



LIKKUTEI TORAH • PARSHAS EMOR • MAAMAR 2

לבאר הדברים ע"פ ונקדשתי בתוך בני ישראל בענין...

To Explain “And I Shall Be Sanctified
in the Midst of the Children of Israel”



The angels' threefold “Kadosh” corresponds to three crowns that Israel draw down: self-sacrifice in the Shema brings new light from the Infinite One through the union of Abba and Imma, Torah study draws the crown of will to Z'eir Anpin, and the practical mitzvos draw it furthest down, to Malchus and the lower worlds, because what descends lowest is rooted highest.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The angels' threefold "Kadosh" corresponds to three crowns that Israel draw down: self-sacrifice in the Shema brings new light from the Infinite One through the union of Abba and Imma, Torah study draws the crown of will to Z'eir Anpin, and the practical mitzvos draw it furthest down, to Malchus and the lower worlds, because what descends lowest is rooted highest.

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 Raaya Mehemna explains that when Israel sanctify G-d below, the vav, Z'eir Anpin, rises to Kodesh, Chochmah, and becomes Kadosh; the light then returns to Z'eir Anpin and descends to Yesod and Malchus, giving three Kedushos. The Alter Rebbe builds on the Arizal: the union of Z'eir Anpin and Nukva draws light already held in the vessels of Atzilus, and Torah and mitzvos suffice for it, but the union of Abba and Imma draws new light from the Infinite One, above the chain of descent, and requires self-sacrifice, which comes from the soul's yechidah, above reason. This is the first Kadosh, said by the Seraphim. The second is the Keser, the will, drawn from Tiferes of Imma to Z'eir Anpin through Torah study; it is needed because every revelation, even Atzilus, is a contraction for G-d, like a teacher's speech next to his thought. The third is the Keser drawn to Malchus through the practical mitzvos, which refine sparks that fell from Tohu and are rooted above Chochmah. The Midrash of three crowns, one on G-d's head and two on Israel's, and "the crown with which his mother crowned him" express the same order.

OUTLINE

- 1 The three Kedushos in the Zohar** ¶1-3
Three groups of angels say Kadosh; the Raaya Mehemna and Pri Etz Chaim explain the first as the vav of Tiferes rising to Chochmah, called Kodesh, and the second as the light returning to Tiferes.
- 2 Two kinds of union** ¶4-5
The union of Z'eir Anpin and Nukva draws light already in the vessels of Atzilus and is reached through Torah and mitzvos; the union of Abba and Imma draws new light from the Infinite One, beyond the chain of descent, and needs the self-sacrifice of the Shema, which in the soul too is above intellect.

3 The first Kadosh and the Seraphim

¶6-9

Yechidah, the root of self-sacrifice, raises the vav to Chochmah, ayin, which unites with Binah, yesh; the Seraphim “stand above lo,” the thirty-six of the attributes, and the Talmud’s five hundred and fifteen shows them drawing yud-hei into the attributes.

4 The second Kadosh: the Keser of Z’eir Anpin

¶10-20

Tiferes of Imma becomes the Keser, the will, of Z’eir Anpin; because every revelation, even Atzilus, is a contraction for G-d, as the Maggid explained the Shechinah between the poles of the Ark and as a teacher’s speech hides his thought, His will for the attributes must be drawn down, and this comes through Torah study.

5 The third Kadosh: the practical mitzvos

¶21-32

The light descends to Tzaddik and Malchus through the mitzvos, called tzedakah; Torah draws from the inner dimension, but the physical mitzvos, which refine sparks fallen from Tohu, are rooted above Chochmah and so reach furthest down, while Torah remains the inner flow to which nothing compares.

6 Two crowns and the refinement of sparks

¶33-38

The world needs Israel to draw down G-d’s will; like a crown of gems and craftsmanship, the mitzvos supply the refined sparks and the Torah sets them, as in the Omer days and the night of Shavuot, all resting on the self-sacrifice of the first Kadosh.

7 The crown with which his mother crowned him

¶39-42

The Midrash’s three crowns: the one on G-d’s head is the supernal Keser drawn by self-sacrifice, when Israel is “My mother,” and the two on Israel’s heads are drawn by Torah and mitzvos, when Israel is “My daughter” and “My sister”; “go forth” means going beyond every limit.

KEY CONCEPTS

Kodesh and Kadosh קדש וקדוש

Kodesh, written without a vav, is Chochmah, the supernal source; Kadosh, with the vav, is Z’eir Anpin that has risen to it and received its light. Each of the angels’ three “Kadosh” is a stage in this light’s ascent and descent.

mayin nukvin (feminine waters) מיין נוקבין

The arousal from below that calls forth a flow from above. Here it takes two forms: Torah and mitzvos for the lower union, and self-sacrifice for the higher one.

the union of Abba and Imma יחוד אבא ואימא

The union of Chochmah and Binah, the passage from ayin to yesh, through which new light from the Infinite One, never yet in the vessels of Atzilus, first appears.

self-sacrifice (mesirus nefesh) מסירות נפש

The readiness to give one’s life over to G-d in “Echad” of the Shema. It comes from yechidah, the soul’s highest level, above reason, and so reaches what is above the chain of descent.

Keser as will כתר — רצון

The crown above the attributes is G-d’s will that there be worlds and a revealed conduct of them. Since every revelation is a contraction for Him, this will must be drawn down anew by Israel’s service.

the refinement of the 288 sparks בירור רפ”ח ניצוצין

The sparks of the World of Tohu fell in the shattering of the vessels into kelipas nogah, the realm of physical things. Mitzvos done with physical objects refine them and raise them to their root above Atzilus.

SECTION 1 • 11-3

The three Kedushos in the Zohar

1 לבאר הדברים¹ ע"פ ונקדשתי בתוך בני ישראל² בענין ג' כתות מלאכים כת אחת אומרת קדוש³

To explain the matters on the verse "And I shall be sanctified in the midst of the children of Israel," concerning the three groups of angels: one group says "Kadosh" ("Holy"),

The verse "And I shall be sanctified in the midst of the children of Israel" is the source of the mitzvah to sanctify G-d's Name, and the Raaya Mehemna reads it as the command to sanctify Him every day, raising His holiness from below to above. The Talmud teaches that the angels' "Holy, holy, holy" is divided among three groups of angels: one says a single "Kadosh," one says "Kadosh, Kadosh," and one says the whole verse.

וזהו ענין השרפים וכת אחת אומרת קדוש קדוש⁴ כו' צריך להקדים מ"ש ברע"מ פ' אמור דצ"ג ע"א⁵ ע"פ זה דונקדשתי. קדש איהו סטר עלאה⁶ כו'.

and this is the matter of the Seraphim; and one group says "Kadosh, Kadosh," etc. We must first preface what is written in the Raaya Mehemna, Parshas Emor, folio 93, side a, on this verse of "And I shall be sanctified": "Kodesh ('holiness') is the supernal side," etc.

The Alter Rebbe identifies the first group, who say a single "Kadosh," with the Seraphim, and the rest of the maamar explains what each "Kadosh" accomplishes. He begins with the Raaya Mehemna ("the Faithful Shepherd," a section of the Zohar) on this verse, which distinguishes Kodesh, written without the letter vav, as the supernal side, the beginning of all levels, from Kadosh, which has the vav.

2 ומאי דאקרי קדוש כו' וכיון דישראל קא מקדשי סלקי מתתא לעילא יקרא עילאה עד דאסתלק⁷ ו' רזא דשמים עלאין לעילא. כיון דאינון שמים אסתלקו לעילא נהיר ההוא קדש בהו וכדין אקרי לעילא קדוש כו'.

"And what is called Kadosh," etc. "And since Israel sanctify, they raise the supernal glory from below to above, until the vav, the secret of the supernal heavens, ascends on high. Once those heavens have ascended on high, that Kodesh shines in them, and then it is called on high Kadosh," etc.

The Zohar asks why the angels' word on high is Kadosh, with a vav, when the supernal level is Kodesh, which has none. It answers that when Israel sanctify below, they raise the supernal glory until the vav, which stands for Z'eir Anpin, called "the supernal heavens," ascends to Kodesh; Kodesh then shines in it, and Kodesh with the vav is Kadosh.

3 ופי' בפע"ח⁸ שער הק"ש פ"ב גבי קדושה דיוצר אור וז"ל והנה ענין קדוש הוא כי תחלה עולה סוד⁹ וי של תפארת לקבל הארה מחכמה הנקרא קדש ונעשה קדוש.

And it is explained in Pri Etz Chaim, Shaar Kerias Shema, chapter 2, regarding the Kedushah of [the blessing] Yotzer Or, and these are his words: "Now, the matter of Kadosh is that first the secret of the vav of Tiferes rises to receive illumination from Chochmah, which is called Kodesh, and it becomes Kadosh.

Pri Etz Chaim, the Arizal's teachings on the intentions of prayer, explains the Kedushah said in the morning blessing Yotzer Or. The vav, which stands for Tiferes, the center of Z'eir Anpin, first rises to Chochmah, which is called Kodesh, to receive its light, and so becomes Kadosh: this is the first Kadosh.

ואח"כ מתפשט עד התפארת כו' ונעשה שם קדוש ב' וז"ש ברע"מ שם ואינון שמים תיבין לדוכתייהו¹⁰ כו'.

Afterwards it spreads down to Tiferes, etc., and there the second Kadosh is formed." And this is [the meaning of] what is written in the Raaya Mehemna there: "And those heavens return to their places," etc.

The light then spreads down with the vav to Tiferes in its own place, and this forms the second Kadosh. The Alter Rebbe shows that the Raaya Mehemna says the same thing in its words "those heavens return to their places": Z'eir Anpin, having risen, goes back to its own level carrying the light it received.

SECTION 2 • ¶4-5

Two kinds of union

4 ואח"כ מתפשט ביסוד ונעשה שם קדוש ג' כו' ומשם מתפשט במל¹¹ עכ"ד וכ"כ בשער חזרת העמידה רפ"ג וז"ש ברע"מ¹² שם לבתר נחית ההוא נהירו עד דנטיל כולא חד צדיק עילאה דרגא יקרא לקדשא כולא לתתא.¹³

"Afterwards it spreads into Yesod, and there the third Kadosh is formed, etc., and from there it spreads into Malchus." Thus far his words. And so he wrote in Shaar Chazaras HaAmidah, at the beginning of chapter 3. And this is [the meaning of] what is written in the Raaya Mehemna there: "Afterwards that light descends, until one supernal Tzaddik, a precious level, takes it all, to sanctify everything below."

Pri Etz Chaim completes its account: the light spreads further into Yesod, where the third Kadosh is formed, and from there into Malchus. Its section on the repetition of the Amidah says the same, and the Raaya Mehemna puts it in its own words: the light descends until "one supernal Tzaddik," Yesod, takes it all in order to sanctify everything below.

וביאור הענין יובן בהקדים מ"ש בע"ח שלצורך יחוד או"א ¹⁴ צ"ל העלאת מ"ן במס"נ ממש בק"ש. ¹⁵

The explanation of the matter will be understood by first prefacing what is written in Etz Chaim: that for the sake of the union of Abba and Imma (Chochmah and Binah) there must be an elevation of mayin nukvin (feminine waters) through actual self-sacrifice (mesirus nefesh) in the Shema.

To explain the three stages, the Alter Rebbe first brings a principle from the Arizal. The union of Abba and Imma, Chochmah and Binah, requires mayin nukvin, "feminine waters," the arousal from below that calls forth the flow from above, and for this union it must be actual self-sacrifice, as when one gives one's life over to G-d in reciting the Shema.

ולצורך יחוד זו"נ סגי בהעלאת מ"ן ע"י ¹⁶ התורה והמצוות שע"י ממשיכים יחוד זו"נ ולכן אפילו מי שתורתו אומנתו מפסיק לק"ש ¹⁷ וארז"ל גדול הקורא ק"ש בעונתה ¹⁸ יותר מהעוסק בתורה כו'.

But for the sake of the union of Z'eir Anpin and Nukva, the elevation of mayin nukvin through Torah and mitzvos suffices, for through this one draws down the union of Z'eir Anpin and Nukva. Therefore even one whose Torah is his occupation interrupts [his study] for the Shema; and our Sages, of blessed memory, said: "Greater is one who recites the Shema in its time than one who occupies himself with Torah," etc.

The lower union, of Z'eir Anpin and Nukva (the emotive attributes and Malchus), needs only the arousal brought about by Torah and mitzvos. Because the Shema reaches higher than Torah study, even those whose whole occupation is Torah stop for it, and the Talmud rules that reciting the Shema in its proper time is greater than studying Torah.

(ואע"ג שבלק"ת פ' בראשית ¹⁹ איתא דמצוה הוא שם הוי" ששני אותיות מ"צ דמצוה הם בא"ת ב"ש י"ה) דהיינו שע"י המצוה גורם גם יחוד או"א שהם י"ה אך מ"מ הם אותיות מחולפות במ"צ להורות שאין זה גילוי גמור

(And although in the Likkutei Torah [of the Arizal], Parshas Bereishis, it is stated that [the word] mitzvah is the Name Havayah, since the two letters mem-tzadi of mitzvah are, in the Atbash [exchange of letters], yud-hei, which means that through the mitzvah one also brings about the union of Abba and Imma, which are yud-hei; nevertheless, they are letters exchanged into mem-tzadi, to show that this is not a complete revelation

A parenthetical objection: the Arizal teaches that the word mitzvah (מצוה) holds the whole Name Havayah. Its last two letters are the Name's vav and hei, and its first two, mem and tzadi, become yud and hei through Atbash, the code that pairs the first letter of the alphabet with the last, the second with the next-to-last, and so on; since yud-hei stands for Abba and Imma, a mitzvah too would seem to bring about their union.

כמו ו"ה שבאו בלא חלופי אתוון במצוה אבל עיקר יחוד או"א שהם י"ה ממש זהו הנמשך ע"י העלאת מ"ן דמס"נ באחד וזהו ענין ק"ש וע"י כפ"י וענין חלופי אתוון בבינונים שער היחוד והאמונה פרק י"ב).

like the vav-hei, which come in mitzvah without an exchange of letters. But the essential union of Abba and Imma, which are the actual yud-hei, is what is drawn down through the elevation of mayin nukvin of self-sacrifice in [the word] Echad ("One"), and this is the matter of the Shema. And see the explanation, and the matter of the exchange of letters, in [Sefer Shel] Beinonim, Shaar HaYichud VehaEmunah, chapter 12.)

The answer is that yud-hei appear in the word mitzvah only in exchanged, disguised letters, showing that through a mitzvah Abba and Imma are not fully revealed, while the vav-hei, Z'eir Anpin and Nukva, appear openly. Their essential union comes through the self-sacrifice of "Echad" in the Shema; Tanya explains that exchanged letters carry a more concealed and diminished life-force.

והטעם לזה הוא מפני שמכיון שכבר נמשך האור וההמשכה של א"ס ב"ה בהכלים דאצ"י וא"כ כבר באה ההמשכה וישנה בבחי' סדר ההשתלשלות דהיינו כשנמשכה לאצילות לזו"נ ורק שצריכים להמשיכה משם לבי"ע.

The reason for this is that, since the light and the flow of the Infinite One (Ein Sof), blessed be He, has already been drawn into the vessels of Atzilus, then the flow has already come and exists at the level of the order of the chain of descending worlds (hishtalshelus), that is, when it was drawn into Atzilus, into Z'eir Anpin and Nukva; and one need only draw it from there into Beriah, Yetzirah and Asiyah.

Here is the reason for the difference. The light that the union of Z'eir Anpin and Nukva needs is already present in the vessels of Atzilus as part of the orderly chain of descent, so it need only be drawn further down, into the lower worlds of Beriah, Yetzirah and Asiyah.

(אשר זהו ענין יחוד זו"נ שע"י יחוד זה נמשך הולדת נשמות מאצילות לעולם הבריאה כמ"ש בע"ח שער מ"ז שער סדר אבי"ע פד"ה).

(And this is the matter of the union of Z'eir Anpin and Nukva: through this union the birth of souls is drawn from Atzilus into the World of Beriah, as is written in Etz Chaim, Shaar 47, the Shaar of the Order of Atzilus, Beriah, Yetzirah and Asiyah, chapters 4 and 5.)

The Alter Rebbe adds that the union of Z'eir Anpin and Nukva is what brings souls into being, drawing them from Atzilus into Beriah. He cites Etz Chaim's section on the order of the four worlds, which discusses where in them souls are born.

לכן ע"י התורה והמצוות ג"כ יכולים להמשיך המשכה זו מאחר שכבר ישנה להמשכה בכלים דו"נ דאצילות ע"כ ע"י התומ"צ שהם בחי' כלים ממשיכים המשכה זו שבכלים דו"נ להיות נמשך בבי"ע.

Therefore through Torah and mitzvos, too, one can draw down this flow: since the flow already exists in the vessels of Z'eir Anpin and Nukva of Atzilus, therefore through Torah and mitzvos, which are at the level of vessels, one draws this flow that is in the vessels of Z'eir Anpin and Nukva so that it be drawn into Beriah, Yetzirah and Asiyah.

Since this flow already rests in the vessels of Z'eir Anpin and Nukva, Torah and mitzvos are enough to draw it down. They are themselves "vessels": defined expressions of G-d's will and wisdom, matching a light that is already held in vessels.

(וגם עסק התורה צ"ל ג"כ בבחי' ביטול להיות ולא תחללו^{20, 21} שלא לעשות חלל והפסק ח"ו דא"כ גם תורה אין לו²² אלא שעכ"ז הוא בבחי' כלי אבל מסירת נפש היינו לצאת מהכלי לגמרי.

(And the occupation with Torah, too, must also be in a state of self-nullification (bittul), so that it be [in keeping with] "And you shall not profane": not to make a void and an interruption, G-d forbid; for otherwise "he does not even have Torah." Yet even so, it is at the level of a vessel; whereas self-sacrifice means to go out of the vessel entirely.

Torah study, too, needs self-nullification: "You shall not profane" (תחללו) is read as "do not make a void" (חלל), for study with self-importance makes a gap from which G-d's light withdraws, and the Talmud says that one who claims he has only Torah does not even have Torah. Yet even humble study stays within the measure of a vessel, while self-sacrifice means leaving every vessel and limit behind.

ולפיכך להמשיך היחוד דו"נ שהוא המש כת האור שכבר מלוכש בכלי ממשיכים ע"י העלאת מ"ן דעסק התורה והמצוות שהן הן מבחי' ז"א ונוק' שהתורה היא בז"א

Therefore, to draw down the union of Z'eir Anpin and Nukva, which is the drawing down of the light that is already enclothed in a vessel, one draws it down through the elevation of mayin nukvin of occupation with Torah and mitzvos, which are themselves of the level of Z'eir Anpin and Nukva: the Torah is in Z'eir Anpin

So the union of Z'eir Anpin and Nukva, which concerns light already clothed in vessels, is drawn through Torah and mitzvos, which belong to those very levels. Torah corresponds to Z'eir Anpin, the emotive attributes of Atzilus.

והמצות בנוק' ומ"מ כ' בבינונים ס"פ כ"ה שקיום התורה ומצותיה תלוי בזה שיזכור תמיד ענין מסירת נפשו לה' על יחודו שיהיה קבוע בלבו תמיד ממש²³ כו' ע"ש)

and the mitzvos are in Nukva. Nevertheless, he wrote in [Sefer Shel] Beinonim, at the end of chapter 25, that the keeping of the Torah and its mitzvos depends on this: that one always remember the matter of giving over his soul to G-d for His unity, so that it be fixed in his heart always, literally, etc.; see there.)

The mitzvos correspond to Nukva, Malchus. Even so, Tanya (chapter 25) teaches that keeping the Torah and its mitzvos depends on always remembering one's readiness to give one's life for G-d's unity, so that even the lower service draws its strength from self-sacrifice.

אבל כדי להמשיך יחוד או"א²⁴ שהוא המשכת אור חדש מה שלא נמשך עדיין בהכלים דאצילות כלל

But in order to draw down the union of Abba and Imma, which is the drawing down of new light, that which has not yet been drawn into the vessels of Atzilus at all,

The union of Abba and Imma is of another kind: it draws down new light, light that has never yet entered the vessels of Atzilus.

כי אם שצריכים לעורר ולהמשיך אור חדש והמשכה חדשה ממש מאור א"ס ב"ה אשר זהו ענין יחוד או"א דאין הפי' שהתחלת ההמשכה מאו"א לבד אלא

rather one must arouse and draw down new light and a truly new flow from the Infinite Light (Or Ein Sof), blessed be He; and this is the matter of the union of Abba and Imma. For the meaning is not that the flow begins from Abba and Imma alone; rather,

Such light must be aroused from the Infinite Light itself as a truly new flow. Calling it "the union of Abba and Imma" does not mean that the flow starts with them.

כי או"א מקבלים מכתר וכתר מעתיק עד א"ס המאציל העליון כי הוא לבדו יש בו כח לחדש תמיד לפי שאין לו סוף משא"כ בנאצלים כו'.

Abba and Imma receive from Keser, and Keser from Atik, up to the Infinite One, the Supernal Emanator; for He alone has the power to renew constantly, since He has no end, which is not so with the emanated beings, etc.

Abba and Imma receive from Keser, Keser from Atik, and so up to the Infinite One, the source of all emanation. Only He can bring forth something truly new, because He has no end; every emanated level is finite and can only pass on what it has received.

אלא שנק' ע"ש יחוד דא"א לפי כי בהיות האור עדיין למעלה מא"א הוא בחי' סתימו דכל

It is only called by the name of the union of Abba and Imma because while the light is still above Abba and Imma it is at the level of "the most hidden of all

The union is named after Abba and Imma because above them the light is utterly hidden, "the most hidden of all hidden things," the Zohar's phrase for the highest concealed levels.

סתימין ונעלם מאד וראשית הגילוי הוא בחכמה וממנה נמשך בבינה וכמ"ש כ"ז בפע"ח שער הק"ש פ"א ומבואר באריכות יותר בלק"ת פ' וירא²⁵

hidden things" and very concealed, and the beginning of revelation is in Chochmah, and from it the light is drawn into Binah. All this is as written in Pri Etz Chaim, Shaar Kerias Shema, chapter 11, and it is explained at greater length in the Likkutei Torah [of the Arizal], Parshas Vayera.

Revelation begins in Chochmah and passes from it to Binah, so the new light first appears through their union. Pri Etz Chaim (Shema, chapter 11) teaches that while a union for sustaining the worlds draws on what Abba and Imma already hold, a union that brings forth new souls requires new light from above.

(ועיין בזהר פ' בשלח דס"ג ע"ב ע"פ ממעמקים קראתיך²⁶ אמר רבי חזקיה כד עתיקא סתימא דכל סתימין בעי לזמנא ברכאן לעלמין אשרי כולא ואכליל כולא בהאי עמיקא עילאה²⁷ כו' וע' במק"מ שם בשם האריז"ל.

(And see the Zohar, Parshas Beshalach, folio 63, side b, on the verse "Out of the depths I have called You": "Rabbi Chizkiyah said: When the Ancient One, most hidden of all hidden, wishes to prepare blessings for the worlds, He places everything and includes everything in this supernal depth," etc. And see the Mikdash Melech there, in the name of the Arizal, of blessed memory.

The Zohar reads "Out of the depths I have called You" as the supernal depth: when the hidden Ancient One wishes to bestow blessings, He places everything in this depth, and from it the well and all the streams are filled. The Alter Rebbe brings it to illustrate the point just made: the blessings of the hidden Ancient One first gather in a supernal level and only from there flow outward.

ועי עוד בפ' ויגש דר"י ע"א ת"ח בית פרעה²⁸ כו' ע"ש. ועו"ל הטעם שנקרא ע"ש יחוד דא"א מטעם שכשנמשך האור ומגיע בחו"ב זהו ההתקשרות והמשכת הסובב בממלא ועמ"ש גבי פסח²⁹ בענין ויוציאנו ה' אלקינו או"א שהלבישו³⁰ כו' ועמ"ש סד"ה שימני כחותם^{31,32} ע"ש)

And see further in Parshas Vayigash, folio 210, side a: "Come and see: the house of Pharaoh," etc.; see there. One may further say that the reason it is called by the name of the union of Abba and Imma is that when the light is drawn down and reaches Chochmah and Binah, this is the bond and the drawing of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin). And see what is written regarding Pesach on the matter of "And Havayah our G-d brought us out": Abba and Imma, who en clothed, etc. And see what is written at the end of the discourse beginning "Set me as a seal"; see there.)

The Zohar in Vayigash reads "the house of Pharaoh" (בית פרעה) as the house from which all lights are uncovered (אתפרעו), where whatever was hidden is revealed. A second reason for the name: in Chochmah and Binah the light that encompasses all worlds first binds with and enters the light that fills them, as elsewhere "Havayah our G-d" of the Haggadah is explained as Abba and Imma clothing themselves.

ולכן כדי לעורר ולהמשיך מאור א"ס ממש צ"ל העלאת מ"ן במס"נ שע"י ממשיך מעיקרא דכולא המשכה חדשה דאל"כ אינו יכול לעורר ולהמשיך מבחי"א א"ס ממש.

Therefore, in order to arouse and draw down from the Infinite Light itself, there must be an elevation of mayin nukvin through self-sacrifice, for through this one draws a new flow from "the root of all"; otherwise one cannot arouse and draw down from the level of the Infinite One itself.

This is why self-sacrifice is needed. Only it reaches "the root of all," the Infinite itself, and draws from there a flow that is new; without it one cannot reach the level of the Infinite One.

ולכן לעורר המשכה זו צ"ל העלאת מ"ן במס"נ ממש שע"י מעורר וממשיך מעצמות אור א"ס ב"ה וממשיך משם המשכה חדשה ע"י יחוד דא"א (ועמ"ש בזה בד"ה מה יפו פעמך³³ בנעלים³⁴ ובביאור ע"פ הראיני את מראיך)³⁵

Therefore, to arouse this flow there must be an elevation of mayin nukvin through actual self-sacrifice, for through this one arouses and draws from the essence of the Infinite Light, blessed be He, and draws from there a new flow through the union of Abba and Imma. (And see what is written on this in the discourse beginning "How beautiful are your steps in sandals," and in the explanation of the verse "Show me your appearance.")

Actual self-sacrifice arouses the very essence of the Infinite Light, and from there the new flow comes down through the union of Abba and Imma. Two maamarim on verses of the Song of Songs develop this further.

ויוכן עוד ענין זה ממ"ש במ"א בד"ה פתח אליהו³⁶ שמאצילות לבי"ע הגם שהאור נמשך ע"י פרסא מ"מ נקי סדר ההשתלשלות משא"כ מא"ס ב"ה לאצילות הוא שלא כסדר ההשתלשלות

This matter will be understood further from what is written elsewhere, in the discourse beginning "Patach Eliyahu": that from Atzilus to Beriah, Yetzirah and Asiyah, although the light is drawn through a parsa (partition), it is nevertheless called the order of hishtalshelus; whereas from the Infinite One, blessed be He, to Atzilus it is not according to the order of hishtalshelus,

The Alter Rebbe's discourse "Patach Eliyahu" in Torah Ohr explains that between Atzilus and the lower worlds there is a parsa, a partition that screens the light, yet the descent there is still one continuous order of cause and effect. From the Infinite One to Atzilus, however, there is no such continuous order.

רק ע"י צמצום ומקום פנוי כי אין ערוך לך כו' חד לא בחושבן³⁷ כו' ע"ש באריכות.

but only through tzimtzum (contraction) and an empty space, for "There is no comparison to You," etc., "One, but not in number," etc.; see there at length.

That step happens only through tzimtzum, G-d's concealment of His light that leaves an "empty space." As the prayer says, "There is no comparison to You," and Patach Eliyahu says "You are One, but not in number": G-d is not the first link in a series, so a new flow from Him is beyond any chain.

5 והנה באדם ג"כ יש בחי' השתלשלות ומה שלמעלה מהשתלשלות. דהיינו כי מחכמה ולמטה הוא בחי' השתלשלות שכל ומדות ומחודומ"ע. לכן עי"ז ממשיכים ג"כ מסדר ההשתלשלות מאצילות לבי"ע.

Now in man, too, there is the level of the chain of descent (hishtalshelus) and that which is above hishtalshelus. That is, from Chochmah downward is the level of hishtalshelus: intellect and emotive attributes (middos), and thought, speech and action. Therefore through these one also draws down from the order of hishtalshelus, from Atzilus to Beriah, Yetzirah and Asiyah.

A person mirrors the worlds. From Chochmah, the first flash of insight, downward, the soul's powers form their own chain of descent: intellect, the emotions, and then thought, speech and action, each derived from the one above it. Service through these powers, through understanding, feeling and doing, draws down the flow that follows this order, from Atzilus into the lower worlds.

אבל להיות המשכת אור חדש מא"ס ב"ה שהוא מלמעלה מסדר ההשתלשלות זה אינו כ"א ע"י העלאת מ"ן במס"נ דייקא שהוא בנפש ג"כ מבחי' שלמעלה מסדר ההשתלשלות דהיינו למעלה מהשכל וה טעם.

But for there to be a drawing down of new light from the Infinite One (Ein Sof), blessed be He, which is from above the order of hishtalshelus, this is only through the elevation of mayin nukvin through self-sacrifice (mesirus nefesh) specifically, which in the soul, too, is from the level that is above the order of hishtalshelus, that is, above intellect and reason.

Self-sacrifice does not come from reasoning; it springs from a level of the soul that is above intellect and reason. Because it stands above the soul's own chain of descent, it can draw down the new light from the Infinite One, which is above the chain of the worlds.

SECTION 3 • ¶6-9

The first Kadosh and the Seraphim

6 והשכל לגבי למעלה מהשכל והחכמה הוא שלא כסדר ההשתלשלות כמ"ש והחכמה מאין תמצא.³⁸
ועמ"ש מזה סד"ה כי קרוב אליך הדבר.^{39, 40}

And intellect, relative to that which is above intellect and Chochmah, is not according to the order of the chain of descending worlds (hishtalshelus), as it is written, "And wisdom, from where (me'ayin) shall it be found?" And see what is written on this at the end of the discourse beginning "For the matter is very near to you."

Chochmah itself does not follow from what is above it by a continuous chain: the step from what is beyond intellect into intellect is a leap, not a derivation. Chassidus reads Job's question "And wisdom, from where (me'ayin) shall it be found?" as a statement: wisdom comes from ayin, "nothing," a source that has no common measure with it.

והיינו בחי' יחידה שבנפש^{41, 42} שממנה נמשך הרצון לה' במס"נ ולכן עי"ז דייקא מעורר וממשיך מלמעלה מסדר ההשתלשלות כו'

This is the level of yechidah in the soul, from which the will for G-d with self-sacrifice (mesirus nefesh) is drawn; and therefore through this specifically one arouses and draws down from above the order of hishtalshelus, etc.

The soul's highest level, yechidah ("the single one"), is where the will to give oneself over to G-d comes from, a will beyond reason. Because it stands above the soul's own chain of faculties, self-sacrifice reaches, and draws down from, what is above the chain of the worlds.

(וַיֵּשׁ בַּפֶּעֶחַ שַׁעַר הַקִּיּוּשׁ פִּי הָרוּחִין וּנְפִשִּׁין שֶׁל הַצְדִּיקִים הֵם מִיָּין וּמִיָּיד דּוּוֹיֵן. אֲךָ נִשְׁמָה לְנִשְׁמָה וּנִשְׁמָה הֵם מִיָּין וּמִיָּיד דְּאוּיָּא.⁴³ וְעֵיין מִזֶּה בְּשַׁעַר הַיְּחֻדִּים פִּי־ח.)

(And this is what is written in Pri Etz Chaim, Shaar Kerias Shema, chapter 5: that the ruach and nefesh [levels] of the righteous are the mayin nukvin (feminine waters) and mayin duchrin (masculine waters) of Z'eir Anpin and Nukva, but the neshamah of the neshamah and the neshamah are the mayin nukvin and mayin duchrin of Abba and Imma. And see on this in Shaar HaYichudim, chapter 8.

Pri Etz Chaim says which levels of the soul serve as mayin nukvin for each union. The lower levels, ruach and nefesh, rise to the union of Z'eir Anpin and Nukva, while the higher ones, neshamah and the "neshamah of the neshamah" (which it also calls chayah), rise to the union of Abba and Imma; Shaar HaYichudim, a work of the Arizal's teachings on meditative unifications, is also cited.

וְהֵינּוּ כִּי רוּחַ וּנְפֶשׁ זֶהוּ בַחֲיֵי הָאוֹר הַמְּלוּבֶשׁ בְּכָלִי וּמִמְשִׁיכִים עֵינֵי הָאוֹר שֶׁכֶּבֶר מְלוּבֶשׁ בְּכָלִים כִּנּוּיֵּל אֲבֵל לְהַמְשִׁיךְ יְחֻד אוּיָּא צִיָּל הָעֵלָאֵת מִיָּין בְּבַחֲיֵי מֵאֲדָךְ בְּלִי גְבוּל שֶׁהוּא בַחֲיֵי יְחִידָה וְזֶהוּ עֵנִין נִשְׁמָה לְנִשְׁמָה.

That is, ruach and nefesh are the level of the light enclothed in a vessel, and through them one draws down the light that is already enclothed in vessels, as mentioned above; but to draw down the union of Abba and Imma (Chochmah and Binah) there must be an elevation of mayin nukvin at the level of me'odecha ("your might"), without limit, which is the level of yechidah, and this is the matter of the neshamah of the neshamah,

Ruach and nefesh are light already clothed in vessels, so they draw down light that is already in vessels. The union of Abba and Imma needs mayin nukvin of me'odecha, the love "with all your might" that has no limit, which comes from yechidah; this is what the Arizal calls the neshamah of the neshamah.

כְּנוּדַע דֵּהֵינּוּ שֶׁהִיא לְמַעַלָּה מִבַּחֲיֵי נִשְׁמוֹת הַכָּלִים כו') וְזֶהוּ עֵנִין קָדוֹשׁ הָא' דְּפִי בְרַע"מ שֶׁהוּא הַסְּתַלְקוֹת הוּיָּי שֶׁהוּא זִיָּא דְּאִצִּילוֹת בַּחֲכָמָה שְׁנִקִּי קֹדֶשׁ.

as is known; that is, it is above the level of the souls of the vessels, etc.) And this is the matter of the first Kadosh, which the Raaya Mehemna explains as the ascent of the vav, which is Z'eir Anpin of Atzilus, into Chochmah, which is called Kodesh.

The neshamah of the neshamah is above the souls that belong to the vessels. With this the Alter Rebbe identifies the first Kadosh of the Raaya Mehemna: the vav, Z'eir Anpin of Atzilus, rising into Chochmah, which is called Kodesh.

ועלייה זו היינו שז"א עולה בבחי' מ"נ בכדי שע"י יהיה יחוד או"א שבחינה זו נעשה ע"י המס"נ למטה.

And this ascent means that Z'eir Anpin rises as mayin nukvin, so that through this there will be the union of Abba and Imma; and this level is brought about through self-sacrifice below.

Z'eir Anpin rises as mayin nukvin, an arousal from below, and this brings about the union of Abba and Imma above it. What sets this in motion above is a person's self-sacrifice below.

ולמעלה הוא ג"כ בחי' ביטול והתכללות ז"א למעלה (ועמ"ש מזה בביאור ע"פ שימני כחותם.^{44, 45}

בהפרש שבין עליות העולמות ובין עליות ז"א בבחי' עיבור במעי אימא שע"י ממשיך מוחי' דגדלות כו'

ע"ש)

And Above, too, it is a state of self-nullification (bittul) and inclusion of Z'eir Anpin Above. (And see what is written on this in the explanation of the verse "Set me as a seal," on the difference between the ascents of the worlds and the ascents of Z'eir Anpin in the state of ibur (gestation) in the womb of Imma, through which it draws down the mochin of gadlus (the mature intellect), etc.; see there.)

Above, too, the ascent means that Z'eir Anpin sets itself aside and is included in the higher level, the counterpart of self-sacrifice below. The cross-reference distinguishes this from the ascent of whole worlds: here Z'eir Anpin returns to the state of "gestation" within Imma, through which it later receives the mature intellect.

וע"י דייקא נמשך יחוד או"א אשר החכמה נק' קדש והוא בחי' אין. והבינה נק' יש. והיחוד הוא שיומשך ויתהווה מאין ליש.

And through this specifically the union of Abba and Imma is drawn down: Chochmah is called Kodesh and is the level of ayin (nothing), and Binah is called yesh (something), and the union is that it be drawn down and come into being from ayin to yesh.

Chochmah is Kodesh and ayin, "nothing," because it is pure self-nullification; Binah is yesh, "something," a defined grasp. Their union is the passage from nothing to something, the very pattern of bringing a new existence into being.

והוא המשכת אור חדש ולא דוקא בחו"ב דאצילות לבד. כ"א שרש המשכה זו הוא מלמעלה מאצילות וגם בעולם העקודים שיומשך מחכמה לבינה כו'.

This is the drawing down of new light, and not necessarily in Chochmah and Binah of Atzilus alone; rather, the root of this flow is from above Atzilus, and also in the World of the Akudim, that it be drawn from Chochmah to Binah, etc.

This union draws down new light, and its root is above Atzilus. The same pattern, a flow from Chochmah to Binah, is found even in the World of the Akudim, one of the early stages of emanation in the Arizal's account, before Atzilus.

7 וזהו ברוך אומר ועושה אמירה היא בחכמה והעשייה בבינה שהם ל"ב נתיבות⁴⁶ ושבילין הנמשכים מחכמה לבינה

And this is [the meaning of] "Blessed is He who says and does": the saying is in Chochmah and the doing in Binah, which are the thirty-two paths and pathways drawn from Chochmah to Binah,

The words of the morning prayer "Blessed is He who says and does" are read the same way: the "saying" is in Chochmah and the "doing" in Binah. Between them run the thirty-two paths of wisdom of Sefer Yetzirah, which lead from Chochmah to Binah.

שהם ל"ב שמות אלקים שבמעשה בראשית⁴⁷ וזהו כולם בחכמה עשית⁴⁸ בבינה. והוא מפני שהחכמה נק' אין ובינה נק' יש.

which are the thirty-two Names Elokim in the work of Creation. And this is [the meaning of] "You made them all with wisdom": [the making is] in Binah. This is because Chochmah is called ayin and Binah is called yesh.

These paths correspond to the thirty-two times the Name Elokim appears in the account of Creation. The verse "You made them all with wisdom" means that what originates in Chochmah, ayin, is actually made in Binah, yesh.

8 ולכך התלבשות אור א"ס הוא בחכמה דוקא מפני שחכמה היא בחינת ביטול וכמ"ש בס"י פל"ה בשם המגיד נ"ע

Therefore the enclothement of the Infinite Light (Or Ein Sof) is in Chochmah specifically, because Chochmah is the level of self-nullification (bittul), as is written in Sefer Shel Beinonim (Tanya), chapter 35, in the name of the Maggid, whose soul is in Eden.

Since Chochmah is self-nullification, the Infinite Light enclothes itself specifically there. Tanya (chapter 35, in the gloss) brings this in the name of the Maggid of Mezritch, the Alter Rebbe's teacher.

והיינו שהחכמה הוא רק זה ההשגה עצמה שמשגת עוצם הביטול איך דכולא קמיה כלא חשיב ממש ואין עוד.

That is, Chochmah is only this very comprehension that comprehends the intensity of the bittul: how "all before Him is considered as actually nothing," and "there is nothing else,"

Chochmah is not a separate grasp of some object; it is the very perception of how completely all is nullified before G-d, that "all before Him is considered as nothing" and "there is nothing else."

ואיך דלית מחשבה תפיסא ביה כלל⁴⁹ ולכך נקי החכמה אמת. וכמ"ש מזה ע"פ ויכתוב משה את מוצאיהם⁵⁰ כו'.

and how "no thought can grasp Him at all." Therefore Chochmah is called truth; as is written on this on the verse "And Moshe wrote their goings forth," etc.

It also perceives that no thought can grasp Him at all. Because it sees things as they truly are before G-d, Chochmah is called "truth," a theme developed in the maamar on "And Moshe wrote their goings forth."

אבל בחי בינה שהוא בחי ההשגה נקי יש (וכמ"ש במ"א בענין מוחין דאבא ומוחין דאימא. שבחי מוחין דאימא זהו מקור סדר ההשתלשלות מעילה לעילה אבל מוחין דאבא הוא מה שלמעלה מסדר ההשתלשלות).

But the level of Binah, which is the level of comprehension, is called yesh (something). (As is written elsewhere on the matter of the mochin of Abba and the mochin of Imma: the mochin of Imma are the source of the order of the chain of descending worlds (hishtalshelus), from cause to cause, but the mochin of Abba are that which is above the order of hishtalshelus.)

Binah, the detailed grasp of a matter, is yesh, a defined existence. The mochin of Imma, Binah, are the source of the orderly chain in which each level is caused by the one above, while the mochin of Abba, Chochmah, belong to what is above that chain.

(ע"ן מזה בד"ה מזה זו⁵¹ כו' ובד"ה ששים המה מלכות. גבי ומעין מבית⁵⁴ ה' יצא)^{52,53}

(See on this in the discourse beginning "This matzah," etc., and in the discourse beginning "There are sixty queens," regarding "And a spring shall go forth from the house of Havayah.")

Two related discussions: the maamar on "This matzah" and the maamar on "There are sixty queens," where the verse "a spring shall go forth from the house of Havayah" is explained.

וזהו שדוקא ע"י עליית הוי"ו שהוא בחי שמים ז"א דאצילות לבחי קדש שהוא חכמה. שהוא בבחינת ביטול ואין. ע"י הוא ממשיך יחוד או"א.

And this is why specifically through the ascent of the vav, which is the level of "heavens," Z'eir Anpin of Atzilus, to the level of Kodesh, which is Chochmah, which is in a state of bittul and ayin, through this it draws down the union of Abba and Imma,

So it is specifically when the vav, Z'eir Anpin, called "heavens," rises to Kodesh, Chochmah, the level of nullification and ayin, that it draws down the union of Abba and Imma.

שיומשך המשכה חדשה מאור א"ס. ויתה וה ויומשך מאין ליש. וזהו ענין שרפים עומדים ממעל לו.^{55,56} והם כת אחת האומרת קדוש פ"א.

so that a new flow be drawn from the Infinite Light, and come into being and be drawn from ayin to yesh. And this is the matter of "Seraphim stand above him (mima'al lo)," and they are the one group that says Kadosh once,

Through that union a new flow comes from the Infinite Light, passing from ayin to yesh. Isaiah saw the Seraphim "standing above him (mima'al lo)," and they are the group of angels that says Kadosh only once.

דהיינו בחי' קדוש הא'. והיינו שעבודתם הוא ליכלל וליבטל באור א"ס ב"ה. אשר למטה זהו נקי' מס"נ. that is, the level of the first Kadosh. Their service is to be absorbed and nullified in the Infinite Light, blessed be He, which below is called self-sacrifice (mesirus nefesh).

Their single Kadosh is the first Kadosh: their service is to be absorbed and nullified in the Infinite Light. The human counterpart of this is self-sacrifice.

ולכן עומדים ממעל לו פ"י נקי' המשכת האור שנמשכו כבר בכלים. שהוא בחי' הוי"ו דקדוש. Therefore they "stand above lo": that is, lo (lamed-vav) is the name for the drawing down of the light that has already been drawn into vessels, which is the level of the vav of Kadosh.

The Alter Rebbe reads לו ("him") as the letters lamed-vav, thirty-six. This number stands for the light already drawn into vessels, the vav of Kadosh.

(וגם וי פעמים וי גימט' ל"ו וכמ"ש במ"א בענין מי ברא אלה.⁵⁷ דאלה היינו ששה מדות כל א' כלול משה בגימטריא אלה)

(And also, vav times vav is numerically lamed-vav (thirty-six), as is written elsewhere on the matter of "Who created these (eleh)": that eleh is the six attributes, each one comprising six, which is the numerical value of eleh.)

Vav, six, times six is thirty-six, and so is the value of אלה, eleh (alef 1, lamed 30, hei 5). Isaiah's "Who created these (eleh)" is read elsewhere as the six emotive attributes, each including all six.

אבל השרפים עומדים ממעל ל"ו שהם גורמים גם באצ"י עליית הוי"ו לבחי' קדש מה שלמעלה מבחי' וי. But the Seraphim stand above the lamed-vav, for they bring about, in Atzilus too, the ascent of the vav to the level of Kodesh, which is above the level of vav.

The Seraphim stand above these thirty-six: they cause the vav, even in Atzilus, to rise to Kodesh, which is above the vav, above the emotive attributes.

(וע"ד מ"ש במ"א בד"ה לך לך⁵⁸ בענין הוא עשנו ולו אנחנו^{59,60} ולא באל"ף ול"ו בוי"ו. וע"ד מ"ש באדר"ז דרצ"ב סע"ב ע"פ ולו נתכנו עלילות^{61,62} ע"ש).

(This is along the lines of what is written elsewhere, in the discourse beginning "Lech Lecha," on the matter of "He made us, and we are His (velo)": velo with an alef, and lo with a vav. And along the lines of what is written in the Idra Zuta, folio 292, end of side b, on the verse "And by Him (velo) actions are weighed"; see there.

Two verses where the written text has לא with an alef and the reading is לו with a vav: "He made us, and we are His" (Psalm 100) and "by Him actions are weighed" (1 Samuel 2:3), which the Idra Zuta discusses. Like the next example, they pair an alef with a vav, a higher level with a lower one.

ועד"ז ועד בחילופי אתון אחד⁶³ נמצא מה שבאחד זהו בחי' אלף רישא דאתון. בחלופי אתון זהו ו' וזהו בחי' ועד. ולכן בחי' למס"נ באחד זהו ממעל לוי"ו דועד. כי ועד הוא יחוי"ת משא"כ אחד יחוי"ע (כ').

In the same way, vaed ("and ever") is, in the exchange of letters, echad ("one"). Thus what is in echad the level of alef, the head of the letters, is in the exchange of letters a vav, and this is the level of vaed. Therefore the level of self-sacrifice in Echad is above the vav of vaed, for vaed is the lower unity (yichuda tata'ah), whereas echad is the higher unity (yichuda ila'ah), etc.)

The Zohar says that ועד, "and ever" (in "Blessed be the Name of His glorious kingdom forever and ever"), is אחד, "One," in exchanged letters: alef becomes vav and ches becomes ayin. Echad is the higher unity, in which the world is nothing before G-d, and vaed the lower unity, G-d within the world's existence; self-sacrifice in "Echad" is therefore above the vav of vaed.

(ובזה יובן מ"ש בירושלמי רפ"ט דברכות. עוביו של רקיע מהלך ת"ק שנה. טלפי החיות מהלך חמש מאות שנה וחמש עשרה מנין ישרה.)

(And with this will be understood what is said in the Jerusalem Talmud, at the beginning of chapter 9 of Berachos: "The thickness of the firmament is a journey of five hundred years. The hooves of the Chayos are a journey of five hundred and fifteen years, the number of yesharah ('straight').")

The Jerusalem Talmud measures the thickness of the firmament as a journey of five hundred years, and the hooves of the Chayos, the angels whose feet Ezekiel saw as "a straight foot," as five hundred and fifteen, the numerical value of ישרה, "straight" (yud 10, shin 300, reish 200, hei 5).

(הובא בתוספות פ"ב דחגיגה ד"ג ע"א). דאינו מוכן מהו ענין שהרגל הוא חמש עשרה דוקא יותר מעובי הרקיעים ושבין כל רקיע שהכל מהלך ת"ק שנה.

(It is cited in Tosafos, chapter 2 of Chagigah, folio 13, side a.) For it is not understood why the foot is specifically fifteen more than the thickness of the firmaments and [the distance] between each firmament, which are all a journey of five hundred years.

Tosafos on Chagigah cites this passage. The question is why the angels' foot should exceed by exactly fifteen the five hundred years that measure every firmament and every space between them.

⁶⁴ והענין כי ת"ק שנה נמשך מבחי' ה' מדות שבפסוק לך ה' הגדולה והגבורה והתפארת והנצח וההוד.

The explanation is that the five hundred years are drawn from the level of the five attributes in the verse "Yours, Havayah, are the greatness, and the might, and the beauty, and the victory, and the splendor,"

Five hundred corresponds to the five attributes named in the verse: greatness (Chesed), might (Gevurah), beauty (Tiferes), victory (Netzach) and splendor (Hod).

שהן עצמיות המדות משא"כ בחי' מדה הששית בחי' כי כל הוא ההשפעה שהוא כללות דחמשה מדות העצמיים וכמ"ש בפע"ח שכ"ח ספ"א.⁶⁵

which are the essence of the attributes; whereas the level of the sixth attribute, the level of "for all (ki chol)," is the bestowal, which is the general and collective expression of the five essential attributes, as is written in Pri Etz Chaim, Shaar 28, end of chapter 1.

These five are the essential attributes. The sixth, Yesod, "for all (ki chol) that is in heaven and earth," is not a further essence but the channel of bestowal that gathers all five; Pri Etz Chaim explains that Yesod is called "all" because it includes all five.

9 ועמ"ש מזה בד"ה אתה הצבת כל גבולות ארץ.⁶⁶ ושמים הם אש ומים⁶⁷ היינו שנמשכו מבחי' מדות עליונות

And see what is written on this in the discourse beginning "You set all the borders of the earth." And the heavens (shamayim) are fire and water (esh umayim), that is, they were drawn from the level of the supernal attributes;

The Talmud reads shamayim, "heavens," as esh umayim, "fire and water," combined into one firmament. Fire and water stand for the supernal attributes of Gevurah and Chesed, so the heavens are drawn from those attributes; the maamar "You set all the borders of the earth" discusses this.

לכן הם כל אחד ת"ק שנה כפי המדות העצמיים שמהם חוצבו. אמנם עבודת המלאכים שהם בחי' עומדים ממעל לו.

therefore each of them is five hundred years, according to the essential attributes from which they were hewn. However, the service of the angels who are at the level of "standing above lo"

That is why each firmament measures a journey of five hundred years: its measure follows the five essential attributes from which it was hewn. The angels who "stand above lo," above the thirty-six of the attributes, serve in another way.

היינו להמשיך האור מיחוד או"א שלמעלה מבחי' המדות כי בחכמה מלובש אור א"ס שלמעלה מעלה מבחי' מדות כו' וע"כ נאמר ורגליהם רגל ישרה⁶⁸ אשר מנין ישרה הוא בחי' י"ה יותר מבחי' ת"ק

is to draw down the light from the union of Abba and Imma, which is above the level of the attributes, for in Chochmah is en clothed the Infinite Light (Or Ein Sof), which is far above the level of the attributes, etc. Therefore it is said, "And their feet were a straight (yesarah) foot," for the number of yesarah is the level of yud-hei more than the level of five hundred.

Their service is to draw down light from the union of Abba and Imma, which is above the attributes, since the Infinite Light rests in Chochmah. So Ezekiel says their feet were "a straight (yesarah) foot": yesarah equals five hundred and fifteen, five hundred plus yud-hei, which is fifteen.

והיינו לפי שממשיכים מבחי' י"ה בהמדות שהם בחי' ת"ק שנה⁶⁹ שלהיות מקור ההתחדשות מאין ליש הוא מבחי' י"ה וכמ"ש כי ביה ה' צור עולמים כו'

That is because they draw from the level of yud-hei into the attributes, which are the level of five hundred years; for the source of renewal from ayin to yesh is from the level of yud-hei, as it is written, "For in Yah, Havayah, is the Rock of the worlds," etc.

They draw the yud-hei, Chochmah and Binah, into the attributes that measure five hundred. Yud-hei is the source of every renewal from nothing to something, as the Sages read "For with Yah, Havayah formed the worlds": with the yud and the hei the two worlds were created.

ועד"ז יובן ענין ט"ו וזין שבאמת ויציב שהם נגד ט"ו שיר המעלות שהוא ג"כ להמשיך מבחי"י י"ה בבחי"י וי"ה (ועמ"ש בד"ה ראה אנכי נותן^{70, 71} בענין יהא שמיה רבא מברך כו'): ^{72, 73, 74, 75}

In the same way will be understood the matter of the fifteen vavs in Emes VeYatziv, which correspond to the fifteen Songs of Ascents: this too is to draw from the level of yud-hei into the level of vav-hei. (And see what is written in the discourse beginning "See, I set before you," on the matter of "May His great Name be blessed," etc.)

The blessing after the Shema, Emes VeYatziv, strings together fifteen words that begin with vav ("and"), corresponding to the fifteen psalms that open "A Song of Ascents." Both draw the yud-hei, fifteen, into the vav-hei, Z'eir Anpin and Malchus; a maamar on "See, I set before you" discusses the related "May His great Name be blessed."

SECTION 4 • ¶10-20

The second Kadosh: the Keser of Z'eir Anpin

10 ב וענין הקדוש הב' דפי' ברע"מ ולבתר נהיר ההוא נהירו עילאה על כורסיא דאיהו שמים⁷⁶

2. And the matter of the second Kadosh, which the Raaya Mehemna explains: "And afterwards that supernal light shines upon the throne, which is the heavens,

Section 2 turns to the second Kadosh. The Raaya Mehemna says that afterwards the supernal light shines upon "the throne, which is the heavens," that is, upon Z'eir Anpin.

ואינון שמים תיבין לדוכתייהו ומתישבין ביה בההוא נהירו וכדין אקרי קדוש היינו מה שאח"כ נמשך מחו"ב לז"א והוא ענין שתפארת דאימא נעשה כתר לז"א.

and those heavens return to their places and settle in that light, and then it is called Kadosh": this is what is afterwards drawn from Chochmah and Binah to Z'eir Anpin, and it is the matter of Tiferes of Imma becoming Keser for Z'eir Anpin.

The heavens return to their places and settle in that light. In the terms of the Arizal, this is the light drawn from Chochmah and Binah to Z'eir Anpin: Tiferes of Imma becomes the Keser, the crown, of Z'eir Anpin.

פ"י שע"י עליות הוי"ו דקדוש בקדש שהוא למטה מבחי העלאת מ"ן במס"נ שע"י נעשה יחוד או"א כנ"ל ואז נעשה מזה אח"כ להיות ת"ת דאימא כתר לז"א וזהו הקדוש הב' והמשכה זו הוא ע"י עסק התורה.

That is: through the ascents of the vav of Kadosh into Kodesh, which below comes from the level of the elevation of mayin nukvin through self-sacrifice (mesirus nefesh), through which the union of Abba and Imma comes about, as mentioned above, there afterwards comes about from this that Tiferes of Imma becomes Keser for Z'eir Anpin; and this is the second Kadosh. And this flow is through occupation with Torah.

The order is this: first the vav rises into Kodesh, which below is brought about by self-sacrifice and produces the union of Abba and Imma; then, from that union, Tiferes of Imma becomes Keser for Z'eir Anpin. This second Kadosh is drawn down through Torah study.

11 ועיין בע"ח שכ"ב פ"ג דנשמת הכתר דז"א הוא מתפארת דאבא. וזהו שע"י יחוד או"א דייקא נמשך הכתר לז"א.

And see Etz Chaim, Shaar 22, chapter 3, that the soul of the Keser of Z'eir Anpin is from Tiferes of Abba. And this is why specifically through the union of Abba and Imma the Keser is drawn to Z'eir Anpin.

Etz Chaim teaches that the inner "soul" of Z'eir Anpin's Keser comes from Tiferes of Abba. That is why the Keser reaches Z'eir Anpin only through the union of Abba and Imma.

וביאר הדבר הוא כי הנה א"ס ב"ה כשמו כן הוא אין לו תחלה ואין לו תכלה וכל העולמות נאצלו ונבראו במחשבה א' לבד

The explanation of the matter is this. The Infinite One (Ein Sof), blessed be He, is as His Name: He has no beginning and no end, and all the worlds were emanated and created with one thought alone.

The Alter Rebbe now explains why Z'eir Anpin needs a Keser at all. The Infinite One truly has no beginning and no end, and all the worlds came from a single thought of His.

וזהו ענין צופה ומביט עד סוף כל הדורות⁷⁷ והיינו בסקירה אחת ולזאת צמצום עצום הוא להיות מצמצם א"ע כביכול במחשבה האחת ובתחלת הבריאה היה זה מעצמו כי הפך חסד הוא⁷⁸

And this is the matter of "He looks and gazes to the end of all generations," that is, in one glance. Therefore it is an immense tzimtzum (contraction) for Him to contract Himself, as it were, into the one thought. At the beginning of creation this came of itself, "for He desires kindness";

As the Rosh Hashanah prayer says, He looks and gazes to the end of all generations, and the Alter Rebbe adds that He does so in a single glance. For the Infinite to confine Himself to that one thought is an immense contraction; at the start of creation He did so freely, out of His desire for kindness.

אבל עתה צ"ל אתעדלית להעלות מ"ן להמשיך לו יתברך רצון. שיהיה רוצה לצמצם א"ע להחיות העולמות.

but now there must be an arousal from below, to raise mayin nukvin, to draw down for Him, may He be blessed, a will (ratzon): that He will want to contract Himself to give life to the worlds.

Since creation, an arousal from below is needed, mayin nukvin, to draw down in Him the will to go on contracting Himself and giving the worlds life.

12 וזהו ענין שממשיכים להיות הכתר לז"א שהכתר היינו רצון והוא המשכת הרצון להיות בחי ז"א דאצילות.

And this is the matter of drawing down so that there be the Keser for Z'eir Anpin: the Keser is will, and it is the drawing down of the will that there be the level of Z'eir Anpin of Atzilus.

Keser, the crown, stands for will. Drawing the Keser to Z'eir Anpin means drawing down the will that there be Z'eir Anpin of Atzilus, the attributes by which the worlds are run.

⁷⁹ כי באמת גם בחינת אצילות הוא בחי צמצום אצלו ית' כי אצילות היינו מלשון ויאצל מן הרוח.⁷⁹ שהוא בחי הארה והתגלות ממנו ית'.

For in truth even the level of Atzilus is a tzimtzum in relation to Him, may He be blessed, for Atzilus is from the expression "And He drew (vayatzel) from the spirit," which is the level of an illumination and revelation from Him, may He be blessed.

Even Atzilus, the highest world, is a contraction for Him. Its name comes from "And He drew (vayatzel) from the spirit," said of Moshe's spirit passed on to the elders: an illumination drawn from Him, not His essence.

13 ואצל המקבלים נקרא בחינת אצילות גילוי מן ההעלם.⁸⁰ שהוא יתברך אינו מושג והוא הנעלם טמירא דכל טמירין.

From the perspective of the recipients, the level of Atzilus is called a revelation from concealment, for He, may He be blessed, is not comprehended; He is the Concealed One, "the most hidden of all hidden."

From the recipients' side, Atzilus is revelation coming out of concealment: G-d is beyond grasp, "the most hidden of all hidden," and Atzilus is how He becomes revealed.

ואצילות הוא מה שנמשך בבחינת גילוי. אבל אצלו ית' הוא להיפך שקמיה יתברך אין נעלם.

And Atzilus is what is drawn down in a revealed way. But in relation to Him, may He be blessed, it is the opposite, for before Him, may He be blessed, there is nothing concealed.

From His side it is the reverse: nothing is hidden before Him, so what counts as revelation for us is not revelation for Him.

14 ולהיות בחי אצילות שהוא הגילוי לגבי המקבלים צ"ל ע"י צמצום עצום א"כ אצילות זה נקרא העלם אצלו יתברך

And since for the level of Atzilus, which is the revelation for the recipients, to come about there must be an immense tzimtzum (contraction), then this Atzilus is called concealment in relation to Him, may He be blessed:

Because revealing Atzilus to the recipients requires an immense contraction, Atzilus is, from His side, a concealment.

דהיינו שעיקר האור הוא בבחינת העלם ולא נגלה כלל בהאצילות כו'. א"כ מה שאצלנו נקרא גילוי.

that is, the essence of the light is in concealment and is not revealed at all in Atzilus, etc. If so, what is called revelation for us

The essence of the light stays hidden and does not appear in Atzilus at all. It follows that what we call revelation is something else from His side.

אצלו יתברך נקרא בחינת העלם וכמאמר הזהר דכתר עליון⁸¹ אע"ג דאיהו אור צח אוכם הוא קדם עילת העילות⁸² דהיינו שהאור והגילוי דכתר נקרא חשך והעלם לגבי א"ס ב"ה.

is called concealment in relation to Him, may He be blessed; as the saying of the Zohar that the supernal Keser, "even though it is a clear light, is black before the Cause of causes": that is, the light and revelation of Keser is called darkness and concealment relative to the Infinite One (Ein Sof), blessed be He.

From His side, what we call revelation is concealment. The Tikkunei Zohar says that the supernal Keser, though a pure light, is "black" before the Cause of causes: even the highest revelation is darkness compared with the Infinite One.

(ועמ"ש מזה ע"פ שחורה אני^{83,84} אש שחורה) ונודע דהכתר נקרא אצילות שבאצ"י והיינו שמה שאצל הע"ס נק' אצילות וגילוי זהו באמת בחינת העלם אצלו ית' מטעם הנ"ל שלהיות גילוי זה הוא ע"י העלם עיקר האור כו'.

(And see what is written on this on the verse "I am black," [concerning] "black fire.") And it is known that Keser is called the Atzilus of Atzilus; that is, what is called, relative to the Ten Sefiros, Atzilus and revelation is in truth concealment in relation to Him, may He be blessed, for the reason mentioned above: that this revelation comes about through the concealment of the essence of the light, etc.

The maamar on "I am black" develops this. Keser is called "the Atzilus of Atzilus," the highest level of emanation, yet what counts as emanation and revelation for the Sefiros is concealment from His side, because every revelation comes about by hiding the essence of the light.

ועד"ז ארז"ל צמצם שכינתו בין⁸⁵ שני בדי הארון.^{86,87} דלכאורה אינו מובן מהו הפי' צמצם שכינתו בין שני בדי הארון.

And in the same way our Sages, of blessed memory, said: "He contracted His Shechinah between the two poles of the Ark." For seemingly it is not understood what is meant by "He contracted His Shechinah between the two poles of the Ark":

The Sages say that G-d "contracted His Shechinah between the two poles of the Ark" in the Sanctuary. The question is what this can mean.

הלא לית אתר פנוי מיני^{88,89} ומלא כל הארץ כבודו.⁹⁰ את השמים ואת הארץ אני מלא.⁹¹

is it not [so that] "there is no place empty of Him," and "the whole earth is full of His glory," [and] "I fill the heavens and the earth"?

There is no place empty of Him, as the Tikkunei Zohar says, and the verses say "the whole earth is full of His glory" and "I fill the heavens and the earth"; how, then, could He be confined to one place?

15 ופ"י המגיד נ"ע⁹² כי הנה בכל העולם עם היותו מלא כל הארץ⁹³ הוא בבחי' העולם מהעולם שלכן נקרא סתימו דכל סתימין.

And the Maggid, whose soul is in Eden, explained: in the whole world, though He fills the whole earth, He is concealed from the world, which is why He is called "the most hidden of all hidden."

The Maggid of Mezritch answered: although He fills the whole world, in the world He is hidden, which is why He is called "the most hidden of all hidden."

רק בין בדי הארון היה אור ו יתברך מתגלה בבחינת גילוי. אך זה הגילוי גופא הוא בחינת צמצום אצלו יתברך. שהוא יתברך בעצמו הוא סתימו דכל סתימין.

Only between the poles of the Ark was His light, may He be blessed, revealed openly. But this revelation itself is a tzimtzum (contraction) in relation to Him, may He be blessed, for He Himself, may He be blessed, is "the most hidden of all hidden."

Between the poles of the Ark His light was openly revealed, and that very revelation is the "contraction": from His side, to be revealed at all is to be confined, since in Himself He is utterly hidden.

16 ואי אפשר להתגלות רק הארה בעלמא. לכך כל בחינת גילוי הוא בחינת צמצום אצלו יתברך.

And it is impossible for anything but a mere glimmer to be revealed; therefore every revelation is a tzimtzum (contraction) in relation to Him, may He be blessed.

Only a mere glimmer of Him can be revealed, so every revelation is, from His side, a contraction.

וקצת משל ע"ז כמו עד"מ כשהרב מעמיק מאד באיזו שכל עמוק מאד וכל שכלו ומחשבתו בעמקות השכל ההוא.

Something of an analogy for this: as, by way of example, when a teacher delves very deeply into some very deep idea, and all his intellect and thought are in the depth of that idea,

The Alter Rebbe offers an analogy: a teacher immersed in a very deep idea, with all his mind and thought in its depth.

17 ובעת טרדתו בעמקות מחשבתו מדבר אותו בדבור ג"כ הנה אצל הרב הארת השכל שיצא בדבור ממנו הוא כלא חשיב לגבי עיקר עמקות השכל שבמחשבתו שלא נמשך ונתגלה כלל בדבור

and while he is absorbed in the depth of his thought he also speaks it in speech. For the teacher, the glimmer of the idea that has come out from him in speech is as nothing compared with the essential depth of the idea in his thought, which has not been drawn and revealed in speech at all.

If he speaks while absorbed in it, the part of the idea that comes out in his words is nothing to him compared with the depth he holds in thought and does not express.

אבל לגבי התלמיד השומע אזי הדבור של הרב הוא אצלו הגלוי והמחשבה של הרב הוא ההעלם.

But for the student who listens, the teacher's speech is for him the revealed, and the teacher's thought is the concealed.

For the student who hears him, the teacher's words are what is revealed and his thought is what is hidden.

18 ואצל הרב הוא להפך שזה הגלוי הוא העלם כו' ומכ"ז מובן מה שצריכים להמשיך מתפארת דאימא להיות כתר לז"א.

And for the teacher it is the reverse: this revealed [speech] is concealment, etc. From all this one understands why it is necessary to draw down from Tiferes of Imma to become Keser for Z'eir Anpin.

For the teacher it is the reverse: his spoken words conceal his thought. This explains why the Keser of Z'eir Anpin must be drawn from Tiferes of Imma, from a level above it.

כי הנה ז"א הוא המדות דאצילות כשמלובשים האורות בכלים ונק' חג"ת שהם בחי' סדר הנהגת העולמות.

For Z'eir Anpin is the emotive attributes (middos) of Atzilus when the lights are en clothed in vessels, and they are called Chesed, Gevurah and Tiferes, which are the order of the conduct of the worlds.

Z'eir Anpin is the attributes of Atzilus as lights clothed in vessels, called Chesed, Gevurah and Tiferes, through which the worlds are governed. Such revealed conduct is, for G-d, a contraction, as the next paragraph says.

19 וזהו צמצום אצלו ית' דלאו מכל אלין מדות⁹⁴ איהו כלל.⁹⁵ ועל כן צריכים להמשיך לו רצון שירצה בזה הצמצום שהוא הגילוי שבמדות דאצילות שבהם התנהגות העולמות.

And this is a tzimtzum (contraction) in relation to Him, may He be blessed, for "He is not of any of these attributes at all." Therefore it is necessary to draw down for Him a will (ratzon), that He will want this tzimtzum, which is the revelation in the attributes (middos) of Atzilus, through which the worlds are conducted.

The attributes of Atzilus, by which the worlds are run, are a contraction from G-d's side, since, as Patach Eliyahu says, He is "not of any of these attributes at all." So His will must be drawn down, that He should want this contraction, which is the revelation of the attributes.

וזהו ענין הכתר דז"א שהוא בחי' רצון שממשיכים מתפארת דאימא. כי אימא נק' א"ס בערך ז"א ע' בע"ח שכ"ה דרוש ה' וגם שהתגלות עתיק שהוא א"ס הוא בבינה.

And this is the matter of the Keser of Z'eir Anpin, which is the level of will, which is drawn from Tiferes of Imma. For Imma is called "Ein Sof" relative to Z'eir Anpin (see Etz Chaim, Shaar 25, Derush 5), and also, the revelation of Atik, which is Ein Sof, is in Binah.

That will is the Keser, the crown, of Z'eir Anpin, and it is drawn from Tiferes of Imma. Relative to Z'eir Anpin, Imma (Binah) is so far above it that she is called "Ein Sof," infinite; moreover Atik, the inner Keser, which is "Ein Sof," is revealed in Binah.

20 וזהו ענין הקדוש השני והוא נמשך ע"י עסק התורה דמחוייב נפקת.⁹⁶ אך היינו אחר העלאת מ"ן דקדוש הא' למס"נ באחד שע"י ממשיכים יחוד דא"א

And this is the matter of the second Kadosh, and it is drawn down through occupation with Torah, which "comes forth from Chochmah and Binah." But this is after the elevation of mayin nukvin of the first Kadosh, self-sacrifice (mesirus nefesh) in Echad, through which one draws down the union of Abba and Imma,

The second Kadosh is drawn down through Torah study, for the Torah "comes forth from Chochmah and Binah." But it comes only after the first Kadosh: the mayin nukvin of self-sacrifice in "Echad" of the Shema, which brings about the union of Abba and Imma.

שהוא המשכת אור חדש מהמאציל העליון כו' ואזי אח"כ קדוש הב' הוא מה שנמשך מאו"א הכתר לז"א כנ"ל.

which is the drawing down of new light from the Supernal Emanator, etc.; and then afterwards the second Kadosh is what is drawn from Abba and Imma: the Keser for Z'eir Anpin, as mentioned above.

That union draws new light from the Infinite One, and only then does the second Kadosh follow: the Keser drawn from Abba and Imma to Z'eir Anpin.

(ופי' מ"ש ברע"מ נהיר ההוא נהירו עילאה על כורסיא דאיהו שמים יוכן ממ"ש במ"א בד"ה השמים כסאי⁹⁷ שהשמים היא התורה כמו שנתלבשה במדות חו"ג ולהיות התהוות התורה בבחי' שמים שהתורה קדמה אלפים שנה לעולם⁹⁸)

(The meaning of what is said in the Raaya Mehemna, "that supernal light shines upon the throne, which is the heavens," will be understood from what is written elsewhere, in the discourse beginning "The heavens are My throne": that the heavens are the Torah as it is enclothed in the attributes of Chesed and Gevurah. And for the Torah to come into being at the level of heavens, for "the Torah preceded the world by two thousand (alpayim) years,"

The Raaya Mehemna's "the throne, which is the heavens" is explained through the maamar "The heavens are My throne": the "heavens" are the Torah as it is clothed in the attributes of Chesed and Gevurah. In its source, the Torah preceded the world by two thousand (alpayim) years.

דהיינו בחי' אאלפך חכמה אאלפך בינה⁹⁹ שלמעלה מבחי' עולם ומבחי' שמים הנה זהו נקי' בחי' כסאי שהוא בחי' ישיבה והשפלה והיינו ע"י אתעדלית כו' ע"ש וז"ש הרע"מ ולבתר נהיר ההוא נהירו עילאה על כורסיא דאיהו שמים.

that is, the level of "I will teach you (a'alefcha) wisdom, I will teach you understanding," which is above the level of world and above the level of heavens, this is called the level of "My throne," which is the level of sitting and lowering, and this is through an arousal from below, etc.; see there. And this is what the Raaya Mehemna says: "And afterwards that supernal light shines upon the throne, which is the heavens."

The Alter Rebbe links alpayim ("two thousand") with a'alefcha ("I will teach you") wisdom and understanding: the Torah in its source is Chochmah and Binah, above the world and above the heavens. Its coming down into the "heavens" is called "My throne," for sitting is a lowering of oneself, and it happens through an arousal from below.

כורסיא דייקא כמ"ש השמים כסאי כנ"ל והיינו מה שנמשך מאו"א הכתר לז"א הנקי' שמים והיינו ע"י עסק התורה):

"Throne" specifically, as it is written, "The heavens are My throne," as mentioned above; and this is what is drawn from Abba and Imma: the Keser for Z'eir Anpin, which is called heavens, and this is through occupation with Torah.)

The Zohar says "throne" deliberately, as in "The heavens are My throne": the light drawn from Abba and Imma as Keser for Z'eir Anpin, which is called heavens, comes to rest there, and this is brought about through Torah study.

SECTION 5 • ¶21-32

The third Kadosh: the practical mitzvos

21 ג והקדוש הג' הוא כשיורד ונמשך עוד למטה לדרגא דצדיק שהוא סופא דכל דרגין שהוא בחי' יסוד.

3. And the third Kadosh is when it descends and is drawn further down, to the level of Tzaddik, which is “the end of all levels,” which is the level of Yesod.

Section 3 explains the third Kadosh: the light descends further to the level called Tzaddik, “the end of all levels,” which is Yesod, the channel that passes the flow on to Malchus.

וזה נעשה ע"י קיום המצות מעשיות. כי פ"י צדיק זהו ע"ד מ"ש באברהם ושמרו דרך¹⁰⁰ הוי' לעשות צדקה כו'

And this is brought about through the fulfillment of the practical mitzvos. For the meaning of Tzaddik is along the lines of what is written of Avraham, “And they shall keep the way of Havayah, to do tzedakah,” etc.;

This is brought about through the practical mitzvos. Tzaddik is connected with tzedakah, as G-d says of Avraham that his descendants will “keep the way of Havayah, to do tzedakah.”

שהצדקה היא להחיות רוח שפלים¹⁰¹ וגם כל המצות נק' צדקה וכמ"ש וצדקה תהיה לנו כי נשמור כו' for tzedakah is “to revive the spirit of the lowly,” and all the mitzvos, too, are called tzedakah, as it is written, “And it shall be tzedakah for us, if we take care,” etc.

Tzedakah, charity, “revives the spirit of the lowly,” in Isaiah’s words; and all the mitzvos are called tzedakah, as the verse says, “And it shall be tzedakah for us, if we take care to do all this commandment.”

וכך למעלה המשכת האור לדרגא דצדיק שממנו נמשך במל' מקור דבי"ע זהו ע"י המצות מעשיות.¹⁰²

And so Above: the drawing down of the light to the level of Tzaddik, from which it is drawn into Malchus, the source of Beriah, Yetzirah and Asiyah, is through the practical mitzvos.

In the same way above, the light is drawn to Tzaddik, Yesod, and from it into Malchus, the source of the three lower worlds, and this happens through the practical mitzvos.

22 וביאור הדבר יובן בהקדים להבין ההפרש בין עסק התורה לקיום המצות.¹⁰³ דהנה הגם שהתורה אינה רק פירוש על המצות להורות איך תיעשה המצוה. א"כ העיקר הוא המעשה.

The explanation of the matter will be understood by first understanding the difference between occupation with Torah and the fulfillment of the mitzvos. Now, although the Torah is only an explanation of the mitzvos, to teach how the mitzvah is to be done, so that the main thing is the deed,

To explain why Torah draws the Keser to Z'eir Anpin and the mitzvos draw it to Malchus, the Alter Rebbe compares Torah and mitzvos. On one side, the Torah is in a sense only the explanation of the mitzvos, teaching how to do them, so the deed would seem to be the main thing.

וכן ארז"ל לא המדרש הוא העיקר¹⁰⁴ אלא המעשה.¹⁰⁵ וגם מה שנמנו וגמרו¹⁰⁶ תלמוד גדול היינו משום שמביא לידי מעשה.

and so our Sages, of blessed memory, said, "Not study is the main thing, but deed"; and also what they voted and concluded, "Study is greater," is because it leads to deed

The Mishnah says, "Not study is the main thing, but deed," and when the Sages decided that "study is greater," they gave the reason that it leads to deed.

(ועמ"ש ע"פ ועתה יגדל נא^{107, 108} בפי שלח שלכך נקראת התורה לבושיה. שנקי לבוש לגבי המצוה ורצון העליון עצמו.

(and see what is written on the verse "And now, may it be great," in Parshas Shelach, that this is why the Torah is called His garments: it is called a garment relative to the mitzvah and the supernal will itself,

The maamar on "And now, may the power be great" explains that the Torah is called G-d's "garments" because it is a garment relative to the mitzvah, which is the supernal will itself.

וכמ"ש הרמ"ז פ' במדבר דק"י"ח ע"א דאבא הוא מלבוש הפנימי של אריך¹⁰⁹ כו' ועמ"ש עוד בד"ה אני דפ' ציצית גבי שער בימין ושער בשמאל).

and as the Ramaz wrote on Parshas Bamidbar, folio 118, side a, that Abba is the inner garment of Arich, etc.; and see further what is written in the discourse beginning "Ani" ("I") of the passage of tzitzis, regarding "hair on the right and hair on the left"),

The Ramaz, in his commentary on the Zohar, writes that Abba, Chochmah, is the inner garment of Arich Anpin, the outer level of Keser; the Torah, from Chochmah, is likewise a garment for the will. The discourse on the passage of tzitzis discusses the related image of hair on the right and on the left.

אעפ"כ התורה שהיא בחי' חכמה היא נעלה מהמצות שממשכת מבחי' הפנימית שהוא התגלות חכמה עילאה ממש.

even so, the Torah, which is the level of Chochmah, is loftier than the mitzvos, for it draws from the inner dimension (pnimiyus), which is the revelation of the higher Chochmah (Chochmah Ila'ah) itself,

Even so, the Torah, rooted in Chochmah, is higher in one respect: it draws from the inner dimension, the revelation of the higher Chochmah itself.

ומעשה המצות ממשיכים רק מחיצוניות הכתר (ועמ"ש ע"פ וידבר דעשרת הדברות) ולכן ע"י עסק התורה ממשיכים הכתר לז"א.

whereas the performance of the mitzvos draws only from the outer dimension (chitzoniyus) of Keser (and see what is written on "And He spoke" of the Ten Commandments). Therefore through occupation with Torah one draws the Keser to Z'eir Anpin,

The performance of the mitzvos draws only from the outer dimension of Keser, the will as such. That is why Torah study draws the Keser to Z'eir Anpin, the inner level of Atzilus.

דאורייתא מחכמה נפקת¹¹⁰ ועיקר לימוד התורה הוא להבינה על בוריה נמצא הוא המשכת החכמה בכינה ומתפארת דכינה נעשה כתר לז"א.

for "the Torah comes forth from Chochmah," and the essence of Torah study is to understand it thoroughly; so it is the drawing of Chochmah into Binah, and from Tiferes of Binah the Keser for Z'eir Anpin is made.

The Torah comes from Chochmah, and the point of studying it is to understand it fully, which is Chochmah drawn into Binah. From Tiferes of Binah comes the Keser of Z'eir Anpin.

וע"י המצות מעשיות ממשיכים שיהיה כתר לנוק' שהוא לבחי' מל' מקור דבי"ע וז"ש ברע"מ שם לקדשא כולא לתתא.¹¹¹

And through the practical mitzvos one draws down that there be a Keser for Nukva, that is, for the level of Malchus, the source of Beriah, Yetzirah and Asiyah. And this is what is said in the Raaya Mehemna there: "to sanctify everything below."

The practical mitzvos draw a Keser to Nukva, Malchus, the source of the three lower worlds. This is the Zohar's "to sanctify everything below," the third Kadosh.

נמצא ההמשכה שע"י התורה היא פנימית שהוא המשכת הכתר והרצון בבחי' אצילות וע"י המצות שנמשך הכתר לנוק' מקור דב"ע זהו ההמשכה בחיצוניות.

So the flow through the Torah is inner: it is the drawing of the Keser and the will (ratzon) into the level of Atzilus; while through the mitzvos, by which the Keser is drawn to Nukva, the source of Beriah, Yetzirah and Asiyah, this is the flow in the outer dimension.

So Torah draws the Keser and the will inward, into Atzilus, while the mitzvos draw the Keser to Malchus, the source of the lower worlds, an outward drawing.

אך הנה מבואר במ"א שכל בחינה ומדרגה שהיא נשפלת למטה יותר שרשה גבוה ונעלה יותר.

However, it is explained elsewhere that every level and rank that is lowered further down has a higher and loftier root.

But the mitzvos have an advantage too, based on a principle explained elsewhere: whatever descends lower has its root higher.

(ועמ"ש ע"פ וידבר משה אל ראשי המטות ¹¹² מענין דצח"מ שהם עדי"ז) וגם שכל בחינה ומדרגה הנעלה יותר יכולה לישפל ולירד למטה יותר. ע"ד ועברתי בארץ מצרים ¹¹³ אני ולא מלאך כו'.

(And see what is written on the verse "And Moshe spoke to the heads of the tribes," on the matter of the inanimate, vegetative, animal and speaking, which are along these lines.) And also, every loftier level and rank can be lowered and descend further down, along the lines of "And I will pass through the land of Egypt": I and not an angel, etc.

The four kingdoms of creation, mineral, plant, animal and human, follow this pattern, as the maamar "And Moshe spoke to the heads of the tribes" explains. Likewise the higher something is, the further down it can reach: at the Exodus G-d Himself, "I and not an angel," went down into Egypt.

וכמ"כ כאן בענין המצות מעשיות כי הנה המצות הם הכל בדברים גשמיים ציצית מצמר גשמי וכן קלף התפילין והיינו לפי ששרשם גבוה מאד נעלה יותר מהחכמה

So too here, regarding the practical mitzvos: the mitzvos are all in physical things, tzitzis of physical wool, and likewise the parchment of the tefillin, and this is because their root is very high, loftier than Chochmah;

So too the mitzvos: they are all done with physical things, like tzitzis of wool and the parchment of tefillin, precisely because their root is very high, higher than Chochmah.

ולכן התורה דמחכמה נפקת לא נשפלה כ"כ למטה כמו המצות (וע' באג"ה איהו וחיוהי שהוא כחותם המתהפך¹¹⁴ כו').

and therefore the Torah, which "comes forth from Chochmah," has not been lowered so far down as the mitzvos. (And see Iggeres HaKodesh, [the letter beginning] "He and His life-forces," that it is like an inverted seal, etc.)

The Torah, which comes from Chochmah, does not descend that far. Iggeres HaKodesh (in the letter "He and His life-forces") compares this to an inverted seal, where what is highest in the seal appears lowest in the impression.

והיינו כי מעשה המצות הם נשפלו בדברים שתחת ממשלת ק"נ שהוא משבירת הכלים שנפלו בק"נ.

That is, the practical mitzvos have been lowered into things that are under the dominion of kelipas nogah, which is from the shattering of the vessels that fell into kelipas nogah,

The objects of the mitzvos are under the dominion of kelipas nogah, the "translucent husk" that holds permitted physical things, which came from the shattering of the vessels.

שהיו קודם השבירה במדרגה גבוה מאד נעלה. דהיינו מעולם התהו שהוא בחי' נקודים שלמעלה מהאצילות שהוא בחי' ברודים כו'.

which before the shattering were at a very high, lofty rank, namely from the World of Tohu, which is the level of Nekudim, which is above Atzilus, which is the level of Berudim, etc.

Before the shattering those vessels stood very high, in the World of Tohu (chaos), called Nekudim ("points"), which is above Atzilus, the world of Tikkun (order), called Berudim ("speckled").

¹¹⁵ 23 ולכן האדם מקבל חיות וניזון מצו מח וחי. ואין התינוק יודע לקרות אבא עד שיטעום טעם דגן.

Therefore man receives life-force (chayus) and is nourished from the vegetative and the animal; and "a child does not know how to call 'father' until he tastes the taste of grain."

Because what is lowest is rooted highest, the human being, the highest creature, is nourished by plants and animals, which are lower. The Talmud even says that a child does not know how to say "Abba" ("father") until it has tasted grain: even the first recognition of a father comes through physical food.

וכן אכילת מצה מיכלא דמהימנותא. ואף אותן שנשמותיהם הם מאצילות ממש ואפילו משרע"ה היו צריכים ג"כ לאכול מצה.

And likewise the eating of matzah, "the food of faith"; and even those whose souls are from Atzilus itself, and even Moshe our teacher, peace be upon him, also needed to eat matzah.

So too with matzah, which the Zohar calls "the food of faith": even souls from Atzilus itself, and even Moshe, had to eat it in order to receive that faith.

24 והוא מפני שהאמונה הנמשכת מאכילת המצה שהיא מיכלא דמהימנותא היא מלמעלה מבחי' אצילות והיינו לפי ששרשה הוא מעולם התהו כו'

This is because the faith drawn from eating matzah, which is "the food of faith," is from above the level of Atzilus; that is, because its root is from the World of Tohu, etc.

The faith that matzah brings is above Atzilus, because its root is in the World of Tohu, which stands above Atzilus.

אך עתה לאחר השבירה הם רחוקים מאור א"ס ב"ה שנפלו בשבירה בק"נ אבל כשהם מתבררים ע"י שם מ"ה המבררן שהוא בחי' ח"ע כי בחכמה אתברירו.

But now, after the shattering, they are far from the Infinite Light (Or Ein Sof), blessed be He, for they fell in the shattering into kelipas nogah. But when they are refined through the Name Mah, which refines them, which is the level of the higher Chochmah, for "through Chochmah they are refined,"

Since the shattering, the sparks of Tohu have fallen into kelipas nogah and are far from the Infinite Light. They are refined through the Name Mah, the higher Chochmah, in the principle drawn from the Zohar and Etz Chaim, "through Chochmah they are refined": wisdom separates the good from the waste.

25 והוא ע"י בחי' קדוש הא' שהוא בחי' עליית הו' בקדש העליון לצורך יחוד או"א. ועי"ז שמתבררים הם מתעלים למקורם ושרשם שם ס"ג שלמעלה ממ"ה ואז הם נעלים מאצילות שאז מתקרבים לאור א"ס ב"ה

and this is through the level of the first Kadosh, which is the ascent of the vav into the supernal Kodesh for the sake of the union of Abba and Imma. And through their being refined they ascend to their source and root, the Name Sag, which is above Mah; and then they are loftier than Atzilus, for then they come close to the Infinite Light (Or Ein Sof), blessed be He.

This refinement depends on the first Kadosh, the vav rising to the supernal Kodesh, Chochmah, for the union of Abba and Imma. Once refined, the sparks rise to their root in the Name Sag, which is above Mah, and so they stand higher than Atzilus, close to the Infinite Light.

ולכן ע"י עליית מ"ן הנ"ל ממשיכים היחוד דאו"א שמקור ההמשכה מהמאציל העליון למעלה מעלה מהחכמה.

Therefore through the elevation of mayin nukvin mentioned above one draws down the union of Abba and Imma, for the source of the flow is from the Supernal Emanator, far above Chochmah.

That is why the mayin nukvin of self-sacrifice draws the union of Abba and Imma: the source of this flow is the Infinite One Himself, far above Chochmah.

26 ועמ"ש בביאור ע"פ ואהיה אצלו אמן¹¹⁶ בפ"י ממושבותיכם תביאו¹¹⁷ כו' שזהו ענין ק"ש יחוד או"א שנמשך דייקא ע"י ביטול היש בירור הרפ"ח ניצוצין כו'.

And see what is written in the explanation of the verse "And I was beside Him as a nursling (amon)," on the meaning of "From your dwellings you shall bring," etc.: that this is the matter of the Shema, the union of Abba and Imma, which is drawn down specifically through the nullification (bittul) of the yesh, the refinement of the 288 sparks, etc.

The maamar on "And I was beside Him as a nursling" explains the verse about the two loaves of Shavuot, "From your dwellings you shall bring," in the same way: the Shema is the union of Abba and Imma, and it is drawn down specifically through nullifying the yesh, one's sense of separate existence, which is also the refinement of the 288 sparks that fell in the shattering.

וזהו מ"ש בע"ח שהמשכת הכתר לע"ס דתיקון הוא ג"כ מבירורים דעולם דתהו עתיק דתיקון לקח ה' ראשונות דכתר דב"ן כו'

And this is what is written in Etz Chaim: that the drawing of the Keser to the Ten Sefiros of Tikkun is also from the refinements of the World of Tohu; Atik of Tikkun took the first five of the Keser of Ban, etc.;

Etz Chaim teaches that even the Keser of the ten Sefiros of Tikkun, the ordered world of Atzilus, comes from what was refined out of the World of Tohu: Atik of Tikkun was formed from the first five levels of the Keser of Ban, which belongs to the World of Tohu.

דהיינו שדוקא מהבירורים של הרפ"ח ניצוצים שבשכירה יכולים להמשיך הכתר ל"ס דתיקון והיינו מטעם הנ"ל שלאחר שמתבררים אז הם מתקרבים לשרשם שמעולם התהו בחי נקודים

that is, specifically from the refinements of the 288 sparks of the shattering one can draw the Keser to the ten Sefiros of Tikkun, and this is for the reason mentioned above: that after they are refined they come close to their root, which is from the World of Tohu, the level of Nekudim,

Only from the refined 288 sparks of the shattering can a Keser be drawn for the Sefiros of Tikkun. Once refined, the sparks come close to their root in Tohu, called Nekudim.

שהוא למעלה מבחי' התיקון שהוא בחי' ברודים. לכך בהם ועל ידם נמשך הכתר דתיקון. (ועמ"ש מזה בביאור ע"פ וידבר דראשי המטות):¹¹⁸

which is above the level of Tikkun, which is the level of Berudim. Therefore in them and through them the Keser of Tikkun is drawn down. (And see what is written on this in the explanation of "And he spoke" of "the heads of the tribes.")

That root is above Tikkun, called Berudim, and so in the refined sparks and through them the Keser of Tikkun comes down. The explanation of "And he spoke ... the heads of the tribes" (in Mattos) treats this further.

27 ד ונחזור לעניינינו בענין מעלת המצות מעשיות דהיינו שלפי שהם נעשים בדבר שנפל תחת ממשלת ק"נ שהם משכה"כ

4. Let us return to our subject, the superiority of the practical mitzvos: because they are done with a thing that fell under the dominion of kelipas nogah, which are from the shattering of the vessels,

Section 4 returns to the advantage of the practical mitzvos: they are done with physical things that are under kelipas nogah, which came from the shattering of the vessels.

כמו קלף התפילין וצמר דציצית וכן כולם. והם הם בירור והעלאת מהות הדבר עצמו שנפל בשכירה.

such as the parchment of the tefillin and the wool of the tzitzis, and so all of them; and they are themselves the refinement and elevation of the very substance of the thing that fell in the shattering;

The parchment of tefillin, the wool of tzitzis and every other object of a mitzvah is a fallen piece of the shattered world, and doing the mitzvah refines and raises the very substance of that thing.

לכך הם דוקא ממשיכים הכתר לנוק¹¹⁹ שהיא מלי דאצילות מקור דבי"ע שזהו ענין המשכת הרצון להחיות רוח שפלים¹²⁰ דהיינו להשפעת האור והחיות בבי"ע

therefore they specifically draw the Keser to Nukva, which is Malchus of Atzilus, the source of Beriah, Yetzirah and Asiyah. This is the matter of drawing down the will (ratzon) "to revive the spirit of the lowly," that is, for the bestowal of light and life-force (chayus) in Beriah, Yetzirah and Asiyah;

That is why the mitzvos specifically draw the Keser to Nukva, Malchus of Atzilus, the source of the lower worlds: they draw the will "to revive the spirit of the lowly," to give light and life to Beriah, Yetzirah and Asiyah.

וזהו צמצום גדול יותר מהמשכת הכתר לז"א שאינו עדיין מקור דבי"ע ממש. ולכן צריכים להמשיך כתר ורצון זה ממקום גבוה ונעלה יותר.

and this is a greater tzimtzum (contraction) than the drawing of the Keser to Z'eir Anpin, which is not yet actually the source of Beriah, Yetzirah and Asiyah. Therefore this Keser and will must be drawn from a higher and loftier place,

Giving life to the lower worlds is a greater contraction than giving the Keser to Z'eir Anpin, which is still within Atzilus and not yet the source of the lower worlds. So this will must come from a still higher place.

וכמו שנזכר למעלה דדוקא כל דבר גבוה ונעלה יותר יכול לישפל ולירד למטה יותר (ועמ"ש בד"ה ועשית בגדי קדש^{121, 122} ובביאור ע"פ¹²³ יונת¹²⁴ בענין רעיתי יפתי)

as mentioned above, that specifically whatever is higher and loftier can be lowered and descend further down. (And see what is written in the discourse beginning "And you shall make holy garments," and in the explanation of the verse "My dove," on the matter of "my beloved, my beautiful one.")

This follows the principle stated earlier, that only what is higher can descend lower. Two maamarim develop it further, one on the priestly garments and one on the verse "My dove."

ולכן המשכת כתר לנוק' זהו דייקא ע"י המצות מעשיות שהם בירור מהות הדבר שנפל בשכ"כ

Therefore the drawing of the Keser to Nukva is specifically through the practical mitzvos, which are the refinement of the substance of the thing that fell in the shattering of the vessels,

Therefore the Keser reaches Nukva specifically through the practical mitzvos, which refine the substance of what fell in the shattering of the vessels.

ששרשן גבוה מאד מס"ג שלמעלה מאצילות ע"כ ע"י בירור והעלאה זו מעוררים למעלה מעלה ומשם דייקא נמשך להיות הגלוי למטה במקור דבי"ע כו'

whose root is very high, from Sag, which is above Atzilus; therefore through this refinement and elevation one arouses far, far above, and specifically from there it is drawn down to be the revelation below, in the source of Beriah, Yetzirah and Asiyah, etc.

The root of these sparks is very high, in the Name Sag, above Atzilus. Refining and raising them arouses the highest levels, and from there the revelation comes down to Malchus, the source of the lower worlds.

ועמ"ש מזה בביאור ע"פ יביאו לבוש מלכות^{125, 126} שהיא כמשל האבוקה שמאירה למרחוק כו' ומאחר שמאיר למרחוק מוכרח שבמקומו הוא אור גדול מאד כו'

And see what is written on this in the explanation of the verse "Let them bring the royal garment": that it is like the analogy of a torch that shines far off, etc.; and since it shines far off, it must be that in its own place it is a very great light, etc.;

The explanation on "Let them bring the royal garment" uses the image of a torch: a light that reaches far away must be very great where it stands.

כך לפי ששרש המצות למעלה מעלה ע"כ נמשך על ידם האור למרחוק והוא להיות המשכת הכתר למלי שהיא מקור דבי"ע.^{127, 128, 129, 130, 131, 132, 133, 134, 135}

so, because the root of the mitzvos is far, far above, therefore through them the light is drawn far off, and this is the drawing of the Keser to Malchus, which is the source of Beriah, Yetzirah and Asiyah.

So too, because the root of the mitzvos is so high, the light they draw reaches far down, bringing the Keser to Malchus, the source of the lower worlds.

28 וזהו ענין הקדוש השלישי. שמבואר ברע"מ שנתפשט ונמשך יותר למטה לדרגא דצדיק לקדשא כולא לתתא¹³⁶ שהוא להיות המשכת הכתר לנוק' שמתפארת דו"א נעשה כתר לנוק' ועמ"ש מזה בביאור ע"פ ויקח קרח.^{137, 138}

And this is the matter of the third Kadosh, which, as explained in the Raaya Mehemna, spreads and is drawn further down, to the level of Tzaddik, "to sanctify everything below": this is the drawing of the Keser to Nukva, for from Tiferes of Z'eir Anpin the Keser for Nukva is made. And see what is written on this in the explanation of the verse "And Korach took."

This is the third Kadosh of the Raaya Mehemna: the light spreads further down to Tzaddik, Yesod, "to sanctify everything below." In the Arizal's terms this is the Keser of Nukva, made from Tiferes of Z'eir Anpin.

29 וזהו ולכבודי בראתיו¹³⁹ יצרתיו אף עשיתיו. פי' כבוד הוא בחי' כתר כמ"ש כבוד חכמים ינחלו¹⁴⁰ שהחכמים הם ינחלו את הכבוד

And this is [the meaning of] "For My glory I have created it, I have formed it, I have also made it." That is, kavod (glory) is the level of Keser, as it is written, "The wise shall inherit glory": the wise will inherit the glory,

Isaiah's "For My glory I have created it, I have formed it, I have also made it" names the three lower worlds, Beriah, Yetzirah and Asiyah. Kavod, "glory," is Keser, as in "The wise shall inherit glory": the wise, who have Chochmah, inherit what is above Chochmah.

שהוא למעלה מן החכמה שהוא בחי' כתר. וכמו ההפרש בין אנכי לאני¹⁴¹ שאני הוא בבחי' מלי.¹⁴²

which is above Chochmah, which is the level of Keser. And it is like the difference between Anochi and Ani (both "I"): Ani is at the level of Malchus,

Glory is above wisdom, so it is Keser. The same difference appears between the two Hebrew words for "I": Ani, the plainer form, is the level of Malchus.

30 ואנכי שהוא ג"כ כפי אני אלא שהוא בבחי' כבוד והתנשאות. ולכן הוא בבחי' כתר.¹⁴³ וע"ז מורה

תוספת הכף שבאנכי שהיא ראש תיבת כתר ותיבת כבוד. ועמ"ש מזה סד"ה זאת חנוכת המזבח.¹⁴⁴

and Anochi, which also means "I," but at the level of glory and exaltation, and therefore it is at the level of Keser. And this is indicated by the added kaf in Anochi, which is the initial of the word Keser and of the word kavod. And see what is written on this at the end of the discourse beginning "This is the dedication of the altar."

The second part of the comparison: Anochi also means "I," but with glory and exaltation, so it is Keser. Its extra letter, kaf (אנכי against אני), is the first letter of keser (crown) and of kavod (glory).

אך פי' ולכבודי בראתיו יצרתיו כו' רומז על המשכת הכתר לנוק' שהיא מקור דבריאה יצירה עשייה ונמשך ע"י מצות מעשיות וזהו פזר נתן לאכיונים¹⁴⁵ כו' קרנו תרום בכבוד.

But the meaning of "For My glory I have created it, I have formed it," etc., alludes to the drawing of the Keser to Nukva, which is the source of Beriah, Yetzirah and Asiyah, and it is drawn through the practical mitzvos. And this is [the meaning of] "He has distributed, he has given to the needy," etc., "his horn (keren) shall be exalted with glory."

"For My glory I created, formed and made" points to the Keser drawn to Nukva, the source of the three lower worlds, through the practical mitzvos. Psalm 112 says the same: he who gives to the needy, "his horn (keren) shall be exalted with glory."

פי' שהמלי' דאצילות נקראת קרן ע"ש שהיא התחברות אצ"י עם הבריאה וזהו עד"מ כמו קרן זווית

That is: Malchus of Atzilus is called keren because it is the joining of Atzilus with Beriah; and this is, by way of analogy, like a keren zavis (a corner),

Malchus of Atzilus is called keren because it joins Atzilus to Beriah, as a keren zavis, a corner, joins two walls.

שהוא התחברות ב' הכתלים וכמ"ש במ"א ועיין מזה בזהר פ' במדבר דק"ך ע"א¹⁴⁶ ופי' קרנו תרום

בכבוד היינו רוממות המלי' כמ"ש ארוממך אלקי המלך¹⁴⁷

which is the joining of two walls, as is written elsewhere; and see on this in the Zohar, Parshas Bamidbar, folio 120, side a. And the meaning of "his horn shall be exalted with glory" is the exaltation of Malchus, as it is written, "I will exalt You, my G-d the King,"

The Zohar in Bamidbar speaks of the "keren" as the yoke of the holy kingdom, Malchus. "His horn shall be exalted" means Malchus is raised, as in "I will exalt You, my G-d the King."

והיינו בכבוד שהוא הכתר וזהו הנמשך ע"י פזר נתן לאביונים שהוא הצדקה שהיא כללות המצות כנודע ועיין בזהר פ' בהעלותך דף קנ"ד ריש ע"א מענין קרנו תרום כו'

and this is "with glory," which is the Keser; and this is what is drawn through "He has distributed, he has given to the needy," which is tzedakah, which is the general and collective expression (klalus) of the mitzvos, as is known. And see the Zohar, Parshas Behaalos'cha, folio 154, beginning of side a, on the matter of "his horn shall be exalted," etc.;

It is raised "with glory," that is, with Keser, and this comes through giving to the needy, tzedakah, which is the general expression of all the mitzvos. The Zohar in Beha'alos'cha explains the same verse.

וברע "מ פ' פנחס דרנ"ה ע"כ כתר עליון כו' כבוד עילאה ^{148, 149} כו' ועמ"ש עוד בפ"י ולכבודי בראתיו כו'

and the Raaya Mehemna, Parshas Pinchas, folio 255, side b: "The supernal Keser," etc., "the supernal glory," etc. And see what is written further on the meaning of "For My glory I have created it," etc.,

The Raaya Mehemna in Pinchas also speaks of the supernal Keser as "the supernal glory." The Alter Rebbe refers as well to his explanation of "For My glory I created it" in another maamar.

אף עשיתיו בביאור ע"פ מי מנה ^{150, 151} כו' ומספר כו'. אבל התורה שהיא החכמה המברר את מעשה המצות.

"I have also made it," in the explanation of the verse "Who has counted," etc., "and the number," etc. But the Torah is the Chochmah that refines the performance of the mitzvos;

That explanation is in the maamar "Who has counted the dust of Yaakov." Torah, by contrast, is the Chochmah that guides and refines the performance of the mitzvos.

אבל אין בה מהות הרפ"ח הניצוצים עצמן המתבררים משבירת הכלים שזהו דייקא ע"י מצות מעשיות כנ"ל אלא דעקימת שפתיו ¹⁵² מה שקורא ושונה נמי הוה מעשה.

but it does not contain the substance of the 288 sparks themselves that are refined from the shattering of the vessels, which is specifically through the practical mitzvos, as mentioned above; except that "the moving of his lips," his reading and reviewing, is also a deed,

Torah study does not itself contain the physical substance in which the sparks are lodged; that is refined only by the practical mitzvos. Still, the Talmud says that "the moving of one's lips" is a deed, so reading and reviewing Torah is a kind of action too.

31 והוא ג"כ בירורי רפ"ח כו' אבל מ"מ עיקר מהות העלאת הרפ"ח ניצוצין הוא ע"י מעשה.

and it is also refinements of the 288, etc.; but nevertheless the essential elevation of the 288 sparks is through deed.

Torah study does refine sparks to some degree, but the essential raising of the 288 sparks is through physical deeds.

לכך ע"י התורה הוא המשכת הכתר לז"א. וזהו קרוב ה' לכל קוראיו¹⁵³ לכל אשר יקראוהו באמת ואין אמת

Therefore through the Torah is the drawing of the Keser to Z'eir Anpin. And this is [the meaning of] "Havayah is near to all who call upon Him, to all who call upon Him in truth," and "there is no truth

Therefore Torah draws the Keser only to Z'eir Anpin. The verse says that Havayah is near to all who call upon Him in truth, and the Sages identify that truth with Torah.

אלא תורה^{154, 155} שע"י עסק התורה קוראים וממשיכים את הכתר לז"א דאצילות. אבל כדי להיות נמשך הכתר למלי זהו דוקא ע"י המצות מעשיות מטעם הנ"ל.

but Torah": for through occupation with Torah one calls and draws the Keser to Z'eir Anpin of Atzilus. But for the Keser to be drawn to Malchus, this is specifically through the practical mitzvos, for the reason mentioned above.

The Sages' "there is no truth but Torah" shows that it is through Torah study that one "calls" and draws the Keser to Z'eir Anpin of Atzilus. Drawing the Keser to Malchus requires the practical mitzvos, for the reason given.

32 ועוד כי ז"נ הן בחי' יצירה ועשייה שבאצילות והנה בי"ע הם מודומ"ע וע"כ ע"י עסק התורה שהיא בחי' דבור ממשיכים הכתר לז"א שהוא יצירה שבאצילות

Furthermore, Z'eir Anpin and Nukva are the level of Yetzirah and Asiyah within Atzilus; and Beriah, Yetzirah and Asiyah are thought, speech and action. Therefore through occupation with Torah, which is the level of speech, one draws the Keser to Z'eir Anpin, which is Yetzirah within Atzilus;

A further reason: Z'eir Anpin and Nukva are the "Yetzirah" and "Asiyah" within Atzilus, while the lower worlds correspond to thought, speech and action. Torah study is speech, so it draws the Keser to Z'eir Anpin, the "Yetzirah" of Atzilus.

אבל שיהיה המשכת הכתר בבחינת עשייה שבאצי' שהיא המלי' זהו דייקא ע"י המצות מעשיות. ועיין מ"ש בפי' שלח ע"פ טובה הארץ¹⁵⁶ מאד מאד.¹⁵⁷

but for the drawing of the Keser to be at the level of Asiyah within Atzilus, which is Malchus, this is specifically through the practical mitzvos. And see what is written in Parshas Shelach on the verse "The land is very, very good,"

Bringing the Keser to Malchus, the "Asiyah" of Atzilus, takes actual deeds, the practical mitzvos. The maamar on "The land is very, very good" in Shelach discusses this.

וע"פ ועתה יגדל נא¹⁵⁸ שלכך ע"י התורה נמשך האור בג"ע העליון וע"י המצות נמשך בג"ע התחתון כו' ע"ש

and on the verse "And now, may it be great": that this is why through the Torah the light is drawn into the higher Gan Eden, and through the mitzvos it is drawn into the lower Gan Eden, etc.; see there.

Another maamar in Shelach, on "And now, may the power be great," explains on this basis that Torah draws light into the higher Gan Eden and the mitzvos into the lower Gan Eden.

אך מ"מ המשכה זו שע"י התורה היא כח"י פנימית ועל זה אמרו כל חפצים לא ישוו בה¹⁵⁹ כו' וכמ"ש במ"א:

Nevertheless, this flow through the Torah is the inner level (pnimiyus), and of this they said, "All desirable things cannot compare to it," etc., as is written elsewhere.

Even so, what Torah draws is the inner level, and of it the verse says "All desirable things cannot compare to it": as the Talmud explains, not even the "desires of Heaven," the mitzvos, compare to Torah study.

SECTION 6 • ¶33-38

Two crowns and the refinement of sparks

33 ה' ובזה יובן מארז"ל כשם שא"א לעולם בלא רוחות¹⁶⁰ כך א"א כו'. והיינו שצריך להיות המשכת הרצון בקיום והשתלשלות העולמות.

5. And with this will be understood the saying of our Sages, of blessed memory: "Just as the world cannot be without winds, so it cannot be," etc. That is, there must be a drawing down of the will (ratzon) into the existence and the chain of descent (hishtalshelus) of the worlds.

Section 5 applies the principle to a saying of the Sages: just as the world cannot exist without winds, it cannot exist without Israel. The reason is that G-d's will must continually be drawn into the existence and the chain of descent of the worlds, and Israel are the ones who draw it.

כי הרצון פשוט שעלה ברצונו לברוא את העולם. זה היה אותו הפעם בתורת נדבה בלתי העלאת מ"ן. אבל אחר בריאת האדם צ"ל לעבדה ולשמרה¹⁶¹ להעלות מ"ן להמשיך הרצון.

For the simple will, that it arose in His will to create the world, was at that time as a free gift, without an elevation of mayin nukvin; but after the creation of man there must be "to work it and to guard it," to raise mayin nukvin to draw down the will.

The first, simple will to create the world came as a free gift, with no arousal from below. Since the creation of man, whose task is "to work it and to guard it," mayin nukvin must be raised from below to draw that will down.

34 והיינו ע"י התורה והמצוות שע"י ממשיכים ב' כתרין לז"א ולנוקבא שהוא בחי' הרצון להיות עולם האצילות ובי"ע כו'.

This is through the Torah and the mitzvos, for through them one draws down two crowns, to Z'eir Anpin and to Nukva, which are the level of the will that there be the World of Atzilus and Beriah, Yetzirah and Asiyah, etc.

This is done through Torah and mitzvos, which draw two crowns, one for Z'eir Anpin and one for Nukva: the will that there be the World of Atzilus and the three lower worlds.

וזהו א"ת בניך אלא בוניך¹⁶² שעוסקים בבנינו של עולם.^{163, 164} וזהו ג"כ ענין העסק בתורה שבכתב ושבע"פ בליל שבועות שממשיכים הכתר לזו"ג כמ"ש בפע"ח.^{165, 166}

And this is [the meaning of] "Do not read 'your children' (banayich) but 'your builders' (bonayich)," for they are occupied with the building of the world. And this is also the matter of occupation with the Written and the Oral Torah on the night of Shavuos, by which one draws the Keser to Z'eir Anpin and Nukva, as is written in Pri Etz Chaim.

The Sages read "your children" (banayich) as "your builders" (bonayich), because Torah scholars are engaged in building the world. Pri Etz Chaim explains that the custom of studying the Written and Oral Torah through the night of Shavuos draws the Keser to Z'eir Anpin and Nukva.

35 והוא עד"מ העטרה והכתר שעושין למלך ב"ו מזהב ואבנים טובות שיש בה שני דברים הא' עצם וגוף הזהב ואבנים טובות. הב' מה שמתקנים אותם להיות נקבעים בציור והידור היותר נאות בהכתר והעטרה.

It is like, by way of analogy, the diadem and crown made for a king of flesh and blood from gold and precious stones, in which there are two things: first, the substance and body of the gold and precious stones; second, that they are fashioned to be set in the most fitting design and splendor in the crown and diadem.

The Alter Rebbe compares this to a king's crown made of gold and precious stones. Two things go into it: the materials themselves, and the craft that sets them in the most beautiful design.

36 וכמו כן יובן על דרך משל זה למעלה אשר בהמשכת הכתר יש ג"כ ב' בחינות דהיינו תורה ומצות.

In the same way will be understood, by way of this analogy, Above: in the drawing down of the Keser there are also two aspects, namely Torah and mitzvos.

Likewise above, the drawing of the Keser has two parts, which correspond to the mitzvos and the Torah.

כי ע"י המצות נעשה בירורי רפ"ח ניצוצים שנמשלו לעצם האבנים טובות שיקרותן הוא לפי שהוא דבר הפלא שהאבן שהוא דומם יהיה מאיר.

For through the mitzvos come about the refinements of the 288 sparks, which are likened to the substance of the precious stones, whose preciousness is because it is a wondrous thing that a stone, which is inanimate, should shine.

The mitzvos refine the 288 sparks, which are like the precious stones themselves. A gem is precious because it is a marvel: a stone, an inanimate thing, gives off light.

כך הוא ענין בירור הרפ"ח ניצוצים מק"נ שנפלו מאד למטה וע"י הבירור מאירים מאד ע"י שרשן הנעלה

So is the matter of the refinement of the 288 sparks from kelipas nogah, which fell very far down, and through the refinement they shine greatly by virtue of their lofty root.

So the sparks, which fell very low into kelipas nogah, shine brightly once they are refined, because their root is so lofty.

אך עכ"ז כדי שיעלו להיות בבחי' כתר זהו דייקא ע"י התורה שהיא בחי' חכמה איך ומה יהיה בירורם ועלייתם כי בחכמה אתברירו.

Yet even so, for them to rise to be at the level of Keser, this is specifically through the Torah, which is the level of Chochmah: how and what their refinement and ascent will be, for "through Chochmah they are refined."

Yet for the sparks to rise and become a crown, the Torah is needed. As Chochmah, it determines how and in what way they are refined and raised, for "through Chochmah they are refined"; this is the craftsmanship that sets the stones.

37 וזהו שבכל ימי הספירה הוא בירור רפ"ח ניצוצים כנודע מענין עומר שעורים מאכל בהמה שם ב"ן כו'

And this is why in all the days of the Counting [of the Omer] there is the refinement of the 288 sparks, as is known from the matter of the Omer of barley, animal food, the Name Ban, etc.;

During the forty-nine days of counting the Omer the 288 sparks are refined. The Omer offering is of barley, animal food, and בהמה ("animal") has the numerical value of the Name Ban, 52, the level of what is to be refined.

ואח"כ בליל שבועות עוסקים בתשב"כ ותשבע"פ שבאמרו שכך כשר ואם לא כן פסול וכן בטהור וטמא אסור ומותר חייב וזכאי כו'

and afterwards, on the night of Shavuot, one occupies oneself with the Written Torah and the Oral Torah, in which one says that so it is fit and if not it is unfit, and likewise with pure and impure, forbidden and permitted, liable and exempt, etc.;

Then, on the night of Shavuot, one studies the Written and Oral Torah, which rule what is fit or unfit, pure or impure, forbidden or permitted, liable or exempt.

דהיינו שבאופן זה דייקא יעלו הניצוצים ולא באופן אחר זהו ענין ציור הכתר והעטרה עד"מ והיינו ע"י התורה כו'.

that is, that specifically in this way the sparks will ascend and not in another way: this is the matter of the design of the crown and diadem, by way of analogy, and this is through the Torah, etc.

Those rulings determine that the sparks rise in this way and no other: this is the design of the crown in the analogy, and it comes through the Torah.

אך היסוד והשרש לכ"ז הוא הקדוש הא' שהוא בחי' השרפים שהוא בחינת העלאת מ"ן במס"נ בק"ש שע"ז הוא עליית ה' דקדוש שהוא ז"א דאצילות בקדש שהוא ח"ע לייחד מוחין דא"א.

But the foundation and root of all this is the first Kadosh, which is the level of the Seraphim, the elevation of mayin nukvin through self-sacrifice (mesirus nefesh) in the Shema, through which is the ascent of the vav of Kadosh, which is Z'eir Anpin of Atzilus, into Kodesh, which is the higher Chochmah (Chochmah Ila'ah), to unite the mochin of Abba and Imma.

But the foundation of it all is the first Kadosh of the Seraphim: the self-sacrifice of the Shema, which raises the vav of Kadosh, Z'eir Anpin of Atzilus, into Kodesh, the higher Chochmah, to unite the mochin of Abba and Imma.

38 ובחכמה דייקא אתברירו נמצא ע"ז דייקא עיקר שלימות ברור הרפ"ח ניצוצים ואז יכולים להמשיך מהם ועל ידם הכתר לע"ס דתיקון.

And it is specifically "through Chochmah that they are refined"; so it is specifically through this that the essential completion of the refinement of the 288 sparks comes about, and then one can draw from them and through them the Keser to the Ten Sefiros of Tikkun.

Since the sparks are refined specifically through Chochmah, the union reached by the first Kadosh is what completes their refinement, and only then can the Keser for the ten Sefiros of Tikkun be drawn from them.

וכאשר למטה מעלים מ"ן במס"נ כמ"כ נעשה למעלה שמתעלה הוא"ו דקדוש בקדש להמשיך יחוד העליון דא"א.

And when below one raises mayin nukvin through self-sacrifice (mesirus nefesh), so too it comes about Above that the vav of Kadosh rises into Kodesh, to draw down the supernal union of Abba and Imma.

Self-sacrifice below and the rising of the vav above correspond: when a person raises mayin nukvin below, the vav rises into Kodesh above and draws down the supernal union of Abba and Imma.

וכן להפך מלמעלה למטה שכשמתעלה למעלה ה' בקדש כ' כמ"כ נעשה למטה כ'. וכמ"ש בביאור ע"פ ואהיה אצלו אמון בענין יעקב חבל נחלתו¹⁶⁷ כ'. (ועמ"ש סד"ה שה"ש):

And so in reverse, from above to below: when Above the vav rises into Kodesh, etc., so too it comes about below, etc. As is written in the explanation of the verse "And I was beside Him as a nursling," on the matter of "Yaakov is the rope of His inheritance," etc. (And see what is written at the end of the discourse beginning "The Song of Songs.")

It also works the other way, from above to below. The maamar on "And I was beside Him as a nursling" explains this through "Yaakov is the rope of His inheritance," a rope that links the two ends.

SECTION 7 • ¶39-42

The crown with which his mother crowned him

39 ו והנה עפ"י י"ל פ"י הפסוק צאינה וראינה¹⁶⁸ כו' בעטרה שעטרה לו אמו והוא ע"ד מ"ש במדרש פ' קדושים¹⁶⁹ ס"פ כ"ד בענין ג"פ קדוש.

6. Now, according to this one may explain the verse "Go forth and see," etc., "the crown with which his mother crowned him." It is along the lines of what is said in the Midrash on Parshas Kedoshim, at the end of section 24, on the matter of the three times Kadosh:

Section 6 applies all this to the verse "Go forth and see, daughters of Zion, King Shlomo with the crown with which his mother crowned him." The Midrash on Kedoshim speaks of the three times Kadosh as three crowns.

משל לבני מדינה שעשו שלש עטרות למלך.¹⁷⁰ מה עשה המלך הניח בראשו אחת ושתיים בראש בניו כך בכל יום העליונים מכתירים לפני הקב"ה שלש קדושות ואומרים קדוש קדוש קדוש.

"A parable of the people of a province who made three crowns for the king. What did the king do? He placed one on his own head and two on the heads of his sons. So every day the supernal beings crown before the Holy One, blessed be He, three sanctifications, saying 'Kadosh, Kadosh, Kadosh.'

In the Midrash's parable, the people of a province made three crowns for the king; he put one on his own head and two on his sons' heads. So the angels crown G-d each day with a threefold "Kadosh."

מה הקב"ה עושה. נותן בראשו אחת ושתיים בראשן של ישראל הה"ד כי קדוש אני והתקדשתם והייתם קדושים¹⁷¹ עכ"ל.

What does the Holy One, blessed be He, do? He puts one on His own head and two on the heads of Israel, as it is written, 'For I am holy,' 'and you shall sanctify yourselves, and you shall be holy.'"
End of quote.

G-d keeps one crown for Himself and gives two to Israel, as the verses "For I am holy" and "you shall sanctify yourselves and be holy" show. A Kehot note, citing the maamar VeNikdashti of 5725, observes that the Midrash as printed reads differently, but the Alter Rebbe counts the two crowns as "sanctify yourselves" and "be holy."

פ"י העטרה הא' שהקב"ה נותן בראשו הוא בחי' המשכת הכתר עליון דאצילות שלמעלה גם מהחכמה עילאה הנקרא ראשו עד"מ ונק' כתר זה רעוא דכל רעיון¹⁷²

The meaning: the first crown, which the Holy One, blessed be He, puts on His own head, is the level of the drawing down of the supernal Keser of Atzilus, which is above even the higher Chochmah, which is called "His head," by way of analogy; and this Keser is called "the will of all wills,"

The one crown on G-d's own head is the supernal Keser of Atzilus, above even the higher Chochmah, which is figuratively "His head." This Keser is called "the will of all wills," the innermost will.

והוא נמשך ע"י קדוש א' דהשרפים שהוא בחי' למס"נ באחד שע"י ממשיכים יחוד או"א אשר המשכה זו הוא ממקורא דכולא ממש ומשם נמשך במוחין דאו"א וזהו ענין נותן בראשו אחת.

and it is drawn down through the first Kadosh of the Seraphim, which is the level of self-sacrifice (mesirus nefesh) in Echad, through which one draws down the union of Abba and Imma; for this flow is from "the source of all" itself, and from there it is drawn into the mochin of Abba and Imma. And this is the matter of "He puts one on His own head."

It is drawn down through the first Kadosh of the Seraphim, the self-sacrifice of "Echad," which brings about the union of Abba and Imma, a flow from the source of all, from which it is drawn into the mochin of Abba and Imma. This is the crown He "puts on His own head."

40 והשתים שנותן בראשן של ישראל היינו המשכת הב' כתרם לזו"נ שנמשכים ע"י התורה והמצות כנ"ל.

And the two that He puts on the heads of Israel are the drawing down of the two crowns to Z'eir Anpin and Nukva, which are drawn through the Torah and the mitzvos, as mentioned above.

The two crowns G-d gives Israel are the two Kesarim drawn to Z'eir Anpin and Nukva through Torah and mitzvos, the second and third Kadosh.

ועיין בפ"י הרמ"ז בזהר ר"פ שלח¹⁷³ דקנ"ט ע"א גבי תלת עלמין אית ליה לקב"ה¹⁷⁴ מה שפ"י שם בענין ג' פעמים קדוש. והוא קרוב למשנ"ת כאן.

And see the commentary of the Ramaz on the Zohar, at the beginning of Parshas Shelach, folio 159, side a, regarding "The Holy One, blessed be He, has three worlds," what he explains there on the matter of the three times Kadosh; and it is close to what has been explained here.

The Ramaz, in his commentary on the Zohar in Shelach, explains the Zohar's "The Holy One, blessed be He, has three worlds" in terms of the three times Kadosh, and the Alter Rebbe notes that this is close to what he has explained here.

41 והנה מבואר במ"א דמה שכנס"י נק' אמי זהו ע"י מס"נ באחד שמשם מקור התורה ועי"ז הוא ממשיך גילוי התורה.

Now, it is explained elsewhere that the Congregation of Israel (Knesses Yisrael) is called "My mother" through self-sacrifice (mesirus nefesh) in Echad, from where is the source of the Torah; and through this it draws down the revelation of the Torah.

The Congregation of Israel is called "My mother" because of its self-sacrifice in "Echad": there is the source of the Torah, and by it Israel draw down the Torah's revelation.

ולכן נק' אמי אם הבנים¹⁷⁵ שהיא היא המוליד הגילוי כו'. ולכן נאמר בעטרה שעטרה לו אמו פי' שעטרה לו

Therefore it is called "My mother," "the mother of children," for it is what gives birth to the revelation, etc. And therefore it is said, "the crown with which his mother crowned him": that is, "with which she crowned him"

So Israel is called "My mother," "the mother of children," the one who gives birth to revelation. Hence the verse speaks of "the crown with which his mother crowned him."

היינו העטרה האחת שנותן בראשו וע"ז אמר הפייט¹⁷⁶ יוקדש באחת משלש קדושות היא האחת המיוחדת שנמשך מבחי' כשנק' כנס"י אמי כנ"ל.

is the one crown that He puts on His own head. And of this the liturgical poet said, "He shall be sanctified with one of three sanctifications": this is the one, the unique one, which is drawn from the level at which the Congregation of Israel is called "My mother," as mentioned above.

That is the one crown G-d places on His own head. The liturgical poet of the Rosh Hashanah prayers says G-d is sanctified "with one of three sanctifications": the unique one, drawn from the level at which Israel is called "My mother."

42 וע"ש הב' עטרות שנותן בראשן של ישראל דהיינו ע"י המצות והתורה נק' בתי ואחותי. וכמ"ש במ"א ע"פ רני ושמחי בת¹⁷⁷ כו'.

And on account of the two crowns that He puts on the heads of Israel, that is, through the mitzvos and the Torah, it is called "My daughter" and "My sister," as is written elsewhere on the verse "Sing and rejoice, O daughter," etc.

Through the two crowns given to Israel, by mitzvos and Torah, the Congregation of Israel is called "My daughter" and "My sister," names that belong to the two lower crowns, as "My mother" belongs to the highest; a maamar on "Sing and rejoice, O daughter of Zion" discusses this.

ולכן נאמר על עטרה זו שנותן בראשו צאינה וראינה. פ"י צאינה מהכלי והגבול בבחינת ככל מאדך בלי גבול וע"ד מה שנת' במ"א בביאור ענין שם מ"ב שבפ' ראשונה דק"ש שע"י ממשיכים עטרה זו כו'

Therefore it is said of this crown that He puts on His own head, "Go forth and see." The meaning of "Go forth" is: from the vessel and the limit, in the manner of "with all your might," without limit; and along the lines of what is explained elsewhere in the explanation of the matter of the Name of forty-two [letters] in the first section of the Shema, through which one draws down this crown, etc.,

That is why the verse says "Go forth and see" of the crown on G-d's own head: "go forth" from every vessel and limit, with the love "with all your might" that has no limit. The Name of forty-two letters, which the Kabbalists find in the first section of the Shema, draws this crown.

כנ"ל וגם כמ"ש במ"א דפ"י צאינה היינו מן הלבושים שהנשמה מלובשת בג"ע כי היא למעלה מכח החכמה וההשגה כו' ע"ש:

as mentioned above. And also as is written elsewhere, that the meaning of "Go forth" is from the garments in which the soul is clothed in Gan Eden, for it is above the power of wisdom and comprehension, etc.; see there.

Another explanation, given elsewhere, is that "go forth" means leaving even the garments in which the soul is clothed in Gan Eden, for this crown is above wisdom and comprehension.

IN ONE'S AVODAH

Torah and mitzvos have their full effect only when built on the self-sacrifice of the Shema, which the maa-mar calls the foundation and root of all; through it a person draws new light from the Infinite One. Torah study must be done in self-nullification, without making "a void" of self-importance, and the physical mitzvos are to be valued because, being lowest, they are rooted highest.

QUESTIONS FOR DISCUSSION

1. Why does the word Kadosh, with a vav, describe a higher state than Kodesh alone, and what does the vav stand for?
2. Why can Torah and mitzvos draw down the union of Z'eir Anpin and Nukva but not, by themselves, the union of Abba and Imma?
3. How does the analogy of a teacher's thought and speech explain why every revelation is a contraction for G-d?
4. In what sense is Torah study higher than the practical mitzvos, and in what sense are the mitzvos higher?
5. How do the three crowns of the Midrash correspond to the three Kedushos and to the names "My mother," "My daughter" and "My sister"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 לבאר הדברים

The note gives two other transcripts of this maamar as the Alter Rebbe delivered it in 5563: one recorded by his son, the Mittler Rebbe, and one recorded by his son Rabbi Moshe.

KEHOT'S NOTE

בס"מ תקס"ג ע' שעד הנחת כ"ק אדמו"ר האמצעי. שם ע' שטו הנחת הר"מ בן כ"ק אדה"ז. ביאור באוה"ת ויקרא-ג ע' תתכט. ושם ע' תתלד קיצור מהביאור.

2 "You shall not profane My holy Name, and I shall be sanctified in the midst of the children of Israel; I am Havayah who sanctifies you." The whole maamar is built on this verse.

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 hallowed among the children of Israel: I am the L-RD who hallow you,

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

3 ג' כמות מלאכים כת אחת אומרת קדוש

Rav Chananel in the name of Rav: three groups of ministering angels sing every day; in the Talmud's conclusion, one says "Holy," one says "Holy, holy," and one says "Holy, holy, holy is Havayah of hosts." The Talmud there also teaches that the angels do not sing above until Israel sing below.

Chullin 91b:14-15 ט"ז-ט"ח

מסייע ליה לרב חננאל אמר רב דאמר רב חננאל אמר רב שלש כתות של מלאכי השרת אומרות שירה בכל יום אחת אומרת קדוש ואחת אומרת קדוש ואחת אומרת קדוש ה' צבאות מיתבי חביבין ישראל לפני הקב"ה יותר ממלאכי השרת שישראל אומרים שירה בכל שעה ומלאכי השרת אין אומרים שירה אלא פעם אחת ביום ואמרי לה פעם אחת בשבת ואמרי לה פעם אחת בחודש ואמרי לה פעם אחת בשנה ואמרי לה פעם אחת בשבוע ואמרי לה פעם אחת ביובל ואמרי לה פעם אחת בעולם

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4 קדוש קדוש

"And one called to another and said: Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." This is the Kedushah the three groups divide between them; the speakers in the vision are the Seraphim of the verse before.

Isaiah 6:3 ג' ישיעיהו

וְקָרָא זֶה אֶל-זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֵא כְלֵי-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.

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

5 ברע"מ פ' אמור דצ"ג ע"א

The note records that this passage of the Raaya Mehemna is also copied in Or HaTorah on Nach (the Prophets and Writings), vol. 2, p. 960.

KEHOT'S NOTE

נעתק גם באוה"ת נ"ך-ב ע' תתקס.

6 קדש איהו סטר עלאה

The Raaya Mehemna on "And I shall be sanctified" explains the three times Kadosh: the supernal side, the beginning of all levels, is called Kodesh; when its light shines into the middle a vav is inscribed in it and it is called Kadosh. The Alter Rebbe builds the maamar on this passage.

ספר זוהר, אמור כ"א:פ"ו-צ"ג Zohar, Emor 21:86-93

PARAGRAPH 2

7 סלקי מתתא לעילא יקרא עילאה עד דאסתלק ו' רוא דשמים עלאין לעילא

The Raaya Mehemna: as the angels on high sanctify, so do Israel below, and when Israel sanctify they raise the supernal glory until the vav, the secret of the supernal heavens, ascends; then Kodesh shines in it and it is called Kadosh.

ספר זוהר, אמור כ"א:פ"ו-צ"ג Zohar, Emor 21:86-93

PARAGRAPH 3

8 ופ"י בפע"ח

In Tazria the Alter Rebbe brings this same Pri Etz Chaim passage: Tiferes, called vav, rises and receives illumination from supernal Chochmah, called Kodesh, and so is called Kadosh.

KEHOT'S NOTE

מובא גם לעיל כג, ד. נעתק גם באוה"ת נ"ך-ב ע' תתקס.

9 והנה ענין קדוש הוא כי תחלה עולה סוד ו' של תפארת לקבל הארה מחכמה הנקרא קדש ונעשה קדוש

On the Kedushah of Yotzer: first the secret of the vav of Tiferes rises to receive illumination from Chochmah and becomes Kadosh; then it spreads to Tiferes and the second Kadosh is formed there; then into Yesod for the third, and from there into Malchus. The Alter Rebbe quotes it nearly word for word.

פרי עץ חיים, Gate of the Recitation of the Shema 2:3

חיים, שער הקריאת שמע ב' ג'

... ימלוך - בסוד הדעת. והנה ענין קדוש, הענין הוא, כי תחלה עולה סוד ו' של ת"ת לקבל הארה מחכמה הנקרא קדוש, ונעשה קדוש.

ואח"כ מתפשט עד הת"ת, בסוד הקדוש העליון ונעשה שם קדוש ב', ואח"כ מתפשט ביסוד ונעשה שם קדוש ג'. נמצא, כי לעולם סוד קדוש, פירוש קדש ו'. ובקדוש ג', אנו מחברים יסוד עם נ"ה, וזה הוא ה' צבאות נה"י. ומשם מתפשט במלכות הנקרא מלא כל הארץ כבודו, והרי נתקדשה בסוד חכמה:

Pri Etz Chaim (Public Domain)

10 ואינון שמים תיבין לדוכתייהו

The Raaya Mehemna: afterwards that supernal light shines upon the throne, which is the heavens, and those heavens return to their places and settle in that light, and then it is called Kadosh, the second time.

ספר הזהר, אמור כ"א:פ"ו-צ"ג 21:86-93 Zohar, Emor

PARAGRAPH 4

11 ואח"כ מתפשט ביסוד ונעשה שם קדוש ג' כו' ומשם מתפשט במלי'

The end of the Pri Etz Chaim passage on the Kedushah of Yotzer: the light spreads into Yesod and the third Kadosh is formed there, and from there into Malchus, called "the whole earth is full of His glory."

פרי עץ 2:3 Pri Etz Chaim, Gate of the Recitation of the Shema שער הקריאת שמע ב:ג

... והנה ענין קדוש, הענין הוא, כי תחלה עולה סוד ו' של ת"ת לקבל הארה מחכמה הנקרא קדוש, ונעשה קדוש. ואח"כ מתפשט עד הת"ת, בסוד הקדוש העליון ונעשה שם קדוש ב', ואח"כ מתפשט ביסוד ונעשה שם קדוש ג'. נמצא, כי לעולם סוד קדוש, פירוש קדש ו'. ובקדוש ג', אנו מחברים יסוד עם נ"ה, וזה הוא ה' צבאות נה"י. ומשם מתפשט במלכות הנקרא מלא כל הארץ כבודו, והרי נתקדשה בסוד חכמה:

Pri Etz Chaim (Public Domain)

12 ברע"מ

The note places this passage of the Raaya Mehemna (as Zohar III, 96a) and points to the Mittlerer Rebbe's discussion of it in his maamarim on Vayikra, vol. 2, p. 621.

זח"ג צו, 96a Zohar III,

KEHOT'S NOTE

זח"ג צו, א. ובמאמרי אדהאמ"צ ויקרא-ב ע' תרכא.

13 לבתר נחית ההוא נהירו עד דנטיל כולא חד צדיק עילאה דרגא יקירא לקדשא כולא לתתא

The Raaya Mehemna: afterwards that light descends until one supernal Tzaddik, a precious level, takes it all to sanctify everything below, and since he takes it all he is called Kadosh, the third time.

ספר הזהר, אמור כ"א:פ"ו-צ"ג 21:86-93 Zohar, Emor

14 מ"ש בע"ה שלצורך יחוד או"א

In his explanation of the mitzvah of sanctifying G-d's Name, the Tzemach Tzedek gives the source of this teaching of the Arizal as Pri Etz Chaim, Shaar Nefilas Apayim, chapter 4.

KEHOT'S NOTE

...לבאר הדברים ע"פ ונקדשתי בתוך בני ישראל בענין

בדרך מצותיך מצות קדוש השם נסמן לפע"ה ש' נפ"א פ"ד ה"ו. וראה ג"כ ע"ה שט"ל דרוש י, יא. לקו"ת נשא כב, א. תו"א מקץ לה, ד. לקו"ת אמור לב, ד ובכ"מ. — הערת כ"ק אדמו"ר בשה"מ תש"ג ע' 168. בשה"מ תקס"ג ובמאמרי אדהאמ"צ ויקרא-ב ע' תרכא: בכאריז"ל.

15 מ"ש בע"ה שלצורך יחוד או"א צ"ל העלאת מ"ן במס"נ ממש בק"ש

There are two unions in Atzilus, of Chochmah and Binah and of Tiferes and Malchus, and neither is possible without mayin nukvin; the mayin nukvin of Binah are the righteous who give themselves over to sanctify G-d's Name, as we do in the Shema. The Kehot note gives this as the place of the Arizal's teaching, following the Tzemach Tzedek's Derech Mitzvosecha.

פרי עץ 4:2-5 Pri Etz Chaim, Gate of Putting Down the Head

חיים, שער נפילת אפים ד:ב-ה'

16 ולצורך יחוד זו"נ סגי בהעלאת מ"ן ע"י התומ"צ

The Rebbe Rashab explains that this does not mean that Torah and mitzvos reach only the union of Z'eir Anpin and Nukva; they reach higher too, only what they draw is not new light but light that has already been drawn down.

KEHOT'S NOTE

ואין הכוונה בחי' יחוד זו"נ לבד אלא גם למעלה מזה רק שאינו בחי' אור חדש כ"א מה שכבר נמשך כו' — סה"מ תרס"ו ע' תקלב.

17 אפי' מי שתורתו אומנתו מפסיק לק"ש

Companions occupied in Torah stop for the Shema but not for prayer; Rabbi Yochanan says this applies to those like Rabbi Shimon bar Yochai and his colleagues, whose Torah was their occupation.

שבת י"א א 11a Shabbat

KEHOT'S NOTE

שבת י"א, א. ולהעיר מירוש' ברכות א, ה.

18 גדול הקורא ק"ש בעונתה

Rabbi Mani: one who recites the Shema in its time is greater than one who occupies himself with Torah, as the Mishnah implies by saying that one who recites it later loses nothing, like one who reads in the Torah.

ברכות י"ב:ל"ו-ל"ז 10b:36-37 Berachot

אמר רבי מני: גדול הקורא קריאת שמע בעונתה יותר מהעוסק בתורה. מדקתני: הקורא מקאן ואילך לא הפסיד כאדם הקורא בתורה. מקלל דקורא בעונתה — עדיף. מתני' בית שמאי אומרים: בערב — כל אדם יטה ויקרא. ובבבב' יעמוד, שניאמר: "ובשכבך ובקומך".

R. Manni said : Greater is he who reads the Shema' in its proper time than one who occupies himself with Torah ; for the Mishnah states : He who reads from that time onward incurs no loss, he is regarded as one reading in the Torah ; hence it is to be deduced that he who reads [the Shema'] in its proper time is superior. MISHNAH III Bet Shammai say : In the evening a man should recline and read [the Shema'], and in the morning he should stand ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות י, ב.

19

שבלק"ת פי בראשית

The note locates the Arizal's teaching in his Taamei HaMitzvos (Bereishis, the section beginning "Sod Metzuyus") and points to Sh'lach, where the Alter Rebbe brings it: mem-tzadi of mitzvah are yud-hei in Atbash, with vav-hei forming the Name Havayah, so the mitzvos are called the 248 limbs of the King.

KEHOT'S NOTE

בטענה"מ ד"ה סוד מציאות, פיסקא ג"ל כי הנה. ראה לקמן פי שלח מו, א.

20

ולא תחללו

In Vayikra the Alter Rebbe makes the same reading: Torah study must be without a sense of separate selfhood, in self-nullification before G-d's will and wisdom, as "You shall not profane" means not to make a void, a concealment of the Infinite Light, for G-d does not dwell with one who is full of himself.

ויקרא ד':4

והביא את־הקֹרֶבֶת אֶל־פֶּתַח אֹהֶל מוֹעֵד לִפְנֵי ה' וְסִמָּה אֶת־יָדוֹ עַל־רֹאשׁ הַקֹּרֶבֶת וְשָׁחַת אֶת־הַקֹּרֶבֶת לִפְנֵי ה'

And he shall bring the bullock unto the door of the tent of meeting before the L-RD; and he shall lay his hand upon the head of the bullock, and kill the bullock before the L-RD.

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KEHOT'S NOTE

ראה לעיל ויקרא ד, ד.

21

ולא תחללו

"And you shall not profane My holy Name, and I shall be sanctified in the midst of the children of Israel." The Alter Rebbe reads תחללו as related to חלל, a void: Torah study without self-nullification leaves an empty space from which G-d's light withdraws.

ויקרא כ"ב:32

וְלֹא תַחֲלִלּוּ אֶת־שֵׁם קְדוֹשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדְּשָׁכֶם:

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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22

גם תורה אין לו

Rabbi Yosi: whoever says he has only Torah has only Torah, and the Talmud concludes that he does not even have Torah. The Alter Rebbe applies this to Torah study that lacks self-nullification.

Yevamot 109b:4-5

עֲרֵבִי שֶׁלִּצִּיּוֹן — דְּעֵבְדִּי שְׁלוֹף דּוּץ. תּוֹקֵעַ עֲצָמוֹ לְדַבֵּר הֶלְכָּה — דְּתַנִּיא, רַבִּי יוֹסִי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תוֹרָה — אֵין לוֹ תוֹרָה. פְּשִׁיטָא! אֵלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֵלָּא תוֹרָה — אֵין לוֹ אֵלָּא תוֹרָה. הָא נִמֵּי פְּשִׁיטָא! אֵלָּא דְּאִפִּילוּ תוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פֶּפְא, אָמַר קְרָא: "וְלִמְדַתֶּם וְעִשִּׂיתֶם" — כָּל שֶׁיִּשְׁנֶה בְּעִשְׂיָה יִשְׁנֶה בְּלִמְיָדָה, כָּל שֶׁאֵינוֹ בְּעִשְׂיָה אֵינוֹ בְּלִמְיָדָה.

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

KEHOT'S NOTE

ראה יבמות קט, ב.

23

שקיום התורה ומצותיה תלוי בזה שיזכור תמיד ענין מסירת נפשו לה' על יחודו שיהיה קבוע בלבו תמיד ממש

Tanya explains why Moshe commanded the Shema twice daily: the keeping of the Torah and its mitzvos depends on always remembering one's self-sacrifice for G-d's unity, fixed in the heart day and night, for by this one can always overcome the evil inclination.

Tanya, Likkutei Amarim 25:15; ליקוטי אמרים; חלק ראשון; תניא, חלק ראשון; ליקוטי אמרים 25:15; כ"ה:ט"ו

... שְׁמִים בְּמִסִּירַת נֶפֶשׁ, וְהָלֹא הִבְטִיחַ לָהֶם: "פִּתְחֵדְכֶם וּמוֹרָאֲכֶם יִתֵּן ה' וְגוֹ"; אֵלָּא, מִשּׁוֹם שֶׁקִּיּוֹם הַתּוֹרָה וּמִצְוֹתֶיהָ, תְּלוּי בְּזֶה שִׁיזְכוֹר תָּמִיד עֲנִיָּן מִסִּירַת נֶפֶשׁ לַה' עַל יְחִידוֹ, שֶׁיְהִי קָבוע בְּלִבּוֹ תָּמִיד מִמֶּשׁ, יוֹמָם וְלַיְלָה לֹא יִמָּישׁ מִזְכְּרוֹנוֹ, כִּי, בְּזֶה יוֹכֵל לַעֲמוֹד נֶגֶד יִצְרוֹ לְנִצְחוֹ תָּמִיד כָּכָל עַת וּבְכָל שָׁעָה, - כְּנֹזֵק לְעִיל:

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24

יחוד או"א המשכת אור חדש

The note points to two places in Or HaTorah that discuss the union of Abba and Imma as the drawing down of new light.

KEHOT'S NOTE

ראה אוה"ת בראשית-ד דף תשכ"ז, ב. דברים-ה ע' בעב. בטה"מ תרנ"ז ע' קעז מציין "ע"ח שער הזיווגים פ"א ובי, ושער מוחין דצלם פ"ב ושער דרושי מ"ן ומ"ד דרוש ז' ע"ש. נזכר בד"ה והי אור הלבנה תרנ"ד ע' קכה.

25

בלקו"ת פי וירא

The passage of the Arizal's Likkutei Torah on Vayera referred to here is copied in Or HaTorah, Vayikra, vol. 3, p. 829, where the Tzemach Tzedek's explanation of this maa-mar begins.

KEHOT'S NOTE

נעתק באוה"ת ויקרא-ג ע' תתכט.

26

"A song of ascents: Out of the depths I have called You, Havayah." The Zohar reads "the depths" as the supernal depth in which all blessing is gathered.

Psalms 130:1; תהילים ק"ל:א

שִׁיר הַמַּעֲלוֹת מִמַּעְמָקִים קְרָאתִיה ה'

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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27

כד עתיקא סתימא דכל סתימין בעי לזמנא ברכאן לעלמין אשרי כולא ואכליל כולא בהאי עמיקא עילאה

Rabbi Chizkiyah: when the Ancient One, most hidden of all, wishes to prepare blessings for the worlds, He places and includes everything in this supernal depth, and from

it the well and all the streams are filled; one who prays should intend to draw blessing from that depth of all.

ספר זוהר, בשלח כ"ח-ת"ח 418-28:408 Zohar, Beshalach

28

ת"ח בית פרעה

"Come and see: the house of Pharaoh" is the house from which all lights and lamps are uncovered and revealed; whatever was hidden is revealed from there.

ספר זוהר, ויגש י"ז-י"א:ק"ח 11:108-10:99 Zohar, Vayigash

Prayer consists in another voice attached to the voice which is heard. It thus behoves man to pray silently, to pray with that voice that is inaudible. It is thus written: "and the voice (veha-qol=and the report, lit. the voice) was heard", where the term qol is written defectively, without a vau, pointing to the inaudible voice, like that of Hannah's prayer, of which it is written: "but her voice could not be heard" (I Sam. 1, 13). The prayer which the Holy One, blessed be He, accepts is that ...

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

29

ועמ"ש . . גבי פסח

The discussion "regarding Pesach" is the Siddur's discourse on "We were slaves" (Avadim Hayinu) from the Haggadah, where "And Havayah our G-d brought us out" is explained.

KEHOT'S NOTE

סידור ד"ה עבדים היינו. אוה"ת שמיני ע' כט.

30

ועו"ל הטעם . . או"א שהלבישו

This further reason, that in Chochmah and Binah the encompassing light binds with the filling light, is brought in Or HaTorah in these two places.

KEHOT'S NOTE

מובא באוה"ת ויקרא-ג, ע' תשסא. ואתחנן ע' תו.

31

סד"ה שימני כחותם

The note suggests the reference is to the explanation of "Set me as a seal" in Shir HaShirim, 47a.

KEHOT'S NOTE

אולי הכוונה ללקו"ת שה"ש מז, א.

32

"Set me as a seal upon your heart, as a seal upon your arm." The name of a discourse the Alter Rebbe refers to.

Song of Songs 8:6 שיר השירים ח' ו' 6:8

שימני כחותם על-לבך כחותם על-זרועך כ"עצה כמות אהבה קשה כשאל קנאה רשפיה רשפי אש שלהבתיה:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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33

בד"ה מה יפו פעמיך

The maamar "How beautiful are your steps" explains that through self-sacrifice the union of the encompassing light within the filling light is revealed, and the soul, as "one"

...לבאר הדברים ע"פ ונקדשתי בתוך בני ישראל בענין

included in the One, rises to Imma, Binah, so that all of hishtalshelus is raised to its source.

KEHOT'S NOTE

לקו"ת שה"ש מג, ב ואילך.

34

"How beautiful are your steps in sandals, O daughter of nobles." The opening words of a maamar in Likkutei Torah on the Song of Songs.

שיר השירים ז' ב' 2:7 Song of Songs

מה-יפו פעמיך בנעלים בתנדיב המוקי רכביך כמו חלאים מעשה ידי אמן:

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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35

הראיני את מראיך

"My dove in the clefts of the rock ... show me your appearance, let me hear your voice." The verse of another explanation the Alter Rebbe refers to.

שיר השירים ב' י"ד 2:14 Song of Songs

יונתי בחגוי הסלע בסתר המדרגה הראיני את-מראיך השמיעני את-קולך כ"קולך ערב ומראיך נאה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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

36

בד"ה פתח אליהו

The discourse explains the tzimtzum: the light was withdrawn into its source so that it remains there only in potential, and this is called an empty space, empty of revealed light, while the source itself, the Infinite One, is unaffected by the tzimtzum.

KEHOT'S NOTE

תו"א יד, ב.

37

חד לא בחושבן

Patach Eliyahu: "Master of the worlds, You are One, but not in number." G-d's oneness is not the first of a series, so nothing proceeds from Him by a continuous chain.

תקוני זוהר י"ז א' ט"ז 17a:9 Tikkunei Zohar

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבון.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 6

38

והחכמה מאין תמצא

"And wisdom, from where shall it be found, and where is the place of understanding?" Chassidus reads מאין as "from ayin," nothingness: Chochmah comes from what is above intellect.

איוב כ"ח י"ב 28:12 Job

והחכמה מאין תמצא ואי זה מקום בינה:

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

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KEHOT'S NOTE

איוב כה, יב.

- 39 "For the matter is very near to you, in your mouth and in your heart, to do it." The opening words of a maamar in Likkutei Torah, Nitzavim.

Deuteronomy 30:14: דברים ל': יידי

פִּי־קֶרֶב אֵלַי הַדָּבָר מֵאֵד פִּיִּי וּבִלְבָבִי לַעֲשׂוֹ:

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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- 40 סד"ה כי קרוב אליך הדבר

The end of that maamar explains "to do it" as drawing anew from the source: through self-sacrifice one draws down the light that encompasses all worlds, which reaches the source, and "which I (Anochi) command you" is His very essence, above the level of Name and illumination.

KEHOT'S NOTE

לקו"ת נצבים מו, ג.

- 41 יחידה שבנפש

Kehot's note points to Bereshit Rabbah 14:1 for these words.

Bereshit Rabbah 14:1: בראשית רבה י"ד:א

וייצר ה' אלקים. כתיב (משלי כט): מלך במשפט יעמיד ארץ וגוי. מלך - זה מלכי המלכים הקב"ה. במשפט יעמיד ארץ, שברא את העולם בדין, שנאמר: בראשית ברא אלקים. (שם) ואיש תרומות יהרסנה - זה אדם הראשון, שהיה גמר חלתו של עולם. ונקראת חלה תרומה, שנאמר (במדבר טו): ראשית עריסותיכם וגוי. אמר רבי יוסי בן קצרתה: כאשר הזאת שהיא משקשקת עיסתה במים, והגבהת חלתה מבנתיים, כך בתחלה: ואד יעלה מן הארץ וגוי ואחר כך: וייצר ה' אלקים וגוי:

"The L-rd G-d formed the man of dirt from the ground and He breathed into his nostrils the breath of life, and man became a living soul" (Genesis 2:7). "The L-rd G-d formed" - it is written: "A king will uphold the land with justice [but a man of terumot destroys it]" (Proverbs 29:4). "A king" - this is the King of kings, the Holy One blessed be He. "Will uphold the land with justice" - as He created the world with [the attribute of] justice, as it is stated: ...

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KEHOT'S NOTE

ראה ב"ר יד, א.

...לבאר הדברים ע"פ ונקדשתי בתוך בני ישראל בענין

- 42 בחי' יחידה שבנפש

"Five names were given to it: nefesh, ruach, neshamah, yechidah, chayah." Yechidah, the soul's singular core, is the level from which self-sacrifice comes.

Bereshit Rabbah 14:9: בראשית רבה י"ד:ט

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

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

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- 43 דרוחין ונפשין של הצדיקים הם מ"ן ומ"ד דזו"ג. אך נשמה לנשמה ונשמה הם מ"ן ומ"ד דא"י

A person has four levels: the neshamah of the neshamah, called chayah, from Abba; neshamah from Imma; ruach from Tiferes; nefesh from Malchus. The ruach and nefesh of the righteous are the mayin nukvin and mayin duchrin of Z'eir Anpin and Nukva, while neshamah and the neshamah of the neshamah are those of Abba and Imma, for from there they were hewn.

פרי עץ חיים, שער הקריאת שמע ה': פרי עץ חיים, שער הקריאת שמע ה':

... והנה דע, כי הלא באדם יש ד' בחי', שהם נשמה לנשמה הנקרא חיה מצד אבא, ונשמה מצד אמא, ורוח מת"ת, ונפש מהנוקבא מלכות. אמנם, רוחין ונפשין של הצדיקים הם מ"ן ומ"ד דזו"ג, אך נשמה לנשמה, ונשמה, הם מ"ן ומ"ד דא"י, כי משם נחצבו, וכמבואר אצלי ביחוד של כתי"י מורי זלה"ה, כאשר יש זיווג דא"י ועולין זו"ג בסוד מ"ן, גם נשמה לנשמה ונשמה של הצדיק עולה עמהן לסוד מ"ן. אך עדיין לא זכיתי שיפרש לי מורי זלה"ה פרטי שניהן, רק בכללות אמר לי מורי זלה"ה, שאכוין להעלות נשמה ביחוד ק"ש, ...

Pri Etz Chaim (Public Domain)

- 44 בביאור ע"פ שימני כחותם

The note gives the Siddur, 217b and on, as one place of the explanation of "Set me as a seal" referred to here, on the difference between the ascents of the worlds and the ascent of Z'eir Anpin in "gestation" within Imma.

KEHOT'S NOTE

סידור ריו, ב ואילך. לקו"ת שה"ש מו, ב.

45

שימני כחותם

"Set me as a seal upon your heart." The verse of the explanation the Alter Rebbe refers to.

Song of Songs 8:6: שיר השירים ח' ו':

שימני כחותם עלי לבך כחותם עלי זרועך כפנינה אהבה קשה
כשאל קנאה רשפיה רשפי אש שלהבתיה:

Set me as a seal upon thy heart, As a seal upon thine arm;
For love is strong as death, Jealousy is cruel as the grave;
The flashes thereof are flashes of fire, A very flame of the L-RD.

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PARAGRAPH 7

46

ל"ב נתיבות

"With thirty-two wondrous paths of wisdom" the world was engraved. The Alter Rebbe places these paths between Chochmah and Binah.

Sefer Yetzirah 1:1: ספר יצירה א' א':

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

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

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yetzirah, trans. by Isidor
Kalisch. New York, 1877 (Public Domain)

47

ל"ב שמות אלקים שבמעשה בראשית

In Ki Teitzei the Alter Rebbe explains that the thirty-two Elokim of the work of Creation are the thirty-two paths of Chochmah, into which Chochmah divides, and that they are a contraction and concealment that makes the spreading of the light possible.

Zohar III, 81b: זח"ג פא, כב

KEHOT'S NOTE

ראה זח"ג פא, ב. לקמן פי תצא לט, ג. שה"ש לא, ד. לב, ד. מאמרי אדה"א
ויקרא-ב ע' תרכו ובכ"מ.

48

כולם בחכמה עשית

"How many are Your works, Havayah! You made them all with wisdom." The making is in Binah, but its source is Chochmah.

Psalms 104:24: תהילים קי"ד כ"ד:

מה רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ חנינה:

How manifold are Thy works, O L-RD! In wisdom hast Thou
made them all; The earth is full of Thy creatures.

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PARAGRAPH 8

49

דלית מחשבה תפיסא ב"י כלל

The Mitteler Rebbe explains that "no thought can grasp Him" includes even the thought and comprehension of Binah, and even the thought of Adam Kadmon.

Zohar III, 225a: זח"ג רכה, א

KEHOT'S NOTE

ראה זח"ג רכה, א. במאמרי אדה"א ויקרא-ב ע' תרכא מברך "דר"ל גם
מחשבה והשגה דבינה וגם מחשבה דא"ק".

50

ויכתוב משה את מוצאיהם

"And Moshe wrote their goings forth according to their journeys." The verse of a discourse the Alter Rebbe refers to, where Chochmah as "truth" is explained.

Numbers 33:2: במדבר ל"ג ב':

ויכתב משה את מוצאיהם למסעיהם עלי פי ה' ואלה מסעיהם
למוצאיהם:

And Moses wrote their goings forth, stage by stage, by the
commandment of the L-RD; and these are their stages at
their goings forth.

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51

בד"ה מצה זו

There the Alter Rebbe explains that the festivals are a time of revelation of the mochin of Imma, whose mark is joy, while on Shabbos the higher mochin of Abba are revealed, and that the Infinite Light is revealed in two ways: through the orderly chain of levels, from cause to cause, and from what is above it.

KEHOT'S NOTE

לעיל פי צו יא, ד.

52

ובד"ה ששים המה מלכות

The maamar on "There are sixty queens" speaks of Israel drawing the Infinite Light down below exactly as it is in the higher worlds, so that upper and lower are wholly united, the union of Z'eir Anpin and Malchus of Atzilus as it is clothed in the lower worlds.

KEHOT'S NOTE

לקו"ת שה"ש לט, א ואילך.

53

ששים המה מלכות

"There are sixty queens and eighty concubines." The opening words of a maamar in Likkutei Torah on the Song of Songs.

Song of Songs 6:8: שיר השירים ו' ח':

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

There are threescore queens, And fourscore concubines,
And maidens without number.

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54

ומעין מבית ה' יצא

"And a spring shall go forth from the house of Havayah and water the valley of Shittim." Discussed in that

maamar.

Joel 4:18 ח"י: יואל ד'

וְהָיָה בַּיּוֹם הַהוּא יִטְפוּ הַהָרִים עֲסִים וְהַגְבָּעוֹת תִּלְכְּנָה חֶלֶב וְכָל־אֲפִיקֵי
יְהוּדָה יִלְכוּ מֵיָם וּמַעְיָן מִבֵּית ה' יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשְּׁטִיטִים:

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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55 וזהו ענין שרפים עומדים ממעל לו

The note points to the Mittlerer Rebbe's Biurei HaZohar, 78a, for a discussion of "Seraphim stand above him."

KEHOT'S NOTE

ראה ביאה"י לאדה"א עה, א.

56 שרפים עומדים ממעל לו

"Seraphim were standing above him; each had six wings."
The Alter Rebbe reads לו as lamed-vav, thirty-six.

ישעיהו ו':ב"י Isaiah 6:2

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בְּשָׁתַיִם יִכְסֶּה פָּנָיו
וּבְשָׁתַיִם יִכְסֶּה רַגְלָיו וּבְשָׁתַיִם יַעֲוִפֶּה:

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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57 מי ברא אלה

"Lift up your eyes on high and see: Who created these?"
Eleh, "these," equals thirty-six, the six attributes each including six.

ישעיהו מ':כ"י Isaiah 40:26

שְׂאוּ־מְרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְּמִסְפָּר זָבָאִם לְכֹלֶם
בְּשֵׁם יְקָרָא מְרַב אוֹנִים וְאִמְיָן כֹּחַ אִישׁ לֹא נֶעְדָּר:

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

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58 בדי"ה לך

The discourse Lech Lecha in Torah Ohr explains that Avraham kept the Torah in its inner dimension, and that for G-dliness to be revealed even in physical things a revelation from above the chain of descent was needed, which came through the hard labor of Egypt.

KEHOT'S NOTE

תו"א יא, ד.

59 הוא עשנו ולו אנחנו

Kehot's note points to Psalms 103:2 for these words.

תהילים ק"ג:ב Psalms 103:2

KEHOT'S NOTE

תהלים קג, ב.

60

הוא עשנו ולו אנחנו

"Know that Havayah is G-d; He made us, and we are His."
The word is written וְלוֹ, with an alef, and read וְלוֹ, with a vav.

תהילים קי"ג:3 Psalms 100:3

דַּעוּ כִּי־Havayah הוּא אֱלֹהִים הוּא־עָשָׂנוּ וְלוֹ אֲנַחְנוּ עֲמוֹ וְצֹאן מִרְעִיתוֹ:

Know ye that the L-RD He is G-d; it is He that hath made us, and we are His, His people, and the flock of His pasture.

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61

ולו נתכנו עלילות

"For Havayah is a G-d of knowledge, and by Him actions are weighed." Here too the text is written וְלוֹ and read וְלוֹ.

I Samuel 2:3 ג'ב: שמואל א

אֶל־תִּרְבוּ תִדְבְּרוּ גְבָהָה גְבָהָה יֵצֵא עֲתָק מִפִּיכֶם כִּי אֵל דַּעוֹת Havayah
וְלוֹ נִתְכְּנוּ עֲלִילוֹת:

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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62

באדר"י דרצ"ב סע"ב ע"פ ולו נתכנו עלילות

The Idra Zuta explains that Daas, which includes two aspects, is the one of whom it is said "by Him actions are weighed," but not the holy, hidden Atik.

ספר הזהר, האדרא זוטא כ"ד:ק"יג-Zohar, Idra Zuta 24:113-27:121
כ"ז:קכ"א

63

ועד בחילופי אתון אחד

"Vaed is echad in exchanged letters": the letters of the masculine are not exchanged, those of the feminine are, and so that the evil eye should not rule we exchange the letters and do not say "One" openly. The Kehot note adds, from the Ramaz, that vav exchanges with alef in the group אחה"ע and ayin with ches in the throat letters אהר"י.

Zohar II, 134a זח"ב קלד, א

KEHOT'S NOTE

זח"ב קלד, א (הוא"ו מתחלף באל"ף בחילופי אהר"י והע"ן בחי"ת באותיות אחה"ע — רמ"ז הובא בניצוצי אורות שם). נתבאר בארוכה ע"פ דא"ח באמרי בינה שער הק"ש פס"ב ואילך. בשרש מצות התפלה להצ"צ פל"ה. ועוד (הערות כ"ק אדמו"ר בסה"מ תשי"ח, ע' 242).

64

לך ה' הגדולה והגבורה והתפארת והנצח וההוד

"Yours, Havayah, are the greatness, and the might, and the beauty, and the victory, and the splendor, for all that is in heaven and on earth." Five essential attributes, and "all" (kol) is Yesod, which gathers them.

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

לְךָ ה' הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוּד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ
לְךָ ה' הַמְּמֻלָּכָה וְהַמִּתְנַשֵּׂא לְכָל לְרָאשׁ:

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

84

שחורה אני

"I am black but comely, O daughters of Jerusalem." The opening words of a maamar in Likkutei Torah on the Song of Songs.

Song of Songs 1:5 הי"ד: ה' שיר

שחורה אני ונאנה בנות ירושלם כהלי קדר פיריעות שלמה:

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

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85

צמצם שכינתו בין ב' בדי הארון

The note points to Balak, 73b, for a further discussion of "He contracted His Shechinah between the two poles of the Ark."

Bereshit Rabbah 5:7 הי"ד: רבה

... יהושע אל בני ישראל גשו הנה וגוי ר' הונא אמר זקן בין שני בדי הארון אמר רבי אחא ברבי חנינא סמכין בין שני בדי הארון רבנן אמרין צמצמן בין שני בדי הארון אמר להו יהושע ממה שהחזיקו שני בדי הארון אתכם אתם יודעים ששכינתו של הקב"ה ביניכם הה"ד (שם) ויאמר יהושע בזאת תדעון כי אל חי בקרבכם ואף בירושלים דתנן עומדים צפופים ומשתחווים רוחים רבי שמואל ברבי חנא בשם רבי אחא אמר ארבע אמות לכל אחד ואמה מכל צד כדי שלא יהא אדם שומע תפלתו של חברו ואף לעתיד ...

The way of the world is that a person empties a full vessel into an empty vessel. Can one, perhaps, pour a full vessel into a full vessel? The world in its entirety is all water, and yet you say "to one place"? But from here [we see] that a smaller space was able to contain a greater amount [than its size]. Kohelet and in Vayikra Rabba 19:9>. Similarly, "Moses and Aaron gathered the assembly [to the front of the rock]" (Numbers 20:10). It [the front of the rock] was ...

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KEHOT'S NOTE

תנחומא ויקהל (ז) עה"פ ויעש בצלאל. ובשהש"ר א, יד, ג ע"פ אשכל הכופר ע"ש. ועי' ב"ר פ"ה. ויק"ר [ס]פ"י. [כ]. וראה גם לקמן בלק עג, ב. סה"מ תרל"ה ע"ח.

86

צמצם שכינתו בין שני בדי הארון

Citing "Do I not fill the heavens and the earth," the Midrash compares the Sanctuary to a cave by the sea that fills when the sea surges while the sea lacks nothing, and adds: do not say that He contracted His Shechinah only within the Sanctuary; even within the Ark that Betzalel made He contracted His Shechinah.

Midrash Tanchuma, Vayakhel 7:2 הי"ד: ויקהל

... ולא תאמר, שצמצם הקדוש ברוך הוא שכינתו בתוך המשכן, אלא אף בתוך הארון שעשה בצלאל, צמצם שכינתו, שנאמר: הנה ארון הברית אדון כל הארץ (יהושע ג, יא), זה הקדוש ברוך הוא שהיה בתוכו. ומי עשאו. בצלאל, שנאמר: ויעש בצלאל.

Has it not already been stated: Do I not fill heaven and the earth (Jer. 23:24)? R. Joshua of Sikhnin said in the name of R. Levi: This may be compared to a cave situated at the edge of the sea. Though the sea rushes forth and fills the cave, the

...לבאר הדברים ע"פ ונקדשתי בתוך בני ישראל בענין

sea lacks nothing. Similarly with the Holy One, blessed be He, may His name be blessed, for though it is written: And the glory of the L-rd filled the Tabernacle (Exod. 40:34), nevertheless His glory is above the heaven ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

87

צמצם שכינתו בין שני בדי הארון

Expounding "he shall lodge between my breasts" and "a cluster of henna" (Song of Songs 1:13-14), the Midrash says the Shechinah was contracted between the two poles of the Ark.

Shir HaShirim Rabbah 1:14:3 הי"ד: רבה

... מן בדי הארון ומצאו שאין יפה לקטרת אלא אחד עשר סממנים הללו בלבד. בין שדי יליו, שהיתה מצמצמת בין שני בדי הארון. אשכל הכפר, שמכפרת עוונות של ישראל. אמר רבי יצחק אשכל, שהיתה מתמרת ועולה עד הקורות ואחר כך פוסה ויורדת כאשכול. הכפר, המכפרת עוונותיהם של ישראל. ואמר רבי יצחק בתיב (ויקרא טו, ג): וקסה ענן הקטרת, הכסוי הזה אין אנו יודעין מהו, עד שביא דוד ופרשו (תהלים פה, ג): נשאת עון עמך ...

Rabbi Yohanan interpreted the verse regarding the incense of the house of Avtinas, 5:1. "A bundle of myrrh," this is one of the eleven spices that one places in it. Rabbi Huna said in its regard: "The L-rd said to Moses: Take spices for you [stacte and onycha and galbanum; spices and pure frankincense; each part shall be equal]" (Exodus 30:34). [Take spices for you], these are two. "Stacte and onycha and galbanum," these make five. "Spices," if you say that these are two, "spices" was already stated. "Each part ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

88

לית אתר פנוי מיני

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

KEHOT'S NOTE

תקו"ז תנ"ז, (צא, ב).

89

לית אתר פנוי מיני

The Name is found in every place, as the soul is in every limb, "for there is no place empty of Him, neither above nor below."

Tikkunei Zohar 91b:6 הי"ד: ז"א

... בכל ספירן, ובכל כרסין, ובכל מלאכין, ובכל אבר ואבר דבר נש, דלית אתר פנוי מניה לא בעלאין ולא בתתאין, יהו"ה לא אתקרי ביחודא דארבע אתון אלא בעלת העלות דמיוחד לון, ובגין דאיהו מיוחד

Tikkunei Zohar - Vocalized (Public Domain)

90

ומלא כל הארץ כבודו

"Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." His presence fills everything, which makes "contracted" hard to understand.

ישעיהו ו:3 הי"ד: יסאי

וקרא זה אליה ואמר קדוש קדוש קדוש ה' צבאות מלא כל-הארץ כבודו:

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

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

91 את השמים ואת הארץ אני מלא
 “Can a man hide in hiding places and I not see him? says Havayah. Do I not fill the heavens and the earth?”

ירמיהו כ"ג:24

אִם-יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא-אֶרְאֶנּוּ נְאֻם-יְיָ הִלּוּא אֶת-הַשָּׁמַיִם
 וְאֶת-הָאָרֶץ אֲנִי מְלֵא נְאֻם-יְיָ

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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PARAGRAPH 15

92 ופי המגיד נ"ע
 The Maggid's explanation is also brought in Or HaTorah, in the volume on Chanukah.

KEHOT'S NOTE

ראה גם אוה"ת חנוכה כרך ה תתקכח, א. וראה לקמן פ' בלק עג, ב.

93 מלא כל הארץ כבודו
 “The whole earth is full of His glory.” He fills it, but in a hidden way.

ישעיהו ו'ג:3

וְקָרָא זֶה אֱלֹהִים וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ הִי צְבָאוֹת מְלֵא כָל-הָאָרֶץ
 כְּבוֹדוֹ:

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

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KEHOT'S NOTE

ישע"ו, ג.

PARAGRAPH 19

94 לאו מכל אלין מדות
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"ו בהקדמה.

95 דלאו מכל אלין מדות איהו כלל
 Patach Eliyahu: “But not that You have a known righteousness, which is judgment, nor a known justice, which is mercy, nor any of these attributes at all.” The attributes are His way of conducting the worlds, not His essence.

תקוני זוהר י"ז ב:ה'17b:5 Tikkunei Zohar

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיעא דאיהו
 רחמי ולא מכל אלין מדות כלל.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 20

96 התורה דמח"ב נפקת
 Rabbi Yitzchak: “The Torah comes forth from the supernal Chochmah”; Rabbi Yosi: “from Binah it comes forth.” The Alter Rebbe combines the two: the Torah comes from Chochmah and Binah.

זח"ב פה, 85a Zohar II,

KEHOT'S NOTE

זח"ב פה, א.

97 השמים כסאי
 “So says Havayah: The heavens are My throne, and the earth My footstool.” The opening words of a discourse the Alter Rebbe refers to, and the key to the Zohar's “throne, which is the heavens.”

ישעיהו ס"ו:1 Isaiah 66:

כה אָמַר יְיָ הַשָּׁמַיִם כְּסֵאִי וְהָאָרֶץ הִדְם רִגְלִי אֵינָהּ בֵּית אֲשֶׁר תִּבְנֶנּוּ לִי
 וְאֵינָהּ 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?

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98 התורה קדמה אלפים שנה לעולם

Rabbi Shimon ben Lakish: the Torah preceded the creation of the world by two thousand years. The Alter Rebbe reads the “two thousand” (alpayim) as a'alefcha, “I will teach you,” Chochmah and Binah.

בראשית רבה ח'ב'2 Bereshit Rabbah 8:

... היום של ששי שואל של חמישי וכו', עד לראשון למי היו שואלין?
 לא לתורה, שקדמה לברייתו של עולם! דאמר רבי שמעון בן לקיש:
 שני אלפים שנה קדמה התורה לברייתו של עולם, הדא הוא דכתיב
 (משלי ח): ואהיה אצלו אמון וגו'. ויומו של הקדוש ברוך הוא אלף
 שנים, דכתיב: כי אלף שנים בעיניך כיום אתמול. הוי, הזאת ידעת מני
 עד וגו'. התורה יודעת מה קודם לברייתו של עולם, אבל אתה אין לך
 עסק לדורש, אלא (איוב כ): מני שים אדם עלי ארץ. ר' אלעזר בשם 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.

99

אאלפך חכמה אאלפך בינה

"If not, you listen to me; be silent, and I will teach you (a'alefcha) wisdom."

איוב ל"ג:ל"ג Job 33:33

אם-אין אתה שמע-לי החרש ואאלפך חכמה:

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.

PARAGRAPH 21

100

ושמרו דרך ה' לעשות צדקה

"For I have known him, so that he will command his children and his household after him, and they shall keep the way of Havayah, to do tzedakah and justice."

בראשית י"ח:19 Genesis 18:19

כי ידעתי למען אשר יצוה את-בניו ואת-ביתו אחריי ושמרו דרך ה' לעשות צדקה ומשפט למען הביא ה' על-אברהם את אשר-דבר עליי:

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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KEHOT'S NOTE

בראשית יח, יט.

101

להחיות רוח שפלים

"I dwell on high and in holiness, and with the crushed and lowly of spirit, to revive the spirit of the lowly." Tzedakah gives life to those who have none of their own.

ישעיהו נ"ז:15 Isaiah 57:15

כי כה אמר רם ונשא שכן עד וקדוש שמו מרום וקדוש אשכון ואת-ידכא 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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102

וצדקה תהיי לנו

"And it shall be tzedakah for us, if we take care to do all this commandment before Havayah our G-d." All the mitzvos are called tzedakah.

דברים ו:25 Deuteronomy 6:25

וצדקה תהיה-לנו כי-נשמר לעשות את-כל-המצוה הזאת לפני Havayah אלקינו כאשר צונו:

And it shall be righteousness unto us, if we observe to do all this commandment before the L-RD our G-d, as He hath commanded us.'

...לבאר הדברים ע"פ ונקדשתי בתוך בני ישראל בענין

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KEHOT'S NOTE

דברים ו, כה. כן הובא בכ"מ. וראה לקמן פי' ראה כג, ג שמביא הפסוק בצדקה תכונני. ובמאמרי אדה"ז — נביאים עי' פד הובאו ב' הפסוקים.

PARAGRAPH 22

103

ההפרש בין עסק התורה לקיום המצות

This explanation on "Let them bring the royal garment" sets out the same difference: Torah is the inner level of the light that fills the worlds, for it comes from Chochmah, the beginning of revelation, while the practical mitzvos, done with physical things, draw from the light that encompasses the worlds, beyond the chain of descent, since making the physical out of the spiritual is no ordinary chain of cause and effect.

KEHOT'S NOTE

ראה תר"א צב, ב.

104

לא המדרש הוא העיקר

A textual variant: in the Alter Rebbe's Siddur the Mishnah reads "ולא המדרש עיקר", without the word "הוא."

KEHOT'S NOTE

אבות א, יז. [ובסידור אדה"ז ולא המדרש עיקר].

105

לא המדרש הוא העיקר אלא המעשה

Shimon, son of Rabban Gamliel: "All my days I grew up among the Sages ... and not study is the main thing, but deed."

משנה אבות א:17 Pirkei Avot 1:17

שמעון בן גמלי' אומר, כל ימי גדלתי בין החכמים, ולא מצאתי לגוף טוב אלא שתיקה. ולא המדרש הוא העיקר, אלא המעשה. וכל המרבה דברים, מביא חטא:

Shimon, his son, used to say: all my days I grew up among the sages, and I have found nothing better for a person than silence. Study is not the most important thing, but actions; whoever indulges in too many words brings about sin.

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

106

שנמנו וגמרו שתלמוד גדול

The Sages in the upper room in Lod concluded that study is greater, because study leads to deed.

קידושין מ' ב:ח-ט"ז Kiddushin 40b:8-9

וכבר היה רבי טרפון וזקנים מסובין בעליית בית נתנה בלוד. נשאלה שאילה זו בפניהם: תלמוד גדול או מעשה גדול? נענה רבי טרפון ואמר: מעשה גדול. נענה רבי עקיבא ואמר: תלמוד גדול. נענו כולם ואמרו: תלמוד גדול, שהתלמוד מביא לידי מעשה. תנאי, רבי יוסי אומר: גדול תלמוד שקדם לחלה ארבעים שנה, לתרומות ולמעשרות חמשים וארבע, לשמישים ששים ואחת, ליובלות מאה ושלש.

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

KEHOT'S NOTE

קידושין מ, ב.

תאנה היתה, שבדבר שנתקלקלו בו נתקנו, שנאמר: "ויתפרו עליה תאנה". רבי יהודה אומר: חשה היתה, שאין התינוק יודע לקרות "אבא" ו"אמא" עד שיטעום טעם דגן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

PARAGRAPH 26

116 ואהיה אצלו אמן
 "And I was beside Him as a nursling, and I was His delight every day." Said of the Torah; the opening words of a maamar in Likkutei Torah, Bamidbar.

משלי ח:30

ואהיה אצלו אמן ואהיה שעשועים יום יום משחקת לפניו בכל-עת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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117 ממושבותיכם תביאו
 "From your dwellings you shall bring two loaves of waving." The Shavuot offering, explained in that maamar.

ויקרא כ"ג:17

ממושבותיכם תביאו להם תנופה שתים שני עשרנים סלת תהינה חמץ תאפינה בכורים לה'

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

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118 ע"פ וידבר דראשי המטות
 "And Moshe spoke to the heads of the tribes." The verse of the explanation in Likkutei Torah, Mattos.

במדבר ל"ב:2

וידבר משה אל-ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה ה' And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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PARAGRAPH 27

119 כתר לנוק'
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE

ראה לקמן קרח גב, ג.

...לבאר הדברים ע"פ ונקדשתי בתוך בני ישראל בענין

120 להחיות רוח שפלים
 "To revive the spirit of the lowly and to revive the heart of the crushed." The will to give life to the lower worlds.

ישעיהו נ"ז:15

כי כה אמר ה' ונשא שכן עד וקדוש שמו מרום וקדוש אשכון ואת-דכא ושפלות-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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121 בד"ה ועשית בגדי קדש
 The discourse distinguishes "a world of kindness," the kindness that follows the orderly chain of cause and effect, from "abundant in kindness," the level of Aharon, which is far above the chain of descent and is drawn through an arousal from below.

KEHOT'S NOTE

תו"א פב, ב.

122 ועשית בגדי קדש
 "And you shall make holy garments for Aharon your brother, for glory and for beauty." The opening words of a discourse in Torah Ohr.

שמות כ"ח:2

ועשית בגדי-קדש לאהרן אחיך לכבוד ולתפארת:

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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123 בבאור ע"פ וידבר דראשי המטות
 The explanation asks how the Ten Sefiros of Atzilus, which are G-dliness, become the limited worlds, and answers that it is through the shattering of the vessels of Tohu: the broken vessels fell into nogah and became yesh, and the shattering of the vessels is a shattering of the letters.

KEHOT'S NOTE

לקמן פ' מטות פב, ג.

124 ובביאור ע"פ יונתי
 The explanation on "My dove" teaches that Israel arose in the primordial thought and that the purpose of creation, Torah and mitzvos is a dwelling place among the lower realms: the Infinite Light revealed below, in Beriah, Yetzirah and Asiyah, as it is in Atzilus.

KEHOT'S NOTE

לקו"ת שה"ש יח, ב.

125 בבאור ע"פ יביאו לבוש מלכות
 The passage describes the mitzvos as drawings from a very high place, from the Infinite Light itself, to a very low place, this lowly physical world, and goes on to the "horse" on which the king rides.

KEHOT'S NOTE

תו"א צ, סע"ד.

126

יביאו לבוש מלכות

"Let them bring the royal garment that the king has worn." The verse of an explanation in Torah Ohr, Megillas Esther.

אסתר ו:ח"ח: Esther 6:8

יביאו לבוש מלכות אשר לבשבו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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127

ע"פ וידבר משה אל ראשי המטות

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

KEHOT'S NOTE

לקמן פ' מטות פא, ב.

128

ועברתי בארץ מצרים

The words here quote Exodus 12:12; the passage is shown below.

שמות י"ב: Exodus 12:12

ועברתי בארץ מצרים בלילה הזה והפיתי כל־בכור בארץ מצרים ועד־בהמה ובכל־אלקי מצרים אעשה שפטים אני ה'

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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KEHOT'S NOTE

שמות יב, יב.

129

אני ולא מלאך

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

KEHOT'S NOTE

הובא ונתבאר בזה"א קיז, א.

130

באג"ה איהו וחיותה

The letter "He and His life-forces," cited above for the image of the inverted seal, is the source of the principle repeated here, that the higher a thing is the lower it can descend: there the creation of physical existence is traced to the very essence of the Infinite One.

KEHOT'S NOTE

סי' כ (קלא, א). וראה לקמן שה"ש ג, ריש ע"ב.

131

אין התינוק יודע לקרות אבא

The words here quote Berachot 40a:14; the passage is shown below.

Berachot 40a:14

ברכות מ' א: י"ד Berachot 40a:14 על פירות הארץ וכו'. פשיטא! אמר רב נחמן פר יצחק: לא נצרכה אלא לרבי יהודה, דאמר חשה מין אילן היא. דתניא: אילן שאכל ממנו אדם הראשון, רבי מאיר אומר: גפן הנה, שאין לה דבר שמביא לילה על האדם אלא לילה, שנאמר: וישת מן היין וישכר. רבי נחמיה אומר:

...לבאר הדברים ע"פ ונקדשתי בתוך בני ישראל בענין

תאנה היתה, שבדבר שנתקלקלו בו נתקנו, שנאמר: ויתפרו עליה תאנה. רבי יהודה אומר: חשה היתה, שאין התינוק יודע לקרות "אבא" ו"אמא" עד שיטעום טעם דגן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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KEHOT'S NOTE

ברכות מ, א. מתנות כהונה לב"ר פט"ו, ז. מבוא שערים ש"ה ח"א פ"ב בהגהת צמח (א).

132

מצה מיכלא דמהימנותא

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

KEHOT'S NOTE

נסמן לעיל יב, ב.

133

בחכמה איתברירו

Kehot's note points to Leviticus 4:1 for these words.

Leviticus 4:1

וידבר ה' אלי משה לאמר:

And the L-RD spoke unto Moses, saying:

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KEHOT'S NOTE

מוח"ב (רנד, סע"ב) ושם אי בזה"ל "מגו מחשבה ואתברירו". ובע"ה שם אני"ך (פ"ט) "במחשבה אתברירו". ובשי מוחין דצלם (רפ"ח). ובשי מ"ן ומ"ד (רפ"א — וסוף דרוש ג'). ועלי"ך בנשא (כא, א) וש"נ. ובשי רפ"ח ניצוצין (ספ"ה) [ולעיל ויקרא ד, א]. [כ].

134

מהמאציל — בביאור ע"פ ואהי אצלו אמון

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

KEHOT'S NOTE

לקו"ת ס"פ במדבר כ, ב.

135

וזהו מ"ש בע"ה

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

KEHOT'S NOTE

שי עתיק רפ"א. ועלי"ך מטות בב" (פ"ב) פב, ד. [כ].

PARAGRAPH 28

136

לקדשא כולא לתתא

The Raaya Mehemna: the supernal Tzaddik takes it all "to sanctify everything below," and then it is called Kadosh, the third time.

Zohar, Emor 22:94-95

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)

137 **בביאור ע"פ ויקח קרח**

The note suggests that the explanation of “And Korach took” referred to here is perhaps the one printed in Sefer HaMaamarim 5562.

KEHOT'S NOTE

אולי הכוונה להנדפס בסה"מ תקס"ב-א ע' רכו ובח"ב שם ע' תסב.

138 **ויקח קרח**

“And Korach took.” The verse of an explanation the Alter Rebbe refers to.

Numbers 16:1 א"י: ט"ז

וַיִּקַּח קֹרַח בֶּן־יִזְחָר בֶּן־קֹהָת בֶּן־לֵוִי וְדָתָן וָאֲבִירָם בְּנֵי אֶלְיָאָב בֶּן־פִּלֶּת בְּנֵי רְאוּבֵן:

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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PARAGRAPH 29

139 **ולכבודי בראתיו**

“Everyone who is called by My Name and whom I created for My glory, I formed him, I also made him.” Created, formed and made correspond to Beriah, Yetzirah and Asiyah.

Isaiah 43:7 ז"י: ג' ז'

כָּל הַנִּקְרָא בְּשִׁמִּי וְלִכְבוֹדִי בְּרָאֲתִי וַיַּצְרֵתִי אֶת־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. [כ].

140 **כבוד חכמים ינחלו**

“The wise shall inherit glory, and fools raise up shame.” The Alter Rebbe reads it as the wise inheriting what is above wisdom.

Proverbs 3:35 ג': ל"ה

כְּבוֹד חֲכָמִים יִנְחָלוּ וְכִסְיִלִּים מֵרִים קִלְוִן:

The wise shall inherit honour; But as for the fools, they carry away shame.

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KEHOT'S NOTE

משלי ג, לה.

141 **ההפרש בין אנכי לאני**

The note points to Or HaTorah on Yisro for the difference between Anochi and Ani.

KEHOT'S NOTE

ראה אוה"ת פ' יתרו ע' תתקיד. לקו"ש חל"ט ע' 380 ובהערה 37.

...לבאר הדברים ע"פ ונקדשתי בתוך בני ישראל בענין

142 **אני הוא בבחי' מלי**

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

KEHOT'S NOTE

פע"ח בתחילתו.

PARAGRAPH 30

143 **ואנכי . . הוא בבחי' כתר**

Kehot's note points to Zohar III, 11a for these words.

Zohar III, 11a זח"ג יא, א

KEHOT'S NOTE

ראה זח"ג יא, א.

144 **סד"ה זאת חנוכת המזבח**

The end of that discourse explains that to draw down a new union one must first draw down kavod, an added illumination in the manner of a makif, as the princes brought vessels of silver and gold “for glory and beauty” at the dedication of the altar.

KEHOT'S NOTE

לקו"ת נשא כט, ב.

145 **פזר נתן לאביונים**

“He has distributed, he has given to the needy; his righteousness endures forever; his horn shall be exalted with glory.”

Psalms 112:9 ט"ב: ט"ז

פֶּזַר נָתַן לְאַבְיוֹנִים צָדִיקְתּוֹ לְעַד קֶרֶנוֹ תְּרוֹם כְּכֹבֹד:

He hath scattered abroad, he hath given to the needy; His righteousness endureth for ever; His horn shall be exalted in honour.

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KEHOT'S NOTE

תהלים קיב, ט.

146 **בוהר פ' במדבר דק"ך ע"א**

Rabbi Shimon explains the sign of the union by the corners of the altar: “he comes to the keren,” and the secret of the keren is the yoke of the holy kingdom, Malchus.

ספר זוהר, במדבר ז': ס"ה-ח': ע"ג: 73-8: 65-7 Bamidbar, Zohar

147 **ארוממך אלקי המלך**

“I will exalt You, my G-d the King, and bless Your Name forever.” The exaltation of Malchus.

Psalms 145:1 א': קמ"ה

תְּהַלֵּה לְדָוִד אֲרֹמְמָה אֱלֹהֵי הַמֶּלֶךְ וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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KEHOT'S NOTE

תהלים קמה, א.

148 וברע"מ פ' פנחס . . כתר עליון כו' כבוד עילאה

The Tzemach Tzedek quotes the Raaya Mehemna: the supernal Keser that no eye can see, and the supernal glory of which Moshe said "Show me Your glory" and G-d answered "You cannot see My face"; he explains that kavod is a makif, an encompassing light.

KEHOT'S NOTE

כתר עליון דלא שלטה בה עינא כבוד עילאה עליה אמר משה הראני את כבודך ואתיב ליה קוב"ה לא תוכל לראות את פני כו', והיינו כי כבוד הוא מקיף — יהל אור עי תקנב

149 וברע"מ פ' פנחס דרנ"ה ע"ב כתר עליון כו' כבוד עילאה

The Raaya Mehemna speaks of the supernal Keser and the supernal glory; the Kehot note explains, from Yahel Or, that glory is an encompassing light.

ספר זוהר, פנחס ק"כ:תתי"א-121:822-120:811 Zohar, Pinchas
קכ"א:תתכ"ב

150 בביאור ע"פ מי מנה

The explanation of "Who has counted" is in Balak; the passage there speaks of the mixture of good and evil in souls, which descend to this world to separate the good from the evil.

KEHOT'S NOTE

לקמן בלק סט, ג.

151 מי מנה

"Who has counted the dust of Yaakov, and the number of a fourth of Israel?" The opening words of a maamar in Likkutei Torah, Balak.

במדבר כ"ג:10 Numbers 23:10

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

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

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152 עקימת שפתי

On the blasphemer, whose sin is only in speech, the Talmud asks what deed there is, and answers: "the moving of his lips is a deed." The Alter Rebbe applies it to reading and reviewing Torah.

סנהדרין ס"ה א:10 Sanhedrin 65a:10

מגיד, מאי מעשה איכא? עקימת שפתיו הוי מעשה.

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PARAGRAPH 31

153 קרוב ה' לכל קוראיו

"Havayah is near to all who call upon Him, to all who call upon Him in truth."

תהילים קמ"ה:18 Psalms 145:18

קרוב ה' לכל-קראיו לכל אשר קראהו באמת:

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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KEHOT'S NOTE

תהלים קמה, יח.

154 ואין אמת אלא תורה

In Sukkos the Alter Rebbe explains that the truth of a person's love is still his own truth, while "the truth of Havayah" is that He is One and no thought grasps Him except as He is grasped in the Torah, His will; therefore "Havayah is near to all who call upon Him in truth," that is, through Torah.

KEHOT'S NOTE

איכה רבתי פתיחה ב. ירושלמי ר"ה פ"ג ה"ח. וראה ברכות ה, רע"ב. וראה לקו"ת סוכות פא, ג. ועליק מטות פג, סוף ג וש"ג [כ].

155 ואין אמת אלא תורה

On "and truth was cast to the ground": when Israel cast the words of Torah to the ground, the wicked kingdom prospers, "and there is no truth but Torah," as it says, "Buy truth and do not sell it."

תלמוד ירושלמי ראש חשון 3:8:2 Jerusalem Talmud Rosh Hashanah

השנה ג'ח:ב'

... אימתי שישאל משליכין דברי תורה לארץ המלכות הרשעה הזאת גזרת ומצלחת. מה טעם. ותשלך אמת ארצה ועשתה והצלחה. ואין אמת אלא תורה. היה מה דאת אמר אמת קנה ואל תמכור חכמה ומסר ובינה. אמר רבי יונה בר פזי. ונח ישראל טוב אויב ירדפו. ואין טוב אלא תורה. היה מה דאת אמר כי לקח טוב נתתי לכם תורתי אל תעזבו.

HALAKHAH: Rabbi Joshua ben Levi said, Amaleq was a sorcerer. What did he do? He put people up on their birthday, implying that no man easily falls on his birthday. What did Moses do? He mixed planets (22).. That is what is written. 3:11., sun, moon stood in the sky, etc. And it is written. 3:10., the abyss sounded, the elevated lifted his hands. Since the elevated lifted his hands, the abyss sounded. Samuel said, and the host will be given against the daily sacrifice by vice. 8:12., the vice ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

PARAGRAPH 32

156 ע"פ טובה הארץ

The maamar reads the double "very, very" as the hidden worlds, the chambers of Abba and Imma, and the revealed worlds, the chambers of Z'eir Anpin and Nukva, into both of which the supernal lights break through by drawing down the supernal Keser, above all enclothing in vessels.

KEHOT'S NOTE

לקו"ת שלח לח, א.

157 טובה הארץ מאד מאד

"The land that we passed through to spy it out is very, very good." The opening words of a maamar in Likkutei Torah, Shelach.

Numbers 14:7:י"ד:י"ד

ויאמרו אלי כל-עדת בני ישראל לאמר הארץ אשר עברנו בה לתור אתה טובה הארץ מאד מאד:

And they spoke unto all the congregation of the children of Israel, saying: "The land, which we passed through to spy it out, is an exceeding good land.

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158 ועתה יגדל נא

"And now, may the power of my L-rd be great." Another maamar in Shelach.

Numbers 14:17:י"ז:י"ז

ועתה יגדל-נא כח אד-ני כאשר דברת לאמר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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159 ועל זה אמרו כל חפצים לא ישוו בה

"For wisdom is better than pearls, and all desirable things cannot compare to it."

Proverbs 8:11:ח:י"א

כי טובה חכמה מפנינים וכל חפצים לא ישוו בה:

For wisdom is better than rubies, And all things desirable are not to be compared unto her.

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מועד קטן ט' ב"ב Moed Katan 9b

KEHOT'S NOTE

משלי ח, יא. מו"ק ט, ב.

PARAGRAPH 33

160 כשם שא"א לעולם בלא רוחות

On "For like the four winds of the heavens I have spread you out": just as the world cannot be without winds, so the world cannot be without Israel.

Taanit 3b:2:ב"ב:ג'

אלא רוחות מנא לן דלא מיעצרי? אמר רבי יהושע בן לוי, דאמר קרא: "כי בארבע רוחות השמים פרשתי אתכם נאם ה'". מאי קאמר להו? אי לימא הכי קאמר להו הקדוש ברוך הוא לישראל: דברתינכו בארבע רוחי דעלמא, אי הכי — "בארבע?" "בארבע" מיבעי ליה! אלא הכי קאמר: כשם שאי אפשר לעולם בלא רוחות — כך אי אפשר לעולם בלא ישראל.

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KEHOT'S NOTE

תענית ג, ב.

161 לעבדה ולשמרה

"And Havayah G-d took the man and placed him in the Garden of Eden to work it and to guard it." Man's service,

which raises mayin nukvin.

Genesis 2:15:ט"ו:ב'

ויקח ה' אלקים את האדם וינחהו בגן עדן לעבדה ולשמרה:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

PARAGRAPH 34

162 א"ת בניך אלא כוניך

"And all your children shall be taught of Havayah, and great shall be the peace of your children": do not read "your children" (banayich) but "your builders" (bonayich).

Berakhot 64a:14:יד"א:ס"ד

אל תקרי "בניך" אלא "בוניך". "שלוש רב לאהבי תורתך ואין למו מכשול". "יהי שלום בחילך שלום בארמנותיך". "למען אחי ורעי אדברה נא שלום בך. למען בית ה' אלקינו אבקשה טוב לך". "הי עו לעמו יתן ה' יברך את עמו בשלום".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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KEHOT'S NOTE

ברכות סד, א. וש"נ.

163 שעוסקים בבנינו של עולם

Kehot's note points to Shabbat 114b for these words.

Shabbat 114b:ב"ב:יד

KEHOT'S NOTE

שבת קיד, ב.

164 שעוסקים בבנינו של עולם

Rabbi Yochanan: "builders" are Torah scholars, who are occupied all their days with the building of the world.

Shabbat 114a:7:א:י"ד

מאי "בנאי"? אמר רבי יוחנן: אלו תלמידי חכמים שעוסקין בבנינו של עולם כל ימיהו. ואמר רבי יוחנן: איזהו תלמיד חכם שמחזירין לו אבידה בטביעות העין — זה המקפיד על הלוקו להופכו. ואמר רבי יוחנן: איזהו תלמיד חכם שממנין אותו פרנס על הציבור — זה ששואלין אותו דבר הלכה בכל מקום ואומר, ואפילו במסכת פלה.

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165 שממשיכים הכתר לזו"נ כמ"ש בפע"ח

The Tzemach Tzedek summarizes this maamar: the crown G-d put on His own head is the Keser of Arich Anpin,

drawn through "with all your might," and the two He put on Israel's heads are the Keser drawn to Z'eir Anpin, called Israel, and the Keser drawn to Malchus, called Yaakov.

KEHOT'S NOTE

שער כג, פ"א. באוה"ת נ"ך-א ע' קו שכאן מבואר "שהעטרה שנתן בראשו זהו כתר דא"א הנמשך ע"י בכל מאדך, והשנים שנתן בראשו של ישראל זהו המשכת הכתר לז"א הנקי ישראל והמשכת הכתר למלי הנקי יעקב, ועיין מענין המשכת הכתר לז"א בסידור בדרושי סעודות שבת בסעודתא תליתאה דשבתא . . וענין המשכת הכתר למלי בלקו"ת בד"ה יו"ט של ר"ה שחל להיות בשבת ושם פ"ב".

166 בליל שבועות שממשיכים הכתר לזו"נ כמ"ש בפע"ח

The Keser of Z'eir Anpin enters from the start of the night of Shavuot and is complete by the morning watch, which is why the custom in Israel is to study Torah on that night; the chapter goes on to explain that the Keser of Z'eir Anpin and that of Nukva are made at once.

פרי עץ חיים, שער חג השבועות 1:9 Gate of Shavuot

והנה כתר הזה נכנס מתחלת ליל שבועות, ואינו נגמר ליכנס עד אשמורת הבוקר, ואח"כ מזדווג עמה ביום, בתפלת שחרית ומוסף כנודע, כדרך השבתות וימים טובים, ולכן אנחנו אסורים בווג ליל שבועות, כי גם למעלה אין זווג, ולכן המנהג פשוט בישראל לעסוק בתורה בליל שבועות, ואינן ישנים אף רגע א', כדי להמשיך אותו הכתר עליון דז"א שהיא דיקנא דא"א (ב):

Pri Etz Chaim (Public Domain)

PARAGRAPH 38

167 יעקב חבל נחלתו

"For Havayah's portion is His people; Yaakov is the rope of His inheritance." A rope joins what is above with what is below.

Deuteronomy 32:9 ל"ב:ט

כי חֵלֶק Havayah עָמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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PARAGRAPH 39

168 צאינה וראינה

"Go forth and see, daughters of Zion, King Shlomo with the crown with which his mother crowned him on the day of his wedding and on the day of the joy of his heart."

Song of Songs 3:11 שיר השירים ג':יא

צֵאנָה וּרְאִינָה בָנוֹת צִיּוֹן בְּמִלְכָּה שְׁלֹמֹה בְּעֹטְרָה שֶׁעֲטָרָהּ לּוֹ אָמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לְבוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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KEHOT'S NOTE

שה"ש ג, יא.

169 והוא ע"ד מ"ש במדרש פי קדושים

The note points to Derech Mitzvosecha, 153b, where this Midrash of the three crowns is also brought.

KEHOT'S NOTE

ראה גם דרך מצותיך קנג, ב. ובאוה"ת נ"ך-ב ע' תשסא.

170 משל לבני מדינה שעשו שלש עטרות למלך

Rabbi Avin's parable of three crowns: the king put one on his head and two on his sons'; so the angels crown the Holy One, blessed be He, daily with three sanctifications, and He puts one on His head and two on Israel's.

Vayikra Rabbah 24:8 ח"ד:ח

171 הה"ד כי קדוש אני והתקדשתם והייתם קדושים

The Rebbe remarks that in our Midrash the proof-verse is "Speak to the whole congregation of the children of Israel: You shall be holy ... and you shall sanctify yourselves and be holy," which suggests that the two crowns are "You shall be holy" and "sanctify yourselves and be holy" counted as one; the Alter Rebbe instead counts "sanctify yourselves" and "be holy" as the two, and does not count "You shall be holy."

KEHOT'S NOTE

בד"ה ונקדשתי תשכ"ה הנ"ל העיר "ולהעיר, דבמדרש שלפנינו איתא הה"ד דבר אל כל עדת בני ישראל קדושים תהיו והתקדישתם והייתם קדושים, דלכאורה מזה משמע דשתי העטרות שנתן בראשן של ישראל הם קדושים תהיו (שבסמיכות לכי קדוש אני) ווהתקדישתם והייתם קדושים (שנחשבים שניהם לעטרה אחת). אבל בלקו"ת מפרש דשתי העטרות שנתן בראשן של ישראל הם והתקדישתם והייתם קדושים, וקדושים תהיו (שבסמיכות לכי קדוש אני) אינה נמנית בהעטרות" ע"ש.

172 רעוא דכל רעיון

Besides the places in the Zohar and in Pardes (Shaar 23, under "will," where the essence of will is placed in Keser), the note points to this discourse for "the will of all wills."

Zohar II, 253b זח"ב רנג, ב

KEHOT'S NOTE

זח"ב רנג, ב. רנח, ב. ובזח"ג כו, ב. רפח, ב. וע' קכט, א. קלו, ב. קלז, ב. וע' בפרדס לרמ"ק ז"ל ש' כג ערך רצון ושם כי עיקר הרצון בכתר ע"ש. וע' במג"א [במגן אבות ברדיטשוב תרס"ב] ח"ז ד"ה ועבדתם את ה"א פירוש ע"ש כו, ג. [כ].

PARAGRAPH 40

173 ועיין בפ"י הרמ"ז בזהר ר"פ שלח

In Kedoshim the Alter Rebbe explains that the life-force clothed in all the worlds, five hundred years from earth to firmament, is only like the power of action, so all the praise of creatures and angels for creating the worlds is only praise of "the work of Your hands," the lowest of His powers.

KEHOT'S NOTE

ראה לעיל ל, ג.

174

תלת עלמין אית ליה לקב"ה

"Come and see: the Holy One, blessed be He, has three worlds in which He is hidden; the first world is the supernal one, hidden from all." The Ramaz there explains it through the three times Kadosh.

ספר הזהר, שלח לך ו:ל"ט-ח:מ"ט Zohar, Sh'lach 6:39-8:49

Now, as for your question. The Holy One, blessed be He, has three words in which He is enshrouded. The first 1Aziluth. is a supernal recondite one which is known only to Him who is concealed therein.

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

PARAGRAPH 41

175

אם הבנים

"He settles the barren woman in her home, a joyful mother of children (em habanim)."

תהילים קי"ג:ט"ז Psalms 113:9

מושיבֵי עֲקֵרֵת הַבַּיִת אִם־הַבָּנִים שְׂמֵחָה הִלְלוּ־קָה:

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.

176

אמר הפייט

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

KEHOT'S NOTE

יוצר יום אי דרי"ה קודם קדושה של שחרית סד"ה מלך במשפט יעמיד ארץ.
[כ].

PARAGRAPH 42

177

רני ושמחי בת

"Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst, says Havayah."

זכריה ב':י"ד Zechariah 2:14

רְנִי וְשִׂמְחִי בְּתִצִּיּוֹן כִּי הִנְנִי־בָא וְשֹׁכְנָתִי בְּתוֹכָךְ נְאֻם־ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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