, and moreover I will not let Israel go.'

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KEHOT'S NOTE

שמות ה, ב.

47 **אני הוי׳ אלקיכם אשר הוצאתי**

"I am Havayah your G-d, Who brought you out of the land of Egypt." The Shema ends with the Name Havayah, the Name revealed in the Exodus.

Numbers 15:41 במדבר ט״ו:מ״א

אֲנִי ה׳ אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה׳ אֱלֹקֵיכֶם׃

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 8

48 **תפלות אבות תקנום**

Rabbi Yosi son of Rabbi Chanina says, "The prayers were instituted by the Patriarchs": Avraham the morning prayer, Yitzchak the afternoon prayer and Yaakov the evening prayer.

Berakhot 26b:4–5 ברכות כ״ו ב:ד׳-ה׳

אִיתְּמַר, רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא אָמַר: תְּפִלּוֹת אָבוֹת תִּקְּנוּם. רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמַר: תְּפִלּוֹת כְּנֶגֶד תְּמִידִין תִּקְּנוּם. תַּנְיָא כְּווֹתֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא, וְתַנְיָא כְּווֹתֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי. תַּנְיָא כְּווֹתֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: אַבְרָהָם תִּקֵּן תְּפִלַּת שַׁחֲרִית, שֶׁנֶּאֱמַר: ״וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם״, וְאֵין ״עֲמִידָה״ אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: ״וַיַּעֲמֹד פִּינְחָס וַיְפַלֵּל״.

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices. There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then ...

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KEHOT'S NOTE

and thy wine, and thine oil.

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54 **תורתן קבע ומלאכתן עראי**

The early generations made their Torah fixed and their work occasional, and both endured in their hands; the later generations did the reverse, and neither endured. The same page discusses "And you shall gather in your grain."

Berakhot 35b:10 ברכות ל"ה ב:י'

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי יְהוּדָה בְּרַבִּי אִלְעַאי: בֹּא וּרְאֵה שֶׁלֹּא כְּדוֹרוֹת הָרִאשׁוֹנִים דּוֹרוֹת הָאַחֲרוֹנִים. דּוֹרוֹת הָרִאשׁוֹנִים עָשׂוּ תּוֹרָתָן קֶבַע וּמְלַאכְתָּן עֲרַאי, וזוֹ וָזוֹ נִתְקַיְּימָה בְּיָדָן. דּוֹרוֹת הָאַחֲרוֹנִים שֶׁעָשׂוּ מְלַאכְתָּן קֶבַע וְתוֹרָתָן עֲרַאי, וזוֹ וָזוֹ לֹא נִתְקַיְּימָה בְּיָדָן.

Rabbah b. Bar Hannah stated that R. Johanan said in the name of R. Judah b. R. El'ai : Come and see that the later generations are not like the former generations. The former generations made their Torah their principal concern and their work only occasional, and both flourished in their hand ; whereas the later generations made their work their principal concern and their Torah only occasional and neither flourished in their hand.

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KEHOT'S NOTE

ברכות לה, ב.

55 **כי האדם עץ השדה**

In the law forbidding the destruction of fruit trees in a siege, the verse asks, "Is the tree of the field a man, to come under siege before you?" The Alter Rebbe reads the words as a statement, "For man is the tree of the field": a person, like a tree, exists for his fruit.

Deuteronomy 20:19 דברים כ:י"ט

כִּי־תָצוּר אֶל־עִיר יָמִים רַבִּים לְהִלָּחֶם עָלֶיהָ לְתָפְשָׂהּ לֹא־תַשְׁחִית אֶת־עֵצָהּ לִנְדֹּחַ עָלָיו גַּרְזֶן כִּי מִמֶּנּוּ תֹאכֵל וְאֹתוֹ לֹא תִכְרֹת כִּי הָאָדָם עֵץ הַשָּׂדֶה לָבֹא מִפָּנֶיךָ בַּמָּצוֹר:

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, but thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee?

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KEHOT'S NOTE

דברים כ, י"ט.

56 **שהוא כמו אילן**

Or HaTorah has the same comparison: "As a tree has fruit and leaves, so does a person."

KEHOT'S NOTE

"כמו בעץ יש פרי ועלין כן באדם" — אוה"ת ויקרא-א ע' קיז.

57 **מאי פרי מצות**

Explaining the heifer whose neck is broken, the Talmud asks what "fruits" are and concludes: mitzvos. A person's

ברכות כו, ב.

49 **אהוי"ר ורחמנות**

Or HaTorah's notes on this maamar add a gloss at these words on love, awe and compassion.

KEHOT'S NOTE

ראה אוה"ת ויקרא-ג ע' תתסו הגה"ה.

50 **אברהם אוהבי**

G-d comforts His people through the prophet: "But you, Israel, My servant, Yaakov whom I have chosen, the seed of Avraham who loves Me." Avraham's attribute is love.

Isaiah 41:8 ישעיהו מ"א:ח'

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךְ זֶרַע אַבְרָהָם אֹהֲבִי:

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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KEHOT'S NOTE

ישע' מא, ח.

51 **והיו הדברים האלה אשר אנכי מצוך**

"And these words which I command you this day shall be upon your heart." After the love of the Shema comes Torah.

Deuteronomy 6:6 דברים ו':ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ:

And these words, which I command thee this day, shall be upon thy heart;

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52 **ודברת בם**

Plainly, "and you shall speak of them": the duty to speak words of Torah at all times. Here it follows the love; later the maamar reads bam as "in them," speaking within G-d's own words.

Deuteronomy 6:7 דברים ו':ז'

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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PARAGRAPH 9

53 **ואספת דגנך**

G-d's promise in the second paragraph of the Shema: "I will give the rain of your land in its season ... and you shall gather in your grain, your wine and your oil." It speaks of earning a living.

Deuteronomy 11:14 דברים י"א:י"ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ:

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn,

fruit is his mitzvos.

Sotah 46a:2 סוטה מ״ו א:ב׳

גְּמִי וְיהֵא מוּם פּוֹסֵל בְּעֶגְלָה מִקַּל וָחוֹמֶר: וּמָה פָּרָה שֶׁאֵין הַשָּׁנִים פּוֹסְלוֹת בָּהּ, מוּם פּוֹסֵל בָּהּ, עֶגְלָה שֶׁשָּׁנִים פּוֹסְלוֹת בָּהּ — אֵינוֹ דִּין שֶׁיְּהֵא מוּם פּוֹסֵל בָּהּ! שָׁאנֵי הָתָם דְּאָמַר קְרָא: ״אֲשֶׁר אֵין בָּהּ מוּם״ — בָּהּ מוּם פּוֹסֵל, וְאֵין מוּם פּוֹסֵל בְּעֶגְלָה.

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KEHOT'S NOTE

סוטה מו, א. ועל״ק בשה״ש [טז רע״א] רד״ה ולהבין ענין מדלג. [כ].

PARAGRAPH 10

58 פחד יצחק

Yaakov tells Lavan, "Had not the G-d of my father, the G-d of Avraham and the Fear of Yitzchak, been with me, you would have sent me away empty." Yitzchak's attribute is awe.

Genesis 31:42 בראשית ל״א:מ״ב

לוּלֵי אֱלֹקֵי אָבִי אֱלֹקֵי אַבְרָהָם וּפַחַד יִצְחָק הָיָה לִי כִּי עַתָּה רֵיקָם שִׁלַּחְתָּנִי אֶת־עָנְיִי וְאֶת־יְגִיעַ כַּפַּי רָאָה אֱלֹקִים וַיּוֹכַח אָמֶשׁ:

Except the G-d of my father, the G-d of Abraham, and the Fear of Isaac, had been on my side, surely now hadst thou sent me away empty. G-d hath seen mine affliction and the labour of my hands, and gave judgment yesternight.'

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KEHOT'S NOTE

בראשית לא, מב.

PARAGRAPH 11

59 ליעקב אשר פדה את אברהם

The prophet: "Therefore thus says Havayah to the house of Yaakov, who redeemed Avraham: Yaakov shall not now be ashamed." Plainly "Who redeemed Avraham" can describe G-d, Who rescued Avraham; the Midrash reads it of Yaakov, in whose merit Avraham was saved. The Alter Rebbe reads it as Yaakov's compassion redeeming Avraham's love, and the verse's promise that Yaakov will not be ashamed is the shame the prayer asks to be spared.

Isaiah 29:22 ישעיהו כ״ט:כ״ב

לָכֵן כֹּה־אָמַר ה׳ אֶל־בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת־אַבְרָהָם לֹא־עַתָּה יֵבוֹשׁ יַעֲקֹב וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ:

Therefore thus saith the L-RD, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, Neither shall his face now wax pale;

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KEHOT'S NOTE

ישעי׳ כט, כב. ועל״ק [במדבר] סד״ה וארשתיך ט, א. ובשה״ש רד״ה מה יפו פעמיך מג, ב. ובתו״א רד״ה מחייב [חייב] אינש לבסומי [צה, ב]. ועל״ק בפ׳ חקת [סא, ג] רד״ה וזה הטהור ושם ד״ה אז ישיר ישראל ספ״ב [סג, א]. וע״ע סד״ה הנך יפה רעיתי פ״ג [יד, א]. [כ]. וראה תניא פ׳ לב, מה, ובהנעתק בליקוט פירושים ומ״מ שם.

60 ליעקב אשר פדה את אברהם

Rabbi Shmuel bar Rav Yitzchak says that Avraham was saved from Nimrod's furnace only in the merit of Yaakov, who was to descend from him: "Yaakov redeemed Avraham." This is the reading of the verse that the Alter Rebbe follows.

Bereshit Rabbah 63:2 בראשית רבה ס״ג:ב׳

... כדאי הוא אברהם להנצל בזכותו של יעקב. דה״ד (ישעיה כט): לכן כה אמר ה׳ אל בית יעקב, אשר פדה את אברהם יעקב, פדה את אברהם. דבר אחר: עטרת זקנים בני בנים, ואלה תולדות יצחק בן אברהם:

"The crown of elders is grandchildren" (Proverbs 17:6). The fathers are the crown of their children, and the children are the crown of their fathers. The fathers are the crown of their children, as it is stated: "And the glory of children is their fathers" (Proverbs 17:6). And the children are the crown of their fathers, as it is written: "The crown of elders is grandchildren." Rabbi Shmuel bar Rav Yitzḥak said: Abraham was rescued from the fiery furnace due only to the merit of Jacob. This is analogous to ...

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61 פסוקי רחמנות שבתפלה

There the Alter Rebbe explains that some verses of prayer speak of G-d's love and some of His awe, and from both is born compassion, in verses such as "And He is compassionate" and "You, Havayah, will not withhold Your compassion"; these three are Avraham, Yitzchak and Yaakov, and compassion is Yaakov's attribute.

KEHOT'S NOTE

ראה לקו״ת פ׳ תצא לה, א.

62 המלך המרומם . . ברחמים הרבים . . אבינו אב הרחמן

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

KEHOT'S NOTE

ברכות ק״ש.

63 כי לא יראני האדם וחי

When Moshe asks to see G-d's glory, G-d answers, "For man shall not see Me and live." The Sages read it as seeing at death.

Exodus 33:20 שמות ל״ג:כ׳

וַיֹּאמֶר לֹא תוּכַל לִרְאֹת אֶת־פָּנָי כִּי לֹא־יִרְאַנִי הָאָדָם וָחָי:

And He said: 'Thou canst not see My face, for man shall not see Me and live.'

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64 **בחייהם אינם רואים**

Rabbi Dosa expounds "For man shall not see Me and live": in their lifetime they do not see, but they see at the time of their death.

Bamidbar Rabbah 14:22 במדבר רבה י״ד:כ״ב

65 **בחייהם אינם רואים אבל**

The Zohar on Vayechi: at the time of death a person receives an added spirit and sees what he did not merit in his lifetime; so "For man shall not see Me and live": in their lifetime they do not merit it, at their death they do. Kehot lists it among the sources of this teaching.

Zohar I, 218b זח״א ריח,

KEHOT'S NOTE

כלה רבתי ג. ספרא ויקרא פ״א. וכ״ה במדב״ר סופ״ד. ובילקוט ריש ר[מז] תלא בויקרא. וע׳ זח״א ריח, ב. [כ].

PARAGRAPH 12

66 **בינה היינו להבין דבר מתוך דבר**

Expounding Yeshayahu's list of those G-d would remove from Jerusalem, the Talmud says that the navon, the man of understanding, is "one who understands one thing from another."

Eruvin 100b עירובין ק׳

Chagigah 14a:12 חגיגה י״ד א:י״ב

"יוֹעֵץ" — שֶׁיּוֹדֵעַ לְעַבֵּר שָׁנִים וּלְקַבּוֹעַ חֳדָשִׁים. "וְחָכָם" — זֶה תַּלְמִיד הַמַּחְכִּים אֶת רַבּוֹתָיו. "חֲרָשִׁים" — בְּשָׁעָה שֶׁפּוֹתֵחַ בְּדִבְרֵי תוֹרָה הַכֹּל נַעֲשִׂין כְּחַרְשִׁין. "וְנָבוֹן" — זֶה הַמֵּבִין דָּבָר מִתּוֹךְ דָּבָר. "לָחַשׁ" — זֶה שֶׁרָאוּי לְמָסוֹר לוֹ דִּבְרֵי תוֹרָה שֶׁנִּיתְּנָה בְּלַחַשׁ.

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Sanhedrin 93b:3 סנהדרין צ״ג ב:ג׳

וְאָמַר רַב יְהוּדָה אָמַר רַב: כָּל הַפָּסוּק הַזֶּה לֹא אָמְרוֹ דּוֹאֵג אֶלָּא בִּלְשׁוֹן הָרָע. "יֵדַע נֵגֶן" - שֶׁיּוֹדֵעַ לִישָׁאֵל, "גִּבּוֹר" - שֶׁיּוֹדֵעַ לְהָשִׁיב, "אִישׁ מִלְחָמָה" - שֶׁיּוֹדֵעַ לִישָׁא וְלִיתֵּן בְּמִלְחֲמְתָהּ שֶׁל תּוֹרָה, "אִישׁ תֹּאַר" - שֶׁפָּנָיו פָּנִים בַּהֲלָכָה, "וּנְבוֹן דָּבָר" - שֶׁמֵּבִין דָּבָר מִתּוֹךְ דָּבָר, "וַה' עִמּוֹ" - שֶׁהֲלָכָה כְּמוֹתוֹ בְּכָל מָקוֹם.

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KEHOT'S NOTE

עירובין ק, ב ובפירש״י שם. חגיגה יד, א. סנהדרין צג, ב.

67 **בד״ה — מה יפו פעמיך**

There prayer holds the three Patriarchs, verses of love, of awe and of compassion, and "Yaakov, who redeemed Avraham" is the plea for compassion in the two blessings before the Shema, for the G-dly spark that lacks love and awe for want of contemplation.

KEHOT'S NOTE

לקו״ת שה״ש מג, ב.

PARAGRAPH 13

68 **לא ידעתי את הוי׳**

Pharaoh says, "I do not know Havayah." The G-dly soul is in exile where Havayah is unknown.

Exodus 5:2 שמות ה׳:ב׳

וַיֹּאמֶר פַּרְעֹה מִי ה' אֲשֶׁר אֶשְׁמַע בְּקֹלוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־ה' וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלֵּחַ:

And Pharaoh said: 'Who is the L-RD, that I should hearken unto His voice to let Israel go? I know not the L-RD, and moreover I will not let Israel go.'

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69 **אנכי ארד עמך מצרימה ואנכי אעלך**

G-d speaks to Yaakov at Beer Sheva as he sets out for Egypt: "I will go down with you to Egypt, and I will also surely bring you up." The promise is to Yaakov, the G-dly soul.

Genesis 46:4 בראשית מ״ו:ד׳

אָנֹכִי אֵרֵד עִמְּךָ מִצְרַיְמָה וְאָנֹכִי אַעַלְךָ גַם־עָלֹה וְיוֹסֵף יָשִׁית יָדוֹ עַל־עֵינֶיךָ:

I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.'

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KEHOT'S NOTE

בראשית מו, ד.

70 **יו״ד עקב**

the passage shares nothing with the note

KEHOT'S NOTE

ע׳ דרושים לר״ה לקמן סב, ריש א׳ ושי״נ. ות״ל מצאתי הל׳ הזהב בע״ח ש״ג (סדר אצי׳ למהרח״ו) ספ״ב וזה״ל שהוא סוד [יסוד] יעקב י׳ עקב כי הי׳ [הם] עשר ניצוצי אורה הניתנין בעקב כו׳ עכלה״ט. [כ].

71 **יעקב חבל נחלתו**

In Moshe's song Haazinu: "For Havayah's portion is His people; Yaakov is the cord (chevel) of His inheritance," the measured lot of His possession. Chassidus hears in chevel a cord bound to G-d: the G-dly soul is His own portion.

Deuteronomy 32:9 דברים ל״ב:ט׳

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

72 **כי חלק ה' עמו**

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

KEHOT'S NOTE

שם.

73 **וירא ישראל את היד הגדולה**

After the splitting of the sea, "Israel saw the great hand that Havayah had wrought against Egypt, and the people feared Havayah." Plainly it is the people; the Alter Rebbe reads "Israel" here as the G-dly soul, which alone saw.

Exodus 14:31 שמות י״ד:ל״א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה׳ בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה׳ וַיַּאֲמִינוּ בַּה׳ וּבְמֹשֶׁה עַבְדּוֹ׃

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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KEHOT'S NOTE

שמות יד, לא.

74 **ישראל עלה במחשבה**

The Midrash counts Israel among the things that arose in G-d's thought before the world was created; the G-dly soul is rooted there. (Kehot: Bereshit Rabbah 1:5)

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

... "ה׳ 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 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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KEHOT'S NOTE

ב״ר א, ה. על״ק ח׳ דברים מד, ד ושי״נ. [כ].

75 **ישראל לי ראש**

There the name Yisrael is read as the letters of li rosh: Israel become, as it were, a "head" for G-d; the discourse goes on to explain that they draw down His supreme will, as when He "nods His head" at Israel's praise in the synagogues.

KEHOT'S NOTE

על״ק שלח מח, ב ושי״נ. [כ].

PARAGRAPH 14

76 **ע״פ אדם כי יקריב**

There "When a man of you brings" is the arousal from above that reaches only the G-dly soul, and "from the animals ... you shall bring" is the refining of the animal soul.

KEHOT'S NOTE

לעיל פ׳ ויקרא

77 **אדם כי יקריב כו׳ תקריבו**

G-d tells Moshe to say to Israel: "When a man of you brings an offering to Havayah, from the animals, from the cattle and from the flock you shall bring your offering." The text refers to its explanation of this verse for the nullification of the animal soul.

Leviticus 1:2 ויקרא א׳:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יַקְרִיב מִכֶּם קָרְבָּן לַה׳ מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תַּקְרִיבוּ אֶת־קָרְבַּנְכֶם׃

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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PARAGRAPH 15

78 **והניף את העומר**

G-d commands that on the morrow of the Shabbos the kohen wave the Omer of barley "before Havayah, for your favor," so that it be accepted for them. Each phrase is explained in the following paragraphs.

Leviticus 23:11 ויקרא כ״ג:י״א

וְהֵנִיף אֶת־הָעֹמֶר לִפְנֵי ה׳ לִרְצֹנְכֶם מִמָּחֳרַת הַשַּׁבָּת יְנִיפֶנּוּ הַכֹּהֵן׃

And he shall wave the sheaf before the L-RD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

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KEHOT'S NOTE

ויקרא כג, יא.

79 **העומר מן השעורים**

The Talmud establishes that the Omer offering comes from barley.

Menachot 84a:10–11 מנחות פ״ד א:י-י״א

מותיב רבה (ויקרא ב, יד) ואם תקריב מנחת בכורים במנחת העומר הכתוב מדבר מהיכן היא באה מן השעורים אתה אומר מן השעורים או אינו אלא מן החיטין רבי אליעזר אומר נאמר (שמות ט, לא) אביב במצרים ונאמר (ויקרא ב, יד) אביב לדורות מה אביב האמור במצרים שעורים אף אביב האמור לדורות אינו בא אלא מן השעורים

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KEHOT'S NOTE

מנחות פד, א.

80 **פני ארי' אל הימין**

In Yechezkel's vision the chayos have the face of a lion on the right and the face of an ox on the left. These are the supernal "animals" of the Chariot.

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמְאוֹל לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

81 **חי' בכלל בהמה**

The Talmud teaches that a wild animal (chayah) is included in the term behemah. So the lion too belongs to the supernal behemah.

Bava Kamma 17b:3–4 בבא קמא י"ז ב:ג-ד

וְטַעְמָא מַאי? אָמַר רַב אָשֵׁי: תַּנָּא שֵׁן דְּחַיָּה, וְקָתָנֵי שֵׁן דִּבְהֵמָה. סָלְקָא דַּעְתָּךְ אָמֵינָא: "וְשִׁלַּח אֶת בְּעִירֹה" כְּתִיב, בְּהֵמָה – אִין, חַיָּה – לָא; קָא מַשְׁמַע לַן דְּחַיָּה בִּכְלַל בְּהֵמָה. אִי הָכִי, הָא מִבָּעֵי לֵיקוּ לְמֵיתְנֵי בְּרֵישָׁא! הַאי דְּאָתְיָא לֵיקוּ מִדְּרָשָׁא - חֲבִיבָא לֵיקוּ.

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KEHOT'S NOTE

ב"ק י"ז, ב.

82 **עומד על שנים עשר בקר**

Shlomo's Sea "stood upon twelve oxen, three facing north, three facing west, three facing south and three facing east, and the Sea was upon them, above."

I Kings 7:25 מלכים א ז:כ"ה

עֹמֵד עַל־שְׁנֵי עָשָׂר בָּקָר שְׁלֹשָׁה פְנִים צָפוֹנָה וּשְׁלֹשָׁה פְנִים יָמָּה וּשְׁלֹשָׁה פְנִים נֶגְבָּה וּשְׁלֹשָׁה פְנִים מִזְרָחָה וְהַיָּם עֲלֵיהֶם מִלְמָעְלָה וְכָל־אֲחֹרֵיהֶם בָּיְתָה׃

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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KEHOT'S NOTE

מלכים-א ז, כה. [כ]. [ושם שני]. דברי הימים-ב ד, ד.

83 **עומד על שנים עשר בקר שלשה פונים צפונה**

The parallel description of the Sea in Chronicles, in the same words the Alter Rebbe quotes: "standing upon twelve oxen."

II Chronicles 4:4 דברי הימים ב ד:ד

עוֹמֵד עַל־שְׁנֵים עָשָׂר בָּקָר שְׁלֹשָׁה פְנִים צָפוֹנָה וּשְׁלוֹשָׁה פְנִים יָמָּה וּשְׁלֹשָׁה פְנִים נֶגְבָּה וּשְׁלֹשָׁה פְנִים מִזְרָחָה וְהַיָּם עֲלֵיהֶם מִלְמָעְלָה וְכָל־אֲחֹרֵיהֶם בָּיְתָה׃

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 16

84 **שעורה שעור ה'**

The Zohar on Balak, discussing the Omer of the waving, says that barley is in the measure of hei. The Alter Rebbe reads se'orah as shi'ur hei.

Zohar III, 188b זח"ג קפח, ב

KEHOT'S NOTE

זח"ג קפח, ב.

85 **יוצר משרתים**

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

KEHOT'S NOTE

ברכת יוצר.

86 **בהמה רבה**

G-d's answer to Yonah ends, "and much cattle" (behemah rabbah). Here the words name a supernal level, "the great animal."

Jonah 4:11 יונה ד:י"א

וַאֲנִי לֹא אָחוּס עַל־נִינְוֵה הָעִיר הַגְּדוֹלָה אֲשֶׁר יֶשׁ־בָּהּ הַרְבֵּה מִשְׁתֵּים־עֶשְׂרֵה רִבּוֹ אָדָם אֲשֶׁר לֹא־יָדַע בֵּין־יְמִינוֹ לִשְׂמֹאלוֹ וּבְהֵמָה רַבָּה׃

and should not I have pity on Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?'

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KEHOT'S NOTE

יונה ד, י"א.

PARAGRAPH 17

87 **ע"י עומר שעורה שעור ה'**

The passage the text cites: the Omer of the waving is lifted up, and barley is in the measure of hei.

Zohar, Balak 6:67–78 ספר הזהר, בלק ו:ס"ז-ע"ח

The boy then took the text: "It shall be that when ye eat of the bread of the land, ye shall offer up an heave offering unto the L-rd" (Num. 15, 19). 'This verse refers to the Omer of waving (tenufah). What is tenufah?

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

PARAGRAPH 18

88 **יומם יצוה ה' חסדו**

The psalmist, longing for G-d in distress, says: "By day Havayah commands His kindness, and at night His song is

with me." "Day" is the level of Chesed.

Psalms 42:9 תהילים מ"ב:ט'

יוֹמָם יְצַוֶּה ה' חַסְדּוֹ וּבַלַּיְלָה שִׁירֹה עִמִּי תְּפִלָּה לְאֵל חַיָּי:

By day the L-RD will command His lovingkindness, and in the night His song shall be with me, even a prayer unto the G-d of my life.

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KEHOT'S NOTE

תהלים מב, ט.

PARAGRAPH 19

89 **לרצונכם**

In the verse lirtzonchem means "for your favor," that the Omer be accepted for you. The Alter Rebbe hears in it ratzon, will: the nullification of your own will.

Leviticus 23:11 ויקרא כ"ג:י"א

וְהֵנִיף אֶת־הָעֹמֶר לִפְנֵי ה' לִרְצֹנְכֶם מִמָּחֳרַת הַשַּׁבָּת יְנִיפֶנּוּ הַכֹּהֵן:

And he shall wave the sheaf before the L-RD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

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90 **וספרתם לכם**

"And you shall count for yourselves": draw the light down "for yourselves," below.

Leviticus 23:15 ויקרא כ"ג:ט"ו

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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91 **להמשיך הארת המקיפים . . ממחרת השבת**

Or HaTorah brings this passage and explains that "the morrow of the Shabbos" is above Shabbos, which is Chochmah, the mochin of Abba, so it comes from Atik; through these encompassing lights the vessel is refined until the makif polishes half the vessel from outside.

KEHOT'S NOTE

מובא באוה"ת ויקרא-ב ע' תקכח ומבאר שממחרת השבת הוא למעלה מבחי' השבת, והשבת הוא מחכ' מוחין דאבא, וא"כ מבחי' שלמעלה מהשבת זה מע"ק וע"י מקיפים אלו יזכך עד שהמקיף מצחצח חצי הכלי מבחוץ ע"ש.

PARAGRAPH 20

92 **מיום הביאכם את עומר**

"From the day you bring the Omer of the waving, seven complete weeks shall there be." The count begins from the waving.

Leviticus 23:15 ויקרא כ"ג:ט"ו

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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PARAGRAPH 21

93 **ואהבת בכל לבבך**

"And you shall love Havayah your G-d with all your heart and with all your soul." Love "with all your heart" still leaves a self who loves; "with all your soul" is the binding of thought in Torah.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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94 **ואשים דברי בפיך**

G-d tells His people through the prophet, "And I have put My words in your mouth." Plainly He gave Israel His words; the Alter Rebbe takes it to show that in Torah study G-d's own words are in a person's mouth.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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95 **אלו ואלו דברי אלקים חיים**

After Beis Shammai and Beis Hillel had disputed for three years, a heavenly voice declared, "These and these are the words of the living G-d, and the halachah follows Beis Hillel." Both sides of a Torah dispute are G-d's own word.

Eruvin 13b:10–11 עירובין י"ג ב:י'-י"א

אָמַר רַבִּי אַבָּא אָמַר שְׁמוּאֵל: שָׁלֹשׁ שָׁנִים נָחְלְקוּ בֵּית שַׁמַּאי וּבֵית הִלֵּל, הַלָּלוּ אוֹמְרִים: הֲלָכָה כְּמוֹתָנוּ, וְהַלָּלוּ אוֹמְרִים: הֲלָכָה כְּמוֹתָנוּ. יָצְאָה בַּת קוֹל וְאָמְרָה: אֵלּוּ וְאֵלּוּ דִּבְרֵי אֱלֹקִים חַיִּים הֵן, וַהֲלָכָה כְּבֵית הִלֵּל. וְכִי מֵאַחַר שֶׁאֵלּוּ וְאֵלּוּ דִּבְרֵי אֱלֹקִים חַיִּים, מִפְּנֵי מָה זָכוּ בֵּית הִלֵּל לִקְבּוֹעַ הֲלָכָה כְּמוֹתָן? מִפְּנֵי שֶׁנּוֹחִין וַעֲלוּבִין הָיוּ, וְשׁוֹנִין דִּבְרֵיהֶן וְדִבְרֵי בֵּית שַׁמַּאי, וְלֹא עוֹד אֶלָּא שֶׁמַּקְדִּימִין דִּבְרֵי בֵּית שַׁמַּאי לְדִבְרֵיהֶן.

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96 **ודברת בם**

Plainly "and you shall speak of them," the duty to speak words of Torah. The Alter Rebbe reads bam as "in them": one speaks within G-d's own words.

Deuteronomy 6:7 דברים ו':ז'

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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97 **כל האומר אין לי אלא תורה אפילו תורה אין לו**

Rabbi Yosi teaches that whoever says he has nothing but Torah does not have even Torah, for "learn them and do them" joins study to deeds. The Alter Rebbe reads it inwardly: one who is still a separate self does not have even his Torah as G-d's word.

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עֲרֵבֵי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּף דּוּץ. תּוֹקֵעַ עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשִׂיָּה יֶשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשִׂיָּה אֵינוֹ בִּלְמִידָה.

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PARAGRAPH 23

98 **וספרתם לכם כו' שבע שבתות**

"And you shall count for yourselves … seven complete weeks." The counting draws the encompassing lights down before the Giving of the Torah.

Leviticus 23:15 ויקרא כ"ג:ט"ו

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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99 **וכיון כו' ודף קפ"ג ע"א עד אפיק אורייתא**

The Zohar on Tetzaveh, from 182b to 183a: through the counting of the Omer Israel below is sanctified, and on the fiftieth day, through the arousal from below, the Torah is brought forth in its forty-nine faces.

Zohar, Tetzaveh 6:55–7:64 ספר הזהר, תצוה ו':נ"ה-ז':ס"ד

100 **מאכל שעורים שהוא מיכלא דבעירא**

The words here quote Sotah 14a:3–4; the passage is shown below.

Sotah 14a:3–4 סוטה י"ד א:ג'-ד'

וְאָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא, מַאי דִּכְתִיב: "אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ", וְכִי אֶפְשָׁר לוֹ לְאָדָם לְהַלֵּךְ אַחַר שְׁכִינָה? וַהֲלֹא כְּבָר נֶאֱמַר "כִּי ה' אֱלֹקֶיךָ אֵשׁ אוֹכְלָה הוּא"! אֶלָּא, לְהַלֵּךְ אַחַר מִדּוֹתָיו שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא: מָה הוּא מַלְבִּישׁ עֲרוּמִים, דִּכְתִיב: "וַיַּעַשׂ ה' אֱלֹקִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּשֵׁם" — אַף אַתָּה הַלְבֵּשׁ עֲרוּמִים. הַקָּדוֹשׁ בָּרוּךְ הוּא בִּיקֵּר חוֹלִים, דִּכְתִיב: "וַיֵּרָא אֵלָיו ה' בְּאֵלֹנֵי מַמְרֵא" — אַף אַתָּה בַּקֵּר חוֹלִים. הַקָּדוֹשׁ בָּרוּךְ הוּא נִיחֵם אֲבֵלִים, דִּכְתִיב: "וַיְהִי …

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Pesachim 3b:10–11 פסחים ג' ב:י'-י"א

הָהוּא אַרְמָאָה דַּהֲוָה סָלֵיק וְאָכֵיל פִּסְחֵים בִּירוּשָׁלַיִם. אֲמַר: כְּתִיב "כָּל בֶּן נֵכָר לֹא יֹאכַל בּוֹ", "כָּל עָרֵל לֹא יֹאכַל בּוֹ", וַאֲנָא הָא קָאָכֵילְנָא מִשּׁוּפְרֵי שׁוּפְרֵי. אֲמַר לֵיקָה רַבִּי יְהוּדָה בֶּן בְּתֵירָא: מִי קָא סָפוּ לָךְ מֵאַלְיָה? אֲמַר לֵיקָה: לָא. כִּי סָלְקַתְּ לְהָתָם אֵימָא לְהוּ: סְפוּ לִי מֵאַלְיָה. כִּי סְלֵיק, אֲמַר לְהוּ: מֵאַלְיָה סְפוּ לִי! אֲמַרוּ לֵיקָה: אַלְיָה לְגָבוֹהַ סָלְקָא.

There was a certain heathen who [under the guise of an Israelite] would come to Jerusalem every Passover and partake of the paschal lamb. Once he came before R. Juda b. Bathyra and said to him: "It is written in your Torah (Ex. 12:43) No stranger shall eat thereof, and again (Ex. 12:48) But no uncircumcised person shall eat thereof; nevertheless, I get to eat of the very best." "Have they given thee a piece of the fat of the tail?" remarked R. Juda b. Bathyra. "Nay," answered the heathen. …

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KEHOT'S NOTE

ראה סוטה יד, א. פסחים ג, ב.

והניף את העומר

"And he shall wave the Omer"

The barley Omer, "animal fodder," stands for the refining of the animal soul, which is rooted in Malchus as behemah (beast). Its waving and the counting that follows raise this "beast" and draw down the encompassing light of Binah, so that on Shavuos Malchus becomes adam (man) and the Torah, from the Supernal Will, is drawn into the letters of wheat.

THE MAAMAR IN BRIEF

The Omer is barley, animal food. The Alter Rebbe explains this through the angels created each day, which are sparks refined from nogah: they rise and "expire" into Malchus, the "great beast" (behemah, equal to the Name Ban), which "eats" them. Barley, se'orah, is shi'ur hei, "the measure of five": the five Gevuros, which divide the one divine "voice" into letters and countless creations and seize the sparks from the kelipos. The second chapter turns to the waving. On Pesach Z'eir Anpin and the G-dly soul rise; the waving raises the animal soul to Binah, and the counting draws Binah's encompassing lights down to Malchus. An encompassing love, born of contemplating G-d's infinite greatness, guards the limited inner love, as the Chashmal guards Z'eir Anpin and Nukva. On Shavuos the union of the two reveals Keser to both. The third chapter asks why the Zohar places wheat too in Malchus: wheat is her inner dimension, the letters ches-tes sweetened by the hei of Abba's Chasadim, the root of the G-dly souls. It was a sin for Adam, whose soul was higher. Barley is her outer dimension; the counting raises it so that on Shavuos it becomes adam.

OUTLINE

1 **Barley, the food of the great beast** ¶1–11

The angels created daily are sparks refined from nogah and included in Malchus, the behemah rabbah; barley is shi'ur hei, the five Gevuros that divide speech into letters and creations and seize the sparks from the kelipos.

2 **The waving and the counting** ¶12–21

Pesach raises Z'eir Anpin and the G-dly soul; the waving raises the animal soul to Binah; the counting draws down Binah's encompassing lights, like an encompassing love that guards the inner one, so that on Shavuos the union of Z'eir Anpin and Malchus reveals Keser.

3 **Wheat, and the sin of Adam** ¶22–34

Wheat is the inner dimension of Malchus, the letters ches-tes sweetened by the Chasadim of Abba and the root of the G-dly souls; for Adam, whose soul was from Z'eir Anpin and above, descending to wheat was a sin.

4 **Barley, wheat and Shavuos** ¶35–36

Barley is the outer dimension of Malchus, behemah in Beriah; the counting raises it to adam in Atzilus, so that the Torah, Keser and Chochmah, is drawn into the letters of wheat.

KEY CONCEPTS

Birurim (refined sparks) בירורים

Sparks of holiness that fell in the shattering into nogah and are refined each day; as they rise they "expire" and are included in Malchus, which is their "food."

Behemah rabbah (the great beast) בהמה רבה

Malchus, called behemah because בהמה equals 52, the Name Ban, and "great" because it is a general level that includes all the particular levels below it.

Shi'ur hei (the measure of five) שעור ה'

The Zohar's reading of se'orah, barley: the five Gevuros, which divide the simple divine "voice" into many letters and creations.

Encompassing light (makif) מקיף

Light greater than a vessel can contain, which therefore surrounds it rather than entering it; in a person, a love above his vessel that guards the limited, inner love.

The Supernal Will and the lower will רצון העליון ורצון תחתון

The Supernal Will, above reason, revealed at the Giving of the Torah, and the lower will, born of understanding, which a person must first beget in himself.

Inner and outer dimensions of Malchus פנימיות וחיצוניות המלכות

The inner dimension receives the Chasadim of Abba and is the root of the G-dly souls (wheat, adam); the outer receives the Gevuros of Imma, enlivens the angels and is the root of the animal soul (barley, behemah).

Chitah (wheat) חטה

The letters ches and tes, which spell chet (sin), sweetened by the hei of the five Chasadim of Abba; the inner dimension of Malchus.

SECTION 1 • ¶1–11

Barley, the food of the great beast

1 והניף את העומר.[1] הנה העומר הוא מאכל שעורים[2,3] שהוא מיכלא דבעירא. הענין הוא עפ"י [על פי] מ"ש יוצר משרתים ואשר משרתיו[4] כו' שיש ב' מיני מלאכים.

"And he shall wave the Omer." Now, the Omer is a food of barley, which is animal fodder. The matter is according to what is said, "Who forms ministering [angels], and whose ministers," etc.: that there are two kinds of angels.

> The maamar opens with the verse about the Omer offering, waved on the second day of Pesach, and notes that it was brought from barley, which the Talmud calls animal food. To explain why, the Alter Rebbe turns to the blessing before the morning Shema, which praises G-d as "Who forms ministering [angels], and whose ministers [all stand in the heights of the universe]," and reads it as speaking of two different kinds of angels. So the Tur explains the blessing: "Who forms ministers" are the angels renewed each day, and "whose ministers" are those who have served from of old, such as Michael and Gavriel.

הא' הם אשר עומדים ברום עולם ששת ימי בראשית והם נצחיים וקימים עד שיחזור העולם לתוהו כו'.

The first are those who stand in the heights of the universe since the six days of Creation; they are eternal and endure until the world returns to tohu (chaos), etc.

> The first kind are the permanent angels: created during the six days of Creation, they "stand in the heights of the universe" and endure as long as the world itself does.

2 והן הם החיות שבמרכבה. ויש מלאכים שנבראים בכל יום[5] ואומרים שירה וכלים והיינו בחי' ניצוצי הקדושה שנפלו בשבירה דנוגה דבי"ע

And these are the chayos (holy beasts) of the Chariot. And there are angels that are created every day, and sing a song, and expire; that is, the level of the sparks of holiness that fell in the shattering [into] the nogah of Beriah, Yetzirah and Asiyah.

> The permanent angels are the chayos, the "holy beasts" of Ezekiel's Chariot. The second kind are angels created each day, who sing and then expire, as the Midrash says; in Likkutei Torah, Pinchas, the Alter Rebbe explains that these are the "ministers" G-d "forms" anew each day, who are wholly nullified in their song. Here he identifies them with sparks of holiness that fell, in the primordial "shattering of the vessels," into nogah, the "translucent" husk of mixed good and evil within Beriah, Yetzirah and Asiyah.

וכשהם מתבררים ועולים בבחי' מ"ן [מיין נוקבין] בכל יום ויום מחדש היינו ענין השירה וכלות הנפש שלהם שהם כלים ונכללים בבחי' המל'.

And when they are refined and rise as mayin nukvin (feminine waters), each and every day anew, this is the matter of their song and the expiry of their soul (kelos hanefesh): that they expire and are included in the level of Malchus.

> Each day some of these sparks are refined and rise as mayin nukvin, the "feminine waters" that rise from below to arouse a response from above. Their rising is their "song," and their "expiry" (kelos hanefesh) is their being included in Malchus.

3 וכענין מארז"ל [מאמר רבותינו זכרונם לברכה] הושיט הקב"ה אצבעו הקטנה[6] ביניהם ושרפן,

And it is like the saying of our Sages, of blessed memory: "The Holy One, blessed be He, stretched out His little finger among them and burned them."

> The Talmud tells that when G-d wished to create man, He consulted a company of ministering angels; when they objected, He "stretched out His little finger among them and burned them."

והפי' ידוע[7] דהיינו שמחמת הארת גילוי אלקות עליהם יותר מכדי המדה וגבול שהיו יכולים להכיל ולהגביל בתוכן נשרפו ונכללו בה' אחד ויוצאים מן הכלי אמנם זה היה מצד עונש מחמת שקטרגו מה אנוש[8] כו'.

And the explanation is known: that because the radiance of the revelation of G-dliness upon them was more than the measure and limit that they could contain and confine within themselves, they were burned and included in the One G-d, and they go out of the vessel. However, this was by way of punishment, because they had accused [man, saying], "What is man," etc.

> The known explanation is that even this smallest glimmer of G-dliness was more than their vessels could hold; a being that receives more light than its vessel can contain cannot remain separate, but is "burned," absorbed into G-d's oneness. In Likkutei Torah, Ki Seitzei, the Alter Rebbe explains that the "little finger" was a tiny revelation of G-d Himself, yet beyond the contracted measure the angels could grasp, and so they were utterly nullified. In that story the burning was a punishment, because the angels had protested, "What is man that You remember him?"

אך יובן כמ"ש [כמו כן] מדוגמא זו ג"כ בענין הבירורים שהם מתבררים וכלים בבחי' מל' שהוא מחמת ריבוי גילוי אור א"ס עליהם.

But likewise, from this example, it will also be understood concerning the birurim (refined sparks), that they are refined and expire into the level of Malchus: this is because of the abundant revelation of the Infinite Light (Or Ein Sof) upon them.

> The same mechanism, without any punishment, explains the daily birurim: so much of the Infinite Light is revealed upon the refined sparks that they "expire" and are included in Malchus.

4 וזהו עיקר עבודתם התמידי כו'. וזהו ענין אלף טורין[9] דאכלה בהמה[10] רבה.[11, 12, 13] עיין בזהר פ' פנחס דרי"ז א', שהוא בחי' מלכות הנק' בהמה בגימ' [בגימטריא] ב"ן [שם ב"ן] שבה נכללים הבירורים דנוגה כו',

And this is the essence of their constant service, etc. And this is the matter of "the thousand mountains that the great beast (behemah rabbah) eats" (see the Zohar, Parshas Pinchas, 217a), which is the level of Malchus, called behemah (beast), whose numerical value is [that of] the Name Ban (52), in which the birurim of nogah are included, etc..

> This daily rising and expiry is the essence of these angels' constant service. The Zohar speaks of a "great beast" (behemah rabbah) that eats a thousand mountains each day; the Alter Rebbe identifies it with Malchus, called behemah because בהמה has the numerical value 52, that of the Name Ban (Havayah spelled out with the letter hei), which belongs to Malchus, and what it "eats" is the birurim of nogah included in it. In Torah Ohr, Vayechi, he explains the image: Malchus of Atzilus descends each night into Beriah, Yetzirah and Asiyah to refine the sparks, which there are mixed of good and evil, and transforms them into G-dliness.

ונק' בהמה רבה כי הוא בחי' כללי נגד מרכבה י"ב בקר שהם בחי' פרטיים ומל' כולל הכל. לכן נק' רבה.

And it is called behemah rabbah because it is a general level, as against the Chariot of the twelve oxen, which are particular levels; and Malchus includes everything. Therefore it is called rabbah (great).

> Malchus is "great" (rabbah) not in size but because it is a general level that includes everything. The "twelve oxen" are the Chariot of the World of Beriah, named for the twelve bronze oxen on which Shlomo's great basin, "the Sea," stood in the Temple: twelve particular powers, while Malchus includes them all.

5 והוא ע"ד שפי' בזהר פ' ויחי דרמ"ז ע"א[14] מאי רבות אלא כמה דכתיב זעקת סדום ועמורה כי רבה[15] כמו גדלה.[16]

And this is along the lines of what the Zohar explains in Parshas Vayechi, 247a: "What is rabbos? Rather, as it is written, 'The outcry of Sedom and Amorah, for it is rabbah,' like gadlah (great)."

> On "Many daughters have done valiantly," the Zohar asks why the twelve tribes are called rabbos ("many") when they are only twelve. It answers from "the outcry of Sedom and Amorah, for it is rabbah," where the word means "great," not "many."

וכן רבות גדולות עילאין ורברבין על כולא ושם קאי אפילו על י"ב בקר הנ"ל דבריאה שהם ג"כ נק' רבות לגבי הפרטיים הנמשכים מהן.

"And so rabbos [means] great ones, supernal and greater than all." And there it refers even to the twelve oxen of Beriah mentioned above, which are also called rabbos relative to the particulars that are drawn from them.

> So rabbos means "great ones," exalted above all. The Alter Rebbe adds that the passage applies this even to the twelve oxen of the World of Beriah: they too are "great" relative to the many particular beings drawn from them.

כמו הי"ב שבטים הם נשמות כוללות כמו שבט ראובן יש במחנה שלו כמה רבואות ואלפים ונשמת ראובן עצמו היא כוללת כל הנשמות שבשבטו שהם ענפים ממנו וכן כל שבט כו'.

Just as the twelve tribes are inclusive souls: the tribe of Reuven, for instance, has in its camp many myriads and thousands, and the soul of Reuven himself includes all the souls of his tribe, which are branches of him; and so with every tribe, etc.

> The twelve tribes show the idea: the soul of each tribe's founder is an inclusive soul. Reuven's camp held many thousands, and Reuven's own soul contained all the souls of his tribe, as branches of one root.

6 וזהו ענין רבות בנות[17] כו' ע"ש ואמנם לגבי בחי' מל' נק' י"ב בקר הנ"ל בחי' פרטיים

And this is the matter of "Great daughters (rabbos banos)," etc.; see there. However, relative to the level of Malchus, the twelve oxen mentioned above are called particular levels.

> This explains "great daughters (rabbos banos)" in Proverbs, which plainly means "many daughters": they are the twelve "great ones." Yet greatness is relative: compared with Malchus, the twelve oxen are themselves particulars.

והמל' שהיא כולל כולם נק' בהמה רבה. וכמ"כ [וכמו כן] מל' דא"ק [דאדם קדמון] נק' בהמה רבה[18,19] [ועיין בע"ח [בעץ חיים] שער א"א פ"א ושער ז"א פ"א].

And Malchus, which includes them all, is called behemah rabbah. And likewise the Malchus of Adam Kadmon is called behemah rabbah [and see Etz Chaim, Sha'ar Arich Anpin, chapter 1, and Sha'ar Z'eir Anpin, chapter 1].

> Malchus, which includes all twelve, is the behemah rabbah, the "great beast," and the same holds at the very top: the Malchus of Adam Kadmon, the primordial level above all the worlds, is also called behemah rabbah. The Alter Rebbe refers to the Arizal's Etz Chaim, in its gates on Arich Anpin (the inner level of Keser) and on Z'eir Anpin. There the lowest joints of Atik, left uncovered beneath Atzilus, are likened to the udders of a behemah, from which every configuration of Atzilus first nursed before it nursed from "human breasts."

7 והנה במלי דבריאה נכללים הבירורים שמנוגה דבריאה ובמלי דיצי' [דיצירה] נכללים הברורים דנוגה דיצי' [דיצירה] כו'.

Now, in the Malchus of Beriah are included the birurim from the nogah of Beriah, and in the Malchus of Yetzirah are included the birurim of the nogah of Yetzirah, etc.

> Each world has its own Malchus, which takes in the sparks refined from that world's nogah.

וכמ"כ [וכמו כן] ענין העומר שהוא מיכלא דבעירא שהוא מאכל שעורים היינו בחי' הבירורים שמתכללים בבחי' מלי שנמשל לאכילה שהמאכל מתעכל באצטומכא והפסולת נדחה לחוץ והמובחר עולה עד למוח ונעשה חיות לנפשו.

And likewise the matter of the Omer, which is animal fodder, being a food of barley, is the level of the birurim that become included in the level of Malchus. This is likened to eating: the food is digested in the stomach, and the waste is pushed outside, and the choicest part rises up to the brain and becomes life-force (chayus) for his soul.

> The Omer, brought from barley, which is animal fodder, stands for these birurim that are included in Malchus. Eating illustrates the process: food is digested, its waste expelled, and its best part rises to the brain and becomes life for the soul; so the birurim are "food" for Malchus, their good taken in and their dross rejected.

8 וכך בירורים הללו שמתכללים בבחי' מלי ונעשים בה חיות כו', אך ענין שעורה הוא שעור[20] ה' כמוזכר בזהר,

So too these birurim, which become included in the level of Malchus, become life-force in it, etc. However, the matter of se'orah (barley) is shi'ur hei (the measure of five), as is mentioned in the Zohar.

> Once included in Malchus, the birurim become its life-force. The Zohar reads se'orah (barley) as shi'ur hei, "the measure of hei"; since the letter hei is five, the Alter Rebbe takes it as the measure of the five Gevuros.

והענין הוא כי שעור ה' היינו התחלקות ה' גבורות לחלקים רבים להחיות הנבראים רבים שונים זמ"ז [זה מזה] מחנה מיכאל כו'

And the explanation is that shi'ur hei is the division of the five Gevuros into many parts, to give life to the many creations, which differ from one another: the camp of Michael, etc.

> The five Gevuros are the powers of restraint that divide and differentiate. Their division into many parts is what makes many distinct creations possible, such as the camp of Michael and the other camps of angels.

שבהתחלקות זו הוא מה' גבורות המפרידות ומחלקות להקול פשוט שיתחלק לחלקים רבים באותיות הדבור ודרך כלל מתחלק לה' מוצאות הפה[21] אחה"ע מהגרון[22] בומ"ף משפתים כו'.[23]

For this division comes from the five Gevuros, which separate and divide the simple voice, so that it is divided into many parts in the letters of speech; and in general it is divided into the five places of articulation of the mouth: alef-ches-hei-ayin from the throat, beis-vav-mem-pei from the lips, etc.

> Speech is the model: one simple voice becomes many letters only because it is divided. The five Gevuros correspond to the five places of articulation in the mouth, such as the throat for the guttural letters and the lips for the labial letters. In Tanya (Shaar HaYichud VehaEmunah, chapter 4) the Alter Rebbe explains that these divisions are the letters, the "vessels," rooted in the five letters מנצפ"ך, the five Gevuros that divide breath and voice in the five places of the mouth.

9 ואח"כ נתחלק לרבוא רבבות צירופי אותיות ממוצא זה עם מוצא זולתו שמזה הוא סיבת התהוות המלאכים והנשמות בלי מספר. כמ"ש אלף אלפין ישמשוניה[24] דהיינו ע"י התחלקות צירופי אותיות שבעשרה מאמרות[25] יהי אור[26] כו'.

And afterwards it is divided into myriads upon myriads of combinations of letters, of one place of articulation with another; and this is the cause of the coming into being of the angels and the souls without number, as it is written, "A thousand thousands minister to Him": that is, through the division of the combinations of letters in the Ten Utterances, "Let there be light," etc.

> The places of articulation combine with one another in countless ways, and these letter-combinations are the cause of the countless angels and souls, the "thousand thousands" who minister before G-d. They come from the divided combinations of the letters of the Ten Utterances of Creation, such as "Let there be light."

10 ושרש הה"ג [החמש גבורות] הוא מה"ג [מחמש גבורות] דאימא דהיינו בחי' התחלקות האותיות במחשבה שהם בחי' אותיות דאימא שנק' פתוחי חותם[27] דהיינו ביסוד דאימא

And the root of the five Gevuros is from the five Gevuros of Imma: that is, the level of the division of the letters in thought, which are the level of the letters of Imma, which are called "engravings of a signet" (pituchei chosam), that is, in the Yesod of Imma.

> The five Gevuros of Malchus, the level of speech, are rooted in the five Gevuros of Imma, that is, Binah, the level of thought. The letters are already divided in thought, which is why the letters of Imma are called "engravings of a signet," the phrase the Torah uses for the names engraved on the stones of the High Priest's ephod. This engraving is in the Yesod of Imma, the point through which thought passes on what is in it.

שכפי התחלקות צירופי האותיות במחשבה כך נמשך הדבור לדבר צירופי' [צירופיה] הללו דוקא

For as the combinations of the letters are divided in thought, so speech is drawn to speak these very combinations.

> Whatever letter-combinations are formed in thought are exactly the ones that speech will later say.

והיינו כפי הרצון שיש לו באיזה צירופי אותיות כך הוא מחשב וממילא אח"כ נמשך כן בדבור [ועמ"ש מזה בפ' חקת ע"פ ויקחו אליך פרה[28] כו' ע"ש].

That is, according to the will one has for certain combinations of letters, so does he think, and as a matter of course it is afterwards drawn so into speech [and see what is written on this in Parshas Chukas, on the verse "And they shall take to you a heifer," etc.; see there].

> Thought itself follows will: a person thinks the combinations he wants, and speech follows of itself. The bracket refers to the Alter Rebbe's discourse in Parshas Chukas on the verse of the red heifer.

11 והנה הבירורים שהמל' מבררת הרפ"ח ניצוצים הוא ג"כ ע"י ה"ג [חמש גבורות] שהוא בחי' גבורות וצמצומים לירד למטה ולטרוף הניצוצים מידי החיצונים,

Now, the birurim by which Malchus refines the 288 sparks are also through the five Gevuros, which are the level of gevuros (powers of restraint) and contractions (tzimtzumim), to descend below and to seize the sparks from the hands of the external forces (chitzonim).

> Malchus refines 288 sparks, the number the Kabbalah gives for the sparks that fell in the shattering. This too is done through the five Gevuros, powers of restraint that let Malchus descend into the lower worlds and seize the sparks from the external forces (chitzonim), the kelipos that hold them.

ולכן נאמר ע"ז ותתן טרף לביתה[29] שהוא ענין בירור הרפ"ח שנק' טרף[30] כמו ארי טורף[31] שהוא ע"י גבורה. ולמטה בעבודה הוא ענין לעולם ירגיז אדם[32] יצ"ט [יצר טוב] על יצה"ר [יצר הרע].

Therefore it is said of this, "And she gives teref (food) to her household": this is the matter of the refinement of the 288 [sparks], which is called teref (prey), like a lion that tears (tores), which is through Gevurah. And below, in divine service, this is the matter of "A person should always incite his good inclination against his evil inclination."

> "She gives teref to her household," said of the Woman of Valor, is read with teref's other meaning, "prey": Malchus seizes the sparks as a lion tears its prey, an act of Gevurah. In a person's own service, the parallel is the Talmud's instruction always to rouse the good inclination against the evil inclination.

ולכן נק' הבירורים שעורה שעור ה' והוא מיכלא דההיא בהמה [וע' בזהר ר"פ יתרו דס"ז סע"ב סוף עמוד ב] ובהרמ"ז [ובהרב משה זכות] שם ומשם יובן מה שאומרים מזמור אלקים יחננו[33, 34, 35] בימי הספירה בעת ספירת העומר]:

Therefore the birurim are called se'orah, shi'ur hei, and it is the fodder of that behemah [and see the Zohar at the beginning of Parshas Yisro, at the end of 67b, and the Ramaz there; and from there will be understood our saying the psalm "May G-d be gracious to us" in the days of the Counting, at the time of the counting of the Omer].

> Because Malchus does this through the five Gevuros, the birurim are called se'orah, "the measure of five," and they are the fodder of the "great beast." The bracket adds that the Zohar at the beginning of Yisro, with the comment of the Ramaz (Rabbi Moshe Zacuto, the seventeenth-century Kabbalist), explains why the psalm "May G-d be gracious to us" is said during the counting of the Omer: there the chariots, given their teref, open in joy with this psalm.

SECTION 2 · ¶12–21

The waving and the counting

12 ב אך ענין הנפת העומר תנופה לפני הוי'. ומבואר בזהר פ' בלק קפ"ח ב' תנופה תנ"ו פ"ה תנו כבוד[36, 37] כו'.

2. However, the matter of the waving of the Omer [is] **"a waving (tenufah) before Havayah." And it is explained in the Zohar, Parshas Balak, 188b: tenufah is tenu peh ("give the mouth"); "Give glory," etc.**

> The second chapter turns from the barley to the act of waving: the Omer was "a waving before Havayah." The Zohar splits tenufah (waving) into tenu peh, "give the mouth," and links it to "Give glory to Havayah your G-d," explaining that the "mouth" is the glory that we must give to the Holy One, blessed be He.

והענין הוא עפ"י [על פי] המבואר בענין ההפרש שבין פסח לשבועות, שבפסח היה בחי' העלאת ז"א מבחי' קטנות הנק' מצרים בחי' מצרים וגבולים להתעלות לקבל בחי' מוחין דגדלות

And the matter is according to what is explained concerning the difference between Pesach and Shavuos: that on Pesach there was the level of the elevation of Z'eir Anpin from the level of smallness (katnus), called Mitzrayim (Egypt), the level of meitzarim (straits) and limits, rising to receive the level of the intellect (mochin) of greatness (gadlus).

> To explain the waving, the Alter Rebbe contrasts Pesach and Shavuos. On Pesach, Z'eir Anpin, the configuration of the emotive attributes, rose out of katnus, a small and constricted state, which is "Mitzrayim" (Egypt), read as meitzarim, "straits," to receive the intellect (mochin) of gadlus, maturity.

והיינו בחי' עליות הנפש האלקית שבאדם ששרשה מז"א כי אתם קרוים אדם[38] בגימטריא מ"ה [שם מ"ה] כו' [ועמ"ש במ"א בביאור ע"פ אדם כי יקריב מכם[39,40] וע' בזהר פ' ויחי דרמ"ה ע"ב].[41,42]

And this is the level of the ascents of the G-dly soul in man, whose root is from Z'eir Anpin, for "you are called adam (man)," whose numerical value is [that of] the Name Mah (45), etc. [and see what is written elsewhere in the explanation on the verse "When a man (adam) of you brings an offering"; and see the Zohar, Parshas Vayechi, 245b].

> In a person, this is the ascent of the G-dly soul, which is rooted in Z'eir Anpin: the Talmud says of Israel "you are called adam," and אדם has the numerical value 45, that of the Name Mah (Havayah spelled out with the letter alef), which belongs to Z'eir Anpin. In Likkutei Torah, Vayikra, on "When a man (adam) of you brings an offering," the Alter Rebbe explains that the G-dly soul is rooted in adam and the animal soul in the "face of the ox" of the Chariot. Pesach awakens the G-dly soul from above, and the very next day the barley Omer begins refining the animal soul.

13 ואח"כ ביום שני של פסח מניף הכהן ששרשו מאבא את העומר שהוא בחי' העלאת הנפש הבהמית שבאדם שתתברר לאתהפכא כו'.

And afterwards, on the second day of Pesach, the kohen, whose root is from Abba, waves the Omer, which is the level of the elevation of the animal soul in man, that it be refined so as to be transformed (lis'hapcha), etc.

> On the second day of Pesach the kohen, whose root is in Abba (Chochmah), waves the Omer. The barley Omer, animal fodder, stands for the animal soul, which must be refined until it is transformed (lis'hapcha), the Zohar's word for turning darkness into light.

ושרשה הוא מבחי' מל' שנק' בהמה בגימ' [בגימטריא] בי"ן [שם ב"ן] כו', היינו ששרש הנה"ב [הנפש הבהמית] הוא מן המרכבה י"ב בקר ששרשם מבחי' מל'. שגם היא צריכה להתעלות אח"כ בשבועות בכדי לקבל התורה שהוא מבחי' כתר רצה"ע [רצון העליון].

And its root is from the level of Malchus, which is called behemah, whose numerical value is Ban, etc.; that is, the root of the animal soul is from the Chariot of the twelve oxen, whose root is from the level of Malchus. For it too needs to be elevated afterwards, on Shavuos, in order to receive the Torah, which is from the level of Keser, the Supernal Will.

> The animal soul is rooted in Malchus, the behemah whose numerical value equals Ban, by way of the Chariot of the twelve oxen. It too must be raised, so that on Shavuos it can receive the Torah, which comes from Keser, the Supernal Will.

כי יש ב' מיני רצון רצון העליון ורצון תחתון רצ"ע [רצון העליון] שלמעלה מהשכל ורצון תחתון שלמטה מן השכל שהוא מסתעף מחמת שהשכיל בדעתו בטובת אותו דבר ע"כ רוצה וחפץ בו.

For there are two kinds of will, the Supernal Will and the lower will: the Supernal Will, which is above intellect, and the lower will, which is below intellect, which branches out because he has grasped with his mind the goodness of that thing; therefore he wants it and desires it.

> There are two kinds of will. The Supernal Will is above reason, while the lower will follows reason: a person wants something because his mind has understood that it is good.

14 ובשבועות במ"ת [במתן תורה] היה בחי' גילוי רצון העליון ולא היה אפשר להיות זה כ"א ע"י ההכנה תחלה להוליד הרצון לה' ע"י ההתבוננות וע"י"ז ישרה עליו הרצון העליון

And on Shavuos, at the Giving of the Torah, there was the level of the revelation of the Supernal Will. And this could not be except through preparation first, to beget the will for G-d through contemplation; and through this the Supernal Will will rest upon him.

> At the Giving of the Torah the Supernal Will was revealed. This needed a preparation from below: a person must first beget in himself, through contemplation, a will for G-d, and then the Supernal Will rests upon him.

וזהו ענין עשה רצונו כרצונך[43] כדי שיעשה רצונך כרצונו[44] וכמ"ש במ"א ע"פ צאינה וראינה[45] כו', וזהו ענין ספירת העומר

And this is the matter of "Make His will as your will, so that He will make your will as His will," and as is explained elsewhere on the verse "Go forth and gaze," etc. And this is the matter of the counting of the Omer.

> This is the Mishnah's teaching, "Make His will as your will, so that He will make your will as His will." The days of the counting of the Omer are this preparation; for more, the Alter Rebbe refers to the explanation elsewhere on "Go forth and gaze."

והיינו אחר שהניף את העומר לפני[46] הוי' למעלה משם הוי' דז"א דהיינו בבחי' בינה והוא מלמטה למעלה אזי אח"כ ממשיכים מלמעלה למטה

That is, after he has waved the Omer "before Havayah," above the Name Havayah of Z'eir Anpin, that is, in the level of Binah, and this is from below upward, then afterwards one draws down from above to below.

> The waving "before Havayah" is read as reaching above the Name Havayah of Z'eir Anpin, to Binah: lifnei, "before," in the sense of "prior to," and so higher than. It is a movement from below upward; after it, the counting draws light down from above to below.

וזהו ענין וספרתם לכם ממחרת השבת[47] כו', דהיינו המשכת המקיפים דאימא שנק' ממחרת השבת כי מעלי שבתא הוא בחי' מל'.[48]

And this is the matter of "And you shall count for yourselves from the morrow of the Shabbos," etc.: that is, the drawing down of the encompassing [lights] (makifim) of Imma, which is called "the morrow of the Shabbos." For the eve of Shabbos (ma'alei shabbata) is the level of Malchus.

> The verse "You shall count for yourselves from the morrow of the Shabbos" is read Kabbalistically: what is drawn down are the encompassing lights (makifim) of Imma, Binah, called "the morrow of the Shabbos." The eve of Shabbos, its night, is Malchus and, as the next paragraph says, the day of Shabbos is Z'eir Anpin; the Kehot note traces this to the introduction of the Tikkunei Zohar.

15 ויומא דשבתא הוא בחי' ז"א.[49] וממחרת השבת היינו בחי' בינה שלמעלה מן השבת.

And the day of Shabbos (yoma deshabbata) is the level of Z'eir Anpin. And "the morrow of the Shabbos" is the level of Binah, which is above Shabbos.

> The day of Shabbos is Z'eir Anpin, as its night is Malchus; "the morrow of the Shabbos" is Binah, the level above them both.

כמו ע"ד דוגמא הפי' הידוע[50] במ"ש בעבר הנהר[51] שהוא בחי' חכמה שנק' עבר הנהר שלמעלה מן הנהר דבינה ונהר יוצא מעדן[52]

[This is] by way of comparison like the known explanation of what is written, "beyond the river (be'ever hanahar)," which is the level of Chochmah, called "beyond the river," that is above the river of Binah, [as in] "And a river goes forth from Eden."

> A known explanation of Yehoshua's words "beyond the river (be'ever hanahar) your fathers dwelt" serves as a model: "beyond the river" is Chochmah, above the "river" of Binah, the river that "goes forth from Eden." In Likkutei Torah, Bechukosai, the Alter Rebbe explains that the Patriarchs' souls are rooted "beyond" that river, above Binah, in the hidden thought of Arich Anpin.

וכך הוא פי' וענין ממחרת השבת דהיינו בחי' בינה שהיא למעלה מבחי' זו"נ [זעיר אנפין ונוקבא] שהם בחי' שבתא דלילא ושבתא דיומא[53]

And so is the meaning and matter of "the morrow of the Shabbos": that is, the level of Binah, which is above the level of Z'eir Anpin and Nukva, which are the levels of the Shabbos of the night and the Shabbos of the day.

> So "the morrow of the Shabbos" is Binah, above Z'eir Anpin and Nukva, which are "the Shabbos of the day" and "the Shabbos of the night."

והגם כי בינה נק' ג"כ שבת אבל נק' שבת שבתון [כמ"ש הפרדס בעה"כ [בערכי הכינויים] ערך שבת[54] וע' בזהר ח"ב [חלק ב'] ס"ג ב' פ"ח א'], ומבחי' בינה נמשכים המקיפים למל'.[55]

And although Binah too is called Shabbos, yet it is called Shabbos Shabbason (a Shabbos of complete rest) [as the Pardes writes in Erchei HaKinuyim, under the entry "Shabbos"; and see the Zohar, Part II, 63b and 88a]. And from the level of Binah the encompassing [lights] are drawn to Malchus.

> Binah too is called Shabbos, but it is "Shabbos Shabbason," a Shabbos of complete rest, as the Pardes (Rabbi Moshe Cordovero's Pardes Rimonim) explains in its dictionary of terms; the Zohar passages in the bracket speak of the levels that bear the name Shabbos. From Binah the encompassing lights are drawn down to Malchus, and this is what the counting achieves.

16 וזהו פי' היום בגימ' [בגימטריא] א"ל [אמר ליה] הוי' שהוא המשכת המקיפים לעומר לבחי' המל' הנק' עומר.[56] וענין המקיפים יובן ע"ד מ"ש למעלה בענין המלאכים שהם כלים מחמת גילוי אור א"ס עליהם יותר מכדי מדתן.

And this is the meaning of "the day" (hayom), whose numerical value is [that of the Names] Kel Havayah: it is the drawing down of the encompassing [lights] to the Omer, to the level of Malchus, which is called omer. And the matter of the encompassing [lights] will be understood along the lines of what was written above concerning the angels, who expire because of the revelation of the Infinite Light upon them beyond their measure.

> The word "the day" (hayom), with which each night's count begins, alludes to this drawing down: as the Kehot note explains, yom (56), counted with one for the word itself, equals 57, the sum of the Names Kel (31) and Havayah (26), and in Likkutei Torah, Shir HaShirim, the Alter Rebbe explains that it alludes to drawing light from the Infinite to Malchus, called omer. To explain what encompassing lights are, he returns to the angels who expire because the light revealed to them exceeds their measure.

דהיינו מחמת שהכלי שלהם קטנה מהכיל אור הגדול הזה והוא הנעשה בחי' מקיף סובב עליהם והמלאכים שכלי שלהם גדול יותר הם יכולים להכיל אור זה בבחי' פנימית

That is, because their vessel is too small to contain this great light, and it is this that becomes the level of an encompassing [light] surrounding them. And the angels whose vessel is larger can contain this light in the manner of an inner [light].

> A light too great for a vessel does not vanish; it stays outside the vessel as an encompassing light (makif). Angels with larger vessels can take the same light in as an inner light.

א"כ לפי ערך זה גם אם עליהם יהיה הארת אור גדול ונעלה מאד עד שגם הכלי שלהם לא תוכל להכילו יהיה ג"כ בבחי' מקיף עליהם.[57]

If so, by this proportion, even upon them, if there were the radiance of a very great and exalted light, such that even their vessel could not contain it, it too would be in the manner of an encompassing [light] upon them.

> So "inner" and "encompassing" are relative: a light great enough to exceed even the larger vessels would be an encompassing light for them too.

17 וכמ"כ [וכמו כן] בעבודת ה' יש ב' בחי' אהבה הא' האהבה שהיא מוגבלת בנפש בבחי' פנימי' [פנימיות / פנימית] ואהבה זו יש לה קץ ותכלה בזמן כמו שעה א' וכדומה.

So too in the service of G-d there are two levels of love. The first is the love that is limited within the soul, in an inner manner; and this love has an end and conclusion in time, such as one hour and the like.

> The same two modes exist in a person's love of G-d. The first love fits inside the soul as an inner light, and so it is limited: it lasts for a time, an hour or so, and then ends.

אכן יש אהבה הב' שהוא מחמת ההתבוננות בגדולת ה' בעצמו ובכבודו כי אני[58] הוי' לא שניתי כו' שמחמת זה יתעורר בנפשו אהבה שלמעלה מן הכלי שלו.[59]

But there is the second love, which comes from contemplating the greatness of G-d Himself and His glory, "For I, Havayah, have not changed," etc.; and because of this a love that is above his vessel will be aroused in his soul.

> The second love comes from contemplating G-d's greatness as it is in Himself, unchanging, as in "For I, Havayah, have not changed." Such a love is greater than the person's vessel can hold, and so it is an encompassing love. As the Mitteler Rebbe explains (quoted in the Kehot note), a contemplation of the Infinite is not confined in the person's limited vessel, so the feeling it brings does not end after a short time.

18 והוא הנק' בחי' מקיף שהוא בחי' שומר

And it is this that is called the level of an encompassing [light] (makif), which is the level of a guard (shomer).

> The encompassing love is called a "guard" (shomer): it protects the limited inner love.

כי מאהבה ראשונה מאחר שיש לה הפסק א"כ אח"כ יוכל להתאוות לדברים גשמיים מאחר שאין חבוש מתיר עצמו[60] כו' כי גם בזלעו"ז [בזה לעומת זה] יש לעומת בחי' פנימי זה מנגד וסותר לזה.

For with the first love, since it has an interruption, he can then afterwards come to desire physical things, since "a prisoner cannot free himself," etc. For on the opposing side too ("one opposite the other") there is, corresponding to this inner level, [something] that opposes and contradicts it.

> The inner love stops, and its lapse leaves room afterwards for desire for physical things; it cannot protect itself, for as the Talmud says, "a prisoner cannot free himself." On the side opposed to holiness, "one opposite the other," there is a counterpart to every inner level that opposes and contradicts it.

אכן אהבה זו שלמעלה מהגבלה בכלי הוא בחי' שומר והוא ענין לבוש החשמל שמלביש לזו"נ [לזעיר אנפין ונוקבא][61,62] משני צדדיהם בשביל שלא יינקו החיצונים.

But this love, which is above being limited in a vessel, is the level of a guard. And this is the matter of the garment of the Chashmal, which clothes Z'eir Anpin and Nukva on both their sides, so that the external forces should not draw nourishment.

> The love above the vessel guards the inner love. In Kabbalah this is the "garment of the Chashmal" (a word from Ezekiel's vision), which clothes Z'eir Anpin and Nukva on every side so that the external forces cannot draw nourishment from them. In Torah Ohr, Lech Lecha, the Alter Rebbe explains that in divine service the Chashmal is a slight glimmer of contemplation from above the emotions that surrounds them, since emotions can give a hold to the other side.

19 וביאור הענין בעבודה הוא כי הנה ענין המוחין שנכנסו בבחי' או"פ [אור פנימי] הוא השכל וההתבוננות שנמשך מזה אהבה ותשוקה במדות שבלב.

And the explanation of the matter in divine service is this: the intellect (mochin) that entered in the manner of an inner light (or pnimi) is the reasoning and contemplation from which love and longing are drawn into the emotive attributes (middos) of the heart.

> In divine service, the inner mochin are a person's understanding and contemplation, which enter the heart and produce love and longing in its emotions (middos).

וזה יוכל להיות נפסק שנפסק המדה ויוכל להיות התהוות והולדת מדות ורצונות זרים

And this can be interrupted, the attribute being interrupted, and there can be the coming into being and birth of foreign attributes and desires.

> Because these feelings are held within limits, they can stop, and then foreign attributes and desires can arise in their place.

רק השמירה ע"ז שלא יפול ממדריגתו הוא ע"י מוחין עליונים יותר שלא נכנסו כלל במדות רק מקיף על המדות ושומרם שלא יהיה לו חפץ ורצון אחר בלתי לה' לבדו

Only, the safeguard against this, so that he not fall from his level, is through higher mochin, which did not enter the middos at all, but only encompass the middos and guard them, so that he should have no desire or will other than for G-d alone.

> What keeps a person from falling from his level is a higher intellect that never enters the emotions at all, but surrounds and guards them, so that he wants nothing but G-d alone.

והיינו ע"י ההתבוננות בגדולת א"ס ב"ה בהשגת מוחו ובינתו מה שהלב קטן מהכיל התבוננות זו ולא נכנס בגילוי הלב כו'.

And that is through contemplating the greatness of the Infinite One, blessed be He, in the grasp of his mind and his understanding, [a contemplation] which the heart is too small to contain, and which did not enter into the revelation of the heart, etc.

> This higher intellect is the contemplation of the greatness of the Infinite One that the mind can grasp but the heart is too small to contain, so it never becomes a felt emotion; it stays above the heart as an encompassing light.

[ותוכן ענין זה מבואר במ"א ע"פ טוב לחסות בה' מבטוח באדם[63] יעו"ש [ע"ש שם] ועמ"ש מזה ג"כ בד"ה עיני כל[64] אליך ישברו].[65]

[The substance of this matter is explained elsewhere, on the verse "It is better to take refuge in Havayah than to trust in man"; see there. And see what is written on this also in the discourse beginning "The eyes of all look hopefully to You."]

> The bracket gives two further places for this theme: an explanation on "It is better to take refuge in Havayah than to trust in man," and the discourse beginning "The eyes of all look hopefully to You." In that discourse (Likkutei Torah, Matos) the Alter Rebbe distinguishes a contemplation that enters the heart from one the heart is too small to contain, which stays above it as an encompassing light and is called the chuppah.

20 והיינו מ"ש שבע שבתות תמימות תהיינה[66] דהיינו שלהיות תספרו חמשים יום[67] בז' מדות דאימא חג"ת [חסד גבורה תפארת] נהי"מ [נצח הוד יסוד מלכות]

And this is what is written, "Seven complete weeks (shabbasos) shall there be": that is, that "you shall count fifty days" is to be in the seven emotive attributes (middos) of Imma: Chesed, Gevurah, Tiferes, Netzach, Hod, Yesod and Malchus.

> The verse "Seven complete weeks (shabbasos) shall there be" describes the fifty days counted in the seven attributes of Imma, Binah, from Chesed to Malchus as they are within Binah. Their name, shabbasos, recalls Shabbos, a name of Binah.

ששם למעלה מבחי' כו' שאין שם מקום ליניקת החיצונים כלל ונק' עלמא דחירות וכמ"ש בזהר פ' תצוה קפ"ג א' ע"פ וקראתם דרור[68,69] כו'

For there [it is] above the level of, etc., where there is no place at all for the external forces to draw nourishment; and it is called "the world of freedom" (alma decheirusa), as is written in the Zohar, Parshas Tetzaveh, 183a, on the verse "And you shall proclaim liberty," etc.

> That level is above the realm where the external forces can draw, so they have no hold there at all. The Zohar calls it "the world of freedom," linking it to "proclaim liberty (deror)" of the Jubilee, the fiftieth year.

משא"כ בז"א אברהם שיצא ממנו ישמעאל[70] כו' שיש יניקה להחיצונים מפסולת המדות וע"כ בבינה נק' שבע שבתות תמימות שהם בבחי' שלימות שאין מהם יניקת החיצונים.[71]

Whereas in Z'eir Anpin, [as with] Avraham, from whom Yishmael came out, etc., the external forces draw nourishment from the waste of the middos. And therefore in Binah they are called "seven complete weeks (shabbasos)," for they are in a state of completeness, from which the external forces do not draw nourishment.

> In Z'eir Anpin it is otherwise: its Chesed is Avraham, from whom Yishmael came, an image of the waste of the attributes from which the external forces draw. Because Binah's attributes have no such waste, they are called "complete" (temimos).

21 והנה ע"י המשכת המקיפים יוכל להיות אח"כ בשבועות גילוי הארת רצון העליון במתן תורה מבחי' כ"ע [כתר עליון] אנכי[72] הוי' כו'.

Now, through the drawing down of the encompassing [lights], there can afterwards be, on Shavuos, the revelation of the radiance of the Supernal Will at the Giving of the Torah, from the level of Keser Elyon (the Supernal Crown): "I am Havayah," etc.

> Because the encompassing lights have been drawn down, Shavuos can bring the revelation of the Supernal Will at Sinai, from Keser Elyon, the Supernal Crown; "I am Havayah," the first of the Ten Commandments, comes from this level. The Kehot note points to the Zohar on Vayikra, which calls the Name Ehe-yeh, read there as "I am who I am," the supernal Crown, hidden and unrevealed.

והיינו מפני שבפסח היה בחי' עליות ז"א שנק' איש כו'. ואח"כ ע"י העומר הוא עליית המל' ואז יהיה בשבועות יחוד זו"נ [זעיר אנפין ונוקבא] כתר א' לשתיהן וז"ש [וזהו שכתוב] לרצונכם[73] פי' לעשות בחי' רצון וכתר כו'.

And this is because on Pesach there was the level of the ascent of Z'eir Anpin, which is called ish (man), etc.; and afterwards, through the Omer, there is the ascent of Malchus; and then on Shavuos there will be the union of Z'eir Anpin and Nukva, one crown for both of them. And this is what is written, lirtzonchem ("for your acceptance"): that is, to make the level of will (ratzon) and crown, etc.

> On Pesach Z'eir Anpin, called ish (man), rose; through the Omer, Malchus rises; and on Shavuos the two unite under one crown. So the Omer is waved lirtzonchem, "for your acceptance," read as making ratzon, the will and crown above both.

[וזהו ענין המבואר בזהר פ' תצוה דקפ"ב סע"ב [סוף עמוד ב] ת"ח [תא חזי] כתיב וכפר בעדו ובעד ביתו כו'

[And this is the matter explained in the Zohar, Parshas Tetzaveh, at the end of 182b: "Come and see: it is written, 'And he shall atone for himself and for his household (beiso),' etc.

> The bracket brings the Zohar on Tetzaveh, which quotes the Yom Kippur verse about the High Priest: one who atones must atone first for himself and then for his household (beiso).

כגוונא דא האי דרגא שארי לאתקדשא[74] פי' ביום א' דפסח נתקדש ז"א ע"י שנמשכו בו המוחין דאו"א [דאבא ואימא] שזהו ענין קול דודי[75] כו' מדלג על ההרים כו'

In the same way, this level begins to be sanctified." The meaning is: on the first day of Pesach Z'eir Anpin was sanctified, through the mochin of Abba and Imma being drawn into it; and this is the matter of "The voice of my beloved," etc., "leaping upon the mountains," etc.

> "In the same way," says the Zohar, this level is first sanctified itself. The Alter Rebbe explains that on the first day of Pesach Z'eir Anpin is sanctified by receiving the mochin of Abba and Imma, and that this is the "leaping upon the mountains" of "The voice of my beloved."

וכיון דאיהו אתקדש בעי לכפרה על בית ו היינו להיות תיקון ועליית המל' ג"כ וזהו ע"י אתעדל"ת [אתערותא דלתתא] דישראל בספירת העומר מאכל בהמה כו'

"And since he has been sanctified, he needs to atone for the house of the vav (beis vav)": that is, that there be the rectification and ascent of Malchus too; and this is through the arousal from below (isarusa dilesata) of Israel in the counting of the Omer, animal fodder, etc.

> Once sanctified, Z'eir Anpin must atone for his household: the Zohar's ביתיה, "his house," is written here בית ו, "the house of the vav." The vav of Havayah is Z'eir Anpin and its "house" is Malchus, which is rectified and raised through Israel's arousal from below in counting the Omer, the "animal fodder."

ועי"ז נמשך ומתגלה אח"כ בחג השבועות בחי' הגבוה משניהם והוא התגלות הכתר לשניהם וזהו מקפץ על הגבעות קיפוץ בשתיים

And through this, afterwards, on the festival of Shavuos, there is drawn down and revealed a level higher than both of them, which is the revelation of the Keser to both of them. And this is "skipping upon the hills": skipping (kipotz) is with both [feet].

> Through this, on Shavuos, a level higher than both is revealed: Keser, which crowns both together. This is "skipping upon the hills": kipotz, skipping, is a jump with both feet, both partners at once.

והיינו ע"ד שנת' [שנתבאר] במ"א ע"פ זכר ונקבה בראם[76] ויברך אותם[77] שע"י יחוד מ"ה [שם מ"ה] וב"ן [ושם ב"ן] נמשך ומתגלה בחי' הגבוה משניהם ע' [עי"ן] מזה בביאור ע"פ חכלילי עינים מיין.[78, 79] ובפ' תצוה סד"ה ועשית בגדי קדש[80] ועד"ז יובן כאן]:[81]

And this is along the lines of what was explained elsewhere on the verse "Male and female He created them, and He blessed them": that through the union of [the Names] Mah and Ban there is drawn down and revealed a level higher than both of them (see on this in the explanation on the verse "His eyes are red with wine," and in Parshas Tetzaveh, at the end of the discourse beginning "And you shall make holy garments"); and in the same way it will be understood here.]

> The Alter Rebbe compares this to the explanation of "Male and female He created them, and He blessed them": when Mah and Ban, male and female, unite, a level higher than both is revealed. In Torah Ohr, Tetzaveh, he explains that blessing rests only where male and female are joined, for giver and receiver together draw a flow from far above them both, as with the blessings of a wedding.

SECTION 3 · ¶22–34

Wheat, and the sin of Adam

22 ג והנה להבין מ"ש בזהר בלק קפ"ח ב' דבחי' חטה הוא ג"כ רק בבחי' מל' כמש"ש [כמה שכתוב שם] חטה ברתא דמתחטא לקמי אבוה[82] כו' אבל חמינן בשבטים כולהו דלית בהו ח"ט. ובה אית ח"ט וקרינן חט"ה כו' ע"ש.

3. Now, to understand what is written in the Zohar, Balak, 188b, that the level of chitah (wheat) too is only in the level of Malchus, as is written there: "Chitah: the daughter who pleads endearingly (mischata) before her father," etc.; "but we see that in all the tribes there is no ches and tes, and in her there is ches and tes, and we call [her] chitah," etc.; see there.

> The third chapter takes up a teaching of the Zohar on Balak. Wheat (chitah) too belongs to Malchus: she is "the daughter who pleads endearingly (mischata) before her father," a play on chitah; and the Zohar notes that the names of the twelve tribes contain neither ches nor tes, the letters that spell chet (sin), while chitah does.

23 וזה לכאורה נגד מ״ש לעיל דבחי׳ שעורה שעור ה׳ זהו מיכלא דההוא בהמה רבה שהוא בחי׳ מל׳ שם ב״ן [שם ב״ן].

And this seemingly contradicts what was said above, that the level of se'orah, shi'ur hei, is the fodder of that behemah rabbah, which is the level of Malchus, the Name Ban.

> This seems to contradict what was said above: barley, "the measure of five," is the food of the "great beast," Malchus, the Name Ban.

אבל חטה הוא מאכל אדם והרי ממ״ש הזהר מבואר דחטה הוא ג״כ בבחי׳ מל׳ שנק׳ בהמה. משא״כ בשבטים כולהו אין בהן אותיות ח״ט כו׳.

But chitah is human food; and yet from what the Zohar writes it is clear that chitah too is in the level of Malchus, which is called behemah, whereas none of the tribes has the letters ches and tes, etc.

> Wheat is human food, the food of adam, and should belong to a higher level; yet the Zohar places wheat too in Malchus, the behemah, and contrasts it with the tribes, whose names lack the letters ches and tes.

24 ועוד צ״ל מ״ש למעלה דשורש נה״א [נפש האלקית] הוא מבחי׳ ז״א ושרש נה״ב [נפש הבהמית] הוא מבחי׳ מל׳. והרי מבואר בדוכתי טובא דמל׳ נק׳ אימא תתאה וכנס״י [וכנסת ישראל] שהיא שרש ומקור הנשמות נה״א [נפש האלקית].

And further, we must understand what was said above, that the root of the G-dly soul is from the level of Z'eir Anpin and the root of the animal soul is from the level of Malchus. Yet it is explained in very many places that Malchus is called Imma Tata'ah (the lower mother) and Knesses Yisrael (the Congregation of Israel), which is the root and source of the souls, [that is,] of the G-dly soul.

> A second question: it was said that the G-dly soul is rooted in Z'eir Anpin and the animal soul in Malchus. Yet many sources call Malchus "the lower mother" (Imma Tata'ah) and Knesses Yisrael, the root and source of the G-dly souls of Israel.

אך הענין הוא כי המל׳ מקבלת ה״ח [ה׳ חסדים] וה״ג [וחמש גבורות]. ה״ח [ה׳ חסדים] נמשכין לה מאבא וה״ג [וחמש גבורות] נמשכין לה מאימא.

But the matter is that Malchus receives the five Chasadim and the five Gevuros: the five Chasadim are drawn to her from Abba, and the five Gevuros are drawn to her from Imma.

> The answer begins: Malchus receives two kinds of flow, the five Chasadim (kindnesses) from Abba and the five Gevuros (restraints) from Imma.

25 ובי' בחי' אלו הם ג"כ בחי' פנימיות המל' וחיצוניות המל'. ושרש נש"י [נשמות ישראל] הוא מבחי' פנימי' [פנימיות / פנימית] דמל' המקבלת ה"ח [ה' חסדים] הנ"ל אשר שרשן מאבא וזהו בחי' חטה כמבואר בפע"ח [בפרי עץ חיים] בדרוש השבועות.

And these two levels are also the levels of the inner dimension (pnimiyus) of Malchus and the outer dimension (chitzoniyus) of Malchus. And the root of the souls of Israel is from the level of the inner dimension of Malchus, which receives the five Chasadim mentioned above, whose root is from Abba; and this is the level of chitah, as is explained in Pri Etz Chaim, in the discourse on Shavuos.

> These two flows are the inner and the outer dimensions of Malchus. The souls of Israel come from her inner dimension, which receives the Chasadim of Abba; this is chitah (wheat), as the Arizal's Pri Etz Chaim explains in its discourse on Shavuos.

והענין ע"פ חסידות הוא מבואר במ"א ע"פ וספרתם לכם גבי חג השבועות[83] שהוא כענין אין התינוק יודע לקרות אבא[84] עד שיטעום כו' שהדעת ההוא שנתחדש בתינוק הוא ענין גילוי הדעת הנעלם שלמעלה מן הדעת המושג כו' רק שנתלבש בקטנות דעת התינוק,

And the matter, according to Chassidus, is explained elsewhere, on the verse "And you shall count for yourselves," with regard to the festival of Shavuos: that it is like the matter of "A child does not know how to call 'Abba' (father) until he tastes," etc.; that the daas (knowledge) newly born in the child is the matter of the revelation of the hidden daas, which is above the daas that is grasped, etc., only that it is clothed in the smallness of the child's daas.

> The Chassidic explanation is given elsewhere, on "And you shall count for yourselves": the Talmud says that a child does not know how to call "Abba" until he tastes grain. In Likkutei Torah, Bamidbar, the Alter Rebbe explains that the child's knowing of his father is not understanding but a bond of soul, a revelation of hidden daas higher than the daas a person can grasp, only clothed in the child's small understanding.

וכך הוא המשכת ה"ח [ה' חסדים] דאבא שבחי' ח"ע [חכמה עילאה] הוא למעלה מההשגה ונמשך ומתלבש בנש"י [בנשמות ישראל] להיות ביטול הנפש כו' וזהו ענין אבא יסד ברתא.[85,86]

And so it is with the drawing down of the five Chasadim of Abba: the level of the higher Chochmah (Chochmah Ila'ah) is above comprehension, and it is drawn down and clothed in the souls of Israel, to be the self-nullification (bittul) of the soul, etc. And this is the matter of "Abba founded the daughter" (Abba yasad barta).

> So too the Chasadim of Abba, the higher Chochmah, which is above comprehension, are drawn down and clothed in the souls of Israel as the soul's self-nullification (bittul); this is "Abba founded the daughter."

[וע' בזהר ח"א [חלק א'] קי"ב א' ובפ' אמור ק' ע"ב מענין בת אבי[87,88] שמבואר מזה דהמשכת הנשמות מבחי' מל' הוא כשמקבלת מבחי' אבא דוקא].

[And see the Zohar, Part I, 112a, and Parshas Emor, 100b, on the matter of "the daughter of my father," from which it is explained that the drawing down of the souls from the level of Malchus is when she receives from the level of Abba specifically.]

> The Zohar on "she is my sister, the daughter of my father" teaches that Malchus is the daughter of supernal Chochmah, Abba, and on Emor it adds that the union above takes place when she receives from Abba, not from Imma. So the souls are drawn from Malchus when she receives from Abba specifically.

26 ושעורה שהיא בחיצוניות המל' נת' [נתבאר] לעיל ויתי' עוד לקמן.

And se'orah, which is in the outer dimension (chitzoniyus) of Malchus, was explained above and will be explained further below.

> Barley, the outer dimension of Malchus, was explained above and will be taken up again.

ומה שכתוב בזהר אשר בשבטים לא היו ב' אותיות ח"ט הנ"ל היינו כי באמת ב' אותיות ח"ט הם מגבורות והשבטים היו גבוהים מהם

And what is written in the Zohar, that in the tribes there were not the two letters ches and tes mentioned above, that is because in truth the two letters ches and tes are from the Gevuros, and the tribes were higher than them.

> The Alter Rebbe now explains the Zohar's remark that the tribes lacked the letters ches and tes: these letters come from the Gevuros, and the tribes stood higher than the Gevuros.

רק אחר שנצטרף ה' לשני אותיות הנ"ל היינו ה"ח [ה' חסדים] דאבא אז נמתקים ב' אותיות ח"ט הנ"ל ונק' חטה. [ועמ"ש במ"א דהחילוק בין חמץ למצה זהו בין ח' להי"א].

Only after the hei has been joined to the two letters mentioned above, that is, the five Chasadim of Abba, then the two letters ches and tes mentioned above are sweetened, and it is called chitah. [And see what is written elsewhere, that the difference between chametz and matzah lies between ches and hei.]

> The letters ches and tes are sweetened only when a hei is joined to them, the hei, whose value is five, of the five Chasadim of Abba; then they become chitah (חטה). Similarly, the bracket notes, chametz (חמץ) and matzah (מצה) differ only in their ches and hei.

27 וז"ש [וזהו שכתוב] בזהר כברתא דמתחטא לקמי אבוה ועביד לה רעותא[89] ר"ל [רוצה לומר] שעושה לה אביה חסד דהיינו המשכת ה"ח [ה' חסדים] דאבא להמתיק אותיות ח"ט הנ"ל

And this is what is written in the Zohar, "like a daughter who pleads endearingly before her father, and he does her will": that is to say, her father does kindness (chesed) for her, that is, the drawing down of the five Chasadim of Abba to sweeten the letters ches and tes mentioned above.

> The Zohar's words "like a daughter who pleads endearingly before her father, and he does her will" mean that her father does her a kindness (chesed): Abba draws down the five Chasadim to sweeten the letters ches and tes.

וזהו דמתחטא כו' [ע"ד והייתי אני ובני שלמה חטאים וזהו וחטאך בצדקה פרוק[90] כי הצדקה ממשיך ה"ח [ה' חסדים] במל'].[91]

And this is "who pleads endearingly (mischata)," etc. [along the lines of "And I and my son Shlomo will be chata'im (offenders)"; and this is "Redeem your sin (chata'ach) with charity (tzedakah)," for charity draws down the five Chasadim into Malchus].

> Mischata ("pleads endearingly") is built on the same root as chet. The bracket compares Bas Sheva's words "I and my son Shlomo will be chata'im," where the word means "deprived" (of the kingship), and the verse "Redeem your sin with charity," for charity (tzedakah) draws the five Chasadim into Malchus.

28 והנה חטה הנ"ל הוא בבחי' מל' רק שהוא בפנימי' [בפנימיות / בפנימית] דמל' גבורות ממותקות מה"ח [מה' חסדים]. ולכן אדם הראשון אשר נשמתו היה מאילנא דחיי היה גבוה מזה דהיינו שהוא מז"א שנק' אילנא דחיי.

Now, the chitah mentioned above is in the level of Malchus, only it is in the inner dimension (pnimiyus) of Malchus: Gevuros sweetened by the five Chasadim. And therefore Adam, the first man, whose soul was from the Tree of Life (ilana dechayei), was higher than this; that is, he was from Z'eir Anpin, which is called the Tree of Life.

> Wheat, then, is Gevuros within the inner dimension of Malchus, sweetened by the Chasadim. Adam's soul came from the Tree of Life, which is Z'eir Anpin, and so it was higher than this level.

ולכן חטא דאדה"ר [דאדם הראשון] עץ הדעת חטה היתה[92] כי חטה היה מדרגה שלמטה ממנו בחי' מלכות דאצי' שנקי' עץ הדעת לגבי ז"א כו'.

And therefore [concerning] the sin of Adam, "The Tree of Knowledge was wheat (chitah)": for chitah was a level below him, the level of Malchus of Atzilus, which is called the Tree of Knowledge relative to Z'eir Anpin, etc.

> This is why the Talmud describes Adam's sin as eating wheat, in the opinion that "the Tree of Knowledge was wheat." Wheat was below Adam: it belongs to Malchus of Atzilus, which relative to Z'eir Anpin is called the Tree of Knowledge.

[והפי' כי חטה היינו מה שהדעת נשפל ונמשך למטה בקטנות וכענין מ"ש במ"א ע"פ בשברי לכם מטה לחם[93] כו'

[And the explanation is that chitah is daas being lowered and drawn downward into smallness, like the matter of what is written elsewhere on the verse "When I break for you the staff of bread," etc..

> A long bracket begins here. Chitah is daas (awareness) lowered and drawn down into a state of smallness, as is explained elsewhere on "When I break for you the staff of bread."

וזה שייך בבחי' מל' ששם בירור בחי' חט ע"י ה"ח [ה' חסדים] משא"כ בז"א שהוא למעלה מבחי' זו.

And this pertains to the level of Malchus, where there is the refinement of the level of chet (sin) through the five Chasadim, whereas Z'eir Anpin is above this level.

> Such lowered awareness belongs to Malchus, where the chet is refined through the five Chasadim; Z'eir Anpin is above this level.

אך לכאורה צ"ל הרי הנשמות נולדים ע"י זיווג זו"נ [זעיר אנפין ונוקבא] דאצי' וא"כ יש בכל נשמה מחלק האם שהיא בחי' מל' והיינו בחי' חטה.

But seemingly we must understand: the souls are born through the union of Z'eir Anpin and Nukva of Atzilus; and if so, in every soul there is [something] of the mother's share, which is the level of Malchus, and that is the level of chitah.

> A new difficulty: all souls are born of the union of Z'eir Anpin and Nukva of Atzilus, so every soul has a share from the "mother," Malchus, which is chitah.

29 ואי"כ מדוע נק' זה חטא על אדה"ר [אדם הראשון] שאכל חטה. אך התירוץ ע"פ מ"ש בזהר תרומה דקס"ז ע"ב אדם קדמאה אתצייר ואתגליף בלא נוקבא כו' ע"ש,

If so, why is this called a sin for Adam, that he ate chitah? But the answer is according to what is written in the Zohar, Terumah, 167b: "The first Adam was formed and engraved without a female," etc.; see there.

> If every soul has a share of Malchus, why was eating wheat a sin for Adam? The answer starts from the Zohar on Terumah: "The first Adam was formed and engraved without a female."

דלכאורה הפי' דכמו שבגשמיות לא היה ילוד אשה כ"א יציר כפיו של הקב"ה כך ג"כ נשמתו שרשה למעלה מבחי' יחוד זו"נ [זעיר אנפין ונוקבא] דאצילות.[94]

For seemingly the meaning is that just as physically he was not born of a woman but was the handiwork of the Holy One, blessed be He, so too his soul was rooted above the level of the union of Z'eir Anpin and Nukva of Atzilus.

> This seems to mean that just as his body was not born of a woman but made by G-d's own hands, so his soul was rooted above the union of Z'eir Anpin and Nukva of Atzilus. Wheat, the share of Malchus, was therefore beneath him.

30 ואי"כ לא היה בו מבחי' עה"ד [עץ הדעת] ומבחי' חטה כ"א למעלה מבחי' זו היינו ח"ע [חכמה עילאה] כמו שהיא בעצמותה,

And if so, he had in him nothing of the level of the Tree of Knowledge and of the level of chitah, but only [what is] above this level, that is, the higher Chochmah as it is in its essence.

> Adam therefore had nothing of the Tree of Knowledge or of wheat; his soul came from the higher Chochmah as it is in itself, before any descent into Malchus.

ולכן היה חטא מה שאכל מבחי' חטה כו' משא"כ כל הנשמות שאחריו כמו שנולדו למטה ע"י דכר ונוק' [ונוקבא]. כך שרש נשמתם מזיווג זו"נ [זעיר אנפין ונוקבא].

And therefore it was a sin that he ate of the level of chitah, etc. Whereas all the souls after him: just as they are born below through male and female, so the root of their soul is from the union of Z'eir Anpin and Nukva.

> For him, eating wheat meant descending below his level, and so it was a sin. Later souls are different: just as they are born below of a father and a mother, so their soul-root comes from the union of Z'eir Anpin and Nukva.

לכן שייך בהם בחי' חטה מאכל אדם כו' מצד שרשם מבחי' פנימי' [פנימיות / פנימית] דמל'.

Therefore the level of chitah, human food, etc., pertains to them, by virtue of their root in the level of the inner dimension (pnimiyus) of Malchus.

> Therefore wheat, "human food," is fitting for them: it belongs to their root in the inner dimension of Malchus.

31 ומצד שרשם מז"א לא היה בשבטים אותיות ח"ט כו'.

And by virtue of their root from Z'eir Anpin, the tribes did not have the letters ches and tes, etc.

> On the side of their root in Z'eir Anpin, the tribes lacked the letters ches and tes.

אמנם בזהר ס"פ אמור דף ק"ד סע"א [סוף עמוד א] כי' [כתב] ואדם מדכר ונוק' [ונוקבא] נפיק[95] ופי' הרמ"ז [הרב משה זכות] שנשמת אדה"ר [אדם הראשון] יציר כפיו של הקב"ה נמשכה ג"כ מזיווג זו"נ [זעיר אנפין ונוקבא] דאצילות רק שהוא בהיכלות דאו"א [דאבא ואימא] כו' ע"ש.

However, in the Zohar at the end of Parshas Emor, folio 104, at the end of side a, it writes: "And Adam came forth from male and female." And the Ramaz explains that the soul of Adam, the handiwork of the Holy One, blessed be He, was also drawn from the union of Z'eir Anpin and Nukva of Atzilus, only that it was in the chambers (heichalos) of Abba and Imma, etc.; see there.

> But a passage at the end of Emor in the Zohar seems to say otherwise about Adam: "And Adam came forth from male and female." The Ramaz (Rabbi Moshe Zacuto) explains it to mean that Adam's soul too was drawn from the union of Z'eir Anpin and Nukva of Atzilus, though within the chambers (heichalos) of Abba and Imma.

32 וע' ברע"מ [ברעיא מהימנא] פ' קדושים דפ"ג סע"א [סוף עמוד א] ומ"ש עליו בספר הגלגולים פרק י"ח ובלק"ת [ובלקוטי תורה (להאריז"ל)] ס"פ בראשית.

And see the Raaya Mehemna, Parshas Kedoshim, 83, at the end of side a, and what is written on it in Sefer HaGilgulim, chapter 18, and in the Likkutei Torah [of the Arizal], at the end of Parshas Bereishis.

> Other sources point the same way: the Raaya Mehemna (a section of the Zohar) on Kedoshim, Sefer HaGilgulim (the Arizal's teachings on the transmigration of souls), and the Arizal's Likkutei Torah on Bereishis.

ולפ"ז [ולפי זה] הפי' בזהר תרומה הנ"ל הוא באופן אחר וע' מק"מ [מקדש מלך] שם. וא"כ לכאורה הדרא קושיא לדוכתה.

And according to this, the explanation of the Zohar, Terumah, mentioned above is in another way; and see the Mikdash Melech there. And if so, seemingly the question returns to its place.

> According to them, the Zohar on Terumah ("formed without a female") must be read in another way, as the Mikdash Melech, a commentary on the Zohar, does there. Then the question returns: why was wheat a sin for Adam?

אך באמת לק"מ [לא קשה מידי] דהנה מבואר בזהר בראשית דל"ז סע"א [סוף עמוד א][96] ע"פ לא ידון רוחי באדם לעולם.[97]

But in truth there is no difficulty at all. For it is explained in the Zohar, Bereishis, 37, at the end of side a, on the verse "My spirit shall not abide in man forever":

> The Alter Rebbe answers that there is no real difficulty, and brings the Zohar on "My spirit shall not abide in man forever."

ר' [רבי] אחא אמר בההוא זמנא הוה ההוא נהרא דנגיד ונפיק אפיק רוחא מאילנא דחיי[98] ואריק באילנא דשריא ביה מותא ואתמשכן רוחין בגווייהו דבני נשא יומין סגיאין. עד דסלקו בישין כו'

"Rabbi Acha said: At that time, that river which flows and goes forth would bring forth spirit from the Tree of Life and pour it into the tree in which death dwells, and spirits were drawn into human beings for many days, until the wicked arose," etc.

> There Rabbi Acha says that in early times the "river" brought spirit from the Tree of Life into the tree in which death dwells, and from it spirits were drawn into people for many days, until the wicked rose up; this is why the first generations lived so long.

כדין אסתלק רוחא עילאה מההוא אילנא בשעתא דפרחו נשמתין בבני נשא כו' וע"ש במק"מ [במקדש מלך] שמתחלה היה עיקר הנשמה מז"א וקצת מהמל'.

"Then the supernal spirit departed from that tree, at the time that the souls in human beings flew off," etc. And see there in the Mikdash Melech, that at first the essence of the soul was from Z'eir Anpin, and a little from Malchus.

> Then the supernal spirit withdrew. The Mikdash Melech explains that at first the essence of the soul was from Z'eir Anpin, with only a little from Malchus.

33 וגם מז"א היינו מה שנמשך לו מא"א [מאריך אנפין] ע"י אימא עילאה ולכך היו חיים הרבה כי אריכו דיומין אינון מאריך.

And also from Z'eir Anpin, that is, what is drawn to it from Arich Anpin through Imma Ila'ah (the higher Imma); and therefore they lived long, for "length of days is from Arich."

> The share from Z'eir Anpin itself came to it from Arich Anpin (the inner level of Keser) through the higher Imma; and since "length of days" comes from Arich, the early generations lived long.

ואחר שחטאו היה בהפך טיפת הנוק' [הנוקבא] מרובה על הדכורא והיא נק' אילנא דמותא לכך לא היו מאריכים ימים עכ"ד [עד כאן דבריו] ועיין בזהר ר"פ בשלח דמ"ד סע"ב [סוף עמוד ב].[99]

And after they sinned it was the reverse: the drop of the female was greater than [that of] the male, and it is called the tree of death; therefore they did not live long. Thus far his words. And see the Zohar at the beginning of Parshas Beshalach, 44, at the end of side b.

> After the sin the proportion was reversed: the female "drop" outweighed the male, and that is the "tree of death," so lifespans grew short. The words "thus far his words" close the quotation from the Mikdash Melech; in Likkutei Torah, Matos, the Alter Rebbe brings the Zohar cited here: the child of "Do not deceive your maidservant" had a soul from the female side, which has no permanence.

34 וכיון שכן שאפילו בבני אדם ואחר חטא עה"ד [עץ הדעת] עכ"ז [עם כל זה] היה אז עיקר הנשמה מז"א ומלמעלה מעלה כו'.

And since it is so, that even in human beings, and after the sin of the Tree of Knowledge, nevertheless the essence of the soul was then from Z'eir Anpin and from higher and higher, etc..

> So even in ordinary people, after the sin, the essence of the soul still came from Z'eir Anpin and above.

כ"ש [כל שכן] וק"ו [וקל וחומר] באדה"ר [באדם הראשון] עצמו שהיה יציר כפיו וקודם חטא עה"ד [עץ הדעת] שהיה עיקר הנשמה שמלמעלה מעלה מרובה על טיפת הנוק' [הנוקבא]

How much more so, by a fortiori reasoning, in Adam himself, who was His handiwork, and before the sin of the Tree of Knowledge: the essence of the soul, which is from higher and higher, was greater than the drop of the female.

> All the more so in Adam himself, formed by G-d's hands and before the sin: in him the higher share far outweighed the female "drop."

וכמ"ש בספר הגלגולים פי"ט שהיה לו נר"נ דאצי' וגם נשמה לנשמה דאצי' ולכן נק' זה חטא על אדה"ר מה שירד בבחי' חטה.

And as is written in Sefer HaGilgulim, chapter 19, that he had nefesh, ruach and neshamah of Atzilus, and also a neshamah of the neshamah of Atzilus. And therefore this is called a sin for Adam: that he descended into the level of chitah.

> Sefer HaGilgulim says that he had nefesh, ruach and neshamah of Atzilus, and even a "soul of the soul" of Atzilus. For a soul so high, descending to the level of wheat was a sin.

SECTION 4 · ¶35–36

Barley, wheat and Shavuos

35 ועמ"ש מזה עוד בביאור ענין קי"ס [קריעת ים סוף] ד"ה הנה ים סוף]. ושעורה הוא בחי' חיצוניות שבמל' שהוא להחיות כל פרטי התחלקות נבראים מלאכים שהוא ע"י ה"ג [חמש גבורות].

And see what is written on this further in the explanation of the matter of the Splitting of the Sea of Reeds, the discourse beginning "Behold, the Sea of Reeds."] And se'orah is the level of the outer dimension (chitzoniyus) in Malchus, which is to give life to all the particulars of the division of creations, angels, which is through the five Gevuros.

> The long bracket closes with a reference to the discourse on the Splitting of the Sea. Returning to barley: it is the outer dimension of Malchus, which gives life to the many differentiated creations, the angels, through the five Gevuros.

ושרשן מה"ג [מחמש גבורות] דאימא [כי בינה מקננא בכורסייא[100, 101] עולם הבריאה וכן בחי' חיצוניות שבמל' שמתלבש בבי"ע מקור קבלתה מה"ג [מחמש גבורות] דאימא] והוא כמו עד"מ הדבור באדם נמשך ע"י ה' מוצאות אחה"ע מהגרון כו'

And their root is from the five Gevuros of Imma [for Binah nests in the Throne, the World of Beriah; and likewise the level of the outer dimension in Malchus, which is clothed in Beriah, Yetzirah and Asiyah, the source of its receiving is from the five Gevuros of Imma]. And this is, by way of analogy, like speech in man, which is drawn through the five places of articulation, alef-ches-hei-ayin from the throat, etc.

> Their root is in the five Gevuros of Imma, for Binah "nests" in the Throne, the World of Beriah, and the outer dimension of Malchus, clothed in Beriah, Yetzirah and Asiyah, receives from it. Speech in man illustrates this: it issues through the five places of articulation.

כי הקול הוא פשוט ונתצמצם ומתחלק בכ"ב אותיות ע"י ה"ג [חמש גבורות] ומקור המחלקן הוא המחשבה כמ"כ [כמו כן] כל פרטי התחלקות צירופי אותיות דבר ה' בחי' מל' הוא ע"י ה"ג [חמש גבורות] ושרשן מה"ג [מחמש גבורות] דאימא בחי' מחשבה

For the voice is simple, and it was contracted and is divided into twenty-two letters through the five Gevuros, and the source that divides them is thought. Likewise, all the particulars of the division of the combinations of letters of the word of G-d, the level of Malchus, are through the five Gevuros, and their root is from the five Gevuros of Imma, the level of thought.

> A simple voice is divided into the twenty-two letters by the five Gevuros, and what divides it is thought. So too the letter-combinations of G-d's word, Malchus, are divided by the five Gevuros rooted in Imma, the level of thought.

וזהו ענין שעורה וכמש"ל [וכמה שכתוב לעיל][102] ומשם ג"כ שרש נה"ב [נפש הבהמית] ששרשה מי"ב בקר אבל הנה"א [הנפש האלקית] שרשה מפנימי' [מפנימיות / מפנימית] המל' ומז"א עצמו וכמ"ש בזהר ויחי דף רמ"ה,

And this is the matter of se'orah, as was written above. And from there too is the root of the animal soul, whose root is from the twelve oxen; but the G-dly soul, its root is from the inner dimension (pnimiyus) of Malchus and from Z'eir Anpin itself, as is written in the Zohar, Vayechi, folio 245.

> This is barley, as explained in the first chapter. The animal soul is rooted there, in the twelve oxen, while the G-dly soul is rooted in the inner dimension of Malchus and in Z'eir Anpin itself; so the Zohar on Vayechi (245b) teaches that the souls of the righteous come from the soul of the female and the soul of the male.

וזהו שבחי' מל' נק' לפעמים בהמה כנ"ל[103] ולפעמים נק' אדם שכשהיא באצי' נק' אדם וכשיורדת בבריאה נק' בהמה וכמ"ש ורוח הבהמה היורדת היא למטה[104] כו' והיינו ב' בחי' הנ"ל חיצונית המל' ופנימי' [ופנימיות / ופנימית] המל'.

And this is why the level of Malchus is sometimes called behemah, as mentioned above, and sometimes called adam: when she is in Atzilus she is called adam, and when she descends into Beriah she is called behemah, as it is written, "and the spirit of the beast that goes down below," etc. And these are the two levels mentioned above, the outer [dimension] of Malchus and the inner dimension of Malchus.

> So Malchus has two names: in Atzilus, her inner dimension, she is adam (man); descending into Beriah, her outer dimension, she is behemah (beast), as in "the spirit of the beast that goes down below."

36 וענין ספי' [ספירה / ספירות] העומר שהוא בירור נפש הבהמית זהו תיקון ועליית בחי' שבמל' הנק' בהמה ועי"ז אח"כ בחג השבועות נעשי' [נעשית / נעשים] בבחי' אדם שמתעלה באצילות בפנימי' [בפנימיות / בפנימית] המל'.

And the matter of the counting of the Omer, which is the refinement of the animal soul: this is the rectification and elevation of the level within Malchus that is called behemah; and through this, afterwards, on the festival of Shavuos, it becomes the level of adam, which rises into Atzilus, into the inner dimension (pnimiyus) of Malchus.

> The counting of the Omer refines the animal soul, raising the part of Malchus called behemah. Through it, on Shavuos, that level becomes adam, rising into Atzilus, into the inner dimension of Malchus.

וזהו ענין והקרבתם מנחה חדשה[105] כו' והמ"ד [והמיין דוכרין] שנמשך עי"ז זהו ענין מתן תורה כו' שהיא המשכת כתר וחכמה באותיות דבחי' חטה

And this is the matter of "And you shall offer a new meal-offering," etc. And the mayin duchrin (masculine waters) that are drawn down through this are the matter of the Giving of the Torah, etc., which is the drawing down of Keser and Chochmah into the letters of the level of chitah.

> This is the "new meal-offering" of Shavuos. The mayin duchrin, the "masculine waters" drawn down from above in response, are the Giving of the Torah: Keser and Chochmah drawn into the letters of chitah.

והוא כענין יחוד וחיבור הטוב דעה"ד [דעץ הדעת] והתכללותו בעץ החיים למהוי אחד באחד[106] (ועיין בזהר פ' אמור דף צ"ו ע"א ועיין מ"ש בביאור ע"פ קול דודי כו'):

And it is like the matter of the union and joining of the good of the Tree of Knowledge and its inclusion in the Tree of Life, to be one in one (lemehevei echad be'echad) (and see the Zohar, Parshas Emor, folio 96a; and see what is written in the explanation on the verse "The voice of my beloved," etc.).

> It is like the joining of the good of the Tree of Knowledge with the Tree of Life, until they are "one in one." The Alter Rebbe refers to the Zohar on Emor and to the explanation on "The voice of my beloved."

IN ONE'S AVODAH

A person must rouse his good inclination against his evil inclination, and through contemplation beget in himself a will for G-d, so that the Supernal Will comes to rest on him. A love that is held within the heart lasts for a time and can lapse, leaving room for physical desires; what guards it is a higher contemplation of the greatness of the Infinite One, which the heart cannot contain and which surrounds it, so that he wants nothing but G-d alone. This is the work of the counting of the Omer: refining the animal soul so that on Shavuos it becomes adam and can receive the Torah.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe identify the angels that are created each day and "expire" with sparks refined from nogah? What does their "expiry" mean?
2. How do the five Gevuros make multiplicity possible, in speech and in creation, and why does refining the sparks also need Gevurah?
3. What is the difference between the inner love and the encompassing love, and why does the first need the second as a "guard"?
4. Why is wheat, though human food, still said to belong to Malchus, and why was it a sin for Adam to descend to it while it is fitting for later souls?
5. How do the waving of the Omer, the counting, and the "new meal-offering" of Shavuos together describe the elevation of the animal soul?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 והניף את העומר

G-d commands Moshe concerning the Omer: "He shall wave the Omer before Havayah for your acceptance; on the morrow of the Shabbos the kohen shall wave it." The Sages read "the morrow of the Shabbos" as the day after the first day of Pesach; this verse is the subject of the whole maamar.

Leviticus 23:11 ויקרא כ"ג:י"א

וְהֵנִיף אֶת־הָעֹמֶר לִפְנֵי ה' לִרְצֹנְכֶם מִמָּחֳרַת הַשַּׁבָּת יְנִיפֶנּוּ הַכֹּהֵן׃

And he shall wave the sheaf before the L-RD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

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KEHOT'S NOTE

ויקרא כג, יא.

2 העומר הוא מאכל שעורים

The Mishnah contrasts the meal-offering of the sotah, a wife suspected of unfaithfulness, with other meal-offerings: it comes from barley, and Rabban Gamliel says that as her deed was the deed of an animal, so her offering is animal food. The Mishnah notes that the Omer offering is also of barley, though brought as groats.

Sotah 14a:14 סוטה י"ד א:י"ד

כָּל הַמְּנָחוֹת טְעוּנוֹת שֶׁמֶן וּלְבוֹנָה, וְזוֹ אֵינָהּ טְעוּנָה לֹא שֶׁמֶן וְלֹא לְבוֹנָה. כָּל הַמְּנָחוֹת בָּאוֹת מִן הַחִטִּין, וְזוֹ בָּאָה מִן הַשְּׂעוֹרִין. מִנְחַת הָעוֹמֶר, אַף עַל פִּי שֶׁבָּאָה מִן הַשְּׂעוֹרִין — הִיא הָיְתָה בָּאָה גֶּרֶשׁ, וְזוֹ בָּאָה קֶמַח. רַבָּן גַּמְלִיאֵל אוֹמֵר: כְּשֵׁם שֶׁמַּעֲשֶׂיהָ מַעֲשֶׂה בְהֵמָה, כָּךְ קָרְבָּנָהּ מַאֲכַל בְּהֵמָה.

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3 מאכל שעורים

When Yochanan of Chakuk came back from the villages and was asked whether the wheat had done well, he answered that the barley had; he was told to go and tell the horses and donkeys, for "barley and straw [are] for the horses." The Kehot note brings it for barley as animal fodder.

Pesachim 3b:10–11 פסחים ג' ב:י'-י"א

הָהוּא אַרְמָאָה דַּהֲוָה סָלֵיק וְאָכֵיל פִּסְחִים בִּירוּשָׁלַיִם. אֲמַר: כְּתִיב "כָּל בֶּן נֵכָר לֹא יֹאכַל בּוֹ", "כָּל עָרֵל לֹא יֹאכַל בּוֹ", וַאֲנָא הָא קָאָכֵילְנָא מִשּׁוּפְרֵי שׁוּפְרֵי. אֲמַר לֵיקוּ רַבִּי יְהוּדָה בֶּן בְּתֵירָא: מִי קָא סָפוּ לָךְ מֵאַלְיָה? אֲמַר לֵיקוּ: לָא. כִּי סָלְקוּ לְהָתָם אֵימָא לְהוּ: סְפוּ לִי מֵאַלְיָה. כִּי סָלֵיק, אֲמַר לְהוּ: מַאלְיָה סְפוּ לִי! אֲמַרוּ לֵיקוּ: אַלְיָה לְגָבוֹהַּ סָלְקָא.

There was a certain heathen who [under the guise of an Israelite] would come to Jerusalem every Passover and partake of the paschal lamb. Once he came before R. Juda b. Bathyra and said to him: "It is written in your Torah (Ex. 12:43) No stranger shall eat thereof, and again (Ex. 12:48) But no uncircumcised person shall eat thereof; nevertheless, I get to eat of the very best." "Have they given thee a piece of the fat of the tail?" remarked R. Juda b. Bathyra. "Nay," answered the heathen. …

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4 יוצר משרתים ואשר משרתיו

The Tur explains why the blessing says "Who forms ministers, and whose ministers": the Talmud teaches that ministering angels are created every day from the river of fire, so "Who forms ministers" are those renewed each day, and "whose ministers" are those from of old, such as Michael and Gavriel. The Kehot note on the next paragraph points here.

Tur, Orach Chayim 59:1 טור, אורח חיים נ"ט:א'

… וגם סיים במעריב ערבים לא יצא אבל אם סיים באי"י יוצר המאורות יצא. יוצר משרתים ואשר משרתיו וכו' תקנו לומר כך משום הא דאיתא בפרק אין דורשין כל יומא איברו מלאכי השרת מנהר דינור שנאמר חדשים לבקרים והכי פירושו יוצר משרתים אותם המתחדשים בכל יום ואשר משרתיו מעולם כגון מיכאל וגבריאל כולם עומדים לפניו: קדושה שביוצר כתב הרמב"ם ז"ל שאין היחיד אומר אותה וכן כתב רב נטרונאי אלא אומר עונים באימה ואומרים ביראה קדוש וברוך וא"א הרא"ש ז"ל כתב שיחיד יכול לומר שאינו בא עתה לקדש אלא סיפור דברים …

Orach Chaim, Vilna, 1923 (Public Domain)

PARAGRAPH 2

5 מלאכים שנבראים בכל יום

On "They are new every morning," Rabbi Chelbo says that every day the Holy One, blessed be He, creates a company of new angels who sing a new song and depart; Rabbi Yehoshua tells Hadrian that they return to the river of fire from which they came.

Eikhah Rabbah 3:8 איכה רבה ג':ח'

… אָמַר רַבִּי שִׁמְעוֹן בַּר אַבָּא עַל שֶׁאַתָּה מְחַדְּשֵׁנוּ בְּכָל־קֶרֶן שֶׁל מַלְכֻיּוֹת, אָנוּ יוֹדְעִין שֶׁאֱמוּנָתְךָ רַבָּה לְגָאֳלֵנוּ. אָמַר רַבִּי חֶלְבּוֹ בְּכָל יוֹם וָיוֹם בּוֹרֵא הַקָּדוֹשׁ בָּרוּךְ הוּא כַּת שֶׁל מַלְאָכִים חֲדָשִׁים וְאוֹמְרִין שִׁירָה חֲדָשָׁה וְהוֹלְכִין לָהֶם. אָמַר רַבִּי בֶּרֶכְיָה הֵשַׁבְתִּי לְרַבִּי חֶלְבּוֹ וְהָא כְתִיב (בראשית לב, כו): וַיֹּאמֶר שַׁלְּחֵנִי כִּי עָלָה הַשָּׁחַר, אָמַר לִי חֲנוֹקָה סְבָרְתְּ לַחֲנוֹקָנֵי, גַּבְרִיאֵל וּמִיכָאֵל הֵן הֵן שָׂרִים שֶׁל מַעְלָה, דִּכְלָם מִתְחַלְּפִין וְאִינּוּן לָא מִתְחַלְּפִין. אַדְרְיָאנוּס שְׁחִיק עֲצָמוֹת שָׂאַל אֶת …

"It is the L-rd's kindnesses that have not ceased, for His mercies have not ended" (Lamentations 3:22). "It is the L-rd's kindnesses that have not ceased" – Rabbi Shimon ben Lakish said: After the Holy One blessed be He despairs of the righteous in this world, He then has mercy on them. That is what is written: "It is the L-rd's kindnesses that have not ceased." "They are new every morning; great is Your faith-

fulness" (Lamentations 3:23). "They are new every morning; great is Your faithfulness" – Rabbi Alexandri said: ...

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KEHOT'S NOTE

ראה איכ"ר פ"ג, ח. טור או"ח סנ"ט. ראה לקמן פ' פנחס עט, ב. המשך תער"ב כרך-ב ע' תרפד. ועוד.

PARAGRAPH 3

6 הושיט הקב"ה אצבעו הקטנה

When the Holy One, blessed be He, wished to create man, He consulted a company of ministering angels; they said, "What is man that You remember him?" and He stretched out His little finger among them and burned them, and so with a second company.

Sanhedrin 38b:5 סנהדרין ל"ח ב:ה'

אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, "מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ"? הוֹשִׁיט אֶצְבָּעוֹ קְטַנָּה בֵּינֵיהֶן וּשְׂרָפָם. וְכֵן כַּת שְׁנִיָּה. כַּת שְׁלִישִׁית אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, רְאשׁוֹנִים שֶׁאָמְרוּ לְפָנֶיךָ מָה הוֹעִילוּ? כָּל הָעוֹלָם כּוּלּוֹ שֶׁלְּךָ הוּא. כָּל מָה שֶׁאַתָּה רוֹצֶה לַעֲשׂוֹת בָּעוֹלָמְךָ – עֲשֵׂה.

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KEHOT'S NOTE

סנהדרין לח, ב.

7 והפי' ידוע

In Ki Seitzei the Alter Rebbe brings this very saying: G-d drew down a revelation of Himself beyond the contracted measure of the angels' grasp, though only a tiny glimmer, "His little finger," and they were utterly nullified, for only the tzimtzum lets the worlds exist.

KEHOT'S NOTE

ראה גם לקמן פ' תצא לח, ד. דרושים לר"ה ס, ב. שה"ש כב, ב. בארוכה במאמרי אדה"א ויקרא-ב ע' תרנ.

8 מה אנוש

David, gazing at the heavens, marvels at G-d's care for man: "What is man that You remember him, and the son of man that You take note of him?" In the Talmud these are the words with which the angels opposed the creation of man.

Psalms 8:5 תהילים ח':ה'

מָה־אֱנוֹשׁ כִּי־תִזְכְּרֶנּוּ וּבֶן־אָדָם כִּי תִפְקְדֶנּוּ׃

What is man, that Thou art mindful of him? And the son of man, that Thou thinkest of him?

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Sanhedrin 38b סנהדרין ל"ח ב

KEHOT'S NOTE

תהלים ח, ה. וראה סנהדרין לח, ב.

PARAGRAPH 4

9 אלף טורין

In the psalm G-d says He needs no offerings, for "every beast of the forest is Mine, the cattle on a thousand hills." The Targum renders it of the wild ox, prepared for the righteous in the Garden of Eden, that grazes every day on a thousand mountains: the source of the image of a beast that eats a thousand mountains.

Aramaic Targum to Psalms 50:10 תרגום תהלים נ':י'

אֲרוּם דִּילִי כָל חֵוֹת חוּרְשָׁא (וְעַתִּדַת לְצַדִּיקַיָא בְגַן עֵדֶן) בְּעִירָיָא דַכְיָן (וְתוֹר בָּר דָרֵעִי בְכָל יוֹמָא) בְּטוּרִין אַלְפָּא׃

Mikraot Gedolot (Public Domain)

10 אלף טורין דאכלה בהמה

G-d says, "One beast I created in My world, and you cannot supply its food": the beasts on a thousand mountains. Rabbi Yochanan says it is one beast that crouches on a thousand mountains and grazes a thousand mountains every day.

Midrash Tanchuma, Pinchas 12:1 מדרש תנחומא, פנחס י"ב:א'

... וַאֲנִי עַל לוֹגְךָ כָּתַבְתִּי, בַּקֹּדֶשׁ הַסֵּךְ נָסֶךְ שֵׁכָר לַה', שֶׁהוּא לְשׁוֹן שְׁתִיָּה, לָשׁוֹן שְׁבִיעָה, לְשׁוֹן שִׁכְרוּת. בְּהֵמָה אַחַת בָּרָאתִי בְּעוֹלָמִי וְאֵין אַתָּה יָכֹל לַעֲמֹד בִּמְזוֹנוֹתֶיהָ. וְאֵיזוֹ, זוֹ בְּהֵמוֹת בְּהַרְרֵי אֶלֶף (תהלים נ, י). רַבִּי יוֹחָנָן וְרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי וְרַבָּנָן. רַבִּי יוֹחָנָן אָמַר, בְּהֵמָה אַחַת הִיא רְבוּצָה עַל אֶלֶף הָרִים, וְאֶלֶף הָרִים הִיא רוֹעָה בְּכָל יוֹם, שֶׁנֶּאֱמַר: כִּי בוּל הָרִים יִשְׂאוּ לוֹ (איוב מ, כ). רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אוֹמֵר, בְּהֵמָה רְבוּצָה עַל אֶלֶף הָרִים, וְאֶלֶף הָרִים מְגַדְּלִין לָהּ כָּל מִינֵי ...

(Numb. 28:1-2:) "Then the L-rd spoke unto Moses, saying, 'Command the Children of Israel, [and say unto them], "My offering, My bread for My fire offering...."'" Let our master instruct us: Regarding the meal offerings that were offered upon the altar, how were they offered? Thus have our masters taught (in Men. 5:1-2): All meal offerings were offered unleavened except the leavened [cakes] in the thank offering and the two loaves (of Pentecost) which were offered leavened. R. Meir says, "The leaven is separated from its own [dough], and [it ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

11 אלף טורין דאכלה בהמה רבה

There the Alter Rebbe cites this same Zohar, "a thousand mountains that the great beast eats," and explains that behemah equals Ban, Malchus of Atzilus, which descends each night into Beriah, Yetzirah and Asiyah to refine the sparks of Tohu.

Psalms 50:10 תהילים נ':י'

כִּי־לִי כָל־חַיְתוֹ־יָעַר בְּהֵמוֹת בְּהַרְרֵי־אָלֶף׃

For every beast of the forest is Mine, and the cattle upon a thousand hills.

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KEHOT'S NOTE

ת"י על פסוק בהמות בהררי אלף (תהלים נ, י). ע' תנחומא פנחס סי' יב. ובזח"א יח, א [כ]. ראה תו"א מז, ד.

12 **אלף טורין דאכלה בהמה רבה**

The Zohar reads "He causes grass to grow for the beast" as the angels who are cut down each day like grass and grow again, and teaches that a thousand mountains rise up to this beast every day and it eats them. The Alter Rebbe identifies the beast with Malchus.

Zohar, Pinchas 12:70–801 ספר הזהר, פנחס י"ב:ע'-פ'

1The translation is only of the first 15 lines of the Hebrew text.As R. Simeon was once studying this portion, his son, R. Eleazar, came and asked him: 'What is the connection of Nadab and Abihu with Phineas? If Phineas had not been born when they died and had afterwards come into the world and taken their place, I could understand, but he was alive at the time, and his soul was already in its place?' He replied: 'My son, there is a deep mystery here. When they departed from ...

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

13 **אלף טורין דאכלה בהמה רבה**

On "He causes grass to grow for the beast," the Zohar speaks of the beast that crouches on a thousand mountains, for which this "grass" grows every day: the angels, created on the second day, who rule only for an hour and stand to be eaten by this beast, "for there is a fire that consumes fire."

Zohar, Bereshit 7:70–8:83 ספר הזהר, בראשית ז':ע'-ח':פ"ג

The same is referred to in the words, "My bow I have set in the cloud" (Gen. 9, 13): to wit, from the day on which the world was created. On the day of cloud, when the bow, "the appearance of the likeness of the glory of the L-rd" appeared, the Left arose in might. Then "Rachel went forth and had pain in childbirth". With her appeared Michael on one side, Raphael on another, and Gabriel on a third, these being the colours which appeared in the "likeness". Hence "the ...

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

PARAGRAPH 5

14 **בפ' ויחי דרמ"ז ע"א**

There, on "Many things (rabbos) You have done, Havayah my G-d," the Alter Rebbe cites this same Zohar: rabbos is anything great and mighty, the supernal attributes above measure and limit, as in "abundant (rav) in kindness."

KEHOT'S NOTE

ראה גם לעיל פי צו יב, ד. הלשון נעתק ביהל אור ע' קנג.

15 **זעקת סדום ועמורה כי רבה**

G-d tells Avraham of His plan for Sedom: "The outcry of Sedom and Amorah, for it is great, and their sin, for it is very grave." The Zohar uses this verse to show that rabbah can mean "great."

Genesis 18:20 בראשית י"ח:כ'

וַיֹּאמֶר ה' זַעֲקַת סְדֹם וַעֲמֹרָה כִּי־רָבָּה וְחַטָּאתָם כִּי כָבְדָה מְאֹד׃

And the L-RD said: 'Verily, the cry of Sodom and Gomorrah is great, and, verily, their sin is exceeding grievous.

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16 **מאי רבות אלא כמה דכתיב זעקת סדום ועמורה כי רבה כמו גדלה**

The Zohar reads "Many daughters have done valiantly" as the twelve tribes and explains rabbos as "great," as in "the outcry of Sedom and Amorah, for it is great." The same passage goes on to speak of the twelve oxen on which the Sea stood.

Zohar, Vayechi 75:771–781 ספר הזהר, ויחי ע"ה:תשע"א-תשפ"א

PARAGRAPH 6

17 **רבות בנות**

Her husband praises the woman of valor: "Many daughters have done valiantly, but you surpass them all." The Zohar reads rabbos, "many," as "great," and the "great daughters" as the twelve tribes.

Proverbs 31:29 משלי ל"א:כ"ט

רַבּוֹת בָּנוֹת עָשׂוּ חָיִל וְאַתְּ עָלִית עַל־כֻּלָּנָה׃

'Many daughters have done valiantly, But thou excellest them all.'

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KEHOT'S NOTE

משלי לא, כט.

18 **וכמ"כ מלי' דא"ק נק' בהמה רבה**

In Sha'ar Arich Anpin, chapter 1, the Arizal describes the lowest parts of Atik that remain uncovered beneath Atzilus to illuminate the World of Beriah, and likens them to the two udders of a behemah (beast), from which the configurations first nurse before they nurse from "human breasts."

Sefer Etz Chaim 13:1 עץ חיים י"ג:א'

19 **וכמ"כ מלי' דא"ק נק' בהמה רבה**

In Sha'ar Z'eir Anpin, chapter 1, the Arizal explains, as Sha'ar Arich Anpin promised, how every configuration of Atzilus first nursed "in the secret of the udders of a behemah," from the two lowest joints of Atik's Netzach and Hod that stand below in Beriah, and only afterward from "human breasts."

Sefer Etz Chaim 17:1 עץ חיים י"ז:א'

PARAGRAPH 8

20 **ענין שעורה הוא שעור ה'**

In the Zohar's passage of the child on the waving of the Omer, barley is said to be offered because it is the first of

the grains, and se'orah is read as "the measure of hei" (shi'ur hei).

Zohar, Balak 6:67–78 ספר הזהר, בלק ו:ס"ז-ע"ח

What is tenufah? We may read it Tenu feh, "Give a mouth", the mouth being symbolic of the honour which we have to give to the Holy One, blessed be He. Hence the Omer had to be lifted up to show that we give to G-d this "mouth", since the chief praise of the Supreme King is when Israel prepare for him this honour and give glory to the King.

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

21 **להי' מוצאות הפה**

There the Alter Rebbe explains that the "vessels" are the letters, whose root is the five letters מנצפ"ך, the five Gevuros that divide the breath and voice into the five places of articulation of the mouth to form the twenty-two letters; the root of the five Gevuros is the supernal Gevurah of Atik Yomin.

KEHOT'S NOTE

ע' סש"ב ח"ב שהיוה"א ספ"ד. [כ].

22 **אחה"ע מהגרון**

The note sends the reader to this work on the guttural letters alef-ches-hei-ayin and their place of articulation in the throat; its content is not summarized here.

KEHOT'S NOTE

ראה ס"י (מנטובה שכ"ב) פ"ב, מ"א. ע"ח שער טנת"א פ"ג. שער דרושי הצלם דרוש ב. תשובות וביאורים (קה"ת תשל"ד) ע' 62 הערה 1.

23 **שעורה שעור ה' כנזכר בזהר**

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

KEHOT'S NOTE

ח"ג קפח, ב.

PARAGRAPH 9

24 **אלף אלפין ישמשוני'**

In Daniel's vision of the Ancient of Days, "a thousand thousands ministered to Him, and ten thousand times ten thousand stood before Him." The Alter Rebbe brings it to show how many the angels are.

Daniel 7:10 דניאל ז:י'

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב 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.

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KEHOT'S NOTE

דניאל ז, י'.

25 **שבעשרה מאמרות**

"With ten utterances the world was created." The Alter Rebbe names these Ten Utterances as the source of the letter-combinations from which angels and souls come.

Pirkei Avot 5:1 משנה אבות ה:א

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת׃

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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26 **יהי אור**

"And G-d said, Let there be light," the first of the utterances of Creation; here it stands for all Ten Utterances, whose letters combine to bring creatures into being.

Genesis 1:3 בראשית א:ג'

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

And G-d said: 'Let there be light.' And there was light.

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KEHOT'S NOTE

בראשית א, ג.

PARAGRAPH 10

27 **פתוחי חותם**

The two stones of the ephod are to be engraved with the names of the sons of Israel "as the work of an engraver in stone, engravings of a signet." The Alter Rebbe uses the phrase for the letters as they are already formed and divided in thought.

Exodus 28:11 שמות כ"ח:י"א

מַעֲשֵׂה חָרֶשׁ אֶבֶן פִּתּוּחֵי חֹתָם תְּפַתַּח אֶת־שְׁתֵּי הָאֲבָנִים עַל־שְׁמֹת בְּנֵי יִשְׂרָאֵל מְסֻבֹּת מִשְׁבְּצוֹת זָהָב תַּעֲשֶׂה אֹתָם׃

With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones, according to the names of the children of Israel; thou shalt make them to be inclosed in settings of gold.

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KEHOT'S NOTE

שמות כח, יא. וראה במאמרי אדה"א ויקרא-ב ע' תרמה.

28 **ויקחו אליך פרה**

G-d tells Moshe and Aharon: "This is the statute of the Torah… speak to the children of Israel, that they bring you a red heifer." The Alter Rebbe refers to his discourse on this verse in Parshas Chukas.

Numbers 19:2 במדבר י"ט:ב'

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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PARAGRAPH 11

29 **ותתן טרף לביתה**

Of the woman of valor: "She rises while it is still night and gives teref to her household," where teref plainly means food, a provision. The Alter Rebbe reads it as teref, "prey," torn away: Malchus feeds her household by seizing the sparks.

Proverbs 31:15 משלי ל"א:ט"ו

וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃

She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

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KEHOT'S NOTE

משלי לא, טו.

30 **בירור הרפ"ח שנקי טרף**

A note there cites the Mikdash Melech on Zohar 3:60a: the numerical value of teref (טרף, 289) equals 288 (רפ"ח) with one added for the word itself.

Zohar III, 60a זח"ג ס, א

KEHOT'S NOTE

בד"ה והוא עומד עליהם תרס"ג ע' נא מציין כ"ק אדמו"ר בהערה למק"מ זח"ג ס, א שטרף בגימט' רפ"ח עם הכולל.

31 **ארי טורף**

Nahum, mocking Nineveh as a den of lions: "The lion tore enough for his cubs, and strangled prey for his lionesses." The Kehot note gives it as the model for the phrase "a lion that tears."

Nahum 2:13 נחום ב':י"ג

אַרְיֵה טֹרֵף בְּדֵי גֹרוֹתָיו וּמְחַנֵּק לְלְבָאֹתָיו וַיְמַלֵּא־טֶרֶף חֹרָיו וּמְעֹנֹתָיו טְרֵפָה׃

The lion did tear in pieces enough for his whelps, And strangled for his lionesses, And filled his caves with prey, And his dens with ravin.

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KEHOT'S NOTE

ע"ד נחום ב, יג. ועוד.

32 **לעולם ירגיז אדם**

Rabbi Levi bar Chama says in the name of Reish Lakish that a person should always incite his good inclination against his evil inclination, as it says, "Tremble, and do not sin." Here it is the human counterpart of Malchus seizing the sparks through Gevurah.

Berakhot 5a:2 ברכות ה' א:ב'

אָמַר רַבִּי לֵוִי בַּר חָמָא, אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: לְעוֹלָם יַרְגִּיז אָדָם יִצְרוֹ טוֹב עַל יִצְרוֹ הָרַע, שֶׁנֶּאֱמַר: "רִגְזוּ וְאַל תֶּחֱטָאוּ" אִם נִצְּחוֹ — מוּטָב, וְאִם לָאו — יַעֲסוֹק בַּתּוֹרָה, שֶׁנֶּאֱמַר: "אִמְרוּ בִלְבַבְכֶם". אִם נִצְּחוֹ — מוּטָב, וְאִם לָאו — יִקְרָא קְרִיאַת שְׁמַע, שֶׁנֶּאֱמַר: "עַל מִשְׁכַּבְכֶם". אִם נִצְּחוֹ — מוּטָב, וְאִם לָאו — יִזְכּוֹר לוֹ יוֹם הַמִּיתָה, שֶׁנֶּאֱמַר: "וְדֹמּוּ סֶלָה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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KEHOT'S NOTE

ברכות ה, א.

33 **מזמור אלקים יחננו**

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

KEHOT'S NOTE

תהלים ס.

34 **אלקים יחננו**

The psalmist prays: "May G-d be gracious to us and bless us; may He make His face shine upon us. Selah." This is the opening of the psalm said during the counting of the Omer. (Kehot: Psalms 60)

Psalms 67:2 תהילים ס"ז:ב'

אֱלֹקִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר־פָּנָיו אִתָּנוּ סֶלָה׃

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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35 **אלקים יחננו**

At the beginning of Yisro the Zohar says that when the Holy One, blessed be He, rouses Himself to give teref (food) to all the chariots, as in "she gives teref to her household," they all open in joy with "May G-d be gracious to us and bless us."

Zohar, Yitro 1:8–18 ספר הזהר, יתרו א':ח'-י"ח

PARAGRAPH 12

36 **תנו כבוד**

"Give glory to Havayah your G-d before it grows dark," Jeremiah's call to return; the Zohar uses it to explain tenufah as tenu peh.

Jeremiah 13:16 ירמיהו י"ג:ט"ז

תְּנוּ לַה' אֱלֹקֵיכֶם כָּבוֹד בְּטֶרֶם יַחְשִׁךְ וּבְטֶרֶם יִתְנַגְּפוּ רַגְלֵיכֶם עַל־הָרֵי נָשֶׁף וְקִוִּיתֶם לְאוֹר וְשָׂמָהּ לְצַלְמָוֶת וְשִׁית לַעֲרָפֶל׃

Give glory to the L-RD your G-d, Before it grow dark, And before your feet stumble Upon the mountains of twilight, And, while ye look for light, He turn it into the shadow of death, And make it gross darkness.

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KEHOT'S NOTE

41 **ומבואר בפי' בלק קפ"ח ב'**

The note says that this Zohar passage, tenufah as tenu peh, is explained in the Tzemach Tzedek's Derech Mitzvosecha.

KEHOT'S NOTE

נתבאר בדרך מצותיך כה, ב.

42 **אדם בגי' מ"ה**

The note points to the Pardes's dictionary of Kabbalistic terms for adam as the numerical value of the Name Mah (45).

KEHOT'S NOTE

ראה פרדס שעה"כ בערכו. ע"ח שער התיקון פ"ג. שער לאה ורחל פ"ב. שער מ"ן ומ"ד דרוש ה. ועוד. ע' במאו"א במערכת א' נסל"ב ובי"נ ע"ש. [כ].

PARAGRAPH 14

43 **עשה רצונו כרצונך**

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

KEHOT'S NOTE

אבות ב, ד.

44 **עשה רצונו כרצונך כדי שיעשה רצונך כרצונו**

"Make His will as your will, so that He will make your will as His will; set aside your will before His will, so that He will set aside the will of others before your will." Here it describes the will for G-d that a person begets, on which the Supernal Will then rests.

Pirkei Avot 2:4 משנה אבות ב':ד

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לְכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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45 **צאינה וראינה**

The daughters of Zion are called: "Go forth and gaze, daughters of Zion, upon King Shlomo, at the crown with which his mother crowned him on the day of his wedding." The Mishnah (Taanis 4:8) reads "the day of his wedding" as the Giving of the Torah; the Alter Rebbe refers

ירמי' יג, טז.

37 **תנופה תנ"ו פ"ה תנו כבוד**

The child in the Zohar says that the Omer must be lifted upward, and that tenufah is tenu peh, "give the mouth," whose secret is "Give glory to Havayah your G-d," for the mouth is the glory we must give to the Holy One, blessed be He.

Zohar, Balak 6:67–78 ספר הזהר, בלק ו':ס"ז-ע"ח

We may read it Tenu feh, "Give a mouth", the mouth being symbolic of the honour which we have to give to the Holy One, blessed be He. Hence the Omer had to be lifted up to show that we give to G-d this "mouth", since the chief praise of the Supreme King is when Israel prepare for him this honour and give glory to the King.

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

38 **אתם קרויים אדם**

From the verse "You are My sheep, the sheep of My pasture, you are adam," the Talmud derives, in a law of ritual impurity, that Israel is called adam. Here it supports the link between the G-dly soul and the Name Mah, the numerical value of adam.

Yevamot 61a:1–3 יבמות ס"א א:א'-ג'

קִבְרֵי גּוֹיִם אֵינָן מְטַמְּאִין בְּאֹהֶל, שֶׁנֶּאֱמַר: "וְאַתֶּן צֹאנִי צֹאן מַרְעִיתִי אָדָם אַתֶּם". אַתֶּם קְרוּיִין אָדָם, וְאֵין הַגּוֹיִם קְרוּיִין אָדָם. מֵיתִיבִי: "וְנֶפֶשׁ אָדָם שִׁשָּׁה עָשָׂר אָלָף"! מְשׁוּם בְּהֵמָה. "אֲשֶׁר יֵשׁ בָּהּ הָרְבֵּה מִשְׁתִּים עָשְׂרֵה רִבּוֹא אָדָם אֲשֶׁר לֹא יָדַע בֵּין יְמִינוֹ לִשְׂמֹאלוֹ (וּבְהֵמָה רַבָּה)"! מְשׁוּם בְּהֵמָה.

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KEHOT'S NOTE

יבמות סא, א.

39 **בביאור ע"פ אדם כי יקריב מכם**

In that explanation of "When a man (adam) of you brings an offering," the Alter Rebbe teaches that the G-dly soul is rooted in adam and the animal soul in the "face of the ox" of the Chariot.

KEHOT'S NOTE

לעיל ג, א.

40 **אדם כי יקריב מכם**

"When a man (adam) of you brings an offering to Havayah," the opening of Vayikra; the bracket refers to the Alter Rebbe's explanation of this verse, which is about adam, the G-dly soul.

Leviticus 1:2 ויקרא א':ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יַקְרִיב מִכֶּם קָרְבָּן לַה' מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תַּקְרִיבוּ אֶת־קָרְבַּנְכֶם:

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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to his explanation of this verse elsewhere for the same theme, making His will one's own.

Song of Songs 3:11 שיר השירים ג:י״א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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46 **שהניף את העומר לפני הוי׳**

"He shall wave the Omer before Havayah for your acceptance." Plainly, "before Havayah" means in G-d's presence; the maamar reads lifnei as "prior to," that is, above the Name Havayah of Z'eir Anpin, in Binah.

Leviticus 23:11 ויקרא כ״ג:י״א

וְהֵנִיף אֶת־הָעֹמֶר לִפְנֵי ה׳ לִרְצֹנְכֶם מִמָּחֳרַת הַשַּׁבָּת יְנִיפֶנּוּ הַכֹּהֵן׃

And he shall wave the sheaf before the L-RD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

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47 **וספרתם לכם ממחרת השבת**

"And you shall count for yourselves from the morrow of the Shabbos, from the day you bring the Omer of waving: seven complete weeks shall there be." The Alter Rebbe reads "the morrow of the Shabbos" as Binah.

Leviticus 23:15 ויקרא כ״ג:ט״ו

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה׃

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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48 **מעלא שבתא הוא בחי׳ מל׳ ויומא דשבתא הוא בחי׳ ז״א**

Besides the Tikkunei Zohar, the note refers to the Pardes's dictionary of Kabbalistic terms, under "Shabbos," for these identifications of the eve and the day of Shabbos.

KEHOT'S NOTE

ת״ז בהקדמה ב, ב. וראה ג״כ פרדס בעה״כ ערך שבת. מובא בסה״מ תרכ״ט (הוצאת תשנ״ב) ע׳ י״א.

PARAGRAPH 15

49 **ויומא דשבתא הוא בחי׳ ז״א**

On the Shabbos meals, the Zohar teaches that on this day the head of Z'eir Anpin is filled with the dew that comes down from the holy Atika, and that the three meals correspond to Atika Kadisha, the "field of holy apples," and Z'eir Anpin.

Zohar, Yitro 26:441–27:453 ספר הזהר, יתרו כ״ו:תמ״א-כ״ז:תנ״ג

REMEMBER THE SABBATH DAY, TO SANCTIFY IT. Said R. Isaac: 'It is written, "And G-d blessed the seventh day" (Gen. 2, 3); and yet we read of the manna, "Six days ye shall gather it, but on the seventh day, the Sabbath, in it there shall be none" (Ex. 16, 26). If there was no food on that day what blessing is attached to it?

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

50 **הפי׳ הידוע**

the passage shares nothing with the note

KEHOT'S NOTE

על״ק ד״ה אם בחקותי בבי׳ פ״ד [מז, א]. [כ].

51 **בעבר הנהר**

Yehoshua, gathering all Israel at Shechem, conveys G-d's words: "Beyond the river your fathers dwelt of old, Terach the father of Avraham." Plainly the river is the Euphrates, across which Avraham's family lived; the known explanation reads "beyond the river" as Chochmah, above the "river" of Binah.

Joshua 24:2 יהושע כ״ד:ב׳

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה׳ אֱלֹקֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹקִים אֲחֵרִים׃

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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KEHOT'S NOTE

יהושע כד, ב. ראה לקמן מה, א.

52 **נהר יוצא מעדן**

"And a river goes forth from Eden to water the garden." The Alter Rebbe reads the river as Binah, so that what is "beyond the river" is the level above it.

Genesis 2:10 בראשית ב׳:י׳

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י׳.

53 **שבתא דלילא ושבתא דיומא**

The Zohar asks, "What is Shabbos?" and answers: the day on which the other days rest, which includes all six and from which they are blessed; Rabbi Yeisa adds that Knesses Yisrael too is called Shabbos, for she is His bride. The Alter Rebbe cites it, with 88a, for the levels that are called Shabbos.

Zohar, Beshalach 28:408–418 ספר הזהר, בשלח כ״ח:ת״ח-תי״ח

R. Hezekiah discoursed on the verse: "A song of degrees. Out of the depth have I cried unto thee" (Ps. 130, 1, 2). 'This Psalm', he said, 'is anonymous, because All-hidden, wishes to bless the universe, He lets His gifts of Grace congregate in that supernal depth, from where they are to be drawn, through human prayer, into the "Cistern", so that all the streams and brooks may be filled therefrom.' AND MOSES

SAID UNTO THEM, LET NO MAN LEAVE OF IT UNTIL THE MORNLNG. R. Judah said: Every day …

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

54 **הפרדס . . ערך שבת**

The note points to the Tzemach Tzedek's Or HaTorah on Vayikra in connection with the Pardes's entry on Shabbos.

KEHOT'S NOTE

ראה אוה"ת ויקרא-א ע' קע.

55 **מעלא שבתא הוא בחי' מל' ויומא דשבתא הוא בחי' ז"א**

Kehot's note points to where this is explained further: Sefer HaMaamarim 5629.

KEHOT'S NOTE

ת"ז בהקדמה ב, ב. וראה ג"כ פרדס בעה"כ ערך שבת. מובא בסה"מ תרכ"ט (הוצאת תשנ"ב) ע' יא.

PARAGRAPH 16

56 **המל' הנק' עומר**

There the Alter Rebbe calls Malchus omer, and explains that Malchus in Atzilus is called adam and, clothed in Beriah, behemah; this is why the Omer offering is of barley, animal food: se'orah, shi'ur hei.

KEHOT'S NOTE

ראה גם לקמן שה"ש טז, א. אוה"ת ויקרא-א ע' קס.

57 **היום בגימט' א"ל הוי'**

The note says that the Siddur explains the word yom as equal, with one added for the word itself, to the two Names Kel and Havayah.

KEHOT'S NOTE

בסידור שו, ג תיבי יום בגי' ב' שמות דא"ל הוי' ע"ה. מאו"א אות י' סי' ח "יום ע"ה גי' א"ל הוי" — לקמן שה"ש טז, א.

PARAGRAPH 17

58 **כי אני הוי' לא שניתי**

Through Malachi, G-d tells Israel: "For I, Havayah, have not changed, and you, sons of Yaakov, have not ceased to be." Here it describes G-d's greatness as it is in Himself, the subject of the contemplation that brings the higher love.

Malachi 3:6 מלאכי ג:ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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59 **שמחמת זה יתעורר בנפשו אהבה שלמעלה מן הכלי שלו**

As the note quotes, the Mitteler Rebbe explains there that this contemplation, being of the Infinite, is above the person's limited vessel and is not confined in it at all; therefore the feeling it brings is not confined in the vessel of the heart, to end after a short time, but stands as an encompassing light over the vessel.

KEHOT'S NOTE

נתבאר במאמרי אדה"א ויקרא-ב ע' תרנה "והיינו להיות כי הרי התבוננות זאת שהיא בחי' הא"ס הוא למעלה מהכלי שלו המצומצם ולא תוגבל בכלי שלו כלל, וע"כ [ממילא] לא תוגבל התפעלות מזה בכלי הלב עד שנאמר שתכלה במעט זמן להיותה בבחי' מקיף על הכלי". וראה שם ע' תרמח.

PARAGRAPH 18

60 **אין חבוש מתיר עצמו**

When Rabbi Yochanan fell ill, Rabbi Chanina visited and raised him up; the Talmud asks why he could not raise himself, as he had raised others, and answers, "A prisoner cannot free himself from prison."

Berakhot 5b:13–14 ברכות ה' ב:יג-יד

אָמְרִי: אֵין חָבוּשׁ מַתִּיר עַצְמוֹ מִבֵּית הָאֲסוּרִים. רַבִּי אֶלְעָזָר חָלַשׁ. עַל לְגַבֵּיהּ רַבִּי יוֹחָנָן. חֲזָא דַּהֲוָה קָא גָּנֵי בְּבֵית אָפֵל. גַּלְּיֵיהּ לִדְרָעֵיהּ וּנְפַל נְהוֹרָא. חֲזֵיֵיהּ דַּהֲוָה קָא בָּכֵי רַבִּי אֶלְעָזָר. אֲמַר לֵיהּ: אַמַּאי קָא בָּכֵית? אִי מִשּׁוּם תּוֹרָה דְּלָא אַפֶּשְׁתְּ — שָׁנִינוּ: אֶחָד הַמַּרְבֶּה וְאֶחָד הַמַּמְעִיט, וּבִלְבַד שֶׁיְּכַוֵּין לִבּוֹ לַשָּׁמַיִם. וְאִי מִשּׁוּם מְזוֹנֵי — לֵית כָּל אָדָם זוֹכֶה לִשְׁתֵּי שֻׁלְחָנוֹת. וְאִי מִשּׁוּם בְּנֵי — דֵּין גַּרְמָא דַּעֲשִׁירָאָה בִּיר.

They answer : A prisoner does not release himself from the dungeon. R. Eleazar was ill and R. Johanan went in to visit him. He saw that he was lying in a dark room, so he bared his arm and a brightness was radiated therefrom. He then noticed that R. Eleazar was weeping. He said to him, "Why weepest thou? Is it because thou hast not applied thyself sufficiently to the study of Torah ? We have learnt that it matters not whether one does much or little, so long …

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KEHOT'S NOTE

ברכות ה, ב.

61 **לבוש החשמל שמלביש לזו"נ**

There the Chashmal is explained as the outer dimension of Binah, which clothes and surrounds the ten Sefiros of Z'eir Anpin and of Nukva on their sides so that the external forces cannot draw nourishment.

KEHOT'S NOTE

ראה ע"ח שער מ"ב פי"ג. וראה בתו"א יב, ד.

62 **לבוש החשמל שמלביש לזו"נ**

The Arizal explains that the outer garment of Binah is called Chashmal, equal in number to malbush (garment); it encompasses Z'eir Anpin and Nukva and separates them from the external forces, so that these cannot draw light from them.

Sefer Etz Chaim 42:13 עץ חיים מ"ב:יג

… וביאור הענין הוא דע כי אור העליון המאיר מן המאציל הוא מתגלה באבא הנקרא חכמה והוא מתעלם ומתלבש בתוכו בלי שום מסך אחר משום דעד הכא אתגליא א"ס עד המחשבה הנקרא חכמה אמנם מחכמה ולמטה אין אור א"ס ממש מתגלה אבל אבא הוא מתפשט ומתלבש תוך כל האצילות והוא המחיה אותם. והנה נודע כי אבא מתלבש באמא ואמא בז"א כו' וא"כ איך אינו אומרים עתה כי אור אבא מתגלה בתוך

כל אצילות אבל ביאור הענין דע כי אור העליון הגיע עד אבא בהתרחבות גדול בלי מחיצות ולכן עד אבא ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 19

63 **טוב לחסות בה' מבטוח באדם**

"It is better to take refuge in Havayah than to trust in man," from the psalm said in Hallel; the Alter Rebbe refers to an explanation on this verse for the theme of the encompassing intellect.

Psalms 118:8 תהילים קי"ח:ח'

טוֹב לַחֲסוֹת בַּה' מִבְּטֹחַ בָּאָדָם:

It is better to take refuge in the L-RD Than to trust in man.

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64 **בד"ה עיני כל**

The discourse explains that the chuppah is an encompassing light from above, the Supernal Will resting over the heart so that it can take in the light.

KEHOT'S NOTE

לקו"ת מטות פה, ב ואילך.

65 **עיני כל אליך ישברו**

"The eyes of all look hopefully to You, and You give them their food in its time," from Ashrei; it opens the discourse to which the Alter Rebbe refers.

Psalms 145:15 תהילים קמ"ה:ט"ו

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ:

The eyes of all wait for Thee, And Thou givest them their food in due season.

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PARAGRAPH 20

66 **שבע שבתות תמימות תהיינה**

"Seven complete weeks shall there be," the forty-nine days of the counting. The Alter Rebbe reads shabbasos as the attributes of Binah, "complete" because nothing external draws from them.

Leviticus 23:15 ויקרא כ"ג:ט"ו

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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67 **תספרו חמשים יום**

"Until the morrow of the seventh week you shall count fifty days, and you shall offer a new meal-offering to Havayah." Here the fifty days are counted in the attributes of Imma.

Leviticus 23:16 ויקרא כ"ג:ט"ז

עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַה':

even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the L-RD.

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68 **וקראתם דרור**

The Zohar explains that deror means freedom, as its Targum renders it, and that from the fiftieth year, of which it says "you shall proclaim liberty," freedom comes forth for all; the Torah that comes from it is therefore called freedom.

Zohar, Tetzaveh 7:64–9:73 ספר הזהר, תצוה ז':ס"ד-ט':ע"ג

69 **וקראתם דרור**

"And you shall sanctify the fiftieth year, and proclaim liberty throughout the land," the law of the Jubilee. The fifty days of the counting share the number fifty and the quality of freedom.

Leviticus 25:10 ויקרא כ"ה:י'

וְקִדַּשְׁתֶּם אֵת שְׁנַת הַחֲמִשִּׁים שָׁנָה וּקְרָאתֶם דְּרוֹר בָּאָרֶץ לְכָל־יֹשְׁבֶיהָ יוֹבֵל הִוא תִּהְיֶה לָכֶם וְשַׁבְתֶּם אִישׁ אֶל־אֲחֻזָּתוֹ וְאִישׁ אֶל־מִשְׁפַּחְתּוֹ תָּשֻׁבוּ:

And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

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70 **אברהם שיצא ממנו ישמעאל**

When Yaakov wished to reveal the end of days to his sons and the Shechinah left him, he feared there was a flaw in his offspring, "like Avraham, from whom Yishmael came out," until his sons answered, "Hear, Israel."

Pesachim 56a:7 פסחים נ"ו א:ז'

דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: "וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו וַיֹּאמֶר הֵאָסְפוּ וְאַגִּידָה לָכֶם". בִּיקֵּשׁ יַעֲקֹב לְגַלּוֹת לְבָנָיו קֵץ הַיָּמִין, וְנִסְתַּלְּקָה מִמֶּנּוּ שְׁכִינָה. אָמַר: שֶׁמָּא חַס וְשָׁלוֹם יֵשׁ בְּמִטָּתִי פְּסוּל, כְּאַבְרָהָם שֶׁיָּצָא מִמֶּנּוּ יִשְׁמָעֵאל, וְאָבִי יִצְחָק שֶׁיָּצָא מִמֶּנּוּ עֵשָׂו? אָמְרוּ לוֹ בָּנָיו: "שְׁמַע יִשְׂרָאֵל, ה' אֱלֹקֵינוּ ה' אֶחָד". אָמְרוּ: כְּשֵׁם שֶׁאֵין בְּלִבְּךָ אֶלָּא אֶחָד, כָּךְ אֵין בְּלִבֵּנוּ אֶלָּא אֶחָד. בְּאוֹתָהּ שָׁעָה פָּתַח יַעֲקֹב אָבִינוּ וְאָמַר: "בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד".

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KEHOT'S NOTE

ראה פסחים נו, א.

71 **כמ"ש בפ' תצוה קפ"ג א'**

The note says that this wording is quoted in the Tzemach

Tzedek's Or HaTorah on Ki Sisa.

KEHOT'S NOTE

הלשון נעתק באוהי"ת תשא ע' ב'כא.

PARAGRAPH 21

72 **אנכי הוי'**

"I am Havayah your G-d, who brought you out of the land of Egypt," the opening of the Ten Commandments; the Alter Rebbe traces it to Keser Elyon.

Exodus 20:2 שמות כ':ב'

אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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73 **לרצונכם**

"He shall wave the Omer before Havayah lirtzonchem (for your acceptance)." The word is read as ratzon, will, the Keser revealed on Shavuos.

Leviticus 23:11 ויקרא כ"ג:י"א

וְהֵנִיף אֶת־הָעֹמֶר לִפְנֵי ה' לִרְצֹנְכֶם מִמָּחֳרַת הַשַּׁבָּת יְנִיפֶנּוּ הַכֹּהֵן:

And he shall wave the sheaf before the L-RD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

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74 **כגוונא דא האי דרגא שארי לאתקדשא**

The Zohar quotes "he shall atone for himself and for his household": one who atones must first atone for himself and then for his house. So this level is first sanctified, then descends to sanctify its house through Israel below, in the counting of the Omer, and then rises to be bound to the higher days.

Zohar, Tetzaveh 6:55–7:64 ספר הזהר, תצוה ו':נ"ה-ז':ס"ד

The answer would be as follows: It is written concerning the High Priest: "And he should make an atonement for himself and for his house" (Lev. 16, 6); from which it is clear that he, being the medium of propitiation, must first make atonement on his own behalf and then be the means of atonement for his household. The same applies here: the grade of the Passover feast began to be sanctified first (on the first day), and having been sanctified itself required to sanctify its household, and for this …

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

75 **קול דודי**

"The voice of my beloved! Here he comes, leaping upon the mountains, skipping upon the hills." The Alter Rebbe reads the leaping as the mochin drawn into Z'eir Anpin on Pesach, and the skipping, with both feet, as the revelation of Keser to both on Shavuos.

Song of Songs 2:8 שיר השירים ב':ח'

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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KEHOT'S NOTE

שה"ש ב, ח.

76 **ע"פ זכר ונקבה בראם**

The note says the Alter Rebbe apparently means these two passages of Torah Ohr.

KEHOT'S NOTE

כנראה הכוונה לתו"א מח, א. פב, ד. המובאי' לקמן.

77 **זכר ונקבה בראם ויברך אותם**

"Male and female He created them, and He blessed them, and called their name adam." The blessing comes upon male and female together; the Alter Rebbe refers to a discourse on this verse.

Genesis 5:2 בראשית ה':ב'

זָכָר וּנְקֵבָה בְּרָאָם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שְׁמָם אָדָם בְּיוֹם הִבָּרְאָם:

male and female created He them, and blessed them, and called their name Adam, in the day when they were created.

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78 **בביאור ע"פ חכלילי עינים מיין**

There "His eyes are red with wine" is explained through the Sages' saying that every palate that tastes says "li li" (to me, to me).

KEHOT'S NOTE

תו"א מח, א.

79 **חכלילי עינים מיין**

"His eyes are red with wine, and his teeth white with milk," from Yaakov's blessing of Yehudah; it opens the discourse in Torah Ohr to which the Alter Rebbe refers.

Genesis 49:12 בראשית מ"ט:י"ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב:

His eyes shall be red with wine, And his teeth white with milk.

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80 **וסד"ה ועשית בגדי קדש**

There, explaining the blessing over mitzvos as like the blessings of a wedding, the Alter Rebbe cites the Zohar that blessing rests only where there is male and female: where giver and receiver are joined, an added flow comes from a place far higher than both, as in "Male and female He created them, and He blessed them"; this blessing comes from above the chain of descent.

KEHOT'S NOTE

תו"א פב, ד.

81 **במ"ת מבחי' כתר עליון אנכי**

Kehot's note points to Zohar III, 11a for these words.

Zohar III, 11a זח"ג יא, א

KEHOT'S NOTE

ראה זח"ג יא, א.

PARAGRAPH 22

82 **חטה ברתא דמתחטא לקמי אבוה**

The child in the Zohar calls wheat "the daughter who pleads endearingly before her father, and he does her will"; Rabbi Elazar observes that the tribes have no ches and tes while she has ches and tes, and is called chitah.

Zohar, Balak 6:67–78 ספר הזהר, בלק ו׳:ס״ז-ע״ח

Why was the Omer from barley and not from wheat? Because barley ripens first, whereas wheat is the more perfect food, being symbolical of the elimination of sin by the substitution of hittah (wheat) for het (sin).

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

PARAGRAPH 25

83 **ע״פ וספרתם לכם גבי חג השבועות**

There the brightness renewed each Pesach in the world of the angels reaches down to the animal soul in Israel, so that it be transformed into the seven holy attributes drawn in the seven weeks of the counting; all this is barley, revealed on Pesach, the soul's grasp of the Infinite Light, each according to its measure, while on Shavuos there is the revelation of chitah.

KEHOT'S NOTE

לקו״ת במדבר י׳, ג.

84 **אין התינוק יודע לקרות אבא**

The note says the source of this saying is given there.

KEHOT'S NOTE

נסמן לעיל לד, ג.

85 **אבא יסד ברתא**

In the Raaya Mehemna on Pinchas: "With Chochmah He founded the earth": Chochmah is Abba and the earth is the daughter; the daughter is with Abba on the right, the side of Chesed.

Zohar III, 248a זח״ג רמח, א

KEHOT'S NOTE

זח״ג רמח, א. רנו, ב. רנח, א. ת״ז תכ״א (סא, ב). תס״ט (קה, ב).

86 **אבא יסד ברתא**

On "Havayah founded the earth with Chochmah," the Tikkunei Zohar explains: with Chochmah, which is Abba, He founded the daughter, who is the earth, for the daughter was made through Abba.

Tikkunei Zohar 61b:4–5 תקוני הזהר ס״א ב:ד׳-ה׳

וכד אית בישראל משכילים בחכמה דאיהי ״ מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה להההוא אתר דאתגזרת בגין דברתא באבא אתעבידת. ההי״ד ״י בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברתא דאיהי ארץ הדום רגליו וההוא חוט דילה איהו ו׳. דאבנא דאיהי תגא. עטר׳ על רישיה עטרה דס״ת. ובגינה אתמר ודאשתמש בתגא חלף איהו כתר תורה ודאי. דתלת כתרין אינון כתר תורה וכתר כהונה וכתר מלכות. וכתר תורה (נ״א וכתר שם טוב) על גבייהו.

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87 **בת אבי**

On Avraham's words "she is my sister, the daughter of my father, but not the daughter of my mother," the Zohar explains that he spoke of the Shechinah: she is the daughter of supernal Chochmah.

Zohar, Vayera 23:349–354 ספר הזהר, וירא כ״ג:שמ״ט-שנ״ד

Abraham always called her "sister" because he was attached to her inseparably. Later he said: "And moreover she is my sister, the daughter of my father, but not the daughter of my mother." Was it really so? In truth he was alluding all the time to the Shekinah. At first he said, "she is my sister" in conformity with the admonition, "Say to wisdom, Thou art my sister." Then he amplified this by saying "moreover she is my sister, the daughter of my father", i.e. the daughter of Supernal Wisdom, ...

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

88 **בת אבי**

Rabbi Abba asks Rabbi Shimon when Knesses Yisrael unites with the Holy King, and he answers with Avraham's words, "she is my sister, the daughter of my father, but not the daughter of my mother": the union is when she receives light from Abba, not from Imma.

Zohar, Emor 38:202–40:226 ספר הזהר, אמור ל״ח:ר״ב-מ׳:רכ״ו

PARAGRAPH 27

89 **כברתא דמתחטא לקמי אבוה ועביד לה רעותא**

The Zohar calls wheat "a daughter who pleads endearingly before her father, and he does her will." The Alter Rebbe reads "he does her will" as the Chesed of Abba.

Zohar, Balak 6:67–78 ספר הזהר, בלק ו׳:ס״ז-ע״ח

Why was the Omer from barley and not from wheat? Because barley ripens first, whereas wheat is the more perfect food, being symbolical of the elimination of sin by the substitution of hittah (wheat) for het (sin).

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

90 **וחטאך בצדקה פרוק**

Daniel counsels Nevuchadnetzar, "Redeem your sins with charity, and your iniquities with kindness to the poor." Here charity is what draws the five Chasadim into Malchus.

Daniel 4:24 דניאל ד׳:כ״ד

לָהֵן מַלְכָּא מִלְכִּי יִשְׁפַּר עֲלָךְ וַחֲטָאָךְ בְּצִדְקָה פְרָק וַעֲוָיָתָךְ בְּמִחַן עָנְיִן הֵן תֶּהֱוֵה אַרְכָה לִשְׁלְוְתָךְ׃

Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by almsgiving, and thine iniquities by showing mercy to the poor; if there may be a lengthening of thy prosperity.'

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KEHOT'S NOTE

דניאל ד, כד.

91 **כוי — והייתי אני ובני שלמה חטאים**

Bas Sheva warns David that if Adoniyahu reigns, then when David lies with his fathers, “I and my son Shlomo will be chata’im”: plainly, deprived of the kingship, for the root means to miss or lack. The Alter Rebbe brings it for this sense of the root of chet. (context: Steinsaltz Tanakh)

I Kings 1:21 מלכים א א:כ״א

וְהָיָה כִּשְׁכַּב אֲדֹנִי־הַמֶּלֶךְ עִם־אֲבֹתָיו וְהָיִיתִי אֲנִי וּבְנִי שְׁלֹמֹה חַטָּאִים׃

Otherwise it will come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.’

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KEHOT’S NOTE

מלכים-א א, כא (אני ושלמה בני).

PARAGRAPH 28

92 **עץ הדעת חטה היתה**

On the tree from which Adam ate, Rabbi Meir says it was a vine and Rabbi Nechemiah a fig; Rabbi Yehudah says it was wheat, for a child does not know how to call “Abba” and “Imma” until he tastes grain.

Berakhot 40a:14 ברכות מ׳ א:י״ד

עַל פֵּירוֹת הָאָרֶץ וְכוּ׳. פְּשִׁיטָא! אָמַר רַב נַחְמָן בַּר יִצְחָק: לֹא נִצְרְכָה אֶלָּא לְרַבִּי יְהוּדָה, דְּאָמַר חִטָּה מִין אִילָן הִיא. דְּתַנְיָא: אִילָן שֶׁאָכַל מִמֶּנּוּ אָדָם הָרִאשׁוֹן, רַבִּי מֵאִיר אוֹמֵר: גֶּפֶן הָיָה, שֶׁאֵין לְךָ דָּבָר שֶׁמֵּבִיא יְלָלָה עַל הָאָדָם אֶלָּא יַיִן, שֶׁנֶּאֱמַר: ״וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר״. רַבִּי נְחֶמְיָה אוֹמֵר: תְּאֵנָה הָיְתָה, שֶׁבַּדָּבָר שֶׁנִּתְקַלְקְלוּ בּוֹ נִתְקְנוּ, שֶׁנֶּאֱמַר: ״וַיִּתְפְּרוּ עֲלֵה תְאֵנָה״. רַבִּי יְהוּדָה אוֹמֵר: חִטָּה הָיְתָה, שֶׁאֵין הַתִּינוֹק יוֹדֵעַ לִקְרוֹת ״אַבָּא״ וְ״אִמָּא״ עַד שֶׁיִּטְעֹם טַעַם דָּגָן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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KEHOT’S NOTE

ראה ברכות מ, א. ושי״נ.

93 **בשברי לכם מטה לחם**

“When I break for you the staff of bread,” among the warnings of Bechukosai; the Alter Rebbe refers to a discourse on this verse for daas drawn down into smallness.

Leviticus 26:26 ויקרא כ״ו:כ״ו

בְּשִׁבְרִי לָכֶם מַטֵּה־לֶחֶם וְאָפוּ עֶשֶׂר נָשִׁים לַחְמְכֶם בְּתַנּוּר אֶחָד וְהֵשִׁיבוּ לַחְמְכֶם בַּמִּשְׁקָל וַאֲכַלְתֶּם וְלֹא תִשְׂבָּעוּ׃

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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PARAGRAPH 29

94 The Zohar explains that the first Adam was formed and engraved without a female, from letters engraved in the world above, while the second Adam, from his seed, was formed within a female.

Zohar, Terumah 77:751–78:761 ספר הזהר, תרומה ע״ז:תשנ״א-ע״ח:תשס״א

Herein is a profound mystery, viz. that the Archetypal Adam took shape and form without the co- operation of the Female, but a second Man was engraved and formed from the seed and energy of the first within a female.

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PARAGRAPH 31

95 **ואדם מדכר ונוקי נפיק**

Rabbi Shimon explains that “Let us make man in Our image” was said at the time of union: so it is in the union of the two, in image and likeness, “and adam came forth from male and female.”

Zohar, Emor 43:278–44:285 ספר הזהר, אמור מ״ג:ער״ח-מ״ד:רפ״ה

“I have formed him, yea I have made him”: as has been explained, the words “Let us make man in our image, after our likeness” refer to the time of wedlock, namely, the union of “image” and “likeness”, so that man issued from Male and Female.

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PARAGRAPH 32

96 **מבואר בזהר בראשית דל״ז סע״א**

The note says that this Zohar passage is also cited in the Tzemach Tzedek’s Or HaTorah on Vayikra, in two places.

KEHOT’S NOTE

מובא גם באוה״ת ויקרא-א ע׳ קצו. ושם בכרך-ג ע׳ תתיב.

97 **לא ידון רוחי באדם לעולם**

“My spirit shall not abide in man forever, since he too is flesh; his days shall be a hundred and twenty years.” The Zohar reads it as the withdrawal of the supernal spirit that had given the early generations long life.

Genesis 6:3 בראשית ו׳:ג׳

וַיֹּאמֶר ה׳ לֹא־יָדוֹן רוּחִי בָאָדָם לְעֹלָם בְּשַׁגַּם הוּא בָשָׂר וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה׃

And the L-RD said: ‘My spirit shall not abide in man for ever, for that he also is flesh; therefore shall his days be a hundred and twenty years.’

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98 **ר' אחא אמר בההוא זמנא הוה ההוא נהרא דנגיד ונפיק אפיק רוחא מאילנא דחיי**

> On "My spirit shall not abide in man forever," Rabbi Acha says that at that time the river that flows forth brought spirit from the Tree of Life into the tree of death, and spirits were drawn into people for many days, until the wicked rose up; then the supernal spirit departed.

Zohar, Bereshit 48:470–49:479 ספר הזהר, בראשית מ"ח:ת"ע-מ"ט:תע"ט

AND THE L-RD SAID, MY SPIRIT SHALL NOT STRIVE WITH MAN FOR EVER, FOR THAT HE ALSO IS FLESH. R. Aha said: 'At that time the stream which perennially flows used to draw forth the celestial spirit from the tree of life and pour it into the tree which harbours death, and so the spirit was continued in the body of men for great length of days, until they turned out bad and inclined to sin. Then the celestial spirit departed from that tree at the moment of the soul's …

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PARAGRAPH 33

99 **בזהר ר"פ בשלח דמ"ד סע"ב**

> the passage shares nothing with the note

KEHOT'S NOTE

ראה לקמן פ' מטות פג, ריש ע"ד.

PARAGRAPH 35

100 **בינה מקננא בכורסיא**

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

KEHOT'S NOTE

ראה ת"ז ת"ו.

101 **כי בינה מקננא בכורסייא**

> The Tikkunei Zohar says that Imma Ila'ah (Binah) nests in the Throne in the three upper Sefiros, while the lower Imma nests in the ofan, the "one wheel upon the earth." The Alter Rebbe brings it for the root of the Gevuros of Malchus in Binah.

Tikkunei Zohar 23a:10–11 תקוני הזהר כ"ג א:י'-י"א

ובההוא זמנא לא תקח האם על הבנים. *ביצים אינון מסטרא דאופנים אפרוחים מסטרא דנער מטטרו"ן. בנים מסטרא דכרסיא דאיהי סכת שלום דאיהי קנא דשכינתא. דאימא עלאה מקננא בכרסיא בתלת ספירן עלאין. עמודא דאמצעיתא כליל שית ספירן מקננן במטטרו"ן. אימא תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ.

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102 **בחי' — וכמש"ל**

> The note points back to the first chapter of this maamar, where barley was explained as shi'ur hei, the five Gevuros that divide speech into its many letter-combinations.

KEHOT'S NOTE

פ"א [כ].

103 **בזהר — כנ"ל**

> The note points back to the first chapter of this maamar, where Malchus was called behemah, the "great beast."

KEHOT'S NOTE

פ"א. [כ].

104 **ורוח הבהמה היורדת היא למטה**

> "Who knows whether the spirit of man goes upward, and the spirit of the beast goes down below to the earth?" The Alter Rebbe uses "the beast that goes down" for Malchus as she descends into Beriah.

Ecclesiastes 3:21 קהלת ג':כ"א

מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הָעֹלָה הִיא לְמָעְלָה וְרוּחַ הַבְּהֵמָה הַיֹּרֶדֶת הִיא לְמַטָּה לָאָרֶץ׃

Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?

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KEHOT'S NOTE

קהלת ג, כא.

PARAGRAPH 36

105 **והקרבתם מנחה חדשה**

> "Until the morrow of the seventh week you shall count fifty days, and you shall offer a new meal-offering to Havayah," the offering of Shavuos. Here it is the fruit of the counting, the animal soul raised from behemah to adam.

Leviticus 23:16 ויקרא כ"ג:ט"ז

עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַה׳

even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the L-RD.

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KEHOT'S NOTE

ויקרא כג, טז.

106 **בעץ החיים למהוי אחד באחד**

> The Zohar explains why Shavuos, unlike Pesach and Sukkos, has no seven days: Israel is called "one," and the Tree of Life, which stands in the middle and binds everything together, is called "one." It adds that barley is offered first because it is the first of the grains.

Zohar, Emor 29:139–31:147 ספר הזהר, אמור כ"ט:קל"ט-ל"א:קמ"ז

והניף הכהן אותם על לחם הבכורים תנופה לפני...

"And the kohen shall wave them upon the bread of the first fruits"

The two Shavuos lambs, the embodiment of bittul, are waved together with the two loaves, the Written and the Oral Torah, and through the Torah they are raised back to their source, where nothing opposed to holiness can draw from them. The daily lambs, which carry bittul down into the world of separation, must instead be wholly burnt.

THE MAAMAR IN BRIEF

The maamar asks why, on Shavuos, the two lambs are waved together with the two loaves. Creation's purpose is that the yesh be nullified to G-dliness, and true bittul means being one with the Infinite Light as the limbs are one with the soul. Man lacks this by nature, but domestic animals show it, because their root is higher than man's, and sacrifice returns their life-force to that root. Lambs embody bittul most, since they belong to compassion, Yaakov's attribute. The Torah's two spellings tell their story: kesev, shin before beis, is their source, where the attributes stand above Chochmah; keves, beis before shin, is their state below. Yaakov "separated" them into the world of separation as the two daily lambs: the morning lamb, so that Avraham's boundless Chesed is drawn only into what is nullified, and the evening lamb, to sweeten Yitzchak's Gevuros. On Shavuos the lambs are waved back up with the two loaves, the Written Torah with its song and the Oral Torah with its explanation of the mitzvos. So the loaves are leavened, and the Shavuos lambs are peace-offerings that may be eaten.

OUTLINE

1 **The question: lambs waved with bread** ¶1

The Shavuos lambs are waved together with the two loaves; to understand why, the maamar starts from the purpose of creation, the nullification of the yesh to the ayin.

2 **What true bittul is** ¶2

To be actually included in the Infinite Light, as the body's limbs are one with the soul and obey it without resistance.

3 **Animals, sacrifice and the lamb** ¶3–5

Man lacks innate bittul, but domestic animals have it from their lofty root, and sacrifice returns them there. Lambs, of Yaakov's compassion, have the most, as their voice, their weakness and their wool show.

4 **Kesev above, keves below** ¶6–7

Below, beis before shin: Chochmah, then the divided attributes; above, shin before beis: attributes higher than Chochmah. Yaakov draws the lambs into the world of separation as the two daily lambs; the morning is Avraham's Chesed.

5 **The two daily lambs and the Shavuos waving** ¶8–9

The morning lamb keeps boundless Chesed from feeding the kelipos; the evening lamb sweetens Yitzchak's Gevuros. On Shavuos the lambs are waved back to their source with the loaves, the Written and the Oral Torah.

6 **Song and explanation** ¶10–11

The Written Torah has the song of the cantillation, the Oral Torah the explanation of the mitzvos; both are raised to their source, and the lambs with them. So the loaves are leavened, taking on the exaltation of the source.

7 **Peace-offerings and burnt-offerings** ¶12

The daily lambs, drawn below, must be wholly burnt; the Shavuos lambs, raised with the Torah, are peace-offerings, eaten even by the owners.

KEY CONCEPTS

Self-nullification (bittul) ביטול

Not mere humility but being actually included in the Infinite Light, with no existence apart from it, as the limbs have no life apart from the soul.

Kesev and keves כשב / כבש

The Torah's two spellings of "lamb." Kesev, shin before beis, is the lambs' source, where the attributes are above Chochmah; keves, beis before shin, is their state below, where the attributes follow Chochmah and divide.

The world of separation (alma deperuda) עלמא דפרודא

The lower worlds, where each thing appears to exist on its own; Yaakov draws the lambs' bittul down into it.

The morning of Avraham בקר דאברהם

The Zohar's name for supernal Chesed, which spreads without limit; the morning lamb corresponds to it.

Cantillation marks (te'amim) טעמים

The melody of the Written Torah, its song, sweetness and delight, which the Oral Torah does not explain.

"Exalted above the days of the world" המתנשא מימות עולם

Words of the Yotzer blessing of the morning prayers; "the days of the world" are the attributes that give the worlds life, and the source of life-force is exalted above them, not enclothed in them. Its transcendence makes the worlds separate, and raised into it they share its exaltation.

SECTION 1 · ¶1

The question: lambs waved with bread

1 והניף[1] הכהן אותם[2] על לחם הבכורים תנופה לפני הוי' על שני כבשים כו'.

"And the kohen shall wave them upon the bread of the first fruits, a wave-offering before Havayah, upon the two lambs," etc.

> The maamar opens with the verse of the Shavuos offering (Leviticus 23:20): the two loaves of the new wheat, "the bread of the first fruits," were waved together with two lambs brought as peace-offerings.

ואיתא בגמרא שהלחם מלמעלה כו' שמניף הכבשים עם הלחם ביחד.[3] ולהבין ענין זה והתחברות זו להיות הכבשים עם הלחם בתנופה.

And it is stated in the Gemara that the bread is on top, etc., that he waves the lambs together with the bread. And [we must] understand this matter, and this joining: that the lambs are with the bread in the waving.

> The Gemara (Menachos 62a) brings the view that, as everywhere, the bread is placed on top; what the maamar takes from it is that the lambs and the bread are waved as one. It asks what this joining means: what do animal offerings and loaves of bread have in common, that they should be lifted together?

הנה נודע כי תכלית כל הבריאה להיות היש בטל לאין. ובכל עולם נמשך ביטול היש לפי מדרגתו.

Now, it is known that the purpose of all creation is that the "something" (yesh) be nullified to the "nothing" (ayin). And in every world the nullification of the yesh is drawn down according to its level.

> The answer starts from a basic principle: creation exists so that the yesh, the created being that feels itself a "something," should become nullified to the ayin, the "nothing" of G-dliness that no creature can grasp. Every world reaches this nullification in its own measure.

SECTION 2 · ¶2

What true bittul is

2 והנה עיקר הביטול הוא להיות בטל ונכלל ממש באור א"ס ב"ה ומיוחד בו ביחוד גמור ואמיתי בתכלית היחוד כהתאחדות אברי הגוף בנפש החיונית השורה ומתלבש בתוכם שאין להם חיות אחר מבלעדי חיות הנפש

Now, the essence of self-nullification (bittul) is to be nullified and actually included in the Infinite Light (Or Ein Sof), blessed be He, and united with it in a complete and true union, the ultimate union, like the union of the limbs of the body with the vital soul that rests and is enclothed within them, for they have no other life-force apart from the life-force of the soul.

> True bittul is not a feeling of humility but being actually included in the Infinite Light, one with it. The model is the body: its limbs are one with the vital soul enclothed in them, since they have no life of their own apart from the soul's life.

ולכן האברים נשמעים לרצון הנפש בביטול והתאחדות גמור וכך תהיינה כחות נפש החיונית בטלות ונכללות ממש באור א"ס ב"ה השורה ומקיף על נפשו.

Therefore the limbs obey the will of the soul in complete nullification and union. And so should the powers of the vital soul be nullified and actually included in the Infinite Light, blessed be He, which rests upon and encompasses his soul.

> Because the limbs have no separate life, they obey the soul's will at once and without resistance. In the same way, a person's vital soul and all its powers should be nullified in the Infinite Light that rests upon his soul and encompasses it.

SECTION 3 · ¶3–5

Animals, sacrifice and the lamb

3 ועמ"ש ע"פ והקרבתם עולה אשה. אך הנה בטבע האדם בתולדתו אין כמו ביטול זה

And see what is written on the verse "And you shall offer a burnt-offering, a fire-offering." But in the nature of man, as he is born, there is nothing like this nullification.

> The opening words send the reader to another discourse, on "And you shall offer a burnt-offering, a fire-offering," for more on this theme. The argument then turns: by nature, from birth, a human being has no such bittul.

ודוגמתו אינו נמצא בגשמיות כלל לבטל רצונו מפני רצון אחרים בבחי' ביטול זה כאלו אין לו רצון אחר כלל

And its like is not found in physicality at all: to nullify his will before the will of others at the level of this nullification, as though he had no other will at all.

> Nothing like it is found in physical life: no person naturally sets aside his own will for another's so completely that it is as if he had no will of his own.

אלא טבע זו היא בבהמה שהן בטלות ברצון המנהיגם ולכל אשר יחפוץ יטה אותם ואינם משנות את תפקידם

Rather, this nature is in domestic animals, which are nullified to the will of the one who leads them: wherever he wishes he turns them, and they do not change their appointed task.

> Domestic animals do show this trait: they go wherever their driver turns them and keep to their task.

והיינו מפני כי שרשן ויסודתן בהררי קדש.[4] היא מדרגות עליונות באור א"ס ב"ה ושם הן בבחי' ביטול באור א"ס ממש (ועמ"ש ע"פ ויאכילך את המן[5] בענין בהמה רבה שלמעלה מאדם) אלא שנפלו למטה מטה ממדרגת האדם ונמשך בחי' ביטול למטה תח"י [תחת יד] האדם.

This is because their root and foundation is "in the holy mountains," which are lofty levels in the Infinite Light (Or Ein Sof), blessed be He, and there they are at the level of nullification in the Infinite Light itself (see what is written on the verse "And He fed you the manna," on the matter of the "great beast" (behemah rabbah) that is above man). Only, they fell far down, below the level of man, and the level of nullification was drawn down below, under the hand of man.

> The reason is that their root is "in the holy mountains" (Psalms 87:1), lofty levels within the Infinite Light where they are in complete bittul; but they fell below man's level, and so their bittul shows itself here as submission to man. In Likkutei Torah, Eikev, on "And He fed you the manna," to which the parenthesis refers, the Alter Rebbe learns from "I was as beasts (behemos) with You" (Psalms 73:22) that there is a "great beast" above the level of man: a great love, above all comprehension, from the light that encompasses all worlds.

וזהו ענין הקרבנות שהיו מקריבין הבהמה ע"ג [על גבי] המזבח ועולה חיותה במקורה ושרשה שהוא בחי' ביטול ממש באור א"ס ב"ה

This is the meaning of the sacrifices: they would offer the animal upon the altar, and its life-force rises into its source and root, which is the level of nullification in the very Infinite Light, blessed be He.

> This is the inner meaning of the sacrifices: when the animal is offered on the altar, its life-force rises back to its source and root, a level of utter bittul in the Infinite Light.

והקרבנות היו מן הבקר ומן הצאן[6] מכל הבהמה ולא מן החיות[7] שבבהמה יש בה ביטול יותר מן החיה.

And the sacrifices were from the cattle and from the flock, from among all the domestic animals, and not from the wild beasts; for a domestic animal has more nullification than a wild beast.

> That is why the offerings came only from domestic animals, cattle and flock, and not from wild ones, as the Gemara learns from the verse (Zevachim 34a); the reason, the Alter Rebbe explains, is that a domestic animal has more bittul than a wild one.

4 וכן מכל הבהמה נבחרו כבשים עפ"י [על פי] הרוב[8] שנמשך בהם בחי' הביטול יותר. כי הבקר פני שור מהשמאל[9] בחי' גבורות.

Likewise, from among all the domestic animals, lambs were chosen for the most part, because the level of nullification is drawn into them more. For cattle are "the face of an ox on the left," the level of Gevuros (restraints).

> Among the domestic animals, most offerings were lambs, because bittul is drawn into them most strongly. Cattle, by contrast, come from "the face of an ox on the left" in Yechezkel's vision of the Divine Chariot (Ezekiel 1:10), and the left side is Gevuros, the attributes of restraint and severity.

וגם שור מנגח בקרנו[10] ועזים הם ג"כ בחי' גבורות. אבל הכבשים הם בבחי' רחמים והכשבים הפריד יעקב[11] שכבשים הם בבחי' מדותיו של יעקב בחי' רחמים.

Also, an ox gores with its horn; and goats, too, are the level of Gevuros. But lambs are at the level of compassion, and "Yaakov separated the lambs (kesavim)," for lambs (kevasim) are at the level of Yaakov's attributes (middos), the level of compassion.

> The ox shows this severity in that it gores with its horn; in Likkutei Torah, Vayikra (on "A man who brings an offering"), the Alter Rebbe explains that the goring ox is harsh Gevuros, like a person quick to anger by nature. Goats too belong to Gevuros, but lambs belong to compassion: "And Yaakov separated the lambs" (Genesis 30:40) ties them to Yaakov, whose attribute is compassion. The verse spells "lambs" kesavim, while the maamar's word is kevasim; paragraphs 6 and 7 explain the two spellings.

כי הכבשים יש להם קול רחמנות שמעורר רחמים והיינו לפי שמקורם ושרשם הוא ממדרגה עליונה יותר שהוא מקור הרחמים.

For lambs have a voice of pity that arouses compassion. This is because their source and root is from a higher level, which is the source of compassion.

> The lamb's plaintive bleat arouses pity in whoever hears it. The Alter Rebbe sees in this a sign of the lamb's root in a higher level, the source of compassion.

5 ולכן בנפילת החיות למטה נמשך להם הקול שמעורר רחמים וגם הם חלשים בטבעם כתולדותם והרי ניכר ומורגש בהם טבע הביטול [וגם הכבשים יש בהם צמר ששרשו גבוה מאד[12]

Therefore, when the life-force fell below, the voice that arouses compassion was drawn to them. They are also weak by nature, from birth, and so the nature of nullification is recognizable and felt in them. [Lambs also have wool, whose root is very high,

> Because their root is in the source of compassion, when the lambs' life-force descended into this world it kept the voice that arouses compassion, and their natural weakness makes their bittul plain to see. The bracket adds a further sign of their lofty root: their wool.

וכמ"ש בזהר גדול ח"א [חלק א'] דמ"ב ע"ג [עמוד ג'][13] ע"פ והבל הביא גם הוא מבכורות צאנו[14,15] מחשבתיה הוה בההוא אתר[16] דאתמר ביי [ביה] ועתיק יומין יתיב כו' ושער רישי [רישיה] כעמר נקא[17] וקב"ה [וקודשא בריך הוא] מחשבתא טבא צרפה למעשה ובג"ד [ובגין דא] קביל ליה וכו'.

as is written in the Zohar Gadol, Part I, folio 42, column c, on the verse "And Hevel, he too brought of the firstborn of his flock": "His [Hevel's] thought was on that place of which it is said, 'And the Ancient of Days (Atik Yomin) sat,' etc., 'and the hair of His head was like clean wool'; and the Holy One, blessed be He, joins a good thought to the deed, and because of this He accepted it," etc.

> The Zohar on Hevel's offering of "the firstborn of his flock" (Genesis 4:4) says that his thought was directed to the level of which Daniel says (7:9) that the Ancient of Days (Atik Yomin, in Kabbalah the innermost level of Keser) sat, "the hair of His head like clean wool," and because G-d joins a good intention to the deed, the offering was accepted. Pirkei DeRabbi Eliezer (chapter 21), to which the Tzemach Tzedek refers when he brings this Zohar, says that Hevel's lambs had never been shorn of their wool. Kehot notes that the "Zohar Gadol" cited here is the Cremona printing.

ועמ"ש לקמן בפ' פנחס ע"פ צו את בנ"י [בני ישראל][18] כו' וע' במשנה ספ"ו דכריתות.[19] וע' בזהר משפטים קכ"ה א' ועמ"ש במ"א ע"פ שערך כעדר העזים[20] שגלשו כו'):[21]

See what is written below in Parshas Pinchas on the verse "Command the children of Israel," etc.; and see the Mishnah at the end of chapter 6 of Kerisos. And see the Zohar, Mishpatim, 125a; and see what is written elsewhere on the verse "Your hair is like a flock of goats that streamed down," etc.]

> The bracket ends with further references: the discourse in Likkutei Torah, Pinchas, on "Command the children of Israel," which explains that the daily offering is a lamb because of its voice of compassion and its wool; the Mishnah at the end of the sixth chapter of Kerisos, on lambs being named before goats; and the Zohar on Mishpatim (125a), on the kid and its mother's milk. The discourse on "Your hair is like a flock of goats" (Likkutei Torah, Shir HaShirim) explains that hair is a surplus of the body, not its essence, and cites the Zohar that the external forces draw nurture from the hair of goats.

SECTION 4 · ¶6–7

Kesev above, keves below

6 ב והנה בנפילת החיות למטה בגשמיות נק' בשם כבשים הבי' קודם לשי"ן. כי הבי' רומז לבחינת חכמה בחכמה יבנה בית.[22] והשי"ן רומז לג' קוין המסתעפים ונמשכים למטה משא"כ כשהם למעלה במקורם הם אחדות אחד.

2. Now, when the life-force has fallen below into physicality, they are called by the name kevasim (כבשים), with the beis before the shin. For the beis alludes to the level of Chochmah (wisdom), [as it is written,] "With wisdom a house (bayis) is built." And the shin alludes to the three lines that branch out and are drawn downward; whereas when they are above, in their source, they are a single unity.

> The Torah spells "lamb" two ways, keves (כבש) and kesev (כשב). The spelling kevasim, beis before shin, describes the lambs after their descent into physicality: the beis, the letter of bayis, "house," stands for Chochmah, since "with wisdom a house is built" (Proverbs 24:3), and the shin, with its three branches, stands for the three lines of the attributes, divided as they spread downward. In their source they are not divided but one.

7 ושם נק' כש"ב [כשל בינונים] השי"ן קודם לבי"ת שהשי"ן הוא מדות עליונות שלמעלה מהחכמה[23] ושכל ונק' בזהר[24] טורי חשוכא.[25]

And there they are called kesev (כשב), with the shin before the beis, for the shin is the supernal attributes (middos) that are above Chochmah and intellect, which are called in the Zohar "the mountains of darkness."

> In their source the lambs are called kesev, with the shin first: there the attributes are not born of Chochmah but stand above it and above all intellect. The Zohar calls these hidden attributes "the mountains of darkness," darkness here meaning that they are beyond the reach of understanding.

[ועיין במ"ש פ' תולדות בביאור ע"פ מים רבים[26] שבשה"ש [שבשיר השירים] בענין דעת עליון[27] ובד"ה שניך כעדר]

[See what is written in Parshas Toldos, in the explanation (biur) on the verse "Many waters" in the Song of Songs, on the matter of the supernal Daas (knowledge), and in the discourse beginning "Your teeth are like a flock."]

> The bracket refers to two other discourses. In the Biur (explanatory discourse) on "Many waters cannot quench the love" (Song of Songs 8:7) in Torah Ohr, Toldos, the Alter Rebbe explains that the supernal Daas, standing directly beneath Keser, draws down the attributes of Keser, which are above intellect, and that a love rooted there is the love that "many waters cannot quench." In "Your teeth are like a flock of ewes" (Likkutei Torah, Shir HaShirim) he reads the letter shin of shinayich, "your teeth," as attributes higher than Chochmah, drawn from the supernal Daas, and refers back to this maamar's shin of kesavim.

אך והכשבים הפריד יעקב[28] שיעקב הוא הממשיך בחי' הכשבים מבחינתם ומדרגתם שבמקורם לבחי' הפירוד שיהי' [שיהיה] נק' בשם כבשים.

But "And Yaakov separated the lambs (kesavim)" [means] that Yaakov is the one who draws the level of the kesavim from their level and rank in their source to the level of separation, so that they will be called by the name kevasim.

> The verse "And Yaakov separated the lambs" now receives its inner meaning, playing on hifrid, "separated," and peruda, "separation": Yaakov draws the lambs from their united state as kesavim in their source down to the level of separation, where they are called kevasim.

כדי שיהי' [שיהיה] נמשך בחי' הביטול גם בעלמא דפרודא את הכבש[29] א' תעשה בבקר ואת הכבש השני תעשה בין הערבים כו'.

[This is] so that the level of nullification will be drawn also into the world of separation (alma deperuda): "The one lamb you shall offer in the morning, and the second lamb you shall offer toward evening," etc.

> The purpose of this descent is that bittul should reach even the "world of separation," the lower worlds where each thing seems to exist on its own. This is why the daily offering is two lambs, one in the morning and one toward evening (Numbers 28:4).

והענין כי בקר הוא בקר דאברהם[30,31] בחי' חסד עליון שמתפשט אור א"ס ב"ה למעלה עד אין קץ ולמטה עד אין תכלית.[32]

The explanation is: morning is "the morning of Avraham," the level of supernal Chesed (kindness), in which the Infinite Light (Or Ein Sof), blessed be He, spreads forth above without end and below without limit.

> Morning stands for Avraham, whose attribute is supernal Chesed, kindness that flows without limit; the Zohar calls it "the morning of Avraham." Through Chesed the Infinite Light spreads forth endlessly, above and below.

SECTION 5 · ¶8–9

The two daily lambs and the Shavuos waving

8 והנה בהתפשטותו למטה מדרגה אחר מדרגה בירידות המדרגות בדרך השתלשלות והתלבשות יש יניקה ואחיזה לקליפות וסט"א [וסטרא אחרא] לינק מהקדושה בחי' אהלי קדר[33] וכמו שאמר אברהם לו ישמעאל יחיה לפניך.[34]

Now, as it spreads downward, level after level, in the descent of the levels by way of the chain of descending worlds (hishtalshelus) and enclothement, there is nurture and a hold for the kelipos (husks) and the sitra achra (the other side), to draw nurture from holiness: the level of "the tents of Kedar," and as Avraham said, "O that Yishmael might live before You."

> As Chesed spreads downward through the chain of levels, each clothed in the next, the forces opposed to holiness find a hold and draw nourishment from it. "The tents of Kedar" (Song of Songs 1:5), named for a son of Yishmael, stands for such a drawing from holiness, and Avraham's plea, "O that Yishmael might live before You" (Genesis 17:18), shows boundless kindness reaching even Yishmael.

וצריך להקדים כבש שהוא בחי' ביטול בבחי' רחמנות שלא יומשך אור א"ס ב"ה רק בבחי' ביטול להיות אור א"ס שורה ומתגלה במי שבטל[35] אליו דוקא

And it is necessary to bring a lamb first, which is the level of nullification, with the quality of pity, so that the Infinite Light (Or Ein Sof), blessed be He, will be drawn only at the level of nullification: that the Infinite Light should rest and be revealed specifically in one who is nullified to it.

> So the lamb, bittul joined with pity, must come first: the morning offering ensures that the boundless light of Chesed is drawn only into what is nullified to it. The Infinite Light rests and is revealed only in one who is nullified to it; the Gemara (Nedarim 38a) counts humility among the qualities of those on whom G-d rests His Shechinah.

[ועמ"ש בפ' וירא ע"פ אנכי מגן לך[36,37] ועי' בזהר בלק דף ר"ד ע"ב וס"פ מקץ דף ר"ג].[38]

[See what is written in Parshas Vayeira on the verse "I am a shield to you"; and see the Zohar, Balak, folio 204b, and the end of Parshas Mikeitz, folio 203.]

> The bracket points to the discourse on "I am a shield to you" (Genesis 15:1) and to two passages of the Zohar, in Balak and at the end of Mikeitz, that speak of "the morning of Avraham." The text says Parshas Vayeira, but the Kehot note places the discourse in Torah Ohr, 12a, in Lech Lecha, where that verse is read: there the Alter Rebbe explains that Avraham, boundless Chesed, wished even Yishmael to live "before You" without limit, though unbounded kindness alone could not bring the world to the time when all evil is removed.

9 ואת הכבש השני תעשה בין הערבים[39] זמן שליטת מדתו של יצחק בחי' גבורות להמתיקן כו' והמשכות בחי' ביטול זה ב' כבשים בבחי' בקר ובבחי' בין הערבים נעשה ע"י יעקב שהוא בריח התיכון המבריח[40] מן הקצה אל הקצה

"And the second lamb you shall offer toward evening": the time when the attribute of Yitzchak, the level of Gevuros (restraints), holds sway, in order to sweeten them, etc. And the drawings-down of this level of nullification, the two lambs, at the level of morning and at the level of "toward evening," are accomplished through Yaakov, who is "the middle bar that runs through from end to end."

> The second lamb is offered toward evening, the time when Yitzchak's attribute, Gevurah, prevails; its bittul sweetens those severities. Both drawings-down, the morning lamb and the evening lamb, are the work of Yaakov, "the middle bar" of the Mishkan that ran through all the boards from end to end (Exodus 26:28): his attribute joins the two extremes, Avraham's Chesed and Yitzchak's Gevurah.

לכך הפריד יעקב הכבשים מבחי' כשבים שהיו במקורן ושרשן לבחי' כבשים לעלמא דפרודא להתחלק בב' בחי' ומדרגות שונות.

Therefore Yaakov separated the lambs from the level of kesavim, as they were in their source and root, to the level of kevasim, into the world of separation, to be divided into two different aspects and levels.

> That is why it is Yaakov who brings the lambs down from their united source as kesavim into the world of separation as kevasim, divided into two offerings at two times.

אך בשבועות והניף הכהן אותם על לחם[41] כו' על שני כבשים שמניף את הכבשים למעלה לשרשן ומקורן בחי' כשבים להיות בטלים ומיוחדים באור א"ס ב"ה ממש והיינו עם הלחם

But on Shavuos, "And the kohen shall wave them upon the bread," etc., "upon the two lambs": he waves the lambs upward, to their root and source, the level of kesavim, so that they are nullified and united in the very Infinite Light (Or Ein Sof), blessed be He. And this [done] with the bread.

> On Shavuos the movement is reversed: the kohen waves the two lambs upward, back to their root as kesavim, where they are nullified and united in the Infinite Light itself. This is done together with the bread.

כי הנה ענין תנופות שתי הלחם הוא. כי הנה ב' הלחם רומזות לתשב"כ [לתורה שבכתב] ותשבע"פ [ותורה שבעל פה][42] כמ"ש לכו לחמו בלחמי[43] כו'

For the meaning of the wavings of the two loaves is [as follows]. Now, the two loaves allude to the Written Torah and the Oral Torah, as it is written, "Come, eat of my bread," etc.

> The maamar now explains what the bread is: the two loaves stand for the two parts of the Torah, the Written and the Oral, since the Torah is called bread: "Come, eat of my bread" (Proverbs 9:5).

כי הן בחי' גבוהות שיש בתשב"כ [בתורה שבכתב] מה שאין בתשבע"פ [בתורה שבעל פה] והוא ענין הטעמים שבתורה זרקא מקף שופר הולך סגולתא כו' שהם בחי' ניגון בבחי' מתיקות ותענוג.

For they are lofty levels: in the Written Torah there is what is not in the Oral Torah, and this is the matter of the cantillation marks (te'amim) of the Torah, zarka, makaf, shofar holech, segolta, etc., which are the level of melody, with the quality of sweetness and delight.

> Each part of the Torah has a lofty quality the other lacks. The Written Torah alone has the cantillation marks, named here by the opening of their traditional sequence (zarka, makaf, shofar holech, segolta), and they are pure melody, sweetness and delight. In Likkutei Torah, Shir HaShirim, on "The Song of Songs," the Alter Rebbe explains that the cantillation marks are drawn from the supernal delight, higher even than Chochmah.

SECTION 6 · ¶10–11

Song and explanation

10 וע"ז נאמר ויהי שירו חמשה ואלף[44, 45] ובלילה שירה עמי[46] שהטעמים הן בבחי' שיר וניגון לנגן בשירה וזמרה מרוב שמחה ותענוג שהטעמים אלו הם בתשב"כ [בתורה שבכתב] ולא בתשבע"פ [בתורה שבעל פה]

Of this it is said, "And his songs were a thousand and five," and "At night His song is with me": for the cantillation marks are at the level of song and melody, to sing in song and hymn out of great joy and delight. These cantillation marks are in the Written Torah and not in the Oral Torah.

> Shlomo's "thousand and five" songs (I Kings 5:12) and "At night His song is with me" (Psalms 42:9) are read as referring to this song of the Torah: the cantillation is melody that rises from great joy and delight. It exists only in the Written Torah.

ואין בתשבע"פ [בתורה שבעל פה] שום פי' וביאור על הטעמים לבאר ולפרש לנו שירה זו מאי היא [ועמ"ש בפ' הברכה ע"פ תורה צוה[47] וע"פ ויהי מקץ[48] וע"פ שיר השירים[49] וע"פ ואהיה אצלו אמון ואהיה שעשועים[50] כו'].

And in the Oral Torah there is no interpretation or explanation of the cantillation marks, to explain and interpret for us what this song is. [See what is written in Parshas HaBerachah on the verse "The Torah [Moshe] commanded," and on "And it came to pass at the end," and on "The Song of Songs," and on "And I was with Him as a nursling (amon), and I was a delight," etc.]

> Nowhere does the Oral Torah tell us what this song means; it remains beyond explanation. The bracket lists four discourses on the theme: on "The Torah Moshe commanded" (Likkutei Torah, V'Zos HaBerachah), on "And it came to pass at the end" (Torah Ohr, Mikeitz), on "The Song of Songs," and on "And I was with Him as a nursling." In the first, the Alter Rebbe explains that the cantillation marks, vowels and crowns of the Written Torah never come to revelation in the Oral Torah and are called "hidden worlds," and he refers there back to this maamar.

רק תשבע"פ [תורה שבעל פה] היא פי' וביאור יסוד המצות ושורשן שפי' וביאור זה הוא בתשבע"פ [בתורה שבעל פה] דוקא ולא בתשב"כ [בתורה שבכתב] כי אין שום מצוה בתשב"כ [בתורה שבכתב] שלא תהיה צריכה לפי' וביאור תשבע"פ [תורה שבעל פה] כיצד תהיה דרך עשיית המצוה ובאיזה אופן

The Oral Torah, however, is the interpretation and explanation of the basis of the mitzvos and their root; this interpretation and explanation is in the Oral Torah specifically and not in the Written Torah. For there is no mitzvah in the Written Torah that does not need the interpretation and explanation of the Oral Torah: how the mitzvah is to be performed and in what manner.

> The Oral Torah has its own unique quality: it explains the mitzvos, their basis and their root. No mitzvah of the Written Torah can be kept without it, for only the Oral Torah tells how a mitzvah is performed and in what manner.

ובשבועות מניפין ב' בחי' הלחם למעלה במקורן ושרשן להיות כלולות ומתאחדות באור א"ס ב"ה

And on Shavuos the two levels of the bread are waved upward, into their source and root, to be included and united in the Infinite Light (Or Ein Sof), blessed be He.

> On Shavuos both, the two kinds of bread, are waved upward to their source, to be included and united in the Infinite Light.

כי שם הן מיוחדות בתכלית היחוד איהו וחיוהי חד כו' הוא היודע והוא המדע כו'.[51]

For there they are united in the ultimate union: "He and His life-forces are one," etc.; "He is the Knower and He is the Knowledge," etc.

In their source the Torah's two aspects are one with G-d Himself, in the ultimate unity expressed by "He and His life-forces are one" (from the Tikkunei Zohar) and "He is the Knower and He is the Knowledge" (from the Rambam, Laws of the Foundations of the Torah 2:10): there G-d's wisdom is not something apart from Him.

11 ובהן וע"י מתייחדים גם חיות הכבשים להיותן בטלים בשרשן ומקורן העליון להיות הכל בבחי' ביטול.

And in them and through them the life-force of the lambs, too, is united, so that they are nullified in their supernal root and source, so that everything is at the level of nullification.

Through the loaves, that is, through the Torah, the lambs' life-force too is united and nullified in its supernal source. This is why the lambs are waved together with the bread: with the Torah, everything returns to bittul.

ולכן בשתי הלחם דשבועות כתיב חמץ תאפינה[52] שמאחר שמתעלה למקור החיות ומקור החיות המהוה עולמות הנפרדים יש מאין הוא בבחי' המתנשא מימות עולם[53] שזהו חיותם והתהוותם

Therefore of the two loaves of Shavuos it is written, "They shall be baked leavened." For since it is raised up to the source of the life-force, and the source of the life-force, which brings the separate worlds into being as something from nothing, is at the level of "Who is exalted above the days of the world," and this is their life-force and their coming-into-being,

This explains why the Shavuos loaves, unlike other meal-offerings, are baked leavened (Leviticus 23:17). They are raised to the source of life-force, which creates the separate worlds from nothing and is, in the words of the Yotzer blessing of the morning prayers, "exalted above the days of the world." Plainly the words can mean "exalted from days of old"; in an earlier maamar of this parsha (Likkutei Torah, Emor 1) the Alter Rebbe explains "the days of the world" as the attributes that give the worlds life, and G-d as exalted beyond being enclothed in them.

שמחמת שמתנשא ומסתלק מהם אור א"ס ב"ה למעלה ואינו מתלבש בתוכם ממש לכך נתהווה חיותם וקיומם בבחי' נפרדים להיות דבר ויש בפ"ע [בפני עצמו]

for because the Infinite Light (Or Ein Sof), blessed be He, is exalted and withdrawn from them, above, and is not actually enclothed within them, therefore their life-force and existence came into being as separate, to be a thing and an entity in its own right.

The worlds feel themselves separate precisely because the Infinite Light is exalted above them and is not actually enclothed within them; this transcendence is what lets them come into being as entities in their own right.

ובהעלותם למקורן ושרשן הוא המתנשא מימות עולם נעשו גם הם בבחי' התנשאות שלמעלה מאחר שנכללו ונתאחדו במקורם ממש [ועמ"ש מזה גבי חג השבועות ע"פ וידבר אלקים כו' ע"ש].

And when they are raised to their source and root, which is "Who is exalted above the days of the world," they too become of the level of the exaltation that is above, since they have been included and united in their very source. [See what is written on this regarding the festival of Shavuos, on the verse "And Elokim spoke," etc.; see there.]

> But when they are raised back into that source, they take on its exaltation, since they are now included and one with it; that holy rising is the leaven of the Shavuos loaves. The bracket refers to the Shavuos discourse on "And Elokim spoke all these words" (Likkutei Torah, Bamidbar), where the Alter Rebbe explains that chametz means exaltation: forbidden on Pesach, since haughtiness gives the kelipos a hold, but brought on Shavuos, when the natural attributes have been refined and included in holiness and the exaltation is holiness itself.

SECTION 7 · ¶12

Peace-offerings and burnt-offerings

12 ובזה יובן ההפרש שבין כבשי עצרת לבין שני הכבשים התמידים ליום כי שני כבשי עצרת הם שלמים[54] הנאכלים לבעלים משא"כ שני כבשי התמידים ליום הם עולות.[55]

With this the difference will be understood between the lambs of Atzeres and the two daily tamid lambs: the two lambs of Atzeres are peace-offerings (shelamim), which are eaten by the owners, whereas the two lambs of the daily tamid are burnt-offerings (olos).

> The maamar now explains a difference in law. The two lambs of Shavuos (Atzeres) are peace-offerings, which are eaten, while the two daily tamid lambs (Numbers 28:3) are burnt-offerings, wholly consumed on the altar.

והענין כי התמידים הם הכבשים הנמשכים למטה לעולם הפירוד כנ"ל ואזי א"א להאכיל לבעלים שלא יומשך למטה מטה יותר ויהיה אחיזה ויניקה לסט"א [לסטרא אחרא]. וצ"ל כולו כליל.

The explanation is: the tamid offerings are the lambs that are drawn down below, into the world of separation, as mentioned above. And so it is impossible to give them to the owners to eat, lest it be drawn down still further and there be a hold and nurture for the sitra achra (the other side). And it must be wholly consumed (kalil).

> The daily lambs are the ones drawn down into the world of separation. Eating them would draw them still further down, where the sitra achra could take hold and draw nourishment, so the tamid must be wholly consumed on the altar.

אבל כבשי עצרת שהם על לחם הביכורים תנופה[56] לפני הוי' למעלה במקורם לבחי' כשבים וגם נכללים ומיוחדים בבחי' שתי הלחם כנ"ל שם אין שליטה ויניקה כלל

But [as for] the lambs of Atzeres, which are "upon the bread of the first fruits, a wave-offering before Havayah," [raised] upward into their source, to the level of kesavim, and are also included and united in the level of the two loaves, as mentioned above, there is no dominion or nurture [for the other side] there at all.

> The Shavuos lambs, however, are waved "upon the bread of the first fruits," upward into their source as kesavim, and are included in the two loaves of the Torah. There no opposing force can rule or draw nourishment.

ולכן הם שלמים הנאכלים אפי' [אפילו] לבעלים:

Therefore they are peace-offerings, which are eaten even by the owners.

> That is why they can be peace-offerings, eaten even by the owners.

IN ONE'S AVODAH

As the body's limbs obey the soul without resistance because they have no life of their own, so a person should make the powers of his vital soul nullified and included in the Infinite Light that rests upon his soul and encompasses it (paragraph 2).

QUESTIONS FOR DISCUSSION

1. Why does the maamar define bittul through the union of the limbs with the soul rather than through obedience alone?
2. How can domestic animals, which stand below man, have a root higher than man's, and how does the sacrifice express this?
3. What do the two spellings, kesev and keves, teach about the relation of the attributes to Chochmah, above and below?
4. Why must the morning lamb, bittul joined with pity, come first when Avraham's Chesed is drawn down?
5. Why are the Shavuos lambs peace-offerings that are eaten, while the daily lambs are wholly burnt, and what do the two loaves of Torah have to do with it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **והניף**

The note records that this maamar is printed, with variations, in the collection Shnei HaMeoros (Lemberg, 5642), folio 29a: another version of the same discourse.

KEHOT'S NOTE

בשינויים בס' שני המאורות (לבוב — תרמ"ב) כט, א. הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ח-א ע' רמו (וראה בהנסמן שם ח"ב ע' תתקלו). תחילת המאמר מובא באוה"ת ויקרא-ב ע' תקעד עם הגהות.

2 **והניף הכהן אותם**

G-d tells Moshe the offerings of Shavuos: "And the kohen shall wave them upon the bread of the first fruits, a wave-offering before Havayah, upon the two lambs; they shall be holy to Havayah, for the kohen." Plainly the kohen waves the two loaves together with the two lambs (the Gemara records the view that "upon" means beside), and their meat then goes to him; the maamar asks what joins the lambs to the bread. (context: Steinsaltz Tanakh)

Leviticus 23:20 ויקרא כ"ג:כ'

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן׃

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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KEHOT'S NOTE

ויקרא כג, כ.

3 **שהלחם מלמעלה . . עם הלחם ביחד**

The baraita weighs whether the bread or the lambs go on top in this waving; its first view is that, as everywhere, the bread is on top, while other Tannaim differ and Rebbi holds that they are placed side by side and waved. The Alter Rebbe takes from it that the lambs are waved together with the bread.

Menachot 62a:1–3 מנחות ס"ב א:א'-ג'

כיצד עושה מניח אימורין על פיסת היד וחזה ושוק עליהן ובכל מקום שיש לחם הלחם מלמעלה היכא אמר רב פפא במלואים מאי טעמא אילימא משום דכתיב (ויקרא י, טו) שוק התרומה וחזה התנופה על אשי החלבים יביאו להניף תנופה והכתיב (ויקרא ז, ל) את החלב על החזה יביאנו

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KEHOT'S NOTE

מנחות סב, א.

PARAGRAPH 3

4 **ויסודתן בהררי קדש**

A psalm of the sons of Korach: "Its foundation is in the holy mountains": plainly, the city G-d founded, Zion, stands on the holy mountains of Jerusalem. The Alter Rebbe borrows the words for the root of the domestic animals, set in lofty levels of the Infinite Light. (context: Steinsaltz Tanakh)

Psalms 87:1 תהילים פ"ז:א'

לִבְנֵי־קֹרַח מִזְמוֹר שִׁיר יְסוֹדָתוֹ בְּהָרְרֵי־קֹדֶשׁ׃

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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5 **ויאכילך את המן**

Moshe reminds Israel of the desert: "And He afflicted you and let you hunger, and fed you the manna... to make you know that man does not live by bread alone." The verse heads the discourse in Likkutei Torah, Eikev, to which the parenthesis refers, on the "great beast" that is above man.

Deuteronomy 8:3 דברים ח':ג'

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּ אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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6 **מן הבקר ומן הצאן**

G-d tells Moshe to say to Israel: "When a man among you brings an offering to Havayah, of the animals, of the cattle and of the flock you shall bring your offering." The verse limits offerings to domestic animals.

Leviticus 1:2 ויקרא א':ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יַקְרִיב מִכֶּם קָרְבָּן לַה' מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תַּקְרִיבוּ אֶת־קָרְבַּנְכֶם׃

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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7 **מכל הבהמה ולא מן החיות**

The Gemara cites a baraita: had the verse said only "of the animals," wild animals might have been included; it says "cattle and flock," meaning cattle and flock and not a wild

animal. The Alter Rebbe explains why: the domestic animal has more bittul.

Zevachim 34a זבחים ל"ד א

KEHOT'S NOTE

זבחים לד, א.

PARAGRAPH 4

8 נבחרו כבשים ע"פ הרוב

The Mishnah here teaches that lambs are mentioned before goats everywhere in the Torah, though the verse shows the two are of equal worth. Kehot points here for the statement that lambs were chosen for most offerings.

Keritot 28a כריתות כ"ח א

KEHOT'S NOTE

ראה כריתות כח, א.

9 פני שור מהשמאל

In Yechezkel's vision of the Divine Chariot each of the holy beasts has the face of a man and of a lion on the right, "the face of an ox on the left," and the face of an eagle. The Alter Rebbe places the root of cattle in the ox of the left side, Gevuros.

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמְאוֹל לְאַרְבַּעְתָּן וּפְנֵי־נָשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

10 שור מנגח בקרנו

In that discourse the Alter Rebbe reads "of the cattle and of the flock" as two kinds of animal soul.

KEHOT'S NOTE

ועבד"ה אדם כי יקריב פ"ב [ויקרא] ד"ב ע"ד. [כ].

11 והכשבים הפריד יעקב

The Torah tells how Yaakov, tending Lavan's flocks for wages, "separated the lambs (kesavim)" and kept his own flocks apart from Lavan's. Plainly "separated" means setting them apart; here the maamar takes the verse as linking the lambs with Yaakov, whose attribute is compassion. (context: Steinsaltz Tanakh)

Genesis 30:40 בראשית ל':מ

וְהַכְּשָׂבִים הִפְרִיד יַעֲקֹב וַיִּתֵּן פְּנֵי הַצֹּאן אֶל־עָקֹד וְכָל־חוּם בְּצֹאן לָבָן וַיָּשֶׁת־לוֹ עֲדָרִים לְבַדּוֹ וְלֹא שָׁתָם עַל־צֹאן לָבָן׃

And Jacob separated the lambs—he also set the faces of the flocks toward the streaked and all the dark in the flock of Laban— and put his own droves apart, and put them not unto Laban's flock.

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KEHOT'S NOTE

בראשית ל, מ.

PARAGRAPH 5

12 ומורגש — ששרשו גבוה מאד

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

KEHOT'S NOTE

א"י. [כ].

13 וכמ"ש בזהר גדול ח"א דמ"ב ע"ג

The note explains that the citation is to the Cremona printing of the Zohar, and that Or HaTorah, Bereishis, vol. 7, quotes the Zohar's words exactly as they are quoted here.

KEHOT'S NOTE

הכוונה לזהר דפוס קרימנא, וכ"כ באוה"ת בראשית-ז דף תתשסז מעתיק הלשון כמו כאן.

14 והבל הביא גם הוא מבכורות צאנו

The Torah tells of the first offerings: Kayin brought of the fruit of the ground, "and Hevel, he too brought of the firstborn of his flock and of their fat; and Havayah turned to Hevel and to his offering." The Zohar quoted here explains why his offering was accepted.

Genesis 4:4 בראשית ד':ד

וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיִּשַׁע ה' אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ׃

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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15 והבל הביא גם הוא מבכורות צאנו

Kayin brought roasted grain, flax seed, and Hevel brought of the firstborn of his flock, lambs that had not been shorn for their wool; Hevel's offering was accepted. Kehot notes that Or HaTorah, quoting this Zohar, refers to this chapter.

Pirkei DeRabbi Eliezer 21:5–6 פרקי דרבי אליעזר כ"א:ה'-ו'

הֵבִיא קַיִן מוֹתַר מַאֲכָלוֹ קְלָיוֹת, זֶרַע פִּשְׁתָּן. וְהֵבִיא הֶבֶל מִבְּכוֹרוֹת צֹאנוֹ וּמֵחֶלְבֵיהֶן, כְּבָשִׂים שֶׁלֹּא נִגְזוּז לְצֶמֶר. וְנִתְעַב מִנְחַת קַיִן, וְנִרְצֵית מִנְחַת הֶבֶל, שֶׁנֶּאֱמַר: "וַיִּשַׁע ה' אֶל הֶבֶל וְאֶל מִנְחָתוֹ". רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה אוֹמֵר: אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא, "אַל יִתְעָרְבוּ מִנְחַת קַיִן וְהֶבֶל לְעוֹלָם, שֶׁמָּא חַס וְשָׁלוֹם יִתְעָרְבוּ בְּאֶרֶג בֶּגֶד", שֶׁנֶּאֱמַר: "לֹא תִלְבַּשׁ שַׁעַטְנֵז" וְכוּ'. אֲפִלּוּ הִיא מְרֻקֶּבֶת לֹא יַעֲלֶה עָלֶיךָ, שֶׁנֶּאֱמַר: "וּבֶגֶד כִּלְאַיִם שַׁעַטְנֵז לֹא יַעֲלֶה עָלֶיךָ".

(Cain) brought the remnants of his meal of roasted grain, (and) the seed of flax, and Abel brought of the firstlings of his sheep, and of their fat, he-lambs, which had not been shorn of their wool. The offering of || Cain was precluded, and the offering of Abel was acceptable, as it is said, "And the L-rd had respect unto Abel and to his offering" (Gen. 4:4). Rabbi Joshua ben Ḳorchah said: The Holy One, blessed be He, said: Heaven forbid ! Never let the offerings of Cain and ...

עוֹדֵךְ עַל כְּבוֹד הָאֵם, תַּלְמוּד לוֹמַר (שם יט), אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ, מְלַמֵּד שֶׁשְּׁנֵיהֶם שְׁקוּלִים. אֲבָל אָמְרוּ חֲכָמִים, הָאָב קוֹדֵם לָאֵם ...

Rabbi Shimon says: lambs are mentioned before goats in all places. You might think that it is because they are choicer, therefore Scripture states, "And if he brings a lamb as his offering," (Leviticus 4:32) to teach that both are equal. Turtledoves are mentioned before young pigeons in all places. You might think that it is because they are choicer, therefore Scripture states, "A young pigeon or a turtle-dove for a hatat," (Leviticus 12:6) to teach that both are equal. The father comes before the mother in all places. You ...

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PARAGRAPH 6

22 **בחכמה יבנה בית**

Shlomo's proverb: "With wisdom a house is built, and with understanding it is established": plainly, a home is built and endures through wisdom. The Alter Rebbe reads the beis, whose name means "house" (bayis), as Chochmah.

Proverbs 24:3 משלי כ"ד:ג'

בְּחָכְמָה יִבָּנֶה בָּיִת וּבִתְבוּנָה יִתְכּוֹנָן:

Through wisdom is a house builded; And by understanding it is established;

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PARAGRAPH 7

23 **כש"ב השי"ן קודם לבי"ת . . מדות עליונות שלמעלה מהחכמה**

The Tzemach Tzedek brings this teaching, that above the lamb is kesev, with the shin first because the attributes there are above Chochmah, in Or HaTorah on Shemos and on Pinchas.

KEHOT'S NOTE

מובא באוה"ת שמות-ז ע' ב'תריט. פ' פנחס ע' א'קג.

24 **בזהר**

The Zohar (Pinchas) tells of the hind that goes into "the mountain of darkness" and from there rises toward "the mountain of light" to receive its food. The Alter Rebbe uses the Zohar's name "mountains of darkness" for the supernal attributes above Chochmah.

Zohar III, 249b זח"ג רמט,

KEHOT'S NOTE

זח"ג רמט, ב. (בחי) וע' ריב, א בקלי'. [כ].

25 **טורי חשוכא**

Here the Zohar (Balak) uses "the mountains of darkness" for the place of the forces of impurity, where Bilam went to learn sorcery. Kehot points to it as the term's use for kelipah, beside its use for holiness.

Zohar, Balak 45:488–46:497 ספר הזהר, בלק מ"ה:תפ"ח-מ"ו:תצ"ז

26 In the Song of Songs: "Many waters cannot quench the love, nor can rivers drown it": plainly, no flood can put out

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

16 **מחשבתיה הוה בההוא אתר**

This Zohar passage is also brought in Or HaTorah, Shoftim, p. 959, which refers there to Pirkei DeRabbi Eliezer, chapter 21, where Hevel's offering is described as lambs not yet shorn for their wool.

KEHOT'S NOTE

מובא באוה"ת שופטים ע' תתקנט ושם מציין לפרקי דר"א פרק כא.

17 **ועתיק יומין יתיב כו' ושער רישי' כעמר נקא**

Daniel describes his night vision: "...and the Ancient of Days sat; His garment was white as snow, and the hair of His head like clean wool." The Zohar quoted here says Hevel's thought was directed to this level, and the maamar sees in it the lofty root of the lamb's wool.

Daniel 7:9 דניאל ז:ט'

חָזֶה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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18 **לקמן . . צו את בנ"י**

the passage shares nothing with the note

KEHOT'S NOTE

עז, ד.

19 **במשנה ספ"ו דכריתות**

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

KEHOT'S NOTE

כח, א.

20 **ע"פ שערך כעדר העזים**

That discourse explains "Your hair is like a flock of goats": hair is a surplus of the body, not its essence, and the Zohar says that the external forces draw nurture from the hair of goats.

KEHOT'S NOTE

ראה לקמן שה"ש לו, ג.

21 Rabbi Shimon says that lambs precede goats everywhere in the Torah; one might think it is because they are choicer, but the verse teaches that both are equal. The Alter Rebbe refers to it in his bracket on the lambs' lofty root.

Mishnah Keritot 6:9 משנה כריתות ו':ט'

רַבִּי שִׁמְעוֹן אוֹמֵר, כְּבָשִׂים קוֹדְמִין לָעִזִּים בְּכָל מָקוֹם. יָכוֹל מִפְּנֵי שֶׁהֵן מְבָחָרִין מֵהֶן. תַּלְמוּד לוֹמַר (ויקרא ד), וְאִם כֶּבֶשׂ יָבִיא קָרְבָּנוֹ לְחַטָּאת, מְלַמֵּד שֶׁשְּׁנֵיהֶם שְׁקוּלִין. תּוֹרִין קוֹדְמִין לִבְנֵי יוֹנָה בְּכָל מָקוֹם. יָכוֹל מִפְּנֵי שֶׁהֵן מְבָחָרִים מֵהֶן. תַּלְמוּד לוֹמַר (שם יב), וּבֶן יוֹנָה אוֹ תֹר לְחַטָּאת, מְלַמֵּד שֶׁשְּׁנֵיהֶן שְׁקוּלִין. הָאָב קוֹדֵם לָאֵם בְּכָל מָקוֹם. יָכוֹל שֶׁכְּבוֹד הָאָב

love. The verse heads the Torah Ohr discourse and its Biur to which the bracket refers, where the "many waters" are the comprehension of G-dliness and the love they cannot quench is rooted above intellect. (context: Steinsaltz Tanakh)

Song of Songs 8:7 שיר השירים ח׳:ז׳

מַ֣יִם רַבִּ֗ים לֹ֤א יוּכְלוּ֙ לְכַבּ֣וֹת אֶת־הָאַהֲבָ֔ה וּנְהָר֖וֹת לֹ֣א יִשְׁטְפ֑וּהָ אִם־יִתֵּ֨ן אִ֤ישׁ אֶת־כֹּל֙־הוֹן בֵּיתוֹ֙ בָּאַהֲבָ֔ה בּ֥וֹז יָבֻ֖וּזוּ לֽוֹ׃

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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27 **בביאור ע״פ מים רבים . . בענין דעת עליון**

In that Biur the Alter Rebbe distinguishes attributes born of the intellect from attributes above intellect, the attributes of Keser, which the supernal Daas, standing in the middle line directly beneath Keser, draws down through Chochmah and Binah into Z'eir Anpin.

KEHOT'S NOTE

תו״א דף יט, ג. ומצויין באוה״ת פ׳ ראה ע׳ תשצו לתו״א הנ״ל ״שדעת העליון ממשיך המדות דכתר שלמעלה מהחכמה והם חג״ת דא״א״. וראה גם באוה״ת שה״ש-ב ע׳ תקסט.

28 **והכשבים הפריד יעקב**

"And Yaakov separated the lambs": plainly, Yaakov set apart the lambs that were his wages from Lavan's flock. The Alter Rebbe reads "separated" (hifrid) as drawing the lambs from their united source into the world of separation (peruda). (context: Steinsaltz Tanakh)

Genesis 30:40 בראשית ל׳:מ׳

וְהַכְּשָׂבִ֖ים הִפְרִ֣יד יַעֲקֹ֑ב וַיִּתֵּן֙ פְּנֵ֣י הַצֹּ֔אן אֶל־עָקֹ֖ד וְכָל־חוּם֙ בְּצֹ֣אן לָבָ֔ן וַיָּ֥שֶׁת־לוֹ֙ עֲדָרִ֔ים לְבַדּ֑וֹ וְלֹ֥א שָׁתָ֖ם עַל־צֹ֥אן לָבָֽן׃

And Jacob separated the lambs—he also set the faces of the flocks toward the streaked and all the dark in the flock of Laban— and put his own droves apart, and put them not unto Laban's flock.

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29 **את הכבש אחד תעשה**

G-d commands Israel, through Moshe, the daily offering: "The one lamb you shall offer in the morning, and the second lamb you shall offer toward evening." Plainly the continual burnt-offering (tamid) is two lambs a day; the maamar sees in them the bittul drawn down into the world of separation.

Numbers 28:4 במדבר כ״ח:ד׳

אֶת־הַכֶּ֣בֶשׂ אֶחָ֔ד תַּעֲשֶׂ֖ה בַּבֹּ֑קֶר וְאֵת֙ הַכֶּ֣בֶשׂ הַשֵּׁנִ֔י תַּעֲשֶׂ֖ה בֵּ֥ין הָעַרְבָּֽיִם׃

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk;

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KEHOT'S NOTE

במדבר כח, ד.

30 **בקר הוא בקר דאברהם**

The Zohar (Balak) speaks of two "mornings," the morning of Avraham and the morning of Yosef, and of how the first light was clothed in light upon light, level after level, so that the worlds could bear it. The Alter Rebbe refers to this passage in the next paragraph.

Zohar, Balak 33:354–34:363 ספר הזהר, בלק ל״ג:שנ״ד-ל״ד:שס״ג

Our text continues: "In the morning will I order my prayer unto thee and keep watch". Why is the word "morning" repeated? One refers to the morning of Abraham and the other to the morning of Joseph. The words "I will order" mean, I will prepare thy lamp to give light, and refer to the morning of Joseph.

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

31 **בקר הוא בקר דאברהם**

On "The morning was light" (Genesis 44:3) the Zohar says that "that morning of Avraham" shone on Yosef's brothers, and its merit shielded them from the judgment that hung over them. The Alter Rebbe refers to the end of Mikeitz in the next paragraph.

Zohar, Miketz 13:217–14:228 ספר הזהר, מקץ י״ג:רי״ז-י״ד:רכ״ח

There is also an allusion to the verse: "And Abraham rose early in the morning, and saddled his ass, etc." (Ibid. 22, 3). It was that morning of Abraham that shone for the brethren to support them by its merits, so that, strong in the merit of Abraham, they went away in peace and were delivered from judgement. For at that moment the rigour of judgement was impending over them and would have exacted punishment from them but for the merit of that morning of Abraham.'

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

32 **בחכמה יבנה בית**

The words here quote Proverbs 24:3; the passage is shown below.

Proverbs 24:3 משלי כ״ד:ג׳

בְּחָכְמָ֥ה יִבָּנֶ֗ה בָּ֫יִת וּבִתְבוּנָ֥ה יִתְכּוֹנָֽן׃

Through wisdom is a house builded; And by understanding it is established;

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KEHOT'S NOTE

משלי כד, ג.

PARAGRAPH 8

33 **אהלי קדר**

The beloved says to the daughters of Jerusalem: "I am black but comely... like the tents of Kedar, like the curtains of Shlomo": plainly, dark as the black goat-hair tents of the tribe of Kedar, yet lovely as Shlomo's curtains. Kedar was a son of Yishmael (Genesis 25:13); the maamar uses "the tents of Kedar" for the forces that draw nurture from holiness. (context: Steinsaltz Tanakh)

Song of Songs 1:5 שיר השירים א׳:ה׳

שְׁחוֹרָ֣ה אֲנִ֔י וְנָאוָ֖ה בְּנ֣וֹת יְרוּשָׁלָ֑͏ִם כְּאָהֳלֵ֣י קֵדָ֔ר כִּירִיעוֹת֙ שְׁלֹמֹ֔ה׃

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

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KEHOT'S NOTE

שה"ש א, ה.

34 **לו ישמעאל יחי' לפניך**

When G-d promises Avraham a son from Sarah, Avraham answers: "O that Yishmael might live before You": plainly, he asks that the son he already has be blessed. The maamar sees in it Avraham's boundless kindness, which reaches even Yishmael. (context: Steinsaltz Tanakh)

Genesis 17:18 בראשית י"ז:י"ח

וַיֹּאמֶר אַבְרָהָם אֶל־הָאֱלֹקִים לוּ יִשְׁמָעֵאל יִחְיֶה לְפָנֶיךָ׃

And Abraham said unto G-d: 'Oh that Ishmael might live before Thee! '

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KEHOT'S NOTE

בראשית יז, יח.

35 **אוא"ס שורה ומתגלה במי שבטל**

Rabbi Yochanan says that the Holy One, blessed be He, rests His Shechinah only on one who is mighty, wealthy, wise and humble. Kehot points here for the principle that the Infinite Light rests only on one who is nullified to it.

Nedarim 38a נדרים ל"ח א

KEHOT'S NOTE

ראה נדרים לח, א.

36 **ע"פ אנכי מגן לך**

The text says Parshas Vayeira, but this discourse is in Torah Ohr, Lech Lecha (12a).

KEHOT'S NOTE

תו"א יב, א.

37 **אנכי מגן לך**

After Avram's war with the kings, G-d tells him in a vision: "Fear not, Avram, I am a shield to you; your reward is very great": a promise of protection and reward. The verse heads the Torah Ohr discourse (in Lech Lecha) to which the bracket refers. (context: Steinsaltz Tanakh)

Genesis 15:1 בראשית ט"ו:א

אַחַר הַדְּבָרִים הָאֵלֶּה הָיָה דְבַר־ה' אֶל־אַבְרָם בַּמַּחֲזֶה לֵאמֹר אַל־תִּירָא אַבְרָם אָנֹכִי מָגֵן לָךְ שְׂכָרְךָ הַרְבֵּה 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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38 Kehot's note points to Zohar, Balak 33:354-34:363 for these words.

Zohar, Balak 33:354–34:363 ספר הזהר, בלק ל"ג:שנ"ד-ל"ד:שס"ג

PARAGRAPH 9

39 **ואת הכבש השני תעשה בין הערבים**

The daily offering: "and the second lamb you shall offer toward evening," that is, in the afternoon. The Alter Rebbe connects the time of the second lamb with Yitzchak's attribute, Gevurah; the Sages teach that Yitzchak instituted the afternoon prayer (Berachos 26b).

Numbers 28:4 במדבר כ"ח:ד

אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם׃

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk;

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40 **בריח התיכון המבריח**

G-d instructs Moshe on the boards of the Mishkan: "And the middle bar in the midst of the boards shall run through from end to end": plainly, the central bar passed through the boards from one end of the wall to the other. The Alter Rebbe applies it to Yaakov, the middle line that joins both sides. (context: Steinsaltz Tanakh)

Exodus 26:28 שמות כ"ו:כ"ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְרֹחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

and the middle bar in the midst of the boards, which shall pass through from end to end.

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KEHOT'S NOTE

שמות כו, כח.

41 **והניף הכהן אותם על לחם**

"And the kohen shall wave them upon the bread of the first fruits, a wave-offering before Havayah, upon the two lambs." On Shavuos the lambs are waved upward together with the bread.

Leviticus 23:20 ויקרא כ"ג:כ'

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן׃

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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42 **ב' הלחם רומזות לתשב"כ ותשבע"פ**

The Tzemach Tzedek brings this teaching, that the two loaves allude to the Written and the Oral Torah, in Or HaTorah on Nach, vol. 2.

KEHOT'S NOTE

מובא באוה"ת נ"ך-ב ע' תתקמב.

43 **לכו לחמו בלחמי**

Wisdom, pictured as a hostess who has prepared her feast, calls to whoever lacks understanding: "Come, eat of my bread, and drink of the wine I have mixed." The Alter Rebbe brings it to show that the Torah is called bread, so the two loaves are the Written and the Oral Torah. (context: Steinsaltz Tanakh)

Proverbs 9:5 משלי ט׳:ה׳

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְיַיִן מָסָכְתִּי׃

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT'S NOTE

משלי ט, ה.

PARAGRAPH 10

44 **ויהי שירו חמשה ואלף**

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

KEHOT'S NOTE

מ״א ה, יב.

45 **ויהי שירו חמשה ואלף**

The book of Kings, telling of Shlomo's wisdom: "And he spoke three thousand proverbs, and his songs were a thousand and five." The Alter Rebbe applies it to the song of the cantillation marks.

I Kings 5:12 מלכים א ה׳:י״ב

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף׃

And he spoke three thousand proverbs; and his songs were a thousand and five.

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46 **ובלילה שירה עמי**

The psalmist, longing for G-d: "By day Havayah commands His kindness, and at night His song is with me, a prayer to the G-d of my life": plainly, his song to G-d goes on through the night. The Talmud (Avodah Zarah 3b) reads it of one who studies Torah at night, and the maamar reads the song as the melody of the Torah. (context: Steinsaltz Tanakh)

Psalms 42:9 תהילים מ״ב:ט׳

יוֹמָם יְצַוֶּה ה׳ חַסְדּוֹ וּבַלַּיְלָה שִׁירָה עִמִּי תְּפִלָּה לְאֵל חַיָּי׃

By day the L-RD will command His lovingkindness, and in the night His song shall be with me, even a prayer unto the G-d of my life.

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KEHOT'S NOTE

תהלים מב, ט.

47 **תורה צוה**

In his blessing before his passing, Moshe says: "Moshe commanded us the Torah, an inheritance of the congregation of Yaakov." The verse heads the discourse in Likkutei Torah, V'Zos HaBerachah, one of those the bracket lists.

Deuteronomy 33:4 דברים ל״ג:ד׳

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

Moses commanded us a law, An inheritance of the congregation of Jacob.

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48 **ויהי מקץ**

"And it came to pass at the end of two years, and Pharaoh dreamed." The opening of Mikeitz heads the Torah Ohr discourse listed here, which reads "at night His song is with me" as the song of the cantillation.

Genesis 41:1 בראשית מ״א:א׳

וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפַרְעֹה חֹלֵם וְהִנֵּה עֹמֵד עַל־הַיְאֹר׃

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

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49 **שיר השירים**

"The Song of Songs, which is Shlomo's." Its opening verse heads another of the discourses listed (Likkutei Torah, Shir HaShirim).

Song of Songs 1:1 שיר השירים א׳:א׳

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃

THE song of songs, which is Solomon's.

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50 **ואהיה אצלו אמון ואהיה שעשועים**

Wisdom speaks of the time before the world was made: "And I was with Him as a nursling (amon), and I was a delight day by day." The Sages read Wisdom here as the Torah, G-d's delight; the verse heads the last discourse the bracket lists (Likkutei Torah, Bamidbar). (context: Steinsaltz Tanakh)

Proverbs 8:30 משלי ח׳:ל׳

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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51 Kehot's note points to Genesis 41:1–44:17 for these words.

Genesis 41:1–44:17 בראשית מ״א:א׳-מ״ד:י״ז

PARAGRAPH 11

52 **חמץ תאפינה**

G-d gives Moshe the offering of Shavuos: "From your dwellings you shall bring bread of waving, two loaves of two tenths of fine flour; they shall be baked leavened, first fruits to Havayah." Every other meal-offering may not be

leavened (Leviticus 2:11); these loaves alone are chametz, and the maamar explains why. (context: Steinsaltz Tanakh)

Leviticus 23:17 ויקרא כ"ג:י"ז

מִמוֹשְׁבֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתַּיִם שְׁנֵי עֶשְׂרֹנִים סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה בִּכּוּרִים לַה'

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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KEHOT'S NOTE

ויקרא כג, יז.

53 המתנשא מימות עולם

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

KEHOT'S NOTE

ברכת יוצר.

PARAGRAPH 12

54 כבשי עצרת הם שלמים

Discussing a field consecrated to the Temple, Rabbi Shimon learns its law from "the lambs of Atzeres," of which the verse says "they shall be holy to Havayah, for the kohen": as those go to the kohanim without payment, so does the field. Kehot points here for the lambs of Atzeres, the communal peace-offering of Shavuos, whose meat was given to the kohanim.

Arakhin 25b:20–22 ערכין כ"ה ב:כ'-כ"ב

מָה לְהַלָּן בְּדָמִים — אַף כָּאן בְּדָמִים. וְרַבִּי שִׁמְעוֹן, גָּמַר "קֹדֶשׁ" "קֹדֶשׁ" מִכִּבְשֵׂי עֲצֶרֶת, מָה לְהַלָּן בְּחִנָּם, אַף כָּאן בְּחִנָּם. וְרַבִּי [יְהוּדָה] נָמֵי נֵילַף מִכִּבְשֵׂי עֲצֶרֶת! דָּנִין קָדְשֵׁי בָדֶק הַבַּיִת

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

KEHOT'S NOTE

ערכין כה, ב.

55 התמידים ליום הם עולות

G-d tells Moshe to say to Israel: "This is the fire-offering that you shall offer to Havayah: lambs in their first year, without blemish, two each day, a continual burnt-offering." The daily lambs are burnt-offerings, wholly consumed on the altar.

Numbers 28:3 במדבר כ"ח:ג'

KEHOT'S NOTE

במדבר כח, ג.

56 על לחם הביכורים תנופה

The Shavuos lambs are waved "upon the bread of the first fruits, a wave-offering before Havayah," raised with the bread into their source.

Leviticus 23:20 ויקרא כ"ג:כ'

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְּבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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ביאור ע"פ והניף הכהן אותם

An explanation of the verse "And the kohen shall wave them"

The lights of Tohu are higher than those of Tikkun, but only Tikkun, where the attributes include one another, is a "complete place" in which the Infinite Light dwells. Man, rooted in Tikkun, rules over and elevates the creatures of Tohu; and on Shavuos the two lambs are raised to the attributes of Keser through the two loaves, the Torah, whose root is higher still, which is why the bread lies on top.

THE MAAMAR IN BRIEF

Before explaining the waving of Shavuos, the maamar contrasts Tohu and Tikkun. Each animal and angel embodies a single trait, a mark of Tohu, whose intense lights could not blend and so shattered their vessels; man, made in the image of the Supernal Adam, is a partzuf in which every attribute includes the others. Though Tohu is higher in its root, Tikkun's inter-inclusion makes it a "complete place" where the Infinite Light, "the perfection of all," dwells, and its true bittul explains man's dominion, his free choice and his power to refine his food through a blessing, as the altar once did. The daily lambs sweeten the judgments of Rachel and Leah, the letters of speech and thought. The spelling kesev, shin before beis, shows the attributes of Keser above Chochmah and Binah; keves, the attributes of Z'eir Anpin below them, and Yaakov draws the higher into the lower. On Shavuos the lambs are waved back up to kesev, and the loaves, the Written and Oral Torah, rooted in the mazalos and the Daas of Atik, lie above them, raising them and drawing light back down.

OUTLINE

1 **Tohu, Tikkun and man** ¶1–4

Man, rooted in Tikkun and made in the image of the Supernal Adam, is a partzuf that includes every attribute and every level of creation; animals and angels, like Tohu, each have one trait, and so man rules over them.

2 **Why Tohu shattered** ¶5–7

Tohu's lights were too intense to blend and broke their vessels; Tikkun's lessened light lets the attributes bend and combine. Tohu is higher in its root, but only Tikkun is a "complete place" where the Infinite Light dwells.

3 **True bittul and the Mah within Keser** ¶8–9

The revealed Infinite Light makes the attributes truly one, as in Akudim. This "Mah within Keser" joins all of Atzilus, brings "peace" between Arich Anpin and Z'eir Anpin, and explains man's dominion, his free choice and even his pulse.

4 **Eating, blessing and the altar** ¶10–13

Through a blessing man refines the sparks of Tohu in his food and reunites them with their lights, adding great light to Tikkun; this is what the altar did, and now a person's table atones for him.

5 **The daily lambs** ¶14–17

The two daily lambs sweeten the judgments of Leah and Rachel, the letters of thought and speech, from which the external forces draw; Yaakov draws down the light of Chochmah that removes the "shearers."

6 **Kesev and keves** ¶18–25

Abba and Imma clothe the attributes of Arich Anpin and grow through nurture from its mazalos. Kesev, shin before beis, is the attributes of Keser above Chochmah and Binah; keves is the attributes of Z'eir Anpin below them; Yaakov draws the one into the other.

7 **The waving of the lambs** ¶26–28

On Shavuos the lambs are raised from keves back to kesev, the attributes of Arich Anpin, where the external forces have no hold at all.

8 **Why the bread is on top** ¶29–32

The plant's root in Tohu is higher than the animal's, though it fell lower. The two loaves are the Written and the Oral Torah, and the cantillation of the Written Torah reveals the essence of Chochmah, which words cannot.

9 **The loaves' higher source** ¶33–34

The loaves are waved to the mazalos that carry the light of Atik and to the Daas of Atik, the inner dimension of Keser; from so high the Torah can descend into the physical, hence "up and down."

KEY CONCEPTS

Tohu and Tikkun תהו ותיקון

Two orders of Divine light. In Tohu each attribute shone with full intensity and alone, and its vessels shattered; in Tikkun the light is lessened and the attributes blend, forming partzufim.

Inter-inclusion התכללות

Each attribute containing the others, as Chesed includes Gevurah. In the "reed" kind it comes from lessened light; in the deeper kind, from bittul before the revealed Infinite Light.

Partzuf / Adam פרצוף / אדם

A full configuration of all ten Sefiros, each containing the others. Tikkun is called Adam, and man below is made in its image.

The perfection of all שלימותא דכולא

The Infinite Light beyond all attributes, which dwells only in a "complete place," where the attributes are joined into one.

Kesev and keves כשב וכבש

Two spellings of "lamb": shin before beis is the attributes of Keser above Chochmah and Binah; beis before shin is the attributes of Z'eir Anpin, which receive from Chochmah and Binah.

Mazalos מזלות

The "strands of the beard" of Arich Anpin, from which Abba and Imma draw nurture: a flow from above the order of cause and effect, and the root of the two loaves (lechem has the numerical value of mazala).

SECTION 1 · ¶1–4

Tohu, Tikkun and man

1 ביאור ע"פ והניף[1] הכהן אותם[2]

An explanation of the verse "And the kohen shall wave them."

> The maamar explains a verse about the Shavuos offering: the kohen waves the two loaves of bread made from the new wheat together with the two lambs "before Havayah" (Leviticus 23:20). Before it reaches the waving itself, it lays a long foundation in the ideas of Tohu and Tikkun.

2 הנה מתחלה נבאר ענין תהו ותיקון. והנה שרש נפש האדם הוא מעולם התיקון נעשה אדם בצלמנו,[3] אכן שרש דצ"ח [דומם צומח חי] הוא מבחי' עולם התהו שקדם לעולם התיקון

Now, first we will explain the matter of Tohu (chaos) and Tikkun (rectification). The root of the soul of man is from the World of Tikkun: "Let Us make man in Our image." But the root of the inanimate, the vegetative and the animal is from the level of the World of Tohu, which preceded the World of Tikkun.

> Before explaining the waving, the Alter Rebbe sets up its background: the two orders of Divine light called Tohu, the earlier order that could not hold together and "shattered," and Tikkun, the ordered and lasting order that followed. Man's soul is rooted in Tikkun, as the verse "Let Us make man in Our image" shows, while minerals, plants and animals are rooted in the earlier World of Tohu.

וכמ"ש באדרא (דקל"ה סע"א [סוף עמוד א] וע"ב) בענין עולם התהו ובגין דתיקונא דא דאדם לא אשתכח לא יכילו למיקם[4] כו' ע"ש ודף קמ"א ע"ב שבחי' עולם התיקון הוא בחי' אדם.

As is written in the Idra (folio 135, end of side a, and side b) concerning the World of Tohu: "And because this tikkun (configuration) of Adam was not found, they could not endure," etc.; see there; and on folio 141b, that the level of the World of Tikkun is the level of Adam (Man).

> The Idra Rabba, a section of the Zohar, says that the worlds of Tohu could not endure because "this tikkun of Adam," the ordered, man-like configuration of the Sefiros, was not yet present; on folio 141b it identifies the World of Tikkun with the level called Adam. "Adam" here names a structure of the Sefiros, not only the human being.

והענין יובן ממה שאנו רואים למטה באדם בחי' מציאות נבדל מכל הברואים שהוא מושל בכל הברואים[5] וכמ"ש וירדו בדגת הים[6] כו'.

The matter will be understood from what we see below in man: a quality of existence set apart from all the creatures, in that he rules over all the creatures, as it is written, "And let them have dominion over the fish of the sea," etc.

> The Alter Rebbe begins from what can be seen: man stands apart from all other creatures in that he rules over them, as the Torah says at his creation, "let them have dominion over the fish of the sea." The following paragraphs trace this dominion back to man's root in Tikkun.

3 והענין הוא לפי שאדם הוא בחי' פרצוף כלול מעשר ספירות[7] וכל המדרגות של כל הברואים ואינו בבחי' מדרגה ומדה אחת מיוחדת לבד

The explanation is that man is the level of a partzuf (configuration), comprising the ten Sefiros and all the levels of all the creatures, and he is not in the mode of one single, particular level and attribute alone,

> A partzuf ("configuration," literally "face") is a complete, person-like structure in which all ten Sefiros work together. Man is such a partzuf: he contains all ten Sefiros and every level found in the rest of creation, rather than embodying one trait alone.

כמו שארי הברואים שיש לכל א' מדה מיוחדת בלתי הרכבה מזולתו כלל כמ"ש ואת כל עוף כנף למינהו[8] כו' נפש חיה למינה[9] כו',

like the other creatures, each of which has a particular attribute, with no admixture at all of anything other than it, as it is written, "and every winged bird after its kind," etc., "living creature after its kind," etc.

> Every other creature has one defining trait, unmixed with anything else. The Alter Rebbe hears this in the words "after its kind," said in the account of creation both of the birds and of the land animals: each species is fixed in its own nature.

כמו ד"מ [דרך משל] בעופות הנשר טבעו רחמני על בניו והעורב טבעו אכזרי,

As, for example, among birds: the eagle is by nature compassionate toward its young, and the raven is by nature cruel.

> For example, the eagle is by nature compassionate to its young, while the raven is by nature cruel.

הנה לא יש בנשר הרכבה מאכזריות כלל שמטבע העורב, וכמ"כ [וכמו כן] להיפוך בעורב אין כלל מטבע הנשר שלא יש בו נטי' [נטייה] ממדת האכזריות אפילו כמלא נימא שיתגלה בעורב אחד פעם א' רחמים

Now, in the eagle there is no admixture at all of the cruelty that is the raven's nature; and likewise, conversely, in the raven there is nothing at all of the eagle's nature: it has no leaning away from the attribute of cruelty even by a hair's breadth, such that compassion would show itself in a single raven even once

> Each bird's nature is complete in itself: the eagle has no trace of the raven's cruelty, and the raven has not even a hair's breadth of the eagle's compassion. Not a single raven ever departs from its nature by showing mercy even once.

(וכמ"ש בגמרא עירובין דכ"ב א' כתובות מ"ט ב' וע"ש בתוס' [בתוספות]) והיינו מחמת כי נבראו טבעם במדה א' בלתי התכללות ממדות אחרות.

(as is written in the Gemara, Eruvin 22a [and] Kesubos 49b; and see there in Tosafos). This is because their nature was created in a single attribute, without inter-inclusion of other attributes.

> The Talmud speaks in the passages cited of the raven's cruelty to its young, and Tosafos discusses it there. Animals are one-sided because each was created in a single trait, without inter-inclusion, the blending of each attribute with the others.

והיינו לפי ששרשם מעולם התהו שהיו הספירות זה תחת זה[10] ולא היו בסוד פרצופים וקוין שהוא בחינת ההתכללות וכדלקמן.

And this is because their root is from the World of Tohu, where the Sefiros were one beneath the other and were not in the mystery of partzufim and lines (kavin), which is the level of inter-inclusion, as [will be explained] below.

> This one-sidedness reflects their root in Tohu, where the Sefiros stood "one beneath the other," each alone, and were not yet arranged as partzufim and as the three "lines" (right, left and center) through which the attributes blend. The maamar develops this below.

וכמ"כ [וכמו כן] גם המלאכים שנק' ג"כ ע"ש עופות ועוף יעופף[11] ועוף זה מיכאל יעופף זה גבריאל.[12]

So too the angels, who are also called by the name "birds": "and let birds fly" — "and birds" (ve'of), this is Michael; "fly" (ye'ofef), this is Gavriel.

> Angels, too, are called "birds," since they fly as G-d's messengers. The Zohar reads "and let birds fly" as two angels: "birds" is Michael and "fly" is Gavriel.

הנה מיכאל הוא שר של מים[13] חסד אהבה וגבריאל שר של אש[14] בחי' גבורה יראה כו' כל א' במדה מיוחדת ולכן אין מלאך[15] אחד עושה שתי שליחות.[16]

Michael is the prince of water, Chesed (kindness), love; and Gavriel is the prince of fire, the level of Gevurah (restraint), awe, etc.: each one in a particular attribute. And therefore one angel does not carry out two missions.

> Michael, the "prince of water," is Chesed and love; Gavriel, the "prince of fire," is Gevurah and awe. Because each angel is a single attribute, one angel cannot carry out two missions, as Rashi explains on the three angels who came to Avraham.

אבל לא כן האדם הוא בטבעו מורכב מכמה מדות שונות דבר והיפוכו

But man is not so: by his nature he is composed of many different attributes, a thing and its opposite.

> Man is the opposite: his nature joins many different, even opposite, attributes.

(ולשון הרמב"ם [הרבי משה בן מימון])[17] (בהקדמה לפירוש המשניות) כל מיני בעלי חיים והאילנות יש להם פעל אחד בלבד או ב' פעלים כו' אבל האדם יעשה מעשים רבים משתנים זה מזה כו'.

(In the words of the Rambam) (in the Introduction to the Commentary on the Mishnah): "All species of animals and trees have only one action, or two actions, etc.; but man performs many actions that differ from one another," etc.

> In the words of the Rambam (Maimonides) in his Introduction to the Commentary on the Mishnah, animals and plants are each limited to one or two kinds of activity, while man does many different things. The variety of his actions reflects the variety within his nature.

והנה מלבד שיש לו מכל העי"ס [העשר ספירות] ג' שכליים וז' מדות אף גם זאת בכל מדה מהמדות והשכליים הוא כלול ג"כ משאר המדות ד"מ [דרך משל] באכזריות שלו כלול רחמנות

Now, besides having [something] of all the Ten Sefiros, three intellectual [faculties] and seven emotive attributes, more than this: in each one of the emotive attributes and the intellectual faculties he is also comprised of the other attributes. For example, in his cruelty compassion is included,

> Man has something of all ten Sefiros: three intellectual faculties (Chochmah, Binah and Daas) and seven emotive attributes. Beyond this, each of them contains the others, so that even his cruelty has compassion within it.

כמו אב המכה את בנו שהכאה זו אכזריות היא והרי כלול בה רחמנות ואהבה שאינו מכה אותו רק מפני אהבתו וחמלתו עליו וכמ"ש חושך שבטו שונא בנו ואוהבו שחרו מוסר.[18,19]

like a father who strikes his son: this striking is cruelty, yet included in it are compassion and love, for he strikes him only because of his love and pity for him, as it is written, "He who spares his rod hates his son, but he who loves him disciplines him early."

> A father who strikes his son acts with severity, yet his motive is love and pity, and the verse in Proverbs says the same: to withhold the rod is a kind of hatred, while love disciplines. In Iggeres HaKodesh 13 the Alter Rebbe makes the same point about the attributes of holiness, each of which includes the others: Avraham, whose attribute was kindness and love, took up severity when he bound Yitzchak his son.

וכן עד"ז בשאר המדות גם כלול בו מבחי' דומם צומח חי (הן בגופו שהשערות הן בחי' צומח כו' והן בנפשו כלול דצ"ח [דומם צומח חי] רוחניים האותיות הן בחי' דומם והמדות בחי' צומח כו'

And so too, in the same way, with the other attributes. He also includes [something] of the levels of the inanimate, the vegetative and the animal (both in his body, for the hair is the level of the vegetative, etc.; and in his soul, which includes a spiritual inanimate, vegetative and animal: the letters are the level of the inanimate, and the emotive attributes the level of the vegetative, etc.

> The same blending holds for the other attributes. Man also contains the inanimate, vegetative and animal levels: in his body, where the hair grows like a plant, and in his soul, where the letters of thought and speech are the "inanimate" element and the emotive attributes are the "vegetative."

ועמ"ש בפ' בראשית ע"פ וייצר בענין שגוף האדם היה מתחלה דומם משא"כ גוף הבע"ח [הבעלי חיים] כו' והיינו לפי שהאדם כולל ממדבר עד דומם) ולכן נקרא האדם עולם קטן.

And see what is written in Parshas Bereishis on the verse "And He formed," on the matter that the body of man was at first inanimate, which is not so of the body of animals, etc.; and this is because man includes [everything] from the speaking down to the inanimate). And therefore man is called a small world.

> The parenthesis points to a discussion in Parshas Bereishis on "And He formed man": man's body was at first lifeless, unlike the bodies of animals, because man includes every level, from the "speaking" down to the inanimate. That is why he is called a "small world," all of creation in miniature.

וכ"ז [וכל זה] הוא מחמת שנברא בצלם ודמות שלמעלה אדם דלעילא אשר הוא בחי' פרצוף ופרצוף הוא קשר ע"ס [עשר ספירות] וכל ספירה כלולה מע"ס [מעשר ספירות] וכידוע ההפרש בין נקודה ספירה לפרצוף

All this is because he was created in the image and likeness of Above, the Supernal Adam (Adam dele'eila), which is the level of a partzuf; and a partzuf is a binding together of the Ten Sefiros, with each Sefirah comprised of ten Sefiros, as is known [regarding] the difference between a point (nekudah), a Sefirah and a partzuf

> All this follows from man's being made in the image of the Supernal Adam, the partzuf above. A partzuf binds the ten Sefiros into one structure, each Sefirah itself containing ten, and the Alter Rebbe recalls the known distinction between a "point," a "Sefirah" and a "partzuf."

(בע"ח [בעץ חיים] שער כ"ט שער הפרצופים פ"ז [פרק ז'] כ' [כתב] כי נקודה הוא עשייה שבספירה. וספירה הוא בחי' הספירה שלימה מאבי"ע [מאצילות בריאה יצירה עשיה] שבה. ופרצוף הוא קשר י"ס [י' ספירות] וכל ספירה מהם שלימה מאבי"ע [מאצילות בריאה יצירה עשיה] עכ"ל [עד כאן לשונו])

(in Etz Chaim, Sha'ar 29, Sha'ar HaPartzufim, chapter 7, he wrote: "For a point is the Asiyah within the Sefirah; a Sefirah is the level of the Sefirah complete with the Atzilus, Beriah, Yetzirah and Asiyah within it; and a partzuf is a binding of ten Sefiros, each Sefirah of them complete with Atzilus, Beriah, Yetzirah and Asiyah." End of quote.)

> Etz Chaim, the Arizal's teachings as recorded by R. Chaim Vital, defines the three: a "point" is only the lowest level, the Asiyah, of a Sefirah; a full "Sefirah" contains its own four worlds, Atzilus through Asiyah; and a "partzuf" binds ten such complete Sefiros together. The partzuf is the fullest and most inter-included form.

גם יש בפרצוף בחי' מוחין חב"ד [חכמה בינה ודעת] אשר באו בשינויים לפעמים בחינת גדלות ופעם קטנות

There is also in a partzuf the level of the intellect (mochin), Chochmah, Binah and Daas, which come with changes: sometimes the state of gadlus (maturity), and at times katnus (immaturity).

> A partzuf also has intellect (mochin) that changes state: gadlus, mature and fully developed intellect, and katnus, immature and limited intellect. Such shifting states belong to a full structure.

ומחמת כי בצלם אלקים נעשה האדם שלמטה ג"כ לכן יש בו כל בחי' הנ"ל גם בחינת פנימית וחיצוניות.[20, 21, 22]

And because man below, too, was made "in the image of G-d," therefore all the aspects mentioned above are in him, as well as the aspects of the inner dimension (pnimiyus) and the outer dimension (chitzoniyus).

> Because man below was also made "in the image of G-d," he has all these features, as well as an inner and an outer dimension. Together they set him apart from every other creature.

4 וכל אלה אין בשאר הברואים לבד מאדם שנברא בצלם אלקים[23] שהוא בחי' אדם העליון שכולל הכל

And none of these are in the other creatures, except for man, who was created in the image of G-d, which is the level of the Supernal Adam, who includes everything.

> None of these features, the full set of attributes, their blending and the changing states of mind, exists in other creatures. Only man has them, because he was made "in the image of G-d," the image of the Supernal Adam, which includes everything.

וגם במרכבה כתיב ופני אדם לארבעתן[24] אנפי זוטרי ואנפי רברבא וע"כ נאמר באדם וירדו בדגת הים ובעוף השמים[25] כו'

And of the Chariot, too, it is written, "and the face of a man for the four of them," small faces and large faces. And therefore it is said of man, "And let them have dominion over the fish of the sea and over the birds of the heavens," etc.:

> In Ezekiel's vision of the Chariot each of the four Chayos has the face of a man, and "small faces and large faces" is the Talmud's phrase (Chagigah 13b) for the child-like face of the cherub and the grown face of a man there. This is why the Torah gives man dominion over the fish and the birds: the human form is the one that includes the others.

שכמו שאדם דלעילא על דמות הכסא דמות כמראה אדם עליו מלמעלה[26] מושל על כל הארבע חיות המרכבה הכוללים כל החיות פרטיים כו' כך האדם לפי שנעשה בצלם אלקים וכולל ג"כ הבחי' דצ"ח [דומם צומח חי] לכן הוא מושל ורודה בכולם

for just as the Supernal Adam — "upon the likeness of the throne, a likeness like the appearance of a man upon it from above" — rules over all four Chayos (living beings) of the Chariot, which include all the particular living creatures, etc., so man, since he was made in the image of G-d and also includes the levels of the inanimate, vegetative and animal, therefore rules and has dominion over them all.

> Above, Ezekiel sees "the likeness of a man" enthroned over the Chariot; this Supernal Adam rules over the four Chayos (the living beings of the vision, each with the faces of a man, a lion, an ox and an eagle), which include all the particular living creatures. Man below mirrors this: made in the image of G-d and including within himself the inanimate, vegetative and animal levels, he rules over them all.

(ועיין בפרדס של"א פ"ח [פרק ח'] ובשלה"ה [ובשני לוחות הברית] בהקדמה בבית ישראל):

(And see the Pardes, Sha'ar 31, chapter 8; and the Shelah, in the Introduction, in [the section] Beis Yisrael.)

> The Alter Rebbe refers the reader for more on this to the Pardes (Pardes Rimonim, the Kabbalistic work of R. Moshe Cordovero) and to the introduction of the Shelah (Shnei Luchos HaBris, by R. Yeshayah Horowitz).

SECTION 2 • ¶5–7

Why Tohu shattered

5 ב והטעם לכ"ז [לכל זה] למה אדם דוקא הוא בא בהתכללות ופרצוף ולא שאר בעלי חיים היינו מפני דשרש אדם הוא מעולם התיקון ושרש דצ"ח [דומם צומח חי] הוא מעולם התהו שקדם לבחי' תיקון וכנ"ל,

2. The reason for all this — why man specifically comes with inter-inclusion and as a partzuf, and not the other living creatures — is that the root of man is from the World of Tikkun, while the root of the inanimate, the vegetative and the animal is from the World of Tohu, which preceded the level of Tikkun, as mentioned above.

> Section 2 asks why only man has inter-inclusion and the structure of a partzuf, while other living creatures do not. The answer lies in their roots: man's root is in Tikkun, while minerals, plants and animals are rooted in Tohu, the earlier order.

דהנה שבירת הכלים דתהו היה מחמת שהיה ריבוי האור והכלי היי [היה] קטן מהכיל

For the shattering of the vessels of Tohu came about because there was an abundance of light, and the vessel was too small to contain [it].

> Tohu "shattered" because its light was too great for its vessels: the vessels, the forms meant to hold and express the light, were too small to contain it.

ולכן נשברו הכלים ונפלו למטה בבי"ע והאור נסתלק למעלה. ולכן נעשה אח"כ עולם התיקון מיעוט האור וריבוי הכלים.

And therefore the vessels shattered and fell down into Beriah, Yetzirah and Asiyah, and the light withdrew upward. And therefore afterwards the World of Tikkun was made: a lessening of the light and an increase of the vessels.

> The broken vessels fell into the lower worlds of Beriah, Yetzirah and Asiyah, while their light withdrew upward. Tikkun was then built on the opposite principle, less light and more vessels, so that the light could be held.

והנה מהו ענין ריבוי האור היינו התגלות האור בתוקף ובתגבורת בתכלית (וכמ"ש במ"א בביאור ע"פ מים רבים כו' מי נח).

Now, what is the meaning of an abundance of light? It is the revelation of the light in strength and in utmost intensity (as is explained elsewhere, in the explanation on the verse "Many waters," etc., "the waters of Noach").

> "Abundance of light" does not mean only a great quantity; it means light revealed with full strength and intensity. The Alter Rebbe refers to his explanation elsewhere of "Many waters" and "the waters of Noach" for more on this.

ולכן היו ז' מדות דתהו זה תחת זה בלי התכללות זה מזה כלל, מחמת כי האור והמדה הי' [היה] בא בהתגלות ובתגבורת לכן לא היה מתחבר עם המדה שכנגדו והיו ענפין מתפרדין.

Therefore the seven attributes of Tohu were one beneath the other, without any inter-inclusion of one with another at all. Since the light and the attribute came in revelation and in intensity, it did not join with the attribute opposite it, and they were branches that part from one another.

> Because each attribute of Tohu shone with full intensity, it could not join the attribute opposite it: Chesed could not combine with Gevurah. So the seven attributes stood "one beneath the other," like branches that part ways.

עד"מ למטה מה שארז"ל [שאמרו רבותינו זכרונם לברכה] לעולם יהא רך כקנה[27] וזהו דוגמת עולם התיקון ואל יהא קשה כארז שזהו בחי' עולם התהו.

By way of analogy below, our Sages, of blessed memory, said, "A person should always be soft as a reed" — this is an example of the World of Tikkun — "and not be hard as a cedar," which is the level of the World of Tohu.

> The Sages' teaching gives an image from human life: be soft like a reed, which bends with the wind, and not hard like a cedar, which does not. The reed is like Tikkun, the cedar like Tohu.

ד"מ [דרך משל] איש הקשה במדותיו בלי נטות מהם כלל. כך היה אותו האור והמדה בא בחוזק והתגלות המדה ההיא

By way of analogy, a man who is hard in his attributes, without bending from them at all. So too, that light and attribute came with force and with the revelation of that attribute;

> A person who is rigid in his traits never yields from them at all. Tohu was like this: each light and attribute came with force, fully revealed.

לכן לא היה נכלל ממדה אחרת כלל מחמת ריבוי התגלות המדה ההיא וזה נקרא ריבוי האור אשר כל אחד על מעמדו דמדה ההיא דייקא בלי התכללות היפוכו

therefore it was not included with any other attribute at all, because of the abundant revelation of that attribute. And this is called an abundance of light: that each one [stands] on its own ground, of precisely that attribute, without inter-inclusion with its opposite.

> Because each attribute was so fully revealed, it could not take in any other attribute. This is what "abundance of light" means: each attribute holds its own ground absolutely, with no blending with its opposite.

ולכן לא היו יכולים הכלים לסבול האור הרב והחזק ונשברו ונפלו בבי"ע והאורות נסתלקו למעלה שנשארו למעלה בבחי' העלם.

And therefore the vessels could not bear the great and strong light, and they shattered and fell into Beriah, Yetzirah and Asiyah, and the lights withdrew upward, remaining above in a state of concealment.

> Such unyielding, intense light was more than the vessels could bear, so they broke and fell into the lower worlds. The lights returned above and remain there, hidden.

אמנם עולם התיקון הוא מיעוט האור היינו שאין המדה באה בתגבורת כ"א דוגמת ענין רך כקנה שיכול לנטות ממדתו.

The World of Tikkun, however, is a lessening of the light; that is, the attribute does not come with intensity, but rather like "soft as a reed," which can bend from its attribute.

> Tikkun's "lessening of the light" means that no attribute asserts itself with full force; like the reed, each can bend from its own nature. This flexibility is what allows the attributes to combine.

6 וע"כ הוא בבחי' קוין והתכללות המדות זה מזה חסד כלול מגבורה וגבורה מחסד. וזהו כי התיקון הוא בחי' אדם משא"כ בתהו כנ"ל בשם הזהר

Therefore it is in the mode of lines (kavin) and of the inter-inclusion of the attributes one with another: Chesed comprised of Gevurah, and Gevurah of Chesed. And this is [why] Tikkun is the level of Adam, which is not so in Tohu, as mentioned above in the name of the Zohar.

> Because the attributes of Tikkun are flexible, they are arranged in "lines" (right, left and center), where Chesed includes Gevurah and Gevurah includes Chesed. This is why the Zohar quoted above calls Tikkun "Adam": a structure in which the attributes combine.

והיינו כי האדם הוא בחי' פרצוף שהוא התכללות מע"ס [מעשר ספירות] יחד וגם כל הע"ס [העשר ספירות] כלולים מכולם ולהיות בחי' התכללות זו זהו דייקא בעולם התיקון מטעם הנ"ל.

That is, Adam is the level of a partzuf, which is the inter-inclusion of the Ten Sefiros together, with all the Ten Sefiros also comprised of all of them; and this inter-inclusion comes to be specifically in the World of Tikkun, for the reason mentioned above.

> Adam, a partzuf, is the inter-inclusion of all ten Sefiros, each of them containing all the others. Such inter-inclusion can exist only in Tikkun, where the light is lessened and the attributes can yield to one another.

7 ולכן גם האדם שלמטה לפי ששרשו מהתיקון לכן הוא כלול מכל המדות וגם כל מדה יש בה התכללות מכולם

And therefore man below, too, since his root is from Tikkun, comprises all the attributes, and each attribute also has in it an inter-inclusion of all of them.

> This explains man below: because his root is in Tikkun, he contains all the attributes, and each of his attributes contains the others.

אבל בחי' דצ"ח [דומם צומח חי] ששרשן נמשך מהספירות דתהו שלא היה בהם בחי' התכללות לכן כמ"כ [כמו כן] בטבע דצ"ח [דומם צומח חי] שיש לכל בעל חי מדה מיוחדת ואין בה מדה אחרת כלל וכנ"ל.

But the inanimate, vegetative and animal, whose root is drawn from the Sefiros of Tohu, in which there was no inter-inclusion — therefore, likewise, in the nature of the inanimate, vegetative and animal, each animal has a particular attribute, with no other attribute in it at all, as mentioned above.

> Minerals, plants and animals are rooted in the Sefiros of Tohu, which had no inter-inclusion. So each animal has one trait alone, as the examples of the eagle and the raven showed.

והנה מ"מ בחי' תהו קודמת והגבה למעלה בשרשה מבחי' תיקון (וכמ"ש באג"ה [באגרת הקודש] [28] קרוב לסופו כי הן מס"ג [משם ס"ג] שבפנימית א"ק [אדם קדמון] והתיקון ע"י מ"ה [שם מ"ה] הוא יוצא מהמצח הארה בעלמא [29] כו', ועיין מזה בהרמ"ז [בהרב משה זכות] ר"פ וישב ד"ה חכמת המסכן וס"פ קרח).

Now, nevertheless, the level of Tohu comes first and is higher above in its root than the level of Tikkun (as is written in Iggeres HaKodesh, near its end, that they are from [the Name] Sag in the inner dimension of Adam Kadmon, whereas Tikkun, through [the Name] Mah, issues from the forehead, a mere glimmer, etc.; and see on this the Ramaz, at the beginning of Parshas Vayeshev, in the passage beginning "The wisdom of the poor man," and at the end of Parshas Korach).

> Yet Tohu is higher than Tikkun in its root: its lights come from the Name Sag in the inner dimension of Adam Kadmon, the primordial level above the worlds, while Tikkun, through the Name Mah, issues only as a glimmer from its "forehead" (Sag and Mah are spellings of the Name Havayah whose letters add up to 63 and 45). The passage cited as Iggeres HaKodesh is in Kuntres Acharon, as the Kehot note shows, and there the Alter Rebbe adds that this is why man lives on food from the inanimate, vegetative and animal, whose sparks come from Sag. The Ramaz, R. Moshe Zacuto, wrote Kabbalistic glosses on the Zohar.

אך אעפ"כ [אף על פי כן] מצד ההתכללות הנ"ל יש בתיקון מעלה גבוה שאינה בבחי' תהו. כי יש בתיקון גילוי אור א"ס שאין בתהו

Yet even so, by virtue of the inter-inclusion mentioned above, Tikkun has a lofty superiority that is not in the level of Tohu. For in Tikkun there is a revelation of the Infinite Light (Or Ein Sof) that is not in Tohu.

> Still, Tikkun has an advantage that Tohu lacks, and it comes from its inter-inclusion: the revelation of the Infinite Light itself.

והוא כמ"ש בזהר[30] קוב"ה [קודשא בריך הוא] לא שריא אלא באתר שלים[31] פי' קוב"ה [קודשא בריך הוא] הוא עצמות המאציל אנת הוא שלימותא דכולא[32,33] ואינו שורה אלא באתר שלים

And this is as is written in the Zohar: "The Holy One, blessed be He, does not dwell except in a complete place." The meaning: the Holy One, blessed be He, is the essence of the Emanator, "You are the perfection of all," and He dwells only in a complete place.

> The Zohar teaches that the Holy One, blessed be He, dwells only in a "complete place" (in its context, the Shechinah did not rest on Yaakov all the years he grieved for Yosef). "The Holy One, blessed be He" here means the very essence of the Emanator, whom Eliyahu's prayer in the Tikkunei Zohar calls "the perfection of all."

היינו כשיש התכללות למטה וקשר וחיבור הע"ס [העשר ספירות] יחד אזי ישכון בהם אור א"ס שלימותא דכולא מה שלמעלה מע"ס [מעשר ספירות] ולאו מכל אלין מדות איהו כלל.

That is, when there is inter-inclusion below and a binding and joining of the Ten Sefiros together, then the Infinite Light, "the perfection of all," which is above the Ten Sefiros, "and He is not of any of these attributes at all," will dwell in them.

> A "complete place" is one where the ten Sefiros are inter-included, bound and joined together. There the Infinite Light, which is above all ten Sefiros and is "not of any of these attributes at all," rests within them: what is beyond all the attributes rests only where they form a whole.

משא"כ כשכל מדה היא בפ"ע [בפני עצמו] אין זה כלל אתר שלים שיהיה השראה משלימותא דכולא כו'.

Whereas when each attribute is by itself, this is not a complete place at all, such that there would be an indwelling of "the perfection of all," etc.

> When each attribute stands alone, as in Tohu, there is no "complete place," and so "the perfection of all" cannot dwell there.

ולכן בתיקון ע"י ההתכללות בבחי' פרצוף אדם העליון נמשך השראת אור א"ס משלימותא דכולא משא"כ בעולם התהו וזהו מעלה יתירה ועצומה דבחי' אדם שבתיקון על עולם התהו

And therefore in Tikkun, through the inter-inclusion in the level of the partzuf of the Supernal Adam, the indwelling of the Infinite Light is drawn down from "the perfection of all," which is not so in the World of Tohu. And this is the additional and immense superiority of the level of Adam in Tikkun over the World of Tohu

> In Tikkun, the inter-inclusion of the attributes in the partzuf of the Supernal Adam draws down the indwelling of the Infinite Light. This is the great advantage of Adam in Tikkun over Tohu, even though Tohu's own light is higher.

(וז"ש [וזהו שכתוב] ברכנו אבינו כולנו כאחד[34] באור פניך כו' וכמו שמצינו במ"ת [במתן תורה] ויחן ישראל[35] באחדות אז ניתנה תורה. ועמ"ש סד"ה שניך כעדר הרחלים[36],[37]

(and this is [the meaning of] what is written, "Bless us, our Father, all of us as one, with the light of Your countenance," etc.; and as we find at the Giving of the Torah: "And Israel encamped" in unity, and then the Torah was given. And see what is written at the end of the discourse beginning "Your teeth are like a flock of ewes";

> The same principle appears in the prayer "Bless us, our Father, all of us as one": blessing comes where there is unity. At Sinai, too, Israel encamped in unity, and only then was the Torah given. At the end of the discourse on "Your teeth are like a flock of ewes" (Likkutei Torah, Shir HaShirim) the Alter Rebbe explains that when the holy ones join as one they reach a level none of them reaches alone, as letters joined into one word carry a meaning no single letter has.

ועמ"ש במ"א בד"ה ויאמר ה' הן עם אחד[38, 39] כו' שבמקום ההתכללות שבקדושה ממשיכים האור מבחי' עקודים בכלי א' וזהו בחי' שלימותא דכולא שלמעלה מהתהו כי עולם התהו הוא מבחי' נקודים ועולם העקודים בחי' טעמים ובענין טנת"א [טעמים נקודות תגין אותיות] הטעמים בכתר ונקודות בחכמה כו' וכמ"ש במ"א):

and see what is written elsewhere, in the discourse beginning "And Havayah said, 'Behold, they are one people,'" etc., that in the place of the inter-inclusion in holiness one draws down the light from the level of Akudim, [bound] in one vessel, and this is the level of "the perfection of all" that is above Tohu. For the World of Tohu is from the level of Nekudim, and the World of Akudim is the level of ta'amim; and in the matter of ta'amim, nekudos, tagin, osiyos (cantillation notes, vowels, crowns and letters), the ta'amim are in Keser and the nekudos in Chochmah, etc., as is explained elsewhere):

> In Torah Ohr, Noach, on "Behold, they are one people," it is explained that unity in holiness draws down light from the World of Akudim, where all the lights were "bound in one vessel," a level above Tohu, which belongs to the World of Nekudim, the separate "points." Among the four components of the Torah's text, the ta'amim (cantillation notes) correspond to Keser and the nekudos (vowel points) to Chochmah, so the ta'amim, like Akudim, stand above the "points" of Tohu.

SECTION 3 • ¶8–9

True bittul and the Mah within Keser

8 ג והנה אחר ששוכן בבחי' תיקון הארת אור א"ס שלמעלה מע"ס [מעשר ספירות] עי"ז יכולים אח"כ ליכלל המדות והספירות בבחי' ביטול במציאות ממש יותר מקודם שהיה ההתכללות רק מחמת חלישת התגלות האור כענין רך כקנה כו' אבל לא בחי' עצמיות הביטול ממש.

3. Now, once the illumination of the Infinite Light that is above the Ten Sefiros dwells in the level of Tikkun, through this the attributes and the Sefiros can afterwards be included [in one another] in a state of actual nullification (bittul) of [their] existence, more than before, when the inter-inclusion was only because of the weakening of the revelation of the light, as in "soft as a reed," etc., but not the level of the essence of self-nullification itself.

> Section 3 explains what the indwelling of the Infinite Light adds. Once it rests in Tikkun, the attributes can merge in true bittul, a nullification of their very existence. The earlier blending came only from the weakening of the light, like the reed that bends: it was flexibility, not self-nullification in its essence.

אכן בהגלות נגלות עליהם גילוי אור א"ס שלימותא דכולא אשר כל המדות כאין נגדו.

However, when there is openly revealed upon them the revelation of the Infinite Light, "the perfection of all," before which all the attributes are as nothing —

> But when the Infinite Light, "the perfection of all," is openly revealed upon the attributes, they are as nothing before it.

כי כשמו[40] כן הוא שאינו בבחי' מדה ח"ו [חס ושלום] אלא למעלה מעלה עד אין קץ אפילו מבחי' חב"ד [חכמה בינה ודעת] מקור המדות.[41]

for as His name, so is He: He is not in the category of an attribute, G-d forbid, but higher and higher without end, even above the level of Chochmah, Binah and Daas, the source of the attributes —

> His name, Ein Sof, means "without end": He is not an attribute at all, but infinitely beyond even Chochmah, Binah and Daas, the intellect from which the attributes come. Before Him every attribute is nullified.

9 ואזי המדות היו לאחדים ובטלים ממש כנר בפני אבוקה באורו ית' המאיר להם ואין תופסים מקום כלל.

then the attributes become one and are actually nullified, like a candle before a torch, in His light, may He be blessed, that shines upon them, and they occupy no place at all.

> When the Infinite Light is revealed, the attributes merge into one and are truly nullified, like the flame of a candle lost in the light of a torch. They no longer claim any separate place of their own.

וזהו ענין עושה שלום במרומיו[42] בין שר של מים ושר של אש[43, 44] וכמ"ש באג"ה [באגרת הקודש] ע"פ והיה מעשה הצדקה שלום[45, 46] כו' ע"ש

And this is the meaning of "He makes peace in His heights": between the prince of water and the prince of fire; as is written in Iggeres HaKodesh on the verse "And the work of righteousness shall be peace," etc.; see there.

> This explains "He makes peace in His heights": Michael, the prince of water, and Gavriel, the prince of fire, are opposites, yet G-d makes peace between them. In Iggeres HaKodesh 12, on "the work of righteousness shall be peace," the Alter Rebbe explains this in nearly the same words: a great revelation of the Infinite Light, above even Chochmah, Binah and Daas, includes the opposite attributes of Michael and Gavriel in their source, so that they become one.

(והתכללות זו הוא בחי' ביטול אמיתי[47] ממש שלמעלה מבחי' הביטול דרך כקנה כו' עד שאפילו כשהמדות היו בריבוי האור היו בטלים ומתכללים

(And this inter-inclusion is the level of actual, true self-nullification, which is above the level of the nullification in the manner of "like a reed," etc.; so much so that even when the attributes were in an abundance of light, they were nullified and included [in one another],

> This deeper inter-inclusion is true bittul, higher than the "reed" kind of flexibility. It works even when each attribute is at full strength, with an abundance of light: the attributes are nullified and merge in spite of their intensity.

וכמו בעולם העקודים שודאי היה שם ריבוי האור יותר מבנקודים ואעפ"כ [ואף על פי כן] לא היה שם שבה"כ [שבירת הכלים] ח"ו [חס ושלום] והיינו מחמת קרבתן לאור א"ס שע"ז הם בבחי' ביטול אמיתי כו' והתכללות אמיתי עד שעקודים בכלי א'.

as in the World of Akudim, where there was certainly an abundance of light, more than in Nekudim, and yet there was no shattering of the vessels there, G-d forbid. That is because of their nearness to the Infinite Light, through which they are in a state of true self-nullification, etc., and true inter-inclusion, to the point that they are bound (akudim) in one vessel.

> The World of Akudim shows this: its light was greater than that of Nekudim (the World of Tohu), yet its vessels did not shatter, because they were close to the Infinite Light and truly nullified before it. That is why all its lights could be "bound in one vessel."

ומבחי' ביטול זה נמשך אח"כ בעולם התיקון ג"כ ע"י השראת אור א"ס הנמשך בעולם התיקון שע"ז נמשך בהם הביטול האמיתי כו'.

And from this level of self-nullification [something] is drawn afterward into the World of Tikkun as well, through the indwelling of the Infinite Light that is drawn into the World of Tikkun, through which the true self-nullification is drawn into them, etc.

> Something of this true bittul is drawn into Tikkun as well, through the indwelling of the Infinite Light there.

ועמ"ש בביאור ע"פ את שבתותי[48] תשמרו[49] בענין שבת תתאה שהוא עליי' [עלייה] ביי"ע באצי' ביטול היש ושבת עילאה הוא עד"ז באצי' ג"כ בחי' ביטול אמיתי בבחי' אין מקור החכמה כו' והיינו ג"כ כמש"כ [כמה שכתוב] שע"י התגלות אור א"ס בעולם התיקון נמשך ביטול עליון יותר כו').

And see what is written in the explanation on the verse "You shall keep My Shabbosos," on the matter of the lower Shabbos, which is the ascent of Beriah, Yetzirah and Asiyah into Atzilus, the nullification of the yesh (something); and the upper Shabbos is, in the same way, in Atzilus too: the level of true self-nullification in the level of ayin (nothing), the source of Chochmah, etc. And this, too, is as was written [above]: that through the revelation of the Infinite Light in the World of Tikkun a higher self-nullification is drawn down, etc.).

> The Alter Rebbe refers to his explanation in Likkutei Torah, Behar, of "You shall keep My Shabbosos," in the plural, which speaks of two Shabbosos. The "lower Shabbos" is the ascent of the lower worlds into Atzilus, where their sense of independent existence (yesh) is nullified; the "upper Shabbos" is a deeper bittul within Atzilus itself, into the "nothing" (ayin) that is the source of Chochmah, which matches the point made here.

והיינו ענין מלגאו איהו שם מ"ה [שם מ"ה][50] דאיהו ארח אצילות ושקיו[51] כו' היינו השראת אור א"ס ששורה בשם מ"ה [שם מ"ה] דחכמה מבחי' שלימותא דכולא אשר כל אורות ומדות בטלים במציאות נגד התגלות אור א"ס

And this is the meaning of "Within is the Name Mah, which is the path of Atzilus, and the watering," etc.: that is, the indwelling of the Infinite Light that dwells in the Name Mah of Chochmah, from the level of "the perfection of all," whereby all the lights and attributes are nullified in their existence before the revelation of the Infinite Light.

> The Tikkunei Zohar says of the supreme Keser that "within it is the Name Mah" (the Name Havayah spelled out with alefs, whose letters add up to 45), "the path of Atzilus," which waters the Sefiros like water nourishing a tree. The Alter Rebbe explains this as the Infinite Light dwelling in Mah, the level of Chochmah, before whose revelation all lights and attributes are nullified.

ולכן איהו ארח אצילות שמקשר ומחבר לכל אורות וספירות דאצילות שיהיו מתחברין בהתכללות גמור ואמיתי

And therefore it is "the path of Atzilus," which binds and joins all the lights and Sefiros of Atzilus, so that they are joined in complete and true inter-inclusion

> Because it nullifies them, this indwelling is "the path of Atzilus": it binds all the lights and Sefiros of Atzilus together, so that they join in complete and true inter-inclusion.

(ואפשר שזהו ענין מ"ש בליקוטי הש"ס [הששה סדרים] מהאריז"ל [מהאר"י זכרונו לברכה] בפי' הבאת שלום בין אדם[52] לחבירו דהיינו אסתכלותא אנפין באנפין בין האדם לחבירו שהוא האריך בזעיר.

(and perhaps this is the meaning of what is written in Likkutei HaShas from the Arizal, of blessed memory, on the explanation of "bringing peace between a man and his fellow": that is, the gazing face into face between "a man" and "his fellow," which is [the gazing of] Arich into Z'eir.

In Likkutei HaShas, a collection of the Arizal's comments on the Talmud, the Mishnah's phrase "bringing peace between a man and his fellow" is read as two levels of "Adam" gazing face to face: Arich Anpin (the "Long Face," the configuration of Keser) gazing into Z'eir Anpin (the "Small Face," the emotive attributes of Atzilus). Peace between them is the joining of the higher level with the lower.

והענין כי לגבי א"א נק' המדות דאצילות זעיר אנפין כי קטן יעקב[53] אבל ארך אפים וגדל חסד[54] היינו שהמדות הן בלי גבול וכמ"ש בד"ה[55] ויהי בשלח פרעה וסד"ה בכ"ה בכסלו.[56]

The point is that relative to Arich Anpin, the attributes of Atzilus are called Z'eir Anpin, for "Yaakov is small"; but "long-suffering (erech apayim) and great in kindness" means that the attributes are without limit, as is explained in the discourse beginning "And it was when Pharaoh sent" and at the end of the discourse beginning "On the twenty-fifth of Kislev."

Compared with Arich Anpin, the attributes of Atzilus are "small" (z'eir), as "Yaakov," who stands for them, "is small." But at the level of Arich Anpin, "erech apayim" (long-suffering, literally "long of face"), the attributes are without limit, "great in kindness." In Torah Ohr (Beshalach, and the Chanukah discourse in Vayeshev) the Alter Rebbe explains that Yaakov is "small" because measured attributes have ends and limits, while "erech apayim and abundant in kindness" is kindness without limit.

וזהו ג"כ ענין ההפרש בין גדולה לחסד וכמ"ש במ"א. ונמצא בכתר עליון המדות הן בבחי' גדולה ותוקף ואעפ"כ [ואף על פי כן] הן בהתכללות בתכלית והיינו מעוצם הביטול לגבי א"ס ב"ה וכנ"ל בענין עקודים

And this is also the matter of the difference between Gedulah (greatness) and Chesed, as is explained elsewhere. It follows that in Keser Elyon (the Supreme Crown) the attributes are in a state of greatness and strength, and even so they are in utmost inter-inclusion; and that is from the intensity of the self-nullification before the Infinite One, blessed be He, as mentioned above regarding Akudim.

The difference between Gedulah ("greatness") and Chesed ("kindness") is of this kind: Gedulah is kindness without limit. In Keser the attributes are great and strong, yet fully inter-included, because their bittul before the Infinite One is so intense, as was explained regarding Akudim.

וזהו כתר עליון כו' מלגאו איהו שם מ"ה [שם מ"ה] כו' וכמ"ש במ"א בביאור ע"פ מי מנה עפר יעקב[57] וע"פ הראיני את מראיך[58] ולכן נק' הכתר אדם, ובפרדס ערך אדם שהכתר נקרא אדם קדמון

And this is [the meaning of] "Keser Elyon," etc., "within is the Name Mah," etc., as is explained elsewhere, in the explanation on the verse "Who has counted the dust of Yaakov" and on the verse "Show me your appearance." And therefore Keser is called Adam; and in the Pardes, under the entry Adam, [it is written] that Keser is called Adam Kadmon.

> This is the meaning of the Tikkunei Zohar's words about "Keser Elyon," that "within it is the Name Mah." And since Mah has the numerical value of Adam (45), Keser is called Adam; the Pardes calls it Adam Kadmon, "Primordial Man."

והיינו כי א"ק [אדם קדמון] הוא כתר דכללות אבי"ע [אצילות בריאה יצירה עשיה] כו' וכאשר נמשך מבחי' זו ג"כ בז"א דאצילות כנזכר לעיל שע"י ההתכללות נמשך ושורה בו מבחי' שלימותא דכולא זהו ענין הבאת שלום בין אדם לחבירו.

That is, because Adam Kadmon is the Keser of Atzilus, Beriah, Yetzirah and Asiyah as a whole, etc. And when [something] of this level is drawn also into Z'eir Anpin of Atzilus, as mentioned above, that through the inter-inclusion [something] of the level of "the perfection of all" is drawn and dwells in it — this is the meaning of "bringing peace between a man and his fellow."

> Adam Kadmon is the Keser of all four worlds together. When something of this level reaches Z'eir Anpin, because its attributes are inter-included and "the perfection of all" can dwell there, that is "bringing peace between a man and his fellow": between the higher Adam and the lower one.

ואפשר שזהו ג"כ פי' וענין מה שמו ומה שם בנו היינו ב' בחי' מ"ה [שם מ"ה] שהן ב' בחי' אדם הנ"ל.

And perhaps this is also the meaning and the matter of "What (mah) is His name, and what (mah) is His son's name": that is, two levels of Mah, which are the two levels of Adam mentioned above.

> The Alter Rebbe suggests that the verse "What (mah) is His name, and what (mah) is His son's name" alludes to the same two levels: mah ("what") has the numerical value 45, the value of the Name Mah and of Adam, so the two "mah"s are the two levels of Adam, Arich Anpin and Z'eir Anpin, "father" and "son."

והיינו ב' בחי' ההתכללות הנ"ל הא' ע"י בחי' רך כקנה הב' ע"י גילוי אור א"ס משלימותא דכולא מ"ה [שם מ"ה] שמו מלגאו איהו שם מ"ה [שם מ"ה].

And these are the two levels of inter-inclusion mentioned above: the first through the level of "soft as a reed"; the second through the revelation of the Infinite Light from "the perfection of all": "Mah is His name," "within is the Name Mah."

> These correspond to the two kinds of inter-inclusion explained above: the "reed" kind, from lessened light, and the deeper kind, from the revelation of the Infinite Light. The higher one is "Mah is His name," the Mah "within" Keser.

ועיין בזהר בלק דקצ"א ע"ב ובמק"מ [ובמקדש מלך] שם ובפרדס ערך מה דפי' מה שמו היינו חכמה עילאה כו' וכמשנ"ת [וכמו שנתבאר] ג"כ בד"ה להבין ביאור ענין האבות הן הן המרכבה.

And see the Zohar, Balak, folio 191b, and the Mikdash Melech there, and the Pardes, under the entry Mah, which explains "What (mah) is His name" as supernal Chochmah, etc.; and as is explained also in the discourse beginning "To understand the explanation of the matter of 'The Patriarchs are themselves the Chariot.'"

The Zohar in Balak, its commentary the Mikdash Melech, and the Pardes explain "What is His name" as supernal Chochmah. In Torah Ohr, Yisro, in the discourse on "The Patriarchs are themselves the Chariot," the Alter Rebbe explains that there are two levels of Adam, the higher in Chochmah and the lower in Z'eir Anpin: "What is His name" is Chochmah, and "what is His son's name" is Z'eir Anpin.

י"ל [יש לומר] דמ"מ מקור ההמשכה הוא מבחי' כתר אלא שהוא ע"י החכמה וכנודע מענין יחוד או"א [אבא ואימא] שבק"ש [שבקריאת שמע] ששרש ההמשכה מלמעלה מעלה כו' והנה מבואר בליקוטי הש"ס [הששה סדרים] שם בשם האד"ר [האדרא רבא] כי בעידנא דמסתכל אריך בז"א אזי גורם זיווג בין ז"א ונוק' [ונוקבא].

It can be said that nevertheless the source of the drawing down is from the level of Keser, except that it is through Chochmah, as is known from the matter of the union of Abba and Imma in the recital of the Shema, where the root of the drawing down is from higher and higher, etc. Now, it is explained in Likkutei HaShas there, in the name of the Idra Rabba, that at the time when Arich gazes into Z'eir Anpin, it brings about a union between Z'eir Anpin and Nukva.

Reconciling the two readings: the source of the flow is Keser, but it comes through Chochmah, just as the union of Abba and Imma (Chochmah and Binah) in the Shema draws from far higher. The Arizal, citing the Idra Rabba, says that when Arich gazes into Z'eir Anpin, this brings about the union of Z'eir Anpin and Nukva (Malchus).

וזהו שמהבאת שלום בין אדם לחבירו נמשך אכילת פירות בעוה"ז עפמ"ש [על פי מה שכתוב] בזהר בפ' בהעלותך דקנ"ו א' בגין דהאי קרן[59] כו' וע"ד איבא דיליה וע"ש במק"מ [במקדש מלך]

And this is [why] from "bringing peace between a man and his fellow" comes the eating of fruits in this world, according to what is written in the Zohar, in Parshas Beha'aloscha, folio 156a: "Because this principal," etc., "and therefore its fruit," etc.; and see there in the Mikdash Melech.

This is why "bringing peace between a man and his fellow" yields "fruits" that are eaten in this world. The Zohar in Beha'aloscha explains that the "principal" is the Tree of Life of the World to Come, and only the fruit that issues from it comes into this world, so that a person eats its fruit here.

וזהו ענין אדם דדברי הימים באלף רבתי שאתוון רברבין שרשן מבחי' כתר וע"י הארת הכתר נמשך זיווג זו"נ [זעיר אנפין ונוקבא] וזהו מ"ש בפ' מצורע דנ"ג ע"ב אדם דא שלימו דכולא.[60]

And this is the meaning of "Adam" in Chronicles, with a large alef: for large letters have their root in the level of Keser, and through the illumination of Keser the union of Z'eir Anpin and Nukva is drawn down. And this is what is written in Parshas Metzora, folio 53b: "Adam — this is the perfection of all."

> The first word of Chronicles, "Adam," is written with a large alef; large letters stem from Keser, and Keser's illumination brings about the union of Z'eir Anpin and Nukva. The Zohar in Metzora says of this Adam: "this is the perfection of all."

וזהו שנמנו במשנה אלו דברים שאדם אוכל פירותיהן[61] בעוה"ז כו' כבוד אב ואם וגמ"ח [וגמילות חסדים] והבאת שלום כו' ותלמוד תורה כנגד כולם והיינו לפי שע"י כ"ז [כל זה] ממשיכים אור א"א בז"א ע"י או"א [אבא ואימא] כנ"ל בענין מ"ה [שם מ"ה] שמו כו'.

And this is [why] the Mishnah lists, "These are the things whose fruits a person eats in this world, etc.: honoring father and mother, acts of kindness, and bringing peace, etc.; and the study of Torah is equal to them all." That is because through all these one draws the light of Arich Anpin into Z'eir Anpin by way of Abba and Imma, as mentioned above regarding "Mah is His name," etc.

> The Mishnah lists honoring parents, acts of kindness and bringing peace as deeds whose "fruits" are enjoyed in this world, and says that Torah study equals them all. All of them draw the light of Arich Anpin into Z'eir Anpin by way of Abba and Imma, as in "Mah is His name."

ובענין גמילות חסדים יובן ממ"ש במ"א בפי' אל עליון גומל חסדים טובים. ועמ"ש ג"כ ע"פ וארשתיך לי לעולם[62] בשם הזהר בפי' לעולם ועמ"ש בד"ה הוי' יחתו מריביו[63] איך ע"י המשכה זו מא"א [מאריך אנפין] מתמתקים כל הדינים

And the matter of acts of kindness will be understood from what is explained elsewhere on the meaning of "G-d Most High, who bestows good kindnesses." And see also what is written on the verse "And I will betroth you to Me forever," in the name of the Zohar, on the meaning of "forever"; and see what is written in the discourse beginning "Havayah — His adversaries shall be shattered," how through this drawing down from Arich Anpin all the judgments are sweetened.

> Acts of kindness connect to G-d as "Most High, who bestows good kindnesses," that is, kindness from the highest level. The discourses cited explain how this flow from Arich Anpin sweetens all the judgments.

ועיין בר"ח [בראשית חכמה] פי"ב משער האהבה בענין כי המלך בוטח בה' ובחסד עליון בל ימוט[64] כו' ועמ"ש בד"ה הנה להבין שרש ענין מתן תורה בפ' יתרו גבי דוד בשתים ולא עלתה לו.[65] וע' עוד מענין אכילת פירותיהן בעוה"ז באג"ה [באגרת הקודש] בד"ה וילבש צדקה[66] כשריון).[67]

And see the Reishis Chochmah, chapter 12 of Sha'ar HaAhavah, on the matter of "For the king trusts in Havayah, and through the kindness of the Most High he shall not falter," etc. And see what is written in the discourse beginning "Now, to understand the root of the matter of the Giving of the Torah," in Parshas Yisro, concerning David, "with two, and it did not count against him." And see further on the matter of "eating their fruits in this world" in Iggeres HaKodesh, in the discourse beginning "And He put on righteousness as a coat of mail.")

> The Reishis Chochmah, the classic work of musar and Kabbalah by R. Eliyahu de Vidas, discusses in its Gate of Love the verse "the king trusts in Havayah, and through the kindness of the Most High he shall not falter," the supernal kindness that keeps a person firm. The Talmud's saying that David erred in two matters and it did not count against him is discussed in a discourse on the Giving of the Torah. In Iggeres HaKodesh 3 the Alter Rebbe explains that charity and kindness, whose fruits are eaten in this world, open, as it were, the supernal garment, so that blessing (long life, wealth and honor) flows down into this physical world.

ומעתה יובן ענין נעשה אדם[68] כו' וירדו בדגת כו' כי האדם הוא מבחי' תיקון אשר יש בו השראת אור א"ס וגם התכללות כולם כנ"ל

And from this the meaning of "Let Us make man," etc., "and let them have dominion over the fish," etc., will be understood: for man is from the level of Tikkun, in which there is the indwelling of the Infinite Light and also the inter-inclusion of them all, as mentioned above.

> Returning from the long parenthesis, the verse "Let Us make man… and let them have dominion" is now understood. Man comes from Tikkun, where the Infinite Light dwells and all the attributes are inter-included.

ולכן יכול האדם דייקא לרדות ולמשול בכולם (ועיין בזהר ח"ב [חלק ב'] דצ"ד סע"ב [סוף עמוד ב]. ח"ג [חלק ג'] דמ"ח א'.)

And therefore specifically man can have dominion and rule over them all (and see the Zohar, vol. 2, folio 94, end of side b; vol. 3, folio 48a).

> Because man has within him the indwelling of the Infinite Light, which is beyond all the attributes, and he includes them all, he alone can rule over all creatures. The Zohar passages cited discuss this.

(והנה לכן יש ג"כ באדם הבחירה. וכמ"ש הרמב"ם [הרבי משה בן מימון] פ"ה מהל' [מהלכות / מהלכה] תשובה שע"ז נאמר הן האדם היה כאחד ממנו[69].

(Now, therefore man also has free choice, as the Rambam writes in chapter 5 of the Laws of Teshuvah, that of this it is said, "Behold, man has become like one of us."

> Man's root in Tikkun also explains his free choice. The Rambam reads "Behold, man has become like one of us" as describing this unique power.

כלומר הן מין זה של אדם היה יחיד בעולם ואין מין שני דומה לו בזה הענין[70] שיהא הוא מעצמו יודע הטוב והרע ועושה כל מה שהוא חפץ וכו' ע"ש.

"That is to say: behold, this species of man is unique in the world, and there is no second species like it in this respect, that he of himself knows good and evil and does whatever he desires," etc.; see there.

> The Rambam explains the verse: man is unique among all species in that he, of himself, knows good and evil and does whatever he wishes.

והיינו כמ"ש במ"א שבחיר ה זו נלקחה מבחי' גבוה מאד שהוא בחי' הממשלה שהמלוכה והממשלה לחי עולמים ע"ד כשעלה ברצונו הפשוט כו' ואין מעכב על ידו ועד"ז הוא בחי' הבחירה שניתן לאדם עד שאין מי שמעכב על ידו

And this is as is explained elsewhere, that this choice was taken from a very high level, which is the level of dominion; for "sovereignty and dominion belong to the One who lives forever," in the manner of "when it arose in His simple will," etc., and none can hold back His hand. And in the same way is the power of choice given to man, so that there is none who can hold back his hand.

> This power of choice comes from a very high level, G-d's own sovereignty: His will is "simple," arising freely, with nothing to restrain it. Man's choice mirrors it: nothing can force his hand.

אך לפי שבחינה ומעלה הרמה זו ירדה ונתלבשה למטה בגוף הגשמי ובנה"ב [ובנפש הבהמית] שכלולים מטוב ורע ע"כ יכולה להיות ממשלה זו גם לבחור הרע ח"ו [חס ושלום] ה' ישמרנו וזהו וייצר כו' ויפח באפיו[71] כו' צמצומים רבים עד שירד כח בחירה וממשלה זו למטה.

However, because this lofty level and quality descended and was clothed below in the physical body and in the animal soul, which are composed of good and evil, therefore this dominion can also choose evil, G-d forbid, may G-d protect us. And this is [the meaning of] "And He formed," etc., "and He breathed into his nostrils," etc.: many contractions, until this power of choice and dominion descended below.

> Because this lofty power came down into a physical body and an animal soul, which contain both good and evil, it can be used to choose evil as well. The verses "And He formed… and He breathed into his nostrils" allude to the many contractions through which this power descended into man.

אבל שרש בחינה זו נלקחה ממקום גבוה מאד ועיין בפרדס שע"ד פ"ט ומה שניתן בחירה וממשלה זו לאדם היינו לפי ששרש בחי' אדם הוא נעלה מאד כנ"ל.

But the root of this level was taken from a very high place; and see the Pardes, Sha'ar 4, chapter 9. And the reason this choice and dominion were given to man is that the root of the level of Adam is very exalted, as mentioned above.

> Yet the root of free choice remains very high, and it was given to man because the root of Adam is so exalted. The Pardes discusses this further.

ולכן ועתה ישראל מה[72] ה' אלקיך שואל מעמך כ"א ליראה כו' וכמ"ש הרמב"ם [הרבי משה בן מימון] שם הואיל והרשות בידינו כו')

And therefore: "And now, Israel, what does Havayah your G-d ask of you, but to fear," etc.; and as the Rambam writes there, "since the choice is in our hands," etc.)

> Because the choice is in man's hands, the Torah can ask of him, "what does Havayah your G-d ask of you, but to fear": awe is left to his own choice. The Rambam there also builds on the fact that "the choice is in our hands."

ולכן איתא בספרים שהדפק שבאדם מורה על הארת אור א"ס שבתוכו וכמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] בטעמי מצות פ' וירא כי הדפק אחוריים דאבא והחיות שבתוכו הוא אור הא"ס

And therefore it is stated in the books that the pulse in man indicates the illumination of the Infinite Light within him; as is written in the Likkutei Torah of the Arizal, in Ta'amei HaMitzvos, Parshas Vayeira, that the pulse is the back (achorayim) of Abba, and the life-force within it is the Infinite Light.

> The Kabbalistic books say that the pulse reveals the light of the Infinite within a person. The Arizal's Likkutei Torah explains that the pulse comes from the "back" (achorayim) of Abba, the outer side of Chochmah, while the life-force within it is the Infinite Light itself.

כי התלבשות אור א"ס הוא בחכמה והדפיקו בחי' רצוא ושוב[73] והיינו בחי' מטי ולא מטי דחכמה לפי שאור א"ס שורה בחכמה:[74, 75]

For the Infinite Light is clothed in Chochmah, and the beating is the mode of "running and returning" (ratzo vashov), that is, the level of "reaching and not reaching" of Chochmah, because the Infinite Light dwells in Chochmah:

> The Infinite Light is clothed in Chochmah, and the pulse's rhythm of beating and pausing is the "running and returning" of Chochmah, which "reaches and does not reach." Since the Infinite Light dwells in Chochmah, the pulse is a sign of it.

SECTION 4 · ¶10–13

Eating, blessing and the altar

10 ד ומעתה יובן ג"כ ענין שהאדם ניזון ומקבל חיות מהמאכלים שהם דצ"ח [דומם צומח חי]. וגם הוא מתקן ומעלה אותם ע"י.

4. And from this the matter will also be understood of man's being nourished and receiving life-force from foods, which are the inanimate, vegetative and animal; and also that through this he rectifies and elevates them.

> Section 4 applies all this to eating. Man lives on food, the inanimate, vegetative and animal, and at the same time he rectifies and elevates that food.

דהיינו מפני שהאדם הוא מבחי' תיקון אשר ע"י ההתכללות שורה שם אור הא"ס שלימותא דכולא וכנ"ל דאור א"ס שורה בחכמה.[76]

That is, because man is from the level of Tikkun, where, through the inter-inclusion, the Infinite Light, "the perfection of all," dwells, as mentioned above, for the Infinite Light dwells in Chochmah.

> He can do this because he comes from Tikkun, where through inter-inclusion the Infinite Light dwells, and it dwells specifically in Chochmah. The next paragraph shows how this light, present in man, refines his food.

11 ולכן יכול האדם בברכתו שמברך ברוך אתה הוי' להמשיך גילוי אור א"ס בחכמה ובחכמה אתברירו[77] לברר הדצ"ח [הדומם צומח חי]

And therefore man, through his blessing in which he blesses, "Blessed are You, Havayah," can draw down a revelation of the Infinite Light in Chochmah — and "through Chochmah they are refined" — to refine the inanimate, vegetative and animal,

> When a person says a blessing, "Blessed are You, Havayah," he draws the Infinite Light into Chochmah, and the Zohar teaches that "through Chochmah they are refined." This enables him to refine the food he eats, the mineral, the plant and the animal.

אשר המוצא פי[78] ה' שבמאכל שרשו מעולם התהו רק שמחמת שבה"כ [שבירת הכלים] נפלו הכלים למטה בבי"ע והאורות נסתלקו למעלה במאציל העליון

of which "that which comes forth from the mouth of Havayah" in the food has its root in the World of Tohu; only, because of the shattering of the vessels, the vessels fell down into Beriah, Yetzirah and Asiyah, and the lights withdrew upward into the Supernal Emanator.

> The life-force in food, "that which comes forth from the mouth of Havayah," is rooted in Tohu. When the vessels of Tohu shattered, they fell into the lower worlds, and their lights withdrew upward into the Emanator.

אמנם אחר הבירור וההעלאה של המאכל לבחי' התיקון ע"י הברכה הנה ע"י מתקרבים לאורות שלהן דתהו שנסתלקו למעלה ומתגלים ומתאחדים בהן האורות דתהו.

However, after the refinement and elevation of the food to the level of Tikkun through the blessing, through this they draw near to their own lights of Tohu that withdrew upward, and the lights of Tohu are revealed in them and become united with them.

> When the food is refined and raised to Tikkun through the blessing, its fallen vessels draw near to their own lights of Tohu, which had withdrawn above. Those lights are then revealed in them and unite with them again.

כמו עד"מ נפש האדם שמסתלקת מהגוף מחמת מיתה ה"י [השם ישמרנו] וצרורה בצרור החיים[79] בג"ע [בגן עדן], וכשיהיה תחה"מ [תחיית המתים] שיתעלה הגוף תתגלה ותתלבש בו הנשמה שהיתה בג"ע [בגן עדן] כו'

As, by way of analogy, the soul of man, which departs from the body because of death, may G-d protect us, and is bound up in the bond of life in Gan Eden; and when the Resurrection of the Dead comes and the body is elevated, the soul that was in Gan Eden will be revealed and clothed in it, etc.

> The analogy is the soul and the body: at death the soul leaves the body and is "bound in the bond of life" in Gan Eden, and at the Resurrection the body is raised and the same soul is revealed and clothed in it again.

כמ"כ [כמו כן] הכלים דתהו שמתו ונפלו בבי"ע אחר שנתקנו ונכללו בבחי' התיקון נתגלה ונמשך בהן נשמתן היינו האורות דתהו.

So too the vessels of Tohu, which died and fell into Beriah, Yetzirah and Asiyah: after they are rectified and included in the level of Tikkun, their soul, that is, the lights of Tohu, is revealed and drawn into them.

> So too the vessels of Tohu "died" when they fell into the lower worlds. Once they are rectified and included in Tikkun, their "soul," the lights of Tohu, returns and is revealed in them.

12 ונמצא שעי"ז ניתוסף ריבוי אור גדול לבחי' תיקון שהוא האדם כי האורות דתהו שנסתלקו ונכללו בעצמות המאציל הם גבוהים הרבה מאורות דתיקון כנ"ל רק שמחמת תגבורת ותוקף האור לא יכלה הכלי להכיל כו'

It follows that through this a great abundance of light is added to the level of Tikkun, which is man. For the lights of Tohu that withdrew and were included in the essence of the Emanator are much higher than the lights of Tikkun, as mentioned above; only, because of the intensity and strength of the light, the vessel could not contain [it], etc.

> This brings a great gain to Tikkun, that is, to man: the lights of Tohu are far higher than those of Tikkun, and only their intensity made them impossible to contain.

אכן אחרי שנתבררו הכלים ונכללו בתיקון שהוא בבחי' ההתכללות אז יחיה עי"ז האדם דתיקון שנתגלה בו אור שגדול יותר מהאדם דתיקון כו' כנ"ל

But after the vessels have been refined and included in Tikkun, which is in the mode of inter-inclusion, then through this the Adam of Tikkun will live, in that a light greater than the Adam of Tikkun is revealed in him, etc., as mentioned above.

> Once the vessels have been refined and included in Tikkun, with its inter-inclusion, the Adam of Tikkun "lives" from them: a light greater than his own is revealed in him. The words echo the verse just cited, "by all that comes forth from the mouth of Havayah does man (ha'adam) live."

(שהוא מס"ג [משם ס"ג] שבפנימית א"ק [אדם קדמון] כו' ונמצא נכלל בתיקון ב' המעלות שיהיה אורות גדולים כמו בתהו ואף על פי כן יהיה בבחי' התכללות ע"י הארת אור א"ס שלימותא דכולא כו' מעין בחינת עקודים כו').

(For it is from Sag in the inner dimension of Adam Kadmon, etc.; and so both advantages are found included in Tikkun: there will be great lights, as in Tohu, and even so it will be in a state of inter-inclusion, through the illumination of the Infinite Light, "the perfection of all," etc., something like the level of Akudim, etc.).

> Tikkun thus gains both advantages: great lights like those of Tohu, which come from Sag in the inner dimension of Adam Kadmon, and yet inter-inclusion, through the Infinite Light, "the perfection of all." This is something like the World of Akudim, where great light and unity existed together.

ובזה יובן מארז"ל [מאמר רבותינו זכרונם לברכה] (ברכות דנ"ה א' ע"פ וידבר אלי זה[80] השולחן אשר לפני ה' ביחזקאל מ"א כ"ב)

And with this the saying of our Sages, of blessed memory, will be understood (Berachos 55a, on the verse "And he said to me, 'This is the table that is before Havayah,'" in Ezekiel 41:22):

> This explains a teaching of the Talmud on a verse in Ezekiel. Ezekiel describes an altar of wood and then calls it "the table that is before Havayah."

פתח במזבח וסיים בשולחן[81] כל זמן שבהמ"ק [שבית המקדש] קיים מזבח מכפר על ישראל ועכשיו[82] שולחנו של אדם מכפר עליו.

"It opens with the altar and concludes with the table: as long as the Holy Temple stood, the altar atoned for Israel; and now a person's table atones for him."

> The Talmud notes that the verse begins with the altar and ends with the table: while the Temple stood, the altar atoned for Israel, and now a person's table atones for him. The Alter Rebbe explains what the altar and the table have in common.

כי הנה ענין הקרבנות הוא העלאת נפש הבהמה ע"י הכהן שהוא חסד דז"א מעולם התיקון וימין מקרבת

For the matter of the sacrifices is the elevation of the soul of the animal through the kohen, who is the Chesed of Z'eir Anpin, from the World of Tikkun, and "the right hand draws near."

> A sacrifice raises the soul of the animal through the kohen, who stands for the Chesed of Z'eir Anpin in Tikkun. Kindness is the "right hand," which, in the Talmud's phrase (Sotah 47a), "draws near," and so it brings the animal close.

ולכן כשמברך ושוחטה ומקריבה ע"ג [על גבי] המזבח הוא מברר רוח הבהמה שנפלה בשבה"כ [בשבירת הכלים] ומעלה אותה לשרשה שמפני שור שבמרכבה עד שנכללת במל' דאצילות וזה נק' אכילת המזבח.

And therefore, when he blesses, slaughters it and offers it upon the altar, he refines the spirit of the animal that fell in the shattering of the vessels and elevates it to its root, which is from the face of the ox in the Chariot, until it is included in the Malchus of Atzilus; and this is called the eating of the altar.

> Blessing, slaughter and offering on the altar refine the animal's spirit, which fell in the shattering of the vessels, and raise it to its root in the "face of the ox" of the Chariot, until it is included in the Malchus of Atzilus. This is what is called "the eating of the altar."

מזבח היינו מל' דאצי' ועי"ז מתגלים האורות דתהו ולכן נהנים המלאכים מהקרבנות בהתגלות האורות דתהו אשר משם שרשן, וז"ש בזהר"ק [בזהר הקדוש] (פ' פנחס דרמ"א א') ואתהניין מיסודא ועקרא [וזהו שכתוב] דילהון[83, 84] וכמובא באג"ה [באגרת הקודש] סד"ה איהו וחיוהי.

The altar is the Malchus of Atzilus. And through this the lights of Tohu are revealed; and therefore the angels derive pleasure from the sacrifices, in the revelation of the lights of Tohu, which is their root. And this is what is written in the holy Zohar (Parshas Pinchas, folio 241a): "And they derive pleasure from their foundation and root," as is brought in Iggeres HaKodesh, at the end of the discourse beginning "He and His life-forces."

> The altar stands for the Malchus of Atzilus, and when the animal's spirit is raised into it, the lights of Tohu are revealed. That is why the angels, whose root is in Tohu, take pleasure in the sacrifices, as the Zohar says: "they derive pleasure from their foundation and root." In Iggeres HaKodesh 20 the Alter Rebbe explains that the angels of the Chariot called "the face of the ox" and "the face of the eagle" draw pleasure and nourishment from the spirit of the animal and the bird that rises to them from the altar.

וזהו ריח ניחוח להוי'[85] שע"י הריח שהוא העלאת מ"ן [מיין נוקבין] מבירור נה"ב [נפש הבהמית] נמשך ניחוח לשון נחית דרגא[86] והוא המשכה להוי'

And this is [the meaning of] "a pleasing fragrance (re'ach nicho'ach) to Havayah": through the fragrance, which is the raising of mayin nukvin (feminine waters) from the refinement of the animal soul, nicho'ach is drawn down — a term [meaning] nachis darga ("a level descended") — and it is a drawing down to Havayah;

> "A pleasing fragrance (re'ach nicho'ach) to Havayah" is read in two stages: the "fragrance" rises, as the refinement of the animal soul raises mayin nukvin, the arousal from below; then nicho'ach, read as nachis, "descending," brings a flow down from above, to Havayah.

דהיינו שנעשה הוי' חדשה כי גם בע"ס [בעשר ספירות] דתהו יש שם הוי' ונתגלה ונמשך לע"ס [לעשר ספירות] דתיקון לבחי' שם הוי' דתיקון.

that is, a new Havayah is made. For in the Ten Sefiros of Tohu, too, there is the Name Havayah, and it is revealed and drawn into the Ten Sefiros of Tikkun, into the level of the Name Havayah of Tikkun.

> The Havayah is "new" because the Ten Sefiros of Tohu also contain the Name Havayah; through the offering, that Name of Tohu is revealed and drawn into the Name Havayah of Tikkun, adding to it.

13 ולכן המזבח מכפר על האדם שמבחי' תיקון ע"י שממשיך ריח ניחוח להוי' כו'.

And therefore the altar atones for man, who is from the level of Tikkun, through drawing down "a pleasing fragrance to Havayah," etc.

> The altar atones for man, whose root is in Tikkun, because it draws down "a pleasing fragrance to Havayah."

וכמ"כ [וכמו כן] עכשיו שולחנו של אדם מכפר עליו. ע"י אכילתו בברכה וכוונה שע"י ג"כ מברר הדצ"ח [הדומם צומח חי] ומעלה מ"ן [מיין נוקבין] משבה"כ [משבירת הכלים] וממשיך גילוי האורות דתהו.

So too, now, a person's table atones for him, through his eating with a blessing and with intention, through which he too refines the inanimate, vegetative and animal, raises mayin nukvin from the shattering of the vessels, and draws down a revelation of the lights of Tohu.

> A person's table does the same now: eating with a blessing and with intention refines the mineral, plant and animal in the food, raises mayin nukvin from the shattered vessels, and draws down the revelation of the lights of Tohu.

אך היינו ע"י שמתפלל תחלה להבטל אליו יתי' שזהו בחי' אדם דתיקון שמעלתו הוא בחי' הביטול

But this is through his first praying, to be nullified to Him, may He be blessed; for this is the level of the Adam of Tikkun, whose superiority is the level of self-nullification.

> But this works only when a person first prays and sets himself aside before G-d, for bittul is the defining quality of the Adam of Tikkun.

אדם בגימטריא מ"ה [שם מ"ה][87] ואז נק' השולחן שולחנו של אדם דוגמא שלמעלה בחי' המל' דאצי' המבררת הניצוצין נק' שולחן לאדם העליון ז"א דאצילות.

Adam has the numerical value of Mah (45). And then the table is called "a person's (Adam's) table," after the pattern above, where the level of the Malchus of Atzilus, which refines the sparks, is called a table for the Supernal Adam, Z'eir Anpin of Atzilus.

> The word Adam has the numerical value of Mah (45), and mah ("what") is the word of self-nullification, as in Moshe's words, "and what (mah) are we." Then the table becomes "the table of Adam," just as above, the Malchus of Atzilus, which refines the sparks, is the "table" of the Supernal Adam, Z'eir Anpin.

ולכן ע"י מכפר עליו כמו המזבח כו' (ועיין בזהר פ' תרומה דף קנ"ג סע"ב [סוף עמוד ב] ודף קל"ג ע"א. ועיין ברע"מ [ברעיא מהימנא] פ' עקב דרע"א סע"ב [סוף עמוד ב][88] מענין זה השולחן ועמ"ש בפ' נשא בד"ה כה תברכו[89] כו'):

And therefore, through this, it atones for him like the altar, etc. (And see the Zohar, Parshas Terumah, folio 153, end of side b, and folio 133a; and see the Raaya Mehemna, Parshas Ekev, folio 271, end of side b, on the matter of "this is the table"; and see what is written in Parshas Naso, in the discourse beginning "So shall you bless," etc.):

> That is why a person's table atones for him as the altar did. The Zohar and the Raaya Mehemna ("the Faithful Shepherd," a section of the Zohar) discuss this further; and in Likkutei Torah, Naso, on "So shall you bless," the Alter Rebbe explains that the animal soul lives on the vitality of its food and is bound below, so prayer must first raise it and bind it to G-d.

SECTION 5 · ¶14–17

The daily lambs

14 ועתה נבוא לענין תנופת הלחם ע"ג [על גבי] שתי הכבשים. רק מתחלה נקדים ענין השתי כבשים התמידין שבכל יום.

Now we will come to the matter of the waving of the bread upon the two lambs. But first let us introduce the matter of the two lambs, the daily offerings (temidin) that are [brought] every day.

> Now the maamar turns to its subject, the waving of the two loaves upon the two lambs on Shavuos. First it explains the two lambs of the daily offering (tamid), brought every day.

דאיתא בפע"ח [בפרי עץ חיים] שער[90] ה' פ"ג [פרק ג'] בענין עולת התמיד שכל עולה הוא בחי' לאה שהיא עליונה ושם הדינים הקשים כולם ולכן בא עולת התמיד כנגדה למתק דינה.

For it is stated in Pri Etz Chaim, Sha'ar 5, chapter 3, on the matter of the daily burnt-offering (olas hatamid), that every burnt-offering is the level of Leah, who is higher, and all the harsh judgments are there; and therefore the daily burnt-offering comes corresponding to her, to sweeten her judgment.

> The Pri Etz Chaim, R. Chaim Vital's record of the Arizal's teachings on the prayers and mitzvos, teaches that every burnt-offering corresponds to Leah, the higher of the two feminine configurations, where all the harsh judgments are found, and that the daily burnt-offering is brought to "sweeten" her judgments. The next paragraphs explain this.

15 ועיין בהרמ"ז [בהרב משה זכות] ר"פ צו שהקשה שהרי עיקר זיווג של שחרית הוא דיעקב ורחל. ופי' שמ"מ צריך ג"כ מיתוק לדיני לאה כו' ע"ש.

And see the Ramaz at the beginning of Parshas Tzav, who asks: but the main union of the morning is that of Yaakov and Rachel! And he explains that nevertheless a sweetening of the judgments of Leah is also needed, etc.; see there.

> The Ramaz (Rabbi Moshe Zacuto) raises a difficulty with the Arizal's teaching: the main union of the morning prayer is that of Yaakov and Rachel, so why is the morning offering connected with Leah? He answers that Leah's judgments also need sweetening.

וביאור ענין דזיווג יעקב ורחל ולאה ושע"ז באו השני תמידין להמתיק הדינים כו'. כי הנה כתיב כרחל לפני גוזזיה[91] נאלמה ורחל היינו כבש והוא בחי' מל' שנמשלה לרחל.

And the explanation of the matter of the union of Yaakov with Rachel and with Leah, and that for this the two daily offerings come, to sweeten the judgments, etc.: for it is written, "like a ewe (rachel) before her shearers she is mute"; and a rachel is a lamb (keves), and it is the level of Malchus, which is likened to a ewe.

> To explain the unions of Yaakov with Rachel and with Leah, the Alter Rebbe begins with Isaiah's image of a ewe, rachel in Hebrew, silent before her shearers. A rachel is a lamb, the animal of the daily offering, and it stands for Malchus, which is likened to a ewe.

לפי שמצינו שיש ברחל טבע ההכנעה יותר מכל הבהמות. וגם לכל רואה מעירה רחמים עליה וקולה קול המעורר רחמנות.[92]

For we find that the ewe has the nature of submission more than all the animals. Also, in everyone who sees it, it arouses compassion for itself, and its voice is a voice that arouses compassion.

> The ewe is the most submissive of animals. Whoever sees it feels pity for it, and its bleating stirs compassion.

וגם שמנחת א"ע [את עצמו] לגזוז ולא תשמיע קולה משא"כ כל הבהמות לא ישקוטו ולא ינוחו כשיבואו לגווזם

And also, it lets itself be shorn and does not let its voice be heard, whereas all the animals do not keep quiet and do not rest when [people] come to shear them

> It lets itself be shorn without a sound, while other animals struggle and cry out when they are shorn.

(וכ"ז היא בחי' ההכנעה וביטול בחי' ונפשי כעפר לכל[93] תהיה[94] כמ"ש במ"א בד"ה אם לא תדעי לך).[95, 96]

(and all this is the level of submission and self-nullification, the level of "and let my soul be as dust to all," as is explained elsewhere, in the discourse beginning "If you do not know").

> All this is the quality of submission and bittul expressed in the prayer "let my soul be as dust to all." In Torah Ohr, Vayetzei, in the discourse on "If you do not know," the Alter Rebbe explains that the Community of Israel is called Rachel because of this very verse, "like a ewe before her shearers she is mute."

והדוגמא בזה בשכינה אשר יורדת להשפיע לבי"ע ומחיה גם את החיצונים וסובלת זה ויניקתם מהשערות וזהו ענין לפני גוזזיה נאלמה וכמ"ש ע"פ אלה מסעי בני"י [בני ישראל][97, 98] כו'.

And the counterpart of this is in the Shechinah, which descends to bestow upon Beriah, Yetzirah and Asiyah and gives life even to the external forces (chitzonim), and bears this, their nurture being from the hairs; and this is the meaning of "before her shearers she is mute," and as is explained on the verse "These are the journeys of the children of Israel," etc.

> The Shechinah behaves like the ewe: it descends to give life to the lower worlds, even to the external forces that oppose holiness, and silently bears their drawing nurture from its "hairs," its outermost flow. That is "before her shearers she is mute." In Likkutei Torah, Masei, on "These are the journeys," the Alter Rebbe explains that the kelipos draw their life from the "wilderness" through which Israel traveled, and that the Community of Israel is called Rachel.

וכדי להמתיק הדינים דתרין נוקבין לאה ורחל שבהם נאחזים החיצונים נאמר את הכבש אחד תעשה בבקר[99]

And in order to sweeten the judgments of the two Nukvin, Leah and Rachel, in which the external forces take hold, it is said, "The one lamb you shall make (ta'aseh) in the morning."

> Rachel and Leah are the two feminine configurations (Nukvin), and the external forces take hold in both. To sweeten their judgments the Torah commands, "The one lamb you shall make (ta'aseh) in the morning."

תעשה לשון תיקון כמו ועשתה את צפרניה[100] ותיקון זה היינו ע"י עולת התמיד שמקריבין הכבש הגשמי ששרשה מעולם התהו ע"ג [על גבי] המזבח

Ta'aseh is a term for rectification (tikkun), as in "and she shall do (ve'asesah) her nails." And this rectification is through the daily burnt-offering, in which the physical lamb, whose root is from the World of Tohu, is offered upon the altar.

> Ta'aseh, "you shall make," is read as "you shall rectify," as the same verb is used of the captive woman who "does" her nails, that is, puts them in order. The rectification is accomplished by the daily burnt-offering, a physical lamb whose root is in Tohu, offered on the altar.

ובזה מעלים מ"ן [מיין נוקבין] מהרפ"ח ניצוצין ועי"ז יורד ונמשך מלמעלה מ"ד [מיין דוכרין] והוא ענין אש שלמעלה ארי' [אריה] דאכיל קרבנין ארי' [אריה] אותיות ראי' [ראיה] שהוא הארת שם מ"ה [שם מ"ה] מחכמה המברר המ"ן [המיין נוקבין] ועי"ז נמתקים הגבורות דנוק' [דנוקבא].[101]

And by this one raises mayin nukvin (feminine waters) from the 288 sparks, and through this mayin duchrin (masculine waters) descend and are drawn down from above. And this is the matter of the fire above, "a lion that consumes the offerings": aryeh (lion) has the letters of re'iyah (sight), which is the illumination of the Name Mah from Chochmah, which refines the mayin nukvin; and through this the Gevuros of Nukva are sweetened.

> The offering raises mayin nukvin, the "arousal from below," from the 288 fallen sparks, and in response mayin duchrin, the flow from above, descends. This is the heavenly fire in the form of a lion that "consumed the offerings": aryeh (lion) has the same letters as re'iyah (sight), the light of Mah from Chochmah, which refines the sparks and sweetens the Gevuros of Nukva.

16 וזהו ענין זיווג יעקב ורחל. וכן הזיווג דלאה כי לכל נוקבא צריך המתקה לבוא מדכורא והיינו בחי' יעקב ז"א דאצי'.

And this is the matter of the union of Yaakov and Rachel, and likewise the union of Leah: for every Nukva needs sweetening to come from the masculine (Dechura), that is, the level of Yaakov, Z'eir Anpin of Atzilus.

> The daily offerings bring about the union of Yaakov with Rachel and with Leah. Every feminine configuration needs sweetening from the masculine, here Yaakov, who is Z'eir Anpin of Atzilus.

והענין כי רחל הוא אותיות הדבור ולאה היא אותיות המחשבה ולכן שניהם נק' נוקבא כי אותיות הוא הבחינה אחרונה רק נגד רחל שהוא דבור עלמא דאתגליא נק' לאה שהיא מחשבה עלמא דאתכסיא אבל מ"מ גם המחשבה הוא בחי' אותיות כו'

The point is that Rachel is the letters of speech, and Leah is the letters of thought. And therefore both are called Nukva, for letters are the last level; only, relative to Rachel, which is speech, the revealed world (alma de'isgalya), Leah, which is thought, is called the concealed world (alma de'iskasya); but nevertheless thought, too, is the level of letters, etc.

> Rachel is the letters of speech and Leah the letters of thought. Both are called Nukva (feminine) because letters are the last, receiving level; speech is the "revealed world" and thought the "concealed world," yet thought too is made of letters.

והנה התחלקות הקול וההבל במבטא בה' מוצאות הפה הוא ע"י ה"ג [חמש גבורות] מנצפ"ך[102] שמחלקות הקול וההבל לחלקים כו'

Now, the division of the voice and the breath in pronunciation through the five places of articulation of the mouth is through the five Gevuros, Mantzepach, which divide the voice and the breath into parts, etc.

> Speech is divided into distinct sounds by the five places of articulation in the mouth, and this division comes from the five Gevuros, represented by the five letters with final forms (Mantzepach). In Tanya, Shaar HaYichud VehaEmunah, chapter 4, the Alter Rebbe explains that these five Gevuros divide the breath and the voice into the twenty-two letters.

וזהו שבנין הנוק' [הנוקבא] אותיות הוא מהגבורות[103] וכן הוא ג"כ באותיות המחשבה שהם באים ג"כ בהתחלקות כמו אותיות הדבור ע"י ה"ג [חמש גבורות] מנצפ"ך דאימא כו'

And this is [why] the structure of the Nukva, the letters, is from the Gevuros. And so it is also with the letters of thought, which also come with division, like the letters of speech, through the five Gevuros, Mantzepach, of Imma, etc.

> So the structure of Nukva, the letters, is built by the Gevuros, the powers of division and limitation. The letters of thought are divided in the same way, through the five Gevuros of Imma (Binah).

(ועמ"ש ע"פ וגבורתך ידברו[104] להודיע לבני האדם גבורותיו[105] כו' ובד"ה אדי שפתי תפתח)[106, 107]

(And see what is written on the verse "And they shall speak of Your might, to make known to the children of men His mighty acts," etc., and in the discourse beginning "Ado-nai, open my lips.")

> The Alter Rebbe refers to his discourses on "And they shall speak of Your might" and "Ado-nai, open my lips," both printed in his Siddur, which connect speech with the Gevuros.

והנה ע"י השתלשלות הגבורות נמשך יניקת החיצונים שהם הדינים הקשים ויניקתם מפסולת גבורות דקדושה (ועמ"ש מענין זה בד"ה ויקחו אליך פרה[108, 109] בפ' חקת).

Now, through the chain of descent of the Gevuros comes the nurture of the external forces, which are the harsh judgments; and their nurture is from the waste of the Gevuros of holiness (and see what is written on this matter in the discourse beginning "And let them take to you a heifer," in Parshas Chukas).

> As the Gevuros descend level by level, the external forces, the harsh judgments, draw nurture from them, from the "waste" of the holy Gevuros. In Likkutei Torah, Chukas, on the red heifer, the Alter Rebbe explains that through this division the kelipos draw life by way of kelipas nogah, where the Gevuros become harsh.

אך ע"י יעקב ש הוא בחי' אז יבקע כשחר אורך[110] המשכת אור א"ס השורה בחכמה עילאה ומלמעלה מעלה כו' עי"ז נמתקים הדינים והגבורות

But through Yaakov, who is the level of "Then your light shall break forth like the dawn," the drawing down of the Infinite Light that dwells in Chochmah Ila'ah (the higher Chochmah), and from higher and higher, etc. — through this the judgments and the Gevuros are sweetened;

> Yaakov is linked with "Then your light shall break forth (yibaka) like the dawn"; the word yibaka (יבקע) has the same letters as Yaakov (יעקב). He draws down the Infinite Light that dwells in the higher Chochmah, and from higher still, and through this the judgments and Gevuros are sweetened. In Likkutei Torah, Tzav, the Alter Rebbe explains that as the dawn breaks through the darkness of night, so Yaakov breaks through the concealment of the Infinite Light to draw it down.

ולא יהיה בחי' גוזזיה להפריד השערות והאותיות ביש ודבר ונפרד כו' והיינו ע"י התגלות הביטול מבחי' ח"ע [חכמה עילאה] כו'.

and there will not be the level of "her shearers," separating the hairs and the letters into a yesh (something), a separate thing, etc.; and that is through the revelation of the self-nullification from the level of Chochmah Ila'ah, etc.

> Then there are no "shearers" cutting the hairs and the letters off from their source and turning them into something separate. This happens through the revelation of the bittul of the higher Chochmah.

17 וזהו דאיתא במ"ח את הכבש אחד[111] יעקב תעשה בבקר כו' כי יעקב הוא הממשיך בחי' כבש ממקורו ושורשו

And this is what is stated in Mishnas Chassidim: "The one lamb, Yaakov, you shall make in the morning," etc.; for Yaakov is the one who draws the level of keves (lamb) from its source and root,

> Mishnas Chassidim, a Kabbalistic work by R. Immanuel Chai Ricchi (as the abbreviation מ"ח is read here), inserts Yaakov into the verse of the daily offering: "The one lamb, Yaakov, you shall make in the morning." For it is Yaakov who draws the level of "lamb" from its source and root.

וכמו שיבוא בסמוך בענין והכשבים הפריד יעקב[112] שממשיך מבחינת כתר וחכמה בחג"ת [בחסד גבורה תפארת] דז"א וזהו ענין כבש.

as will come shortly regarding "And the lambs (kesavim) Yaakov separated": that he draws from the level of Keser and Chochmah into Chesed, Gevurah and Tiferes of Z'eir Anpin; and this is the matter of keves.

> As the next section explains, through "and the lambs Yaakov separated," Yaakov draws light from Keser and Chochmah into Chesed, Gevurah and Tiferes of Z'eir Anpin. That drawing down is the meaning of keves (lamb).

ולכן ע"י המשכה זו שממשיך גילוי זה באותיות המחשבה ודבור מתמתקין הדינים הקשים הנאחזים בצירופי האותיות בין צירוף לצירוף כו'

And therefore, through this drawing down, in which he draws this revelation into the letters of thought and speech, the harsh judgments that take hold in the combinations of the letters, between one combination and the next, etc., are sweetened

> When this revelation is drawn into the letters of thought and speech, the harsh judgments that cling to the combinations of the letters, in the spaces between one combination and the next, are sweetened.

(ועמ"ש מענין זה בפ' פנחס ע"פ את הכבש אחד[113] כו'. ועוד נת' [נתבאר] מענין יעקב אז יבקע בד"ה להבין ענין משמח חתן וכלה בפ' צו.[114]

(and see what is written on this matter in Parshas Pinchas, on the verse "The one lamb," etc. And it is further explained regarding Yaakov, "then shall break forth," in the discourse beginning "To understand the matter of 'Who gladdens the groom and the bride,'" in Parshas Tzav.

> The Alter Rebbe lists places where this is discussed: his discourse on "The one lamb" in Parshas Pinchas, and his discourse on "Who gladdens the groom and the bride" in Parshas Tzav, where Yaakov and Rachel are the groom and the bride, and Yaakov (יעקב) is read as yibaka (יבקע), breaking through the concealment like the dawn.

ועמ"ש עוד מענין להמתיק דיני לאה בביאור ע"פ באתי לגני[116, 115] כו'. וברבות נז' [נזכר] מענין את הכבש אחד תעשה בבקר ואת הכבש השני כו' בפ' ויחי פצ"ט גבי בבקר יאכל עד.[117]

And see what is written further on the matter of sweetening the judgments of Leah in the explanation on the verse "I have come into My garden," etc. And in [Midrash] Rabbah the matter of "The one lamb you shall make in the morning, and the second lamb," etc., is mentioned in Parshas Vayechi, section 99, on "in the morning he shall devour the prey";

> In Likkutei Torah, Shir HaShirim, on "I have come into My garden," he explains that Leah is the letters of thought, whose judgments are sweetened when Torah is studied in depth, drawing the light of Chochmah into the letters. The Midrash Rabbah mentions the morning and afternoon lambs in connection with Binyamin's blessing, "in the morning he shall devour the prey."

נשא פי"ד [פרק י"ד / פרשה י"ד] רס"א ד'. שה"ש [שיר השירים] רבה ס"פ לסוסתי[118] באסתר בפסוק גם ושתי.[120, 119] זח"א [זהר חלק א] קל"ג א'. דרכ"ט ב'. דרמ"ד א' ח"ג [חלק ג'] דרמ"ב א'. דרכ"ו ב' ברע"מ [ברעיא מהימנא]. ועיין בלק"ת [בלקוטי תורה (להאריז"ל)] פ' קדושים בד"ה אזהרת שעטנז.

Naso, section 14, folio 261d; Shir HaShirim Rabbah, at the end of [the passage on] "To my mare"; in Esther, on the verse "Also Vashti"; Zohar, Part I, folio 133a; folio 229b; folio 244a; Part III, folio 242a; folio 226b, in the Raaya Mehemna. And see the Likkutei Torah of the Arizal, Parshas Kedoshim, in the passage beginning "The prohibition of shaatnez."

> Further places in the Midrash and the Zohar that discuss the two daily lambs are listed. The Arizal's Likkutei Torah also discusses them in its passage on the prohibition of shaatnez.

והובא במק"מ [במקדש מלך] פ' קדושים בדף פ"ו ע"ב איך שע"י קרבן הכבשים מעוררים מדעת עליון דמזלא דאריך המזווג או"א [אבא ואימא] ומשם ניתוסף כח לזעיר ואז מזדווג עם המל'. וזהו ענין וישע ה' אל הבל[121] ואל מנחתו כו'):

And it is brought in the Mikdash Melech, Parshas Kedoshim, on folio 86b, how through the offering of the lambs one arouses from the supernal Daas of the mazala of Arich, which unites Abba and Imma; and from there strength is added to Z'eir, and then he unites with Malchus. And this is the meaning of "And Havayah turned to Hevel and to his offering," etc.):

> The Mikdash Melech, a commentary on the Zohar, explains that the offering of the lambs arouses the supernal Daas of the mazala (the flowing "beard") of Arich Anpin, which unites Abba and Imma; from there Z'eir Anpin gains strength and unites with Malchus. This is why G-d "turned to Hevel and to his offering," for Hevel brought from the firstborn of his flock.

SECTION 6 · ¶18–25

Kesev and keves

18 ה וזהו ענין והכשבים הפריד יעקב.[122] והנה כמעט בכל מקום בתורה נאמר כבש[123] בי"ת קודם לשי"ן וכאן נאמר כשבים השי"ן קודם לבי"ת וכן נזכר עוד שם בפ' ויצא גבי צאן לבן.

5. And this is the meaning of "And the lambs (kesavim) Yaakov separated." Now, almost everywhere in the Torah it says keves, with the beis before the shin, but here it says kesavim, with the shin before the beis; and it is mentioned again there, in Parshas Vayetzei, concerning Lavan's sheep.

> Section 5 explains "and the lambs (kesavim) Yaakov separated." Elsewhere the Torah almost always spells "lamb" keves, with the beis before the shin; in the story of Yaakov and Lavan's flock it is spelled kesev, with the shin before the beis, and the change of order carries a meaning.

19 והענין יובן בהקדי' מ"ש דאו"א [דאבא ואימא] [בהקדים] מלבישים לזרועות דא"א וכמ"ש ג"כ בפע"ח [בפרי עץ חיים] בפי' עבדים היינו לפרעה[124] ויוציאנו ה' אלקינו או"א [אבא ואימא] שהלבישו לזרועות דאריך וכמ"ש במ"א.

The matter will be understood by first introducing what is written, that Abba and Imma clothe the arms of Arich Anpin; as is written also in Pri Etz Chaim on the explanation of "We were slaves to Pharaoh, and Havayah our G-d brought us out": Abba and Imma, who clothed the arms of Arich, as is explained elsewhere.

> The background: Abba and Imma (Chochmah and Binah of Atzilus) "clothe the arms" of Arich Anpin, its Chesed and Gevurah. The Pri Etz Chaim reads "We were slaves to Pharaoh, and Havayah our G-d brought us out" (which in the Haggadah continues "with a mighty hand and an outstretched arm") in terms of Abba and Imma clothed in the arms of Arich.

ואיתא ג"כ בע"ח [בעץ חיים] דאו"א [דאבא ואימא] יונקים ממזלות דא"א אבא יונק ממזל השמיני ואימא ממזל הי"ג.

And it is also stated in Etz Chaim that Abba and Imma draw nurture from the mazalos of Arich Anpin: Abba draws from the eighth mazal, and Imma from the thirteenth mazal.

> Etz Chaim adds a second relationship: Abba and Imma also draw nurture from the mazalos of Arich Anpin, the strands of its "beard"; Abba from the eighth, Imma from the thirteenth.

20 ומזלות הם בחי' שערות לבד. והענין כי לשון יניקה הוא כמו עד"מ הולד שיונק משדי אמו

And the mazalos are only the level of hairs. The point is that the term "nurture" (yenikah) is like, by way of analogy, an infant that nurses from its mother's breasts:

> The mazalos are only "hairs," a thin, outer channel of light. The word "nurture" (yenikah) is explained with the analogy of an infant nursing from its mother.

הנה עצם מציאות הולד הוא כבר נתהווה מבטן אמו ומה שיונק משדי אמו הוא פועל הגדלה וריבוי באברי הולד.

the very existence of the infant has already come into being from its mother's womb, and its nursing from its mother's breasts brings about growth and increase in the infant's limbs.

> The infant already exists, having been born from its mother's womb; nursing does not create it but makes its limbs grow.

כמ"כ [כמו כן] פי' וענין אבא יונק ממזל השמיני היינו אחרי שכבר נאצל אבא מאור המאציל אך להיו' [להיות] הגדלה וריבוי באור אבא הוא ע"י שיונק ממזל השמיני.

So too the meaning and matter of "Abba draws nurture from the eighth mazal": after Abba has already been emanated from the light of the Emanator, the growth and increase in the light of Abba come about through its drawing nurture from the eighth mazal.

> So too Abba already exists, emanated from the light of the Emanator; drawing nurture from the eighth mazal makes its light grow and increase.

21 וההגדלה הוא להיות בבחי' פרצוף ומוחין דגדלות ואזי יוכל להשפיע למטה להיות נה"י [נצח הוד יסוד] שלו מוחין לז"א ומז"א לנוק' [לנוקבא] חכמה תתאה מל' דאצילות להחיות בי"ע

And the growth is to be in the state of a partzuf and of mature mochin (mochin degadlus); and then it can bestow below, so that its Netzach, Hod and Yesod become mochin for Z'eir Anpin, and from Z'eir Anpin to Nukva, the lower Chochmah, the Malchus of Atzilus, to give life to Beriah, Yetzirah and Asiyah.

> The "growth" of Abba means becoming a full partzuf with mature intellect (mochin degadlus). Only then can it give: its lowest Sefiros, Netzach, Hod and Yesod, become the intellect of Z'eir Anpin, which passes it on to Nukva, the "lower Chochmah," the Malchus of Atzilus, the source of life for the lower worlds.

ואם לא היה בו ההגדלה זו בבחי' פרצוף ומוחין דגדלות לא היה יכול להשפיע למטה בירידות המדרגות

And if it did not have this growth into the state of a partzuf and mature mochin, it could not bestow below through the descents of the levels;

> Without this growth, Abba could not pass its light down through the descending levels.

רק אחרי שיונק ממזל השמיני אשר הוא בא מחכמה סתימאה כמ"ש באדר"ז [באדרא זוטא] דרצ"ב א' ומשם נתגדל אור אבא אזי יכול להשפיע למטה

only after it draws nurture from the eighth mazal, which comes from Chochmah Stima'ah (the hidden Chochmah), as is written in the Idra Zuta, folio 292a, and from there the light of Abba grows — then it can bestow below.

> The growth comes from the eighth mazal of Arich Anpin, which, as the Idra Zuta (a section of the Zohar) teaches, comes from the hidden Chochmah (Chochmah Stima'ah), the highest wisdom of Keser. Only when Abba's light has grown from there can it give to the levels below.

וכנודע דדוקא מי שהוא גדול בחכמה יותר הוא שיכול להסביר השכל אף לאחרים והיינו מחמת כי דבר הגבוה יותר יוכל להשפיל ולירד למטה יותר

And as is known, specifically one who is greater in wisdom is the one who can explain the concept even to others; that is because the higher a thing is, the lower it can bend down and descend.

> As is well known, the greater a person's wisdom, the better he can explain it to others, because the higher something is, the further down it can reach.

ולכן אחר שיונק אבא ממזל הנמשך מח"ס [מחכמה סתימאה] שהוא בחי' גבוה מאד אזי יכול להשפיע למטה.

And therefore, after Abba draws nurture from the mazal that is drawn from Chochmah Stima'ah, which is a very high level, then it can bestow below.

> Because the mazal comes from so high a level, the hidden Chochmah, Abba gains the power to give below.

אבל מקודם לזה אף שאו"א [שאבא ואימא] מלבישים לזרועות דא"א שהם חג"ת [חסד גבורה תפארת] שבכתר עדיין לא היה בהם הגדלה זו ולא יכלו להשפיע למטה המוחין לזו"נ [לזעיר אנפין ונוקבא] כו' כ"א הגדלה זו נעשה אחר שמקבל מח"ס [מחכמה סתימאה] שהוא למעלה הרבה מבחי' חג"ת [חסד גבורה תפארת] שבכתר.

But before this, even though Abba and Imma clothe the arms of Arich Anpin, which are Chesed, Gevurah and Tiferes of Keser, they did not yet have this growth, and they could not bestow the mochin below to Z'eir Anpin and Nukva, etc.; rather, this growth comes about after it receives from Chochmah Stima'ah, which is far above the level of Chesed, Gevurah and Tiferes of Keser.

> Abba and Imma's clothing of the "arms" of Arich Anpin, the Chesed, Gevurah and Tiferes of Keser, did not by itself give them this growth, or the power to pass the mochin down to Z'eir Anpin and Nukva. The growth came only from the hidden Chochmah, far above the attributes of Keser.

(ועמ"ש בביאור ע"פ אלה מסעי[125] הנ"ל גבי פי' אל עליון גומל חסדים טובים כו'.

(And see what is written in the explanation on the verse "These are the journeys" mentioned above, regarding the explanation of "G-d Most High, who bestows good kindnesses," etc.

> In Likkutei Torah, Masei, the Alter Rebbe explains "G-d Most High, who bestows good kindnesses" as Keser, which brings forth new powers of giving, and uses the same analogy: only one whose wisdom reaches its root, in the ayin above Chochmah, can give it to others.

ועמ"ש ע"פ לך לך[126, 127] כי אב רם ח"ע [חכמה עילאה] ושיומשך וירד להשפיע למטה זהו ע"י שנמשך בו מאור הכתר כו' ע"ש. ועמ"ש בביאור ע"פ משה ידבר[128, 129] בענין תלת עלמין[130] דנפיק מתקונא קדמאה).

And see what is written on the verse "Go forth (lech lecha)": that Av-ram ("exalted father") is Chochmah Ila'ah, and that its being drawn and descending to bestow below is through the light of Keser being drawn into it, etc.; see there. And see what is written in the explanation on the verse "Moshe would speak," on the matter of the three worlds that issue from the first tikkun.)

> In his discourse on "Go forth" he explains that Avram (Av-ram, "exalted father") is the higher Chochmah, and that it descends to give below through the light of Keser drawn into it. He also refers to his explanation of "Moshe would speak" on the "three worlds" that issue from the first tikkun of the beard of Arich Anpin.

והנה עכ"ז [עם כל זה] היניקה ממזלות עם היות שנמשכת ממקום גבוה מח"ס [מחכמה סתימאה] עכ"ז [עם כל זה] נמשך בבחי' ודרך השפעה חיצוניות.

Now, even so, the nurture from the mazalos, although it is drawn from a high place, from Chochmah Stima'ah, is nevertheless drawn in the mode and manner of an external flow.

> Yet the nurture from the mazalos, though it comes from as high as the hidden Chochmah, flows in an external way.

משא"כ מה שאו"א [שאבא ואימא] מלבישים לחו"ג [לחסד וגבורה] דא"א הוא בא בהם בבחי' פנימית כי ההלבשה שמלבישי' זה לזה היא קירוב ותפיסא בעצם ומהות המלובש בו.[131]

Whereas Abba and Imma's clothing of the Chesed and Gevurah of Arich Anpin comes into them in an inward manner; for the clothing in which one clothes another is a closeness to, and a grasping of, the very essence and being of that which is clothed in it.

> Clothing is different: when Abba and Imma clothe the Chesed and Gevurah of Arich Anpin, the light enters them inwardly. To clothe something is to come close to it and to grasp its very essence.

22 וכמו עד"מ התלבשות השכל במדות שמהות השכל ממש נתפס ומתלבש בהמדה והיו לאחדים כמ"כ [כמו כן] מה שאו"א [שאבא ואימא] מלבישי' [מלבישים] לחו"ג [לחסד וגבורה] דא"א הלבשה זו הוא עד"מ התלבשות הרצון בהשכל שהוא ג"כ מתאחד עם השכל

As, by way of analogy, the clothing of the intellect in the emotive attributes: the very being of the intellect is grasped and clothed in the attribute, and they become one. So too Abba and Imma's clothing of the Chesed and Gevurah of Arich Anpin: this clothing is, by way of analogy, like the clothing of the will in the intellect, which also becomes one with the intellect;

> Clothing is like the intellect clothed in the emotions: the mind itself enters the feeling, and the two become one. Abba and Imma's clothing of the Chesed and Gevurah of Arich Anpin is like a person's will clothed in his intellect, which also becomes one with it.

כמו עד"מ שמחמת רצונו לא יזו דבר נתהווה אצלו שכל וטעם לאותו הדבר וכמ"ש וירח ה' את ריח[132] הניחוח ויאמר כו' לא אוסף עוד כו' כי יצר לב האדם רע מנעוריו.

as, for example, because of his will for some thing, an intellectual reason for that thing comes into being for him. And as it is written, "And Havayah smelled the pleasing fragrance, and said," etc., "I will not again," etc., "for the inclination of man's heart is evil from his youth."

> When a person wants something, his mind produces reasons for it. So G-d, after smelling Noach's offering, resolved never again to curse the earth "because the inclination of man's heart is evil from his youth."

הרי טענה זו דיצר לב האדם רע שמתחלה נמשך ממנה חובה אח"כ נולד בה טוב טעם לזכות והמלמד חובה מלמד זכות

For this argument, that the inclination of man's heart is evil, from which at first guilt was drawn, afterwards gave rise to a good reason for merit; and that which argues for guilt argues for merit.

> The very argument that man's heart is evil, which earlier had led to the verdict of the Flood, now became a reason for merit. The argument for guilt turned into an argument for merit.

והיינו ע"י התגלות הרצון עליון בחכמה ומטה החכמה כלפי חסד כפי בחי' הרצון שהוא אריך אנפין ורב חסד כו' וזהו בחי' התלבשות שעצמיות המדות שבכתר מתלבשים באו"א [באבא ואימא].

And that is through the revelation of the supernal will in Chochmah, which inclines the Chochmah toward Chesed, in accordance with the level of the will, which is Arich Anpin, "and abundant in kindness," etc. And this is the level of clothing, in which the very essence of the attributes that are in Keser is clothed in Abba and Imma.

> This happens when the supernal will, Arich Anpin, is revealed in Chochmah and inclines it toward kindness: the name Arich Anpin echoes the verse "long-suffering (erech apayim) and abundant in kindness," so the will is by nature "abundant in kindness." This is what "clothing" means: the very essence of the attributes of Keser is clothed in Abba and Imma.

משא"כ מה שיונקים ממזלות אין זה התלבשות רק בחי' יניקה ממזלות וגם זאת היניקה נמשך רק ע"י בחי' שערות לבד.

Whereas the nurture from the mazalos is not clothing, only the level of nurture from the mazalos; and this nurture, too, is drawn only through the level of hairs alone.

> Nurture from the mazalos is not clothing at all, only a flow that passes through the "hairs."

23 והענין כי מחו"ג [מחסד וגבורה] דא"א שהם ז"ת [ז' תחתונות] דא"א יוכל לבא ההשפעה באו"א [באבא ואימא] בבחי' התלבשות ממש מעצמיות חו"ג [חסד וגבורה] ובבחי' סדר השתלשלות עילה ועלול ומהם נתהוה עיקר מהות או"א [אבא ואימא]

The point is that from the Chesed and Gevurah of Arich Anpin, which are the seven lower [Sefiros] of Arich Anpin, the flow can come into Abba and Imma in the mode of actual clothing, from the very essence of Chesed and Gevurah, and in the mode of the order of the chain of descent of cause and effect; and from them came into being the essential being of Abba and Imma.

> The Chesed and Gevurah of Arich Anpin, its seven lower Sefiros, can flow into Abba and Imma by true clothing, essence into essence, in the ordinary order of cause and effect. That is how Abba and Imma themselves came into being.

אכן ההגדלה והריבוי עד שעי"ז יוכל להשפיע למטה נמשך ממקום עליון יותר היינו מחי"ס [מחכמה סתימאה] והוא מלמעלה מסדר ההשתלשלות עילה ועלול ולכך לא שייך התלבשות וגם נמשך רק דרך בחי' שערות כו'

However, the growth and increase, to the point that through this it can bestow below, are drawn from a higher place, that is, from Chochmah Stima'ah, and it is above the order of the chain of descent of cause and effect; and therefore clothing does not apply, and it is also drawn only by way of the level of hairs, etc.

> But their growth, which gives them the power to give below, comes from a higher place, the hidden Chochmah, which is above the order of cause and effect. Clothing does not apply to it, and it flows only through the "hairs."

(ועמ"ש בספר מבוא שערים ש"ג ח"ב [חלק ב'] ספ"ה וז"ל [וזה לשונו] דוגמת רישא תניינא דאריך שמתלבש בי"ג ת"ד [תיקוני דיקנא] ולא באברים לרוב העלמו עכ"ל [עד כאן לשונו] והיינו בחי' אין שע"ז נאמר והחכמה מאין תמצא[133] ואינו מתלבש באברים שהם חו"ג [חסד וגבורה] דאריך כ"א בי"ג ת"ד [תיקוני דיקנא] שהם המזלות כו').

(And see what is written in the book Mevo She'arim, Sha'ar 3, Part 2, end of chapter 5, and these are his words: "Like the second head of Arich, which is clothed in the thirteen tikkunei dikna and not in the limbs, because of its great concealment." End of quote. And that is the level of ayin (nothing), of which it is said, "And Chochmah is found from ayin (nothing)"; and it is not clothed in the limbs, which are the Chesed and Gevurah of Arich, but only in the thirteen tikkunei dikna, which are the mazalos, etc.)

> The Mevo She'arim, a work on the Arizal's teachings, says that the "second head" of Arich Anpin is clothed only in the thirteen arrangements of the beard (tikkunei dikna), not in its "limbs," because it is so concealed. This is the level of ayin (nothing), from which "Chochmah is found": it does not clothe itself in Chesed and Gevurah, only in the mazalos.

וזהו ענין כשב. שי"ן קודם לבי"ת. אות הכ"ף היינו בחי' כתר והשין הקודם לבי"ת היינו חג"ת [חסד גבורה תפארת] דאריך המדות שבכתר. שמהם נמשך הבי"ת היינו או"א [אבא ואימא] תרין ריעין שמלבישים לחג"ת [לחסד גבורה תפארת] דא"א כנ"ל.

And this is the matter of kesev, with the shin before the beis: the letter kaf is the level of Keser, and the shin that precedes the beis is the Chesed, Gevurah and Tiferes of Arich, the attributes that are in Keser, from which the beis is drawn, that is, Abba and Imma, the "two companions," who clothe the Chesed, Gevurah and Tiferes of Arich Anpin, as mentioned above.

> Now the spelling kesev is explained: kaf stands for Keser; shin, the next letter, for Chesed, Gevurah and Tiferes of Arich Anpin, the attributes within Keser; and beis for Abba and Imma, the "two companions" (the Zohar's name for Chochmah and Binah, which never part), who clothe them. The shin before the beis shows Abba and Imma receiving from the attributes of Keser.

24 והנה לכאורה הרי יש ג' מוחין היינו חב"ד [חכמה בינה ודעת] ולמה נזכר רק בי"ת שהם רק חו"ב [חכמה ובינה].

Now, seemingly there are three mochin, Chochmah, Binah and Daas; so why is only beis mentioned, which is only Chochmah and Binah?

> A question on the spelling: the intellect has three faculties, Chochmah, Binah and Daas, so why does kesev have only a beis, whose value is two, standing for Chochmah and Binah alone?

אמנם הענין הוא כמ"ש בס"י [בספר יצירה] עשר[134] ולא אחד עשר[135] הגם שעם הדעת הם י"א אך כשהכתר נמנה אין הדעת נמנה[136] כי הדעת אינו נחשב לספי' [לספירה / לספירות] בפ"ע [בפני עצמו] רק הוא בחי' ממוצע ליחד ולחבר חו"ב [חכמה ובינה]

But the point is as is written in Sefer Yetzirah, "ten and not eleven": although with Daas they are eleven, when Keser is counted Daas is not counted, for Daas is not reckoned as a Sefirah in its own right; rather, it is an intermediary level, to unite and join Chochmah and Binah.

> Sefer Yetzirah, the ancient book of Kabbalah, says the Sefiros are "ten and not eleven." With Daas there would be eleven, so when Keser is counted Daas is not, since Daas is not a Sefirah in its own right but the link that unites Chochmah and Binah.

וכמ"כ [וכמו כן] דעת המתפשט במדות הוא המקשר השכל במדות ואינו נחשב בחי' בפ"ע [בפני עצמו] והוא פנימית המדות וחיותן כו' וכ"ז [וכל זה] הוא ענין כשב השי"ן קודם לבי"ת.

So too, the Daas that extends into the emotive attributes is what binds the intellect to the attributes, and it is not reckoned as a level in its own right; and it is the inner dimension of the attributes and their life-force, etc. And all this is the matter of kesev, with the shin before the beis.

> As Daas extends into the emotions it binds the intellect to them as their inner life, again not a level of its own. Since it is not counted separately, and here Keser (the kaf) is counted, the beis stands for Chochmah and Binah alone.

אמנם אח"כ נמשך מחו"ב [מחכמה ובינה] למטה חג"ת [חסד גבורה תפארת] דז"א ואז נק' כבש הבי"ת קודם לשי"ן. כי השין היינו חג"ת [חסד גבורה תפארת] דז"א שהם מקבלים ונמשכים מחו"ב [מחכמה ובינה] בחי' בית כנ"ל

However, afterwards Chesed, Gevurah and Tiferes of Z'eir Anpin are drawn down from Chochmah and Binah, and then it is called keves, with the beis before the shin; for the shin is Chesed, Gevurah and Tiferes of Z'eir Anpin, which receive and are drawn from Chochmah and Binah, the level of beis, as mentioned above

> Afterwards the flow descends from Chochmah and Binah into Chesed, Gevurah and Tiferes of Z'eir Anpin, and then the word is keves, with the beis before the shin. Here the shin is Z'eir Anpin's attributes, which receive from Chochmah and Binah.

(וזהו ענין המדות הנמשכים מהשכל משא"כ שין דכשב היינו המדות עליונות שלמעלה מהשכל וכנודע מענין טורי חשוכא וטורי נהורא[137] ועמ"ש ע"פ שניך כעדר הרחלים[138, 139] כו'

(and this is the matter of the attributes that are drawn from the intellect; whereas the shin of kesev is the supernal attributes that are above the intellect, as is known from the matter of "mountains of darkness" and "mountains of light." And see what is written on the verse "Your teeth are like a flock of ewes," etc.;

> These are emotions born of the intellect, while the shin of kesev stands for the supernal attributes above the intellect, the Zohar's "mountains of darkness" and "mountains of light." In Likkutei Torah, Shir HaShirim, on "Your teeth are like a flock of ewes," the shin is the three "flocks," the three Patriarchs, and there the Alter Rebbe himself refers to this discourse on the shin of kesavim.

ועמ"ש בביאור ע"פ מים רבים[140] כו' אם יתן איש[141] מענין בי' בחי' מדות הנ"ל ועמ"ש בד"ה להבין ביאור ענין האבות[142] הן הן המרכבה בענין ז"א בעתיקא אחיד ותליא[143] ועמ"ש מזה בביאור ע"פ שימני כחותם)[144]

and see what is written in the explanation on the verse "Many waters," etc., "if a man would give," on the matter of the two levels of attributes mentioned above; and see what is written in the discourse beginning "To understand the explanation of the matter of 'The Patriarchs are themselves the Chariot,'" on the matter of "Z'eir Anpin is attached to and hangs upon Atika"; and see what is written on this in the explanation on the verse "Set me as a seal").

> In Torah Ohr, on "Many waters... if a man would give," the Alter Rebbe explains that there are two kinds of attributes, those born of the intellect and those above it. In Torah Ohr, Yisro, on "The Patriarchs are themselves the Chariot," he explains that Z'eir Anpin "is attached to and hangs upon Atika": though the attributes are revealed through the intellect, their root is higher than the intellect.

וזהו נעשה ונמשך על ידי יעקב אשר הוא בריח התיכון קו האמצעי שממשיך מכתר וחכמה בז"א וכמ"ש בזהר תרומה דקע"ה ע"ב.

And this is made and drawn down through Yaakov, who is the middle bar, the central line, which draws from Keser and Chochmah into Z'eir Anpin, as is written in the Zohar, Terumah, folio 175b.

> It is Yaakov, "the middle bar" that runs from end to end, the central line, who draws the light of Keser and Chochmah into Z'eir Anpin, as the Zohar in Terumah explains.

וזהו והכשבים הפריד יעקב[145] היינו מה שהיה שי"ן קודם לבי"ת היינו כמו שהיה קודם השפעת חו"ב [חכמה ובינה] למטה בז"א והיו חו"ב [חכמה ובינה] מקבלים מחג"ת [מחסד גבורה תפארת] דאריך. המשיך יעקב מבחי' זו גם לעולם הפירוד

And this is [the meaning of] "And the lambs (kesavim) Yaakov separated": that which was shin before beis, that is, as it was before the flow of Chochmah and Binah down into Z'eir Anpin, when Chochmah and Binah received from Chesed, Gevurah and Tiferes of Arich — Yaakov drew from this level also into the world of separation.

> So "the lambs (kesavim) Yaakov separated" refers to the order of kesev, shin before beis, as it was before Chochmah and Binah gave to Z'eir Anpin, when Chochmah and Binah themselves received from the attributes of Arich Anpin. Yaakov drew something of this level into the "world of separation": hifrid, "separated," is read as drawing into the world of pirud (separation).

היינו שיומשך מחו"ב [מחכמה ובינה] המוחין לחג"ת [לחסד גבורה תפארת] דז"א ויהי' [ויהיה] כבש אשר השי"ן חג"ת [חסד גבורה תפארת] דז"א יקבלו מחו"ב [מחכמה ובינה] בי"ת המקבל מכ"ף כתר כו'.[146]

That is, that the mochin be drawn from Chochmah and Binah to Chesed, Gevurah and Tiferes of Z'eir Anpin, and it will be keves, in which the shin, Chesed, Gevurah and Tiferes of Z'eir Anpin, will receive from Chochmah and Binah, the beis, which receives from the kaf, Keser, etc.

> That is, the mochin flow from Chochmah and Binah into the attributes of Z'eir Anpin, forming keves, in which the shin receives from the beis, which in turn receives from the kaf, Keser.

25 ופי' הפריד שמזה נמשך שיהי' [שיהיה] שני בחי' לאה ורחל וע"ז נאמר את הכבש אחד תעשה בבקר ואת הכבש השני[147] כו' ונק' זיווג יעקב ורחל. וכן עם לאה.

And the meaning of "separated" is that from this it comes about that there are two levels, Leah and Rachel; and of this it is said, "The one lamb you shall make in the morning, and the second lamb," etc.; and this is called the union of Yaakov and Rachel, and likewise with Leah.

> "Separated" means that from this drawing down come two distinct levels, Leah and Rachel, which match the two daily lambs, "the one lamb… and the second lamb." These are the unions of Yaakov with Rachel and with Leah.

וענין המשכה זו היינו שיומשך הביטול העליון גם למטה בעולם הפירוד וזהו והכשבים הפריד כו'

And the matter of this drawing down is that the supernal self-nullification be drawn down below as well, in the world of separation; and this is "And the lambs (kesavim) he separated," etc.

> The point of this drawing down is to bring the supernal bittul down into the "world of separation," the lower worlds where things seem to exist apart from G-d.

והיינו ע"י שנעשה בחי' כבש שנמשך הארת הכתר ומוחין דאו"א [דאבא ואימא] בחג"ת [בחסד גבורה תפארת] דז"א ומז"א לרחל מקור דבי"ע כנ"ל.

And that is through the coming about of the level of keves, in which the illumination of Keser and the mochin of Abba and Imma are drawn into Chesed, Gevurah and Tiferes of Z'eir Anpin, and from Z'eir Anpin to Rachel, the source of Beriah, Yetzirah and Asiyah, as mentioned above.

> This happens through keves: the light of Keser and the mochin of Abba and Imma flow into the attributes of Z'eir Anpin, and from Z'eir Anpin to Rachel, the source of the worlds of Beriah, Yetzirah and Asiyah.

SECTION 7 • ¶26–28

The waving of the lambs

26 ואמנם ענין הנפת שני הכבשים בשבועות היינו לשרשן ומקורן לבחי' כשבים היינו שבחי' כבש שהשי"ן למטה מן הבי"ת יתעלה לשרשו ומקורו בחי' כשב שהשי"ן לפני הבי"ת.

However, the matter of the waving of the two lambs on Shavuos is [raising them] to their root and source, to the level of kesavim; that is, that the level of keves, in which the shin is below the beis, be elevated to its root and source, the level of kesev, in which the shin is before the beis;

> On Shavuos the two lambs are waved to raise them to their source: keves, where the shin is below the beis, is lifted back to kesev, where the shin stands before the beis.

דהיינו שיתעלה ז"א לשרשו ומקורו חג"ת [חסד גבורה תפארת] דאריך שלמעלה מחו"ב [מחכמה ובינה] וזהו והניף הכהן אותם[148] כו' לפני הוי' למעלה מהחכמה כו'.

that is, that Z'eir Anpin be elevated to its root and source, Chesed, Gevurah and Tiferes of Arich, which are above Chochmah and Binah. And this is [the meaning of] "And the kohen shall wave them," etc., "before Havayah": above Chochmah, etc.

> That is, Z'eir Anpin is raised to its root, the attributes of Arich Anpin, which are above Chochmah and Binah. This is why the kohen waves them "before Havayah": the first letter of the Name, the yud, stands for Chochmah, so "before Havayah" points to what precedes Chochmah, the level of Keser.

27 והנה כשהשי"ן למטה מהבי"ת נצרך להמתיק דיני לאה ורחל שלא יהי' [יהיה] יניקת החיצונים מבחי' השי"ן ח"ו [חס ושלום] דהינו מהמדות

Now, when the shin is below the beis, there is a need to sweeten the judgments of Leah and Rachel, so that there be no nurture of the external forces from the level of the shin, G-d forbid, that is, from the attributes.

> While the shin is below the beis, the judgments of Leah and Rachel need sweetening, so that the external forces do not draw nurture from the attributes.

וכנזכר בזהר ר"פ בראשית גבי עאלת אות שי"ן כו' אמר לה יאות אנת וטב אנת וקשוט אנת[149] אבל הואיל ואתוון דזיופא נטלין לך למהוי עמהון ואז נק' שקר ע"ש והיינו ענין יניקת החיצונים מהמדות עליונות דאות שי"ן וע' בזהר הרקיע שם.

As is mentioned in the Zohar at the beginning of Parshas Bereishis, regarding "The letter shin entered," etc.: "He said to it: You are fitting, and you are good, and you are true; but since the letters of falsehood take you to be with them," and then it is called sheker (falsehood); see there. And this is the matter of the nurture of the external forces from the supernal attributes of the letter shin; and see the Zohar HaRakia there.

> The Zohar tells that when the letter shin came before G-d asking that the world be created with it, He praised it as fitting, good and true, but refused, since the letters of falsehood, kuf and reish, take the shin to join them, forming sheker (falsehood). This is how the external forces draw nurture from the supernal attributes of the shin; the Zohar HaRakia, a commentary on the Zohar from the Arizal's teachings, discusses the passage.

(וע' בזהר פ' מקץ דר"ד א'. ובפ' תרומה דקמ"ח ב'. וע' בפע"ח [בפרי עץ חיים] בכוונת קבלת שבת).[150] ולכן מקריבין התמיד בבחי' התעוררות רחמים שלא יומשך האור רק בקדושה כו':

(And see the Zohar, Parshas Mikeitz, folio 204a, and Parshas Terumah, folio 148b; and see Pri Etz Chaim on the intention of Kabbalas Shabbos.) And therefore the daily offering is brought in the mode of an arousal of compassion, so that the light be drawn only into holiness, etc.:

> That is why the daily offering is brought as an arousal of compassion, so that the light is drawn only into holiness. The Zohar passages and the Arizal's intention for Kabbalas Shabbos are cited for more on this.

28 אמנם כשמניפין בחי' ככש לשרשו בחי' חג"ת [חסד גבורה תפארת] דאריך שנק' כשב שם אין שום שליטה ויניקה כלל לחיצונים

But when the level of keves is waved to its root, the level of Chesed, Gevurah and Tiferes of Arich, which is called kesev, there the external forces have no dominion or nurture at all

> But when the lamb is waved up to its root, the attributes of Arich Anpin, the level of kesev, the external forces have no hold and no nurture there at all.

(ויי"ל [ויש לומר] רמז לזה בכתוב ממ"ש בפ' אמור שור או כשב כו' ואח"כ נאמר והניף אותם כו' היינו שהתנופה לבחי' כשב שהשי"ן קודם לבי"ת כו'.

(and it can be said that there is an allusion to this in the verse, in what is written in Parshas Emor, "An ox or a kesev," etc., and afterwards it is said, "And he shall wave them," etc.; that is, the waving is to the level of kesev, in which the shin precedes the beis, etc.

> The Alter Rebbe finds a hint of this in Parshas Emor itself: the Torah first speaks of "an ox or a kesev," and later says "and he shall wave them," as if the waving lifts the lambs to kesev, where the shin comes before the beis.

והנה יי"ל [יש לומר] כבש התנהגות השי"ן מדות ע"י המוחין והוא ע"ד רך כקנה עולם התיקון אכן כשב השי"ן קודם לבי"ת המדות שלמעלה מהשכל והם בבחי' תוקף המדות ואעפ"כ [ואף על פי כן] תיקון והתכללות וכענין עקודים בכלי אחד כו' וכנז' [וכנזכר] לעיל):[151]

Now, it can be said that keves is the conduct of the shin, the attributes, through the mochin, and that is in the manner of "soft as a reed," the World of Tikkun; whereas kesev, with the shin before the beis, is the attributes that are above the intellect, and they are in the mode of the strength of the attributes, and even so [they are] Tikkun and inter-inclusion, like the matter of Akudim, in one vessel, etc., as mentioned above):

> Keves is the attributes guided by the intellect, flexible like the reed, the mode of Tikkun. Kesev is the attributes above the intellect, which are strong and intense, yet still in Tikkun and inter-included, like Akudim, many lights in one vessel.

SECTION 8 · ¶29–32

Why the bread is on top

29 ו אך הנה תנופת שני הכבשים היו עם שתי הלחם דוקא ואיתא במשנה (פ"ה דמנחות) נותן שתי הלחם[152] ע"ג [על גבי] שני הכבשים כו'.

6. But now, the waving of the two lambs was specifically together with the two loaves; and it is stated in the Mishnah (chapter 5 of Menachos): "He places the two loaves on top of the two lambs," etc.

> Section 6 turns to the loaves. The two lambs were waved together with the two loaves, and the Mishnah says the loaves were placed on top of the lambs.

ולהבין מדוע הי' [היה] הלחם מלמעלה הרי מדרגת חי נכבד במעלה מצומח אך הענין כמו שהאדם אף שהוא מדבר וגבוה הרבה מדצ"ח [מדומם צומח חי] אעפ"כ [אף על פי כן] בשרשן נלקחו הדצ"ח [הדומם צומח חי] מבחי' עליונה יותר מהאדם

And to understand why the bread was on top, since the level of the animal is more honored in quality than the vegetative: the point is that just as man, although he is a speaking [being] and much higher than the inanimate, vegetative and animal, nevertheless in their root the inanimate, vegetative and animal were taken from a level higher than man,

> But an animal ranks above a plant, so why is the bread above the lambs? The answer recalls man: though man, the "speaker," ranks above mineral, plant and animal, their root is higher than his.

דהיינו ענין עולם התהו הגבוה מעולם התיקון רק שנפלו למטה יותר מהאדם ע"י שבה"כ [שבירת הכלים] ולכן האדם מקבל חיותו מדצ"ח [מדומם צומח חי].

that is, the matter of the World of Tohu, which is higher than the World of Tikkun; only they fell lower than man through the shattering of the vessels, and therefore man receives his life-force from the inanimate, vegetative and animal —

> Their root is in Tohu, which is higher than Tikkun; they fell lower than man in the shattering of the vessels. That is why man lives from them.

כמ"כ [כמו כן] בדצ"ח [בדומם צומח חי] עצמן עם היות ששרש כולן מעולם התהו אך גם בתהו יש מדרגות רבות זו למעלה מזו

so too in the inanimate, vegetative and animal themselves: although the root of all of them is from the World of Tohu, in Tohu, too, there are many levels, one above the other.

> The same holds among mineral, plant and animal themselves. All are rooted in Tohu, but Tohu has many levels, one above another.

וכשנפלו בשבה"כ [בשבירת הכלים] הנה מה שהיה שם גבוה יותר נפל למטה יותר כנודע ממשל נפילת אבן מראש החומה כו' וכמ"ש באור החיים[153] בענין אריה ושור וכמ"ש במ"א.

And when they fell in the shattering of the vessels, what was higher there fell lower, as is known from the analogy of a stone falling from the top of a wall, etc.; and as is written in the Or HaChaim on the matter of the lion and the ox, and as is explained elsewhere.

> When they fell in the shattering, the higher ones fell lower, like a stone dropped from the top of a wall, which falls farthest. The Or HaChaim, the Torah commentary of R. Chaim ibn Attar, makes this point about the lion and the ox.

30 ועד"ז בענין דצ"ח [דומם צומח חי] שצומח הוא מדרגה שלמטה יותר ממדרגת החי היינו לפי ששרשו בתהו גבוה יותר משרש החי.

And along these lines regarding the inanimate, vegetative and animal: the vegetative is a level lower than the level of the animal because its root in Tohu is higher than the root of the animal.

> The same principle applies among the three kinds of creatures: the plant ranks below the animal precisely because its root in Tohu is higher than the animal's.

ולכן בנפילתו למטה בשבה"כ [בשבירת הכלים] לא יכול להתלבש בבחי' חי רק במדרגה שלמטה מזה היינו בחי' צומח

And therefore, in its fall downward in the shattering of the vessels, it could not be clothed in the level of the animal, only in the level below that, the level of the vegetative.

> Falling from so high, the plant's life-force could not come to rest in an animal form; it fell further, into the level of plant life.

ולכן החי ניזון ומקבל חיותו מהצומח וגם האדם שניזון משניהם אעפ"כ [אף על פי כן] לחם דייקא לבב אנוש יסעד[154] משא"כ בשר אף שמרבה דם אינו משביע כמו הלחם,

And therefore the animal is nourished and receives its life-force from the vegetative; and man, too, is nourished from both, yet it is specifically "bread [that] sustains man's heart," whereas meat, although it increases blood, does not satisfy as bread does.

> That is why animals feed on plants, and why man, who eats both, is sustained above all by bread, as the verse says, "bread sustains man's heart." Meat builds up the blood but does not satisfy as bread does.

ולכן אין מברכים ברכת המזון רק על הלחם דייקא והיינו לפי ששרש הצומח (ובפרט לחם וחטה דעת כו') שרשו גבוה בתהו משרש החי

And therefore the Grace after Meals is recited only over bread specifically. And that is because the root of the vegetative (and especially bread, and wheat, [which is] Daas, etc.) is higher in Tohu than the root of the animal.

> For the same reason, the Grace after Meals is said only after eating bread. The root of plants, and especially of wheat and bread, which the Sages connect with Daas (knowledge), is higher in Tohu than the root of animals.

וע"כ אף שנפל למטה יותר מ"מ מעלת שהוא משביע נשאר בו יותר מבחי.

And therefore, although it fell lower, nevertheless the quality of satisfying remained in it more than in the level [of the animal].

> Because the plant's root in Tohu is above the animal's, the power to satisfy remains in it more than in the animal, though it fell lower.

ולכן כשמניפים שתי הלחם ושני הכבשים לשרשן אז הלחם מלמעלה כי שם בשרשן הם גבוהים יותר

And therefore, when the two loaves and the two lambs are waved to their root, then the bread is on top, for there, in their root, they are higher.

> So when the loaves and the lambs are waved back to their roots, the bread is placed on top, because there, at their source, the bread is higher.

לכן אדרבה עליית שני הכבשים כ"כ [כל כך] למעלה הוא באמצעות שתי הלחם שהם אורם יותר גבוה

Therefore, on the contrary, the ascent of the two lambs so high above is by means of the two loaves, whose light is higher

> In fact the lambs rise so high only by means of the loaves, whose light is higher than theirs.

(ועמ"ש במ"א מענין מ"ש מרע"ה [משה רבינו עליו השלום] מאין לי בשר[155] כו')

(and see what is written elsewhere on the matter of what Moshe our teacher, peace be upon him, said, "From where shall I have meat," etc.).

> The Alter Rebbe refers to his explanation of Moshe's words "From where shall I have meat."

והיה הנפת הלחם והכבשים בחג השבועות כי אחרי שספרו מ"ט ימי העומר בירור נה"ב [נפש הבהמית] והמשכת מ"ט שערי בינה ואז בחג השבועות התגלות שער החמשים המשכת הכתר כו' אז מניפים שני הכבשים היינו לשרשן ומקורן לבחי' כשבים.[156]

And the waving of the bread and the lambs was on the festival of Shavuos, for after they have counted the forty-nine days of the Omer, the refinement of the animal soul and the drawing down of the forty-nine gates of Binah, then on the festival of Shavuos [comes] the revelation of the fiftieth gate, the drawing down of Keser, etc.; then the two lambs are waved, that is, to their root and source, to the level of kesavim.

> The waving of the bread and the lambs came on Shavuos. During the forty-nine days of the Omer the animal soul is refined and the forty-nine gates of Binah are drawn down; on Shavuos the fiftieth gate is revealed, the drawing down of Keser, and then the lambs can be raised to their source, kesev.

31 ועלייתם זו הוא ע"י שתי הלחם מטעם הנ"ל והיינו כי שתי הלחם נגד תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה][157]

And this ascent of theirs is through the two loaves, for the reason mentioned above. That is, the two loaves correspond to the Written Torah and the Oral Torah,

> The lambs rise through the loaves, which correspond to the two Torahs, the Written and the Oral.

היינו ח"ע [חכמה עילאה] וחכמה תתאה חכמה בראש וחכמה בסוף תשב"כ [תורה שבכתב] הוא כ"ב אתוון ונק' חטה וזהו לחם א' בחי' ח"ע [חכמה עילאה] ולחם הב' הוא נגד בחי' ח"ת [חכמה תתאה] תשבע"פ [תורה שבעל פה].

that is, Chochmah Ila'ah (the higher Chochmah) and Chochmah Tata'ah (the lower Chochmah), "Chochmah at the beginning and Chochmah at the end." The Written Torah is the twenty-two letters and is called chitah (wheat), and this is the first loaf, the level of the higher Chochmah; and the second loaf corresponds to the level of the lower Chochmah, the Oral Torah.

> The Written Torah is the higher Chochmah, and the Oral Torah the lower Chochmah: "Chochmah at the beginning and Chochmah at the end." The Written Torah is made of the twenty-two letters, and chitah (wheat) has the numerical value twenty-two; so the first loaf is the higher Chochmah and the second the lower.

והנה יש מעלה בתשבע"פ [בתורה שבעל פה] אשר בה מבואר גילוי הרצון שבמצוה איך ומה לעשות הציצית ותפילין (ועמ"ש במ"א בביאור ע"פ לכן אמור לבנ"י [לבני ישראל])[158, 159]

Now, the Oral Torah has an advantage, for in it is explained the revelation of the will that is in the mitzvah: how, and what, to make the tzitzis and the tefillin (and see what is written elsewhere, in the explanation on the verse "Therefore say to the children of Israel").

> The Oral Torah has an advantage: it reveals the Divine will within each mitzvah, how and what to make, as with tzitzis and tefillin. In Torah Ohr, Va'eira, on "Therefore say to the children of Israel," the Alter Rebbe explains that the Written Torah is the mochin of Abba, Chochmah, while the Oral Torah is the mochin of Imma, and that the supernal will is revealed in the Oral Torah's rulings.

אכן יש בתשב"כ [בתורה שבכתב] מה שאין בתשבע"פ [בתורה שבעל פה] והוא ענין הטעמים זרקא מקף שופר כו' שהם נגינות

However, the Written Torah has what the Oral Torah does not, and that is the matter of the cantillation notes (ta'amim) — zarka, makaf, shofar, etc. — which are melodies.

> But the Written Torah has something the Oral Torah lacks: the cantillation notes (ta'amim), such as zarka, makaf and shofar, which are melodies.

וזהו ויהי שירו חמשה ואלף[160] ואין בתשבע"פ [בתורה שבעל פה] שום ביאור ע"ז (ועמ"ש בד"ה תורה צוה[161,162] בפ' וזאת הברכה). והענין כמו עד"מ בהשגת השכל יש ב' בחי'.

And this is [the meaning of] "and his songs were a thousand and five"; and in the Oral Torah there is no explanation of this at all (and see what is written in the discourse beginning "The Torah commanded," in Parshas Vezos HaBerachah). The point is that, by way of analogy, in intellectual comprehension there are two levels.

> This is the meaning of Shlomo's "thousand and five songs": the melodies, of which the Oral Torah has no explanation at all. To understand this, consider two levels in grasping an idea.

הא' מה שיכול לפרש ולהביא השכל בדיבור או בכתב והבחי' הב' הוא עצם השכל ועומק המושג מה שאינו יכול להסביר כלל בדבור.

The first is what one can explain and convey of the concept in speech or in writing; and the second level is the essence of the concept and the depth of what is grasped, which one cannot explain in speech at all.

> One is what can be explained and conveyed in speech or writing; the other is the essence of the idea, its depth, which cannot be put into words at all.

אמנם עכ"ז [עם כל זה] ע"י רמיזא יוכל לגלות דבר עצם השכל וזהו ענין לחכימא ברמיזא.[163]

But even so, through a hint one can reveal something of the essence of the concept; and this is the matter of "for the wise, a hint."

> Yet even the essence can be conveyed by a hint, as the saying goes, "for the wise, a hint."

ויובן יותר ע"ד מ"ש בפע"ח [בפרי עץ חיים] (שט"ז פ"א) שהשיג האריז"ל [האר"י זכרונו לברכה] בשעת השינה בשבת רזין עילאין מה שלא יספיק לדרוש זה בשמונים שנה.[164]

And it will be understood further along the lines of what is written in Pri Etz Chaim (Sha'ar 16, chapter 1), that the Arizal, of blessed memory, grasped during his sleep on Shabbos supernal secrets which eighty years would not suffice to expound.

> The Pri Etz Chaim tells that in his sleep on Shabbos the Arizal grasped supernal secrets that eighty years would not be enough to expound.

והיינו לפי שהשגתו היה בבחי' ראי' [ראיה] עצם החכמה ולא בבחי' שמיעה והבנה ולכן במעט רגע יוכל להשיג ולראות מה שיצטרך זמן רב לפרש בדבור כו'.

That is because his grasp was in the mode of seeing the essence of Chochmah, and not in the mode of hearing and understanding; and therefore in a brief moment he could grasp and see what would need a long time to explain in speech, etc.

> His grasp was a kind of "seeing" the essence of Chochmah, not "hearing" and understanding it, so in a moment he could take in what would take a long time to explain in words. The Alter Rebbe explains the same story at length in Likkutei Torah, Tzav, on "And He will wave His hand."

32 וכעין זה עד"מ הוא ענין לחכימא ברמיזא שא"צ [שאין צריך / שאינו צריך] לזה הקדמת דברים והסבר כ"א ע"י הרמיזא משיג עצם השכל ושרשו.

And something like this, by way of analogy, is the matter of "for the wise, a hint": it needs no preface of words and explanation; rather, through the hint one grasps the essence of the concept and its root.

> A hint to the wise needs no long preface or explanation: through the hint itself he grasps the essence and root of the idea.

ועד"ז הוא ענין הטעמים והנגינות שבתושבע"כ [שבתורה שבכתב] שהם כמו רמיזות עד"מ שע"י מתגלה אפס קצה מח"ע [מחכמה עילאה] מה שלא יוכל לבוא ולהתגלות באותיות התורה

And along these lines is the matter of the cantillation notes and melodies in the Written Torah, which are like hints, by way of analogy, through which a tiny fraction of the higher Chochmah is revealed: what cannot come and be revealed in the letters of the Torah,

> The cantillation notes and melodies of the Written Torah are like such hints. Through them a tiny fraction of the higher Chochmah is revealed that cannot be revealed in the letters of the Torah.

דהיינו מה שא"א להתגלות בדבור. שמה שנמשך בדבור ואותיות זהו רק חיצוניות ח"ע [חכמה עילאה] נובלות חכמה

that is, what cannot be revealed in speech. For what is drawn into speech and letters is only the outer dimension of the higher Chochmah, novlos chochmah (the "fallen fruit" of wisdom);

> What can be put into speech and letters is only the outer dimension of the higher Chochmah, what the Sages call novlos chochmah, the "fallen fruit" of supernal wisdom.

אבל הגילוי מפנימיות ועצמיות ח"ע [חכמה עילאה] א"א להתגלות בדבור ואותיות וכענין מעשה דהאריז"ל [דהאר"י זכרונו לברכה] הנ"ל שלא יספיק דבור שמונים שנה כו' וגילוי זה רק ע"י טעמים ונגינות כו'.

but the revelation from the inner dimension and essence of the higher Chochmah cannot be revealed in speech and letters, as in the story of the Arizal mentioned above, that eighty years of speech would not suffice, etc.; and this revelation is only through the cantillation notes and melodies, etc.

> The inner essence of the higher Chochmah cannot enter speech and letters, as the story of the Arizal shows, but it can be revealed through the melodies of the cantillation.

SECTION 9 · ¶33–34

The loaves' higher source

33 ושרש ענין זה דשתי הלחם ע"ג [על גבי] שני הכבשים הוא עפמשנ"ת [על פי מה שנתבאר] לעיל דמה שאו"א [שאבא ואימא] יונקים ממזלות דאריך זהו בחי' הגבה מאד נעלה יותר ממה שמלבישים לחו"ג [לחסד וגבורה] דא"א

And the root of this matter of the two loaves upon the two lambs is according to what was explained above: that Abba and Imma's drawing nurture from the mazalos of Arich is a very high level, more exalted than their clothing of the Chesed and Gevurah of Arich Anpin;

> The root of the loaves' place above the lambs goes back to what was explained earlier: Abba and Imma's nurture from the mazalos of Arich Anpin comes from a far higher level than their clothing of its Chesed and Gevurah.

כי הוא המשכה מבחי' עתיק שמאיר ע"י ג"ר [ג' ראשונות] דא"א בבחי' מזלות דנפקי ממו"ס [ממוחא סתימאה] כו' ובחי' עתיק הוא בחי' תחתונה שבמאציל (ועמ"ש מזה בד"ה יו"ט [יום טוב] של ר"ה [ראש השנה] שחל להיות בשבת).

for it is a drawing down from the level of Atik, which shines through the first three [Sefiros] of Arich Anpin in the mode of the mazalos that issue from Mocha Stima'ah (the hidden brain), etc.; and the level of Atik is the lowest level within the Emanator (and see what is written on this in the discourse beginning "On Yom Tov of Rosh HaShanah that falls on Shabbos").

> The mazalos carry a flow from Atik, which shines through the first three Sefiros of Arich Anpin by way of the mazalos that issue from the hidden brain (Mocha Stima'ah). Atik is the lowest level within the Emanator itself.

נמצא זהו גילוי בחי' עליונה יותר הרבה וזהו דשתי הלחם למעלה משני הכבשים כי תנופת הכבשים לבחי' כשבים היינו לחג"ת דא"א.

It follows that this is a revelation of a much higher level; and this is [why] the two loaves are above the two lambs. For the waving of the lambs is to the level of kesavim, that is, to Chesed, Gevurah and Tiferes of Arich Anpin;

> So the loaves draw from a much higher level than the lambs. The lambs are waved to kesev, the attributes of Arich Anpin; the loaves to something higher.

ותנופת שתי הלחם אורייתא דמחו"ב נפקת[165] מניפין אותן לשרשן ומקורן בי' מזלות דנפקי ממו"ס כי לחם בגימ' מזלא שמשם שרש המשכת הלחם (וכמ"ש במק"מ בפי' הזהר תרומה דף קנ"ג קנ"ה ובהרמ"ז שם).[166]

and the two loaves — "the Torah issues from Chochmah and Binah" — are waved to their root and source, the two mazalos that issue from Mocha Stima'ah; for lechem (bread) has the numerical value of mazala, from which is the root of the drawing down of bread (as is written in the Mikdash Melech on the explanation of the Zohar, Terumah, folios 153 [and] 155, and in the Ramaz there).

> The loaves stand for the Torah, which "issues from Chochmah and Binah," and they are waved to their source, the two mazalos from which Abba and Imma draw nurture. Lechem (bread) has the same numerical value as mazala (78), for the flow of bread is rooted there; in Likkutei Torah, Bamidbar, the Alter Rebbe likewise explains the two loaves of Shavuos as Abba and Imma, or the two mazalos that are their source.

ועוי"ל בענין תנופת שתי הלחם עפמ"ש הרמ"ז ר"פ קרח[167] בפי' הנחמדים מזהב ומפז[168] כו' ששרש ומקור התורה הוא דעת דסתמו חו"ג מ"ע ומל"ת כו'

And one may further say, regarding the waving of the two loaves, according to what the Ramaz writes at the beginning of Parshas Korach on the explanation of "more desirable than gold, than fine gold," etc.: that the root and source of the Torah is the Daas in which Chesed and Gevurah, the positive commandments and the prohibitive commandments, are concealed, etc.

> Another explanation follows the Ramaz on "more desirable than gold": the root of the Torah is Daas, in which Chesed and Gevurah, the positive and the prohibitive commandments, are contained.

וי"ל [ויש לומר] שע"ז רומז תנופת שתי הלחם כי חטה הוא דעת[169,170] ושתי הלחם היינו מ"ע [מצות עשה] ומל"ת [ומצות לא תעשה] כו'

And it can be said that the waving of the two loaves alludes to this: for wheat is Daas, and the two loaves are the positive commandments and the prohibitive commandments, etc.

> The waving of the loaves alludes to this: wheat is Daas, as the Sages connect wheat with knowledge, and the two loaves are the positive and the prohibitive commandments.

והם ג"כ תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] כי תשבע"פ [תורה שבעל פה] הוא בבחי' מדרגת ל"ת [לא תעשה] שרובה סייגים וגדרים וכמ"ש במ"א.[171]

And they are also the Written Torah and the Oral Torah, for the Oral Torah is in the mode of the level of the prohibitions, most of it being fences and safeguards, as is explained elsewhere.

> The two loaves are also the Written and the Oral Torah, for the Oral Torah has the character of the prohibitions, being mostly fences and safeguards.

34 וזהו דשתי הלחם למעלה משני הכבשים אף לאחר עליית הכבשים לשרשן בחג"ת [בחסד גבורה תפארת] דאריך כי בחי' דעת שרש ומקור התורה הוא דעת דעתיק כמ"ש הרמ"ז [הרב משה זכות] שם והוא למעלה מעלה מחג"ת [מחסד גבורה תפארת] דאריך.

And this is [why] the two loaves are above the two lambs even after the ascent of the lambs to their root in Chesed, Gevurah and Tiferes of Arich: for the level of Daas, the root and source of the Torah, is the Daas of Atik, as the Ramaz writes there, and it is far above Chesed, Gevurah and Tiferes of Arich.

> Even after the lambs rise to the attributes of Arich Anpin, the loaves stay above them. The Ramaz teaches that the Daas at the root of the Torah is the Daas of Atik, far higher than the attributes of Arich Anpin.

גם לפי המבואר למעלה בענין כשב שהבי"ת רומז לחו"ב [לחכמה ובינה] ומה שאין הדעת נמנה היינו לפי שהכתר נמנה וא"כ צ"ל דההמשכה מבחי' חיצוניות הכתר.

Also, according to what was explained above regarding kesev, that the beis alludes to Chochmah and Binah, and that Daas is not counted because Keser is counted — if so, it must be said that the drawing down is from the level of the outer dimension of Keser.

> This fits what was said about kesev: there the beis was Chochmah and Binah, and Daas was not counted because Keser was. That way of counting reflects only the outer dimension of Keser.

אבל בחי' דעת דעתיק היינו המשכה מפנימית הכתר כו' (ועמ"ש במ"א ע"פ והשיבו את לחמכם במשקל[172] לבחי' מתקלא ועיין עוד מזה בביאור ע"פ החלצו[173] מאתכם[174] כו')

But the level of the Daas of Atik is a drawing down from the inner dimension of Keser, etc. (And see what is written elsewhere on the verse "And they shall return your bread by weight," [as referring] to the level of the matkela (the scale); and see further on this in the explanation on the verse "Arm from among you," etc.)

> The Daas of Atik, by contrast, draws from the inner dimension of Keser. The Alter Rebbe refers to his explanations of "they shall return your bread by weight," read as the supernal "Scale" (matkela), and of "Arm from among you."

וגם המשכה זו נמשך ע"י ב' מזלות דא"א שמהם מקבלים או"א [אבא ואימא] שזהו ההמשכה שלמעלה מסדר ההשתלשלות ומ ההתלבשות כו' וכמ"ש במ"א, ועמש"ל [ועיין מה שכתוב לעיל] בשם המבוא שערים ש"ג ח"ב [חלק ב'] ספ"ה.

And this drawing down, too, comes through the two mazalos of Arich Anpin, from which Abba and Imma receive; for this is the drawing down that is above the order of the chain of descent and above clothing, etc., as is explained elsewhere; and see what is written above in the name of Mevo She'arim, Sha'ar 3, Part 2, end of chapter 5.

> This drawing down also comes through the two mazalos of Arich Anpin from which Abba and Imma receive: the flow that is above the order of cause and effect and above "clothing," as the Mevo She'arim was quoted above.

והנה לפי שהתורה נמשכה ממקום עליון מאד לכך יכלה לירד למטה בגשמיות (וכמ"ש במ"א ע"פ לך לך[176, 175] ובד"ה ואהי' [ואהיה] אצלו אמון)[178, 177]

Now, because the Torah was drawn from a very high place, therefore it could descend below into physicality (as is explained elsewhere on the verse "Go forth" and in the discourse beginning "And I was with Him as a nursling").

> Because the Torah comes from so high a place, it can descend all the way down into physical things, following the principle that the higher a thing is, the lower it can reach. In Likkutei Torah, Bamidbar, on "And I was with Him as a nursling," the Alter Rebbe explains that the Torah can descend from its height to nourish Israel as "bread," and that this is revealed on Shavuos through the two loaves.

ולכך ג"כ ע"י שתי הלחם דייקא הוא ג"כ עליית והנפת ב' הכבשים לשרשן ומקורן כנ"ל

And therefore, too, it is specifically through the two loaves that the ascent and waving of the two lambs to their root and source come about, as mentioned above.

> For this reason, too, it is through the loaves that the lambs are raised and waved to their source.

וזהו שבתנופת הלחם והכבשים איתא מוליך ומביא מעלה ומוריד[179] מעלה היינו ההעלאה ומוריד היינו שמשם יומשך וירד להתלבש למטה כו' וכנ"ל שכדי להיות ההמשכה למטה הוא ע"י שנמשך דייקא ממקום היותר עליון כו':[180]

And this is [why] concerning the waving of the bread and the lambs it is stated: "He moves [them] forward and back, raises and lowers." "Raises" is the elevation, and "lowers" is that from there it will be drawn and descend to be clothed below, etc.; and as mentioned above, in order for the drawing down below to come about, it is through being drawn specifically from the highest place, etc.:

> The Talmud describes the waving as "forward and back, up and down." "Up" is the ascent to the source; "down" is the drawing of light from there to be clothed below, which is possible only because it is drawn from the highest place.

IN ONE'S AVODAH

A person's meal can do what the altar did: eating with a blessing and with intention refines the sparks of Tohu in the food and raises them to their source, so that a person's table atones for him. But this works only when he has first prayed and set himself aside before G-d, for bittul is the quality of the Adam of Tikkun. Likewise, blessing and the Torah come where Israel are one: "Bless us, our Father, all of us as one," and Israel encamped in unity before the Torah was given.

QUESTIONS FOR DISCUSSION

1. Why does the maamar call Tohu higher than Tikkun, and yet say that Tikkun has the greater advantage?
2. How does the image of the reed and the cedar describe the difference between flexibility and true self-nullification?
3. In what way does eating with a blessing resemble offering a sacrifice, and why must prayer come first?
4. What do the two spellings kesev and keves teach about attributes above the intellect and attributes born of it?
5. Why is the bread placed above the lambs, and what does this say about the Torah's power to reach down into the physical world?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור ע"פ והניף**

The note sends the reader to a note of the Rebbe printed earlier in the Notes and References, at 19a.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר לעיל בהערות וציונים יט, א. הביאור בשינויים נדפס בסה"מ תקס"ח-א ע' רנד (וראה בהנסמן שם ברשימת המאמרים בח"ב ע' תתקלז). נמצא גם באוה"ת נשא ע' רפג. וראה ג"כ מאמרי אדה"ז-פרשיות ע' תקסז. תקע"ב. אוה"ת ויקרא-ג ע' תתמח. תתנב. במאמרי אדמו"ר האמצעי ויקרא-ב ע' תרנז מתחיל להבין ענין שתי הלחם. באוה"ת בכמה מקומות מצויין לביאור זה בשם "ביאור דכבשים". חלק מהמאמר סע"א-ב בשינויים והגהות מכ"ק אדמו"ר מהר"ש נדפס בסה"מ תרל"ח-א ע' כא ואילך.

2 **והניף הכהן אותם**

G-d's command to Moshe for the festival of Shavuos: "And the kohen shall wave them with the bread of the first fruits as a wave-offering before Havayah, with the two lambs." Plainly the kohen waves the two lambs together with the two loaves, and the Mishnah adds that the loaves lie on top of the lambs; the whole maamar explains why the lambs are waved, and why the bread lies on top of them.

Leviticus 23:20 ויקרא כ"ג:כ'

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן׃

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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PARAGRAPH 2

3 **נעשה אדם בצלמנו**

On the sixth day of creation G-d says, "Let Us make man in Our image, after Our likeness," speaking in the plural, as Rashi explains, like one who takes counsel with His heavenly court; the verse sets man apart from every other creature. The Alter Rebbe reads "Our image" as the supernal configuration of Adam in the World of Tikkun, the root of man's soul.

Genesis 1:26 בראשית א':כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

4 **ובגין דתיקונא דא דאדם לא אשתכח לא יכילו למיקם**

The Idra Rabba says the earlier worlds were destroyed because the configuration of Adam, which includes everything, was not yet present, so they could not endure. The Alter Rebbe cites it to show that Tohu lacked the structure of Adam.

Zohar, Idra Rabba 24:177–25:188 ספר הזהר, האדרא רבא כ"ד:קע"ז-כ"ה:קפ"ח

5 **שהוא מושל בכל הברואים**

The note sends the reader there on these words, man's rule over all the creatures.

KEHOT'S NOTE

ראה סה"מ תש"ג ע' י ואילך.

6 **וירדו בדגת הים**

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

KEHOT'S NOTE

בראשית שם.

PARAGRAPH 3

7 **שאדם הוא בחי' פרצוף כלול מעשר ספירות**

The note points there on the idea that man is a partzuf that includes all ten Sefiros; according to the opening note, part of this maamar is printed in that volume with the Rebbe Maharash's glosses.

KEHOT'S NOTE

ראה בסה"מ תרל"ה ע' כב.

8 **ואת כל עוף כנף למינהו**

In the account of the fifth day, G-d created "every winged bird after its kind." The Alter Rebbe reads "after its kind" as each species fixed in a single nature.

Genesis 1:21 בראשית א':כ"א

וַיִּבְרָא אֱלֹקִים אֶת־הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׂת אֲשֶׁר שָׁרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיַּרְא אֱלֹקִים כִּי־טוֹב׃

And G-d created the great sea-monsters, and every living creature that creepeth, wherewith the waters swarmed, after its kind, and every winged fowl after its kind; and G-d saw that it was good.

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KEHOT'S NOTE

בראשית א, כא.

9 **נפש חי' למינה**

G-d's command on the sixth day: "Let the earth bring forth living creatures after their kind." Again each kind of

animal is created with its own fixed nature.

Genesis 1:24 בראשית א:כ"ד

וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן:

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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KEHOT'S NOTE

בראשית א, כד.

10 **התהו שהיו הספירות זה תחת זה**

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

KEHOT'S NOTE

ע"ח ש' התיקון פ"ה. ש' המלכים פ"א.

11 **ועוף יעופף**

G-d's command on the fifth day: "Let the waters swarm with living creatures, and let birds fly above the earth." Plainly it speaks of the birds; the Zohar reads it as alluding to the angels.

Genesis 1:20 בראשית א:כ'

וַיֹּאמֶר אֱלֹקִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמָיִם:

And G-d said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.'

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KEHOT'S NOTE

בראשית א, כ.

12 **ועוף יעופף . . גבריאל**

The Zohar asks why the verse says ye'ofef and not ya'uf, and answers that "birds" is Michael and "fly" is Gavriel. The Alter Rebbe cites it to show that angels, like birds, are each a single attribute.

Zohar I, 46b זח"א מו, ב

Zohar III, 26b זח"ג כו, ב

KEHOT'S NOTE

זח"א מו, ב. וזח"ג כו, ב [כ]. נתבאר באוה"ת בראשית-ה דף תתקיח, ב.

13 **מיכאל הוא שר של מים**

The Midrash calls Michael the prince of snow and Gavriel the prince of fire, and says that G-d makes peace between them so that neither harms the other. The Alter Rebbe uses this pairing for the two opposite attributes, Chesed and Gevurah.

Shir HaShirim Rabbah 3:11 שיר השירים רבה ג':י"א

... וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם כְּגַחֲלֵי אֵשׁ, וּכְתִיב (יחזקאל א, יד): וְהַחַיּוֹת רָצוֹא וָש�ُוב כְּמַרְאֵה הַבָּזָק, וְלֹא זֶה מְכַבֶּה זֶה וְלֹא זֶה מְכַבֶּה זֶה. מִיכָאֵל שַׂר שֶׁל שֶׁלֶג, וְגַבְרִיאֵל שַׂר שֶׁל אֵשׁ, וְלֹא זֶה מְכַבֶּה זֶה וְלֹא זֶה מַזִּיק זֶה. אָמַר רַבִּי אָבִין לֹא סוֹף דָּבָר בֵּין מַלְאָךְ לְמַלְאָךְ, אֶלָּא אֲפִלּוּ בֵּין מַלְאָךְ אֶחָד שֶׁחָצְיוֹ שֶׁלֶג וְחָצְיוֹ אֵשׁ הַקָּדוֹשׁ בָּרוּךְ הוּא עוֹשֶׂה שָׁלוֹם בֵּינֵיהֶן, וְאֵית לֵיקַח חָמֵשׁ אַפִּין, וְאֵלּוּ הֵן (דניאל י, ו): וּגְוִיָּתוֹ כְּתַרְשִׁישׁ וּפָנָיו כְּמַרְאֵה בָרָק, וְלֹא זֶה מַזִּיק זֶה. כָּתוּב אֶחָד אוֹמֵר (תהלים קד, ג): ...

"Emerge, daughters of Zion, and gaze at King Solomon, at the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). "Emerge, daughters of Zion, and gaze," sons who are conspicuous [metzuyanim] for me in haircut, in circumcision, in ritual fringes; "at King Solomon [Shlomo]," at the King who created perfect [shelemot] creations. He created the sun and the moon in their completeness, the stars and the constellations in their completeness. Bar Kappara ...

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14 **מיכאל שר של מים . . וגבריאל שר של אש**

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

KEHOT'S NOTE

שהש"ר ג, כ.

15 **אין מלאך א' עושה שתי שליחות**

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

KEHOT'S NOTE

רש"י בראשית יח, ב. יט, כב. זח"א (קכז, א) במה"נ. זח"ג (קלב, ד) [כ].

16 **אין מלאך אחד עושה שתי שליחות**

Rashi explains that three angels came to Avraham because one angel does not perform two missions: one came to announce Yitzchak's birth, one to overturn Sedom, and one to heal Avraham. The Alter Rebbe sees in this the single attribute of each angel.

Rashi on Genesis 18:2 רש"י על בראשית י"ח:ב'

והנה שלשה אנשים. אֶחָד לְבַשֵּׂר אֶת שָׂרָה וְאֶחָד לַהֲפֹךְ אֶת סְדוֹם וְאֶחָד לְרַפְּאוֹת אֶת אַבְרָהָם, שֶׁאֵין מַלְאָךְ אֶחָד עוֹשֶׂה שְׁתֵּי שְׁלִיחִיּוֹת (בראשית רבה). תְּדַע לְךָ, שֶׁכֵּן כָּל הַפָּרָשָׁה הוּא מַזְכִּירָן בִּלְשׁוֹן רַבִּים וַיֹּאכְלוּ, וַיֹּאמְרוּ אֵלָיו, וּבִשְׁוֹרָה נֶאֱמַר וַיֹּאמֶר שׁוֹב אָשׁוּב אֵלֶיךָ, וּבַהֲפִיכַת סְדוֹם הוּא אוֹמֵר כִּי לֹא אוּכַל לַעֲשׂוֹת דָּבָר לְבִלְתִּי הָפְכִּי, וּרְפֻאַל שֶׁרִפֵּא אֶת אַבְרָהָם הֶלְךָ מִשָּׁם לְהַצִּיל אֶת לוֹט; הוּא שֶׁנֶּאֱמַר וַיְהִי כְּהוֹצִיאָם אֹתָם הַחוּצָה וַיֹּאמֶר הִמָּלֵט עַל נַפְשֶׁךָ, לְמַדְתָּ שֶׁהָאֶחָד הָיָה מַצִּיל (בראשית ...

AND BEHOLD THREE MEN — one to announce to Sarah the birth of a son, one to overthrow Sodom, and one to cure Abraham, for one angel does not carry out two commissions (Genesis Rabbah 50:2). You may know that this is so because throughout this section it (Scripture) mentions them in the plural — "and they ate" (Genesis 18:8), "and they said unto him" (Genesis 18:9) — whilst in the case of the announcement it states, (Genesis 18:10) "And he said, I will certainly return unto ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

17 **ולשון הרמב"ם**

The note lists these places, where the same words of the Rambam on man's many and varied actions are also

brought.

KEHOT'S NOTE

ראה גם באוה"ת ויקרא-ב ע' תקכו. במדבר כרך-ו ע' אתשצג. ד"ה כבוד מלכותך תר"ס ע' י. סה"מ תרנ"ו ע' קעז.

18 **כמו אב המכה את בנו . . מוסר**

the passage shares nothing with the note

KEHOT'S NOTE

ראה אגה"ק סי' יג.

19 **חושך שבטו שונא בנו ואוהבו שחרו מוסר**

Shlomo's proverb: "He who spares his rod hates his son, but he who loves him disciplines him early," for a child left without discipline is harmed. It shows that a father's severity can be an expression of love, an attribute that includes its opposite.

Proverbs 13:24 משלי י"ג:כ"ד

חוֹשֵׂךְ שִׁבְטוֹ שׂוֹנֵא בְנוֹ וְאֹהֲבוֹ שְׁחָרוֹ מוּסָר׃

He that spareth his rod hateth his son; But he that loveth him chasteneth him betimes.

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KEHOT'S NOTE

משלי יג, כד.

20 Kehot's note points to Isaiah 63:9 for these words.

Isaiah 63:9 ישעיהו ס"ג:ט'

בְּכָל־צָרָתָם לוֹ צָר וּמַלְאַךְ פָּנָיו הוֹשִׁיעָם בְּאַהֲבָתוֹ וּבְחֶמְלָתוֹ הוּא גְאָלָם וַיְנַטְּלֵם וַיְנַשְּׂאֵם כָּל־יְמֵי עוֹלָם׃

In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; And He bore them, and carried them all the days of old. .

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21 Kehot's note points to Ketubot 49b:5 for these words.

Ketubot 49b:5 כתובות מ"ט ב:ה'

כִּי הֲוָה אָתוּ לְקַמֵּיהּ דְּרַב חִסְדָּא, אֲמַר לְהוּ: כְּפוֹ לֵיקהּ אֲסִיתָא בְּצִבּוּרָא, וְלֵיקוּם וְלִימָא: עוֹרְבָא בָּעֵי בְּנֵיהּ וְהָהוּא גַּבָרָא לָא בָּעֵי בְּנֵיהּ?! וְעוֹרְבָא בָּעֵי בְּנֵיהּ? וְהָכְתִיב: ״לִבְנֵי עוֹרֵב אֲשֶׁר יִקְרָאוּ״! לָא קַשְׁיָא, הָא בְּחִיוָּרִי, הָא בְּאוּכְמֵי.

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

22 Kehot's note points to Eruvin 22a for these words.

Eruvin 22a עירובין כ"ב א

PARAGRAPH 4

23 The Torah's account of man's creation: "And G-d created man in His image; in the image of G-d He created him." The image of G-d is read as the Supernal Adam, who includes everything.

Genesis 1:27 בראשית א':כ"ז

וַיִּבְרָא אֱלֹקִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹקִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם׃

And G-d created man in His own image, in the image of G-d created He him; male and female created He them.

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24 **ופני אדם לארבעתן**

Describing his vision of the Chariot, Ezekiel says that each of the four Chayos had the face of a man, with the face of a lion on the right, the face of an ox on the left, and the face of an eagle. The human face present in all four shows that Adam includes the other forms.

Ezekiel 1:10 יחזקאל א':י'

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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25 **וירדו בדגת הים ובעוף השמים**

In G-d's words at man's creation, man is given dominion over the fish of the sea and the birds of the heavens. The Alter Rebbe explains this dominion as a reflection of the Supernal Adam's rule over the Chariot.

Genesis 1:26 בראשית א':כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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26 **על דמות הכסא דמות כמראה אדם עליו מלמעלה**

Above the firmament over the Chayos Ezekiel sees a throne, and "upon the likeness of the throne, a likeness like the appearance of a man upon it from above." This is the Supernal Adam who rules over the four Chayos.

Ezekiel 1:26 יחזקאל א':כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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PARAGRAPH 5

27 **לעולם יהא רך כקנה**

The Sages teach that a person should always be soft as a reed and not hard as a cedar, and tell the story of Rabbi

Elazar son of Rabbi Shimon to illustrate it. The Alter Rebbe uses the reed and the cedar as images of Tikkun and Tohu.

Taanit 20a:16

תענית כ׳ א:ט״ז

תָּנוּ רַבָּנַן: לְעוֹלָם יְהֵא אָדָם רַךְ כְּקָנֶה וְאַל יְהֵא קָשֶׁה כְּאֶרֶז. מַעֲשֶׂה שֶׁבָּא רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן מִמִּגְדַּל גְּדוֹר מִבֵּית רַבּוֹ, וְהָיָה רָכוּב עַל חֲמוֹר וּמְטַיֵּיל עַל שְׂפַת נָהָר, וְשָׂמַח שִׂמְחָה גְּדוֹלָה. וְהָיְתָה דַּעְתּוֹ גַּסָּה עָלָיו מִפְּנֵי שֶׁלָּמַד תּוֹרָה הַרְבֵּה.

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

PARAGRAPH 7

28 **באג"ה**

The note shows that the passage cited as Iggeres HaKodesh is in Kuntres Acharon.

KEHOT'S NOTE

והוא בקו"א ד"ה להבין מ"ש בפע"ח [כ]. (קנז, א). וראה ג"כ באוה"ת בראשית-ג דף תרטו, א.

29 **כי הן מס"ג שבפנימית א"ק והתיקון ע"י מ"ה הוא יוצא מהמצח הארה בעלמא**

The Alter Rebbe writes there that the sparks refined in Beriah, Yetzirah and Asiyah through Torah and mitzvos are higher in their root than the soul of man, for they are from Sag in the inner dimension of Adam Kadmon, while the soul, already rectified through Mah, issues from the "forehead" as a mere glimmer; this, he says, is why man lives on the food of the inanimate, vegetative and animal and refines it. The Kehot note shows that this passage, cited here as Iggeres HaKodesh, is in Kuntres Acharon.

Tanya, Part V; Kuntres Acharon 4:28

תניא, קונטרס אחרון ד׳:כ״ח

וְעוֹד זֹאת, שֶׁפְּאֵמֶת הַבֵּירוּרִין שֶׁבְּבְרִיאָה־יְצִירָה־עֲשִׂיָּה מֵרַפַּ״ח, עַל־יְדֵי תּוֹרָה וּמִצְוֹת בְּמַחֲשָׁבָה דִּבּוּר וּמַעֲשֶׂה, גְּבוֹהִין בְּשָׁרְשָׁן מִנֶּפֶשׁ־רוּחַ־נְשָׁמָה שֶׁבָּאָדָם, כִּי הֵן מִ״סַּ״ג שֶׁבְּפְנִימִית ״אָדָם קַדְמוֹן״, וְנֶפֶשׁ־רוּחַ־נְשָׁמָה שֶׁכְּבָר נִתְקָנוּ עַל־יְדֵי ״מַ״ה״, הוּא יוֹצֵא מֵהַ״מֵּצַח״ הֶאָרָה בְּעָלְמָא. וְזֶהוּ שֶׁכָּתוּב: ״לִפְנֵי מְלוֹךְ מֶלֶךְ כּוּ״. וְהַיְינוּ טַעֲמָא שֶׁאָדָם חַי בְּמִזּוֹנוֹת דּוֹמֵם־צוֹמֵחַ־חַי, וּמְבָרְרָן בְּ״מַ״ה שֶׁבּוֹ, וְחַי בָּהֶם, לְפִי שֶׁהֵם מִ״סַּ״ג״.

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30 **כמ"ש בזהר**

The note points there for this saying of the Zohar, that He dwells only in a complete place.

KEHOT'S NOTE

ע׳ זח״ב (קנז, ב) ושם אי׳ ברכאן עלאין לא שריין. אך מצאתי בח״א (רטז, ב) שם אי׳ "שכינתא" [כ]. ראה אוה״ת ויקרא-א ע׳ קנו. נזכר בד״ה ויקרא תרע״ח ע׳ רלו.

31 **לא שריא אלא באתר שלים**

Rabbi Yosi says that the Shechinah dwells only in a complete place, not in a place that is lacking, flawed or sad; therefore it did not rest on Yaakov all the years he grieved for Yosef. The Alter Rebbe reads the "complete place" as the inter-inclusion of the Sefiros in Tikkun.

Zohar, Vayechi 16:109–17:120

ספר הזהר, ויחי ט״ז:קי״ט-י״ז:ק״כ

So it says that when his sons told him that Joseph was alive, "the spirit of Jacob their father revived" (Gen. 45, 27), for up to then the spirit had been dead within him and he had not been in a state to receive another in its place, since the spirit from above does not rest on an empty spot.' R. Jose said: 'The Shekinah does not rest on a place which is defective or disturbed, but only in a place properly prepared, a place of joyfulness. Hence all the ...

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

32 **אנת הוא שלימותא דכולא**

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

KEHOT'S NOTE

ת״ז בהקדמה בד״ה פתח אליי׳.

33 **אנת הוא שלימותא דכולא**

In Eliyahu's prayer (Patach Eliyahu) G-d is called "the perfection of them all": when He withdraws from the Names, they remain like a body without a soul. The Alter Rebbe identifies this with the Infinite Light that rests where the Sefiros are joined into one.

Tikkunei Zohar 17b:2–3

תקוני הזהר י״ז ב:ב׳-ג׳

וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא. אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

Constantinople, 1740 (CC-BY-NC)

34 **ברכנו אבינו כולנו כאחד**

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

KEHOT'S NOTE

ברכת שים שלום.

35 **ויחן ישראל**

The Torah tells of Israel's arrival at Sinai: "And Israel encamped there opposite the mountain," in the singular, which Rashi explains as "like one man with one heart." The Alter Rebbe reads it as their encampment in unity, which preceded the Giving of the Torah.

Exodus 19:2

שמות י״ט:ב׳

וַיִּסְעוּ מֵרְפִידִים וַיָּבֹאוּ מִדְבַּר סִינַי וַיַּחֲנוּ בַּמִּדְבָּר וַיִּחַן־שָׁם יִשְׂרָאֵל נֶגֶד הָהָר׃

And when they were departed from Rephidim, and were come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mount.

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KEHOT'S NOTE

שמות יט, ב.

Let not my lord, I pray thee, regard this base fellow, even Nabal; for as his name is, so is he: Nabal is his name, and churlishness is with him; but I thy handmaid saw not the young men of my lord, whom thou didst send.

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41 Kehot's note points to II Samuel 6:20 for these words.

II Samuel 6:20 שמואל ב ו:כ

וַיָּשָׁב דָּוִד לְבָרֵךְ אֶת־בֵּיתוֹ וַתֵּצֵא מִיכַל בַּת־שָׁאוּל לִקְרַאת דָּוִד וַתֹּאמֶר מַה־נִּכְבַּד הַיּוֹם מֶלֶךְ יִשְׂרָאֵל אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינֵי אַמְהוֹת עֲבָדָיו כְּהִגָּלוֹת נִגְלוֹת אַחַד הָרֵקִים:

Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said: 'How did the king of Israel get him honour to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! '

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PARAGRAPH 9

42 **עושה שלום במרומיו**

Bildad the Shuchite, answering Job, says of G-d: "Dominion and fear are with Him; He makes peace in His heights." The Alter Rebbe reads the "peace" as the merging of opposite attributes when the Infinite Light is revealed upon them.

Job 25:2 איוב כ"ה:ב'

הַמְשָׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו:

Dominion and fear are with Him; He maketh peace in His high places.

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KEHOT'S NOTE

איוב כה, ב.

43 **בין שר של מים ושר של אש**

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

KEHOT'S NOTE

ראה שהש"ר ג, כא.

44 **בין שר של מים ושר של אש**

The Midrash says that Michael, the prince of snow, and Gavriel, the prince of fire, do not harm one another, for G-d makes peace between them. This is the "peace in His heights" the Alter Rebbe explains.

Shir HaShirim Rabbah 3:11–12 שיר השירים רבה ג:י"א-י"ב

... וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם כְּגַחֲלֵי אֵשׁ, וּכְתִיב (יחזקאל א, יד): וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק, וְלֹא זֶה מְכַבֶּה זֶה וְלֹא זֶה מְכַבֶּה זֶה. מִיכָאֵל שַׂר שֶׁל שֶׁלֶג, וְגַבְרִיאֵל שַׂר שֶׁל אֵשׁ, וְלֹא זֶה מְכַבֶּה זֶה וְלֹא זֶה מַזִּיק זֶה. אָמַר רַבִּי אָבִין לֹא סוֹף דָּבָר בֵּין מַלְאָךְ לְמַלְאָךְ, אֶלָּא אֲפִלּוּ בֵּין מַלְאָךְ אֶחָד שֶׁחָצְיוֹ שֶׁלֶג וְחָצְיוֹ אֵשׁ הַקָּדוֹשׁ בָּרוּךְ הוּא עוֹשֶׂה שָׁלוֹם בֵּינֵיהֶן, וְאִית לֵיהּ חָמֵשׁ אַפִּין, וְאִלּוּ הֵן (דניאל י, ו): וּגְוִיָּתוֹ כְּתַרְשִׁישׁ וּפָנָיו כְּמַרְאֵה בָרָק, וְלֹא זֶה מַזִּיק זֶה. כָּתוּב אֶחָד אוֹמֵר (תהלים קד, ג): ...

"Emerge, daughters of Zion, and gaze at King Solomon, at the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart"

36 In the Song the beloved praises his bride: "Your teeth are like a flock of ewes that have come up from the washing, all of them paired," with none missing, a picture of wholeness. The verse opens the discourse in Likkutei Torah to which the Alter Rebbe refers.

Song of Songs 6:6 שיר השירים ו:ו'

שִׁנַּיִךְ כְּעֵדֶר הָרְחֵלִים שֶׁעָלוּ מִן־הָרַחְצָה שֶׁכֻּלָּם מַתְאִימוֹת וְשַׁכָּלָה אֵין בָּהֶם:

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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37 **סד"ה שניך כעדר הרחלים**

Near the end of that discourse the Alter Rebbe brings the Zohar: when all the holy ones join together as one they are called "Kodesh" and rise to the supernal place called Kodesh; their inter-inclusion raises them to a level that none of them reaches alone, as letters joined into one word carry a meaning none has alone.

KEHOT'S NOTE

לקמן שה"ש לח, א.

38 **בד"ה ויאמר ה' הן עם אחד**

The passage explains, following Etz Chaim, that in Akudim all ten Sefiros are bound in one vessel with no division, in Nekudim they divide into ten points, and Berudim is the World of Tikkun, the level of partzufim.

KEHOT'S NOTE

תו"א י, ג.

39 **ויאמר ה' הן עם אחד**

Havayah says of the generation that built the Tower of Bavel, "Behold, they are one people, and they all have one language": their unity puts all they plan within their reach. The verse opens the discourse in Torah Ohr, Noach, on unity and the World of Akudim, to which the Alter Rebbe refers.

Genesis 11:6 בראשית י"א:ו'

וַיֹּאמֶר ה' הֵן עַם אֶחָד וְשָׂפָה אַחַת לְכֻלָּם וְזֶה הַחִלָּם לַעֲשׂוֹת וְעַתָּה לֹא־יִבָּצֵר מֵהֶם כֹּל אֲשֶׁר יָזְמוּ לַעֲשׂוֹת:

And the L-RD said: 'Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do.

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PARAGRAPH 8

40 Kehot's note points to I Samuel 25:25 for these words.

I Samuel 25:25 שמואל א כ"ה:כ"ה

אַל־נָא יָשִׁים אֲדֹנִי אֶת־לִבּוֹ אֶל־אִישׁ הַבְּלִיַּעַל הַזֶּה עַל־נָבָל כִּי כִשְׁמוֹ כֵּן־הוּא נָבָל שְׁמוֹ וּנְבָלָה עִמּוֹ וַאֲנִי אֲמָתְךָ לֹא רָאִיתִי אֶת־נַעֲרֵי אֲדֹנִי אֲשֶׁר שָׁלָחְתָּ:

(Song of Songs 3:11). "Emerge, daughters of Zion, and gaze," sons who are conspicuous [metzuyanim] for me in haircut, in circumcision, in ritual fringes; "at King Solomon [Shlomo]," at the King who created perfect [shelemot] creations. He created the sun and the moon in their completeness, the stars and the constellations in their completeness. Bar Kappara ...

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45 **והיה מעשה הצדקה שלום**

Isaiah foretells a time when "the work of righteousness shall be peace, and the effect of righteousness quiet and security forever." The verse opens the epistle of Iggeres HaKodesh to which the Alter Rebbe refers.

Isaiah 32:17 ישעיהו ל"ב:י"ז

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד־עוֹלָם׃

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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46 **והיה מעשה הצדקה שלום**

The epistle quotes the Sages on "He makes peace in His heights": Michael is the prince of water and Gavriel the prince of fire, and they do not extinguish one another, because G-d reveals upon them a great light of the Infinite One, before which their opposite attributes are included in their source and become one. The Alter Rebbe refers to it for this peace between opposite attributes.

Tanya, Iggeres HaKodesh 12:1 תניא, אגרת הקדש י"ב:א'

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם, וַעֲבוֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד עוֹלָם. לְהָבִין הַהֶפְרֵשׁ שֶׁבֵּין "מַעֲשֵׂה" לַ"עֲבוֹדָה" וּבֵין "שָׁלוֹם" לְ"הַשְׁקֵט וָבֶטַח" כוּ'. עַל פִּי מַה שֶּׁאָמְרוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה עַל פָּסוּק "עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו" – כִּי "מִיכָאֵל שַׂר שֶׁל מַיִם וְגַבְרִיאֵל שַׂר שֶׁל אֵשׁ, וְאֵין מְכַבִּין זֶה אֶת זֶה".

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47 **והתכללות זו הוא בחי' ביטול אמיתי**

The note points there on this inter-inclusion that is true self-nullification.

KEHOT'S NOTE

ראה בסה"מ תרל"ה כרך א ע' יג.

48 **בביאור ע"פ את שבתותי**

There the Alter Rebbe explains that in Beriah, Yetzirah and Asiyah the angels are a "something" that loves and fears, while above love and awe is bittul, the level of Moshe's "and what are we"; the bowing of the Shemoneh Esreh, the daily glimmer of Shabbos, is this bittul, and all this is called the lower Shabbos.

KEHOT'S NOTE

לקמן בהר מד, א ואילך.

49 **את שבתותי תשמרו**

G-d's command at the close of Parshas Behar: "You shall keep My Shabbosos and revere My Sanctuary." The verse opens the discourse in Likkutei Torah, Behar, on the lower and the upper Shabbos.

Leviticus 26:2 ויקרא כ"ו:ב'

אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי ה׃

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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50 **מלגאו איהו שם מ"ה**

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

KEHOT'S NOTE

ת"ז בהקדמה.

51 **מלגאו איהו שם מ"ה דאיהו ארח אצילות ושקיו**

In Eliyahu's prayer, the supreme Keser has "within it" the Name spelled out with alefs, "which is the path of Atzilus," and it waters the tree in its arms and branches, as water waters a tree. The Alter Rebbe reads this as the Infinite Light dwelling in Mah, which joins all of Atzilus.

Tikkunei Zohar 17a:18–20 תקוני הזהר י"ז א:י"ח-כ'

כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועוי וענפוי (נ"א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו. רבון העולמים אנת הוא עלת העלות סבת הסבות דאשקי לאילנא בההוא נביעו.

Constantinople, 1740 (CC-BY-NC)

52 **אדם**

The Book of Chronicles opens "Adam, Shes, Enosh," and the alef of "Adam" is written large. The Alter Rebbe links large letters to Keser.

I Chronicles 1:1 דברי הימים א א:א'

אָדָם שֵׁת אֱנוֹשׁ׃

ADAM, SETH, Enosh;

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53 **כי קטן יעקב**

Amos pleads, "How shall Yaakov stand, for he is small?" The smallness of Yaakov is taken as an allusion to Z'eir Anpin, the "Small Face."

Amos 7:2 עמוס ז':ב'

וְהָיָה אִם־כִּלָּה לֶאֱכוֹל אֶת־עֵשֶׂב הָאָרֶץ וְאָמַר אֲדֹנָי ה׳ סְלַח־נָא מִי יָקוּם יַעֲקֹב כִּי קָטֹן הוּא׃

And if it had come to pass, that when they had made an end of eating the grass of the land—so I said: O L-rd GOD, forgive, I beseech Thee; How shall Jacob stand? for he is small.

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KEHOT'S NOTE

ראה עמוס ז, ב.

54 **ארך אפים וגדל חסד**

In David's psalm of praise (Ashrei): "Gracious and merciful is Havayah, long-suffering and great in kindness."

"Long-suffering" (erech apayim, literally "long of face") alludes to Arich Anpin, the "Long Face," where the attributes are without limit.

Psalms 145:8 תהילים קמ"ה:ח

חַנּוּן וְרַחוּם ה' אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד:

The L-RD is gracious, and full of compassion; Slow to anger, and of great mercy.

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KEHOT'S NOTE

תהלים קמה, ח.

55 **כמ"ש בד"ה ויהי בשלח פרעה**

There the Alter Rebbe explains "erech apayim and abundant in kindness" as G-d's unlimited kindness, which gives life even where His holiness is hidden, while holiness receives through the measured attributes, the Sefiros; and therefore Yaakov is called "small": the contraction of G-dliness into measured attributes, revealed through the Torah and the mitzvos.

KEHOT'S NOTE

תו"א סא, סע"א.

56 **וסד"ה בכ"ה בכסלו**

Near the end of the Chanukah discourse the Alter Rebbe explains that all the life-force spread through the worlds, each by its measure, is called "small" relative to the Infinite One, whose name means "without end"; therefore "How shall Yaakov stand, for he is small": Yaakov, the middle bar that runs from end to end, has ends and so a limit, and is small before the Infinite One.

KEHOT'S NOTE

תו"א כט, ד.

57 Bilam, hired by Balak to curse Israel, blesses them instead: "Who has counted the dust of Yaakov?" The verse opens a discourse to which the Alter Rebbe refers.

Numbers 23:10 במדבר כ"ג:י

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ:

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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58 **הראיני את מראיך**

The beloved calls to his bride, his dove hidden in the clefts of the rock: "Show me your appearance, let me hear your voice." The verse opens another discourse to which the Alter Rebbe refers.

Song of Songs 2:14 שיר השירים ב':י"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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59 **בגין דהאי קרן**

The Zohar says that the "principal" a person keeps is the Tree of Life of the World to Come, which does not stand in this world, and only the fruit that issues from it does; therefore its fruit is eaten here. This is the "fruits" of the Mishnah.

Zohar, Beha'alotcha 25:142–27:150 ספר הזהר, בהעלותך כ"ה:קמ"ב-כ"ז:ק"נ

This capital is indeed the Tree of Life belonging to the other world, the fruit of which alone has any place or room in this world. The good man thus enjoys its fruit in this world whilst the capital remains for him for the other world, where he obtains the superior celestial life.

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

60 **אדם דא שלימו דכולא**

The Zohar contrasts the small alef of "Vayikra" with the large alef of "Adam, Shes, Enosh," and says of this Adam, "this is the perfection of all."

Zohar, Metzora 4:18–7:25 ספר הזהר, מצורע ד':י"ח-ז':כ"ה

He replied: 'It is written here, "two living clean birds and cedar wood and scarlet and hyssop". "Living" is a reference to two of the "living creatures" (Hayoth) that Ezekiel saw, denoting the place from which the true prophets draw inspiration. "Cedar wood" we have explained. "Scarlet" indicates the place of Severity, which is associated with him at first. "Hyssop" is the lesser Vau which gives sustenance to the Community of Israel. All these again rest upon him because he has been purified.' R. Judah and R. Isaac were once ...

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

61 **אלו דברים שאדם אוכל פירותיהן**

"These are the things whose fruits a person eats in this world, while the principal remains for him in the World to Come: honoring father and mother, acts of kindness, bringing peace between a man and his fellow; and the study of Torah is equal to them all." The Alter Rebbe explains why these deeds bear fruit in this world.

Mishnah Peah 1:1 משנה פאה א':א

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר. הַפֵּאָה, וְהַבִּכּוּרִים, וְהָרָאָיוֹן, וּגְמִילוּת חֲסָדִים, וְתַלְמוּד תּוֹרָה. אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶן בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא. כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וַהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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

62 **וארשתיך לי לעולם**

Through Hosea G-d promises Israel, "And I will betroth you to Me forever," a bond that will not be broken again. The verse opens a discourse to which the Alter Rebbe refers, where the Zohar's explanation of "forever" is discussed.

Hosea 2:21 הושע ב':כ"א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים׃

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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63 **יחתו מריביו**

Chanah's song: "Havayah — His adversaries shall be shattered." The verse opens a discourse explaining how the flow from Arich Anpin sweetens all judgments.

I Samuel 2:10 שמואל א ב':י'

ה' יֵחַתּוּ מְרִיבָו עָלָו בַּשָּׁמַיִם יַרְעֵם ה' יָדִין אַפְסֵי־אָרֶץ וְיִתֶּן־עֹז לְמַלְכּוֹ וְיָרֵם קֶרֶן מְשִׁיחוֹ׃

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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64 **כי המלך בוטח בה' ובחסד עליון בל ימוט**

David's psalm of the king: "For the king trusts in Havayah, and through the kindness of the Most High he shall not falter." The "kindness of the Most High" is the supernal kindness drawn from above.

Psalms 21:8 תהילים כ"א:ח'

כִּי־הַמֶּלֶךְ בֹּטֵחַ בַּה' וּבְחֶסֶד עֶלְיוֹן בַּל־יִמּוֹט׃

For the king trusteth in the L-RD, yea, in the mercy of the Most High; he shall not be moved.

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65 **דוד בשתים ולא עלתה לו**

The Talmud says that Shaul erred in one matter and it cost him the kingship, while David erred in two and it did not. The Alter Rebbe refers to his discussion of this in a discourse on the Giving of the Torah.

Yoma 22b:10–11 יומא כ"ב ב':י'-י"א

אָמַר רַב הוּנָא: כַּמָּה לָא חָלֵי וְלָא מַרְגֵּישׁ גַּבָּרָא דְּמָרֵיהּ סַיְּיעֵיהּ, שָׁאוּל בְּאַחַת — וְעָלְתָה לוֹ. דָּוִד בִּשְׁתַּיִם — וְלֹא עָלְתָה לוֹ. שָׁאוּל בְּאַחַת מַאי הֵיא? מַעֲשֶׂה דַּאֲגָג. וְהָא אִיכָּא מַעֲשֶׂה דְּנוֹב עִיר הַכֹּהֲנִים! אַמַּעֲשֶׂה דַּאֲגָג כְּתִיב: "נִחַמְתִּי כִּי הִמְלַכְתִּי אֶת שָׁאוּל לְמֶלֶךְ". דָּוִד בִּשְׁתַּיִם מַאי נִינְהוּ — דְּאוּרְיָה, וְדַהֲסָתָה.

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

66 Isaiah describes G-d arming Himself to bring salvation: "And He put on righteousness as a coat of mail, and a helmet of salvation on His head." The verse opens the epistle of Iggeres HaKodesh to which the Alter Rebbe refers.

Isaiah 59:17 ישעיהו נ"ט:י"ז

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיָן וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ וַיִּלְבַּשׁ בִּגְדֵי נָקָם תִּלְבֹּשֶׁת וַיַּעַט כַּמְעִיל קִנְאָה׃

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of vengeance for clothing, And was clad with zeal as a cloak.

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67 **וילבש צדקה כשריון**

The epistle is on the mitzvah of charity, and opens with this verse. The Alter Rebbe refers to it for the matter of "eating their fruits in this world."

Tanya, Iggeres HaKodesh 3:1–2 תניא, אגרת הקדש ג':א'-ב'

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיוֹן, וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ. וְדָרְשׁוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "מַה שִּׁרְיוֹן זֶה כָּל קְלִיפָּה וּקְלִיפָּה מִצְטָרֶפֶת לְשִׁרְיוֹן גָּדוֹל, אַף צְדָקָה כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל". פֵּירוּשׁ, שֶׁהַשִּׁרְיוֹן עָשׂוּי קַשְׂקַשִּׂים עַל נְקָבִים, וְהֵם מְגִינִים שֶׁלֹּא יִכָּנֵס חֵץ בַּנְּקָבִים, וְכָכָה הוּא מַעֲשֶׂה הַצְּדָקָה: וּבֵיאוּר הָעִנְיָן, כִּי גְּדוֹלָה צְדָקָה מִכָּל הַמִּצְוֹת, שֶׁמֵּהֶן נַעֲשִׂים לְבוּשִׁים לְהַנְּשָׁמָה, הַנִּמְשָׁכִים מֵאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא מִבְּחִינַת "סוֹבֵב כָּל עָלְמִין" (כִּמְבוֹאָר ...

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68 **נעשה אדם**

"Let Us make man... and let them have dominion over the fish of the sea." Man's dominion is now explained by his root in Tikkun.

Genesis 1:26 בראשית א':כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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69 After Adam ate from the Tree of Knowledge, G-d says, "Behold, man has become like one of us, knowing good and evil," like the heavenly beings. The Rambam reads "like one (ke'achad) of us" as "unique": man alone knows good and evil of himself and chooses freely.

Genesis 3:22 בראשית ג':כ"ב

וַיֹּאמֶר ה' אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם׃

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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70 **כלומר הן מין זה של אדם היה יחיד בעולם ואין מין שני דומה לו**

בזה הענין

The Rambam explains that free choice is given to every person, and that this is the meaning of "Behold, man has become like one of us": man alone knows good and evil of himself and does as he wishes.

Mishneh Torah, Repentance 5:1 משנה תורה, הלכות תשובה ה':א

... הוּא שֶׁכָּתוּב בַּתּוֹרָה (בראשית ג כב) "הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע". כְּלוֹמַר הֵן מִין זֶה שֶׁל אָדָם הָיָה יָחִיד בָּעוֹלָם וְאֵין מִין שֵׁנִי דּוֹמֶה לוֹ בְּזֶה הָעִנְיָן שֶׁיְּהֵא הוּא מֵעַצְמוֹ בְּדַעְתּוֹ וּבְמַחֲשַׁבְתּוֹ יוֹדֵעַ הַטּוֹב וְהָרָע וְעוֹשֶׂה כָּל מַה שֶּׁהוּא חָפֵץ וְאֵין מִי שֶׁיַּעַכֵּב בְּיָדוֹ מִלַּעֲשׂוֹת הַטּוֹב אוֹ הָרָע. וְכֵיוָן שֶׁכֵּן הוּא פֶּן יִשְׁלַח יָדוֹ:

Every man was endowed with a free will; if he desires to bend himself toward the good path and to be just it is within the power of his hand to reach out for it, and if he desires to bend himself to a bad path and to be wicked it is within the power of his hand to reach out for it. This is known from what it is written in the Torah, saying: "Behold, the man is become as one of us, to know good and evil" (Gen. ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

71 The verse tells that G-d formed man of dust from the ground and breathed into his nostrils the breath of life. The Alter Rebbe sees in it the many contractions through which the power of choice came down into man.

Genesis 2:7 בראשית ב':ז

וַיִּיצֶר ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

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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72 Moshe tells Israel: "And now, Israel, what does Havayah your G-d ask of you, but to fear Havayah your G-d." The Talmud learns from this verse that everything is in the hands of Heaven except the fear of Heaven (Berachos 33b): since the choice is man's own, awe of G-d can be asked of him.

Deuteronomy 10:12 דברים י':י"ב

וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹקֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי אִם־לְיִרְאָה אֶת־ה' אֱלֹקֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֶת־ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ:

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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73 **רצוא ושוב**

In Ezekiel's vision of the Chariot, "the Chayos ran and returned, like the appearance of a flash of lightning." The maamar applies this "running and returning" to the beating of the pulse, the "reaching and not reaching" of Chochmah.

Ezekiel 1:14 יחזקאל א':י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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74 Agur son of Yakeh asks who has gone up to heaven, gathered the wind and set up the ends of the earth: "What is His name, and what is His son's name, if you know?" Plainly, no one can know G-d's greatness; the Alter Rebbe reads the two "what" (mah, 45, the value of Adam) as the two levels of Mah, Arich Anpin and Z'eir Anpin.

Proverbs 30:4 משלי ל':ד

מִי עָלָה־שָׁמַיִם וַיֵּרֶד מִי אָסַף־רוּחַ בְּחָפְנָיו מִי צָרַר־מַיִם בַּשִּׂמְלָה מִי הֵקִים כָּל־אַפְסֵי־אָרֶץ מַה־שְּׁמוֹ וּמַה־שֵּׁם־בְּנוֹ כִּי תֵדָע:

Who hath ascended up into heaven, and descended? Who hath gathered the wind in his fists? Who hath bound the waters in his garment? Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou knowest?

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75 Kehot's note points to Zohar, Balak 6:122–131 for these words.

Zohar, Balak 6:122–131 ספר הזהר, בלק ו':קכ"ב-קל"א

PARAGRAPH 10

76 **בד"ה להבין ביאור ענין האבות**

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

KEHOT'S NOTE

תו"א עב, ד ואילך.

PARAGRAPH 11

77 **ובחכמה אתברירו**

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

Zohar II, 254b זח"ב רנד, ב

KEHOT'S NOTE

ראה זח"ב רנד, ב.

78 **המוצא פי ה'**

Moshe tells Israel that G-d fed them the manna to teach that "man does not live by bread alone, but by all that comes forth from the mouth of Havayah does man live." The Alter Rebbe reads "that which comes forth from the mouth of Havayah" as the divine word within the food, which has its root in the World of Tohu.

Deuteronomy 8:3 דברים ח':ג

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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KEHOT'S NOTE

דברים ח, ג.

79 **צרורה בצרור החיים**

Avigail blesses David that his soul will be "bound in the bond of life." The phrase describes the soul in Gan Eden after it leaves the body.

I Samuel 25:29 שמואל א כ"ה:כ"ט

וַיָּקָם אָדָם לִרְדָפְךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה' אֱלֹקֶיךָ וְאֵת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע׃

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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PARAGRAPH 12

80 Ezekiel sees a wooden altar in the future Temple, and the angel tells him, "This is the table that is before Havayah." The Talmud draws from this that a person's table now atones like the altar.

Ezekiel 41:22 יחזקאל מ"א:כ"ב

הַמִּזְבֵּחַ עֵץ שָׁלוֹשׁ אַמּוֹת גָּבְהוֹ וְאָרְכּוֹ שְׁתַּיִם־אַמּוֹת וּמְקֻצֹעֹתָיו לוֹ וְאָרְכּוֹ וְקִירֹתָיו עֵץ וַיְדַבֵּר אֵלַי זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי ה'

The altar, three cubits high, and the length thereof two cubits, was of wood, and so the corners thereof; the length thereof, and the walls thereof, were also of wood; and he said unto me: 'This is the table that is before the L-RD.'

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81 **פתח במזבח וסיים בשולחן**

The note lists this among the places where the saying "it opens with the altar and concludes with the table" is also discussed.

KEHOT'S NOTE

ראה גם סהמ"צ להצ"צ צא, ב. אוה"ת ויקרא-ב ע' תקסט. אוה"ת נ"ך-א ע' תכ.

82 Rabbi Yochanan and Rabbi Elazar both say that the verse opens with the altar and ends with the table, for while the Temple stood the altar atoned for Israel, and now a person's table atones for him. The Alter Rebbe explains how eating with a blessing does what the sacrifices did.

Berakhot 55a:3 ברכות נ"ה א:ג'

וְהַמַּאֲרִיךְ עַל שֻׁלְחָנוֹ: דִּלְמָא אָתֵי עֲנָיָא וְיָהֵיב לֵיקוּ. דִּכְתִיב: "הַמִּזְבֵּחַ עֵץ שָׁלוֹשׁ אַמּוֹת גָּבְהּ", וּכְתִיב: "וַיְדַבֵּר אֵלַי זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי ה'", פֻּתַּח בְּמִזְבֵּחַ וְסִיֵּים בְּשֻׁלְחָן! רַבִּי יוֹחָנָן וְרַבִּי אֶלְעָזָר דְּאָמְרִי תַּרְוַיְיהוּ: כָּל זְמַן

שֶׁבֵּית הַמִּקְדָּשׁ קַיָּים — מִזְבֵּחַ מְכַפֵּר עַל יִשְׂרָאֵל, וְעַכְשָׁיו, שֻׁלְחָנוֹ שֶׁל אָדָם מְכַפֵּר עָלָיו.

"He who prolongs his stay at table" — perhaps a poor man will come and he will give him [some food] ; for it is written, "The altar of wood three cubits high... and he said unto me, This is the table that is before the L-rd" (Ezek. 41:22). He opens with "altar" and concludes with "table"! R. Johanan and R. Eleazar both say : So long as the Temple was in existence, the altar used to atone for Israel, but now a man's table atones for him.

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83 **ואתהניין מיסודא ועקרא דילהון**

The Zohar says that through the offering the holy spirits come down and draw near and "derive pleasure from their foundation and root." The Alter Rebbe reads it as the angels' pleasure in the revelation of the lights of Tohu, their root.

Zohar, Pinchas 84:537–545 ספר הזהר, פנחס פ"ד:תקל"ז-תקמ"ה

and therefore not all birds of the clean side are brought for offerings, but only pigeons and turtle doves, which are faithful to their mates more than all other birds, and are preyed upon but do not prey; and so those holy spirits come down and partake of their basis and foundation.

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

84 **ואתהניין מיסודא ועקרא דילהון**

The epistle explains that the angels of the Chariot take pleasure and nourishment from the spirit of the offered animal and bird, citing these words of the Zohar. The Alter Rebbe refers to it here.

Tanya, Iggeres HaKodesh 20:35 תניא, אגרת הקדש כ':ל"ה

וְיוּבַן הֵיטֵב בָּזֶה טוּב טַעַם וָדַעַת, מַה שֶּׁמַּלְאָכִים עֶלְיוֹנִים שֶׁמַּמְרְכָּבָה "פְּנֵי שׁוֹר" וּ"פְּנֵי נָשֶׁר", נֶהֱנִים מְאֹד וְנִיזּוֹנִים וּמִסְתַּפְּקִים מֵרוּחַ הַבְּהֵמָה וְהָעוֹף הָעוֹלֶה אֲלֵיהֶם מֵהַקָּרְבָּנוֹת שֶׁעַל גַּבֵּי הַמִּזְבֵּחַ, וּכְדִקְדּוּק לְשׁוֹן הַזֹּהַר הַקָּדוֹשׁ: "וְאִתְהַנְיָין מִיסּוֹדָא וְעִיקָּרָא דִילְהוֹן".

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85 **ריח ניחוח לה'**

G-d's words to Moshe on the burnt-offering: "a fire-offering, a pleasing fragrance to Havayah." The Alter Rebbe reads "fragrance" as the ascent from below and nicho'ach as the descent from above.

Leviticus 1:9 ויקרא א':ט'

וְקִרְבּוֹ וּכְרָעָיו יִרְחַץ בַּמָּיִם וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחָה עֹלָה אִשֵּׁה רֵיחַ־נִיחוֹחַ לַה'

but its inwards and its legs shall he wash with water; and the priest shall make the whole smoke on the altar, for a burnt-offering, an offering made by fire, of a sweet savour unto the L-RD.

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KEHOT'S NOTE

ויקרא א, ט. ובכ"מ.

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע' נג, ז שם כתיב וכרחל בויו. [כ].

92 **וקולה קול המעורר רחמנות**

the passage shares nothing with the note

Leviticus 2:4 ויקרא ב':ד'

וְכִי תַקְרִב קָרְבַּן מִנְחָה מַאֲפֵה תַנּוּר סֹלֶת חַלּוֹת מַצֹּת בְּלוּלֹת בַּשָּׁמֶן וּרְקִיקֵי מַצּוֹת מְשֻׁחִים בַּשָּׁמֶן:

And when thou bringest a meal-offering baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers spread with oil.

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KEHOT'S NOTE

וע"ל ויקרא ב, ד ושי"נ [כ].

93 **ונפשי כעפר לכל תהיי**

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

KEHOT'S NOTE

תפלת אלקי נצור.

94 **ונפשי כעפר לכל תהיה**

The prayer of Mar son of Ravina, "My G-d, guard my tongue from evil... and let my soul be as dust to all," said at the end of the Amidah. It expresses the submission and bittul that the ewe embodies.

Berakhot 17a:4 ברכות י"ז א:ד'

מָר בְּרֵיהּ דְּרָבִינָא כִּי הֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: "אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע, מִיֵּצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה' צוּרִי וְגוֹאֲלִי".

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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95 **בד"ה אם לא תדעי לך**

The discourse on "If you do not know" explains that the Community of Israel is called Rachel because of the verse "like a ewe (rachel) before her shearers she is mute," and connects this with "Let Us make man in Our image," the likeness of a man upon the throne.

KEHOT'S NOTE

תו"א כג, ב.

86 **נחית דרגא**

The Talmud advises: "Go down a step (nechis darga) and take a wife." The Aramaic word for "descend" is used to read nicho'ach as a descent of the Divine flow.

Yevamot 63a:10–11 יבמות ס"ג א:י'-י"א

טוּם וְלָא תְּשַׁפֵּיץ. שַׁפֵּיץ וְלָא תִּיבְנֵי. שֶׁכָּל הָעוֹסֵק בְּבִנְיָן — מִתְמַסְכֵּן. קִפּוֹץ וְבֵין אַרְעָא, מִתּוֹן נְסֵיב אִיתְּתָא. נָחֵית דַּרְגָּא נְסֵיב אִיתְּתָא. סַק דַּרְגָּא בְּחַד שׁוֹשְׁבִינָא. אָמַר רַבִּי אֶלְעָזָר בַּר אֲבִינָא: אֵין פּוּרְעָנוּת בָּאָה לָעוֹלָם אֶלָּא בִּשְׁבִיל יִשְׂרָאֵל, שֶׁנֶּאֱמַר: "הִכְרַתִּי גוֹיִם נָשַׁמּוּ פִּנּוֹתָם הֶחֱרַבְתִּי חוּצוֹתָם", וּכְתִיב: "אָמַרְתִּי אַךְ תִּירְאִי אוֹתִי תִּקְחִי מוּסָר".

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KEHOT'S NOTE

ראה יבמות סג, א.

PARAGRAPH 13

87 **אדם בגימטריא מ"ה**

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

KEHOT'S NOTE

נסמן לעיל לו, ב.

88 **ברע"מ פי' עקב דרע"א סע"ב**

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

KEHOT'S NOTE

מובא גם באוה"ת ויקרא-ב ע' תקעא.

89 **בד"ה כה תברכו**

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

KEHOT'S NOTE

לקו"ת נשא כו, ב ואילך.

PARAGRAPH 14

90 **בפע"ח שער ה' פ"ג**

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

KEHOT'S NOTE

כ"ה בדפוס דובראוונא תקס"ד [שער עולם העשי' (בדפוסים אחרים נק' שער הקרבנות) וכן שער הציצית נסמן שם שער ה]. ש' הקרבנות ש"ג פ"ד כצ"ל. [כ].

PARAGRAPH 15

91 **כרחל לפני גוזזי'**

Isaiah describes the oppressed servant who bears his suffering in silence, "like a lamb led to the slaughter, and like a ewe (rachel) that is mute before her shearers." The Alter Rebbe reads the silent ewe as Malchus, Rachel, which descends and bears the nurture of the external forces without protest.

Isaiah 53:7 ישעיהו נ"ג:ז'

נִגַּשׂ וְהוּא נַעֲנֶה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו:

Rebbe takes "do" as putting in order, which shows that ta'aseh can mean rectification.

Deuteronomy 21:12 דברים כ"א:י"ב

וַהֲבֵאתָהּ אֶל־תּוֹךְ בֵּיתֶךָ וְגִלְּחָה אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צִפָּרְנֶיהָ׃

then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

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KEHOT'S NOTE

דברים כא, יב.

101 **אש שלמעי' אריי' דאכיל קורבנין**

The Zohar says that while Israel stood in their wholeness, the image of a lion would come down from above and be seen on the altar, consuming the offerings. The Alter Rebbe reads this lion as the light of Chochmah that refines the sparks raised by the offering.

Yoma 21b:8–9 יומא כ"א ב:ח'-ט'

תָּנוּ רַבָּנַן, שֵׁשׁ אֵשׁוֹת הָיוּ: יֵשׁ אוֹכֶלֶת וְאֵינָהּ שׂוֹרָפָה, וְיֵשׁ שׂוֹרָפָה וְאֵינָהּ אוֹכֶלֶת, וְיֵשׁ אוֹכֶלֶת וְשׂוֹרָפָה, וְיֵשׁ אוֹכֶלֶת לַחִין כְּיַבֵּשִׁין, וְיֵשׁ אֵשׁ דּוֹחָה אֵשׁ, וְיֵשׁ אֵשׁ אוֹכֶלֶת אֵשׁ. יֵשׁ אֵשׁ אוֹכֶלֶת וְאֵינָהּ שׂוֹרָפָה — הָא דִּידַן. שׂוֹרָפָה וְאֵינָהּ אוֹכֶלֶת — דְּחוֹלִין. אוֹכֶלֶת וְשׂוֹרָפָה — דְּאַלְיָהוּ, דִּכְתִיב: "וְאֶת הַמַּיִם אֲשֶׁר בַּתְּעָלָה לִחֵכָה". אוֹכֶלֶת לַחִין כְּיַבֵּשִׁין — דְּמַעֲרָכָה. יֵשׁ אֵשׁ דּוֹחָה אֵשׁ — דְּגַבְרִיאֵל, וְיֵשׁ אֵשׁ אוֹכֶלֶת אֵשׁ — דְּשָׁכִינָה, דְּאָמַר מָר: הוֹשִׁיט אֶצְבָּעוֹ בֵּינֵיהֶם וּשְׂרָפָן.

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Zohar I, 6b זח"א ו,

Zohar II, 278a זח"ב רעח, א

Zohar III, 17a זח"ג יז, א

KEHOT'S NOTE

ראה יומא כא, ב. זח"א ו, ב. זח"ב רעח, א. זח"ג יז, א.

PARAGRAPH 16

102 **ה"ג מנצפ"ך**

Near its end the chapter explains that the vessels are the letters, rooted in the five letters Mantzepach, which are the five Gevuros that divide the breath and the voice in the five places of articulation of the mouth into the twenty-two letters; their root is the supreme Gevurah of Atik Yomin.

Tanya, Sha'ar HaYichud 4:8 תניא, חלק שני; שער היחוד והאמונה ד':ח'

וְהִנֵּה, בְּחִינַת הַצִּמְצוּם וְהָסְתֵּר הַחִיּוּת - נִקְרָא בְּשֵׁם "כֵּלִים", וְהַחִיּוּת עַצְמוֹ - נִקְרָא בְּשֵׁם "אוֹר", שֶׁכְּמוֹ שֶׁהַכְּלִי מְכַסֶּה עַל מַה שֶּׁבְּתוֹכוֹ, כָּךְ בְּחִינַת הַצִּמְצוּם מְכַסֶּה וּמַסְתִּיר הָאוֹר וְהַחִיּוּת הַשּׁוֹפֵעַ; וְהַכֵּלִים - הֵן הֵן הָאוֹתִיּוֹת, שֶׁשָּׁרְשָׁן הִ' אוֹתִיּוֹת מנצפ"ך, שֶׁהֵן הִ' גְּבוּרוֹת הַמְחַלְּקוֹת וּמַפְרִידוֹת הַהֶבֶל וְהַקּוֹל בָּהּ' מוֹצָאוֹת הַפֶּה לְהִתְהַוּוֹת כ"ב אוֹתִיּוֹת, וְשָׁרְשָׁם הַהּ' גְּבוּרוֹת - הוּא "בּוּצִינָא דְקַרְדּוּנִיתָא", שֶׁהִיא גְּבוּרָה עֶלְיוֹנָה דְּ"עַתִּיק יוֹמִין", וְשָׁרְשָׁם הַחֲסָדִים - הוּא גַּם כֵּן חֶסֶד ...

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KEHOT'S NOTE

ראה תניא ח"ב פ"ד.

96 **אם לא תדעי לך**

The beloved answers the maiden: "If you do not know, O fairest among women, go out in the footsteps of the flock." The verse opens the discourse in Torah Ohr to which the Alter Rebbe refers.

Song of Songs 1:8 שיר השירים א':ח'

אִם־לֹא תֵדְעִי לָךְ הַיָּפָה בַּנָּשִׁים צְאִי־לָךְ בְּעִקְבֵי הַצֹּאן וּרְעִי אֶת־גְּדִיֹתַיִךְ עַל מִשְׁכְּנוֹת הָרֹעִים׃

If thou know not, O thou fairest among women, Go thy way forth by the footsteps of the flock And feed thy kids, beside the shepherds' tents.

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97 **ע"פ אלה מסעי בנ"י**

The discourse on "These are the journeys" explains that the wilderness through which Israel traveled is the place from which all the kelipos draw their life, and that the Community of Israel is called Rachel.

KEHOT'S NOTE

לקו"ת מסעי פח, ג.

98 **אלה מסעי בנ"י**

The Torah's list of Israel's journeys in the wilderness opens: "These are the journeys of the children of Israel." The verse opens the discourse in Likkutei Torah, Masei, where the Community of Israel is called Rachel.

Numbers 33:1 במדבר ל"ג:א'

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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99 **את הכבש אחד תעשה בבקר**

G-d's command for the daily offering: "The one lamb you shall make in the morning, and the second lamb you shall make in the afternoon." The Alter Rebbe reads "make" (ta'aseh) as rectification.

Numbers 28:4 במדבר כ"ח:ד'

אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם׃

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk;

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KEHOT'S NOTE

במדבר כח, ד.

100 **ועשתה את צפרניי'**

Of the woman taken captive in war, the Torah says "she shall shave her head and do her nails": trim them, in one view of the Sages, or let them grow, in another. The Alter

103 שבנין הנוק' אותיות . . מהגבורות

The same passage, at the end of the chapter, explains that the letters, the vessels, are formed by the five Gevuros: the source for the structure of Nukva, the letters, being built from the Gevuros.

KEHOT'S NOTE

וע' בסש"ב ח"ב שהיוה"א ספי"ד. [כ].

104 ע"פ וגבורתך ידברו

According to the note, the explanation on "And they shall speak of Your might" is printed in the Siddur.

KEHOT'S NOTE

סידור נב, ג. וביהל אור ע' תרפג.

105 וגבורתך ידברו להודיע לבני האדם גבורותיו

In David's psalm of praise: "They shall speak of the glory of Your kingdom and talk of Your might, to make known to the children of men His mighty acts." The verses link speech with the Gevuros.

Psalms 145:11-12 תהילים קמ"ה:י"א-י"ב

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ: לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ:

They shall speak of the glory of Thy kingdom, And talk of Thy might; To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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106 ובד"ה אד' שפתי תפתח

According to the note, the discourse beginning "Ado-nai, open my lips" is printed there.

KEHOT'S NOTE

סידור רלו, ד ואילך.

107 שפתי תפתח

David's prayer, said before the Amidah: "Ado-nai, open my lips, and my mouth shall declare Your praise." The verse opens a discourse in the Siddur to which the Alter Rebbe refers.

Psalms 51:17 תהילים נ"א:י"ז

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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108 בד"ה ויקחו אליך פרה

The discourse on the red heifer reads parah (פרה) as par (פר, 280), the value of the five final letters Mantzepach) and hei, the five Gevuros that divide the voice into letters in the five places of articulation; the letters of thought in Binah are divided in the same way by the Gevuros of Imma.

KEHOT'S NOTE

לקו"ת חקת ס, א ואילך.

109 ויקחו אליך פרה

"Speak to the children of Israel, and let them take to you a red heifer." The verse opens the discourse in Likkutei Torah, Chukas, to which the Alter Rebbe refers.

Numbers 19:2 במדבר י"ט:ב'

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל:

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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110 אז יבקע כשחר אורך

Isaiah tells Israel that if they fast in truth, sharing their bread with the hungry, "then your light shall break forth like the dawn." The word yibaka (יבקע) has the letters of Yaakov (יעקב), who draws down the light that sweetens the judgments.

Isaiah 58:8 ישעיהו נ"ח:ח'

אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ כְּבוֹד ה' יַאַסְפֶךָ:

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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PARAGRAPH 17

111 את הכבש אחד

The verse of the daily offering, which Mishnas Chassidim reads with Yaakov inserted. It also opens the discourse in Likkutei Torah, Pinchas, to which the Alter Rebbe refers.

Numbers 28:4 במדבר כ"ח:ד'

אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם:

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk;

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112 והכשבים הפריד יעקב

In the story of Yaakov's wages from Lavan: "And the lambs Yaakov separated," setting apart the lambs born for his own flock. The next section explains the unusual spelling kesavim and what Yaakov's separating means.

Genesis 30:40 בראשית ל':מ'

וְהַכְּשָׂבִים הִפְרִיד יַעֲקֹב וַיִּתֵּן פְּנֵי הַצֹּאן אֶל־עָקֹד וְכָל־חוּם בְּצֹאן לָבָן וַיָּשֶׁת־לוֹ עֲדָרִים לְבַדּוֹ וְלֹא שָׁתָם עַל־צֹאן לָבָן:

And Jacob separated the lambs—he also set the faces of the flocks toward the streaked and all the dark in the flock of Laban— and put his own droves apart, and put them not unto Laban's flock.

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113 ע"פ את הכבש אחד

The discourse asks why the verse repeats "and you shall say to them," and explains it as the sacrifices while the

Temple stood and the prayers instituted in place of the daily offerings for all generations.

KEHOT'S NOTE

לקו"ת פנחס עז, ג.

114 **בד"ה להבין ענין משמח חתן וכלה בפ' צו**

There the groom and the bride are Yaakov and Rachel: Rachel is the Malchus of Atzilus that descends into the created worlds, "like a ewe before her shearers," and longs to rise and be included in the Infinite Light, while Yaakov, the middle bar that reaches from end to end, draws the Infinite Light down to her.

KEHOT'S NOTE

לקו"ת ט, א.

115 **ועמי"ש — בביאור ע"פ באתי לגני**

There the Alter Rebbe explains that Leah is the letters of thought, called judgments and Gevuros because letters limit the intellect, and that her judgments are sweetened by studying Torah in depth, which draws the light of Chochmah into the letters; Torah studied after midnight sweetens them as well.

KEHOT'S NOTE

לקו"ת שה"ש לב, ד.

116 **באתי לגני**

The beloved says, "I have come into My garden, My sister, My bride." The verse opens the explanation in Likkutei Torah, Shir HaShirim, on sweetening the judgments of Leah.

Song of Songs 5:1 שיר השירים ה':א

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בָּשְׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

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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117 **בבקר יאכל עד**

Yaakov's blessing of Binyamin: "in the morning he shall devour the prey." The Midrash connects it with the morning lamb of the daily offering.

Genesis 49:27 בראשית מ"ט:כ"ז

בִּנְיָמִין זְאֵב יִטְרָף בַּבֹּקֶר יֹאכַל עַד וְלָעֶרֶב יְחַלֵּק שָׁלָל׃

Benjamin is a wolf that raveneth; In the morning he devoureth the prey, And at even he divideth the spoil.'

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118 **לסוסתי**

"To my mare among Pharaoh's chariots I have compared you." The Midrash on this verse also mentions the two daily lambs.

Song of Songs 1:9 שיר השירים א':ט

לְסָסָתִי בִּרְכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי׃

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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119 **באסתר בפסוק גם ושתי**

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

KEHOT'S NOTE

א, ט.

120 **גם ושתי**

"Also Vashti the queen made a feast for the women." The Midrash on this verse also mentions the daily lambs.

Esther 1:9 אסתר א':ט

גַּם וַשְׁתִּי הַמַּלְכָּה עָשְׂתָה מִשְׁתֵּה נָשִׁים בֵּית הַמַּלְכוּת אֲשֶׁר לַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ׃

Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

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121 **וישע ה' אל הבל**

"And Havayah turned to Hevel and to his offering," brought from the firstborn of his flock. The Mikdash Melech connects it with the power of the offering of lambs.

Genesis 4:4 בראשית ד':ד

וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיִּשַׁע יְהוָה אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ׃

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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KEHOT'S NOTE

בראשית ד, ד.

PARAGRAPH 18

122 **והכשבים הפריד יעקב**

"And the lambs Yaakov separated, and he set the faces of the flock toward the streaked and all the dark in Lavan's flock," as Yaakov built his own flock while tending Lavan's. The spelling kesavim, shin before beis, is the starting point of this section.

Genesis 30:40 בראשית ל':מ

וְהַכְּשָׂבִים הִפְרִיד יַעֲקֹב וַיִּתֵּן פְּנֵי הַצֹּאן אֶל־עָקֹד וְכָל־חוּם בְּצֹאן לָבָן וַיָּשֶׁת־לוֹ עֲדָרִים לְבַדּוֹ וְלֹא שָׁתָם עַל־צֹאן לָבָן׃

And Jacob separated the lambs—he also set the faces of the flocks toward the streaked and all the dark in the flock of Laban— and put his own droves apart, and put them not unto Laban's flock.

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123 **כמעט בכל מקום . . כבש**

The note sends the reader to the sources listed there on the two spellings, keves and kesev.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה"ז-פרשיות לע' תקעב.

PARAGRAPH 19

124 **עבדים היינו לפרעה**

"We were slaves to Pharaoh in Egypt, and Havayah brought us out of Egypt with a mighty hand," the answer to the son in the Torah and in the Haggadah. The Pri Etz Chaim reads it as Abba and Imma clothed in the arms of Arich Anpin.

Deuteronomy 6:21 דברים ו':כ"א

וְאָמַרְתָּ לִבְנְךָ עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם וַיּוֹצִיאֵנוּ ה' מִמִּצְרַיִם בְּיָד חֲזָקָה׃

then thou shalt say unto thy son: 'We were Pharaoh's bondmen in Egypt; and the L-RD brought us out of Egypt with a mighty hand.

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PARAGRAPH 21

125 **בביאור ע"פ אלה מסעי**

There the Alter Rebbe cites the Pri Etz Chaim: "G-d Most High" is Arich Anpin, Keser, who "bestows kindnesses" by bringing forth Netzach, Hod and Yesod of Z'eir Anpin anew from Keser.

KEHOT'S NOTE

לקו"ת שם צ, ג.

126 **ע"פ לך לך**

The discourse "Lech Lecha" opens on 11a: Avram (א"ב ר"ם, "exalted father") is the intellect hidden from all thought, which must be revealed by descending level after level in the chain of descent; and it explains that the spreading out and descent of the levels comes specifically through a still higher level, the illumination of Atik.

KEHOT'S NOTE

תו"א יא, א.

127 **לך לך**

"Go forth from your land." The verse opens the discourse in Torah Ohr where Avram, the "exalted father," is explained as the higher Chochmah.

Genesis 12:1 בראשית י"ב:א'

וַיֹּאמֶר ה' אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ׃

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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128 **ע"פ משה ידבר**

The discourse on "Moshe would speak" explains that Avraham, the man of kindness and water, makes things grow as milk makes an infant grow: the mochin of nursing, through which the limbs grow, are the raising of lights into vessels.

KEHOT'S NOTE

תו"א סח, ד.

129 **משה ידבר**

"Moshe would speak, and G-d would answer him with a voice." The verse opens the discourse in Torah Ohr to which the Alter Rebbe refers.

Exodus 19:19 שמות י"ט:י"ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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130 **בענין תלת עלמין**

Kehot's note points to Zohar III, 132a for these words.

Zohar III, 132a זח"ג קלב, א

KEHOT'S NOTE

זח"ג קלב, א.

131 Kehot's note points to Genesis 12:1–17:27 for these words.

Genesis 12:1–17:27 בראשית י"ב:א'-י"ז:כ"ז

PARAGRAPH 22

132 **וירח ה' את ריח**

After the Flood, "Havayah smelled the pleasing fragrance, and Havayah said in His heart: I will not again curse the ground because of man, for the inclination of man's heart is evil from his youth." The same fact that had condemned man now became the reason to spare him.

Genesis 8:21 בראשית ח':כ"א

וַיָּרַח ה' אֶת־רֵיחַ הַנִּיחֹחַ וַיֹּאמֶר ה' אֶל־לִבּוֹ לֹא־אֹסִף לְקַלֵּל עוֹד אֶת־הָאֲדָמָה בַּעֲבוּר הָאָדָם כִּי יֵצֶר לֵב הָאָדָם רַע מִנְּעָרָיו וְלֹא־אֹסִף עוֹד לְהַכּוֹת אֶת־כָּל־חַי כַּאֲשֶׁר עָשִׂיתִי׃

And the L-RD smelled the sweet savour; and the L-RD said in His heart: 'I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

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KEHOT'S NOTE

בראשית ח, כא. [ושם לקלל עוד].

PARAGRAPH 23

133 **והחכמה מאין תמצא**

Job asks: "But wisdom, where (me'ayin) shall it be found?", for unlike hidden treasures it cannot be dug out. Chassidus reads it as "Chochmah is found from ayin (nothing)," the hidden level above Chochmah that is not clothed in the limbs of Arich Anpin.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא 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.

PARAGRAPH 24

134 **כמ"ש בס"י עשר**

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

KEHOT'S NOTE

פ"א מ"ד.

135 **עשר ולא אחד עשר**

"Ten Sefiros of nothingness: ten and not nine, ten and not eleven." The Alter Rebbe uses it to explain why Daas is not counted when Keser is.

Sefer Yetzirah 1:4 ספר יצירה א:ד

עשר ספירות בלימה עשר ולא תשע, עשר ולא אחת עשרה, הבן בחכמה וחכם בבינה, בחון בהם וחקור מהם והעמד דבר על בוריו והשב יוצר על מכונו:

Ten are the numbers out of nothing, and not the number nine, ten and not eleven. Comprehend this great wisdom, understand this knowledge, inquire into it and ponder on it, render it evident and lead the Creator back to His throne again.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

136 **כשהכתר נמנה אין הדעת נמנה**

There the Alter Rebbe explains that sometimes Keser is counted among the ten Sefiros and sometimes Daas is counted instead: when the outer dimension of the Sefiros is counted, Keser is counted, for the outer dimension of Keser, the will, is included among them, but in the inner dimension Keser is not counted.

KEHOT'S NOTE

ראה לקמן פ' שלח מט, ג ושם מציין לע"ח שער מוחין דצלם פ"ה.

137 **טורי חשוכא . . נהורא**

The Zohar describes the hind that goes into the mountain of darkness and rises from there to the mountain of light. The Alter Rebbe uses these "mountains" for the supernal attributes above the intellect.

Zohar III, 249b זח"ג רמט, ב

KEHOT'S NOTE

זח"ג רמט, ב.

138 **ע"פ שניך כעדר הרחלים**

There "Your teeth" (shinayich) is read through the letter shin, which, as the Tikkunei Zohar says, includes "three flocks of sheep," the three Patriarchs; and the Alter Rebbe adds that when the flocks "have come up from the washing" the shin is from a higher level, as explained in this very discourse of Parshas Emor on the shin of kesavim before the beis: the attributes above Chochmah, drawn from the supernal Daas.

KEHOT'S NOTE

לקו"ת שה"ש לח, א.

139 **שניך כעדר הרחלים**

"Your teeth are like a flock of ewes." The verse opens the discourse in Likkutei Torah, Shir HaShirim, to which the Alter Rebbe refers.

Song of Songs 6:6 שיר השירים ו:ו

שִׁנַּיִךְ כְּעֵדֶר הָרְחֵלִים שֶׁעָלוּ מִן־הָרַחְצָה שֶׁכֻּלָּם מַתְאִימוֹת וְשַׁכְלָה אֵין בָּהֶם:

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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140 **בביאור ע"פ מים רבים**

The note quotes it: "There are two kinds of attributes: the first, the attributes born of the intellect… and the second, the attributes above the intellect." There a love rooted above the intellect, drawn from the supernal Daas that draws down the attributes within Keser, is the love that "many waters cannot quench."

KEHOT'S NOTE

תו"א יט, ג "יש ב' מיני מדות הא' המדות הנולדי' מהשכל . . והב' הם המדות שלמעלה מהשכל".

141 **אם יתן איש**

Near the end of the Song: "Many waters cannot quench the love… if a man would give all the wealth of his house for love…" The verse opens the discourse in Torah Ohr on the two kinds of attributes, where a love rooted above the intellect is the love that many waters cannot quench.

Song of Songs 8:7 שיר השירים ח:ז

מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת־הָאַהֲבָה וּנְהָרוֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בָּאַהֲבָה בוֹז יָבוּזוּ לוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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142 **בד"ה להבין ביאור ענין האבות**

The note quotes it: the attributes "were taken from a higher place." There the Alter Rebbe explains, citing the Idra Zuta that Z'eir Anpin is attached to and hangs upon Atika, that although the attributes are born and revealed from the intellect, in their root they come from higher than the intellect.

KEHOT'S NOTE

תו"א עג, א "שהמדות נלקחו ממקום עליון יותר . . אבל עיקר המדות בשרשן נלקחו ממקום עליון יותר".

143 **ז"א בעתיקא אחיד ותליא**

Kehot's note points to Zohar III, 292a for these words.

Zohar III, 292a זח"ג רצב, א

KEHOT'S NOTE

זח"ג רצב, א.

144 **שימני כחותם**

The maiden asks her beloved, "Set me as a seal upon your heart, as a seal upon your arm." The verse opens another discourse to which the Alter Rebbe refers.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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145 **והכשבים הפריד יעקב**

Plainly, Yaakov set apart the lambs that were his wages from Lavan's flock. The Alter Rebbe reads "separated" (hifrid) as drawing the order of kesev down into the world of separation (pirud).

Genesis 30:40 בראשית ל':מ'

וְהַכְּשָׂבִים הִפְרִיד יַעֲקֹב וַיִּתֵּן פְּנֵי הַצֹּאן אֶל־עָקֹד וְכָל־חוּם בְּצֹאן לָבָן וַיָּשֶׁת־לוֹ עֲדָרִים לְבַדּוֹ וְלֹא שָׁתָם עַל־צֹאן לָבָן׃

And Jacob separated the lambs—he also set the faces of the flocks toward the streaked and all the dark in the flock of Laban— and put his own droves apart, and put them not unto Laban's flock.

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146 Rabbi Shimon says that "the middle bar within the boards, that bars from end to end" is holy Yaakov, who holds on to both sides. The Alter Rebbe calls Yaakov the central line that draws from Keser and Chochmah into Z'eir Anpin.

Zohar, Terumah 94:908–96:918 ספר הזהר, תרומה צ"ד:תתק"ח-צ"ו:תתק"ח

Said R. Simeon: 'Blessed art thou, O Land (earth), that thy king is free (ben horin), and nourishes thee in plenty without fear of interference from the "other one" (Severity), all being nourished by that Supernal King. "And thy princes eat in due time", this "time" being that of which it is written: "In time it shall be said of Jacob and of Israel, What hath G-d wrought!" (Num. 23, 23). "Woe to thee, O land (earth), when thy king is a child", as the prophet threatened Israel with the …

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

PARAGRAPH 25

147 **את הכבש אחד תעשה בבקר ואת הכבש השני**

G-d's command for the daily offering: "The one lamb you shall make in the morning, and the second lamb you shall make in the afternoon." The two lambs correspond to Leah and Rachel.

Numbers 28:4 במדבר כ"ח:ד'

אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם׃

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk;

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PARAGRAPH 26

148 **והניף הכהן אותם**

"And the kohen shall wave them… as a wave-offering before Havayah." The waving "before Havayah" is read as raising the lambs above Chochmah.

Leviticus 23:20 ויקרא כ"ג:כ'

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן׃

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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PARAGRAPH 27

149 **יאות אנת וטב אנת וקשוט אנת**

In the Zohar's account of the letters coming before G-d, each asking that the world be created with it, G-d tells the shin that it is fitting, good and true, but that since the letters of falsehood take it to join them, He will not create the world with it.

Zohar, Introduction 5:21-6:28 ספר הזהר, הקדמה ה':כ"א-ו':כ"ח

The Shin then came to the fore and pleaded: O L-rd of the world, may it please Thee to begin with me the world, seeing that I am the initial letter of Thy name ShaDDaI (Almighty), and it is most fitting to create the world through that Holy Name. Said He in reply: Thou art worthy, thou art good, thou art true, but I may not begin through thee the creation of the world, since thou formest part of the group of letters expressing forgery, ShekeR (falsehood), which is not …

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

150 **בפע"ח בכוונת קבלת שבת**

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

KEHOT'S NOTE

שי"ח פ"ו. ריש הקדמה לשי' השבת ספ"א. ושם פ"ג בשי' השבת. [כ].

PARAGRAPH 28

151 **שור או כשב**

G-d's command in Parshas Emor: "An ox, or a kesev, or a goat, when it is born," shall stay seven days with its mother before it may be offered. The Alter Rebbe notes the spelling kesev here, before the waving of the lambs is commanded.

Leviticus 22:27 ויקרא כ"ב:כ"ז

שׁוֹר אוֹ־כֶשֶׂב אוֹ־עֵז כִּי יִוָּלֵד וְהָיָה שִׁבְעַת יָמִים תַּחַת אִמּוֹ וּמִיּוֹם הַשְּׁמִינִי וָהָלְאָה יֵרָצֶה לְקָרְבַּן אִשֵּׁה לַה'׃

When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; but from the eighth day and thenceforth it may be accepted for an offering made by fire unto the L-RD.

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KEHOT'S NOTE

ויקרא כב, כז.

PARAGRAPH 29

152 The Mishnah describes the waving: the kohen places the two loaves on top of the two lambs, puts his hands beneath them and waves. The Alter Rebbe asks why the bread is on top.

Mishnah Menachot 5:6 משנה מנחות ה:ו

אֵלּוּ טְעוּנִין תְּנוּפָה וְאֵין טְעוּנִין הַגָּשָׁה, לֹג שֶׁמֶן שֶׁל מְצֹרָע וַאֲשָׁמוֹ, וְהַבִּכּוּרִים כְּדִבְרֵי רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב, וְאִמּוּרֵי שַׁלְמֵי יָחִיד וְחָזֶה וָשׁוֹק שֶׁלָּהֶן, אֶחָד אֲנָשִׁים, וְאֶחָד נָשִׁים, בְּיִשְׂרָאֵל אֲבָל לֹא בַאֲחֵרִים, וּשְׁתֵּי הַלֶּחֶם, וּשְׁנֵי כִבְשֵׂי עֲצֶרֶת. כֵּיצַד הוּא עוֹשֶׂה, נוֹתֵן שְׁתֵּי הַלֶּחֶם עַל גַּבֵּי שְׁנֵי כְבָשִׂים, וּמַנִּיחַ שְׁתֵּי יָדָיו מִלְמַטָּן, מוֹלִיךְ וּמֵבִיא, מַעֲלֶה וּמוֹרִיד, שֶׁנֶּאֱמַר (שמות כט), אֲשֶׁר הונף וַאֲשֶׁר הורם. תְּנוּפָה הָיְתָה בַּמִּזְרָח, וְהַגָּשָׁה בַּמַּעֲרָב. וּתְנוּפוֹת קוֹדְמוֹת לְהַגָּשׁוֹת. ...

These require waving but not bringing near: The log of oil of the leper and his guilt-offering, The first fruits, according to Rabbi Eliezer ben Yaakov, The innards of an individual's shelamim and its breast and thigh, whether they are the offerings of men or of women, by Israelites but not by others; The two loaves and the two lambs of Shavuot. How does he perform [the waving]? He places the two loaves upon the two lambs and puts his two hands beneath them and waves them forward and backward ...

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153 **וכמ"ש באור החיים**

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

KEHOT'S NOTE

אחרי יז, ד.

PARAGRAPH 30

154 **לבב אנוש יסעד**

The psalm of creation praises G-d who brings food from the earth: "and wine gladdens man's heart... and bread sustains man's heart." The Alter Rebbe uses it to show that bread, a plant, nourishes man more than meat.

Psalms 104:15 תהילים קי"ד:ט"ו

וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד:

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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155 **מאין לי בשר**

Moshe asks G-d, "From where shall I have meat to give to all this people?" The Alter Rebbe refers to his explanation of this verse elsewhere.

Numbers 11:13 במדבר י"א:י"ג

מַאַיִן לִי בָּשָׂר לָתֵת לְכָל־הָעָם הַזֶּה כִּי־יִבְכּוּ עָלַי לֵאמֹר תְּנָה־לָּנוּ בָשָׂר וְנֹאכֵלָה:

Whence should I have flesh to give unto all this people? for they trouble me with their weeping, saying: Give us flesh, that we may eat.

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156 **אין מברכין ברהמ"ז רק על הלחם**

The words here quote Berakhot 37a:1; the passage is shown below.

Berakhot 37a:1 ברכות ל"ז א:א'

קָא מַשְׁמַע לַן — "כֹּל שֶׁיֵּשׁ בּוֹ". וְאִי אַשְׁמְעִינַן "כֹּל שֶׁיֵּשׁ בּוֹ" הָוֵה אָמֵינָא כֹּל שֶׁיֵּשׁ בּוֹ חֲמִשָּׁה הַמִּינִים — אִין, אֲבָל אוֹרֶז וְדוֹחַן — לָא, מִשּׁוּם דְּעַל יְדֵי תַּעֲרוֹבֶת. אֲבָל אִיתֵּיהּ בְּעֵינֵיהּ — נֵימָא אַפִּילּוּ אוֹרֶז וְדוֹחַן נָמֵי מְבָרְכִין עָלָיו "בּוֹרֵא מִינֵי מְזוֹנוֹת". קָא מַשְׁמַע לַן — כֹּל שֶׁהוּא מֵחֲמִשָּׁה הַמִּינִים הוּא דִּמְבָרְכִין עָלָיו בּוֹרֵא מִינֵי מְזוֹנוֹת, לְאַפּוֹקֵי אוֹרֶז וְדוֹחַן, דַּאֲפִילּוּ אִיתֵּיהּ בְּעֵינֵיהּ לָא מְבָרְכִינַן "בּוֹרֵא מִינֵי מְזוֹנוֹת".

therefore we are informed that a dish which contains it [requires that benediction]. If, on the other hand, we had been taught only the first, I might have said a dish containing any of the five species does [require that benediction], but not rice or millet because these are mixed with other ingredients. Should, however, it have the appearance [of one of the five species], we might say that even with rice or millet we pronounce the benediction "...Who createst various kinds of foods"; therefore we are informed, "A dish ...

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KEHOT'S NOTE

ברכות לז, א. טושו"ע או"ח סקס"ח, ס"י.

PARAGRAPH 31

157 **והיינו כי שתי הלחם . . תושב"כ ותשבע"פ**

The note points there, together with Zohar 1:260a, on the two loaves as the Written and the Oral Torah.

Zohar I, 260a זח"א רס, א

KEHOT'S NOTE

ראה זח"א רס, א. אוה"ת שבועות ע' קב.

158 **ותפילין — בביאור ע"פ לכן אמור לבנ"י**

There the Alter Rebbe explains that the Written Torah is the mochin of Abba, drawn from the higher Chochmah, which is not revealed in letters except as "for the wise, a hint," while the Oral Torah is the mochin of Imma, Binah, whose letters multiply with understanding; and that the Oral Torah has a further advantage, for the supernal will, in its rulings of forbidden and permitted, is revealed in it.

KEHOT'S NOTE

תו"א נט, א ואילך ושם מבאר ההפרש בין תושב"כ לתושבע"פ שתושב"כ הוא בחי' מוחין דאבא ותושבע"פ הוא בחי' מוחין דאימא.

159 **לכן אמור לבנ"י**

G-d tells Moshe: "Therefore say to the children of Israel: I am Havayah, and I will bring you out from under the bur-

dens of Egypt." The verse opens the discourse in Torah Ohr, Va'eira, to which the Alter Rebbe refers.

Exodus 6:6 שמות ו:ו

לָכֵן אֱמֹר לִבְנֵי־יִשְׂרָאֵל אֲנִי ה' וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעֲבֹדָתָם וְגָאַלְתִּי אֶתְכֶם בִּזְרוֹעַ נְטוּיָה וּבִשְׁפָטִים גְּדֹלִים:

Wherefore say unto the children of Israel: I am the L-RD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;

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160 **ויהי שירו חמשה ואלף**

Of Shlomo: "He spoke three thousand proverbs, and his songs were a thousand and five." The Alter Rebbe links the "songs" with the melodies of the cantillation, which the Oral Torah does not explain.

I Kings 5:12 מלכים א ה:יי"ב

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף:

And he spoke three thousand proverbs; and his songs were a thousand and five.

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161 **בד"ה . . תורה צוה**

There the Alter Rebbe explains that the Oral Torah explains every detail of the mitzvos of the Written Torah, but the ta'amim, nekudos and tagin and the forms of the letters of the Written Torah do not come to revelation in the Oral Torah at all; they are called "hidden worlds," and he refers there to this very discourse of Parshas Emor.

KEHOT'S NOTE

לקו"ת ברכה צד, א ואילך.

162 **תורה צוה**

"The Torah that Moshe commanded us is the heritage of the congregation of Yaakov." The verse opens the discourse in Likkutei Torah, Vezos HaBerachah, to which the Alter Rebbe refers.

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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163 **לחכימא ברמיזא**

In a passage that reads the four rivers of Eden as the four Sages who entered the Pardes, the Zohar closes one allusion with "this is a hint, and for the wise, a hint." The Alter Rebbe uses the saying for the way the cantillation conveys what words cannot.

Zohar I, 26b זח"א כו, ב

Zohar III, 280b זח"ג רפ, ב

KEHOT'S NOTE

זח"א כו, ב. זח"ג רפ, ב.

164 **בשמונים שנה**

There the Alter Rebbe tells, from the Pri Etz Chaim, that the Arizal heard in his Shabbos sleep wondrous things that he could not expound in eighty consecutive years, and explains that this was possible only because his grasp was a "seeing" of the essence of Chochmah itself, above wisdom as it is clothed in comprehension and letters; he refers there to the end of this discourse.

KEHOT'S NOTE

ועי' לעיל בפ' צו ד"ה והניף ידו פ"ב יז, ג ושי"נ. [כ].

PARAGRAPH 33

165 **אורייתא דמחו"ב נפקת**

The Zohar reads "the instruction of your father" as Chochmah and "the Torah of your mother" as Binah; Rabbi Yitzchak says the Torah issued from supernal Chochmah, and Rabbi Yosi that it issued from Binah. The Alter Rebbe joins them: the Torah issues from Chochmah and Binah.

Zohar II, 85a זח"ב פה, א

KEHOT'S NOTE

זח"ב פה, א.

166 **(וכמ"ש במק"מ בפי' הזהר . . ובהרמ"ז שם)**

According to the note, the words of the Mikdash Melech and the Ramaz on these passages of the Zohar are brought there.

KEHOT'S NOTE

מובא באוה"ת תרומה א'תעז. משפטים ע' א'שג. ראה יהל אור ע' עג.

167 **עפמ"ש הרמ"ז ר"פ קרח**

According to the note, the Ramaz's explanation of "more desirable than gold" is brought there.

KEHOT'S NOTE

מובא באוה"ת ויקרא-א ע' רה. וביהל אור ע' ע.

168 **הנחמדים מזהב ומפז**

In David's psalm, of the Torah's laws: "More desirable than gold, than much fine gold." The Ramaz's explanation of this verse is the basis for the second explanation of the loaves.

Psalms 19:11 תהילים י"ט:יי"א

הַנֶּחֱמָדִים מִזָּהָב וּמִפַּז רָב וּמְתוּקִים מִדְּבַשׁ וְנֹפֶת צוּפִים:

More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.

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169 **חטה היא דעת**

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

KEHOT'S NOTE

ראה ברכות מ, סע"א.

170 **חטה הוא דעת**

Rabbi Yehudah says the tree from which Adam ate was wheat, for a child does not know how to call "father" and

"mother" until he has tasted grain. Wheat is thus linked with Daas, knowledge.

Berakhot 40a:14–15 ברכות מ' א:י"ד-ט"ו

עַל פֵּירוֹת הָאָרֶץ וְכוּ'. פְּשִׁיטָא! אָמַר רַב נַחְמָן בַּר יִצְחָק: לֹא נִצְרְכָה אֶלָּא לְרַבִּי יְהוּדָה, דְּאָמַר חִטָּה מִין אִילָן הִיא. דְּתַנְיָא: אִילָן שֶׁאָכַל מִמֶּנּוּ אָדָם הָרִאשׁוֹן, רַבִּי מֵאִיר אוֹמֵר: גֶּפֶן הָיָה, שֶׁאֵין לְךָ דָּבָר שֶׁמֵּבִיא יְלָלָה עַל הָאָדָם אֶלָּא יַיִן, שֶׁנֶּאֱמַר: "וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר". רַבִּי נְחֶמְיָה אוֹמֵר: תְּאֵנָה הָיְתָה, שֶׁבַּדָּבָר שֶׁנִּתְקַלְקְלוּ בּוֹ נִתְקְנוּ, שֶׁנֶּאֱמַר: "וַיִּתְפְּרוּ עֲלֵה תְאֵנָה". רַבִּי יְהוּדָה אוֹמֵר: חִטָּה הָיְתָה, שֶׁאֵין הַתִּינוֹק יוֹדֵעַ לִקְרוֹת "אַבָּא" וְ"אִמָּא" עַד שֶׁיִּטְעֹם טַעַם דָּגָן. ...

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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171 לחם בגי' מזלא

There the Alter Rebbe explains "from your dwellings you shall bring two loaves of waving": the two loaves are Abba and Imma, or the two mazalos that are the source of Abba and Imma, for lechem has the numerical value of mazala.

KEHOT'S NOTE

נסמן לקמן פ' במדבר כ, ב.

PARAGRAPH 34

172 והשיבו את לחמכם במשקל

In the rebuke of Bechukosai G-d warns of famine: "they shall return your bread by weight," so scarce that it is weighed out. The Alter Rebbe refers to his explanation that reads "weight" as the supernal "Scale" (matkela).

Leviticus 26:26 ויקרא כ"ו:כ"ו

בְּשִׁבְרִי לָכֶם מַטֵּה־לֶחֶם וְאָפוּ עֶשֶׂר נָשִׁים לַחְמְכֶם בְּתַנּוּר אֶחָד וְהֵשִׁיבוּ לַחְמְכֶם בַּמִּשְׁקָל וַאֲכַלְתֶּם וְלֹא תִשְׂבָּעוּ:

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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173 בביאור — ע"פ החלצו

There the Alter Rebbe explains that opposites like water and fire could not join, "they did not look face to face," and that the rectification is inter-inclusion through Mah: the shattering was in Ban, the World of Nekudim, while the drawing of the intellect into the attributes lets a person master his anger with kindness and compassion, "soft as a reed," the same themes as this maamar.

KEHOT'S NOTE

לקו"ת מטות פז, ב.

174 החלצו מאתכם

Moshe tells the people before the war against Midian: "Arm from among you men for the army." The verse opens the explanation in Likkutei Torah, Matos, to which the Alter Rebbe refers.

Numbers 31:3 במדבר ל"א:ג'

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הֶחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־מִדְיָן לָתֵת נִקְמַת־ה' בְּמִדְיָן:

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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175 ע"פ לך לך

There the Alter Rebbe explains that the spreading out and descent of the levels comes specifically through a higher level, as Shlomo could clothe his wisdom in three thousand parables, three thousand levels below it.

KEHOT'S NOTE

תו"א יא, ג "שהתורה שהיא בדברים גשמיים היא מבחי' חכים ולא בחכמה ידיעה".

176 לך לך

"Go forth from your land." The verse opens the discourse in Torah Ohr on how a higher level is needed for the light to descend.

Genesis 12:1 בראשית י"ב:א'

וַיֹּאמֶר ה' אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ:

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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177 ובד"ה ואהי' אצלו אמון

There the Alter Rebbe explains that the Torah "praises itself" that it can descend from its lofty level to be an amon, a nurse who feeds the souls of Israel with "bread," the Torah; this revelation of the Torah as bread comes on Shavuos, when the two loaves, the Written and the Oral Torah, are offered, after the forty-nine days of the Omer, the days of "nursing."

KEHOT'S NOTE

לקו"ת במדבר יח, א.

178 ואהי' אצלו אמון

The Torah speaks: "And I was with Him as a nursling (amon), and I was His delight day by day." The verse opens the discourse in Likkutei Torah, Bamidbar, to which the Alter Rebbe refers.

Proverbs 8:30 משלי ח':ל'

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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179 **מוליך ומביא מעלה ומוריד**

> **The Talmud describes how the waving is done: forward and back, up and down. The Alter Rebbe reads "up" as the ascent to the source and "down" as the drawing down of light below.**

Menachot 61a:7–8'מנחות ס"א א:ז-ח

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KEHOT'S NOTE

מנחות סא, א.

180 **Kehot's note points to Genesis 12:1–17:27 for these words.**

Genesis 12:1–17:27בראשית י"ב:א-י"ז:כ"ז

LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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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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