



LIKKUTEI TORAH • PARSHAS EMOR • MAAMAR 1

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 en clothed 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.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

G-d is “holy,” separate: He gives life to the worlds without being en clothed 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 en clothed and divided in the body, G-d is not en clothed 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 en clothed in the body, so its life-force divides into head, body and legs and it is affected by the body; G-d is not en clothed 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 en clothed is only a radiance of the Shechinah.

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- 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.
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- 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 alone is exalted,” only its splendor is in earth and heaven, and G-d is not a cause in a chain of effects.
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- 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.
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- 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.
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- 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 en clothed, 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.
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- 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 en clothed in the worlds. Man has this level in the element of fire in the heart.
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- 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.
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- 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.
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- 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.”
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- 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.
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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 en clothed 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 en clothed in the worlds and has no head or end, higher or lower, but encompasses them; this is the “holy” the seraphim long for.

Hair שיערה

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 en clothed in the three worlds, as against the large dalet of “Echad,” His kingship in itself, above en clothement.

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) אתערוטא

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 ונקדשתי¹ בתוך בני² ישראל וכו'. להבין מהו לשון תוך. וגם צ"ל מאמרז"ל 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 שהכת הא' אומרת פעם א' קדוש וכת הב' כופלים ואומרים ב"פ קדוש וכת הג' ג"פ. 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 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 חיים⁹ 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," 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?

ויוכן כל זה בהקדים להבין פי' וענין קדוש. דהנה קדוש פירושו מובדל, דהיינו כמ"ש אני הוי' לא שנית¹⁰ 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 קודם¹¹ שנברא העולם ואתה הוא לאחר שנברא כו', ור"ל שאין שום שינוי והתפעלות ח"ו אצלו ית' מבריאת העולם וכמ"ש אני ראשון ואני אחרון¹² כו',

and as the saying goes, "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 en clothed within the body to give it life,

G-d is unaffected because He is not en clothed 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 שמלוכש 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 encloded 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 • 13-7

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

3 והחיות שבגוף והחיות שברגלים. שהחיות המלוכש בהראש נעלה יותר הרבה מחיות שבגוף¹³ כנראה כחוש שבראש הוא כל פנימיות החיות.

The life-force in the body, and the life-force in the legs. For the life-force encloded 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.

דהיינו כח המחשבה והשכל והחושים המעולים שבפנים ראייה 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 ראייה 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 מפני שהמוחי' שבראש הם מקבלים תחלה החיות ומבחי' פנימיות יותר

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,

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, and from a more inward level of the soul.

היינו מפנימי' הנפש, ואח"כ מבחי' התחתונה שבראש נמשך לגוף כו' לכן החיות שבגוף הוא למטה במדרגה מהחיות שבראש וכן עד"ז מהגוף לרגלים.

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. 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.

What reaches the body comes only from the lowest level of what is in the head, and what reaches the legs comes from the lowest level of the body. The life-force thus steps down level by level, each 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 ולכן מתחלק החיות הזה המתפשט ממנה ונתפס בהגוף לפי

It follows that the life-force of the soul is actually held and enclothed within the vessels of the body; and therefore this life-force, which spreads from it and is held in the body, divides according to

This shows that the soul's life-force is actually held and enclothed in the body's vessels, its limbs. Because it is held in them, it divides according to their nature.

מהות הכלים של הגוף שלהיות כלי המוחי הם נעלים יותר מכלי הגוף לכך הם מקבלים בחינה עליונה מחיות הנפש שהוא כח המח שבה והשכל כנ"ל.

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.

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 ית' מחיה את העולמות אינו כן שאין בו בחי' התחלקות כלל ח"ו 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 ית' 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 בהיות שהוא מהוה

העולמות דההתחלקות הוא מצד ההתלבשות כנ"ל דלפי שכלי המוחי נעלים יותר

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 the vessels of the brain are higher,

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 Him. Division comes from enclothement: a finer vessel, like the brain, draws a higher level into itself.

לכן מתלבש בהם בחי עליונה יותר כו', וזהו דוקא בבחי החיות המתלבש בתוך הכלים שיך לומר כן.

therefore a higher level is enlothed in them, etc.; and it is specifically of life-force that is enlothed within vessels that this can be said.

Only a life-force that is actually enlothed in vessels can be said to divide according to them. Division belongs to enlothement, not to life-force as such.

משא"כ בו ית' שהיותו מחיה העולמות אינו ע"י שמתלבש בתוכן כלל. הלכך לא שיך 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 enlothed 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 enlothed 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 enlothed in them.

7 וזהו פי' וענין קדוש דהיינו שהוא ית' קדוש ומובדל מהעולמות דאע"פ שמחיה ומהווה אותן מאין עכ"ז 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 enlothed 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 enlothed 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 enlothed and held in the body, as mentioned above.

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

SECTION 3 • 18-10

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 שומר¹⁴ כו'. וגם בעוה"ז אנו רואים חילוקי מדרגות דצח"מ.

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 בראתיו¹⁵ יצרתיו אף עשיתיו שהן ג' עולמות כללים (ובהם פרטים רבים) ג"ע 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, and this world. Each of them has many particular levels within it.

והוא ממש עדי"מ כהתחלקות החיות שבגוף האדם שמתחלק בכלל לג' בחי' ראש וגוף ורגל וכך העוה"ז כתיב בו והארץ הדום רגלי¹⁶ וג"ע 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 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 enlothed 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 enlothed within the emotions, as in the “body” of the analogy.

וג"ע העליון שם גילוי בחי' חב"ד עצמן דא"ס ב"ה לנשמות היושבים ונהנין מזיו²⁰ 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 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 enlothement 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 enlothed in vessels.

וא"כ נראה שהחיות הנמשך ממנו ית' ג"כ מתלבש בתוכם, וכן נמצא לרז"ל בהדיא (בפ"ק דברכות)

If so, it appears that the life-force drawn from Him, may He be blessed, is also enlothed within them. And so it is found explicitly in [the words of] our Sages, of blessed memory (in the first chapter of [Tractate] Berachos),

It would follow that G-d's life-force is enlothed in the worlds after all. The Sages say as much, explicitly, in the first chapter of Tractate Berachos.

שדימו המשכת החיות ממנו ית' להעולמות לסדר המשכת החיות מהנפש בהגוף, והוא מ"ש רז"ל (דף י" ע"א)

that they compared the drawing down of the life-force from Him, may He be blessed, to the worlds to the order of the drawing down of the life-force from the soul into the body. This is what our Sages, of blessed memory, said (folio 10a):

The Sages compare the way life flows from G-d to the worlds with the way it flows from the soul to the body. The passage is in Berachos, folio 10a.

מה הקב"ה מלא כל העולם אף הנשמה מלאה את כל הגוף²¹, ובמדרש תלים²² ע"פ ברכי

“Just as the Holy One, blessed be He, fills the whole world, so the soul fills the whole body.” And in Midrash Tehillim, on [the verse] “Bless,

The Talmud’s comparison is that as G-d fills the whole world, so the soul fills the whole body. Midrash Tehillim, on Psalm 103, “Bless, my soul,” makes the same comparison.

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.

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.

The Midrash 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.

10 וא"כ מדמים כן ענין התלבשות החיות ממנו ית' בהעולמות, וזהו לכאורה הפך ממשנ"ת דהוא ית' קדוש ומובדל ומחיי את העולם שלא ע"י התלבשות ח"ו.

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 עלמין²⁴ ולית מאן דתפיס ביי²⁵. אך הענין דודאי יש בחיי 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 encloded 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. The answer begins here: there is indeed a level of divine life-force that is encloded within the worlds and divided into levels, like the soul’s life-force in the body.

אך כללות בחיי חיות זה המתלבש בעולמות הוא רק בחיי זיו השכינה לבד זיו דוקא מבחי' הנקי שכינה.

But this life-force that is encloded 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 encloded 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 הנקי ג"כ ממכ"ע. ופ"י שהחיות שנמשך ממנו ית' להתלבש בתוכיות העולמות ממש הוא רק

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 encloded in the very innermost of the worlds is only

This encloded level is what is called memalei kol almin, “the light that fills all worlds.” It is the life-force that enters the very inner being of each world.

מבחי' זיו והארה לבד מהשכינה ב"ה שבחי' זיו זה הוא הנמשך להיות ממכ"ע. ובבחי' התלבשות והתחלקות לכל עולם כפי מדרגתו בג"ע העליון כך כו'.

from the level of a mere radiance and illumination of the Shechinah, blessed be He; and this level of radiance is what is drawn down to be the light that fills all worlds. And [it is] by way of enclodement and division for each world according to its level: in the higher Gan Eden thus, etc.

It is only a radiance and illumination of the Shechinah, 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 בחיי זיו זה שהוא בחיי ממכ"ע הוא הנקי עלמא דאתגליא²⁶ בזהר. והטעם כי על בחיי זו נאמר ומבשרי אחזה²⁷ 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.

אחזה ממש כאלו נראה בעין ממש בבחי גילוי. וענין ראיי זו הוא כמו שמבשרי אנו רואיי שיש לנו נפש המחיי בשר הגוף שבהסתלקות הנפש מהגוף

“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: when the soul departs from 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.

אזי נעשה הגוף פגר כאבן כנראה כלילה בעת השינה שהנשמה מסתלקת מהגוף ונשאר קיסטא דחיותא^{28,29} הרי שינה אי מסי במיתה³⁰

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) therefore calls sleep one sixtieth of death.

ולכן מברכים בכל בקר בעמידה משינה באיי המחזיר נשמות³¹ לפגרים מתים כי בכל יום מתחדש החיות ונעשה בריה חדשה³² הרי אעפ"י שאין אנו רואים בעיני ראייה מהות הנפש איך ומה היא.

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. Thus, even though we do not see with the eyes of sight the being of the soul, how and what it is,

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, as in “They are new every morning” (Lamentations 3:23). Even so, we never see the soul’s essence itself.

מ"מ נודע ונרגש לנו שהנפש מלובשת בגוף שהרי נראה לנו פעולותיה שהגוף חי ממנה שהרי מצד עצמו הגוף הוא כאבן בהסתלק הנפש ממנו.

nevertheless it is known and felt by us that the soul is enlothed 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.

Yet we know and feel that the soul 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 שאין המהות מושג ונראה מה הוא וכך ממש אחזה אלוה

If so, the soul is truly revealed to us, in that the soul's enlothement in the body is visible to us, even though its being, what it is, is not grasped or seen. And exactly so, "I shall behold G-d":

The soul is thus "revealed" to us even though its essence is not grasped: we perceive that it is enlothed in the body. In exactly this sense, "I shall behold G-d."

שהרי אנו רואים בעינינו פעלו הנראה שהעולם הוא גוף גדול³³ חי ובהכרח שיש בהם חיות המחיה אותם כמו שנודע לנו הנפש ע"י פעלה הנראה בגוף

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.

We see the world, which is like a great living body, and so we know that it must have a life-force giving it life. This is just how we know the soul: through what it visibly does in the body.

וכמו שאנו רואים החיות שבעוה"ז כמ"כ הנבראים שבעולמות העליונים רואים ג"כ ומשיגים ביתר שאת החיות המהוה אותן,³⁴ וזהו ומבשרי אחזה אלוה מבשרי דוקא

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. And this is "And from my flesh I shall behold G-d": "from my flesh" specifically:

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. The verse stresses "from my flesh": the analogy is drawn from one's own body.

כמו שמבשרי אני מרגיש ואחזה הנפש שנתת בי כך אחזה אלוה היא התלבשות החיות בחי ממכ"ע
הנמשך מא"ס ב"ה בתוכיות העולמות ממש

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 I sense the soul within my own flesh, so I "behold G-d," meaning the enclothement of the life-force of memalei kol almin, which comes from the Infinite One and enters the inner being of the worlds.

כמו שהנשמה מלאה את כל הגוף וכך חיות זה מתחלק לגי בחי כלליים גי"ע העליון וגי"ע התחתון
ועוה"ז.

just as the soul fills the whole body. And so this life-force divides into three general levels: the higher Gan Eden, the lower Gan Eden, and this world.

This life-force fills the worlds as the soul fills the body, and like the soul's it divides into three general levels: the higher Gan Eden, the lower Gan Eden, and this world.

14 ולכן נקי בחי ממכ"ע עלמא דאתגליא [ועמ"ש בפ' ואתחנן ע"פ וידעת היום].³⁵ ג אך בחי חיות זה
הנמשך בבחי ממכ"ע הוא

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."] 3. But this level of life-force, drawn down as the light that fills all worlds, is

Because it can be perceived in this way, memalei kol almin is called "the revealed world," and the text refers to its fuller treatment in Likkutei Torah, Va'eschanan, on "And you shall know this day." Section 3 then begins.

רק הארה וזיו בעלמא זיו השכינה. אבל הוא ית' עצמו הוא קדוש ומובדל שאינו מתלבש ח"ו בתוך
העולמות.

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 stresses 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 ית' להחיות העולמות עיקר החיות אינו מתלבש בתוכן כלל³⁶ אלא מחיה ומהוה אותן שלא ע"י התלבשות וזהו בחי סכ"ע.

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 en clothed 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 en clothed 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"ל³⁷ שהחיות שהוא ית' מחיה העולמות אינו כדמיון שהנפש מחיה את הגוף כי הוא ית' מחיה אותן אע"פ 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 en clothed 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 הוא זיו והארה לבד מבחי הסוכ"ע ונקי זיו השכינה כנ"ל. והלכך אין שי"ך בו שום שינוי ע"י הבריאה ולא כמו הנשמה שמתפעלת ממקרי הגוף לפי שמהו"ע 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 en clothed in the body.

Memalei kol almin, the en clothed 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 en clothed in it.

17 ואי לזאת מובן שבבחי' סוכ"ע אין שי"ך התחלקות ראש וסוף מעלה ומטה כיון שאינו מתלבש בהעולמות וז"ש

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 encloded in the worlds. And this is [the meaning of] what is written,

Since sovev kol almin is not encloded in the worlds, the distinctions of head and end, above and below, do not apply to it. A verse is brought to show this.

כי נשגב שמו לכדו³⁸ הודו על ארץ ושמים פי' שרק הזיו וההוד של שמו ית' הוא מתלבש בארץ ושמים להחיותם ומתחלק לחלקים

“For His Name alone is exalted; His splendor is upon earth and heaven.” That is, only the radiance and splendor of His Name, may He be blessed, is encloded in earth and heaven to give them life, and divides into parts,

Psalms 148:13 says, “His Name alone is exalted; His splendor is upon earth and heaven.” Only the splendor of His Name, its radiance, enters earth and heaven and divides into parts.

כנ"ל, [וגם נודע דארץ ושמים נק' ג"ע עליון ותחתון כידוע בפ"י מי לי בשמים^{39, 40} כו'], אבל שמו עצמו הוא⁴¹ קדוש ומובדל ונשגב לכדו.

as mentioned above. [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.”

18 וכמ"ש אין ערוך אליך⁴² פי' שא"א להיות המשכת החיות ממנו ית' 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 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 שנית⁴⁴ ואתה הוא קודם שנברא כו' ומשנברא העולם הכל בשוה. וז"ש אלקים חיים ומלך עולם.⁴⁵

Of this it is said, “For His Name alone is exalted.” 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 King of the world,” and the maamar now explains both phrases.

פ"י מה שהוא אלקים חיים שנמשך ממנו חיות להיות מתלבש בכל נברא בפנימיותו ממש ולכן אלקים לשון רבים ע"ש ריבוי התחלקות החיות לכל נברא.

The meaning: His being “the living Elokim” is that life-force is drawn from Him to be encloded 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, "Your kingship is a kingship over all worlds," ties Malchus to the worlds.

ומשם נמשך ג"כ להיות סדר השתלשלות עו"ע ומעלה ומטה כמו ראש וגוף כו' כנ"ל משא"כ מהו"ע ית' קדוש ומובדל וכמשל התפשטות

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. It is like the analogy of the spreading forth

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.

הממשלה והאדנות של המלך על אנשי המדינה שבממשלה זו הוא מנהיג ואימתו עליהם הרי עצמות המלך אינו נתפס באנשי המדינה רק שמו לבד נק' עליהם

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,

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, his authority, rests upon them.

והוא ממשלתו ואימתו, וכמ"כ יובן למעלה שחיות העולמות הוא נמשך ממדת מלכותו ית' שמבחי' מלי נמשך להיות מתפשט ומתלבש החיות בג' עולמות הנ"ל ג"ע העליון ותחתון ועוה"ז.

and that is his rule and his awe. 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.

The king's "name" is his rule and the awe of him. 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 מוכן ממשל המלוכה שבחיי ההתנשאות הוא בחיי מקיף וממעל לאנשי המדינה. וכך בחיי מלכותו ית' היא בחיי 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 en clothed 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.

וכמ"ל דאפי' בחיי שמו שהוא מלכותו הוא נשגב לבדו רק הודו של שמו על ארץ ושמים כו' וזהו אתה קדוש ושםך קדוש⁴⁷ (וכמ"ש במ"א בד"ה לכן אמור לבני⁴⁸ 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 words of the Amidah, "You are holy and Your Name is holy": both He and His Name are separate.

ובזה יובן ענין ד' רבתי דאחד שרומז למדת מלכותו ית' כנודע וא"כ צ"ל מ"ש אח"כ בשכמל"ו⁴⁹ 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 הדי' 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 הדי' סטריין מזרח ומערב צפון ודרום הם בטלים⁵⁰ שם במציאות שאין שם התחלקות מעלה ומטה
כנ"ל.

and therefore the four sides, 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 ממש

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,

"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.

כח הפועל בנפעל ולהיותן נחלקים בכלל לג' חלקים ג"ע העליון והתחתון והעוה"ז בחי' בראתיו יצרתיו
עשיתיו⁵¹ ע"כ באו ע"ז ג' תיבות והן שם כבוד מלכותו.

"the power of the Maker within the made." 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 is "the power of the Maker within the made," and it divides into three general worlds, the higher and lower Gan Eden and this world, matching "created, formed, made." 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'יו היינו שאנו ממשיכים להיות המשכות מבחי' ממכ"ע. וז"ש כי עמך מקור חיים⁵² ולא

נאמר

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 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,” and it does not say

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.”

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

“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' 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 שהוא דבר הטפל ובטל אצלך להיות

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, because

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.

כי מקור זה הוא הנק' עלמא דאתגליא ונק' ממכ"ע שמתלבש בתוך העולמות בפנימיותם שאז שייך לומר ענין השתלשלות עילה ועלול.

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' שבחינת ממכ"ע הוא ענין זיו השכינה שהוא זיו והארה בעלמא וגם נמשך ע"י צמצום עצום בתחלה שיהיה הגילוי

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), so that the revelation should be

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

רק כטפה מאוקיינוס ויותר מכן אין ערוך כו' אז אח"כ נמשך מזה מקור לבחי' השתלשלות

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

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,

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

עד"מ וכביטול זיו השמש בשמש לכן נקי עמך כו' אבל הוא ב"ה במהו"ע מובדל בבחי' אין ערוך לך.⁵³

by way of analogy, 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 אתה הוא ראשון ואתה הוא אחרון ומבלעדך אין לנו מלך⁵⁴ דהיינו אתה במהו"ע ית' 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, "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 שניתני⁵⁵ כו' וחיות כל העולמות הוא רק מבחי' מלך וכנ"ל בפ"י 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 ופ"י קדוש שהוא לומר שהוא ית' קדוש ומובדל ומחיה העולמות שלא ע"י התלבשות בתוכיות 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' ג"כ שיש בחי' חיות אלהות המתלבש בפנימיותו 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 נת' קדוש ומובדל ואפילו בבחי' שמו נאמר כי נשגב שמו לכדו⁵⁷ 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 alone is exalted,” 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 פרע⁵⁸ שער ראשו⁵⁹. 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?

אך הענין דהנה כתיב ועתיק יומין יתיב⁶¹ כו' ושער רישי' 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 morning blessing, "Who is exalted above the days of the world."

כי ימות עולם הוא בחי' המקור חיים המתלבש בבחי' ממכ"ע כנודע בפ"י מ"ש ששת ימים עשה⁶³ ה' ולא כתיב בששת

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," and it is not written "in six";

"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.

אלא שרומז למדות עליונות המתלבשים להחיות העולמות, יום ראשון נמשך בחי' חסד ונבראו עי"ז אור ומים כו'.^{64, 65}

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 אבל מהו"ע 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 פ"י עתיק יומין מלשון המעתיק הרים⁶⁶ שנעתק ונבדל מבחי' ימות עולם [ועיין בזהר ח"ג קל"ג ב' ע"פ וחסדי מאתך^{67,68} כ"י וכתוב ובחסד עולם⁶⁹ כ"י

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 עולם⁷⁰ ועמ"ש במ"א ע"פ ביום השמיני עצרת⁷¹ כפ"י אשר נשבעת לאבותינו מימי קדם⁷² ובד"ה השמים כסאי בענין שהתורה

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

The Zohar there also discusses "the days of old" and "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."

קדמה אלפים שנה לעולם] וההמשכה הנמשך ממנו להיות מקור וחיות להתהוות בחי' ימות עולם ובחי' ממכ"ע הוא רק הארה מצומצמת שאין ערוך כלל למהו"ע ית'.

having preceded the world by two thousand years.] 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.

That discourse treats the Torah's preceding the world by two thousand years. 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.

29 וע"ז נאמר ושער רישי כעמר⁷³ כו' שנמשלה לבקיעת השערה מהמוח. שעם היות שנמשך בהשערה חיות מהמוח כנודע שהשערה חלולה ובתוך החלל יש יניקה 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. 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,

Daniel's "hair of His head like wool" is explained by the analogy of a hair growing out of the head. A hair is hollow, and through its hollow it draws a little life from the brain.

עכ"ז הוא רק מותר מוחין וחיות מצומצם במאד עד שאינו נוגע כלל לחיות המוחין עד

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

Yet what reaches the hair is only the brain's surplus, a life-force so contracted that it does not touch the life of the brain itself.

שבהחתך השערה לא יכאב למוח כלל, כך עד"מ א"א להמשיל משל אחר לבחי האור והחיות הנמשך ממהו"ע ית' להיות מקור לבחי ממכ"ע הנקרא מקור חיים.

that when the hair is cut the brain feels no pain at all. 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,"

That is why cutting a hair causes no pain. 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."

רק כמו בחי שערה לפי שמזה המשל מובן איך שאע"פ שנמשך ממנו הארה זו עכ"ז הוא קדוש ומובדל לגמרי

only that of a hair; 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 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.

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. דוקא 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 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 הנמשך ומתלבש בתוכיות העולמות דשם שייך ענין התלבשות והשתלשלות עילה ועלול, ומבואר למעלה⁷⁴ דענין התלבשות והשתלשלות הוא שנתפס המהות העילה בהעלול

Whereas from the level of the life-force of the light that fills all worlds (memalei kol almin), which is drawn down and encllothed in the innermost of the worlds, where enclothing and a chain (hish-talshelus) of cause and effect apply; and it was explained above that enclothing and a chain of descent mean that the very being of the cause is held in the effect,

Memalei kol almin is different: it is encllothed in the worlds, where enclothing and the chain of cause and effect apply. As explained above, in such a chain the essence of the cause is held in the effect.

כמו התלבשות השכל במדה או אפילו כהתלבשות הנשמה בגוף. ע"כ אין צ"ל משם ההמשכה ע"י בחי' שערות דוקא.

like the enclothement of the intellect in an attribute, or even like the enclothement of the soul in the body; therefore the flow from there need not come through the level of hairs specifically.

That is like intellect enclothed in an emotion, or the soul in the body. So 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 שער באשה ערוה⁷⁵ 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' שיערה 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 enclotted 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 הלויים⁷⁶ ג"כ להעביר תער כו' להיותם מבחי' גבורות בעצמם ע"כ כשימשך 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 קרח⁷⁷ ובד"ה כי תצא⁷⁸ בענין וגלחה את ראשה ובד"ה שרי אשתך.⁷⁹ ועיין בפ' ויחי דרי"ז א' ועד לא גליש⁸⁰ 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 וזוה"ר שם ועיין בפ' אחרי ד"ס ע"ב ובפ' נשא דקמ"ב א' ועיין בספר נשמת דוד על שה"ש בפסוק שערך כעדר העזים פ"י 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 ממ"ש במ"א בשם התיקונים⁸¹ בפ"י ודלת ראשך כארגמן^{82,83} הם טעמי תורה והם שערות דנוקבא שמהם נמשך התגלות טעמי תורה בהיכלות דבריא ופ"י כארגמן גווי דכלילן בגו גווי⁸⁴ כמ"ש באדרא קמ"א ב' ובאדר"ז 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' היא למעלה באצילות אז אין שום יניקה לחיצונים משערותיה אבל כשהנוק' למטה בבריא 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 גלעד⁸⁵ גלעד הוא ענין עד הגל הזה⁸⁶ שהוא הפרסא המפסקת בין העולמות וכמ"כ יש פרסא מפסקת בין אצילות לבריאה כו' ועי"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 hagah 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 is explained through its Aramaic translation, in which galish means "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 כהר⁸⁷ ועמך כולם צדיקים⁸⁸ 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'

which 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.,

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.

שערך כעדר⁸⁹ כוי ועייז נמשך גייכ למעלה בחיי שגלשו מהר הגלעד הנ"ל ועמ"ש מענין הפרסא בד"ה והבדילה הפרוכת⁹⁰ שיש כמה בחיי פרסא בין עולם לעולם שמונע יניקת החיצונים כוי ע"ש וכנ"ל)

“your hair is like a flock,” etc. And through this, the level of “that streamed down 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 “streamed down from Mount Gilead” is drawn above as well, and the external forces are kept from the hair. The Torah Ohr discourse on “And the curtain shall divide” 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 בחיי שערך 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 בחיי ממכ"ע כנ"ל ולהיות שענין הנזירות כי יפליא להזיר,⁹¹

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. And since the matter of the nazirite vow, “when he shall make a wondrous [vow] to be a nazirite,”

These hairs carry the highest holiness, since they are the source from which memalei kol almin comes into being. The nazirite’s vow is introduced with the word yafli, “make wondrous,” and so it alludes to this lofty level.

הנה ע נין מצוה זו רומז למעלה מעלה דהיינו שהנזיר עולה למקום גבוה⁹² ודומה לעליון

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 mitzvah alludes to something very high: by his vow he rises to a lofty place and becomes like the One Above.

(כמ"ש בזהר פ' נשא דקכ"ז ע"ב ובלק"ת שם בטעמי מצות ובז"ה פ' ויחי שם) ע"כ נאמר בו קדוש יהיה גדל פרע⁹³ 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' דחולין שם והענין שהם בחי' מלאכים עליונים שבעולם הבריאה ששם מתגלה בחי' חב"ד להיות הנשמות⁹⁴ 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 וכןז"ל בענין בחי' ממכ"ע שמתחלק החיות בכלל לג' בחי' ג"ע העליון וג"ע התחתון ועוה"ז דוגמת ראש וגוף ורגלים ע"כ השרפים

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. Therefore the seraphim,

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

שהם מבחי' עולם הבריאה ששם הג"ע העליון הם משיגים גדולת א"ס ב"ה ועיקר ההשגה הוא זה איך

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. And the essence of the grasp is this: how

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.

שהוא ית' קדוש ומובדל בבחי' אין ערוך אליו ב"ה ומקור המשכת החיות ממנו ית' להיות בחי' ממכ"ע הוא רק ע"י צמצום עצום בבחי' שיערה כנ"ל.

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 הוא שנמשך ומתגלה כל השגות אלהות שבעולמות עליונים ותחתונים וג"ע 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 ביה⁹⁵ 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 שניתי⁹⁷ ואין בו שום התחלקות מעלה ומטה. וע"ז נאמר אני ראשון ואני אחרון⁹⁸ 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 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 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," 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 דישיעיה אמר ואראה את אד'י¹⁰⁰ יושב על כסא רם כו' 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 אדי הוא¹⁰² בחי מדת מלכותו ית' והנה ישעי' לא השיג בחי מדת מלכותו

The Name Ado-nai is the level of His attribute of kingship (Malchus), may He be blessed. Now, Isaiah did not grasp the level of His attribute of kingship

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.” Isaiah did not perceive this kingship as it is in itself.

כמו שהיא עדיין למעלה מהתלבשות בעולמות שהוא בחי ד' רבתי דאחד כנ"ל שם לא השיג ישעי' כלל

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

He did not perceive Malchus as it is 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 אמרו"ל שהראהו קשר של תפילין¹⁰³ וידוע דקשר זה הוא בחי ד' והיינו ד' רבתי דאחד)

(except that of 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 בעולמות בבחי ממכ"ע 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 ישעיה ראיני את אד' יושב על כסא כו' דהיינו כשנמשך להתלבש בעולם הבריאה הנק' כסא כנודע וזהו אתה גבור לעולם¹⁰⁴ אד' שצ"ל תחלה גבורות וצמצומים. עד שימשך 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 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 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^{105, 106} והוא כי מבחי' זו נמשך להיות התהוות ביי"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 עיי 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 ר"פ בראשית וז"ל מצאתי בדברי האריז"ל שנקודת המלי' היורדת לבריאה נק' בשם (אדני'),¹⁰⁷ ועי' 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 אדני שהוא בחי ממכ"ע. מפני שעיקר תשוקתם¹⁰⁸ להשיג בחי סוכ"ע הנקי 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."

דהיינו שתשוקתם לצאת מהגבלתם וצמצומם מכח הפועל אלקי המחיה אותן בבחי צמצום מבחי ממכ"ע ולהדבק בבחי סוכ"ע ולהיות כי אל אשר רוחם פונה בתשוקתם יקרא בשם עומד שם

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. And since, wherever their spirit turns in their longing, they are called by the name "standing" there,

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. Wherever a being's spirit turns in longing, it is said to "stand" there.

וזהו שהשרפים עומדים בתשוקתם ממעל לו לשם אדני ר"ל שתשוקתם לבחי סוכ"ע וזהו שאומרים קדוש פ"א. ועמ"ש מענין שרפים עומדים בד"ה שחורה אני ונאווה.¹⁰⁹

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."

So the seraphim "stand above" the Name Ado-nai in their longing, which reaches toward sovev kol almin, and this is their single "Holy." The Likkutei Torah discourse "I am black and comely" discusses "Seraphim stood" further.

והנה האדם¹¹⁰ הוא עולם קטן¹¹¹ ויש בו ג"כ הגי בחי של גי 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.

(כי המלאכים כל אי הוא בחי פרטית אבל האדם כלול מכל העולמות ולכן נאמר בו נעשה אדם¹¹² לשון רבים כמ"ש במ"א באריכות), וזו

(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). And this

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).

הבחי של הכת אי מהשרפים האומרים קדוש פעם אי שתשוקתם לאסתכלא ביקרא דמלכא^{113, 114} ומתלהטים ברשפי אש כו

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.,

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, has its counterpart in man.

ישנה ג"כ בהאדם והוא בחי יסוד האש שבלב כי כמו שהגוף האדם מורכב מדי יסודות גשמיים. וכן הנה"ב מורכבת מדי יסודות רוחניים דנוגה.

exists in man too: it is the level of the element of fire in the heart. 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,

In man it is the element of fire in the heart. 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.

כך גם הנפש האלהית כלולה ומורכבת מדי יסודות רוחניים דקדושה האלקית (כמ"ש בס"ב ח"א פ"ג). ומשכן יסוד המים הוא במוח ויסוד האש הוא בלב.¹¹⁵

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

The G-dly soul likewise has four spiritual elements of holiness, as Tanya, chapter 3, explains. Its water, which is Chochmah, is seated in the brain, and its fire, the soul's thirst for G-d, in the heart.

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 ^{116, 117} 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 כיון שעכ"פ 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 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 בנפש האלהית שבאדם שצריכים להבעיר הניצוץ שיש ביסוד האש שכלב 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 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 ככל לבבך שבק"ש 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 ובבכל לבבך ¹¹⁸ שבק"ש מתגלה הניצוץ של יסוד האש האלהי בלב בבחי גילוי שמתלהט ומתלהב בתשוקה ורשפי אש אליו ית'.

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 בניי ¹¹⁹ פי תוך בניי הוא נקודה הפנימי של הלב של כאו"א 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 לכם בוער ברשפי אש ואהבה עזה לאסתכלא ביקרא דמלכא שהוא ית' קדוש ומובדל ואין ערוך אליו כלל.

and there, in the midst of the inner point of the heart, “I shall be sanctified”: 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 ית' על ידי ההתבוננות איך שהוא ית' 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 נפשי¹²⁰ 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 שחיות הנפש המתלבש בגוף נחלק לג' מדרגות היינו ראש גוף רגלים והם ג' בחי' ראש תוך סוף א”כ הלב הוא בחי' תוך וזהו ונקדשתי בתוך כו')

(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.” And this is “And I shall be sanctified in the midst,” etc.:

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.” “Sanctified in the midst” therefore means sanctified in the heart.

שיגע בתוך לבבו ממש וכמ"ש ולעבדו בכל לבבכם¹²¹ וארז"ל עבודה שכלב זו תפלה.¹²² אך עיקר פי' בתוך היינו בתוכיות ופנימיות הלב וכמ"ש בד"ה ה' לי בעוזר¹²³ בענין פי' קליטה שיהיה נקלט תוך תוכו ופנימיותו.

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.

This is 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, as the discourse on "Havayah is with me among my helpers" explains kelitah, being absorbed into one's innermost core.

ועוד פי' ונקדשתי בתוך בני' ונקדשתי ממש וכמ"ש בזהר פקודי דרל"א ע"א דכד אתקדש שמי' באתגליא שמי' דאתכסיא אסתלק על כורסי יקריה דכתיב ונקדשתי כו' ע"ש ופי' אסתלק שנמשך ממקום גבוה יותר וזהו פי' ונקדשתי והענין כמ"ש במ"א בד"ה צאינה וראינה.¹²⁴

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." The matter is as written elsewhere, in the discourse beginning "Go out and see,"

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.

בפי לא זו מחבבה עד שקראה אמי שהוא כמ"ש שאו ידיכם קדש וברכו¹²⁵ את הוי' שהצדיקים הם הממשיכים בחי' קדש מקדש העליון שלמעלה מעלה מבחי' קדוש בוי"ו והיינו ע"י נשיאות ידיהם ביחוי"ע ויחוי"ת למסור נפשו באחד בק"ש

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 וזהו פי' ונקדשתי בתוך בני' שע"י שנתפס ההתפעלות מקדושתו ית' בתוכיות הלב של נש"י להיות בבחי' שאו ידיכם כו'

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. And this is the meaning of "And I shall be sanctified in the midst of the children of Israel": through the stirring from 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.,

That is why G-d calls Israel "My mother": they are the ones who draw down kadosh with a vav. And this is the second meaning of "I shall be sanctified in the midst of the children of Israel": the stirring of His holiness takes hold of the innermost heart of the souls of Israel, in the manner of "Lift up your hands."

ע"י ממשיכים ממש קדושתו ית' דהיינו שממשיכים מבחי' קדש העליון להיות בחי' קדוש וזהו מ"ש שם אסתלק על כורסי יקרי' שנמשך האור בז"א מבחי' קדש העליון כו'.

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.

Through this 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 ברע"מ פ' אמור דצ"ג ע"א וכיון דישראל קא מקדשי כו' נהיר ההוא קדש¹²⁶ כו' וכדין אקרי לעילא קדוש כו' על כורסיא דאיהו שמים כו' ע"ש):¹²⁷

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 He is called above 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 קדוש הענין כי בחי' הקדוש הא' הוא העלאה ממטה למעלה שהשרפים רוצים ליכלל בא"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 להיות

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; since

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

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.

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 משה¹²⁸ ובנ"י שענין הברכה ברוך אתה כו')

(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": that the meaning of the blessing "Blessed are You," etc.,

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," on the blessing "Blessed are You ... from world to world."

מן העולם ועד העולם¹²⁹ שיהיה בחי' עלמא דאתכסיא ובחי' סוכ"ע שהוא בחי' ביטול דכולא קמ"י כלא חשיב נמשך בגילוי גם בעלמא דאתגליא וראו כל בשר¹³⁰ כו',

"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.

"From world to world" is read as 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 קדוש שהוא המשכה מלמעלה למטה אמנם מעלת הכת הראשונה הוא כענין מש"ש אכל עבודת הלויים 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, whose service went from below upward.

שלא יהיה בחי' ומדרגת עלמא דאתגליא נראה לבחי' ומדרגה כלל ולא יהיה תופס מקום כלל כמ"ש אתה הוא¹³¹ ה' לבדך כו' עד ולכן הפך ים ליבשה¹³²

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.

(ועיי' 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 נפשך¹³³ שלאחר אהבה דכלל 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 של האדם ולבושי הנפש מודו"מ בחב"ד 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 חפצתי¹³⁴ 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

(Nevertheless, it is not like the nullification of the seraphim; for there their will is to separate from the wick of itself, "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,

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.

רק שעושה ההסכם שאפילו נוטל כו' והסכם זה הוא מ"ע רמה ונשאה כי מצות בכל נפשך אפי' נוטל¹³⁵ כו' הוא ממנין המצות¹³⁶ כנודע, וע' ברע"מ פ' אמור צ"ג א' דאסתלק ו' רזא דשמים כו'

only that he makes the resolve that "even if He takes," etc. 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.

דהיינו שהקדוש הא' זהו בחי' ההעלאה, והיינו כמ"ש בכהאריז"ל שלהיות יחוד או"א הוא ע"י העלאת מ"נ במס"נ¹³⁷ כי כדי לעורר בחי' א"ס להיות המשכת אור חדש בחי' ע כו'

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.,

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, so as to draw new light into the higher Chochmah.

הוא ע"י שהאדם מעורר בחינת א"ס בנפשו למס"נ באחד שהוא בחי' בלי גבול של הכלי וזהו ענין קדוש דשרפים ממעל לו ממעל לבחי' ו' כדין נהיר ההוא קדש בהו בבחי' ו' מת"ת דאימא נעשה כתר לז"א.

this 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. And this is the matter of the "Holy" of the seraphim, "above Him," 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.

A person arouses the infinite in his own soul by self-sacrifice at "One," the limitlessness of the vessel. This is the seraphim's "Holy" "above Him," above the vav (Z'eir Anpin): then "that kodesh shines" in the vav, and from the Tiferes of Imma a crown (Keser) is made 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 שם):^{138, 139}

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 ק”ק ובחיי זו של כת הגי ישנה ג”כ בעבודת האדם למטה והוא בחיי בכל

מאדך¹⁴⁰ שבק”ש

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 בחיי א”ס למעלה מהכלים וצריכים להמשיך הבחי” מאד בחיי 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 בחיי 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.^{141, 142}

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 להם כמ"ש אני הוי' לא שנית¹⁴³

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 שהתורה¹⁴⁴ קדמה אלפים שנה לעולם¹⁴⁵ הרי הוא ית' נעלה מאד מן האלפים שהם בחי' חכמה ובינה אאלפך חכמה אאלפך בינה¹⁴⁶ 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 "thousands" (alafim), 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, but G-d is far above these "thousands" (alafim), which are Chochmah and Binah, as the play on a'alefcha, "I will teach you wisdom," shows. 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 חסד¹⁴⁷ והיינו לפי כי ואדם אין לעבוד¹⁴⁸ כו', אבל עכשיו צ"ל אתערותא דלתתא לעורר המשכה זו.¹⁴⁹

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 באתעדלית ועי"ז מעוררים כביכול למעלה המשכת הרצון וזהו עושי רצונו שעושים לו רצון שירצה להניח את אורו כביכול עלהצד ולירד לצמצם א"ע 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 שע"ז עושים לו רצון כביכול שירצה להיות מלך העולם וכמארז"ל ע"פ ועשיתם אותם¹⁵⁰ 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": "'You' (atem) is written: 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 אדם¹⁵¹ 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 וראינה¹⁵² ועמ"ש בד"ה לסוסתי¹⁵³ בשה"ש בענין כי אמרתי עולם חסד יבנה].¹⁵⁴

[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 פ"י הברכה של כל המצות ברוך אתה הוי' ברוך הוא המשכה שיהיה הוי' אלקינו בגילוי לנשמות הצדיקים ושיהיה מלך העולם גם בחיצוניות העולמות, אשר

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. "Who

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.

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

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 שהקדימו¹⁵⁵ ישראל נעשה לנשמע גבי פ"י עושי דברו¹⁵⁶ כו' וכמשי"ת לקמן בפ"י כי אני¹⁵⁷ 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 פה¹⁵⁸ כי מלכות פה¹⁵⁹ תורה שבעל פה קרינן לה.

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 מתניתין מלכתא¹⁶⁰ שהוא הדבור שמדבר בדברי תורה שמלוכש בו דבר ה' כמ"ש ואשים דברי בפך¹⁶¹ ועל ידי העסק במצות מעשיות ממשיכים מבחי' חיצונית

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 en clothed, 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 en clothed 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 שפלים¹⁶² כמ"כ ממשיך מלמעלה שיושפע להחיות רוח שפלים ולב נדכאים.^{163, 164} (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 text refers to the discourse on "And G-d spoke all these words" for more on this.

והנה אלו הבי' בחי' של תורה ומצות כתיב בק"ש תחלה כתיב ודברת במ¹⁶⁵ שהדבור הוא לשון הנהגה¹⁶⁶

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 במ ר"ל בדברי תורה שמדבר ועי"ז ממשיך המשכה זו בפנימית העולמות וזהו בחי' הקדוש הבי'.

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 וקשרתם¹⁶⁷ שהוא מצות מעשיות שכל המצות הוקשו לתפילין¹⁶⁸ 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 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, ולכן הן כי 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 כוי 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"א¹⁶⁹ כמה פעמים דבחי בכל מאדך הוא האה"ר שלמעלה מהכלי אינו סותר למש"כ, 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"י מאד הוא בלי גבול רק שהוא דרך המשכה מלמעלה למטה וכמ"ש רחבה מצותך מאד¹⁷⁰ שהמצות הן כלי לגילוי בחי"י מאד כדפי" פסוק זה באגה"ק ד"ה נודע דבאתערותא דלתתא ע"ש):¹⁷¹

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 • ¶148-50

"I am Havayah, Who sanctifies you"

48 ט אני ה' מקדשכם. פי' שבא לומר איך הכח באדם שע"י מצוה מעשיות וד"ת המדברים מהמצות מעשיות ימשיך עי"ז גילוי אור א"ס ב"ה ממש דלית מחשבה תפיסא ביה כלל.¹⁷² לזה אמר אני הוי' מקדשכם.

9. "I am Havayah, Who sanctifies you." The meaning: it comes to say how there is the power in man, 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."

פ"י הוי"ה הוא סדר ההמשכה שכל המשכה מלמעלה למטה נמשך ע"י אותיות שם הוי"ה שהיו"ד מורה על הצמצום שצריך להיות תחלה כדי שיוכל להיות ההמשכה והה' שיש לו אורך ורוחב מורה על ההתפשטות.¹⁷³

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 (tzimtzum) 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.

49 ואח"כ הוי"ו הוא ההמשכה לבח"י ה' תתאה בהבראם¹⁷⁴ בה' בראם.¹⁷⁵ ולכן אומר אני הוי"ה מקדשכם שלהיות המשכת בח"י קדוש ומובדל אור א"ס ב"ה ע"י התורה ומצוות מעשיות שאינו בערך כו'

And then the vav is the drawing down to the level of the lower hei: "When they were created" (behibar'am), "with a hei He created them." Therefore He says, "I am Havayah, Who sanctifies you": for the 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.,

Then the vav draws the flow down to the lower hei, Malchus: the Sages read "when they were created" (behibar'am) as "with a hei He created them" (Menachos 29b). G-d says "I am Havayah, Who sanctifies you" because Torah and mitzvos are not, of themselves, commensurate with the Infinite Light.

אני עושה זאת לכם וממשיך לכם סדר המשכת קדושה עליונה ע"י אותיות שם הוי"ה ואני היינו א"ס ב"ה עצמו שהוא ית' הנותן כח זה שנוכל להמשיך את אור א"ס ב"ה ע"י תומ"צ,¹⁷⁶

"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

"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 כיום השמיני עצרת¹⁷⁷ גבי תתן אמת ליעקב¹⁷⁸ 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.

רק שמתחלה צ"ל ונקדשתי בתוך בניי פ"י שאנו צריכים להכין הכלי שיהיה בחי קדושתו נתפס בתוכיות בניי שהוא בחי קדוש הא'

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 נקודת הלב שהוא בחי יסוד האש האלהי שכלב שיהיה בוער לבחי קדוש הוא א"ס ב"ה ע"ד הכת הא' שהם השרפים.^{179, 180}

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 עי"ז אני ה' מקדשכם שע"י תומ"צ מעשיות יומשך קדוש זה מלמעלה למטה בכלים של כל המ"ע וענפיהן ושמירת מל"ת 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

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

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 it.

ויחליקנה, כמ"כ למעלה דכתיב וכלים מכלים שונים¹⁸¹ ויין מלכות רב ריבוי הכלים הם המצות דאורייתא ודרכנן וענפיהן כנ"ל ויין מלכות רב הוא ההמשכה שממשיכים בכלים אלו,

and smooths it. 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 הבחי¹⁸² יסוד האש האלהי שהוא בחי' השרפים שע"י יכולים לעשות כל הכלים הנ"ל.^{183, 184}

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 קדשי¹⁸⁵ שלא תעשו בחיי חלל והפסק המפסיק ח"ו 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 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.

52 והיינו כמ"ש עונותיכם היו מבדילים ביניכם ובין כו' שע"י העוונות עושים בחיי 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 תחללו¹⁸⁶ ע"י שתהיו בחיי סור מרע בתכלית ואז יוכל להיות ונקדשתי בתוך כו'

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.,

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.

ואח"כ ממילא יהיה אני הוי' מקדשכם כנ"ל ועמ"ש כה"ג בד"ה במדבר סיני¹⁸⁷ באהל מועד¹⁸⁸ כו',

and afterwards, as a matter of course, there will be "I am Havayah, Who sanctifies you," as mentioned above. And see what is written along these lines in the discourse beginning "In the wilderness of Sinai, in the Tent of Meeting," etc.:

After that, "I am Havayah, Who sanctifies you" follows of itself. The text compares the discourse on "In the wilderness of Sinai, in the Tent of Meeting."

שמתחלה צ"ל בחיי יציאת מצרים שהוא סור מרע ואזי אח"כ יוכל לבא לידי בחינות ומדרגת מדבר סיני ואהל מועד כו' ע"ש:¹⁸⁹

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

בשנינויים 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 גוי קדושים תהיו, תקס"ב (נדפס במאמרי אדה"ו, תקס"ב סוף סהמ"צ להצ"צ) ובהביאורים שם. אוה"ת ויקרא (ע' קה). סהמ"צ להצ"צ מצות קידוש השם, מצות אמירת קדושה. בד"ה ונקדשתי תשכ"ה (סה"מ מלוקט-ד ע' רמה). נתבאר כמה ענינים מהמאמר והביאור.

2 ונקדשתי בתוך בני

"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." The whole maamar is an explanation of this verse, phrase by phrase.

ויקרא כ"ב:ל"ב Leviticus 22:32

ולא תחללו את־שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:

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

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KEHOT'S NOTE

ויקרא כב, לב.

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

ישעיהו ו:ב-ג Isaiah 6:2-3

שְׁרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפִים שֵׁשׁ כְּנָפִים לְאֶחָד בִּשְׁתֵּים יָכֹסֶה פָּנָיו
וּבִשְׁתֵּים יָכֹסֶה רַגְלָיו וּבִשְׁתֵּים יַעֲוֹפֶה: וְקָרָא זֶה אֱלֹהִים וְאָמַר קְדוֹשׁ קְדוֹשׁ
קְדוֹשׁ ה' צְבָאוֹת מְלֵא כְּלֵי־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.

חולין צ"א ב:י"ח Chullin 91b:18

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

Wikisource Talmud Bavli (CC-BY-SA)

5

קדוש קדוש קדוש ה' צבאות

The seraphim call to one another, "Holy, holy, holy is Havayah of Hosts; the whole earth is full of His glory." This is the third company's threefold praise.

ישעיהו ו:ג Isaiah 6:3

וְקָרָא זֶה אֱלֹהִים וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כְּלֵי־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

Of the nazirite: "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 will explain why his holiness is tied to his hair.

במדבר ו:ה Numbers 6:5

כָּל־יְמֵי נָזִיר נָזְרוּ תַּעַר לֹא־יַעֲבֹר עַל־רֹאשׁוֹ עַד־מְלֵאת הַיָּמִם אֲשֶׁר־יָזַר
לֵה קְדֹשׁ יִהְיֶה גְדֹל פְּרַע שָׁעַר 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.

נזיר ו' ב:ו Nazir 6b:6

שׁוֹמְעֵנִי מִיעוּט "יָמִים" שְׁנַיִם — תִּלְמוּד לוֹמַר: "קְדוֹשׁ יִהְיֶה גְדֹל פְּרַע",
אֵין גִּידוּל שָׁעַר פְּחוֹת מְשֻׁלָּשִׁים, דְּבָרֵי רַבִּי יֵאשְׁיָה.

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8

שרפים עומדים ממעל לו

In Isaiah's vision, "Seraphim stood above Him; each had six wings." The maamar asks how created angels can stand "above" the Divine Presence.

ישעיהו ו:ב Isaiah 6:2

שְׁרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפִים שֵׁשׁ כְּנָפִים לְאֶחָד בִּשְׁתֵּים יָכֹסֶה פָּנָיו
וּבִשְׁתֵּים יָכֹסֶה רַגְלָיו וּבִשְׁתֵּים יַעֲוֹפֶה:

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

ישעיי ו, ב.

PARAGRAPH 2

9 כי עמך מקור חיים
 “For with You is the source of life; in Your light we see light.” The maamar will explain why the verse says the source is “with You” rather than “You are the source.”

Psalms 36:10 תהלים ל"ו:

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־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
 “For I, Havayah, have not changed.” The Alter Rebbe uses it as the definition of G-d's holiness: He is the same before and after creation.

Malachi 3:6 מלאכי ג':

כִּי אֲנִי ה' לֹא שֵׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כָלִיתֶם:

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
 “I am the first and I am the last, and besides Me there is no G-d.” It shows that creation brings no change in Him.

Isaiah 44:6 ישעיהו מ"ד:

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֵאֲלוֹ ה' צִבְאוֹת אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרֹן וּמִבְּלַעֲדִי 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

ישע"י מד, ו.

PARAGRAPH 3

13 שהחיות המלוכב 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 en clothed.

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"ש פ' אמור ד"ה ונקדשתי כתוב שהחיות המלוכב 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
 “For one higher than the high watches, and there are higher ones above them.” The Alter Rebbe uses it for the ladder of worlds, each above another.

Ecclesiastes 5:7 קהלת ה':

אִם־עֲשֶׂק רֶשׁ וְגִזְל מִשְׁפָּט וְצָדֵק תִּרְאֶה בְּמִדִּינָה אֶל־תִּתְּמָה עַל־הַחֲפֹץ כִּי גִבָּה מֵעַל גִּבָּה שֹׁמֵר וּגְבָהִים 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
 “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 three verbs are read as three general worlds.

Isaiah 43:7 ישעיהו מ"ג:

כֹּל הַנִּקְרָא בְּשֵׁמִי וּלְכַבֹּדִי בָּרָאתִיו יִצְרֵתִיו אֶף־עֲשִׂיתִיו:

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

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KEHOT'S NOTE

ישע"י מג, ז.

16 והארץ הדום רגלי
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם סו, א.

17 “The heaven is My throne, and the earth is My footstool.” This world is the “legs” in the analogy of the body.

Isaiah 66:1 ישעיהו ס"ו:

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסֵּאִי וְהָאָרֶץ הֶדְם רַגְלִי אֵיזָה כֵּית אֲשֶׁר תִּבְנוּ־לִי וְאֵיזָה מְקוֹם 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?

PARAGRAPH 9

18 שית 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 places the six emotive Sefiros in the World of Yetzirah. The maamar uses it to identify that world with the "body" of the analogy.

Tikkunei Zohar 23a:11-13ג"א:י"א-י"ג

עמודא דאמצעיאת כליל שית ספירן מקננין במטטרוין. 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 וסנדלפון שמיא. ובומנא 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 מקינא.

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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 י"ז

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 en clothed in the world as the soul is in the body.

Berakhot 10a:25ה"א:כ"ה

מה הקדוש ברוך הוא מלא כל העולם — אף נשמה מלאה את כל הגוף. מה הקדוש ברוך הוא רואה ואינו נראה — אף נשמה רואה ואינה נראית. מה הקדוש ברוך הוא זן את כל העולם כלו — אף נשמה זנה את כל הגוף. מה הקדוש ברוך הוא טהור — אף נשמה טהורה. מה הקדוש ברוך הוא יושב בחדרי חדרים — אף נשמה יושבת בחדרי חדרים. לבא מי שיש בו חמשה דברים הללו וישבח למי שיש בו חמשה דברים הללו.

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 ...

22

ובמדרש תלים

Epistle 15 of Iggeres HaKodesh sets out to explain "From my flesh I shall behold G-d" through the soul en clothed 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.

Midrash Tehillim 103:3ג"ג:103

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 היחוד"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 40:222-230ל"ר:40

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"ז ח"ג רכה, א ממכ"ע. וע"ז ח"א יח, א. קנב, א. קנח ריש ע"ב עלמדא"ג, ע"ש. [כ].

27

ומבשרי אחזה אלו-ה

"And from my flesh I shall behold G-d." The maamar reads it as perceiving G-d's life-force in the world as one perceives the soul in one's own body.

איוב י"ט:כ"ו Job 19:26

ואחר עורי נקפוצאת ומבשרי אחזה אלוה:

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"י רסד. מצות האמנת אלקות מה, א. ד"ה ה' לי בעוזורי 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"י בפע"ח שער ק"ש שעהמ"ט פ"ג, ושם בשי ר"ה פ"ו קטו, ג — ד"י קארעץ — ובע"ח ש' הנסירה פ"א פו, א — ד"י ירושלים — ובשי החשמל פ"ב והוא לי הוח"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.

Sofar, Zohar, Lecha Lecha 15:140-17:152:ק"מ-ט"ו:ספר הזהר, לך לך

30

שינה אחת מסי 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 זח"ב: ברכות נ"ז

תנא דבי רבי ישמעאל: למה נקרא שמן קשואים — מפני שהן קשין לגוף כתרבות. איני, ויהי כתיב: "ויאמר ה' לה שני גוים בבטןך": אל תקרי "גוים" אלא "גיים", ואמר רב יהודה אמר רב: אלו אנטונינוס ורבי, שלא פסק משלחנם לא צנון ולא חזרת ולא קשואין, לא בימות החמה ולא בימות הגשמים.

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

כי מתער אומר: "אלקי, נשמה שנתת בי טהורה. אתה יצרתה בי, אתה נפתתה בי, ואתה משמרה בקרבי, ואתה עתיד ליטלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך ה' אלקי ואלקי אבותי, רבון כל העולמים, אדון כל הנשמות. ברוך אתה ה', המחזיר נשמות לפגרים מתים."

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 בריי חדשה

In his Shulchan Aruch the Alter Rebbe writes that each morning a person becomes like a new creation, the same idea that underlies the morning blessings cited here.

Lamentations 3:23 איכה ג':כ"ג

חדשים לבקרים רכה אמונתך:

They are new every morning; Great is Thy faithfulness.

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KEHOT'S NOTE

כמ"ש חדשים לבקרים גוי (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 ט"ז: קהלת רבה א'

מה שהיה הוא שיהיה, רבנו אמרי לעתיד לבוא הדורות מתפנסין לפני הקדוש ברוך הוא ואומרים לפניו רבנו של עולם מי יאמר לפניך שירה תחלה, ואמר להם לשעבר לא אמרו שירה לפני אלא דורו של משה, ועכשיו לא יאמר שירה לפני אלא הוא, מאי טעמא, שנאמר (ישעיה מב, י): שירו לה' שיר חדש תהלתו מקצה הארץ יורדי הים ומלאי וגו', מעשה ושלחה מלכות אצל רבותינו ואמרה להם שלחו לנו קסלופנוס אחד משלכם, אמרו כמה קסלופנוס יש להם ...

"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 המהורה 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 en clothed in them.

KEHOT’S NOTE

שמצד עצמן גי״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 בהכתי״י שלפני שתח״י [כ].

PARAGRAPH 14

35

ע״פ וידעת היום

The discourse the text refers to opens by asking why, after “You were shown to know,” the verse adds “And you shall know this day,” and what “this day” means; it goes on to the Shema, “Havayah our G-d, Havayah is One,” the first mitzvah given through Moshe after the Ten Commandments.

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 en clothed 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

“Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is upon earth and heaven.”

The Alter Rebbe distinguishes the Name, which stays above, from its splendor, which enters the worlds.

Psalms 148:13 תהילים קמ״ח:יג

יְהַלְלוּ אֶת־שֵׁם ה' בִּי־נִשְׁגָּב שְׁמוֹ לְבַדּוֹ הוֹדוּ עַל־אָרֶץ וְשָׁמַיִם:

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

“Whom do I have in heaven? And with You I desire nothing on earth.” Its explanation is cited for reading “heaven” and “earth” as the higher and lower Gan Eden.

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־הִפְצֵיתִי 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

“Many are the wonders You have done, Havayah my G-d, and Your thoughts toward us; there is none to compare to You.” The Alter Rebbe reads it as saying that G-d is not a cause in a chain with His creations.

Psalms 40:6 תהילים מ״ו:ו

רַבּוֹת עֲשִׂיתָ אֲתָהּ ה' אֱלֹהִי נִפְלְאוֹתֶיךָ וּמַחְשַׁבְתֶּיךָ אֵלֵינוּ אֵין עֲרֹךְ אֵלֶיךָ

אֲגִידָה וְאֶדְבָּרָה עֲצָמוֹ מִסֵּפֶר:

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." 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־נִשְׁגָּב שְׁמוֹ לְבַדּוֹ הוֹדוּ עַל־אָרֶץ וְשָׁמַיִם:

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 הו"י לא שנית
 "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־יִשְׂרָאֵל לֹא כָלִיתֶם:

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
 "He is the living Elokim and King of the world." The maamar reads "living Elokim" as the life-force in the creations and "King of the world" as its source in Malchus.

Jeremiah 10:10: ירמיהו י:י'

וְה' אֱלֹהִים אֱמֶת הוּא־אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם מְקַצֵּפוֹ תִרְעַשׂ הָאָרֶץ לֹא־יָכְלוּ גוֹיִם וְעַמּוֹ:

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

ירמ' י, י.

PARAGRAPH 20

46 מלכותך מלכות כל עולמים
 "Your kingship is a kingship over all worlds, and Your dominion is in every generation." It links G-d's Malchus with the life of the worlds.

Psalms 145:13: תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:

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 21

47 אתה קדוש ושם קדוש
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

48 בד"ה לכן אמור לבנ"י

The discourse the text refers to, on "Therefore say to the children of Israel, I am Havayah," opens by asking why the Exodus must be remembered even at night, and explains that there is an Egypt and an Israel above as well as below, in the higher worlds and in a person's service of G-d.

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 נז, א.

50 ולכן הדי סטריי . . הם בטלים

Kehot's note points to Berakhot 13b for these words.

Berakhot 13b: ברכות י"ג ב'

KEHOT'S NOTE

ראה ברכות יג, 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'

כָּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי בְּרָאֲתִיו יִצְרַתִּיו אֶחָד־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־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־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] הלי כך.

55 לא שנית

"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 ג:ר:ג

כי אני ה' לא שנית ואתם בני יעקב לא כליתם:

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 י:י:י

וה' אלקים אמת הוא אלקים חיים ומלך עולם מקצפו תרעש הארץ ולא יכלו גוים זעמו:

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 י:י:י

יהללו את־שם ה' כי־נשגב שמו לבדו הודו על־ארץ ושמים:

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

בי 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 ב:ה:ב

נזיר שגילה בין בתער בין בזוג, או שסיפסף כל שהוא — חייב. תנו רבנן: "תער", אין לי אלא תער. תלש, מירט, סיפסף כל שהוא, מגין — תלמוד לומר: "קדוש יהיה גדל פרע שער ראשו", דברי רבי יאשיה.

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ונקדשתי בתוך בני ישראל וכי

קדוש יהיה גדל פרע שער ראשו

60

"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 ה:ה:ו

כל־ימי נדר נזרו תער לא־יעבר על־ראשו עד־מלאת הימים אֲשֶׁר־יזיר לה' קדוש יהיה גדל פרע שער ראשו:

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

"And the Ancient of Days sat; His garment was white as snow, and the hair of His head like pure wool." The Alter Rebbe reads the Ancient of Days and His hair as the levels the maamar is about to explain.

Daniel 7:9 ז:ט:י

הוה הויה עד די כרסון רמיו ועתיק יומין יתב לבושה כתלג חור ושער ראשה כעמר נקא כרסיה שבבין די־נור גלגלוהי נור דלק:

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. ועי מ"א א, ה "מתנשא". ועי מיכה רס"י ה' מימי עולם. [כ].

63

ששת ימים עשה ה'

"For six days Havayah made the heavens and the earth." The verse does not say "in six days," and so the days themselves are read as the six attributes that made the world.

Exodus 20:11 א:י:א

כי ששת־ימים עשה ה' את־השמים ואת־הארץ את־הים ואת־כל־אֲשֶׁר־בם וינח ביום השביעי על־כַּן בָּרַךְ ה' אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:

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

שרומו למדות עלינות . . יום ראשון נמשך חסד . . אור ומים כוי
Besides the Zohar, the note sends the reader to a respon-

sum of the Rashba for this idea.

Zohar I, 247a, זח"א רמז,

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 בכת"י. [כ].

PARAGRAPH 28

66

המעתיק הרים

"Who removes mountains, and they know it not." The word ma'tik shows that Atik means "removed" and separate.

איוב ט:ה' Job 9:5

המעתיק הרים ולא ידעו אשר הפכים באפו:

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

"For the mountains may depart ... but My kindness shall not depart from you." The Zohar the text cites expounds this kindness.

ישעיהו נ"ד:י"ז Isaiah 54:10

כי ההרים ימושו והגבעות תמושינה וחסדי מאתך לא ימושו וברית שלומי לא תמוט אמר מרחמך 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."

ספר הזוהר, האדרא רבא ט"ו:קל"ד-יד:קל"ד Zohar, Idra Rabba 15:134-17:147
י"ז:קמ"ז

69

ובחסד עולם

"But with everlasting kindness I will have compassion on you." "Everlasting kindness" (chesed olam) connects with "the days of the world" (yemos olam).

ישעיהו נ"ד:ח"ח Isaiah 54:8

בשצף קצף הסתרתני פני רגע ממה ובחסד עולם רחמתיה אמר גאלה

Havayah

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, on "the days of old" and "the days of the world." It bears on the difference between Atik Yomin and the days below it.

ספר הזוהר, האדרא רבא כ"א:קנ"ז-ז:קנ"ז Zohar, Idra Rabba 21:157-23:166
כ"ג:קס"ו

71

ע"פ ביום השמיני עצרת

There the Alter Rebbe explains "which You swore to our fathers": "swore" is a passive (nif'al) form, meaning that G-d bound Himself by an oath, and he asks what an oath means for G-d, explaining it by the analogy of a person who swears to his friend; this oath 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

"Give truth to Yaakov, kindness to Avraham, as You swore to our fathers from the days of old." Its explanation is cited for "the days of old."

מיכה ז:כ"ז Micah 7:20

תתן אמת לייעקב חסד לאברהם אשר נשבעת לאבותינו מימי קדם:

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.

דניאל ז:ט"ז Daniel 7:9

הזה הוית עד די כרסון רמיו ועתיק יומין יתב לבושה כתלג חור ושער ראשה כעמר נקא כרסיה שבבין דיינור גלגלוי נור דלק:

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 encloded in the worlds.

Berakhot 24a:17ז"א: ברכות כ"ד

אמר רב חסדא: שוק באשה ערוה, שנאמר: "גלי שוק עברי נהרות", וכתבי: "תגל ערותך וגם תראה חרפתך". אמר שמואל: קול באשה — ערוה, שנאמר: "כי קולך ערב ומראה נאווה". אמר רב ששת: שער באשה ערוה, שנאמר: "שערך קעדר העוים".

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 ...

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KEHOT'S NOTE

ברכות כד, א.

76

הוזהרו הלויים

At the Levites' consecration: "and let them pass a razor over all their flesh." The Alter Rebbe explains it by their root in Gevuros.

Numbers 8:7ז': במדבר ח'

KEHOT'S NOTE

במדבר ח, ז.

77

סדיה ויקח קרח

Near the end of that discourse the Alter Rebbe says that love and awe must be drawn from above through the tzitzis, which are "hairs," and that Korach claimed his standing as the son of Yitzhar, whose name means oil, the oil that alludes to the mochin of Abba, rooted above the chain of descent.

KEHOT'S NOTE

לקמן קרח נד, ד.

78

ובדיה כי תצא

In the discourse on the captive woman who shaves her head, the Alter Rebbe refers back to this maamar in Emor and goes on to "and she shall remove the garment of her captivity": a garment is an encompassing level (makif), and the other side too has a makif of its own.

KEHOT'S NOTE

לקמן כי תצא לו, ב.

79

ובדיה שרי אשתך

The discourse on "Sarai your wife" asks why Sarah's yud (Chochmah) was exchanged for a hei (Binah) so that she could bear children, and explains that Avraham and Sarah

are the higher and lower Chochmah, and that above, new birth comes specifically through contraction.

KEHOT'S NOTE

תו"א יג, ב.

80

ועד לא גליש

The text's own reference to the Zohar, Vayechi, 217a, at the words "and before it became bald (galish)." It is one of the places the Alter Rebbe gives for the external forces' hold on hair.

Zohar, Vayechi 17:120-19:134קל"ד:ט"ט: ק"כ-י"ז: ויחי י"ז: ספר הזהר,

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

עי ת"ע ככד, א. ועי ריש תי"ג. ושם תי"ח לב, ב. והעיקר קמד, א-ב. [כ].

82

ודלת ראשך כארגמן

"And the locks of your head are like purple." The Tikkunim read these locks as the reasons of the Torah, the hairs of Nukva.

Song of Songs 7:6ז': שיר השירים ז'

ראשך עליך כפרמל ודלת ראשך כארגמן מלך אסור ברהטים:

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 on "and the locks of your head are like purple," in the place Kehot gives as the main one (144a-b). The Alter Rebbe cites this reading as seeming to contradict the passages on the external forces and hair.

Tikkunei Zohar 144b:1-2ב"א-ב: תקוני הזהר קמ"ד

דרישא, ורצועין תליין מכאן ומכאן כמורות, דאינון כפרמל דתליין מנפן, ודלת ראשך כארגמן דא תפלה דיד, מה דהות דלת בגלותא ענייה, הדא הוא דכתיב (תהלים קב א) תפלה לעני כי יצטור, תהא לבושא כארגמן, דאיהו סוד איוריאל ד"פאל ג"כריאל מ"יכאל נ"וריאל, (שיר ז ו) מלך אסור ברהטים דא קודשא בריך הוא יהוה, דיהא אסור בארבע בתיים דילה דאינון אדניי, ארבע רהטי מוחא, דיהא אסור ברהטים כגונוא דא יאהדונהי, כי שמך בך ובה שמך, ...

Tikkunei Zohar - Vocalized (Public Domain)

84 גוויני דכלילן בגו גוויני

The text's own reference to the Idra on "like purple": colors included within colors.

ספר זוהר, האדרא רבא מ"א:רצ"ז-41:297-42:309
מ"ב:ש"ט

85 שערך כעדר . . מהר גלעד

"Your hair is like a flock of goats that streamed down from Mount Gilead." The maamar reads "Gilead" as the partition between the worlds and galshu as "made bald."

Song of Songs 4:1:א"ד שיר השירים

הנה יפה רעיתי הנה יפה עיניך יונים מבפד לצמתה שערך כעדר העזים
שגלשו מהר גלעד:

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: "This mound is a witness ... that I will not pass over this mound to you." The mound was a boundary, and so "Gilead" is read as the partition between the worlds.

בראשית ל"א:נ"ב Genesis 31:52

עד הגל הזה ועדה המצבה אם-אני לא-אעבר אליך את-הגל הזה ואם-
אתה לא-תעבר אלי את-הגל הזה ואת-המצבה הזאת לרעה:

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 "mountain" to the righteous person's fear of even a small prohibition.

Sukkah 52a:ד"א סוכה נ"ב א"ד

כדדרש רבי יהודה: לעתיד לבא, מביאו הקדוש ברוך הוא ליצר הרע, ושוטחו בפני הצדיקים ובפני הרשעים. צדיקים נדמה להם כהר גבוה, ורשעים נדמה להם כחוט השערה. הקלו בוכין והקלו בוכין. צדיקים בוכין ואומרים: היאך יכולנו לכבוש הר גבוה כזה! ורשעים בוכין ואומרים: היאך לא יכולנו לכבוש את חוט השערה הזה! ואף הקדוש ברוך הוא תמה עמם, שנאמר: "כה אמר ה' צבאות כי יפלא בעיני שארית העם הזה בימים ההם גם ...

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, 190bבז, זח"א קצ,

KEHOT'S NOTE

סוכה נב, א. זח"א קצ, ב.

88 ועמך כולם צדיקים

"And your people are all righteous; they shall inherit the land forever." It extends the attitude of the righteous to every Jew.

ישעיהו ס"ב:כ"א Isaiah 60:21

ועמך כלם צדיקים לעולם יירשו ארץ נצר מטעי ידי להתפאר:

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

"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:ה"ו שיר השירים

הסבי עיניך מנגדי שהם הרהיבני שערך כעדר העזים שגלשו מן-הגלעד:

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," the Alter Rebbe cites Etz Chaim on the partition (parsa) and the Talmud's statement (Kesubos 106a) that the Second Temple had thirteen curtains, for modesty, and relates the Temple courtyard and chambers to Malchus of Atzilus.

KEHOT'S NOTE

תו"א יב, ג.

91 כי יפליא להזיר

"A man or a woman, when he shall make a wondrous vow, the vow of a nazirite, to be a nazirite to Havayah." The maamar reads the vow as an ascent to a very high level.

במדבר ו':כ"ב Numbers 6:22

דבר אליבני ישראל ואמרת אליהם איש או-אשה כי יפלא לגדר נדר גזיר להזיר לה:

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.

attribute of kingship is the Name Ado-nai, "for He is L-rd of all the earth."

תניא, חלק שני; שער היחוד והאמונה ז'ח"ט: Tanya, Sha'ar HaYichud 7:8
והנה, אף-על-פי שהוא יתברך למעלה מהמקום והזמן, אף-על-פי-כן -
הוא נמצא גם למטה במקום וזמן, דהיינו, שמתייחד במדת מלכותו
שמןה נמשך ונתנהוה המקום והזמן, והו' יחודא תתאה [שילוב הו"ה
באדנות ברוך-הוא], דהיינו, שמהותו ועצמותו יתברך, הנקרא בשם
"אין-סוף" ברוך-הוא - מלא את כל הארץ ממש בזמן ומקום, כי בשמים
ממעל ובארץ ולד' סטריין, הכל מלא מאור-אין-סוף ברוך-הוא בשוה
ממש, כי כך הוא בארץ ...

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KEHOT'S NOTE

ראה שו"ע אריה ס"ה. ראה תניא ח"ב פ"ו. 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."

ברכות ז' א"ל-ג' ל"ד Berachot 7a:33-34

"והסרתני את כפי וראית את אחריי". אמר רב חנא בר ביזנא, אמר רבי
שמעון חסידא: מלמד שהראה הקדוש ברוך הוא למשה קשר של
תפילין. ואמר רבי יוחנן משום רבי יוסי: כל דבור ודבור שצ"א מפי
הקדוש ברוך הוא לטובה, אפילו על תנאי — לא חזר בו.

"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].

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מנחות ל"ה ב'ח-ט' Menachot 35b:8-9

(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 לפניו ולא לאחור
וצריך שיהא כלפי פנים כדי שיהו ישראל לפניו ולא לאחור

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Zohar II, 230a

KEHOT'S NOTE

ברכות ז', א. מנחות לה, ב. זח"ב רל, א. רש"י שמות לג, כג.

104

אתה גבור לעולם

Kehot's note points to Berachot 33a for these words.

ברכות ל"ג Berachot 33a

KEHOT'S NOTE

נוסח תפלת שמו"ע. וראה ברכות לג, א.

105

אנת אשתמודע אדון על כולא

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

KEHOT'S NOTE

ת"ז בהקדמה.

106

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 ב'א-ב' תקוני זוהר

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.

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107

(וע' במק"מ . . אדני')

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 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 אלי' 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
בהכתי"י שתח"י, ועד תי' בחי' ממכ"ע [שבשורה שהוא] מוקפים שם, ומ"ש
כאן וע' במק"מ ל"י[תא] בהכתי"י [כ]. מובא בד"ה בריח התיכון תערי"ב (נדפס
בסה"מ מלוקט ח"ב ע' קעט).

108

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 אדי שנאמר תחלה, כן הקשה
הבעש"ט ז"ל, ותי' לפי שמח' ורצונם בהשגתם הוא בבחי' קדוש ומובדל
שזהו למעלה משם אדי לכן ה"ה כאלו עומדים שם, ומזה יתבונן האדם להיות
זהיר במח' ורצונותיו כו' (מים רבים תרל"ו פק"ג. עיי"ש).

109

בד"ה שחורה אני ונאווה

There the Alter Rebbe explains that the souls' comprehension and delight in G-dliness come only from the level of "letters": the higher Gan Eden is the letters of thought and the lower Gan Eden those of speech, which are "I have created it, I have formed it," and "I have also made it" is the physical world of action.

KEHOT'S NOTE

לקו"ת שה"ש ד, ג ואילך.

110

והנה האדם

In the manuscript, section 5 begins here, which the note calls more precise.

KEHOT'S NOTE

בהכת"י שלפננו כאן מתחלת הפ' [סעיף] ה', ומדויק יותר. [כ].

111

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 5:1א:ה' מדבר

וידבר ה' אל־משה לאמר:

And the L-RD spoke unto Moses, saying:

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KEHOT'S NOTE

נסמן לקמן במדבר ה, א.

112

נעשה אדם

"Let us make man in our image." The plural is read as man's including all the worlds.

Genesis 1:26א:כ"י ברשית

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמֹתֵינוּ 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

ברשית א, כו.

113

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 רמו, ב

KEHOT'S NOTE

ראה זח"א לח, א-ב. קצט, א. זח"ב רמו, ב.

114

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 8:127-9:138ח"ז-ט:קכ"ז-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)

115

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 3:11א"י:ג' ליקוטי אמרים

והצמאון, הוא מיסוד האש שבנפש האלהית, וכמו שכתבו הטבעיים, וכן הוא בעץ חיים, ש'יסוד האש הוא בלב, ומקור המים והליחות מהמוח, וכמו שכתוב בעץ חיים שער נ', שהיא בחינת חכמה שנקרא מים שבנפש האלהית.

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PARAGRAPH 37

116

גחלים עוממות

Another place Kehot gives for the term "dimmed coals."

Pesachim 27a:11א"א:כ"ז פסחים

בישלה על גבי גחלים — דברי הכל הפת מותרת. (אמר) רב יהודה אמר שמואל, ורבי חייא בר אשי אמר רבי יוחנן, חד אמר: לא שנו אלא גחלים עוממות, אבל גחלים לוחשות — אסורין, וחד אמר: אפילו גחלים לוחשות נמי מותרין.

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KEHOT'S NOTE

פסחים כז, א. עה, ב. [כ].

117

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:3א"ג:ב פסחים ע"ה

רבא רמי. מי אמר רבי גחלים איקרו אש? ורמינהי: "גחלי" — יכול עוממות, תלמוד לומר: "אש". אי אש — יכול שלהבת, תלמוד לומר: "גחלי". הא כיצד? מביא מן הלוחשות. (אלמא גחלים לא איקרי אש!)

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PARAGRAPH 39

118

ככל לבבך

"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 6:5ו:ה' דברים

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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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119

ונקדשתי בתוך בני

"And I shall be sanctified in the midst of the children of Israel." The maamar now gives two meanings of the verse.

Leviticus 22:32כ"ב:ל"ב ויקרא

ולא תחללו את־שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:

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

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120 נכספה וגם כלתה נפשי

“My soul yearns, and even expires, for the courts of
Havayah.” It describes the soul’s expiring in love.

Psalms 84:3:ג:ד תהילים

נִכְסָפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לְבִי וּבִשְׂרִי יִרְגְּנוּ אֶל־אֱלֹהֵי:

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.

121 ולעבדו בכל לבבכם

“To love Havayah your G-d and to serve Him with all your
heart.” The service of the heart is prayer.

דברים י"א:י"ג:Deuteronomy 11:13

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמְעוּ אֶל־מִצְוֹתֵי אֲשֶׁר אֶנְכִּי מְצִוֶּה אֶתְכֶם הַיּוֹם לֵאמֹר
אֶת־ה' אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל־לִבְכֶּם 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.

122 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.

תענית ב' א:י"א:Taanit 2a:11

וּמֵנָא לִן דְּתַתְּפִלָּה — דְּתַנְיָא: “לֵאמֹר הָאֵת ה' אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל
לִבְכֶּם.” אִיזוּ הִיא עֲבוּדָה שֶׁהִיא בְּלֵב — הָיָה אוֹמֵר: זֶה תַּפְלָה. וְכַתִּיב
בְּתַרְיָה: “וְנָתַתִּי מִטֶּר אֲרֻצְכֶם בְּעֵתוֹ יוֹרָה וּמִלְקוֹשׁ.”

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KEHOT'S NOTE

תענית ב, א.

123 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 פה, ד.

124 בד"ה צאינה וראינה

The discourse on “Go out and see” cites the Sages’ “He did
not cease to cherish her until He called her ‘My mother’”
and explains kadosh written with a vav: the vav signifies
drawing down, the drawing of His holiness to be memalei

kol almin and sovev kol almin, which is only an illumina-
tion beyond comparison with Him.

KEHOT'S NOTE

לְקוּיֹת שֶׁהִ"ש כֹּא, ב וְאֵילֶךְ. “בְּפִי שֶׁאוּ יִדְיָם קֹדֶשׁ וּבְרַכּוּ אֶת ה' הֵינְנוּ בּוֹ”א
שֶׁנֶּקֶד קֹדֶשׁ בּוֹאִיו יֵאִיר בּוֹ מִבְּחִי עִיק הַמֵּאִיר בְּבִינָה וְהוּא הֶנֶק קֹדֶשׁ —
אוֹהִ"ת וִיקְרָא-ג ע' תַּתְּלוּ.

125 שאו ידיכם קדש וברכו

“Lift up your hands in holiness and bless Havayah.” The
righteous draw down the supernal kodesh.

Psalms 134:2:ב"ד תהילים

שְׁאוּ־יְדֵיכֶם קֹדֶשׁ וּבְרַכּוּ 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.

126 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.”

ספר זוהר, אמור כ"ב:צ"ד-צ"ה:Zohar, Emor 22:94-95

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)

127 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.

ספר זוהר, פקודי כ"א:קצ"ד-ר"ד:Zohar, Pekudei 21:194-204

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

128 ע"פ אז ישיר משה

There the Alter Rebbe says that at the splitting of the sea
Israel rose to the hidden world, “for He is exalted,” and did
not want to leave it, so Moshe made them journey to the

wilderness of Shur, "shur" meaning sight, the revealed world; their forty-two journeys were ascents from level to level.

KEHOT'S NOTE

תו"א סב, ב.

129 ברוך אתה . . מן העולם ועד העולם

"Blessed is Havayah, the G-d of Israel, from world to world." The maamar reads it as drawing the hidden world into the revealed.

Psalms 106:48 תהילים ק"ו:מ"ח

ברוך-ה' אלקי ישראל מן-העולם ועד העולם ואמר כל-העם אמן הללו-קה:

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, מז.

130 וראו כל בשר

"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 ישיעיהו מ':ה'

ונגלה כבוד ה' וראו כל-בשר יחדו כי פי ה' דבר:

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.

131 אתה הוא ה' לבדך

"You are Havayah alone; You made the heavens." The Levites' praise, in which the revealed world counts as nothing.

Nehemiah 9:6 נחמיה ט':ו'

אתה-הוא ה' לבדך אתה עשית את-השמים שמי השמים וכל-צבאם הארץ וכל-אשר עליה הימים וכל-אשר בהם ואתה מחיה את-כלם וצבא השמים לה משתחווים:

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

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KEHOT'S NOTE

נחמ"ט, ו.

132 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'

הפך ים לִיבֶשֶׁת בְּנֶהָר יַעֲבְרוּ בְּרִגְלָם שֶׁם נִשְׁמַח-הַבּוֹ:

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.

133 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'

ואהבת את ה' אלקיך בכל-לִבְּךָ ובכל-נַפְשְׁךָ ובכל-מַאֲדְךָ:

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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134 מי לי בשמים ועמר 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 בַשָּׁמַיִם וְעִמָּךְ לֹא־חִפְצָתִי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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135 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'

"ואהבת את ה' אלקיך". תניא, רבי אליעזר אומר: אם נאמר "בכל נפשך", למה נאמר "בכל מאדך"? ואם נאמר "בכל מאדך", למה נאמר "בכל נפשך"? אלא אם יש לה אדם שגופו חביב עליו מממונו — לכה נאמר "בכל נפשך". ואם יש לה אדם שגופו חביב עליו מגופו — לכה נאמר "בכל מאדך". רבי עקיבא אומר: "בכל נפשך" אפילו נוטל את נפשך.

"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.

136 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'

מאי טעמא דרבי יונתן בן שאול? דכתיב: "וכי ינצו אנשים (יחדו) וגו'". ואמר רבי אלעזר: במצות שבמיתה הכתוב מדבר, דכתיב: "ואם אסון

יהיה ונתתה נפש תחת נפש. ואפילו הכי אמר רחמנא: "ולא יהיה אסון ענוש וענוש".

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KEHOT'S NOTE

סנהדרין עד, א. סה"מ מ"ע ט.

137 שלחיות 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. וש"נ.

138 (שורה מצות)

The manuscript lacks the passage from "And see the Raaya Mehemna, Parshas Emor" up to section 7.

KEHOT'S NOTE

מן תי ועי ברע"מ ל"י בהכתי"י עד פי"ז. [כ].

139 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

140 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 ויהי: דברים

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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

141 ברכו ה' מלאכיו גוי' כל צבאיו

The words here quote Psalms 103:20; the passage is shown below.

Psalms 103:20 תהלים ק"ג:כ

ברכו ה' מלאכיו גברי כח עשי דברו לשמע בקול דברו:

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Harkening unto the voice of His word.

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KEHOT'S NOTE

תהלים קג, כ-כא.

142 ברכו ה' מלאכיו גבורי כח כו' כל צבאיו משרתיו עושי רצונו

"Bless Havayah, His angels, mighty in strength, who do His word ... Bless Havayah, all His hosts, His ministers

ונקדשתי בתוך בני ישראל וכו'

who do His will." The maamar reads "who do His will" as "who make His will."

Psalms 103:20-21 תהלים ק"ג:כ-כ"א

ברכו ה' מלאכיו גברי כח עשי דברו לשמע בקול דברו: ברכו ה' כל-צבאיו משרתיו עשי רצונו:

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Harkening 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

143 אני הוי' לא שנית

"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

כי אני ה' לא שנית ואתם בני-יעקב לא תליטם:

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

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144 ואף שהתורה

The note records that the manuscript has a different text from here to the end of the section.

KEHOT'S NOTE

בכתי"י שלפננו משונה מכאן עד סוף הפ'. [כ].

145 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 וגוי. ויומו של הקדוש ברוך הוא אלף שנים, דכתיב: כי אלף שנים בעיניך כיום אתמול. הוי, הזאת ידעת מני עד וגוי. 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 Hama bar Hanina began: "Have you known this from [oldest times?]" (Job 20:4). Rav Hama bar Hanina 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.

146

אאלפך חכמה אאלפך בינה

"Be silent, and I will teach you wisdom." The word a'alefcha, "I will teach you," shares its root with elef, "thousand."

Job 33:33ג"ל:איוב

אם־אין אתה שמע־לי הִרְשָׁ וְאֶאֱלֹפֶךָ חֲכָמָה:

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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Shabbat 104a שבת ק"ד

KEHOT'S NOTE

ראה איוב לג, לג. שבת קד, א.

147

ותורת חסד

"And a Torah of kindness is on her tongue." The first drawing down of G-d's will was pure kindness.

Proverbs 31:26ו"א:משלי

פִּיהָ פִּתְחָה בְּחָכְמָה וְתוֹרַת חֶסֶד עַל־לְשׁוֹנָה:

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.

148

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 2:5ה'ה:בראשית

וְכָל שִׁיחַ הַשָּׂדֶה טֶרֶם יִהְיֶה בָאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טֶרֶם יִצְמַח כִּי לֹא הִמְטִיר ה' אֱלֹקִים עַל־הָאָרֶץ וְאָדָם אֵין לַעֲבֹד אֶת־הָאֲדָמָה:

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.

149

כולם בחכ' עשית

"How great are Your works, Havayah; You have made them all with wisdom." Even Chochmah is called "making" before G-d.

Psalms 104:24ד"כ:תהילים

מִה־רַבּוֹ מַעֲשֵׂיךָ ה' כָּל־כֶּסֶם בְּחָכְמָה עָשִׂיתָ מְלֵאָה הָאָרֶץ קִנְיָנָךְ:

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

150

וכמארו"ל ע"פ ועשיתם אתם

"If you walk in My statutes and keep My commandments and do them." The word for "them" is spelled like "you," so the Sages read it as though Israel "make" G-d.

Leviticus 26:3ג"ו:ויקרא

אם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעָשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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Zohar III, 113a זח"ג קיג,

Vayikra Rabbah 35:6ו"ה:ויקרא רבה

KEHOT'S NOTE

ויקרא כו, ג. זח"ג קיג, א. וראה ויק"ר לה, ו. [לעיל פקודי ח, ד].

151

כמראה אדם

"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 1:26א"כ:יחזקאל

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמֹרְאָה אֶבֶן־סַפִּיר דְּמוּת כֶּסֶף וְעַל דְּמוּת כֶּסֶף דְּמוּת כְּמֹרְאָה אָדָם עָלָיו מְלֻמָּעָה:

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.

152

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.

153

בד"ה לסוסתי

That discourse speaks of drawings down of the Infinite Light from the highest level to give strength to the ascent of the "horse," the arousal from below, and of "female" and "male horses," arousals from below and from above.

KEHOT'S NOTE

לקו"ת שה"ש יא, ד.

154

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 89:3ג"ט:תהילים

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה שָׁמַיִם תִּכּוֹן אֲמוֹנָתְךָ כָּהֶם:

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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PARAGRAPH 45

155

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.

156

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: תהלים ק"א: כ"ג

ברכו ה' מלאכיו גברי כח עושי דברו לשמע בקול דברו:

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Harkening unto the voice of His word.

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157

כי אני ה' מקדשכם

"That you may know that I am Havayah, Who sanctifies you." The maamar explains it in section 9.

Exodus 31:13: שמות ל"א: י"ג

ואתה דבר אל־בני ישראל לאמר אֶת־שַׁבְּתַתִּי תִשְׁמְרוּ כִּי אוֹת הוּא בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם לְדַעַת כִּי אֲנִי ה' מְקַדְּשְׁכֶם:

'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

158

מלכות פה תושבע"פ קרינן לה

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

KEHOT'S NOTE

ת"ז בהקדמה.

159

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 זוהר י"ז א: ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תריין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה

ונקדשתי בתוך בני ישראל וכי

מלגו. בינה לבא ובה הלב מבין. ועל אליו תרין כתיב *הנסתרות ליי אלקינו.

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160

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

רב פפא אמר: מתניתין ומתניתא — רב מלכיא. שמעתתא — רב מלכיו. וסימניה: מתניתין מלכתא. מאי ביניהו? איכא ביניהו שפחות. מתני לא יאמר אדם לשבח: שקול לי בדינך כשר, אבל שוחט ומחלק ביניהם.

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

KEHOT'S NOTE

ביצה כח, ב.

161

ואשים דברי בפיו

"And I have put My words in your mouth." G-d's word is encloded in the words of Torah that a person speaks.

Isaiah 51:16: ישעיהו נ"א: ט"ז

ואשים דברי בפיו ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמי־אתה:

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"י נא, טז.

162

להחיות רוח שפלים

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

KEHOT'S NOTE

שם נז, טו.

163

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].

164

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

כי כה אומר רם ונשא שכן עד וקדוש שמו מרום וקדוש אשכון ואת־דכא ושפל־רוח להחיות רוח שפלים ולהחיות לב נדכאים:

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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165

ודברת כם . . 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

וְשִׁנְנָתָם לְבָנֶיךָ וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

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.

166

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

167

וקשרתם

"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

וְקָשַׁרְתָּם לְאוֹת עַל־יָדְךָ וְהָיוּ לְטֹטְפֹת 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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168

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: י"א-ה"א

ומנו - רב אחא בר יעקב: אמר קרא: "וְהָיָה לָךְ לְאוֹת עַל יָדְךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ" - הוֹקְשָׁה כָּל הַתּוֹרָה כּוֹלָה לְתַפִּילִין, מֵהַ תַּפִּילִין מִצְוֹת עֲשֵׂה שֶׁהֵזְמִן גְּרָמָה, וְנָשִׁים פְּטוּרוֹת - אֵף כָּל מִצְוֹת עֲשֵׂה שֶׁהֵזְמִן גְּרָמָה - נָשִׁים פְּטוּרוֹת. וּמִדְּמִצְוֹת עֲשֵׂה שֶׁהֵזְמִן גְּרָמָה - נָשִׁים פְּטוּרוֹת, מִכָּלֵל דְּמִצְוֹת עֲשֵׂה שֶׁלֹּא הֵזְמִן גְּרָמָה - נָשִׁים חַיִּיבוֹת. הַנִּיחָא לְמָאן דְּאָמַר תַּפִּילִין מִצְוֹת עֲשֵׂה שֶׁהֵזְמִן גְּרָמָה, אֵלֶּא לְמָאן דְּאָמַר תַּפִּילִין מִצְוֹת עֲשֵׂה שֶׁלֹּא ...

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

Menachot 43b:7-9: ט"ז-ב"ז

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 ראייה מביאה לידי זכירה וזכירה מביאה לידי עשייה ורשב"י אומר כל הזריז במצוה זו זוכה ומקבל פני שכירתה כתיב הכא וראיתם אותו וכתוב 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, עיי"ש), ועד שילפינו 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.

169

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 לשה"מ תקס"ג ע' שיג ואילך. אוה"ת בשלח ע' תז ואילך.

170

רחבה מצותך מאד

"To every purpose I have seen an end; Your commandment is exceedingly broad." The mitzvos are vessels for the limitless me'od.

Psalms 119:96: ט"ז:צ"ו

לְכִלְתִּי תִכְלֶה רְאִיתִי קֶץ רַחֲבָה מִצְוֹתֶיךָ 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.

171

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: ו'ג:ז

KEHOT'S NOTE

ישע"י ו, ג.

PARAGRAPH 48

172

לית 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: י"ב-א:יז

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספיין. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) 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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173

אני ה' מקדשכם

"That you may know that I am Havayah, Who sanctifies you." The same words close Leviticus 22:32, the maamar's

verse.

שמות ל"א:י"ג Exodus 31:13

וְאֵתָהּ דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אַךְ אֶת־שַׁבָּתֹתַי תִּשְׁמְרוּ כִּי אוֹת הוּא
בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם לְדַעַת כִּי אֲנִי ה' מְקַדְּשְׁכֶם:

'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

174

בהכרם

"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."

בראשית ב':ד' Genesis 2:4

אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עָשָׂהוּ ה' אֱלֹקִים אֶרֶץ
וְשָׁמַיִם:

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.

175

בה' בראם

"Do not read behibar'am but bebeh bera'am, with a hei He created them." The lower hei of the Name is Malchus, through which the worlds were made.

מנחות כ"ט ב Menachot 29b

KEHOT'S NOTE

מנחות כט, ב.

176

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 שלפננו אי בזה"ל עמ"ש ע"פ והייתם לי סגולה. [כ].

177

בד"ה ביום השמיני עצרת

There, on the same verse in Micah ("as You swore to our fathers"), the Alter Rebbe explains that G-d bound Himself by an oath, and that this oath gives the soul's natural love the strength to arouse the supernal love.

KEHOT'S NOTE

לקו"ת שמע"צ פג, ב ואילך.

178

תתן אמת ליעקב

"Give truth to Yaakov, kindness to Avraham." The discourse the text refers to explains it.

מיכה ז':כ" Micah 7:20

תתן אמת ליעקב חסד לאברהם אשר־נשבעת לאבותינו מימי קדם:

ונקדשתי בתוך בני ישראל וכי

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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179

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.

180

ב"ה — שרפים

Here the manuscript notes "as mentioned above, section 6."

KEHOT'S NOTE

כנ"ל פ"ו. [כ].

PARAGRAPH 50

181

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.

אסתר א':ז Esther 1:7

וְהִשְׁקוּת בְּכֵלִי זָהָב וְכֵלִים מִכָּלִים שׁוֹנִים וַיֵּין מַלְכוּת רַב כִּי־ד 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.

182

בחי' — שבשמים

For the passage from here to "our Father in heaven," the manuscript refers the reader to section 3 of the explanation (Biur) of the discourse "And you shall not omit" earlier in Likkutei Torah.

KEHOT'S NOTE

עי לעיל ד"ה ביאור ולא תשבית פ"ג. [כ].

183

או — להבעירה

The manuscript reads "to pass it through" (leha'avirah) the fire instead of "to heat it" (leha'virah) in the fire.

KEHOT'S NOTE

בהכת"י להעבירה. [כ].

184

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.

ויקרא כ"ב:ל"ב Leviticus 22:32

וְלֹא תַחֲלֹל אֶת־שֵׁם קִדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדְּשְׁכֶם:

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

185 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: ויִקְרָא כִּי בִלְיָדָה

ולא תחללו את־שם קדשי ונקדשתי בתוך בני ישראל אני הי מקדשכם:

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

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PARAGRAPH 52

186 ולא תחללו

There too “And you shall not profane” is read as not mak-
ing 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.

ויקרא ד':ד' ויִקְרָא ד'

והביא את־הֶפֶר אֶל־פֶּתַח אֹהֶל מוֹעֵד לִפְנֵי ה' וְסִמָּה אֶת־יָדוֹ עַל־רֹאשׁ
הֶפֶר וְשָׁחַט אֶת־הֶפֶר 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.

187 בד"ה במדבר סיני

The passage near there reads “I am Havayah your G-d” as
the spark of G-dliness dwelling in each person, and ex-
plains that the essence of the soul never descends into the
body; only its radiance is en clothed in the intellect and
emotions, while its essence stays bound to its source.

KEHOT'S NOTE

לקו"ת במדבר א, ב.

188 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.

במדבר א':א' Numbers 1:1

וידבר ה' אל־מֹשֶׁה בְּמִדְבַּר סִינִי בְּאֹהֶל מוֹעֵד בְּאֶחָד הַיּוֹמִים הַשְּׁנִי בַּשָּׁנָה
הַשְּׁנִית לְצֵאתָם מִמִּצְרָיִם לְאֶמְרָה:

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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189 עונותיכם היו מבדילים

“But your iniquities have separated between you and your

G-d.” Sin is the void that cuts a person off.

ישעיהו נ"ט:ב' Isaiah 59:2

כִּי אִם־עֲוֹנוֹתֵיכֶם הָיוּ מְבָדִילִים בֵּינְכֶם לְבֵין אֱלֹהֵיכֶם וְחַטָּאוֹתֵיכֶם הִסְתִּירוּ
פְּנֵים מִמֶּנּוּ מִשְׁמוֹעַ:

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"י נט, ב.



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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: [likuteitorah.com/about/the-chassidishe-parsha/](https://www.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