



LIKKUTEI TORAH • THE CHASSIDISHE PARSHA

פרשת קרח

Parshas Korach



The 3 maamarim of Likkutei Torah on the parsha.

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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/likkutei-torah/korach/

Contents

PARSHAS KORACH

Maamar 1	ויקח קרח בן יצהר בן קהת בן לוי וגו'	3
"Korach, son of Yitzhar, son of Kehas, son of Levi, took"		
Maamar 2	ועבד הלוי הוא	126
"And the Levite, he (hu), shall serve" (Numbers 18:23)		
Maamar 3	והנה פרח מטה אהרן כוי ויגמול שקדים	140
"And behold, the staff of Aharon had blossomed" (Numbers 17:23)		

וִיקַח קֹרַח בֶּן יִצְחָר בֶּן קֵהָס בֶּן לֵוִי וָגוֹ'

“Korach, son of Yitzhar, son of Kehas, son of Levi, took”



Korach claimed that the encompassing light, the all-blue tallis and the hidden “oil” he traced himself to, needs no threads; Moshe answered that G-d’s infinite light reaches the world and the heart only through contraction, through the “hairs” and threads of the tzitzis and Aharon’s beard, and that this narrow thread is what will open the full revelation in the Time to Come.

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

THE MAAMAR IN BRIEF

The maamar asks why Korach, as “son of Yitzhar,” son of oil, claimed the priesthood, why he mocked the mitzvah of tzitzis, and why he envied Aharon’s beard. It distinguishes two modes of divine light: memalei kol almin, the inner light that enters each world by measure (“His glory”), and sovev kol almin, the encompassing light present everywhere equally (“I fill”). The tallis is the encompassing light; the tzitzis are inner light drawn from it through “hairs,” a contracted channel that alone can carry a light from above the chain of worlds, as at Sinai, when supernal Chochmah was revealed by a leap. The white threads bring great love, and the techeiles brings awe that repels evil. Aharon, the “groomsmen,” draws great love through his beard, while the Levites, rooted in Gevurah, were shaved. Korach wanted Gevurah to lead now and claimed the hidden oil, above Moshe and Aharon. But the oil gives no light by itself; it shines only through hairs and a kav. Moshe and Aharon are the true “sons of oil,” and the thread drawn now through Torah, mitzvos and teshuvah will open the great revelation of the future.

OUTLINE

1 Korach’s three complaints

¶1-3

The Midrash on Korach as “son of oil,” his question about a tallis entirely of techeiles, and his jealousy that the Levites were shaved while Aharon was adorned and anointed on his beard.

2 Garment and hair: two kinds of light

¶4-11

Memalei and sovev, “His glory” and “I fill”; the tallis as the encompassing light and the tzitzis as inner light; inner and encompassing light, the ascents of the worlds and the worth of one hour of teshuvah and good deeds; Yuval and Yaval; the analogy of thought moving the limbs.

3 The leap at Sinai and the thirty-two threads

¶12-26

The glory of the Torah revealed on earth; supernal Chochmah revealed at Sinai by a leap beyond the order of the worlds; why such light comes only through “hairs”; the Torah as the “fallen fruit” of supernal wisdom; min kanaf and the Midrash of the mirrors; the good oil on Aharon’s beard and the white of the tzitzis.

4 Techeiles: awe that repels evil

¶27-32

Techeiles as tichlah, bringing evil to an end; the image of the unfaithful wife and “you shall not stray,” even in permitted desires; the Throne of Judgment and the fear of sin; techeiles as the severe encompassing light of Malchus; the four tzitzis, left and right, back and front; the higher love and awe drawn through the threads.

5 Korach’s dispute and his error

¶33-39

The Kohen Gadol as the groomsman who draws great love through his beard; the Levites, from Gevurah, shaved; techeiles as white wool dyed blue; Korach’s argument against the threads and the priesthood; the future primacy of Gevurah, Beis Shammai and the Levites as kohanim, and why it may not lead now.

6 Moshe’s answer: the threads are essential

¶40-45

The purpose of Torah and mitzvos is to draw the light down, which requires threads; why the tallis has no holiness and the tzitzis do; Torah alone is not enough; oil as the hidden source above Chochmah; grain, wine and oil; Korach’s claim to the oil and the Gevurah of Atik.

7 Through the needle’s eye

¶46-53

The oil gives no light by itself; Aharon, “light is seen”; Moshe and Aharon as the true sons of oil; the tzimtzum and the kav; the Thirteen Attributes and the Holy of Holies as revelation through contraction; the needle’s opening of teshuvah and the opening of the Hall; Yosef who “sews”; the thread of kindness and the morning; closing summaries.

KEY CONCEPTS

the light that fills all worlds (memalei kol

almin) ממלא כל עולמין

Divine light that enters each world according to its capacity; “His glory” that fills the earth. All the ascents of the worlds, even fifty thousand jubilees, take place within it.

the light that encompasses all worlds (sovev kol

almin) סובב כל עולמין

G-d’s very Self, present in every place equally and grasped by none; “I fill heaven and earth.” It is drawn down by teshuvah and good deeds in this world and will be revealed in the Time to Come.

inner light and encompassing light אור פנימי ואור מקיף

Light absorbed by a vessel in ordered steps, and light too great for the vessel, which surrounds it and acts on it from beyond. The tzitzis threads are inner light; the tallis is encompassing light.

hairs (se’aros) שערות

A channel joined to its source yet contracted almost to separateness. Only through such a channel can a light from above the chain of worlds come down: the tzitzis, Aharon’s beard, the Torah’s laws.

techeiles תכלת

The blue thread: from tichlah, an end, it brings evil to an end; it is the Throne of Judgment and the severe encompassing light of Malchus that blinds the forces of evil; its threads draw the higher awe into the soul.

the oil (shemen) שמן

The hidden source above Chochmah, the Mocha Stima'ah, which Korach claimed as "son of Yitzhar." It gives no light by itself and shines only through the hairs and the kav, through Moshe and Aharon.

the leap (dilug) דילוג

A revelation that skips the ordered chain of worlds, as at Sinai, when supernal Chochmah was revealed in this world.

the kav and the needle's eye קו וחוט, כחודה של מחט

The thin line of light after the tzimtzum, through which all revelation comes; human teshuvah is an opening like a needle's eye that can pass only this thread, yet it opens the gate of the Hall.

SECTION 1 • ¶1-3

Korach's three complaints

1 ויקח קרח^{1,2} בן יצהר בן קהת בן לוי וגוי. להבין ענין מחלוקת קרח ועדתו על משה ואהרן.

“Korach, son of Yitzhar, son of Kehas, son of Levi, took,” etc. [We need] to understand the matter of the dispute of Korach and his company against Moshe and Aharon.

The maamar opens with the first verse of Parshas Korach, which traces Korach's line back through Yitzhar and Kehas to Levi. The Alter Rebbe states his aim: to understand the inner meaning of the rebellion of Korach and his followers against Moshe and Aharon. The Kehot edition dates the maamar to 5562 (1801-02).

וברכות פרשה זו א"ר [אמר רבי] לוי למה חלק קרח על משה אמר אני בנו של שמן בן יצהר שנאמר ותירוש ויצהרך וגוי

In [Midrash] Rabbah on this parshah: Rabbi Levi said, Why did Korach dispute with Moshe? He said, “I am the son of oil, the son of Yitzhar,” as it is said, “your wine and your oil (yitzharecha),” etc.,

The Midrash quotes Rabbi Levi: Korach based his claim on his father's name, Yitzhar, which means oil. The verse that pairs tirosh with yitzhar shows that yitzhar is the Torah's word for oil, so Korach called himself “the son of oil.”

אשר נשבע לאבותיך לתת לך³ ר"פ עקב תירוש זה יין ויצהרך זה השמן ובכל משקים שתתן את השמן הוא נמצא עליון כו'

“which He swore to your fathers to give you,” at the beginning of Parshas Eikev. “Tirosh is wine, and yitzharecha is oil. And among all liquids, when you put oil [into them], it is found on top,” etc.

The verse is Deuteronomy 7:13, near the beginning of Parshas Eikev. The Midrash adds a property of oil: poured into any other liquid, it rises and floats on top, so it is the “highest” of liquids.

ומה אלו שנמשחו בשמן בלבד נטלו כהונה ומלכות אני שאני בנו של שמן אינו נמשח ונעשה כהן ומלך מיד נחלק על משה עכ"ל [עד כאן לשוננו] וע"ש באריכות.^{4,5}

“Now if these, who were anointed with oil alone, took the priesthood and the kingship, should I, who am the son of oil, not be anointed and become a kohen and a king?” At once he disputed with Moshe. End of quote; and see there at length.

In the Midrash, the ones anointed with oil are Aharon, who received the priesthood, and David, who received the kingship. Korach reasoned that if those merely anointed with oil gained such greatness, he, the “son” of oil itself, deserved even more, and so he rose against Moshe; the rest of the maamar uncovers the error in this claim.

2 ולהבין זה וגם השייכות אל המחלוקת שחלק על כהונת אהרן חלק ג"כ על מצות ציצית

[We need] to understand this, and also the connection to the dispute: that he who disputed the priesthood of Aharon also disputed the mitzvah of tzitzis,

A second question: why did Korach's challenge to Aharon's priesthood come together with an attack on the mitzvah of tzitzis? The maamar will show that the two are one subject.

כמו שפרש"י [שפירש רש"י / שפירוש רש"י] טלית שכולה תכלת^{6,7} חייבת בציצית⁸ או פטורה אמר להן חייבת התחילו לשחק עליו כו' והוא מבואר ברבות פ' זו ובתנחומא.⁹

as Rashi explains: [Korach and his men asked,] "Is a tallis that is entirely techeiles obligated in tzitzis, or exempt?" He [Moshe] said to them, "It is obligated." They began to laugh at him, etc. And this is explained in [Midrash] Rabbah on this parshah and in the Tanchuma.

Rashi records that Korach dressed his followers, two hundred and fifty heads of courts, in garments made entirely of techeiles, the sky-blue wool needed for one thread of the tzitzis, and they asked Moshe whether such a garment still requires tzitzis. When Moshe said it does, they mocked him: if one blue thread fulfills the mitzvah for another garment, surely a garment that is wholly blue should not need it.

3 וגם איתא ברבות¹⁰ שנתקנא לפי שכלוים נאמר והעבירו תער¹¹ כו' ואהרן אחיו קשטו¹² כו' דהיינו מ"ש כשמן הטוב¹³ כו' יורד על הזקן זקן אהרן כו'.

It is also stated in [Midrash] Rabbah that he became jealous because regarding the Levites it is said, "And they shall pass a razor," etc., while Aharon, his [Moshe's] brother, he adorned, etc.; that is, what is written, "Like the good oil," etc., "running down upon the beard, the beard of Aharon," etc.

The Midrash gives another cause for Korach's jealousy: at their consecration the Levites, Korach among them, had to pass a razor over all their flesh and lose their hair, while Moshe adorned his brother Aharon like a bride. The Alter Rebbe links Aharon's adornment to the verse about the good oil running down upon Aharon's beard, so that hair, oil and the priesthood already appear together.

ולהבין כל זה צ"ל תחלה מעט מזעיר ענין מצות עשיית ציצית דכתיב ועשו להם ציצית כו' פתיל תכלת כו' וזכרתם כו' ולא תתורו^{14,15} כו'.

To understand all this, we must first [explain], very briefly, the matter of the mitzvah of making tzitzis, as it is written, "And they shall make for themselves tzitzis," etc., "a thread of techeiles," etc., "and you shall remember," etc., "and you shall not stray," etc.

Before resolving these puzzles, the Alter Rebbe sets out the mitzvah of tzitzis itself from the verses of its passage: making the tzitzis, the thread of techeiles, remembering the commandments, and not straying after one's heart and eyes. Each of these phrases is explained later in the maamar.

SECTION 2 • ¶4-11

Garment and hair: two kinds of light

4 והענין דהנה כתיב¹⁶ מלא כל הארץ כבודו,¹⁷ כבודו היינו זיו יקריה, וכתוב את השמים ואת הארץ אני מלא¹⁸ אני ממש.

The explanation is this. It is written, “The whole earth is full of His glory”; “His glory” means the radiance of His glory (ziv yekarei). And it is written, “The heavens and the earth I fill”: “I,” literally.

Two verses seem to describe G-d's presence in the world differently. Isaiah speaks of “His glory” filling the earth, which the text glosses with the Aramaic ziv yekarei, “the radiance of His glory,” only a ray; in Jeremiah G-d says “I fill” heaven and earth, meaning His very Self.

וידוע שזהו ענין ב' הבחינות ממכ"ע [ממלא כל עלמין] וסוכ"ע כמ"ש בד"ה אני לדודי¹⁹ ובד"ה וזאת המצוה²⁰ ובשאר דוכתי.

And it is known that this is the matter of the two levels, the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), as is explained in the discourse beginning “I am my Beloved's,” in the discourse beginning “And this is the commandment,” and in other places.

The two verses correspond to two modes of divine light. Memalei kol almin enters each world according to its capacity, like the radiance of “His glory”; sovev kol almin is the infinite light that transcends the worlds and is present in all equally, the “I” who fills heaven and earth. In Likkutei Torah, Re'eh (“I am my Beloved's”), the Alter Rebbe pairs the same two verses this way and adds that the Torah is food for the soul, from memalei, while the mitzvos are its garments, from sovev.

וזהו ג"כ ענין תורה ומצות. דהנה כתיב לבושיה כתלג חיור²¹ ושער רישי [רישיה] כעמר נקא.

And this is also the matter of Torah and mitzvos. For it is written, “His garment was white as snow, and the hair of His head like pure wool.”

The same pair also corresponds to Torah and mitzvos. Daniel's vision of the Ancient of Days describes His garment white as snow and the hair of His head like pure wool, and these two images will stand for the two levels.

והיינו כי בחי' סוכ"ע נק' לבושיה כמ"ש ה' מלך גאות לבש²² (וכמשנ"ת [וכמו שנתבאר] בד"ה יביאו לבוש מלכות)²³

That is, the level of the light that encompasses all worlds is called “His garment,” as it is written, “Havayah reigns; He has garbed Himself in majesty” (and as was explained in the discourse beginning “Let them bring royal apparel”);

A garment surrounds the body without becoming part of it, so “His garment” stands for sovev kol almin, the light that encompasses the worlds from beyond. The psalm likewise describes G-d's reign as His “garbing Himself” in majesty. In Torah Ohr (“Let them bring royal apparel”) the Alter Rebbe explains that Torah study draws from memalei, since the Torah comes from Chochmah, while the practical mitzvos, done with physical things, draw from sovev.

וזהו שרש ענין המצות שנקראו לבושים. ובחינת שער רישי' [רישיה] היינו מה שמאיר בבחי' פנימי להיות ממכ"ע [ממלא כל עלמין] והוא שרש התורה.

and this is the root of the mitzvos, which are called garments. And the level of “the hair of His head” is what shines in an inner way, to be the light that fills all worlds; and it is the root of the Torah.

This is why the mitzvos, which are called garments, are rooted in sovev. Hair grows from the head and draws its life from within it, so “the hair of His head” stands for the light that enters inwardly, memalei kol almin, the root of the Torah.

והנה במצות ציצית יש כללות ב' הבחינות האלו כמ"ל [כמה שכתוב לעיל] בד"ה אני כו' אשר הוצאתי כו'

Now, the mitzvah of tzitzis contains these two levels in their general expression, as was explained above in the discourse beginning “I,” etc., “who brought out,” etc.

Tzitzis combine both levels: the garment itself, and the threads that hang from it. The Alter Rebbe refers back to the discourse on “I am Havayah your G-d, who brought you out,” the verse that closes the passage of tzitzis, where this was explained earlier in Likkutei Torah.

כי הטלית הוא בחי' לבושיה ולכן עיקר מצותו טלית לבן מצמר הכבשים²⁴ שהוא כענין לבושיה כתלג חיור. בחי' סוכ"ע.

For the tallis is the level of “His garment,” and therefore its mitzvah is chiefly [fulfilled with] a white tallis of sheep's wool, which is like “His garment white as snow”: the level of sovev kol almin.

The tallis itself is “His garment white as snow,” the level of sovev. That is why the mitzvah is ideally fulfilled with a white tallis of sheep's wool, mirroring the white garment of Daniel's vision; Kehot points here to Shulchan Aruch, Orach Chaim 9, which sets out which garments are obligated in tzitzis.

5 ועמ"ש בפ' אמור²⁵ בענין והכשבים הפריד יעקב²⁶. והציצית הם ג"כ ממין כנף²⁷ והיינו בחי' ושער רישיה כעמר נקא²⁸,

And see what is written in Parshas Emor on the matter of "And Yaakov separated the lambs." And the tzitzis too are of the same kind as the corner (min kanaf); that is, the level of "and the hair of His head like pure wool,"

The Alter Rebbe refers to his discourse in Parshas Emor on Yaakov's separating the lambs; there the two daily lambs (kevasim) draw down self-nullification, and Yaakov "separates" it into two levels, morning and evening. The halachah requires the tzitzis to be min kanaf, of the same kind of material as the garment's corner; this kinship between the threads and the garment matches "the hair of His head like pure wool," and the maamar later explains it as the bond of the inner light with the encompassing light.

ול"ב חוטין בחינת ל"ב נתיבות החכמה מה שנמשך להאיר בבחי' א"פ [אור פנימי] כי החכמה נקי' ראשית הגילוי והחכמה מאין תמצא.²⁹

and the thirty-two threads are the level of the thirty-two paths of Chochmah (wisdom): what is drawn down to shine as inner light (or pnimi). For Chochmah is called the beginning of revelation, and "Chochmah is found from ayin (nothing)."

Each tzitzis has eight threads, thirty-two on four corners, corresponding to the thirty-two paths of Chochmah. Chochmah is the first point at which G-dliness is revealed as an inner light, and it comes "from ayin," the nothingness that is above it.

6 וזהו ענין אין כבוד אלא תורה^{30,31} והיינו כבוד עילאה ל"ב נתיבות החכמה. ברוך כבוד³² ה' ממקומו.

And this is the matter of "There is no glory but Torah": that is, the supernal glory, the thirty-two paths of Chochmah (wisdom). "Blessed be the glory of Havayah from His place."

The Sages say "There is no glory but Torah." The Alter Rebbe identifies this glory with the supernal glory, the thirty-two paths of Chochmah, which also stand behind the verse "Blessed be the glory of Havayah from His place"; the numerical value of kavod, glory, is thirty-two, as the maamar notes later.

כמ"ש בד"ה כי על כל כבוד חופה³³ ובד"ה לסוסתני³⁴. ועמ"ש בד"ה וידבר אלקים³⁵ כו' אנכי הוי' אלקיך גבי אם אין חכמה אין יראה.^{36,37}

As is explained in the discourse beginning "For over all the glory shall be a canopy" and in the discourse beginning "To My mare." And see what is written in the discourse beginning "And G-d spoke," etc., "I am Havayah your G-d," regarding "If there is no wisdom there is no fear."

The Alter Rebbe refers to three other discourses on the levels of glory and on Chochmah. In Likkutei Torah, Shir HaShirim ("For over all the glory"), he distinguishes the lower glory that fills the earth, Malchus, from the higher glory "from His place"; and in Likkutei Torah, Bamidbar ("And G-d spoke"), he explains "If there is no wisdom there is no fear": a fear above understanding comes when the Infinite Light is revealed in Chochmah through Torah study.

7 ולבאר הדברים הנה צ"ל תחלה ענין א"פ [אור פנימי] וא"מ [ואור מקיף] ובחיי עגולים ויושר והענין הוא כי א"פ [אור פנימי] היינו מה שנכנס ומתיישב בהכלי בבחי' יושר והדרגה מעלה ומטה חב"ד [חכמה בינה ודעת] חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד].

To explain these matters, we must first [explain] the matter of inner light (or pnimi) and encompassing light (or makif), and the levels of the circles (igulim) and the straight line (yosher). The explanation: inner light is what enters and settles within the vessel in the manner of the straight line, in gradation from above to below: Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod.

To explain the two levels, the Alter Rebbe introduces two pairs of Kabbalistic terms. Inner light (or pnimi) is light that enters a vessel and is absorbed by it in an ordered, graded way, the "straight line" (yosher): from the intellect (Chochmah, Binah, Daas) through the emotions (Chesed, Gevurah, Tiferes) to the attributes of action (Netzach, Hod, Yesod), like a person standing upright, head above and feet below.

ובחיי א"מ [אור מקיף] הוא מה שלא היה יכול ליכנס בהכלי כלל מפני גודל אורו ונשאר למעלה מן הכלי בבחי' מקיף

And the level of encompassing light is what could not enter the vessel at all because of the greatness of its light, and it remained above the vessel, as an encompassing [light];

Encompassing light (or makif) is light too great for the vessel to contain. It stays above the vessel and affects it from beyond without being absorbed.

וגם הוא בבחי' עיגול שהרי מקיף הראש והרגל כאחד (והיינו בחי' מקיף הישר שמעולם לא נכנס בהכלי).³⁸

and it is also in the manner of a circle, for it encompasses the head and the foot alike (that is, the level of the encompassing light of the straight line, which never entered the vessel).

Because it is not absorbed, the encompassing light is like a circle, which has no top or bottom: it relates to head and foot equally. The parenthesis specifies the encompassing light of the straight line, light that never entered the vessel at all; Kehot cites the Rebbe Rashab's suggestion that this wording excludes the different account of the circles in Likkutei Torah, Sh'lach ("And they said ... the land is good"), where the circles are the same light held together in concealment before it is absorbed as inner light.

והנה ידוע בע"ח [בעץ חיים] ענין הקו וחוט שנמשך מן אור א"ס ב"ה שהוא כדי להיות נמשך ומאיר בבחי' א"פ [אור פנימי] וראשית הגילוי בחכמה כו' ונק' ממכ"ע [ממלא כל עלמין] שמאיר בכל עולם לפי ערכו כו'.

Now, the matter of the kav (line of light) and thread drawn from the Infinite Light (Or Ein Sof), blessed be He, is known from Etz Chaim: it is so that [the light] be drawn down and shine as inner light, the beginning of revelation being in Chochmah, etc.; and it is called the light that fills all worlds (memalei kol almin), for it shines in each world according to its measure, etc.

Etz Chaim, Rabbi Chaim Vital's record of the Arizal's Kabbalah, describes the kav, a thin line of light drawn from the Infinite Light, through which light enters the worlds as inner light, beginning with Chochmah. Because it shines in each world according to that world's capacity, it is called memalei kol almin.

אמנם בחי' סוכ"ע הוא אור א"ס המקיף לכל העולמות בשוה מראש דא"ק [דאדם קדמון] עד רגלי העשי' [העשיה]

The level of the light that encompasses all worlds (sovev kol almin), however, is the Infinite Light that encompasses all the worlds equally, from the head of Adam Kadmon to the feet of Asiyah,

Sovev kol almin, by contrast, is the Infinite Light that surrounds all worlds equally, from the very top of Adam Kadmon, the first and highest level of emanation, to the lowest point of Asiyah.

וגם מקיף את הקו³⁹ כו' (ועמ"ש מזה בביאור שע"פ יביאו לכוש⁴⁰ מלכות⁴¹ בד"ה להבין ההפרש), והנה שרש המקיפים נמשך מבחינת עגולים.

and it also encompasses the kav, etc. (and see what is written on this in the explanation on "Let them bring royal apparel," in the discourse beginning "To understand the difference"). Now, the root of the encompassing lights is drawn from the level of the circles.

This light surrounds even the kav itself. The encompassing lights have their root in the "circles" (igulim), the Kabbalistic image of light that surrounds, as opposed to the "straight line" that descends in order. The parenthesis points to Torah Ohr, Megillas Esther ("Let them bring royal apparel"), where sovev, the light of the practical mitzvos, is set apart from the inner light that comes through Chochmah.

ואף שהן נמשכים מבחי' הקו וחוט שממנו נמשכים גם המקיפים שבכל העולמות, אעפ"כ [אף על פי כן] שרש המקיפים נמשך מבחי' העיגול הגדול המקיף את הקו וחוט

And although they are drawn from the level of the kav and thread, from which the encompassing lights in all the worlds are drawn as well, nevertheless the root of the encompassing lights is drawn from the level of the great circle that encompasses the kav and thread

Each world has its own encompassing lights, and these do come by way of the kav. Yet their true root is the "great circle" that surrounds the kav itself, that is, sovev kol almin.

(וע"ד כמו המלי' אף שנמשכה מז"א שמתפארת דז"א נעשה כתר לנוקי' [לנוקבא] זה אינו כ"א שההשפעה עובר דרך הימנו.

(and this is like Malchus: although it is drawn from Z'eir Anpin, in that the Tiferes of Z'eir Anpin becomes the Keser of Nukva, this is only that the flow passes by way of it.

An analogy from the Sefiros: Malchus (Nukva) receives its existence from Z'eir Anpin, since the Tiferes of Z'eir Anpin becomes the Keser, the uppermost level, of Nukva. But Z'eir Anpin is only the channel through which the flow passes.

אבל בשרשה היא נלקחת משרש עליון בפ"ע [כפני עצמו] וכנודע מענין בחכמה יסד ארץ כונן שמים בתבונה⁴². ולכן יש עת שעלייתה למעלה יותר ממנו כמו בתפלת נעילה.

But in its root it is taken from a higher root of its own, as is known from the matter of "With wisdom [He] founded the earth; He established the heavens with understanding." Therefore there is a time when its ascent goes higher than [Z'eir Anpin], as at the prayer of Ne'ilah,

In its own root Malchus comes from a higher source than Z'eir Anpin. The verse says that the earth, Malchus, was founded with Chochmah, while the heavens, Z'eir Anpin, were established with Binah, a lower level; so at certain times, such as the Ne'ilah prayer at the close of Yom Kippur, Malchus rises above Z'eir Anpin.

ונקי' אז עטרת בעלה⁴³ ועד"ז גם כן המדות לגבי השכל דאף שהמדות נולדים מהשכל. אין זה אלא שהשכל גורם להולדת והתהוות המדות אבל עיקר המדות בשרשן נלקחו ממקום עליון יותר מהשכל.

and it is then called "the crown of her husband." And in the same way also the emotive attributes (middos) in relation to the intellect: although the middos are born from the intellect, this is only that the intellect causes the birth and coming into being of the middos; but the essence of the middos, in their root, is taken from a place higher than the intellect.

Then Malchus is called "the crown of her husband," a crown that rests above the head. The same is true of emotion and intellect: the intellect brings the emotions into being, but their essence is rooted in a level higher than intellect.

ויפה כח הבן מכח האב כמ"ש במ"א גבי ענין האבות הן הן המרכבה⁴⁴ וגבי רצועות דתש"ר [דתפילין של ראש] בביאור ע"פ שימני כחותם⁴⁵ ע"ש ועד"ז יובן כאן בענין המקיפים דאע"פ [דאף על פי] שנמשכים מהקו מ"מ שרשן מבחי שלמעלה מהקו.

And "the power of the son is greater than the power of the father," as is explained elsewhere regarding "The Patriarchs are the Chariot" and regarding the straps of the head-tefillin, in the explanation on "Set me as a seal"; see there. And in the same way it is to be understood here regarding the encompassing lights: although they are drawn from the kav, nevertheless their root is from a level above the kav.

This is an instance of the rule that "the son's power exceeds the father's": what is produced can reveal a root deeper than the one that produced it. Elsewhere the Alter Rebbe shows this with the Patriarchs, who are called "the Chariot," and with the straps of the head-tefillin; here it means that the encompassing lights come by way of the kav, yet are rooted above it.

ועמ"ש כה"ג [כהאי גוונא] בד"ה וירא ישראל⁴⁶ את ה' בענין עלמא דאתכסיא בחי' ים שהוא בחינת סוכ"ע כו' והיינו שלהיותו בחי' עלמא דאתכסיא שהוא בחי' מקיף לכן שרשו מבחי' סוכ"ע וע"ש בד"ה אז ישיר⁴⁷ וכמ"ש מזה ג"כ בביאור ע"פ את שבתתי תשמרו.

And see what is written along these lines in the discourse beginning "And Israel saw the hand," on the matter of the hidden world (alma de'iskasya), the level of the sea, which is the level of sovev kol almin, etc.: that is, because it is the hidden world, which is the level of encompassing [light], its root is therefore from the level of sovev kol almin; and see there, in the discourse beginning "Then [Moshe] sang.") And as is explained on this also in the explanation on "You shall keep My Sabbaths."

In the discourse "And Israel saw the hand" the Alter Rebbe explains that the sea, the "hidden world" (alma de'iskasya), is an encompassing level, and that for this reason its root is in sovev kol almin. He also refers to the discourses "Then Moshe sang" and "You shall keep My Sabbaths" on the same point.

אבל הא"פ [האור פנימי] נמשך מבחי' היושר כו'. ובהקדמה זו יובן ענין עליות העולמות נ' אלפים יובלות הוא הכל בהאור פנימי שיתגלו אורות עליונים יותר בהכלים ע"י עליות והזדככות הכלים.

But the inner light is drawn from the level of the straight line, etc. With this introduction the matter of the ascents of the worlds through fifty thousand jubilees will be understood: it is all within the inner light, that higher lights will be revealed in the vessels through the ascents and refinement of the vessels.

Inner light, in contrast, comes from the straight line. This distinction explains the ascents of the worlds through "fifty thousand jubilees": however high they rise, every ascent is a greater revelation of inner light in vessels that have become more refined.

כמו ג"ע [גן עדן] התחתון הוא בחי' כלי לגילוי אור וזיו מא"ס ב"ה וג"ע [וגן עדן] העליון הוא כלי לגילוי אור ותענוג גדול ונעלה יותר לאין שיעור על האור שבג"ע [שבגן עדן] התחתון.

For example, the lower Gan Eden is a vessel for the revelation of light and radiance from the Infinite One (Ein Sof), blessed be He, and the higher Gan Eden is a vessel for the revelation of a light and delight greater and loftier beyond measure than the light in the lower Gan Eden.

The lower and the higher Gan Eden differ as vessels: the higher holds an immeasurably greater light and delight than the lower. Both, however, are revelations of inner light.

8 והנה כתיב באדה"ר [באדם הראשון] וינחהו בג"ע [בגן עדן] לעבדה ולשמרה⁴⁸ פי' שהג"ע [שהגן עדן] שהוא עתה אצלינו קבלת שכר על המצות היה אז אצל אדה"ר [אדם הראשון] בחינת מקום העבודה

Now, it is written of Adam, the first man, "And He placed him in Gan Eden, to work it and to guard it." The meaning: Gan Eden, which for us now is the receiving of reward for the mitzvos, was then, for Adam, a place of service,

Adam was placed in Gan Eden "to work it and to guard it," that is, to serve there. For Adam, Gan Eden, which for us is the place of reward, was the place of service.

כמו שאצלנו עתה העוה"ז, וקבלת השכר היה למעלה מן הג"ע [הגן עדן] ולא היה הג"ע [הגן עדן] אצלו נחשב לבחינת קבלת שכר כ"א היה אצלו בחי' מדור

as this world is for us now; and the receiving of reward was above Gan Eden. Gan Eden was not considered for him [a place of] receiving reward; rather, it was for him a dwelling place,

Adam's reward was to be above Gan Eden. Gan Eden itself was simply where he lived, as this world is where we live.

כמו עתה אצלנו העוה"ז, ועמ"ש מזה בד"ה הן האדם היה כאחד ממנו⁴⁹ וסד"ה אסרי לגפן עירה⁵⁰ as this world is for us now. And see what is written on this in the discourse beginning "Behold, man has become like one of us," and at the end of the discourse beginning "Binding his foal to the vine."

Gan Eden was Adam's dwelling, as this world is ours. The Alter Rebbe refers to two discourses on Adam's state before the sin: "Behold, man has become like one of us" and the end of "Binding his foal to the vine."

וז"ש [וזהו שכתוב] ויטע ה' אלק ים גן⁵¹ כו' ויטע היינו בחיי עשיי [עשיה] כו' כי אז קודם החטא גם כללות עולם העשייה היה בבחי' עליונה הרבה יותר ויותר ממה שהוא עתה,

And this is [the meaning of] what is written, "And Havayah Elokim planted a garden," etc.: "planted" is the level of Asiyah (action), etc. For then, before the sin, even the World of Asiyah as a whole was at a level far, far higher than it is now.

Planting is an action, so the word "planted" points to Asiyah, the World of Action. Before the sin even Asiyah as a whole stood far higher than it does now, so that a garden in Asiyah could be Gan Eden.

ומזה יובן ענין עליות העולמות שיתגלו אורות עליונים יותר בהכלים עד שמה שעתה הוא בחינת אצילות יהיה לעיל [לעתיד לבוא] בחיי עשיה

From this the matter of the ascents of the worlds will be understood: higher lights will be revealed in the vessels, until what is now the level of Atzilus will be, in the Time to Come, the level of Asiyah;

This illustrates the ascent of the worlds: as the vessels are refined, higher lights are revealed in them. In the Time to Come the light of what is now Atzilus will be the level of Asiyah.

דהיינו שעולם העשיי [העשיה] דלעיל [דלעתיד לבוא] יהי [יהיה] בו הגילוי שעכשיו באצילות (ועמ"ש במ"א ע"פ והיה אור הלבנה⁵² כו') ובחי' האצילות דלעיל [דלעתיד לבוא] יהי [יהיה] יותר גבוה לאין קץ מפני שיתגלו אורות גדולים יותר בהכלים

that is, the World of Asiyah of the Time to Come will have in it the revelation that is now in Atzilus (and see what is written elsewhere on "And the light of the moon shall be," etc.), and the Atzilus of the Time to Come will be infinitely higher, because greater lights will be revealed in the vessels

Asiyah will then hold the revelation now found in Atzilus, as the prophet foretells that the light of the moon will be like the light of the sun. Atzilus itself will rise infinitely higher, because still greater lights will be revealed in its vessels.

(ועמ"ש ע"פ כי כאשר השמים החדשים.⁵³ ועיין בספר הגלגולים פי י"ז פ"ט ועמ"ש בביאור ע"פ אלה מסעי⁵⁴ גבי עתידה א"י [ארץ ישראל] שתתפשט כו'), וזהו הכל גילוי אורות פנימים בהכלים שיתגלה יותר עד אין קץ נ' אלפים יובלות,

(and see what is written on "For as the new heavens"; and see Sefer HaGilgulim, chapter 17 and chapter 19; and see what is written in the explanation on "These are the journeys," regarding "The Land of Israel is destined to spread out," etc.). All this is the revelation of inner lights in the vessels, revealed more and more without end, fifty thousand jubilees.

Further references treat the new heavens of the Time to Come, a work on the transmigration of souls (Sefer HaGilgulim), and the teaching that the Land of Israel will expand. All these ascents, without end, through "fifty thousand jubilees," are still revelations of inner light in vessels.

אבל לגבי הא"מ [האור מקיף] שלמעלה מהקו המקיף מראש א"ק [אדם קדמון] עד רגלי העשיה בשוה שם אין שינוי כלל שהרי מקיף לאצ"י ועשיה בהשוואה אחת,

But with regard to the encompassing light that is above the kav, which encompasses equally from the head of Adam Kadmon to the feet of Asiyah, there is no change there at all, for it encompasses Atzilus and Asiyah in one equal way.

The encompassing light above the kav does not change with these ascents, because it relates to Atzilus and to Asiyah in exactly the same way. No world can rise "closer" to it.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] יפה שעה אחת בתשובה ומע"ט [ומעשים טובים] בעוה"ז מכל חיי העוה"ב [העולם הבא]⁵⁵ לשון רבים היינו גם מכל החמשים אלפים יובלות

Therefore our Sages, of blessed memory, said, "Better is one hour of teshuvah and good deeds in this world than all the life (chayei) of the World to Come": [chayei is] plural, that is, even than all the fifty thousand jubilees,

This explains the Mishnah that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. The plural chayei ("life," literally "lives") is read to include every stage of the fifty thousand jubilees.

שהם רק מגילוי הא"פ [האור פנימי] שהוא בחי' זיו והארה ביו"ד נברא העוה"ב [העולם הבא]⁵⁶ יו"ד צמצום גדול כו'

which are only from the revelation of the inner light, which is the level of a radiance and an illumination: "With the yud the World to Come was created," the yud being a great contraction, etc.;

All those stages are only revelations of inner light, a radiance. The Talmud says that the World to Come was created with the letter yud, the smallest letter, which stands for a great contraction.

אבל לית מחשבה תפיסא ביה כלל⁵⁷ במהותו ועצמותו אבל ע"י תשובה ומע"ט [ומעשים טובים] בעוה"ז ממשיך בחי' אור מקיף סוכ"ע מהותו ועצמותו.

but "no thought can grasp Him" at all, in His Being and Essence. Through teshuvah and good deeds in this world, however, one draws down the level of encompassing light, sovev kol almin, His Being and Essence.

G-d's very Being and Essence is beyond the grasp of any thought, so no revelation in the World to Come can reach it. But teshuvah and good deeds in this world draw down sovev kol almin, His Being and Essence; this is why one hour of them outweighs all the World to Come.

(ועמ"ש מזה בד"ה ובבואה לפני המלך⁵⁸ ובד"ה לריח שמניך.⁵⁹ ובד"ה להבין ענין הפסוק מי אל כמוך.⁶⁰ ועמ"ש ע"פ וכל אשר תתן לי עשר אעשרנו לך⁶¹).

(And see what is written on this in the discourse beginning "And when she came before the king," in the discourse beginning "For the fragrance of your oils," and in the discourse beginning "To understand the verse 'Who is a G-d like You.'" And see what is written on "And of all that You give me, I will surely tithe to You.")

The Alter Rebbe lists further discourses that develop this theme: what is drawn down through service in this world reaches beyond all the revelations of the World to Come.

וזהו ענין ב' הפסוקים דכתיב את השמים ואת הארץ אני מלא⁶² אני ממש. וכתיב מלא כל הארץ כבודו. וכבודו היינו רק בחי' זיו ולא אני ממש.

And this is the matter of the two verses: it is written, "The heavens and the earth I fill," "I," literally; and it is written, "The whole earth is full of His glory," and "His glory" is only the level of radiance, not "I," literally.

Now the two verses fall into place. "I fill" speaks of G-d's very Self, while "His glory" is only a radiance.

והענין כי מ"ש אני מלא זהו בחי' אור א"ס ב"ה הסובב ומקיף להקו ולכל העולמות בשוה

The explanation: what is written, "I fill," is the level of the Infinite Light, blessed be He, which surrounds and encompasses the kav and all the worlds equally.

"I fill" refers to the Infinite Light that surrounds the kav and all the worlds equally, sovev kol almin.

כי סובב ומקיף אין הפי' שמקיף מלמעלה כי אדרבה לית אתר פנוי מיניה ממש וזהו אני מלא.⁶³

For "surrounding and encompassing" does not mean that it encompasses from above; on the contrary, "there is no place devoid of Him," literally; and this is "I fill."

"Surrounding" does not mean that this light hovers above the world at a distance. On the contrary, it is present in every place, since "there is no place devoid of Him," and that is why G-d says "I fill."

9 וגם את השמים ואת הארץ⁶⁴ בשוה, רק שנק' סובב לפי שהוא אינו מושג בשום עולם ואינו מתלבש בהשגה, ומלא כל הארץ כבודו כבודו הוא בחינת זיו כנ"ל.

And also [it fills] "the heavens and the earth" equally; it is called "surrounding" (sovev) only because it is not grasped in any world and is not encloded in comprehension. And "The whole earth is full of His glory": "His glory" is the level of radiance, as mentioned above.

Sovev kol almin is present in heaven and earth alike; it is called "surrounding" only because no world can grasp it or contain it in understanding. "His glory," by contrast, is only a radiance.

והיינו האו"פ [האור פנימי] שנמשך ומתלבש בתוך העולמות ומתגלה בהם ע"י עליות העולמות בני אלפים ובלות⁶⁵ שמתגלים יותר האורות בהכלים כנ"ל.⁶⁶

That is, the inner light, which is drawn down and en clothed within the worlds and is revealed in them through the ascents of the worlds in fifty thousand jubilees, in which the lights are revealed more in the vessels, as mentioned above.

"His glory" is the inner light that enters the worlds and is revealed in them more and more as the worlds ascend through the fifty thousand jubilees. Kehot notes that the Mittler Rebbe explains these fifty thousand jubilees in his maamarim on Korach.

10 ובענין נ' אלפים ובלות י"ל [יש לומר] שזהו מ"ש ושם אחיו יובל⁶⁷ ולכן היה אבי כל תופש כנור כו'

As for the fifty thousand jubilees, it may be said that this is what is written, "And his brother's name was Yuval"; and therefore "he was the father of all who handle the harp," etc.,

The Alter Rebbe finds a hint to the "jubilees" (yovlos) in the verse about Yuval, "the father of all who handle the harp and flute." Yuval's music becomes a sign of the ascents of the worlds.

כי כל העליות הוא ע"י שיר כו' וכבר נתי' [נתבאר] שכל עליות נ' אלפים ובלות זהו עדיין בהא"פ [בהאור פנימי]

for all the ascents are through song, etc. And it has already been explained that all the ascents of the fifty thousand jubilees are still within the inner light;

Every ascent comes through song, which lifts each level beyond itself. Yet, as explained, all the ascents of the fifty thousand jubilees remain within the inner light.

וזהו ענין יובל וזהו ענין מארז"ל [מאמר רבותינו זכרונם לברכה] יובל שמו⁶⁸ (בכורות דנ"ה ע"ב), אכן על גילוי בחי' המקיף נאמר יכל הוא היה אבי יושב אהל⁶⁹ כו'

and this is the matter of Yuval (jubilee), and this is the matter of the saying of our Sages, of blessed memory, "Yuval is its name" (in Bechoros 55b). But of the revelation of the level of the encompassing [light] it is said, "Yaval: he was the father of those who dwell in tents," etc.

The Alter Rebbe adds the Sages' saying "Yuval is its name": in the Talmud Rabbi Meir says that Yuval is the name of the Euphrates where it flows out of Eden. Yaval, "the father of those who dwell in tents," stands for the encompassing light, since a tent surrounds the one who dwells in it.

ונקי הא"פ [האור פנימי] אחיו להא"מ [להאור מקיף] שהרי מהמקיף הגדול נמשך הא"פ [האור פנימי] והם דבוקים זב"ז [זה בזה] והוא לשון אחוה וחיבור (וזהו ג"כ ענין הכנף מין כ נף).

And the inner light is called the “brother” of the encompassing light, for the inner light is drawn from the great encompassing [light], and they cleave to each other; and [“brother”] is an expression of brotherhood and joining (and this is also the matter of “the corner”: “of the same kind as the corner”).

Yuval is called Yaval’s “brother” because the inner light comes from the great encompassing light and stays bonded to it; the word ach, brother, suggests brotherhood and joining. The same bond is expressed in the law that the tzitzis must be “of the same kind as the corner”: the threads, the inner light, are of one substance with the garment, the encompassing light.

והנה המשל לענין א"מ [אור מקיף] וא"פ [ואור פנימי]⁷⁰ יובן עד"מ באדם דהנה המחשבה פועלת תומ"י [תכף ומיד] בכל האברים כנראה בחוש שכשעולה במחשבתו ורצונו לעשות איזה תנועה בידו או לילך ברגליו

Now, the analogy for encompassing light and inner light will be understood by way of an example in man. Thought acts immediately in all the limbs, as is seen plainly: when it arises in his thought and will to make some movement with his hand, or to walk with his feet,

An analogy from the human being: thought moves the limbs instantly. As soon as a person decides to move his hand or to walk, the limb responds.

אזי תומ"י [תכף ומיד] ממש תתנענע הרגל או היד לפעול מה שעלה במחשבתו בלתי שיהוי כלל,

then immediately, literally, the foot or the hand moves to do what arose in his thought, without any delay at all.

There is no delay at all between the decision and the movement. This plain observation forces a conclusion about how thought is present in the limbs.

א"כ עכצ"ל [על כרחך צריך לומר] שזהו מפני שהמחשבה א"צ [אין צריך / אינו צריך] לימשך מהמוח לרגל כסדר המדרגות דא"כ היתה התנועה מתעכבת איזה רגע מעליות המחשבה עד כדי הובאה מהמוח לרגל כסדר מדרגא לדרגא.

If so, we are compelled to say that this is because the thought does not need to be drawn from the brain to the foot in the order of the levels; for if so, the movement would be delayed some moment from the arising of the thought until it was brought from the brain to the foot in order, from level to level.

If thought had to travel from the brain to the foot step by step, through the intermediate levels, there would be some lag between thinking and moving.

אלא ודאי שהמחשבה מקפת כל האברים ולכן פועלת גם ברגל ברגע זה ממש שעולה במחשבה לנענע רגלו.

Rather, the thought certainly encompasses all the limbs, and therefore it acts in the foot too at the very moment that it arises in his thought to move his foot.

So the thought must already surround all the limbs at once. That is why it acts in the foot at the very instant of decision.

אך מ"מ בודאי עיקר משכן המחשבה וגילוי הוא במוח אשר שם מתלבשת בבחי' א"פ [אור פנימי] אלא שמקפת ג"כ כל האברים בבחי' מקיף

Nevertheless, the main dwelling place of thought and its revelation is certainly in the brain, where it is encloded as inner light; but it also encompasses all the limbs as an encompassing [light]

Still, thought is truly revealed only in the brain, where it is "inside" as inner light. In the rest of the body it is present as an encompassing light, acting without being felt or understood there.

(וע' בע"ח [בעץ חיים] שער סדר אבי"ע [אצילות בריאה יצירה עשיה] ספ"ג כי הלא המחשבה עם הפעולה כו', והנה מזה יובן מ"ש בע"ח [בעץ חיים] גבי שבת שהמקיפים נכנסים בבחי' פנימים ונמשכים מקיפים עליונים יותר היינו כמו המחשבה אשר על הרגל הוא בחי' מקיף ובמוח נכנסת בבחי' פנימי כנ"ל).

(and see Etz Chaim, Sha'ar Seder Atzilus, Beriah, Yetzirah, Asiyah, end of chapter 13: "For thought, with the action," etc. And from this will be understood what is written in Etz Chaim regarding Shabbos, that the encompassing lights enter as inner lights and higher encompassing lights are drawn down: that is, like the thought, which in the foot is an encompassing [light] and in the brain enters as an inner [light], as mentioned above).

Etz Chaim makes the same point about thought and action. It also teaches that on Shabbos the encompassing lights become inner lights and still higher encompassing lights are drawn down; the analogy shows how one light can be both, "encompassing" for the foot and "inner" in the brain, depending on the vessel.

וממשל זה יובן קצת ענין א"פ [אור פנימי] וא"מ [ואור מקיף] איך שבאמת המקיף פועל ומהווה ומחיה אף שאינו מושג כלל בהעולמות

From this analogy the matter of inner light and encompassing light will be understood a little: how, in truth, the encompassing [light] acts, brings into being and gives life, although it is not grasped at all in the worlds;

The analogy clarifies how the encompassing light is in fact what creates and sustains the worlds, even though they do not perceive it at all.

וכמו עד"מ שהמחשבה פועלת ברגל תומ"י [תכף ומיד] להיותה מקפת כל האברים ואע"פ [ואף על פי] שאין הרגל משיג כלל את המחשבה כנ"ל, ועמ"ש בביאור ע"פ יונת גבי כי לא מחשבותי מחשבותיכם⁷¹:

just as, in the analogy, the thought acts in the foot immediately because it encompasses all the limbs, although the foot does not grasp the thought at all, as mentioned above. And see what is written in the explanation on "My dove," regarding "For My thoughts are not your thoughts."

Just as the foot obeys the thought without grasping it, the worlds are brought into being by the encompassing light without grasping it. The Alter Rebbe refers to a discourse that develops this with the verse "For My thoughts are not your thoughts."

11 קיצור. ענין ממכ"ע [ממלא כל עלמין] **וסכ"ע** [וסובב כל עלמין] **בחי מכה"כ** [מלא כל הארץ כבודו] **ובחי אני מלא**.⁷² **והא"פ** [והאור פנימי] **שרשו מהקו והמקיפים** אף שנמשכו ג"כ מהקו מ"מ שרשם מבחי סוכ"ע.

Summary. The matter of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin): the level of "The whole earth is full of His glory" and the level of "I fill." The inner light is rooted in the kav; and the encompassing lights, although they too were drawn from the kav, nevertheless have their root in the level of sovev kol almin.

A summary of the first chapter. Memalei is "The whole earth is full of His glory" and sovev is "I fill"; inner light is rooted in the kav, and the encompassing lights, although they come through the kav, are rooted in sovev.

ועליות העולמות בשמיטין ויובלות הכל בבחי ממכ"ע [ממלא כל עלמין] **א"פ** [אור פנימי] **אבל בחי סוכ"ע** **השוה ומשוה כו' ולכן יפה שעה אחת בתשובה**⁷³ **כו':**

The ascents of the worlds in Sabbatical cycles and jubilees are all within the level of memalei kol almin, inner light; but the level of sovev kol almin is "equal and equalizing," etc. Therefore, "Better is one hour of teshuvah," etc.

The ascents of the worlds, in cycles of Sabbatical years and jubilees, all belong to memalei. Sovev is "equal and equalizing," a phrase from the prayers, the same at every level; that is why an hour of teshuvah and good deeds in this world surpasses the World to Come.

The leap at Sinai and the thirty-two threads

12 ב והנה מ"ש מלא כל הארץ כבודו, ⁷⁴ הארץ דוקא היינו כי אין כבוד אלא תורה, ⁷⁵ כבוד בגימט' [בגימטריא] ל"ב ⁷⁶ שהם ל"ב נתיבות ⁷⁷ החכמה ול"ב חוטים דציצית,

2. Now, as for what is written, "The whole earth is full of His glory," specifically "the earth": this is because "there is no glory but Torah"; kavod (glory) has the numerical value of thirty-two, which are the thirty-two paths of Chochmah (wisdom) and the thirty-two threads of the tzitzis.

The second chapter returns to Isaiah's verse and asks why it says "the earth" in particular. The answer: "glory" means Torah, and kavod has the numerical value of thirty-two (20+2+6+4), the thirty-two paths of Chochmah and the thirty-two threads of the tzitzis; the Torah's glory is revealed specifically on earth. In Likkutei Torah, Ha'azinu, the Alter Rebbe likewise explains "the glory of Havayah" as the thirty-two paths of Chochmah.

וזהו הודו על ארץ ושמים ⁷⁸ קדמה ארץ לשמים ⁷⁹ בגילוי הודו וזיוו ית' ע"י התורה וכמ"ש בש"ס [בשיר השירים] רבה ס"פ כרם היה לשלמה.

And this is "His splendor is upon the earth and the heavens": the earth precedes the heavens in the revelation of His splendor and radiance, may He be blessed, through the Torah; as is written in Shir HaShirim Rabbah, at the end of [the section on] "Shlomo had a vineyard."

The psalm says "His splendor is upon the earth and the heavens," naming the earth first. The Alter Rebbe reads this as the earth taking precedence in the revelation of G-d's splendor through the Torah, as Shir HaShirim Rabbah says; Kehot also points to the Talmud's discussion of whether heaven or earth was created first.

13 והענין הוא כנ"ל שעיקר גילוי אלקות בהכלים יהי' [יהיה] ע"י עליות העולמות נ' אלפים יובלות עילוי אחר עילוי עד שיתגלה אור א"ס ב"ה.

The explanation is as mentioned above: the main revelation of G-dliness in the vessels will be through the ascents of the worlds, fifty thousand jubilees, one elevation after another, until the Infinite Light (Or Ein Sof), blessed be He, is revealed.

As explained, the full revelation of G-dliness within the vessels is meant to come gradually, through the endless ascents of the worlds, until the Infinite Light itself is revealed.

הנה ישראל המשיכו בעת מ"ת [מתן תורה] שיתגלה עתה לעוה"ז אור א"ס ב"ה מה שצריך לגילוי זה הדרגת ועליות עילוי אחר עילוי נ' אלפים יובלות עד שיגיעו לגילוי זה

Now, at the time of the Giving of the Torah, Israel drew down [the light] so that the Infinite Light, blessed be He, would be revealed now, to this world: [a revelation] for which there is needed a gradation and ascents, one elevation after another, fifty thousand jubilees, until they reach this revelation.

At the Giving of the Torah, Israel drew that ultimate revelation into this world at once, although by the natural order it would require the whole process of the fifty thousand jubilees.

ועל ידי התורה נתגלה בחי' גילוי זה בעולם הזה כי אורייתא מחכמה נפקת^{80, 81} ואור א"ס ב"ה מלובש בחכמה דוקא (ועמש"ל [ועיין מה שכתוב לעיל] גבי חג השבועות ע"פ וידבר אלקים)⁸²

And through the Torah this revelation was revealed in this world, for "the Torah comes forth from Chochmah (wisdom)," and the Infinite Light, blessed be He, is enclothed specifically in Chochmah (and see what is written above regarding the festival of Shavuot, on "And G-d spoke").

This happened through the Torah, because the Torah comes from Chochmah, and the Infinite Light dwells specifically in Chochmah. The Alter Rebbe refers to his Shavuot discourse in Likkutei Torah, Bamidbar, on "And G-d spoke all these words," where "I," G-d's very Essence clothed in the Torah, is to be revealed below in physical things.

ולכן אצילות נקרא חכמה בכללות העולמות לפי שבו מאיר בחי' חכמה דא"ק [דאדם קדמון] שמתלבש ע"י המל' דא"ק [דאדם קדמון] באצילות

Therefore, among the worlds as a whole, Atzilus is called Chochmah, because in it shines the level of the Chochmah of Adam Kadmon, which is enclothed in Atzilus through the Malchus of Adam Kadmon;

In the overall structure of the worlds, Atzilus corresponds to Chochmah. The Chochmah of Adam Kadmon, the realm above Atzilus, shines in it, clothed in the Malchus of Adam Kadmon, its lowest level.

ועל כן באצילות הוא גילוי אור א"ס ב"ה שמאיר בבחינת חכמה כו' מה שאין כן בבריאה אינו מאיר בחי' חכמה אלא על ידי התלבשות גמור בבינה

and therefore in Atzilus there is a revelation of the Infinite Light, blessed be He, which shines in the manner of Chochmah, etc. In Beriah, by contrast, the level of Chochmah shines only through complete enclothement in Binah;

So Atzilus has a direct revelation of the Infinite Light in the form of Chochmah. In Beriah, the next world down, Chochmah shines only when it is fully clothed in Binah.

וזהו ענין המסך כו' וביצירה אין מאיר אלא על ידי התלבשות עוד בז"א דבריא כו' כמ"ש כ"ז [כל זה] בע"ח [בעץ חיים] שער סדר אבי"ע [אצילות בריאה יצירה עשיה] פ"ג [פרק ג'].

and this is the matter of the screen (masach), etc. And in Yetzirah it shines only through a further enclothing in the Z'eir Anpin of Beriah, etc.; as all this is written in Etz Chaim, Sha'ar Seder Atzilus, Beriah, Yetzirah, Asiyah, chapter 3.

Between Atzilus and Beriah stands a "screen" (masach), a barrier that filters the light. In Yetzirah the light is further clothed in the Z'eir Anpin of Beriah, so each lower world receives the Chochmah of Atzilus through more coverings.

14 והנה בשעת מתן תורה היה למטה בעולם הזה גילוי ח"ע [חכמה עילאה] המאיר באצילות אשר הוא חכים ולא בחכמה ידיעה⁸³ שבחכמה מלובש ומאיר ממש אור א"ס ב"ה היה גילוי זה ממש בהר סיני

Now, at the time of the Giving of the Torah there was below, in this world, a revelation of the supernal Chochmah (Chochmah Ila'ah) that shines in Atzilus, of which [it is said], "He is wise, but not with a knowable wisdom": in that Chochmah the Infinite Light, blessed be He, is actually enclothed and shines. This very revelation was at Mount Sinai.

At Sinai the supernal Chochmah of Atzilus, in which the Infinite Light itself is clothed, was revealed in this physical world. "Wise, but not with a knowable wisdom" describes a wisdom that is G-d's own, not a wisdom that can be grasped as a separate thing.

וזהו קול דודי כו' מדלג⁸⁴ כו' שע"פ סדר ההשתלשלות היי [היה] צריך לגילוי זה נ' אלפים יובלות אלא שבא הגילוי ע"י דילוג שלא כפי סדר השתלשלות,

And this is "The voice of my Beloved," etc., "leaping," etc.: according to the order of the chain of descending worlds (hishtalshelus), this revelation would have required fifty thousand jubilees, but the revelation came by a leap, not according to the order of hishtalshelus.

The Song of Songs describes the Beloved "leaping over the mountains." By the ordered chain of worlds this revelation would need fifty thousand jubilees; at Sinai it came by a leap that skipped the order.

(וגם מובן כי ערך העשיה לגבי אצילות כמו דומם לגבי מדבר ולכן מלי' מקננא⁸⁵ בעשיי⁸⁶ [בעשיה] וחכמה באציי ועמש"ל [ועיין מה שכתוב לעיל] פי' בראשית על פי' וייצר כו' וכשיהי' [וכשיהיה] ח"ע [חכמה עילאה] המאיר באצילות נמשך ומתגלה בעשיה ה"ז [הרי זה] דילוג גדול ועצום כו')

(It is also understood that the relation of Asiyah to Atzilus is like that of the inanimate to the speaking [being]; therefore "Malchus nests in Asiyah, and Chochmah in Atzilus." And see what is written above, in Parshas Bereishis, on the verse "And He formed," etc. And when the supernal Chochmah that shines in Atzilus is drawn down and revealed in Asiyah, this is a great and tremendous leap, etc.)

The gap between Asiyah and Atzilus is like that between a stone and a speaking human being; that is why the Tikkunei Zohar describes Malchus as "nesting" in Asiyah while Chochmah is in Atzilus. For the Chochmah of Atzilus to appear in Asiyah is an enormous leap.

וזהו מלא כל הארץ כבודו,⁸⁷ הארץ דוקא שבמתן תורה נתגלה בעולם הזה בחי' ח"ע [חכמה עילאה] ממש למעלה מעלה מבעולמות עליונים כו' כנ"ל

And this is "The whole earth is full of His glory," specifically "the earth": at the Giving of the Torah there was revealed in this world the level of the supernal Chochmah itself, far, far higher than in the higher worlds, etc., as mentioned above.

This is why the verse says "the whole earth is full of His glory," the earth specifically. At Sinai the supernal Chochmah itself was revealed in this world, beyond what is revealed in the higher worlds.

ולכן כדי להיות גילוי זה שבכחי' דילוג זהו ענין ל"ב נתיבות החכמה וזהו ענין ל"ב חוטי הציצית.

Therefore, for this revelation, which is by way of a leap, to come about, this is the matter of the thirty-two paths of Chochmah, and this is the matter of the thirty-two threads of the tzitzis.

Such a leap, outside the order of the worlds, comes about through the thirty-two paths of Chochmah, and correspondingly through the thirty-two threads of the tzitzis.

כי הנה ציצית הוא מלשון ויקחני בציצית ראשי⁸⁸ שהוא המשכת בחי' שערות להאיר לכנס"י [לכנסת ישראל] ועמש"ל [ועיין מה שכתוב לעיל] בד"ה והיה לכם לציצית.⁸⁹

For tzitzis is from the expression "And [it] took me by a lock (tzitzis) of my head," which is the drawing down of the level of hairs to shine to the Congregation of Israel (Knesses Yisrael). And see what is written above in the discourse beginning "And it shall be for you as tzitzis."

The word tzitzis also means a lock of hair, as in Ezekiel's vision, "and [it] took me by a lock (tzitzis) of my head." The tzitzis therefore stand for the drawing down of "hairs," fine channels of light, to the Congregation of Israel, a theme the next paragraphs develop.

15 וצ"ל כי הרי עיקר ההשתלשלות הוא שנה"י [שנצח הוד יסוד] דאימא נעשים מוחין לז"א ונה"י [ונצח הוד יסוד] דז"א נעשו מוחין לנוק' [לנוקבא],

Now, this needs to be understood. For the main [order] of the chain of descent (hishtalshelus) is that the Netzach, Hod and Yesod of Imma become the intellect (mochin) of Z'eir Anpin, and the Netzach, Hod and Yesod of Z'eir Anpin become the mochin of Nukva.

The Alter Rebbe raises a difficulty from the Kabbalistic order of descent. Normally each level gives life to the one below by becoming its "mind": the lower three Sefiros (Netzach, Hod, Yesod) of Imma become the mochin of Z'eir Anpin, and those of Z'eir Anpin become the mochin of Nukva.

ואם כן המלי מקבלת מבחי"י נה"י [נצח הוד יסוד] דז"א שהן מהותו ממש ומהו ענין הארה זו דציצית שהוא בחי"י שערות לבד אשר השערות אינן עצמיות ומהות האדם כלל כנראה למטה באדם.

If so, Malchus receives from the level of the Netzach, Hod and Yesod of Z'eir Anpin, which are its very being; what, then, is this illumination of the tzitzis, which is only the level of hairs, when hairs are not the essence and being of a person at all, as is seen below in man?

So Malchus normally receives from the very substance of Z'eir Anpin, its "limbs." Why, then, should the tzitzis, which are only "hairs," matter, when hair is plainly not part of a person's essence?

אך הענין כי אדרבה המשכה זו שעל ידי השערות שהן הציצית הוא מה שנמשך מלמעלה מסדר ההשתלשלות עילה ועלול ולכן א"א לימשך רק על ידי בחי"י שערות.

But the explanation is that, on the contrary, this drawing down through the hairs, which are the tzitzis, is what is drawn from above the order of the chain of cause and effect; and therefore it cannot be drawn down except through the level of hairs.

The answer reverses the question. The flow that comes through the hairs is from above the whole chain of cause and effect, and a light from so high cannot come down in any other way.

16 והיינו שהמשכה שנמשך על ידי הציצית במלי הוא ממוחין דאז"א [דאבא ואימא] עצמן מה שאין כן סדר ההשתלשלות הוא שנה"י [שנצח הוד יסוד] דתבונה מתלבשין בז"א ואז מנה"י [מנצח הוד יסוד] דז"א נמשך ומתלבש בנוק' [בנוקבא].

That is, the drawing down that comes through the tzitzis into Malchus is from the mochin of Abba and Imma themselves; whereas the order of the chain of descent is that the Netzach, Hod and Yesod of Tevunah are en clothed in Z'eir Anpin, and then from the Netzach, Hod and Yesod of Z'eir Anpin [the light] is drawn down and en clothed in Nukva.

The tzitzis draw into Malchus from the mochin of Abba and Imma themselves, the higher intellect. In the normal order the light passes from Tevunah, the lower part of Imma, into Z'eir Anpin, and only then into Nukva.

והוא מפני שההארה היא קטנה שהוא בחי' נהי"י [נצח הוד יסוד] דז"א לבד לכן יכולים להתלבש בעצמן ומהותן להיות מוחין לנוק' [לנוקבא],

And this is because the illumination is small, being only the level of the Netzach, Hod and Yesod of Z'eir Anpin; therefore they can be enclothed in their very essence and being, to become mochin for Nukva.

The normal order works because what is passed on is small, only the lower Sefiros of Z'eir Anpin. That can be clothed in its full substance as the "mind" of Nukva.

אבל כשצריכין להמשיך במלי' ממוחין דאז"א [דאבא ואימא] עצמן שלא על ידי התלבשות ממש בז"א בדרך וסדר ההשתלשלות.

But when it is necessary to draw down into Malchus from the mochin of Abba and Imma themselves, not through actual enclothement in Z'eir Anpin in the way and order of the chain of descent,

A direct flow from Abba and Imma, which is not first clothed in Z'eir Anpin, is a different matter.

לכן מפני שהאור שלהן גדול א"א להיות נמשך למוחין דנוק' [דנוקבא] כ"א דרך בחי' שערות לבד

then, because their light is great, it cannot be drawn down to the mochin of Nukva except by way of the level of hairs alone.

Such a light is too great to be received in its substance. It can reach Nukva only through "hairs," a contracted channel.

ולכן גבי נזיר נאמר קדוש יהיה גדל פרע⁹⁰ שער ראשו וכמו י"ג מדה"ר [מדות הרחמים] שנמשכין מבחי' שערות כו' וכמ"ש במ"א

Therefore, regarding a nazirite it is said, "He shall be holy; he shall let the locks of the hair of his head grow long"; and [this is] like the Thirteen Attributes of Mercy, which are drawn from the level of hairs, etc., as is explained elsewhere.

Two examples show that hair carries a high holiness: the nazirite, whose holiness is expressed in letting his hair grow, and the Thirteen Attributes of Mercy, which flow from the level of "hairs": in Kabbalah they correspond to the thirteen tikkunim (configurations) of the beard of Arich Anpin.

והוא כמשל השערות שאינן מתאחדים עם האדם כמו האברים שהרי יכול לחתוך השערה ולא יכאב לו מה שאין כן באבר כו'

And it is like the analogy of the hairs, which are not united with the person as the limbs are, for one can cut a hair and it does not hurt him, which is not so with a limb, etc.;

The analogy: hair is not united with a person the way a limb is. Cutting it causes no pain.

אך אעפ"כ [אף על פי כן] הם מחוברים בשרשם אל המוח ומשם יונקים ונתצמצמו כ"כ [כל כך] עד שנעשו כמו דבר נפרד כו',

yet nevertheless they are joined at their root to the brain, and from there they draw their nourishment, and they have been contracted so much that they have become like a separate thing, etc.

Yet hair is rooted in the head and draws its life from the brain, only so contracted that it seems a separate thing.

כך להיות המשכה וגילוי מלמעלה מסדר השתלשלות א"א ע"י התלבשות בחי' נה"י [נצח הוד יסוד] שהוא בחינת אברים שיהיו נעשים מוחין כ"א על ידי שערות כו'.

So too, for there to be a drawing down and revelation from above the order of the chain of descent, it is impossible through the enclothement of the level of Netzach, Hod and Yesod, which are the level of limbs, that they become mochin; it is only through hairs, etc.

So too, a revelation from above the order of descent cannot come by being clothed in the "limbs" (Netzach, Hod, Yesod) of the level above. It comes only through "hairs."

17 והוא כענין שנתבאר בד"ה ועתה יגדל נא⁹¹ בפ"י כאשר דברת לאמר שמבחי' הדבור שבעולם האצילות נעשים כחב"ד [כחכמה בינה ודעת] שהוא מקור השכל לעולם הבריאה כו' ואותיות הדבור נק' ג"כ שערות וכמ"ש בד"ה ועשית בגדי קדש.⁹²

And this is like what was explained in the discourse beginning "And now, I pray, let [the power] be great," in explaining "as You have spoken, saying": that from the level of speech in the World of Atzilus come [what serve] as Chochmah, Binah and Daas, the source of intellect, for the World of Beriah, etc. And the letters of speech are also called hairs, as is explained in the discourse beginning "And you shall make holy garments."

A parallel: in the discourse on Moshe's prayer "And now, let the power be great," the Alter Rebbe explains that the speech of Atzilus becomes the source of intellect for Beriah, the world below it. The letters of speech are also called "hairs," as explained in the discourse "And you shall make holy garments."

18 והוא ג"כ המשכה מלמעלה מהשתלשלות עילה ועלול ולכן אף שנמשך רק בבחי' שערות הוא גבוה לאין קץ מן ההמשכה שבדרך ההשתלשלות אף שהוא מבחי' עצמיות שנהי' [שנצח הוד יסוד] שבעליון נעשו ממש מוחין לתחתון.

And this too is a drawing down from above the chain of cause and effect. Therefore, although it is drawn down only in the manner of hairs, it is infinitely higher than the drawing down that comes by way of the chain of descent, even though that is from the level of essence, in that the Netzach, Hod and Yesod of the higher [level] actually become the mochin of the lower.

This too is a flow from above the chain of cause and effect. Therefore, even though it passes only through "hairs," it is infinitely higher than the ordered flow, even though in the ordered flow the very "limbs" of the higher level become the mind of the lower.

19 וז"ש [וזהו שכתוב] במתן תורה ה' בצאתך משעיר⁹³ כו' שהיה הגילוי ע"י בחי' שערות כי לפי שהיה ההמשכה שלא כדרך השתלשלות כנ"ל

And this is [the meaning of] what is written of the Giving of the Torah, "Havayah, when You went forth from Se'ir," etc.: the revelation was through the level of hairs (se'aros). For since the drawing down was not in the way of the chain of descent, as mentioned above,

The verse "Havayah, when You went forth from Se'ir" is read as speaking of the Giving of the Torah, and Se'ir suggests se'ar, hair. The revelation at Sinai came through "hairs" because it did not follow the ordered chain.

שמה שצריך נ' אלפים יובלות עד שיתגלה אור א"ס ב"ה נתגלה בשעת מתן תורה בעולם הזה והוא ע"י ל"ב נתיבות שהם ל"ב חוטי הציצית שהם בחי' שערות

what requires fifty thousand jubilees, until the Infinite Light (Or Ein Sof), blessed be He, is revealed, was revealed in this world at the time of the Giving of the Torah. And this was through the thirty-two paths, which are the thirty-two threads of the tzitzis, which are the level of hairs;

What would take fifty thousand jubilees was revealed in this world at Sinai. It came through the thirty-two paths, which are the thirty-two threads of the tzitzis, the "hairs."

דהיינו כמו בהשערה יש יניקה מהמוח ממש רק שנתגשם ונתלבש בבחי' שערה, כמו כן הוא ענין נובלות חכמה שלמעלה תורה⁹⁴ שהיא חכמתו ית'

that is, just as in the hair there is nourishment from the brain itself, only it has become coarse and enclothed in the form of a hair, so too is the matter of "The Torah is the nobelos (fallen fruit) of the wisdom above": [the Torah,] which is His wisdom, may He be blessed,

A hair draws its life from the brain, though in a coarse, outward form. In the same way the Sages call the Torah the nobelos, the "fallen fruit," of the wisdom above: it is G-d's own wisdom.

חכים ולא בחכמה ידיעה⁹⁵ רק שנתלבשה בענינים גשמיים שזהו כמו ההמשכה ע"י בחי' שערות שאין ערוך כלל מהות חכמה זו אל מהות ח"ע [חכמה עילאה] כמו שהיא למעלה

[of Him who is] "wise, but not with a knowable wisdom," only it has been en clothed in physical matters. This is like the drawing down through the level of hairs: the being of this wisdom bears no comparison at all to the being of the supernal Chochmah as it is above;

It is the wisdom of the One who is "wise, but not with a knowable wisdom," clothed in physical matters, the Torah's laws about worldly things. Like a hair, the wisdom in this form bears no comparison to the supernal Chochmah as it is above.

ומכל מקום הרי בתוכה ממש ממהות ח"ע [חכמה עילאה] שלמעלה מההשתלשלות כמו שבתוך השערה יש ניקה מן המוחין ממש.

and nevertheless, within it there is actually [something] of the being of the supernal Chochmah that is above the chain of descent, just as within the hair there is nourishment from the brain itself.

Yet the very being of the supernal Chochmah, which is above the chain of descent, is truly present within it, just as the brain's life is within each hair.

20 וזהו ענין ל"ב נתיבות החכמה הנתיב הוא קצר ונמשך הרבה להלאה בריחוק מקום שהולכים בו מעיר לעיר, כך הוא ענין מלא כל הארץ כבודו

And this is the matter of the thirty-two paths (nesivos) of Chochmah (wisdom): a path is narrow, and it extends very far, to a distant place, as one walks on it from city to city. So is the matter of "The whole earth is full of His glory,"

Why are they called "paths" (nesivos)? A path is narrow yet leads far, from city to city; so the narrow paths of Chochmah carry its light far down, to "the whole earth."

ואין כבוד אלא תורה⁹⁶ ל"ב נתיבות חכמה (ועמ"ש מענין נתיבות ע"פ וכל גבולך לאבני חפץ)⁹⁷ וזהו ענין הציצית

and "there is no glory but Torah," the thirty-two paths of Chochmah (and see what is written on the matter of paths on "And all your borders of precious stones"). And this is the matter of the tzitzis,

The glory that fills the earth is the Torah, the thirty-two paths. The Alter Rebbe refers to his discussion of "paths" on the verse "And all your borders of precious stones"; the tzitzis are these narrow paths.

וכמו שכתוב ושער רישיה כעמר נקא⁹⁸ והוא המשכת החסדים שערות לבנים הנמשכים מלמעלה למטה בל"ב נתיבות החכמה

as it is written, "And the hair of His head like pure wool": this is the drawing down of the chasadim (kindnesses), white hairs drawn from above to below in the thirty-two paths of Chochmah.

"The hair of His head like pure wool" is white hair, the drawing down of chasadim, kindnesses, from above to below through the thirty-two paths.

כי יש ג"כ שערות דז"א שהם דינים וכמו שכתוב בזהר פרשה תזריע (דף מ"ח עמוד ב') בענין ואיש כי ימרט ראשו⁹⁹ כו'

For there are also hairs of Z'eir Anpin, which are judgments (dinim), as is written in the Zohar, Parshas Tazria (page 48b), on the matter of "And if a man's head becomes bald," etc.;

There are also "hairs" of Z'eir Anpin, which express judgments (dinim). The Zohar connects these with the verse about a man who loses the hair of his head and becomes bald (kere'ach).

אבל שערות אלו דציצית הם חסדים והיינו לפי שמקור ההמשכה משערות דא"א ועיין בפע"ח [בפרי עץ חיים] שער הציצית פרק^{100, 101} ה' בדרוש החברים

but these hairs of the tzitzis are chasadim, because the source of the drawing down is from the hairs of Arich Anpin. See Pri Etz Chaim, Sha'ar HaTzitzis, chapter 5, in the discourse of the Companions;

The hairs of the tzitzis, however, are kindnesses, because their source is the hairs of Arich Anpin, the level of Keser above Abba and Imma. Pri Etz Chaim, Rabbi Chaim Vital's record of the Arizal's teachings on prayer and the mitzvos, treats this in its section on tzitzis; Kehot quotes the Tzemach Tzedek's summary that the tzitz and the tzitzis come from the mochin of Abba and Imma themselves.

ועיין שם ובפ"ג [ובפרק ג'] וגם כי שם כו' ומלבינים השערות¹⁰² כו' וע' בעמה"מ [בעמק המלך] שער י"ד פ"מ ושער עשירי פ"ט בענין הציצית.¹⁰³

and see there, and in chapter 3: "and also because there," etc., "and they whiten the hairs," etc. And see Emek HaMelech, Sha'ar 14, chapter 40, and Sha'ar 10, chapter 9, on the matter of the tzitzis.

Pri Etz Chaim explains that the hairs turn white where the chasadim are revealed, and gives this as the reason for the law that the tzitzis be white. Kehot also quotes the Tzemach Tzedek's summary of Emek HaMelech, a Kabbalistic work by Rabbi Naftali Bachrach: the tzitzis are hairs that enter Z'eir Anpin or Nukva from Abba and Imma.

והוא קרוב למ"ש בע"ח [בעץ חיים] שער או"א [אבא ואימא] פ"ג [פרק ג'] בהג"ה [בהגהה] ממה"ק [ממהדורא קמא] המתחלת כבר ביארנו כו'

And this is close to what is written in Etz Chaim, Sha'ar Abba and Imma, chapter 3, in a gloss from the first recension (mahadura kamma) that begins "We have already explained," etc.

Etz Chaim's discussion of Abba and Imma, in a gloss from the first recension (mahadura kamma) of its text, makes a similar point.

ועי' בזח"ג [בזהר חלק ג] [נשא דף ק"מ ע"א] ובשעתא דאתמשכן שעריו חיווריו¹⁰⁴ כו' כתיב חכמות בחוץ¹⁰⁵ כו', וזהו ענין הכנף מין כנף.¹⁰⁶

And see the Zohar, Part III (Nasso, page 140a): "And at the time that the white hairs are drawn down," etc., "it is written, 'Wisdoms cry aloud in the street,'" etc. And this is the matter of "the corner": "of the same kind as the corner."

The Alter Rebbe points to the Zohar in Parshas Nasso: when the white hairs are drawn down, wisdom goes "outside," as in "Wisdoms cry aloud in the street." This is the meaning of "of the same kind as the corner."

דהנה הטלית הוא בחי' המקיף שלמעלה מהשתלשלות בחי' סוכ"ע והציצית שהן ל"ב נתיבות החכמה אע"פ [אף על פי] שהוא מה שנמשך להאיר בבחי' אור פנימי בחי' ממכ"ע [ממלא כל עלמין] שאין זה אלא זיו והארה.

For the tallis is the level of the encompassing [light] that is above the chain of descent, the level of the light that encompasses all worlds (sovev kol almin); and the tzitzis, which are the thirty-two paths of Chochmah, although they are what is drawn down to shine as inner light, the level of the light that fills all worlds (memalei kol almin), which is only a radiance and illumination,

The tallis is the encompassing light, sovev, above the chain of worlds. The tzitzis, the thirty-two paths, are drawn down as inner light, memalei, which in itself is only a radiance.

אעפ"כ [אף על פי כן] הוא מין כנף ממש שהרי המשכה זו הוא ג"כ בבחי' דילוג שלא כסדר השתלשלות העולמות הנמשכים מבחי' ממכ"ע [ממלא כל עלמין] כנ"ל

are nevertheless truly "of the same kind as the corner," for this drawing down too is by way of a leap, not in the order of the chain of descent of the worlds, which are drawn from the level of memalei kol almin, as mentioned above;

Even so, the tzitzis are truly "of the same kind" as the garment, because their flow too comes by a leap outside the ordered chain. It is not the gradual descent through which memalei sustains the worlds.

אלא גילוי ח"ע [חכמה עילאה] ממש והחכמה מאין תמצא¹⁰⁷ וגם החכמה עצמה נקי אין לגבי הבינה שנקי יש

rather, it is a revelation of the supernal Chochmah itself; and “Chochmah is found from ayin,” and Chochmah itself is also called ayin (nothing) in relation to Binah, which is called yesh (something),

It is a revelation of the supernal Chochmah itself, which comes “from ayin.” Chochmah is itself called ayin, “nothing,” relative to Binah, which is called yesh, “something.”

כי בה שורה אור א"ס ב"ה ממש וכמש"ל [וכמה שכתוב לעיל] באריכות בד"ה וידבר כוי אנכי כוי הרי גילוי חכמה עילאה נמשך להיות מכה"כ [מלא כל הארץ כבודו] הודו על ארץ¹⁰⁸ כוי.^{109, 110}

for in it the Infinite Light, blessed be He, actually rests, as was explained above at length in the discourse beginning “And [G-d] spoke,” etc., “I,” etc. Thus the revelation of the supernal Chochmah is drawn down to become “The whole earth is full of His glory,” “His splendor is upon the earth,” etc.

The Infinite Light rests in Chochmah itself, as explained in the discourse “And G-d spoke ... I am.” So the supernal Chochmah is drawn down to the earth: “the whole earth is full of His glory,” “His splendor is upon the earth.”

21 וזהו הכנף מין כנף בחי ושער רישיה כעמר נקא הנמשך מבחי חיורא דגלגלתא.

And this is “the corner”: “of the same kind as the corner,” the level of “and the hair of His head like pure wool,” which is drawn from the level of the whiteness of the skull (chivra degulgalta).

This is the meaning of “of the same kind as the corner”: the white hair of “the hair of His head like pure wool” comes from the “whiteness of the skull,” a level of Keser, so the threads share the source of the garment.

ובמ"א נתבאר באופן אחר¹¹¹ כי הנה א"ס ב"ה הוא הסוכ"ע כוי ואינו יכול להתלבש¹¹² בשום כלי בבחי אור פנימי כוי כ"א בבחי החכמה לבדה כוי עכ"ל [עד כאן לשונו],

And elsewhere it was explained in another way, for “the Infinite One (Ein Sof), blessed be He, is the light that encompasses all worlds (sovev kol almin), etc., and He cannot be enclothed in any vessel as inner light, etc., except in the level of Chochmah (wisdom) alone, etc.” End of quote.

A second explanation comes from another discourse: the Infinite One, being sovev kol almin, cannot be clothed as inner light in any vessel except Chochmah alone. Kehot points to the Rebbe Rashab's notes on this passage, printed among the supplements.

מזה משמע שבחכמה מאיר בבחי' אור פנימי¹¹³ מה שהוא בחי' סוכ"ע ואור מקיף

From this it is implied that in Chochmah there shines, as inner light, what is the level of sovev kol almin and encompassing light.

It follows that what is in itself sovev, the encompassing light, shines in Chochmah as inner light.

וכן משמע מדרוש דנשא¹¹⁴ את ראש בני גרשון¹¹⁵ גבי בני קהת שהיו נושאים את הארון ואורייתא מחכמה נפקת הוא גבוה מבחי' היריעות שנשאו בני גרשון אף שהיריעות רומזים לבחי' מקיף וסוכ"ע כמ"ש נוטה שמים כיריעה.¹¹⁶

And so it is implied from the discourse on "Take the census of the sons of Gershon," regarding the sons of Kehas, who carried the Ark: [the Ark,] since "the Torah comes forth from Chochmah," is higher than the level of the curtains that the sons of Gershon carried, even though the curtains allude to the level of the encompassing [light] and sovev kol almin, as it is written, "He stretches out the heavens like a curtain."

A second proof comes from the discourse in Nasso. The sons of Kehas carried the Ark, which holds the Torah, while the sons of Gershon carried the curtains of the Tabernacle; the Ark ranks higher, although the curtains stand for sovev, as in "He stretches out the heavens like a curtain."

אלא משום¹¹⁷ כי בחכמה מאיר אור א"ס בבחי' אור פנימי והיא הנקודה התיכונית שהעיגול סובב עליה כו' ע"ש,

Rather, it is because in Chochmah the Infinite Light shines as inner light, and it is the central point around which the circle revolves, etc.; see there.

The Ark ranks higher because in Chochmah, the source of the Torah, the Infinite Light shines as inner light. Chochmah is like the central point around which a circle turns: the center holds, in concentrated form, what the circle surrounds.

וכן משמע בד"ה כי אברהם לא ידענו^{118, 119} במ"ש וחכמה עילאה דאצילות היא בחינה ממוצעת והיא כלולה מבחי' המאציל א"ס ב"ה כו' בחינת סוכ"ע כו'

And so it is implied in the discourse beginning "For Avraham does not know us," in what is written: "And the supernal Chochmah of Atzilus is an intermediate level, and it comprises the level of the Emanator, the Infinite One, blessed be He," etc., "the level of sovev kol almin," etc.

A third proof comes from the Torah Ohr discourse "For Avraham does not know us": supernal Chochmah is an intermediate level that includes the Emanator, the Infinite One, the level of sovev.

וכ"מ [וכן משמע] בבה"ז [בביאורי הזהר] ר"פ ויצא ועפ"ז [ועל פי זה] אתי שפיר מ"ש ברבות בראשית¹²⁰ פרשה ד' כותי אחד שאל את ר' [רבין] מאיר אפשר אותו שכתוב בו הלא את השמים ואת הארץ אני מלא.^{121, 122} היה מדבר עם משה מבין שני בדי הארון.

And so it is implied in Biurei HaZohar, at the beginning of Parshas Vayetzei. According to this, what is written in [Midrash] Rabbah, Bereishis, section 4, fits well: "A Samaritan asked Rabbi Meir: Is it possible that He of whom it is written, 'Do I not fill the heavens and the earth?' would speak with Moshe from between the two poles of the Ark?"

The Alter Rebbe finds the same in Biurei HaZohar, Chassidic explanations of the Zohar, and then cites a Midrash that fits this view. A Samaritan asks Rabbi Meir how G-d, who fills heaven and earth, could speak to Moshe from the narrow space between the poles of the Ark.

אמר לו הבא לי מראות גדולות אמר לו ראה בבואה שלך בהן. ראה אותה גדולה.

He said to him: Bring me large mirrors. He said to him: Look at your reflection in them. He saw it large.

Rabbi Meir answers with an object lesson: he has the Samaritan look at himself in large mirrors, where he sees himself large.

אמר לו הבא מראות קטנות. הביא לו מראות קטנות אמר לו ראה בבואה שלך בהן. ראה אותה קטנה.

He said to him: Bring small mirrors. He brought him small mirrors. He said to him: Look at your reflection in them. He saw it small.

Then, in small mirrors, he sees himself small.

אמר לו מ'ה אם אתה שאתה בשר ודם אתה משנה עצמך בכל מה שתרצה. מי שאמר והיה העולם ברוך הוא עאכו"כ [על אחת כמה וכמה].

He said to him: If you, who are flesh and blood, change yourself in whatever way you wish, He who spoke and the world came into being, blessed be He, how much more so!

Rabbi Meir draws the conclusion: if a human being can appear large or small as he wishes, all the more so G-d, who spoke and the world came into being.

הוי כשהוא רוצה. הלא את השמים ואת הארץ אני מלא.

Thus, when He wishes, 'Do I not fill the heavens and the earth?'

When He wishes, He fills heaven and earth; and, as the Midrash goes on, when He wishes He speaks from between the poles of the Ark.

22 וכשהוא רוצה היה מדבר עם משה מבין שני בדי הארון עכ"ל [עד כאן לשונו].

and when He wishes, He would speak with Moshe from between the two poles of the Ark.” End of quote.

The Midrash concludes that when He wishes, G-d speaks from between the poles of the Ark. The Alter Rebbe now draws the lesson.

אשר מזה מובן איך כי ממש אות' [אותה] הבחינה שנאמר את השמים ואת הארץ אני מלא שהוא בחי' סוכ"ע כנ"ל בחינה זו ממש מאיר ומתגלה מבין שני בדי הארון

From this it is understood how the very same level of which it is said, “The heavens and the earth I fill,” which is the level of the light that encompasses all worlds (sovev kol almin), as mentioned above, this very level shines and is revealed from between the two poles of the Ark.

The very level that “fills heaven and earth,” sovev kol almin, is the level that shone between the poles of the Ark.

וכמובן ג"כ מהמשל מהמראות אשר גם במראה הקטנה שנראה בבואה של האדם קטנה עכ"ז [עם כל זה] הכל ממש מהות אדם אחד

As is also understood from the analogy of the mirrors: even in the small mirror, where the person's reflection appears small, nevertheless it is all the very being of one person.

A small mirror shows the whole person, only smaller. Likewise the light between the poles of the Ark is sovev itself, only contracted.

וכן למעלה יש זעיר אנפין ואריך אנפין^{123, 124} ומבואר במ"א כי בפנימיות זעיר אנפין מלוכש ממש בחי' אריך אנפין (ועיין זח"ג [זהר חלק ג] אחרי ס"ו ב' נשא דק"ל ע"א).

So too above there are Z'eir Anpin and Arich Anpin, and it is explained elsewhere that in the inner dimension of Z'eir Anpin the level of Arich Anpin is actually enclothed (and see the Zohar, Part III, Acharei 66b; Nasso, page 130a).

Above, too, there are “countenances” of different sizes: Z'eir Anpin, literally “the small countenance,” and Arich Anpin, “the long countenance.” Arich Anpin is clothed within the inner dimension of Z'eir Anpin, as the Zohar discusses.

והיינו ע"ד הנ"ל כי בחכמה מלובש אור א"ס ממש בבחי' אור פנימי ובחינה זו מאיר בהיכל קדח"ק [קודש הקדשים] בין שני בדי הארון.

That is, in the way mentioned above: in Chochmah (wisdom) the Infinite Light itself is encloded as inner light, and this level shines in the chamber of the Holy of Holies, between the two poles of the Ark.

This matches the point above: the Infinite Light itself is clothed in Chochmah as inner light. This is what shone in the Holy of Holies, between the poles of the Ark that held the Tablets.

ועפ"ז [ועל פי זה] אתי שפיר מאד ענין הכנף מין כנף ממש היינו כי בבחי' ושער רישי' [רישיה] כעמר נקא שהיא השפעה מבחי' חכמה מאיר ממש מבחי' סוכ"ע

According to this, the matter of "the corner": "truly of the same kind as the corner" fits very well. For in the level of "and the hair of His head like pure wool," which is an influence from the level of Chochmah, there actually shines [light] from the level of sovev kol almin,

Now "of the same kind as the corner" is fully clear. The white hair, the influence of Chochmah, carries the light of sovev itself, the same light as the garment.

רק שנתצמצם להאיר בבחי' אור פנימי דוגמת המשל ממראות קטנות,

only it has been contracted to shine as inner light, like the analogy of the small mirrors.

That light is only contracted to shine as inner light, like the image in the small mirror.

וכמ"ש ג"כ בבה"ז [בביאורי הזהר] פי אחרי ע"פ המאמר שם (דע"ט ע"ב) הביאו עלי כפרה¹²⁵ בענין היו"ד דשם הוי"ה שעם היותו בחי' צמצום אינו העלם גמור אלא ע"ד לעולם ישנה אדם לתלמידו¹²⁶ בדרך קצרה.

As is also written in Biurei HaZohar, Parshas Acharei, on the passage there (page 79b), "Bring an atonement for Me," on the matter of the yud of the Name Havayah: although it is the level of contraction (tzimtzum), it is not complete concealment, but rather in the manner of "A person should always teach his student in a concise way."

The Zohar passage concerns the Rosh Chodesh offering, of which the Holy One says, "Bring an atonement for Me." Biurei HaZohar explains that the yud of the Name Havayah stands for contraction, yet this contraction does not hide the light completely: it is like a teacher who conveys a whole subject to his student concisely, with all its content compressed.

וכנזכר מזה לעיל בביאור ע"פ כה תברכו¹²⁷ גבי ושיעור כזית.

And as was mentioned on this above, in the explanation on "Thus shall you bless," regarding "and the measure of an olive's bulk."

The Alter Rebbe touched on this earlier, in the explanation on "Thus shall you bless," regarding the measure of an olive's bulk (kezayis).

23 ומכוון ג"כ עם משל הנזכר במדרש ממראות קטנות דהיינו ג"כ כענין ישנה אדם לתלמידו בדרך קצרה.

ועד"ז הוא ענין שהיה מתפלל הכה"ג [הכהן גדול] תפלה קצרה ביוהכ"פ [ביום הכפורים]¹²⁸ שהוא מועט המחזיק הרבה.

And it also corresponds to the analogy mentioned in the Midrash, of the small mirrors, which is also like "A person should teach his student in a concise way." And in the same way is the matter that the Kohen Gadol would pray a short prayer on Yom Kippur, which is "a little that holds much."

The Midrash's small mirrors correspond to the teacher's concise teaching. Similarly, the Kohen Gadol said only a short prayer on Yom Kippur, "a little that holds much."

ושרש בחי' זו מבחי' עקודים הנזכר בע"ח [בעץ חיים] עקודים בכלי אחד. שהוא ג"כ ראשית הגילוי בבחי' אור פנימי מתוך ההעלם דא"ק [דאדם קדמון].

And the root of this level is from the level of Akudim mentioned in Etz Chaim, "bound together (akudim) in one vessel," which is also the beginning of revelation as inner light out of the concealment of Adam Kadmon.

The root of this compressed revelation is the level of Akudim, which Etz Chaim describes as lights "bound together in one vessel." It is the first emergence of inner light from the hiddenness of Adam Kadmon.

24 וזהו כשמן הטוב על הראש יורד על הזקן¹²⁹ כוי בחי' שמן הטוב הוא¹³⁰ חכמה סתימאה דע"ק [דעתיקא

קדישא] או חכמה דעקודים שנמשך על גלגלתא ואח"כ יורד ונמשך על הזקן

And this is "Like the good oil upon the head, running down upon the beard," etc. The level of "the good oil" is the hidden Chochmah (Chochmah Stima'ah) of Atika Kadisha, or the Chochmah of Akudim, which is drawn down upon the skull (Gulgalta) and afterwards runs down and is drawn upon the beard,

Now the verse "Like the good oil upon the head, running down upon the beard" can be explained. The good oil is the hidden Chochmah of Atika Kadisha, the innermost level of Keser, or the Chochmah of Akudim; it rests on the skull (Gulgalta) and then flows down onto the beard.

דהיינו להאיר בבחי' אור פנימי ע"י הלכות התורה כנ"ל וזהו ענין זקן אהרן שיורד ע"פ מדותיו היינו שע"י נשפע ונמשך אהבה רבה בכנס"י [בכנסת ישראל] כו'

that is, to shine as inner light through the laws of the Torah, as mentioned above. And this is the matter of "the beard of Aharon, that runs down according to His attributes (middosav)": that is, through this, great love (ahavah rabbah) is bestowed and drawn into the Congregation of Israel (Knesses Yisrael), etc.

Flowing onto the beard means shining as inner light, through the laws of the Torah. In the psalm middosav plainly means Aharon's garments, the collar of his robe; the maamar reads it as "His attributes," G-d's middos: through Aharon great love (ahavah rabbah) flows to the Congregation of Israel.

(ועמש"ל [ועיין מה שכתוב לעיל] ע"פ בהעלותך¹³¹ וע"פ ועשית בגדי קדש)^{132, 133} וזהו ענין הלבן שבציצית שגוון הלבן הוא מבחי' רב חסד¹³⁴ להיות השפעת החכמה והשפעת אה"ר [אהבה רבה]:¹³⁵

(And see what is written above on "When you kindle" and on "And you shall make holy garments.") And this is the matter of the white in the tzitzis, for the color white is from the level of "and abundant in kindness," so as to be the influence of Chochmah and the influence of great love.

The Alter Rebbe refers to his discourses on the kindling of the Menorah and on the priestly garments. The white of the tzitzis comes from the attribute "abundant in kindness," the influence of Chochmah and of great love.

25 קיצור מהנ"ל. והנה ענין מכה"כ [מלא כל הארץ כבודו] אין כבוד אלא תורה¹³⁶ שמה שע"י נ' אלפים יובלות יהיה גילוי חכמה דא"ק [דאדם קדמון] שאינו מאיר רק באצילות משא"כ בבריאה כו' היה מתגלה בשעת מתן תורה בעוה"ז

Summary of the above. Now, the matter of "The whole earth is full of His glory," "there is no glory but Torah": what, through fifty thousand jubilees, will be a revelation of the Chochmah of Adam Kadmon, which shines only in Atzilus, and not so in Beriah, etc., was revealed in this world at the time of the Giving of the Torah;

A summary of the chapter. The Chochmah of Adam Kadmon ordinarily shines only in Atzilus, not in Beriah, and by the ordered process it would reach this world only after fifty thousand jubilees; yet at the Giving of the Torah it was revealed in this world.

והוא דילוג עצום כמו גילוי מדבר בדומם וזהו ענין הציצית שהן בחי' שערות והוא כשנמשך לנוקבא מחו"ב [מחכמה ובינה] עצמה כו',

and this is a tremendous leap, like a revelation of the speaking in the inanimate. And this is the matter of the tzitzis, which are the level of hairs: it is when [the light] is drawn to Nukva from Chochmah and Binah themselves, etc.;

This was a leap as great as revealing speech in a stone. The tzitzis, the "hairs," carry this kind of light, drawn to Nukva directly from Chochmah and Binah.

וכך גילוי ח"ע [חכמה עילאה] בעוה"ז בהלכות התורה זהו כמו המשכת המוח בהשערה כו', וזהו ענין הלבן שבציצית ששרשו מבחי' ושער רישיה כעמר נקא.¹³⁷

and so the revelation of the supernal Chochmah in this world, in the laws of the Torah, is like the drawing of the brain into the hair, etc. And this is the matter of the white in the tzitzis, whose root is from the level of "and the hair of His head like pure wool."

The supernal Chochmah in the Torah's laws is like the life of the brain within a hair. The white of the tzitzis comes from "the hair of His head like pure wool."

26 וזהו ג"כ ענין זקן אהרן להיות השפעת אה"ר [אהבה רבה]. ועכ"פ [ועל כל פנים] החוטין והשערות הם המשכת הא"פ [האור פנימי] אכן הוא ג"כ למעלה מסדר ההשתלשלות

And this is also the matter of the beard of Aharon, to be the influence of great love. At any rate, the threads and the hairs are the drawing down of the inner light; however, it is also above the order of the chain of descent (hishtalshelus),

Aharon's beard likewise brings down great love. The threads and the hairs are inner light, yet they come from above the chain of descent.

דהיינו שנמשך הגילוי למטה מבחי' ח"ע [חכמה עילאה] ממש שבה שורה אור א"ס הסוכ"ע התאחדות והתקשרות הא"פ [האור פנימי] בהא"מ [בהאור מקיף] וזהו הכנף מין כנף כו':

that is, the revelation is drawn down below from the level of the supernal Chochmah itself, in which the Infinite Light, sovev kol almin, rests: the union and bond of the inner light with the encompassing light. And this is "the corner": "of the same kind as the corner," etc.

They draw the revelation down from the supernal Chochmah itself, in which sovev rests, so in them inner light and encompassing light are united. This is "of the same kind as the corner."

Techeiles: awe that repels evil

27 ג ועתה י"ל [יש לומר] ענין חוטי התכלת שבציצית כי הנה תכלת הוא מלשון תכלה פי' שיכלה ויבער הרע מקרבו כמ"ש ובערת הרע מקרבך¹³⁸ וכמ"ש ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זונים אחריהם.¹³⁹

3. Now we will explain the matter of the threads of techeiles in the tzitzis. Techeiles is from the expression tichlah (an end): that is, that one bring the evil to an end and eradicate it from within himself, as it is written, "And you shall eradicate the evil from your midst," and as it is written, "And you shall not stray after your heart and after your eyes, after which you go astray (zonim)."

The third chapter turns to the blue thread. Techeiles is read as related to tichlah, an end: the techeiles helps a person bring the evil within him to an end and remove it, as the verses say, "you shall eradicate the evil from your midst" and "you shall not stray after your heart and after your eyes."

28 והנה לשון זונה הוא כמו הזונה שמקבלת מן משפיע אחר ומזנה כך הוא כי כנס"י [כנסת ישראל] נק' מקבלים מן הקב"ה והוא המשפיע שלהם

Now, the expression zonah (harlot) is like the harlot who receives from another giver and is unfaithful. So it is [here]: for the Congregation of Israel (Knesses Yisrael) are called recipients from the Holy One, blessed be He, and He is their giver;

The word zonim in the verse comes from zonah, a woman who is unfaithful and takes from another man what should come from her husband. The Congregation of Israel stands in the place of a wife who receives from the Holy One.

וכמ"ש ברבות במדבר ר"פ ג' ע"פ צדיק כתמר יפרח¹⁴⁰ מה תמרה זו יש לה תאוה אף הצדיקים יש להם תאוה מהו תאותם הקב"ה¹⁴¹ שנאמר נפשי אויתך בלילה.¹⁴²

as is written in [Midrash] Rabbah, Bamidbar, at the beginning of section 3, on "The righteous shall flourish like a palm tree": "Just as this palm tree has a longing, so the righteous have a longing. What is their longing? The Holy One, blessed be He, as it is said, 'With my soul I have longed for You in the night.'"

G-d is Israel's only rightful giver. The Midrash on "The righteous shall flourish like a palm tree" says that the righteous long for G-d alone, as a palm tree has its longing, and it quotes "With my soul I have longed for You in the night."

29 וזהו ולא תתורו כו' אשר אתם זונים¹⁴³ כי כשתתורו אחרי לבבכם ותקבלו מן משפיע אחר אזי יהיה בחי' זנות דומה לזונה.

And this is “And you shall not stray,” etc., “after which you go astray (zonim)”: for when you stray after your heart and receive from another giver, then there will be the quality of harlotry, like a harlot.

Straying after one's heart means receiving from a “giver” other than G-d. That is a kind of unfaithfulness.

וזהו שבתחלה כתיב וראיתם אותו וזכרתם ועשיתם אותם ולא תתורו שהוא כמו זונה שבתחלה היה לה משפיע אחד ואח"כ מקבלת ממשפיע אחר.

And this is why it is first written, “And you shall see it, and remember, and do them,” and [then] “and you shall not stray”: it is like a harlot, who at first had one giver and afterwards receives from another giver.

The verse first says “you shall see it, and remember, and do them,” and only then “you shall not stray.” Like an unfaithful wife, the warning concerns one who has already bound himself to G-d and then turns to another.

משא"כ אם לא היה לה משפיע בתחלה דהיינו שהיא פנויה ומקבלת ממשפיע אחר אין זה זונה האמורה בתורה¹⁴⁴ לענין איסור לכהונה¹⁴⁵ (כדאיתא בגמרא פ"ו דיבמות).¹⁴⁶

Whereas if she had no giver at first, that is, she is unmarried and receives from another giver, this is not the zonah spoken of in the Torah with regard to the prohibition to [marry] a kohen (as stated in the Gemara, chapter 6 of Yevamos).

In halachah, an unmarried woman who is with a man is not the zonah whom the Torah forbids to a kohen. The Alter Rebbe uses this to show that “harlotry” implies a prior bond that is betrayed; the Kehot note points to the Talmud's discussion in Yevamos.

כך עד"מ למעלה מי שלא ראה אור מימיו אף חושך נדמה לו לאור אבל כשמקבל מתחלה מהקב"ה והכיר אותו כמ"ש וידעת היום והשבות¹⁴⁷ כו'

So too, by way of analogy, above: to one who has never in his life seen light, even darkness seems like light. But when one has first received from the Holy One, blessed be He, and has recognized Him, as it is written, “Know this day and take it to [your heart],” etc.,

Similarly, someone who has never seen G-dly light may mistake darkness for light. But one who has received from G-d and come to know Him, as in “Know this day and take it to your heart,” stands in a bond with Him.

והרחיק הרע וכמ"ש ועשיתם אותם ואזי ולא תתורו אחרי כו' אשר אתם זונים כו' שדומה לזונה שאסורה לבעלה וכך לא יוכל לקבל בתוכו גילוי אלקות אם לא ע"י תשובה

and has distanced the evil, as it is written, "and do them," then [applies] "and you shall not stray after," etc., "after which you go astray," etc.: he is like a harlot who is forbidden to her husband, and so he cannot receive within himself a revelation of G-dliness except through teshuvah,

If such a person, who has kept away from evil and done the mitzvos, then strays, he is like a wife who has become forbidden to her husband. He can no longer receive a revelation of G-dliness except through teshuvah.

כדאיתא ביומא (דף פ"ו ע"ב) א"ר [אמר רבי] יוחנן גדולה תשובה ¹⁴⁸ כו' ואת זנית כו' ושוב אלי ¹⁴⁹ כו' ע"ש.

as stated in Yoma (page 86b): "Rabbi Yochanan said: Great is teshuvah," etc., "and you have played the harlot," etc., "and return to Me," etc.; see there.

The Talmud in Yoma praises teshuvah: a wife who left and married another may not return to her first husband, yet G-d says to Israel, "You have played the harlot ... and return to Me."

אבל אנשים שלא הלכו אחר יראת ה' אינו בחי' זונה מי שלא ראה אור כו'

But people who have not walked after the fear of G-d are not the level of a harlot; [they are like] one who has not seen light, etc.

People who never walked in the fear of G-d are not in this category. They are like one who has never seen light.

אך באמת הרי נאמר ועמך ישראל כולם צדיקים ¹⁵⁰ ועל כולם נאמר נפשי אויתך כו'

But in truth, it is said, "And your people Israel are all righteous," and of all of them it is said, "With my soul I have longed for You," etc.

Yet in truth all Jews are righteous, and all of them long for G-d, as the verses say. So the distinction must be drawn in another way.

ועכ"ז [ועם כל זה] הנפקותא הוא כי יש פנימיות וחיצוניות וכל מי שנקלט בפנימיותו יותר קרבת אלקים

יותר צריך שלא יהיה כמו זונה אפילו בדקות הענינים כמו בתאוות היתר

Nevertheless, the practical difference is that there is an inner dimension (pnimiyus) and an outer dimension (chitzoniyus); and the more closeness to G-d anyone has absorbed in his inner being, the more he must not be like a harlot even in subtle matters, such as permitted desires.

Every person has an inner and an outer dimension. The more closeness to G-d has entered someone's inner being, the higher the standard he must keep: he must avoid even subtle "unfaithfulness," such as indulging in permitted pleasures.

וזהו ענין תכלת דאכיל ושצי הרע דנפש הבהמית שמק"נ [שמקליפת נוגה]

And this is the matter of techeiles, which "consumes and destroys" the evil of the animal soul, which is from kelipas nogah.

The techeiles "consumes and destroys" the evil of the animal soul, which comes from kelipas nogah, the "translucent" husk that mixes good and evil and gives life to permitted things.

והיינו כי כדי להיות ובערת הרע. ולא תתורו זהו ע"י חוטי התכלת כי תכלת נק' כורסייא דדינא דדיינין בה^{151, 152} ד"נ (בזח"ב [בוהר חלק ב'] תרומה דף קל"ט א' וס"פ שלח דקע"ה א').

That is, in order for there to be "and you shall eradicate the evil" and "you shall not stray," this is through the threads of techeiles; for techeiles is called "the Throne of Judgment, on which capital cases are judged" (in the Zohar, Part II, Terumah, page 139a, and at the end of Parshas Sh'lach, page 175a).

The threads of techeiles give the power to eradicate evil and not to stray. The Zohar calls techeiles "the Throne of Judgment," where capital cases are judged.

ומזה יומשך היראה להיות יראת חטא וכמש"ש [וכמה שכתוב שם] בפ' קרח (קע"ה ב') אלמלא דינא לא אשתכח בעלמא¹⁵³ כו' ע"ש ונתבאר במ"א.¹⁵⁴

From this awe will be drawn forth, to be fear of sin, as is written there in Parshas Korach (178b): "Were it not for judgment, there would not be found in the world," etc.; see there; and it is explained elsewhere.

From contemplating this judgment comes fear of sin. The Alter Rebbe cites the Zohar in Korach, "Were it not for judgment ...," and Kehot notes that it is explained in the Mitteler Rebbe's Biurei HaZohar.

ובאמת עיקר פ"י יראת חטא להתיירא מן החטא שהרע הוא מר ממדות כמ"ש את המות ואת הרע.¹⁵⁵

In truth, the main meaning of fear of sin is to be afraid of the sin [itself], for evil is more bitter than death, as it is written, "death and evil."

True fear of sin is fear of the sin itself, because evil is more bitter than death, as the Torah sets "death" beside "evil."

והיינו דכמו שע"י קיום המצות תתעלה נפשו מאד כך לעומת זה ע"י הרעה נאמר ואת נפש אויביך יקלענה¹⁵⁶ בתוך כף הקלע

That is, just as through the fulfillment of the mitzvos his soul is greatly elevated, so, correspondingly, through evil it is said, "And the soul of your enemies He shall sling out, as from the hollow of a sling,"

Mitzvos lift the soul high, and sin flings it far away, as in Avigail's words to David: "the soul of your enemies He shall sling out, as from the hollow of a sling."

דהיינו קליעה למקום רחוק מאד מאד מאור פני ה' עד שהדין והמשפט הנמשך על החוטא מכורסיי דדינא זהו כמו רפואה לו¹⁵⁷

that is, being slung to a place very, very far from the light of G-d's countenance; so much so that the judgment and sentence that is drawn upon the sinner from the Throne of Judgment is like a remedy for him,

Sin casts the soul very far from the light of G-d's countenance. Compared with that distance, even the judgment that comes from the Throne of Judgment is like a remedy for the sinner.

כמאמר מוטב דלידייני וליתי לעלמא דאתי שכדאי כל יסורי גיהנם כ' ו' ולכן הדין הנ"ל תכליתו חסד ולא נקמה ח"ו [חס ושלום] וכמ"ש מזה בד"ה החלצו מאתכם¹⁵⁸

as the saying goes, "Better that he be judged and come to the World to Come," for all the sufferings of Gehinnom are worthwhile, etc. Therefore the purpose of the judgment mentioned above is kindness, and not vengeance, G-d forbid; as is explained on this in the discourse beginning "Arm men from among you."

Rabbi Meir said of his teacher Acher, "Better that he be judged and come to the World to Come": even the sufferings of Gehinnom are worth it, so the purpose of judgment is kindness and not vengeance, G-d forbid. In Likkutei Torah, Matos ("Arm men from among you"), the Alter Rebbe explains that the Torah's punishments are gevuros included in kindness, given to repair the sinner's soul.

ומזה ימשיך האדם יראה גדולה בנפשו להתיירא מאד מן החטא. כיון שאפילו כורסיי דדינא שלמעלה דדינין בה דיני נפשות זהו טובה עצומה ומוטב דלידייניה¹⁵⁹ והחטא גרוע יותר.

And from this a person will draw great awe into his soul, to be very afraid of sin, since even the Throne of Judgment above, on which capital cases are judged, is a tremendous good, and "better that he be judged," while the sin is worse.

Realizing this brings a person to deep awe and a strong fear of sin: if even the judgment of the heavenly court is a great good for the sinner, the sin itself must be far worse.

לכך מבחי' תכלת יומשך להיות ולא תתורו כו'.

Therefore from the level of techeiles will be drawn [the power] for “and you shall not stray,” etc.

Thus the techeiles, the Throne of Judgment, gives the power for “you shall not stray.”

30 והנה ארז"ל [אמרו רבותינו זכרונם לברכה] תכלת דומה לים¹⁶⁰ הוא בחי' מלי' דאצילות שנק' ים. וים דומה לרקיע¹⁶¹ שהוא בחי' מקיף וכמ"ש בזהר ר"פ חיי שרה, כי גבי ים כתיב ג"כ והים עומד עליהם מלמעלה^{162, 163} וכמ"ש במ"א בד"ה מי מנה.^{164, 165, 166, 167, 168}

Now, our Sages, of blessed memory, said, “Techeiles resembles the sea”: this is the level of the Malchus (sovereignty) of Atzilus, which is called “sea.” “And the sea resembles the sky (rakia)”: this is the level of an encompassing [light], as is written in the Zohar at the beginning of Parshas Chayei Sarah. For regarding the sea it is also written, “and the sea stood upon them, above,” as is explained elsewhere, in the discourse beginning “Who has counted.”

The Sages say that techeiles resembles the sea and the sea resembles the sky. The sea stands for Malchus of Atzilus, and its likeness to the sky shows that it is also an encompassing light, as the verse about the sea in Shlomo's Temple, which stood upon the oxen “above,” suggests.

31 והנה כתיב בנסוע המחנה כו' ופרשו בגד¹⁶⁹ כליל תכלת מלמעלה¹⁷⁰ דהיינו בנסוע המשכן במדבר ששם מדור החיצונים היו מכסים כלי המשכן בבגדי תכלת שהוא בחינת מקיף דמלכות והוא מקיף הקשה ומסמא עיני החיצונים.

Now, it is written, “When the camp journeys,” etc., “and they shall spread over it a cloth entirely of techeiles, above”: that is, when the Mishkan journeyed in the desert, which is the dwelling place of the external forces (chitzonim), they would cover the vessels of the Mishkan with cloths of techeiles, which is the level of the encompassing [light] of Malchus; and it is the severe encompassing [light], which blinds the eyes of the external forces.

When the Israelites traveled through the desert, the domain of the forces of evil, the holy vessels were covered with cloths of techeiles. Techeiles is the encompassing light of Malchus, the “severe” encompassing light that blinds the external forces so that they cannot draw from holiness.

32 והענין כמבואר למעלה ענין המקיף שהוא מה שאינו נמשך ומתלבש בהכלי מפני שאורו גדול עד שאין הכלי יכולה להכילו כלל

The explanation is, as was explained above regarding the encompassing [light]: it is what is not drawn down and enclothed in the vessel, because its light is so great that the vessel cannot contain it at all;

The Alter Rebbe recalls what an encompassing light is: light so great that no vessel can contain it at all.

ולכן הוא מקיף ראש ורגל כאחד. וגם נתי' [נתבאר] לעיל דשרש כל המקיפים הוא מהמקיף הגדול שמקיף כל העולמות בשוה כו',

and therefore it encompasses head and foot alike. It was also explained above that the root of all the encompassing lights is from the great encompassing [light] that encompasses all the worlds equally, etc.;

That is why it relates equally to “head” and “foot.” All encompassing lights are rooted in the great encompassing light that surrounds all the worlds equally.

ולכן המקיף דוחה ומסמא עיני החיצונים שיניקת החיצונים הוא דוקא מחמת ההשתלשלות בכלים מכלים שונים שעייז גם היש יכול לקבל יניקה משא"כ עיי אור המקיף הם נדחים מפניו,

and therefore the encompassing [light] repels and blinds the eyes of the external forces. For the nurture of the external forces comes specifically by way of the chain of descent (hishtalshelus) in vessels, from various vessels, through which even that which is yesh (separate existence) can receive nurture; whereas through the encompassing light they are repelled before it.

This is why an encompassing light repels the “external forces,” the powers of kelipah. They draw their nourishment only through the graded chain of vessels, in which even what feels itself a separate “something” (yesh) can receive; an encompassing light, which does not pass down through vessels, gives them nothing to hold.

אך המקיף האחרון דמלי' הוא בחי' תכלת שהוא קשה מכולן שמפני שהמלי' היא יורדת בבי"ע ששם יניקת החיצונים היו יכולים לשלוט בהשפע ע"כ צ"ל במלי' דוקא מקיף דתכלת שהוא קשה ומסמא עיני החיצונים ביותר.

But the last encompassing [light], that of Malchus (sovereignty), is the level of techeiles, which is the severest of them all. For since Malchus descends into Beriah, Yetzirah and Asiyah, where the external forces draw their nurture, they could have gained control over the flow; therefore in Malchus specifically there must be the encompassing [light] of techeiles, which is severe and blinds the eyes of the external forces most of all.

The lowest encompassing light, that of Malchus, is techeiles, the severest of all. Malchus descends into the lower worlds, Beriah, Yetzirah and Asiyah, where the external forces feed, so it needs the strongest protection: an encompassing light that blinds them completely.

וזהו תכלת דאכיל ושצי מלך במשפט יעמיד ארץ, ¹⁷¹ וז"ש [וזהו שכתוב] בזהר פ' קרח (דקע"ז ב') ורוב כסויא דמאני מקדשא תכלת איהו בגין דתכלת הא אוקמוה כו' וע"ש בפרשה שלח (דקס"ג ב').

And this is techeiles, which "consumes and destroys": "A king, through justice, establishes the land." And this is what is said in the Zohar, Parshas Korach (page 177b): "And most of the covering of the vessels of the Sanctuary was techeiles, because techeiles, as has been established," etc.; and see there, in Parshas Sh'lach (page 163b).

Techeiles is the color that "consumes and destroys," and the verse "A king, through justice, establishes the land" links Malchus with judgment. The Zohar in Korach says that most of the coverings of the Sanctuary's vessels were techeiles for this reason.

אמנם ענין חוטי הציצית דתכלת הם המשכות בבחי' פנימיות מבחי' תכלת הנ"ל והוא המשכת בחי' יראה.

However, the threads of techeiles in the tzitzis are drawings-down, in an inner way, from the level of techeiles mentioned above; and this is the drawing down of the level of awe.

The threads of techeiles in the tzitzis, however, draw this light inward. What they bring into a person is awe (yirah).

כי הטלית הוא פרישו דמלכא קבלת עול מלכות שמים שום תשים עליך מלך, ¹⁷² וחוטי התכלת דציצית הם המשכת בחי' יראה הנמשך בנפש שזהו על ידי בחי' שערות

For the tallis is "the King's spread" (perisu demalka), accepting the yoke (kabbalas ol) of the Kingdom of Heaven, "You shall surely set a king over yourself"; and the threads of techeiles in the tzitzis are the drawing down of the level of awe, drawn into the soul, which comes through the level of hairs.

The tallis itself is "the King's spread," the acceptance of G-d's sovereignty, as in "You shall surely set a king over yourself." The threads of techeiles bring that sovereignty into the soul as awe, by way of "hairs."

(ובמ"א נת' [נתבאר] דתכלת הוא מגבורות דאבא ולבן הוא מבחינת אימא ¹⁷³ גם נת' [נתבאר] דתכלת ולבן הם גילוי ממקיפים דאוי"א [דאבא ואימא]. ¹⁷⁴

(Elsewhere it is explained that techeiles is from the gevuros of Abba, and white is from the level of Imma. It is also explained that techeiles and white are a revelation from the encompassing lights of Abba and Imma.

In a parenthesis the Alter Rebbe mentions another explanation, for which Kehot points to Pri Etz Chaim: techeiles comes from the gevuros (powers of restraint) of Abba and the white from Imma, and both reveal the encompassing lights of Abba and Imma.

והענין כנודע שיש ד' בחי' דחילו ורחימו ואחר כך רחימו ודחילו נמצא בחי' אה"ר [אהבה רבה] זהו בבחי' בינה וזהו ענין חוטי הלבן.

The explanation, as is known: there are four levels, dechilu u'rechimu (awe and love) and afterwards rechimu u'dechilu (love and awe). Thus the level of great love (ahavah rabbah) is in the level of Binah, and this is the matter of the white threads.

There are four stages of feeling: a lower awe and love, and then a higher love and awe. "Great love" (ahavah rabbah) belongs to Binah, and it is the white of the tzitzis.

אמנם יראה עילאה זהו תכלת בחי' גבורה דאבא שלמעלה גם מאה"ר [מאהבה רבה] ונקי גם כן גילוי מקיפים דאבא כי יראה עילאה זו הוא כענין אבל חרדה גדולה נפלה עליהם¹⁷⁵ משום דמזליהו חזי¹⁷⁶ כו'.

But the higher awe is techeiles, the level of the Gevurah of Abba, which is above even great love; and it is also called a revelation of the encompassing lights of Abba. For this higher awe is like "but a great trembling fell upon them," because "their mazal saw," etc.

The higher awe, above even great love, is the techeiles, from the Gevurah of Abba. It is like the trembling that fell on Daniel's companions, who did not see the vision, because "their mazal," the root of their souls above, saw it.

ומכל מקום התכלת הוא במלי שהוא יראה תתאה כי כן יראה תתאה שרשה מחכמה ויראה עילאה נעוץ סופן בתחלתן^{177, 178} ועמ"ש בד"ה וזאת המצוה בענין ועתה ישראל מה כו' כ"א ליראה את¹⁷⁹ ה' אלקיך,

Nevertheless, the techeiles is in Malchus, which is the lower awe; for so it is: the lower awe has its root in Chochmah and in the higher awe: "their end is wedged in their beginning." And see what is written in the discourse beginning "And this is the commandment," on the matter of "And now, Israel, what," etc., "but to fear Havayah your G-d."

Even so, the techeiles is in Malchus, the lower awe, because the lower awe is rooted in Chochmah and in the higher awe; as the ancient Sefer Yetzirah says, "their end is wedged in their beginning." In Likkutei Torah, Vaetchanan ("And this is the commandment"), the Alter Rebbe explains that the verse "what does Havayah ask of you, but to fear" asks only for the lower awe, while the higher awe is drawn through Torah study.

ועיין עוד מענין תכלת בזהר חלק א' בראשית דף נ"א א' תרומה קל"ה א').

And see further on the matter of techeiles in the Zohar, Part I, Bereishis, page 51a; Terumah, 135a.)

The Alter Rebbe also points to the Zohar's discussions of techeiles in Bereishis and in Terumah. In Likkutei Torah, Sh'lach, he quotes the Bereishis passage: the blue-black light (nehora techela) consumes whatever cleaves to it, yet Israel, who cleave to G-d, live.

וזהו ענין מצות ארבע ציצית להיות מסובב במצות שני ציצית לפניו ושני ציצית לאחוריו. השנים שלאחריו א' כנגד בחי' שמאלו תחת לראשי¹⁸⁰ והב' וימינו תחבנקי

And this is the matter of the mitzvah of four tzitzis, so that one is surrounded by mitzvos: two tzitzis in front of him and two tzitzis behind him. Of the two behind him, one corresponds to the level of "His left hand is under my head," and the second to "and His right hand embraces me,"

The four tzitzis surround a person with mitzvos, two in front and two behind. The two behind correspond to "His left hand is under my head" and "His right hand embraces me" in the Song of Songs.

והיינו כנגד בחי' ב' מדרגות תכלת ולבן שהתכלת הוא מבחי' גבורה ונקי שמאלו ונקי דוחה¹⁸¹ ע"ד ותתצב אחותו מרחוק¹⁸² ואינה דחייה אמיתית וכמו שכתוב ע"פ ואימתך לא תבעתני¹⁸³ כו'

that is, corresponding to the two levels of techeiles and white. The techeiles is from the level of Gevurah and is called "His left hand," and it is called "the left hand that pushes away," in the manner of "And his sister stood from afar"; and it is not a true pushing away, as is explained on the verse "And let Your dread not terrify me," etc.,

They correspond to techeiles and white. Techeiles is Gevurah, "His left hand," "the left hand that pushes away," like Miriam standing at a distance from Moshe; yet this distance is not true rejection, as the discourse on "Let Your dread not terrify me" explains.

וכדכתיב מרחוק ה' נראה לי¹⁸⁴ שבחי' חכמה הוא בחי' רחוק אך נמשך ממנו גם כן דחייה ממש לסטי"א [לסטרא אחרא] שהמקיף תכלת דוחה ומסמא עיני החיצונים

and as it is written, "From afar Havayah appeared to me," for the level of Chochmah is the level of "afar." But from it there is also drawn an actual pushing away of the sitra achra (the other side), for the encompassing [light] of techeiles repels and blinds the eyes of the external forces;

"From afar Havayah appeared to me": Chochmah is called "afar," a closeness felt as distance. Yet the same encompassing light of techeiles truly drives away the sitra achra and blinds the external forces.

וזהו מה שכתוב ולא תתורו כו' אשר אתם זונים¹⁸⁵ שלא להיות בבחי' זונה ח"ו [חס ושלום] והיינו ע"י המשכת היראה ופחד ה'.

and this is what is written, "And you shall not stray," etc., "after which you go astray": not to be in the state of a harlot, G-d forbid; and that is through drawing down awe and the dread of G-d.

That is the meaning of "you shall not stray ... after which you go astray": awe and the dread of G-d keep a person from "harlotry," from receiving from another source.

ובחי ימינו תחבקני הוא בחי אהבה. והשני ציצית שלפניו הוא נגד הלב להמשיך אורות עליונים אל הלב כו'

And the level of “and His right hand embraces me” is the level of love. And the two tzitzis in front of him are opposite the heart, to draw higher lights into the heart, etc.

“His right hand embraces me” is love. The two tzitzis in front lie opposite the heart, to draw higher lights into it.

(פי' כמ"ש במ"א שיש ב' מיני אהבה¹⁸⁶ האהבה הבאה מהשגה מהתבוננות בגדולת ה' ויש אהבה התלהבות למעלה מהשגתו והנה האהבה על פי השגה נקרא פב"פ [פנים בפנים])

(The meaning, as is explained elsewhere: there are two kinds of love. There is the love that comes from comprehension, from contemplating the greatness of G-d; and there is a love that is a burning enthusiasm beyond one's comprehension. Now, the love that follows comprehension is called “face to face,”

The parenthesis distinguishes two loves: one born of understanding, from contemplating G-d's greatness, and a burning love beyond understanding. The first is called “face to face.”

כי בפנים יש הכל שכל ראייה ושמיעה מה שאין כן אהבה שלא על פי השגה נקרא אחור כו' כמו באחור רק עצמות לבד ועורף וכמו שאחד דוחפו בעורף ואינו יודע מאין היתה לו זאת כו'

for in the face there is everything: intellect, sight and hearing. Whereas love that does not follow comprehension is called “back,” etc.; as in the back there are only bones and the nape of the neck; and as when someone pushes a person at the nape, and he does not know where this came to him from, etc.

The face holds the senses and the intellect, so love grounded in understanding is “face.” Love beyond understanding is “back,” like being pushed from behind without knowing by whom.

והנה לבוא להשגה יותר גדולה שהיא פב"פ [פנים בפנים] צריך מקודם להיות אב"א [אחור באחור] היינו להתלהב לבו למעלה מכפי ערך השגתו כו', ועל דרך זה יש לומר ענין הב' ציצית שלאחוריו וזהו בחי קוצי דשערי שמכה מאחוריו כו' שהאוי"ר [שהאהבה ויראה] למעלה מהשגתו

Now, to come to a greater comprehension, which is “face to face,” there must first be “back to back”: that is, his heart must burn with enthusiasm beyond the measure of his comprehension, etc. In this way one can explain the matter of the two tzitzis behind him; and this is the level of “the tips of the hairs,” which strikes from behind, etc.: love and awe beyond his comprehension;

To reach a greater understanding, “face to face,” one must first pass through “back to back,” a love that burns beyond one's understanding. The two tzitzis behind correspond to this, “the tips of the hairs” that strike from behind: a love and awe beyond comprehension.

ומזה יבא להשגה יותר גדולה ואהוי"ר [ואהבה ויראה] הן הבי' ציצית שלפניו כו', ועוד יש לומר בחי' אחר ופנים נקרא אתכפיא ואתהפכא כמו שכתוב בד"ה זכור דעמלק¹⁸⁷

and from this he will come to a greater comprehension, and that love and awe are the two tzitzis in front of him, etc. One may further say that the levels of "back" and "face" are called iskafya (subduing) and is'hapcha (transforming), as is explained in the discourse beginning "Remember [what] Amalek [did]."

This love and awe beyond understanding lead to a greater understanding, the love and awe of the two tzitzis in front. Alternatively, "back" and "face" are iskafya, subduing the animal soul, and is'hapcha, transforming it, as explained in Torah Ohr's discourse "Remember what Amalek did."

וכך מבחי' ב' ציצית שלאחריו יומשך הכח לבוא לבחי' אתכפיא בחי' לעשותה לאהבה ועל ידי זה אחר כך יבא לבחי' אהבה בתענוגים¹⁸⁸ וזהו ענין השני ציצית שלפניו ועמ"ש בד"ה ואהיה אצלו אמון^{189, 190} בענין אחר וקדם צרתני¹⁹¹ ובד"ה ביום השמיני שלח).^{192, 193}

And so from the level of the two tzitzis behind him will be drawn the power to come to the level of iskafya, the level of "making it into love"; and through this he will afterwards come to the level of "love in delights," and this is the matter of the two tzitzis in front of him. And see what is written in the discourse beginning "And I was beside Him as a nursling," on the matter of "Back and front You formed me," and in the discourse beginning "On the eighth day he sent.")

The tzitzis behind give the strength for iskafya, which then leads to "love in delights," the tzitzis in front. In Likkutei Torah, Bamidbar, "Back and front You formed me" is explained as G-d's will in the mitzvos ("back") and the supernal delight within it ("front"); and the Shemini Atzeres discourse "On the eighth day he sent" sets Rosh Hashanah as "His left hand is under my head" and Sukkos as "His right hand embraces me."

והנה מעלת אהוי"ר [אהבה ויראה] הנמשך על ידי הציצית הוא שיש אהוי"ר [אהבה ויראה] ע"פ השתלשלות שהמדות נמשכים מהשכל,

Now, the superiority of the love and awe drawn down through the tzitzis is this: there is love and awe that follow the chain of descent, in which the emotive attributes (middos) are drawn from the intellect;

The love and awe drawn through the tzitzis have a special quality. Ordinary love and awe follow the chain of descent: emotions born of the intellect.

אמנם יש אהוי"ר [אהבה ויראה] שלמעלה מסדר ההשתלשלות מבחי' ורב חסד כו' ויראה עילאה וזה נמשך ע"י הציצית

but there is love and awe that are above the order of the chain of descent, from the level of "and abundant in kindness," etc., and the higher awe; and this is drawn down through the tzitzis.

The tzitzis draw a love and awe above that chain, from "abundant in kindness" and from the higher awe.

ולכן הם בחי' חוטין שנקי' שערות וכמשי"ל [וכמה שכתוב לעיל] שלהיות גילוי בפנימית מלמעלה מסדר ההשתלשלות הוא על ידי בחי' שערות דוקא

Therefore they are the level of threads, which are called hairs; as was explained above, for there to be a revelation in an inner way from above the order of the chain of descent is specifically through the level of hairs.

That is why the tzitzis are threads, which are "hairs": as explained, an inner revelation from above the chain comes only through hairs.

וזהו ענין חוטי הציצית כנ"ל ועיין מה שכתוב על פי' ועשית ציץ^{194, 195} כו': (קיצור). ענין תכלת לשון תכלה שמכלה ומבער הרע דהנה"ב [דהנפש הבהמית] לקיים מה שכתוב ולא תתורו.

And this is the matter of the threads of the tzitzis, as mentioned above. And see what is written on the verse "And you shall make a tzitz," etc. (Summary. The matter of techeiles: an expression of tichlah (an end), for it brings to an end and eradicates the evil of the animal soul, to fulfill what is written, "And you shall not stray.")

The Alter Rebbe refers to his discourse in Torah Ohr on the Kohen Gadol's tzitz, which he reads as from yatztz, "shine": the light of great love that Aharon draws down. Then he sums up the chapter: techeiles, from tichlah, an end, brings the evil of the animal soul to an end so that one "shall not stray."

ושלא להיות בחי' אתם זונים אפילו בדקות ותאוות היתר כי מההתבוננות בענין כורסיי דדינא יומשך יראת חטא, ותכלת דומה לים מל' דאצילות וים דומה לרקיע מקיף ותכלת מקיף דמל' דוחה ומסמא עיני החיצונים

And not to be in the state of "you go astray," even in subtle matters and permitted desires; for from contemplating the matter of the Throne of Judgment, fear of sin will be drawn forth. And techeiles resembles the sea, the Malchus of Atzilus, and the sea resembles the sky, an encompassing [light]; and techeiles is the encompassing [light] of Malchus, which repels and blinds the eyes of the external forces.

One must avoid "going astray" even in permitted desires, and contemplating the Throne of Judgment brings fear of sin. Techeiles is like the sea, Malchus, and the sky, an encompassing light, and it repels the external forces.

ולכן במסע כלי המשכן כתיב ופרשו בגד כו' תכלת כו' וחוטי תכלת דציצית המשכת יראה וענין ב' ציצית לאחוריו שמאלו תחת לראשי וימינו תחבקני וב' ציצית לפניו כו'

Therefore, regarding the journeying of the vessels of the Mishkan, it is written, "And they shall spread a cloth," etc., "of techeiles," etc. And the threads of techeiles in the tzitzis are the drawing down of awe. And the matter of the two tzitzis behind him is "His left hand is under my head, and His right hand embraces me"; and the two tzitzis in front of him, etc.

This is why techeiles covered the Mishkan's vessels on the journeys. The threads of techeiles draw awe; the two tzitzis behind are "His left hand" and "His right hand," and two are in front.

ודרך כלל אהוי"ר [אהבה ויראה] הנמשך ע"י הציצית מבחי' אהוי"ר [אהבה ויראה] עילאין שלמעלה מסדר ההשתלשלות ולכן נמשך על ידי חוטי הציצית דוקא ושער רישיה כעמר נקא.

And in general, the love and awe drawn down through the tzitzis are from the level of the higher love and awe, which are above the order of the chain of descent; therefore they are drawn specifically through the threads of the tzitzis, and "the hair of His head like pure wool."

In general, the love and awe drawn through the tzitzis are the higher love and awe above the chain of descent, which come only through threads, "the hair of His head like pure wool."

וברבות נשא פי"ד [פרק י"ד / פרשה י"ד] איתא מפני שתכלת דומה לעשבים והעשבים דומים לים¹⁹⁶ כו' וע"ש עוד הרבה בחינות עד כבוד. ויש לומר פי' דומה לעשבים ע"ד מה שכתוב בד"ה ואלה המשפטים^{197, 198} בפ"י וענין ונתתי עשב¹⁹⁹ כו' ע"ש^{200, 201}:

And in [Midrash] Rabbah, Nasso, section 14, it is stated: "Because techeiles resembles grasses, and grasses resemble the sea," etc.; and see there many more levels, up to "glory." And one may say that the meaning of "resembles grasses" is along the lines of what is written in the discourse beginning "And these are the ordinances," in explaining the matter of "And I will give grass," etc.; see there.)

The Midrash gives a longer chain of likenesses: techeiles is like grass, grass is like the sea, and so on up to "glory." The Alter Rebbe suggests reading "like grass" through his explanation of "And I will give grass in your field."

SECTION 5 • ¶33-39

Korach's dispute and his error

33 ד ועתה יובן ענין מחלוקת קרח וטעותו. אמר קרח טלית שכולה תכלת כו', ובכחאריז"ל [ובכתבי האריז"ל]

מבואר דנתקנא קרח על זקן אהרן כו',

4. Now the matter of Korach's dispute and his error will be understood. Korach said, "A tallis that is entirely techeiles," etc.; and in the writings of the Arizal it is explained that Korach was jealous of Aharon's beard, etc.

The fourth chapter returns to Korach. His mocking question about the all-blue tallis and his jealousy of Aharon's beard, reported in the writings of the Arizal, are one and the same issue.

והכל ענין אחד כי הנה ענין כה"ג [כהן גדול] נקרא שושבינא דמטרוניא²⁰² שהוא המעלה נש"י [נשמות

ישראל] במקורם באור א"ס ב"ה והיינו על ידי שממשיך להם אהבה רבה²⁰³

And it is all one matter. For the Kohen Gadol is called "the groomsman of the Matronita (the Queen)," as the one who raises the souls of Israel to their source in the Infinite Light (Or Ein Sof), blessed be He; and that is by drawing down great love (ahavah rabbah) to them.

The Zohar calls Aharon, the Kohen Gadol, "the groomsman of the Matronita," the Queen, as Moshe is the groomsman of the King. The Alter Rebbe explains that he raises the souls of Israel to their source in the Infinite Light by drawing great love (ahavah rabbah) into them.

וזהו ענין דיקנא דכהנא רבא וכמ"ש כשמן הטוב כו' זקן אהרן שיורד על פי מדותיו²⁰⁴

And this is the matter of "the beard of the Kohen Gadol," as it is written, "Like the good oil," etc., "the beard of Aharon, that runs down according to His attributes (middosav)":

That is the meaning of the Kohen Gadol's beard, and of the good oil running down Aharon's beard "according to His middosav": plainly the word means Aharon's garments, but here it is read as G-d's attributes (middos).

דהיינו שנמשך ויורד על ידו מבחי' מדותיו של הקב"ה שהוא אהבה רבה מבחי' רב חסד²⁰⁵ ולפיכך

נמשך דוקא על ידי זקן אהרן בחי' שערות

that is, through him there is drawn and comes down, from the level of the middos (attributes) of the Holy One, blessed be He, great love, from the level of "and abundant in kindness." Therefore it is drawn specifically through Aharon's beard, the level of hairs;

Through Aharon there flows great love from G-d's own attributes, from "abundant in kindness." It must flow through Aharon's beard, the level of "hairs."

שלהיותו מלמעלה מסדר ההשתלשלות על כן אי אפשר להיות נמשך כ"א על ידי בחי' שערות דוקא על דרך משל מה שאין כן האהבה הנולדת ונמשכת רק מהשכל שהוא בבחי' השתלשלות והוא ע"ד שנתבאר למעלה

for since it is from above the order of the chain of descent (hishtalshelus), it therefore cannot be drawn down except through the level of hairs specifically, so to speak; unlike the love that is born and drawn only from the intellect, which is in the manner of the chain of descent. And this is along the lines of what was explained above.

This love comes from above the chain of descent, so it can be drawn down only through hairs. Love that is born of the intellect, by contrast, follows the ordinary chain.

וזהו ענין זקן אהרן שיורד ע"פ מדותיו כו' ר"ל [רוצה לומר] המדות שלמעלה מההשגה כו' וזהו ג"כ ענין חוטי הציצית תכלת ולבן דו"ר [דחילו ורחימו] עילאין כו'

And this is the matter of "the beard of Aharon, that runs down according to His attributes (middosav)," etc., meaning the middos that are above comprehension, etc. And this is also the matter of the threads of the tzitzis, techeiles and white: the higher awe and love (dechilu u'rechimu ila'in), etc.

Aharon's beard thus carries the attributes that are above understanding. So do the threads of the tzitzis, blue and white, which bring down the higher awe and love.

(ובב' ציצית שלפניו שהאחי"ר [שהאהבה ויראה] נמשך דרך בחי' פנים שהוא בחי' השגה היינו שנמשך מלמעלה מהחכמה בחו"ב [בחכמה ובינה] כו').

(And in the two tzitzis in front of him, the love and awe are drawn down by way of the level of "face," which is the level of comprehension; that is, it is drawn from above Chochmah into Chochmah and Binah, etc.)

The parenthesis adds that in the two tzitzis in front, the higher love and awe come by way of "face," through understanding: light from above Chochmah enters Chochmah and Binah.

אך כלוים נאמר והעבירו תער²⁰⁶ כי מפני שהלויים הם מסטרא דשמאלא מבחי' גבורות ע"כ אדרבה צריך שלא יצא מהם ההמשכה עוד בבחי' שערות וצמצוצים

But of the Levites it is said, "And they shall pass a razor," because the Levites are from the left side, from the level of gevuros; therefore, on the contrary, the drawing down must not issue from them further in the form of hairs and contractions

The Levites, however, had to shave all their hair. They come from the "left side," Gevurah, so a further flow through hairs and contractions would be wrong for them.

(שאי"כ היה זה רבוי כחות הדין ולכן ע"ז נאמר ואיש כי ימרט ראשו²⁰⁷ קרח הוא טהור הוא²⁰⁸ וכמ"ש בזח"ג [בזהר חלק ג] תזריע)²⁰⁹ (דמ"ח ע"ב ודמ"ט ע"א)

(for if so, this would be a multiplication of the forces of judgment; and therefore of this it is said, "And if a man's head becomes bald, he is bald (kere'ach); he is pure," as is written in the Zohar, Part III, Tazria, page 48b and page 49a);

Hair that comes from Gevurah would multiply the forces of judgment. This is why the Torah says that a man who becomes bald is pure, as the Zohar in Tazria explains.

שעל שם זה נק' כן קרח לפי שהלויים צ"ל כן, ודוקא בכהנים ששרשם מבחי' ורב חסד אז השערות הם המשכת עליונות.

and on account of this he was called Korach, because the Levites must be so. Only in the kohanim, whose root is from the level of "and abundant in kindness," are the hairs a drawing down of what is supernal.

Korach's very name means "bald" (kere'ach), because the Levites must be without hair. Only for the kohanim, who are rooted in "abundant in kindness," are the hairs a channel of supernal light.

ואדרכה דוקא בבחי' שערות לבד יכול להיות הגילוי וההמשכה מבחי' זו שאלי"כ [שאם לא כן] לא יוכלו להכיל.

On the contrary, only through the level of hairs alone can there be the revelation and drawing down from this level, for otherwise they could not contain it.

For the kohanim the hairs are not a lessening; only through hairs can so high a light be revealed at all, since otherwise it could not be contained.

משאי"כ בלויים אי"צ [אין צריך / אינו צריך] להיות שערות כו' וכעין זה נת' [נתבאר] למעלה פ' אמור ע"פ ונקדשתי בתוך²¹⁰ כו' בענין מ"ש בנזיר קדוש יהיה גדל פרע²¹¹ כו' ע"ש.

Whereas the Levites need not have hairs, etc. And something like this was explained above, in Parshas Emor, on "And I shall be sanctified among," etc., regarding what is written of the nazirite, "He shall be holy; he shall let grow the locks," etc.; see there.

The Levites do not need hair. The Alter Rebbe refers to his discussion in Parshas Emor of the nazirite, who must let his hair grow.

34 ואע"ג [ואף על גב] דתכלת הוא ג"כ גבורה ואעפ"כ [ואף על פי כן] אדרבה חוטי תכלת דציצית הוא המשכת קדושה עליונה. לא דמי.

And although techeiles too is Gevurah, and yet, on the contrary, the threads of techeiles in the tzitzis are a drawing down of supernal holiness, [the cases] are not comparable.

A difficulty: techeiles too is Gevurah, yet the threads of techeiles carry supernal holiness. Why, then, should Gevurah exclude the Levites from the flow through hairs? The answer: the cases are not comparable.

דהא תכלת עמרא הוא ²¹² צמר לבן שהוא מבחי' שער רישיה כעמר נקא ²¹³ שהוא אדרבה אמיתת החסד רק שנצבע בגוון תכלת.

For "techeiles is wool," white wool, which is from the level of "the hair of His head like pure wool," which, on the contrary, is the very truth of kindness (Chesed), only that it has been dyed the color of techeiles.

The Talmud says "techeiles is wool": the thread is white wool, from "the hair of His head like pure wool," the very essence of kindness, only dyed blue. Its Gevurah is a color laid over Chesed.

35 והיינו ג"כ גבורות דאבא שהם גבורות ממותקות. יראת ה' לחיים וגם אור אבא דוחה החיצונים כמ"ש בע"ח [בעץ חיים] בדרוש הנגעים.

And this is also the gevuros of Abba, which are sweetened gevuros: "The fear of Havayah [leads] to life." And also, the light of Abba repels the external forces, as is written in Etz Chaim, in the discourse on the plagues (nega'im).

This is why techeiles comes from the gevuros of Abba (Chochmah), "sweetened" gevuros whose severity has been tempered. Such awe, as the verse says, leads to life, and Etz Chaim teaches that the light of Abba repels the external forces.

משא"כ הלויים הם בעצם בחינת גבורה והיינו ג"כ גבורות דאימא, אשר מכינה דינין מתערין ואע"פ [ואף על פי] שהם ג"כ גבורות עליונות דקדושה לעורר הרנה והתשוקה כו' מ"מ כיון דמשם דינין מתערין צ"ל והעבירו תער כו',

Whereas the Levites are, in essence, the level of Gevurah; and that is also the gevuros of Imma, for "from Binah judgments are aroused." And although they too are supernal gevuros of holiness, to arouse the song and the yearning, etc., nevertheless, since from there judgments are aroused, there must be "and they shall pass a razor," etc.

The Levites are Gevurah in essence, the gevuros of Imma (Binah), from which judgments are aroused. These are holy powers too, the source of the Levites' song and yearning; still, because judgments can be aroused from them, the Levites had to shave.

ועמשי"ל [ועיין מה שכתוב לעיל] בד"ה בהעלותך את הנרות²¹⁴ בענין קרבנות הנשיאים והעלאת הנרות דאהרן שארז"ל [שאמרו רבותינו זכרונם לברכה] שלך גדול משלהם²¹⁵ כו' ע"ש.²¹⁶

And see what is written above in the discourse beginning “When you kindle the lamps,” on the matter of the offerings of the princes and Aharon’s kindling of the lamps, of which our Sages, of blessed memory, said, “Yours is greater than theirs,” etc.; see there.

The Alter Rebbe refers to his discourse on Aharon’s kindling of the Menorah, where the Sages say that Aharon’s portion is greater than the princes’ offerings.

36 וזה היה קנאתו על אהרן שהוא בחי' שודמ"ט [שושבינא דמטרוניתא] שמבחינת זקן אהרן ושערות דכהנים נמשך קדושה עליונה ה משכת אהוי"ר [אהבה ויראה] לנשי"י [לנשמות ישראל] ובלוים אדרבה והעבירו תער²¹⁷ כו' שאין מהם המשכת בחי' זו,

And this was his jealousy of Aharon, who is the level of the groomsman of the Matronita: that from the level of Aharon’s beard and the hairs of the kohanim supernal holiness is drawn down, the drawing down of love and awe to the souls of Israel; whereas regarding the Levites, on the contrary, “And they shall pass a razor,” etc., for from them there is no drawing down of this level.

This was Korach’s jealousy of Aharon: Aharon, the “groomsman,” drew supernal holiness, love and awe, down to Israel through his beard and the hair of the kohanim, while the Levites were shaven.

ומפני שלא היה אצלו בחי' המשכה זו ע"כ חלק עליו ע"ז.

And because he did not have this level of drawing down, he therefore disputed with him over this.

Korach, a Levite, lacked this channel. That is why he disputed Aharon’s role.

37 ואמר שאין נצרך כלל לבחי' שערות וחוטי דציצית. שהשערות וחוטין הוא ההמשכה בבחינת צמצום, ולכן שאל טלית שכולה תכלת כו'

And he said that there is no need at all for the level of hairs and the threads of the tzitzis, for the hairs and threads are the drawing down in the manner of contraction (tzimtzum). Therefore he asked, “A tallis that is entirely techeiles,” etc.

Korach argued that the hairs and threads are unnecessary, since they only bring the light down in a contracted form. His question about the all-blue tallis expressed this view.

פ"י שהוא אמר שהעיקר הוא התכלת כי תכלת הוא ג"כ בחי' גבורות כנ"ל אכיל ושצי כו' ואמר שהעיקר הוא הטלית שכולה תכלת

That is, he said that the main thing is the techeiles, for techeiles too is the level of gevuros, as mentioned above, "consumes and destroys," etc.; and he said that the main thing is the tallis that is entirely techeiles,

Korach held that the techeiles is what matters, since it too is Gevurah, the power that "consumes and destroys" evil. A garment entirely of techeiles should then be the essence of the mitzvah.

דהיינו המקיף שהוא המסמא עיני החיצונים כנ"ל ושהוא פטור מן הציצית שהם החוטין והשערות הממשיכים האורות בבחי' פנימיים

that is, the encompassing [light], which blinds the eyes of the external forces, as mentioned above, and that it is exempt from the tzitzis, which are the threads and hairs that draw down the lights in an inner way.

The tallis of techeiles is the encompassing light that blinds the external forces. Korach claimed that such a garment needs no tzitzis, no threads to draw the light inward.

ואמר שא"צ [שאינן צריך / שאינו צריך] כלל להמשכה זו כי הרי המקיף עצמו גבוה יותר מהחוטין וא"פ [ואור פנימי] הנמשכים ממנו (וגם כמשי"ל [כמה שכתוב לעיל] דשרש כל המקיפים הוא מבחי' המקיף הגדול שלמעלה מהקו וחוט כו')

And he said that there is no need at all for this drawing down, for the encompassing [light] itself is higher than the threads and the inner light drawn from it (and also, as was explained above, the root of all the encompassing lights is from the level of the great encompassing [light] that is above the kav and thread, etc.);

His reasoning was that the encompassing light is higher than the threads and the inner light that come from it, and that all encompassing lights are rooted above the kav.

ואיך יתכן שבהטלית והמקיף עצמו לא יהיה המצוה כ"א רק כאשר נמשך ממנו חוטין שהם רק המשכה מצומצמת לגבי המקיף עצמו כו'.

and how can it be that the mitzvah is not in the tallis, the encompassing [light] itself, but only when threads are drawn from it, which are only a contracted drawing down compared with the encompassing [light] itself, etc.?

How, then, could the mitzvah lie only in the threads, a contracted flow, rather than in the tallis, the encompassing light itself? This was the point of his mockery.

והיתה כוונתו שבזה יחלוק ג"כ על כהונת אהרן דכשא"צ [דכשאין צריך] לחוטי הציצית כמ"כ [כמו כן] א"צ
[אין צריך / אינו צריך] לבחי' ההמשכה הנמשך דוקא ע"י השערות

And his intent was that by this he would also dispute the priesthood of Aharon: for if there is no need for the threads of the tzitzis, so too there is no need for the level of the drawing down that comes specifically through the hairs;

Korach's real aim was the priesthood. If the threads are unnecessary, so is the flow through "hairs," the channel that made Aharon unique.

ולכן יוכל הוא ג"כ להיות כה"ג [כהן גדול] אע"פ [אף על פי] שבלוים א"א להיות המשכת קדושה עליונה
מבחי' שערות מטעם הנ"ל הרי אמר טלית שכולה תכלת א"צ [אין צריך / אינו צריך] כלל לחוטין

and therefore he too could be Kohen Gadol, even though among the Levites there cannot be a drawing down of supernal holiness from the level of hairs, for the reason mentioned above; for he said that a tallis entirely of techeiles needs no threads at all.

Then he too, a Levite without that channel, could be Kohen Gadol. A tallis wholly of techeiles, he argued, needs no threads at all.

(ובמגיד מישרים פ' קרח איתא ג"כ ע"ז, ושרש הענין במחלוקת קרח י"ל [יש לומר] כי הנה לעתיד יהיו
הלוים כהנים כמש בלק"ת [בלקוטי תורה (להאריז"ל)] מהאריז"ל [מהאריז"ל זכרוננו לברכה] ביחזקאל²¹⁸ כי אז יתעלה
בחי' הגבורות

(And in Maggid Meisharim, Parshas Korach, this is also stated. And the root of the matter in Korach's dispute, it may be said, is this: in the Time to Come the Levites will be kohanim, as is written in the Arizal's Likkutei Torah on Ezekiel, for then the level of the gevuros will be elevated.

In a long parenthesis the Alter Rebbe uncovers the root of the dispute. Maggid Meisharim (the teachings revealed to Rabbi Yosef Caro by a heavenly maggid) also discusses it; and the Arizal's Likkutei Torah, his teachings on Scripture as recorded by his disciples, says on Ezekiel, as quoted in Tanya, chapter 50, that in the Time to Come the Levites will be kohanim, because the gevuros will then be elevated.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] פ"ט דשבת ²¹⁹ שלעתיד יאמרו ליצחק כי אתה אבינו ^{220, 221} ופי' בלקוטי הש"ס [הששה סדרים] מהארז"ל [מהאר"י זכרוננו לברכה] שם דהיינו שהגבורות יהיו עיקרים ע"י בירור עולם התהו והחסדים יהיו טפלים להם וכמ"ש הרמ"ז [הרב משה זכות] פ' עקב (בדף רע"א סע"א [סוף עמוד א]).

Therefore our Sages, of blessed memory, said in chapter 9 of Shabbos that in the Time to Come they will say to Yitzchak, "For you are our father"; and the Arizal's Likkutei HaShas explains there that the gevuros will be primary, through the refinement of the World of Tohu, and the chasadim will be secondary to them; as the Ramaz writes in Parshas Eikev, page 271, end of side a.)

The Talmud says that in the future Israel will say to Yitzchak, who embodies Gevurah, "You are our father." The Arizal's Likkutei HaShas, his comments on the Talmud, explains that the gevuros will become primary through the refinement of the World of Tohu, the realm of intense lights that shattered, and the chasadim will be secondary to them; the Ramaz (Rabbi Moshe Zacuto, a commentator on the Zohar) writes the same.

ועד"ז פי' הארז"ל [האר"י זכרוננו לברכה] המשנה פ"ה דאבות כל מחלוקת שהיא לשם שמים סופה ²²² להתקיים כו' זו מחלוקת שמאי והלל.

In the same way the Arizal explained the Mishnah in chapter 5 of Avos: "Every dispute that is for the sake of Heaven will in the end endure," etc., "this is the dispute of Shammai and Hillel."

The same idea explains the Mishnah: "Every dispute that is for the sake of Heaven will in the end endure," such as the dispute of Shammai and Hillel.

הקשו ע"ז איך ראוי לומר על מחלוקת שיתקיים והרי אי אפשר להתקיים אלא אחד מן הדעות ומלת מחלוקת כוללת השני צדדים,

And they asked on this: how is it fitting to say of a dispute that it will endure, when only one of the views can endure, and the word "dispute" includes both sides?

The commentators asked how a dispute can "endure" when only one view can be accepted, since a dispute includes both sides.

ותירצו משום שאלו ואלו²²³ דברי אלקים חיים ויש לדברי בית שמאי ג"כ שרש למעלה באצילות רק שאין הלכה כן כמ"ש במדרש שמואל²²⁴ באבות שם ואין זה תירוץ מספיק על לשון סופה להתקיים.

And they answered: because "these and these are the words of the living G-d," and the words of Beis Shammai too have a root above, in Atzilus, only the halachah is not so; as is written in Midrash Shmuel on Avos there. But this is not a sufficient answer for the expression "will in the end endure."

They answered with the Talmud's words, "these and these are the words of the living G-d": Beis Shammai's views have a root above, in Atzilus, even though the halachah does not follow them. The Alter Rebbe finds this answer, recorded in Midrash Shmuel (a commentary on Avos), insufficient for the words "will in the end endure"; Kehot notes that the Tzemach Tzedek, in Or HaTorah, cites another answer, that Beis Shammai's dissent added wisdom to Beis Hillel, and calls it forced.

אכן האריז"ל [הארי"י זכרוננו לברכה] פ"י שלעתיד בזמן המשיח תהיה הלכה כבית שמאי כמ"ש המק"מ [המקדש מלך] (פ' בראשית ד"י ע"ב) וזהו סופה להתקיים ממש.

But the Arizal explained that in the Time to Come, in the days of Mashiach, the halachah will follow Beis Shammai, as the Mikdash Melech writes (Parshas Bereishis, page 17b); and this is "will in the end endure," literally.

The Arizal explains, as the Mikdash Melech (a commentary on the Zohar) records, that in the days of Mashiach the halachah will follow Beis Shammai, so their view will literally endure.

ולכן רצה קרח לעשות גם עכשיו מהגבורות עיקר²²⁵ וזהו ענין טלית שכולה תכלת וא"צ [ואין צריך / ואינו צריך] לחוטין שהם המשכות שהוא מבחי' חסד, ואף חוטי התכלת הוא כענין אור החסד בכלי הגבורה

Therefore Korach wanted to make the gevuros primary even now. And this is the matter of "a tallis that is entirely techeiles" needing no threads, which are drawings-down, which is from the level of Chesed (kindness); and even the threads of techeiles are like the light of Chesed in the vessel of Gevurah (restraint),

Korach wanted to make Gevurah primary already now. Hence his all-blue tallis without threads: the threads are a flow of Chesed, and even the blue thread is Chesed held in a vessel of Gevurah.

כי החוט זהו ההמשכה כו' ועמ"ש במ"א בענין פ' שניה דק"ש [דקריאת שמע] שהיא בחי' גבורה ואעפ"כ [ואף על פי כן] יש בה שם ע"ב [שם ע"ב] שהוא בחינת חסד.

for the thread is the drawing down, etc. And see what is written elsewhere on the matter of the second paragraph of the Shema, which is the level of Gevurah and nevertheless contains the Name Av (72), which is the level of Chesed.

A thread is a drawing down, which is Chesed. Similarly, the second paragraph of the Shema is Gevurah, yet it contains the Name Av (72), which is Chesed.

אך באמת שגה ברואה^{226, 227} כ י הנהגה זו א"א להיות כ"א אחר שלימות הבירורים שמעולם התהו שהוא בחי' גבורה כשיתבררו הסיגים לגמרי והרי אז גם היצר הרע²²⁸ שמבחי' גבורה יתהפך להיות טוב מאד.²²⁹

But in truth "he erred in vision": for this mode of conduct cannot be except after the completion of the refinements from the World of Tohu, which is the level of Gevurah, when the dross will be entirely refined away; and then even the evil inclination, which is from the level of Gevurah, will be transformed to be "very good."

But Korach "erred in vision." The primacy of Gevurah can come only after the refinement of Tohu is complete; then even the evil inclination, which stems from Gevurah, will be turned into "very good."

משא"כ עכשיו היום לעשותם²³⁰ מהגבורות יש יניקה לחיצונים וזהו ענין היצה"ר [היצר הרע]²³¹ כו' ולכן החסדים הם עיקר והגבורות אפילו דקדושה צ"ל טפלים לגבי החסדים,

Whereas now, [in the time of] "today, to do them," from the gevuros there is nurture for the external forces, and this is the matter of the evil inclination, etc. Therefore the chasadim are primary, and the gevuros, even those of holiness, must be secondary to the chasadim.

Now, in the time of service, "today, to do them," Gevurah gives the external forces a hold, and that is the evil inclination. So Chesed must lead, and even holy Gevurah must be subordinate to it.

ולכן הלכה כבית הלל דוקא אף שמחלוקת שמאי היה לשם שמים אעפ"כ [אף על פי כן] ב"ש [בית שמאי] במקום ב"ה [בית הלל] אינו משנה.²³²

Therefore the halachah follows Beis Hillel specifically; although Shammai's dispute was for the sake of Heaven, nevertheless "[the view of] Beis Shammai where it conflicts with Beis Hillel is not [considered] a Mishnah."

This is why the halachah follows Beis Hillel, and Beis Shammai's view where it conflicts with Beis Hillel's is not considered law, even though their dispute was for the sake of Heaven.

38 וזשארז"ל [וזהו שאמרו רבותינו זכרונם לברכה] פ"ק [פרק קמא] דשבת ד"ז ואותו היום היה הלל כפוף²³³ כו' והיה קשה לישראל כיום כו'

And this is what our Sages, of blessed memory, said in the first chapter of Shabbos, page 17: "And that day Hillel was bowed," etc., "and it was as hard for Israel as the day," etc.

The Talmud says that on the day Beis Shammai outnumbered Beis Hillel and enacted eighteen decrees, Hillel sat bowed before Shammai, and the day was as hard for Israel as the day the golden calf was made.

דלכאורה הדמיון תמוה, אלא שהוא מטעם הנ"ל, רק לעתיד דוקא הוא שיתעלו הגבורות והיינו דוקא אחר שנכנעו להחסדים.

For at first glance the comparison is puzzling; but it is for the reason mentioned above: only in the Time to Come will the gevuros be elevated, and that only after they have been subdued to the chasadim.

The comparison seems extreme. It is explained by the principle above: Gevurah may rise only in the Time to Come, after it has first been subdued to Chesed, so to let it rule now is grave.

וזהו ענין בית שמאי²³⁴ ועי' ביבמות (דף י"ד ע"א). משא"כ קרח שלא נכנע לכן היה לו מפלה כו'. ועיין בזח"א [בזהר חלק א] בראשית ד"ז ובפי' ויחי דר"נ ע"א:

And this is the matter of Beis Shammai; and see Yevamos (page 14a). Whereas Korach did not submit; therefore he had a downfall, etc. And see the Zohar, Part I, Bereishis, page 17, and Parshas Vayechi, page 250a.

This is the matter of Beis Shammai, whose relation to Beis Hillel the Talmud discusses in Yevamos. Korach, by contrast, did not submit, and so he fell; the Alter Rebbe also points to the Zohar on these themes.

39 קיצור. (ענין כה"ג [כהן גדול] זקן אהרן להמשיך אה"ר [אהבה רבה] הוא קרוב לענין ההמשכה שע"י חוטי הציצית. ולפי שבלוים נאמר והעבירו תער²³⁵ ע"כ חלק ע"ז ואמר טלית שכולה תכלת א"צ [אין צריך] / אינו צריך] כלל לחוטי הציצית שהם בחי' שערו כו' כדי שע"י יהיה הוא יש ודבר אף שאין בו בחינה הנ"ל):

Summary. (The matter of the Kohen Gadol, Aharon's beard, drawing down great love (ahavah rabbah), is close to the matter of the drawing down through the threads of the tzitzis. And because regarding the Levites it is said, "And they shall pass a razor," he therefore disputed this and said that a tallis entirely of techeiles has no need at all for the threads of the tzitzis, which are the level of hairs, etc., so that through this he would be of account (yesh vedavar), even though he did not have the level mentioned above.)

A summary: Aharon's beard, which draws down great love, parallels the threads of the tzitzis. Because the Levites were shaved, Korach denied the need for threads, hoping to make himself someone of standing although he lacked that quality.

Moshe's answer: the threads are essential

40 ה והשיב לו מרבע"ה [משה רבינו עליו השלום] כי אפילו טלית שכולה תכלת צריך וחייב דוקא לעשות חוטין

5. And Moshe Rabbeinu, peace be upon him, answered him that even a tallis that is entirely techeiles needs, and is obligated, specifically to have threads made,

The fifth chapter gives Moshe's answer: even a garment entirely of techeiles must have threads.

236 יען כי עיקר יסוד התומ"צ [התורה ומצות] הוא להמשיך גילוי אור א"ס ב"ה למטה וכמאמר אם רץ לבך **שוב** **237** לאחד ולא די בבחי' רצוא לבד שזהו בחי' לויים כו'

because the main foundation of Torah and mitzvos is to draw the revelation of the Infinite Light (Or Ein Sof), blessed be He, below; as the saying goes, "If your heart runs, return to the One." The level of running (ratzo) alone, which is the level of the Levites, etc., is not enough.

The purpose of Torah and mitzvos is to draw G-d's revelation down into the world. Sefer Yetzirah says "If your heart runs, return": yearning upward (ratzo), the service of the Levites, is not enough without the return (shov) that brings the light down. In Likkutei Torah, Chukas, the Alter Rebbe explains that this return comes from contemplating sovev kol almin, which is present below as above, so the light is to be drawn down through Torah and mitzvos in this world.

וכדי שיהיה ההמשכה והגילוי למטה בבחי' א"פ [אור פנימי] מלמעלה מהשתלשלות הוא דוקא ע"י החוטין שהם המשכת אורות אל הלב בבחי' פנימיים

And for the drawing down and revelation below to be as inner light from above the chain of descent (hishtalshelus), it is specifically through the threads, which are the drawing of lights into the heart in an inner way.

For a light from above the chain of descent to come down as inner light, it must come through the threads, which bring the lights into the heart.

ואע"פ [ואף על פי] שהחוטין הם בחי' צמצומים הרי כך היא המדה שלהיות המשכה עליונה מלמעלה מסדר ההשתלשלות בבחי' פנימיות א"א כ"א ע"י שערות וחוטין כו' ואם לאו לא יומשך כלל בבחי' המשכה וגילוי למטה

And although the threads are the level of contractions, this is the rule: a supernal drawing down from above the order of the chain of descent, in an inner way, is impossible except through hairs and threads, etc.; and otherwise it would not be drawn at all as a drawing down and revelation below

The threads are contractions, but that does not lessen them: so high a light can be drawn into the inner dimension only through hairs and threads. Without them it would not come down at all.

(והרי תכלית הבריאה הוא לשבת יצרה²³⁸ להיות דירה בתחתונים^{239, 240} שיהיה הגילוי מלמעלה למטה ועמ"ש מזה בד"ה בפ' נסכים כתיב)

(and the purpose of creation is "He formed it to be inhabited," to be a dwelling place among the lower realms, that the revelation be from above to below; and see what is written on this in the discourse beginning "In the section of the libations it is written"),

The purpose of creation is that G-d have a dwelling place in the lower realms, as the Midrash says and as the verse "He formed it to be inhabited" implies: the revelation must reach below. The Alter Rebbe refers to his discourse on the section of the libations.

וישאר בבחי' העלם ובבחי' מקיף לבד והעיקר הוא שיומשך בבחי' גילוי והיינו ע"י חוטי הציצית דוקא. and it would remain concealed and encompassing only. But the main thing is that it be drawn down as revelation, and that is specifically through the threads of the tzitzis.

Without the threads the light would stay hidden and encompassing. The essential thing is revelation, and that comes only through the tzitzis.

ולכן אין בהטלית שום קדושה כלל ומותר להשתמש בו דברי חול משא"כ בציצית,²⁴¹ אף שהטלית רומז להמקיף שגדלה מעלתו במאד מאד על קדושת הציצית שהן נימין וא"פ [ואור פנימי] הנמשכים ממנו כמ"ש לעיל,

Therefore the tallis has no holiness at all, and it is permitted to use it for mundane things, which is not so with the tzitzis; even though the tallis alludes to the encompassing [light], whose stature is very, very much greater than the holiness of the tzitzis, which are strands and inner light drawn from it, as explained above.

This is why the tallis itself has no holiness and may be used for ordinary purposes, while the threads of the tzitzis are holy. Yet the tallis stands for the encompassing light, far greater than the inner light of the threads.

מ"מ היא הנותנת שמפני גודל מעלתו שהוא אור גדול לאין קץ ממש ע"כ אין יכולה המשכה זו להתגלות למטה כלל להתלבש בטלית הגשמית.

Nevertheless, that is the very reason: because of its great stature, being a light truly infinitely great, this drawing down cannot be revealed below at all, to be en clothed in the physical tallis.

The paradox is resolved by the very greatness of the encompassing light: it is so infinitely great that it cannot be revealed in, or clothed by, the physical tallis.

אבל הציצית לפי שהם מבחי' נימין וא"פ [ואור פנימי] הנמשכים ממנו ע"י צמצום בבחי' שערות לכך יוכלו להתלבש ממש בציצית הגשמיים.

But the tzitzis, since they are from the level of strands and inner light drawn from it through contraction (tzimtzum), in the form of hairs, can therefore be actually en clothed in the physical tzitzis.

The threads, a contracted, hair-like flow, can actually be clothed in physical tzitzis. That is why the holiness rests in them.

41 ולכן אפילו טלית שכולה תכלת ותכלת דומה לים הוא ים החכמה וים דומה לרקיע שהוא בחי' מקיף, אעפ"כ [אף על פי כן] חייב בחוטי ציצית דתכלת שהם נימין וא"פ [ואור פנימי] הנמשך משם שיאירו ללב בבחי' פנימית

Therefore, even a tallis that is entirely techeiles — and techeiles resembles the sea, the sea of Chochmah, and the sea resembles the sky, the level of an encompassing [light] — is nevertheless obligated in threads of tzitzis of techeiles, which are strands and inner light drawn from there, to shine into the heart in an inner way.

So even an all-blue tallis, which stands for the "sea" of Chochmah and the encompassing "sky," needs threads of techeiles to bring that light into the heart.

כי האומר אין לי אלא תורה²⁴² אפילו תורה אין לו וצריך להמשיך יראה ואהבה מלמעלה ע"י הציצית שהם השערות כו'

For "one who says, 'I have only Torah,' does not have even Torah"; and one must draw down awe and love from above through the tzitzis, which are the hairs, etc.

The Talmud says that one who claims to have only Torah does not have even Torah. Study alone is not enough; awe and love must be drawn down from above through the tzitzis, the "hairs."

(וזהו ויקח קרח בן יצהר שלקח לו לטענה היותו בן יצהר²⁴³ שהוא שמן והענין כי הנה מבואר לעיל פי' מ"ש כשמן הטוב על הראש²⁴⁴ כו' זקן אהרן כו' והוא מוחין דאבא) (בפ' ויקרא ד"ז ע"ב)

(And this is "Korach, son of Yitzhar, took": he took as his claim his being the son of Yitzhar, which is oil. The explanation: it was explained above what is meant by "Like the good oil upon the head," etc., "the beard of Aharon," etc.; and it is the mochin of Abba) (in Parshas Vayikra, page 7b);

The parenthesis returns to the opening verse: Korach's claim rested on being the son of Yitzhar, oil. The good oil on Aharon's head is the mochin (intellect) of Abba, as explained above.

ושרשו מההשפעה הנמשך מיסוד דע"ק [דעתיקא קדישא] על גלגלתא דא"א ע' [עיינן] בפ' אמור דפ"ח סע"ב [סוף עמוד ב] ובפ"י הרמ"ז [הרב משה זכות] לשם

and its root is from the flow drawn from the Yesod of Atika Kadisha upon the skull (Gulgalta) of Arich Anpin; see Parshas Emor, page 88, end of side b, and the Ramaz's commentary there.

This oil is rooted in the flow from the Yesod of Atika Kadisha, the innermost level of Keser, upon the skull (Gulgalta) of Arich Anpin, as the Zohar in Emor and the Ramaz's commentary there explain.

ולכן הוא עליון על כל המשקים כי יין מוחין דאימא ההעלם השייך לגילוי אבל מוחין דאבא הוא מה שלמעלה מסדר ההשתלשלות ששרשו מע"ק [מעתיקא קדישא] שהוא חד ולא בחושבן²⁴⁵ הע"ס [העשר ספירות] כו' וכמ"ש במ"א בפ"י אל עליון בחי' סוכ"ע.

Therefore it is above all the liquids. For wine is the mochin of Imma, the concealment that relates to revelation; but the mochin of Abba are what is above the order of the chain of descent, for its root is from Atika Kadisha, which is "One, and not in the count" of the Ten Sefiros, etc.; as is explained elsewhere on the meaning of "G-d Most High," the level of the light that encompasses all worlds (sovev kol almin).

That is why oil floats above all liquids. Wine is the mochin of Imma, a hidden level that leads toward revelation, but the mochin of Abba are above the chain of descent, rooted in Atika Kadisha, which is "One, and not in the count" of the Sefiros; this corresponds to "G-d Most High," the level of sovev kol almin.

42 והנה בחי' שמן זה הוא הנמשך ע"י מעשה המצות שנק' כי נר מצוה²⁴⁶ כמבואר בת"א [בתורה אור] פ' מקץ בד"ה ענין חנוכה ובד"ה ראיתי והנה מנורת זהב.²⁴⁷

Now, this level of oil is what is drawn down through the performance of the mitzvos, which are called "For a mitzvah is a lamp," as is explained in Torah Ohr, Parshas Mikeitz, in the discourse beginning "The matter of Chanukah" and in the discourse beginning "I saw, and behold, a menorah all of gold."

The "oil" is drawn down through the doing of the mitzvos: "a mitzvah is a lamp," and a lamp needs oil. The Alter Rebbe refers to his Chanukah discourses in Torah Ohr, Mikeitz.

אך ע"י המצות הוא עדיין בבחי' מקיף ושיבא לידי גילוי זהו ע"י החכמה בחי' ותורה אור שהוא גילוי טעמי מצות שהאור אינו מאיר אלא ע"י השמן שבנר.

But through the mitzvos it is still in the state of encompassing [light]; for it to come to revelation is through Chochmah (wisdom), the level of "and the Torah is light," which is the revelation of the reasons of the mitzvos; for the light shines only through the oil in the lamp.

Through the mitzvos alone the light stays encompassing. It becomes revealed through Chochmah, "the Torah is light," that is, through understanding the reasons of the mitzvos, just as a lamp's light shines only by burning its oil.

43 והשמן עצמו אינו מאיר כי הוא בחי' ישת חשך סתרו²⁴⁸ שהוא בחי' כתר ורצון העליון שלמעלה מההשגה.

And the oil itself does not shine, for it is the level of "He made darkness His hiding place," which is the level of Keser (the Crown) and the supernal will, which is above comprehension.

Oil by itself gives no light. It stands for Keser, G-d's will, which is above understanding, as in "He made darkness His hiding place."

אלא שמאיר לגילוי ע"י אור החכמה. וזהו ואספת דגנך ותירושך ויצהרך²⁴⁹ פי' דגנך הנגלות שכתורה שנק' חטה לכו לחמו בלחמי.²⁵⁰

Rather, it shines to revelation through the light of Chochmah (wisdom). And this is "And you shall gather your grain, your wine and your oil": "your grain" is the revealed parts of the Torah, which are called wheat: "Come, eat of my bread."

It gives light only through Chochmah. The verse "you shall gather your grain, your wine and your oil" alludes to three levels of Torah: "grain" is the revealed Torah, which is called bread, as in "Come, eat of my bread."

תירושך בחי' נכנס יין יצא סוד²⁵¹ שהוא רזין דאורייתא. והוא כמו גופא דאורייתא ונשמתא²⁵² הנז' [הנזכר] כפ' בהעלותך (דקנ"ב ע"א)

"Your wine" is the level of "wine enters, the secret comes out," which is the secrets of the Torah. And this is like the body of the Torah and the soul, mentioned in Parshas Beha'aloscha (page 152a);

"Wine" is the hidden part of the Torah, since "when wine enters, the secret comes out"; yayin (wine) and sod (secret) have the same numerical value, seventy. The Zohar in Beha'aloscha calls these the "body" and the "soul" of the Torah.

ויצהרך הוא רזא דרזין בחי' נשמתא לנשמתא וכענין טמירא דכל טמירין שגם מבחי' ההעלם הוא נעלם כענין כי גאה גאה.²⁵³

and “your oil” is the secret of secrets, the level of “the soul of the soul,” and like “the most hidden of all hidden,” for it is concealed even from the level of concealment, like “For He is exalted, exalted.”

“Oil” is the secret of secrets, “the soul of the soul,” hidden even from what is hidden. Like the doubled “He is exalted, exalted,” it is a concealment within concealment; in Likkutei Torah, Vayikra, the Alter Rebbe quotes this Zohar: “the soul of the soul is Atika Kadisha.”

וכמ”ש בביאור ע”פ בהעלותך בפ”י שמן משחת קדש²⁵⁴ שבחי' קדש העליון הוא חכמה עילאה והשמן מושח את הקדש כי הוא מו”ס [מוחא סתימאה] דעתיקא.

As is explained in the explanation on “When you kindle,” on the meaning of “holy anointing oil”: the level of the supernal “holy” is the supernal Chochmah, and the oil anoints the “holy,” for it is the hidden brain (Mocha Stima’ah) of Atika.

In his discourse on Beha’aloscha the Alter Rebbe explains “holy anointing oil”: “holy” is the supernal Chochmah, and the oil that anoints it is the Mocha Stima’ah, the hidden brain of Atika, above Chochmah.

אשר אבא יונק ממזל השמיני²⁵⁵ שבו נמשך הארה מבחי' שמן דמו”ס [דמוחא סתימאה]. וזהו ענין כשמן הטוב כו' זקן אהרן.

For Abba draws from the eighth mazal, in which an illumination from the level of the oil of Mocha Stima’ah is drawn. And this is the matter of “Like the good oil,” etc., “the beard of Aharon.”

Abba, Chochmah, receives from the “eighth mazal,” one of the thirteen parts of the supernal beard, which carries a ray of that oil. This is the good oil that runs down Aharon’s beard.

ולכן הוא בן עמרם דפ”י הרח”ו [הרבי חיים ויטאל] הובא במק”מ [במקדש מלך] פ’ שמות (די”א ע”ב) שהוא מענין עמר נקא כי הוא אבא דיניק ממזל החי ע”ש.

Therefore he is the son of Amram, which Rabbi Chaim Vital explained, as brought in the Mikdash Melech, Parshas Shemos (page 11b), as related to amar neka, “pure wool,” for he is Abba, who draws from the eighth mazal; see there.

Rabbi Chaim Vital explains that the name of Aharon’s father, Amram, recalls amar neka, “pure wool,” for Amram is Abba, nourished from the eighth mazal.

וקסבר קרח שאביו שהוא שמן א"כ הוא מו"ס [מוחא סתימאה] שלמעלה מבחי' אהרן שנמשח רק בהארה ממנו הנמשך ע"י שערות כו'.²⁵⁶

And Korach held that his father, being oil, is therefore Mocha Stima'ah, which is above the level of Aharon, who was anointed only with an illumination from it, drawn through hairs, etc.

Korach reasoned that his father, Yitzhar, is the oil itself, the Mocha Stima'ah, and therefore higher than Aharon, who was anointed only with a ray of it that comes through hairs.

44 ועם היותו מגבורה הרי במו"ס [במוחא סתימאה] מלובש גבורה דעתיק ומגבורה זו עיקר שרש היחוד שהוא השפעת השמן כו'.

And although he is from Gevurah (restraint), in Mocha Stima'ah the Gevurah of Atik is en clothed, and from this Gevurah is the main root of the union, which is the flow of the oil, etc.

Korach could also argue that, although he comes from Gevurah, the Gevurah of Atik is clothed in the Mocha Stima'ah, and this Gevurah is the root of the flow of the oil.

וע' בהרמ"ז [בהרב משה זכות] פ' אמור שם שמן משחת קדש איהו מסטרא דשמאלא דאתמר בה וקדשת את הלויים היינו גבורה דע"י [דעתיק יומין] שבמו"ס [שבמוחא סתימאה]. א"כ הוא למעלה ממשח ואהרן שהם בחו"ב [בחכמה ובינה] דאצילות שמקבלים רק ממזלות דמו"ס [דמוחא סתימאה].

And see the Ramaz on Parshas Emor there: "The holy anointing oil is from the left side, of which it is said, 'And you shall sanctify the Levites': that is, the Gevurah of Atik Yomin that is in Mocha Stima'ah. If so, he is higher than Moshe and Aharon, who are in the Chochmah and Binah of Atzilus, which receive only from the mazalos of Mocha Stima'ah.

The Ramaz says that the holy anointing oil is from the left side, which is connected with the Levites. If so, Korach argued, he stands higher than Moshe and Aharon, who are in Chochmah and Binah of Atzilus and receive only from the mazalos, the "beard" of the Mocha Stima'ah.

45 וכמו השערה שאינה ערוך לגבי עצמיות המוחין. וע' ברע"מ [ברעיא מהימנא] ר"פ כי תשא גבי במי מתקדש ע"פ ב"ד [בית דין] ובפ"י הרמ"ז [הרב משה זכות] שם.

And it is like the hair, which bears no comparison to the essence of the brain. And see the Raaya Mehemna at the beginning of Parshas Ki Sisa, regarding "By what is it sanctified? By the court," and the Ramaz's commentary there.

The beard is like hair compared with the brain itself, beyond all comparison to it. The Raaya Mehemna (a section of the Zohar) in Ki Sisa and the Ramaz's commentary are cited on this.

וזהו ויקח קרח בן ייצהר שלקח לו לטענה היותו בן יצהר ור"ל [ורוצה לומר] שאף לו יהא שבאצי' החסדים גבוהים מהגבורות אמנם היותו בן יצהר בחי' שמן מו"ס [מוחא סתימאה] הרי שם הגבורות גבוהים יותר

And this is "Korach, son of Yitzhar, took": he took as his claim his being the son of Yitzhar. That is to say: even granting that in Atzilus the chasadim are higher than the gevuros, nevertheless, as to his being the son of Yitzhar, the level of the oil of Mocha Stima'ah, there the gevuros are higher,

This is the meaning of "Korach, son of Yitzhar, took": he built his claim on his descent from Yitzhar. He conceded that in Atzilus the chasadim stand above the gevuros, but argued that at the level of the oil, the Mocha Stima'ah, the gevuros are higher.

ע"ד שיאמרו ליצחק כי אתה אבינו ²⁵⁷ פנימיות אבא ובמשה נאמר לפני לא יראו ²⁵⁸ וזהו להצהיל פנים משמן. ²⁵⁹

in the manner of "they will say to Yitzchak, 'For you are our father'": the inner dimension of Abba. And regarding Moshe it is said, "But My face shall not be seen." And this is "to make the face shine (lehatzil) with oil."

This is like the future, when Israel will say to Yitzchak, "You are our father": the inner dimension of Abba. Of Moshe it is said, "My face shall not be seen," and oil "makes the face shine (lehatzil)," a word that echoes the name Yitzhar; so Korach claimed the inner "face" that was hidden even from Moshe.

SECTION 7 • ¶46-53

Through the needle's eye

46 וע"כ סבר שהוא בגבורה שלו יגיע למעלה ממשה ואהרן כו'.

Therefore he thought that he, with his Gevurah (restraint), would reach higher than Moshe and Aharon, etc.

Korach thought that through his Gevurah, rooted in the oil, he could rise above Moshe and Aharon.

אך באמת טעה בזה דהשמן עצמו א"א להגיע כלל כי הוא ישת חשך סתרו ²⁶⁰ וא"א להיות ממנו שום גילוי כ"א אחר שנמשך ע"י השערות דוקא בחי' עמר נקא שהוא בחי' עמרם כנ"ל.

But in truth he erred in this: the oil itself cannot be reached at all, for it is "He made darkness His hiding place," and there can be no revelation from it at all except after it is drawn down through the hairs specifically, the level of amar neka (pure wool), which is the level of Amram, as mentioned above.

But he was mistaken: the oil itself cannot be reached at all. It is hidden, "He made darkness His hiding place," and nothing of it is revealed except through the hairs, "pure wool," the level of Amram, Aharon's father.

47 וזהו ענין אהרן בחי' נראה אור^{261, 262} אותיות אהרן שבו ועל ידו דוקא נראה אור והוא נמשך מבחי' שמן למאור מקור האור.

And this is the matter of Aharon: the level of nir'ah or ("light is seen"), [nir'ah having] the letters of Aharon; for in him and through him specifically light is seen. And it is drawn from the level of "oil for the luminary," the source of the light.

Aharon's name hints at this: its letters spell nir'ah, "is seen," as in "In Your light we see light." Through Aharon light becomes visible, light drawn from the oil, the source of the light.

אבל עכ"ז [עם כל זה] השמן בעצמו אינו מאיר כלום כ"א ע"י האור הוא בחי' חכמה שיונק ע"י שערות דעמר נקא הנ"ל.

But nevertheless, the oil itself gives no light at all, except through the light, which is the level of Chochmah (wisdom), which draws through the hairs of "pure wool" mentioned above.

The oil itself gives no light. It shines only through the flame, Chochmah, which draws from the oil through the hairs of "pure wool."

משא"כ קרח בחי' קרחה שאין בו בחי' שערות לא יוכל להמשיך כלום מבחי' שמן הטוב.

Whereas Korach, the level of baldness (karchah), in whom there is no level of hairs, cannot draw down anything from the level of the good oil.

Korach, whose name suggests baldness, has no "hairs," so he can draw nothing from the good oil.

48 ולכן אדרבה נהפוך הוא דמשה ואהרן דוקא נקראו שני בני הי"צהר²⁶³ כמ"ש ברבות בא ר"פ ט"ו

Therefore, on the contrary, it is the very opposite: Moshe and Aharon specifically are called "the two sons of oil (yitzhar)," as is written in [Midrash] Rabbah, Bo, at the beginning of section 15;

The truth is the reverse of Korach's claim: Moshe and Aharon are "the two sons of oil," as the Midrash calls them, because through them the good oil comes down.

לפי שבהם ועל ידם דוקא נמשך בחי' כשמן הטוב²⁶⁴ כו' כמ"ש מה טוב ומה נעים שבת אחים²⁶⁵ גם יחד²⁶⁶ כשמן הטוב כו'

for in them and through them specifically the level of "Like the good oil," etc., is drawn down; as it is written, "How good and how pleasant it is for brothers to dwell together in unity: like the good oil," etc.,

Through them the good oil of the psalm flows. The psalm begins "How good and how pleasant it is for brothers to dwell together" and continues "like the good oil."

דקאי על משה ואהרן כמשארו"ל [כמו שאמרו רבותינו זכרונם לברכה] (בהוריות פ"ג [פרק ג'] דף י"ב ע"א וברכות פרשה קרח ובפי' ויקרא ספ"ג [סוף פרק ג'] והיינו לפי שהם מבחי' ב' מזלות ונוצר ונקא שבהם ועל ידם דוקא נמשך בחי' שמן הטוב

which refers to Moshe and Aharon, as our Sages, of blessed memory, said (in Horayos, chapter 3, page 12a, and in [Midrash] Rabbah, Parshas Korach, and in Parshas Vayikra, end of section 3. That is because they are from the level of the two mazalos, notzer and venakeh, in which and through which specifically the level of the good oil is drawn down.

The Talmud in Horayos applies this psalm to Moshe and Aharon. They correspond to the two mazalos, notzer (the eighth) and venakeh (the thirteenth), the parts of the supernal beard through which the oil flows.

וגם בתחלת אצילות העולמות היה צמצום ונמשך האור בבחי' קו וחוט דוקא כדי שעיי' יוכל להיות המשכת אור א"ס ב"ה בבחי' גילוי בפנימית כו' משא"כ אם לא היה נמשך בבחי' קו לא היה יכול להיות שום גילוי למטה

Also, at the beginning of the emanation of the worlds there was a contraction (tzimtzum), and the light was drawn down specifically in the form of a kav (line of light) and thread, so that through this there could be a drawing down of the Infinite Light (Or Ein Sof), blessed be He, as revelation, in an inner way, etc.; whereas if it had not been drawn down as a kav, there could not have been any revelation below.

The same principle goes back to creation itself. At the beginning there was a tzimtzum, and the light came down as a narrow kav, so that the Infinite Light could be revealed inwardly; without the kav there could be no revelation below.

וגם כל העגולים והמקיפים אינן נמשכים מאור א"ס אלא עיי' הקו וחוט שהוא אור פנימי ונמשך עיי' צמצום ומקום פנוי מקודם כו' ואח"כ נמשך בחי' הקו ואז ממנו דייקא מתעגלים העגולים והמקיפים כו' ואם לא כן לא היה יכול להיות שום המשכה

And also, all the circles and encompassing lights are drawn from the Infinite Light only through the kav and thread, which is inner light and is drawn through contraction and an empty space beforehand, etc.; and afterwards the level of the kav is drawn down, and then from it specifically the circles and the encompassing lights take their circular form, etc.; and otherwise there could not have been any drawing down at all.

Even the circles and encompassing lights come from the Infinite Light only by way of the kav: first the tzimtzum and the "empty space," then the kav, and only from it do the circles and encompassing lights take form.

ועמ"ש במ"א בענין הרועה בשושנים²⁶⁷ א"ת [אל תקרי] שושנים אלא ששונים כו'.

And see what is written elsewhere on the matter of "He who grazes among the roses": do not read shoshanim (roses) but sheshonim (who study), etc.

The Alter Rebbe adds the wordplay on "He who grazes among the roses": shoshanim read as sheshonim, "those who study." In Likkutei Torah, Re'eh, the rose with its thirteen petals stands for the Thirteen Attributes of Mercy, from sovev, and sheshonim for the Torah, from memalei.

וכמ"כ [וכמו כן] בחוטי הציצית עצמן ששרשן מבחי" שער רישיה כעמר נקא והרי איתא בע"ח [בעץ חיים] שער א"א פ"ה ויש בחי" שערות מעולין מן הלבנונית כו' וכ"ה במבוא שערים ש"ג ח"ב [חלק ב'] ספ"ט לפי שהשערות הם ווין ונמשכים מת"ת [מתפארת] דעתיק כו',

So too in the threads of the tzitzis themselves, whose root is from the level of "the hair of His head like pure wool": for it is stated in Etz Chaim, Sha'ar Arich Anpin, chapter 5, "And there is a level of hairs superior to the whiteness," etc.; and so it is in Mevo She'arim, Sha'ar 3, Part 2, end of chapter 9, because the hairs are vavs and are drawn from the Tiferes of Atik, etc.

The same holds for the threads of the tzitzis, rooted in "the hair of His head like pure wool." Etz Chaim speaks of hairs higher than the whiteness, and Mevo She'arim, a work of Rabbi Chaim Vital, explains that the hairs are like the letter vav, drawn from the Tiferes of Atik.

וגם כי הרי מבואר למעלה שחוטי הציצית זהו ענין אי עם זקן אהרן שלכן קרח שחלק על כהונת אהרן חלק גם כן על מצות ציצית.

And also, it was explained above that the threads of the tzitzis are one matter with Aharon's beard, which is why Korach, who disputed Aharon's priesthood, also disputed the mitzvah of tzitzis.

As explained, the threads of the tzitzis and Aharon's beard are one subject. That is why Korach attacked both.

וזקן אהרן זהו בחי י"ג ת"ד [תיקוני דיקנא] אשר שם י"ג מדה"ר [מדות הרחמים] ומבואר במ"א שבי"ג ת"ד [תיקוני דיקנא] מאיר ונמשך הארה שלמעלה מעלה מהשתלשלות שהרי י"ג מדה"ר [מדות הרחמים] הוא בחי נושא עון²⁶⁸ לכפר על פגם וחסרון המשכת המקיפים שנמשכים ע"י המצות כו' ועכצ"ל [ועל כרחך צריך לומר] שמאיר בהן הארה שלמעלה מהמקיף.

And Aharon's beard is the level of the thirteen tikkunim of the beard, where the Thirteen Attributes of Mercy are. It is explained elsewhere that in the thirteen tikkunim of the beard there shines and is drawn an illumination far, far above the chain of descent (hishtalshelus): for the Thirteen Attributes of Mercy are the level of "bearing iniquity," to atone for the blemish and lack in the drawing down of the encompassing lights that are drawn through the mitzvos, etc.; so we are compelled to say that there shines in them an illumination that is above the encompassing [light].

Aharon's beard corresponds to the thirteen tikkunim of the supernal beard, the source of the Thirteen Attributes of Mercy. They "bear iniquity," repairing what the mitzvos failed to draw down, so they must come from a level above even the encompassing light.

וכ"ה במב"ש [במבוא שערים] ש"ג ח"ב [חלק ב'] ספ"ה בענין רישא תנינא דאריך שמתלבש ב"ג ת"ד [תיקוני דיקנא] ולא באברים לרוב העלמו כו', ועמ"ש מזה בביאור ע"פ שוש אשיש²⁶⁹ ומה שכתוב סד"ה כי ההרים ימוש²⁷⁰ בענין מאי פרי מצות.

And so it is in Mevo She'arim, Sha'ar 3, Part 2, end of chapter 5, on the matter of the second head of Arich [Anpin], which is en clothed in the thirteen tikkunim of the beard and not in the limbs, because of its great concealment, etc. And see what is written on this in the explanation on "I will greatly rejoice," and at the end of the discourse beginning "For the mountains may depart," on the matter of "What is the fruit of the mitzvos?"

Mevo She'arim says that the "second head" of Arich Anpin is clothed in the thirteen tikkunim of the beard, not in the limbs, because it is so hidden. The Alter Rebbe refers to his discourses on "I will greatly rejoice" and "For the mountains may depart."

ועמ"ש סד"ה את שבתותי תשמרו בענין פי' אני הוי' דפי' אני הוא עצמותו ית' עם שם הוי' שהוא מה שמאיר על ידי צמצום בחי יו"ד כו' כולא חד ממש

And see what is written at the end of the discourse beginning "You shall keep My Sabbaths," on the meaning of "I am Havayah": "I" is His Essence, may He be blessed, together with the Name Havayah, which is what shines through contraction, the level of the yud, etc., all truly one;

In "You shall keep My Sabbaths" he explains "I am Havayah": "I" is G-d's Essence, and Havayah is what shines through contraction, the yud; and the two are entirely one. In that discourse (Likkutei Torah, Behar) he also explains that the Torah is inner light and Shabbos encompassing light, "and all is one."

וכמ"ש לעיל בשם בראשית רבה פרשה ד' הוי כשהוא רוצה הלא את השמים ואת הארץ אני מלא²⁷¹
וכשהוא רוצה היה מדבר עם משה מבין שני בדי הארון וע"ש.

as was written above in the name of Bereishis Rabbah, section 4: "Thus, when He wishes, 'Do I not fill the heavens and the earth?'" and when He wishes, He would speak with Moshe from between the two poles of the Ark"; and see there.

As the Midrash of the mirrors showed, the G-d who fills heaven and earth is the One who speaks from between the poles of the Ark.

וזהו שאמרו צמצם שכינתו בין שני בדי ארון הרי שזה נקרא צמצום לגבי א"ס ב"ה ועל ידי זה עיקר הגילוי עד שהכלי לגילוי בחינה זו דייקא נקרא קדש הקדשים ומכל מקום בא הגילוי ע"י צמצום דוקא.

And this is what they said: "He contracted His Shechinah (Divine Presence) between the two poles of the Ark." Thus this is called a contraction relative to the Infinite One (Ein Sof), blessed be He; and through it comes the main revelation, so much so that the vessel for the revelation of this very level is called the Holy of Holies; and nevertheless the revelation comes specifically through contraction.

The Sages say that G-d "contracted His Shechinah between the poles of the Ark." That contraction is the main revelation, so much so that its vessel is the Holy of Holies; the revelation comes specifically through contraction. In Likkutei Torah, Emor, the Alter Rebbe explains that what is called revelation in Atzilus is in truth a concealment relative to the Infinite One.

ועמ"ש מענין יו"ד דשם בד"ה שרי אשתך²⁷² ובמ"א ע"פ מאמר הזהר) (חלק ג' פרשה אחרי דע"ט) הביאו עלי כפרה כו'.

And see what is written on the matter of the yud of the Name in the discourse beginning "Sarai your wife," and elsewhere, on the saying of the Zohar (Part III, Parshas Acharei, page 79), "Bring an atonement for Me," etc.)

The Alter Rebbe refers to his discourse on "Sarai your wife," about the yud of the Name, and to the Zohar's "Bring an atonement for Me."

ועוד זאת כמ"ש בפרשה וישלח בד"ה ויקח מן הבא בידו מנחה²⁷³ ויעקב יו"ד עקב כו' הגם שיו"ד היא הארה מצומצמת כו' ע"ש שצ"ל בחי' זו דייקא,

And further, as is written in Parshas Vayishlach, in the discourse beginning "And he took from what came into his hand a gift": Yaakov is yud-akev, etc.; although the yud is a contracted illumination, etc., see there, that it must be this level specifically.

In Vayishlach he explains that Yaakov's name is yud-akev, "yud" and "heel": the yud, though a contracted light, reaches down to the heel, and it must be this contracted level specifically.

ועל דרך זה נתבאר ע"פ ט וב לחסות כו' כי העיקר שיהיה הוי' לי כו' ע"ש.

And along these lines it was explained on "It is better to take refuge," etc., that the main thing is that Havayah be "for me," etc.; see there.

In the same way he explained "It is better to take refuge in Havayah than to trust in man": the encompassing light of Havayah surrounds and protects the soul, yet the main thing is that Havayah be "for me," absorbed within the person.

49 והנה על ידי שנמשך עתה הגילוי בבחי' קו על ידי התורה ומצות יהיה אח"כ לע"ל [לעתיד לבוא] גילוי

אור הסוכ"ע שלמעלה מהקו כו' שהמקיף יתגלה בבחי' פנימי

Now, through the revelation being drawn down now in the manner of a kav (line of light), through Torah and mitzvos, there will afterwards be, in the Time to Come, a revelation of the light that encompasses all worlds (sovev kol almin), which is above the kav, etc.: the encompassing [light] will be revealed as inner [light].

Drawing G-dliness down now as a narrow "line" (kav), through Torah and mitzvos, prepares for the Time to Come, when sovev itself, the light above the kav, will be revealed inwardly.

והיינו דוקא על ידי שנמשך תחלה גילוי א"פ [אור פנימי] מבחי' הקו אזי דוקא יוכל להיות לע"ל [לעתיד

לבוא] גם כן גילוי המקיף מה שאין כן אם לא היה נמשך תחלה גילוי זה כו',

And that is specifically through the revelation of inner light first being drawn down from the level of the kav; only then can there also be, in the Time to Come, the revelation of the encompassing [light]; whereas if this revelation had not first been drawn down, etc.

Only because the inner light is first drawn down through the kav can the encompassing light later be revealed; without this first step it could not come.

וזוהו ואמר ביום ההוא הנה אלקינו זה קוינו לו²⁷⁴ שעל ידי שהמשכנו אותו בבחי' קוין על ידי

ההמשכות שעל ידי תומ"צ [תורה ומצות]

And this is "And it shall be said on that day, 'Behold, this is our G-d; we hoped (kivinu) for Him'": through our having drawn Him down in the manner of lines (kavin), through the drawings-down that come through Torah and mitzvos,

"This is our G-d; we hoped (kivinu) for Him": kivinu is read as related to kav, a line. By drawing G-d down in "lines" through Torah and mitzvos, we make His future revelation possible.

שהם שלשה קוין תורה ועבודה וגמ"ח [וגמילות חסדים]²⁷⁵ ע"י זה יהיה נגלה אח"כ אור המקיף עצמו שלמעלה מהקו וכמ"ש במ"א בפ' ויקרא גבי ענין העבודה ומצות תלמוד תורה.

which are three lines: Torah, service (avodah) and acts of kindness; through this the encompassing light itself, which is above the kav, will afterwards be revealed; as is explained elsewhere, in Parshas Vayikra, regarding the matter of service and the mitzvah of Torah study.

The three "lines" are Torah, service (avodah) and acts of kindness, the three things on which, the Mishnah says, the world stands. Through them the encompassing light above the kav will later be revealed; in Likkutei Torah, Vayikra (on "And you shall not omit the salt"), the Alter Rebbe explains that the revelation now is only a line that narrows as it descends, while in the Time to Come the essence of the light will be revealed above and below alike.

וזהו מארז"ל [מאמר רבותינו זכרונם לברכה] בשה"ש [בשיר השירים] רבה ע"פ אני ישנה.²⁷⁶ פתחי לי פתח אחד של תשובה כחודה של מחט ואני פותח לכם פתחים²⁷⁷ שיהיו כו'

And this is the saying of our Sages, of blessed memory, in Shir HaShirim Rabbah on "I am asleep": "Open for Me one opening of teshuvah like the eye of a needle, and I will open for you openings that will be," etc.

The Midrash on "I am asleep" has G-d say: "Open for Me one opening of teshuvah like the eye of a needle, and I will open for you openings" wide enough for wagons.

וע"ש בילקוט ובוהר ח"ג [חלק ג'] פ' אמור (דצ"ה א') ואני אפתח לכם תרעין עילאין²⁷⁸ וכמ"א אמרו ואני אפתח לכם כפתחו של אולם,

And see there in the Yalkut, and in the Zohar, Part III, Parshas Emor (page 95a): "and I will open for you supernal gates"; and elsewhere they said, "and I will open for you [an opening] like the opening of the Hall (ulam)."

The Yalkut and the Zohar in Emor have parallel versions, and another version says that G-d will open "like the opening of the Hall" (ulam) of the Temple; Kehot notes that this version is quoted at the start of Sefer Charedim.

פ"י שכל האתעדל"ת [האתערותא דלתתא] שבעולם נקרא רק פתח כחודה של מחט לגבי אור א"ס ב"ה הסוכ"ע שאין ערוך אליו כו' כי בפתח זה אי אפשר להיות נמשך רק מבחי' הקו וחוט הנמשך מאור א"ס ב"ה, וזהו פ"י כחודה של מחט עד"מ שבו נמשך החוט.²⁷⁹

The meaning: all the arousal from below (isarusa dilesata) in the world is called only an opening like the eye of a needle compared with the Infinite Light (Or Ein Sof), blessed be He, sovev kol almin, which bears no comparison to it, etc.; for through this opening there can be drawn only from the level of the kav and thread that is drawn from the Infinite Light, blessed be He; and this is the meaning of "like the eye of a needle": by way of analogy, it is that through which the thread is drawn.

All human effort, the "arousal from below," is only a needle's eye compared with the Infinite Light that encompasses all worlds. A needle's eye can pass only a thread, and our efforts can draw down only the kav, the thread of light from the Infinite; yet, as the next paragraphs say, that thread is what opens the great gate.

50 וזהו ענין בן פורת יוסף²⁸⁰ פורת אותיות תופר דהיינו שמחבר בחי' ב"ע לאצילות שיהיה הגילוי למטה כמו למעלה כמו שכתוב במ"א על פ' לעשות הישר כו'.

And this is the matter of "Yosef is a fruitful son (ben poras)": poras has the letters of tofer (sews), that is, he joins the level of Beriah, Yetzirah and Asiyah to Atzilus, so that the revelation below be as above; as is explained elsewhere on the verse "to do what is right," etc.

Yaakov blessed Yosef as ben poras, "a fruitful son"; poras has the letters of tofer, "sews." Yosef, the tzaddik, sews the lower worlds, Beriah, Yetzirah and Asiyah, to Atzilus, so that the revelation below matches the revelation above.

וזהו ענין המשכת הקו וחוט מאור א"ס גם למטה. וזהו על ידי פתח של תשובה ומע"ט [ומעשים טובים].

And this is the matter of drawing the kav and thread from the Infinite Light down below as well. And this is through the opening of teshuvah and good deeds.

Sewing is done with a thread, so this is the drawing down of the kav from the Infinite Light into the lower worlds. It comes about through the "needle's opening" of teshuvah and good deeds.

51 והנה עם היות שהוא רק בחיי כחודה של מחט²⁸¹ והמשכת הקו כו' אך על ידי זה דוקא אפתח לכם כפתחו של אולם והוא גילוי אור א"ס ב"ה הסוכ"ע ממש,

Now, although it is only the level of “like the eye of a needle” and the drawing down of the kav, etc., yet through this specifically [comes] “I will open for you [an opening] like the opening of the Hall,” which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), itself.

Although our opening is only a needle’s eye and draws only a thread, it is precisely this that leads G-d to open “like the opening of the Hall”: the revelation of sovev kol almin itself.

ומכל זה יובן ענין מה שהשיבו מרבע"ה [משה רבינו עליו השלום] שהעיקר הוא בהמשכת חוטי הציצית דוקא. אשר זהו התכלית והיכולת שאפשר להמשיך עתה ועל ידי זה ממילא לעתיד ואני אפתח לכם כו'

From all this will be understood the matter of what Moshe Rabbeinu, peace be upon him, answered him: that the main thing is the drawing down of the threads of the tzitzis specifically. For this is the purpose, and what is possible to draw down now; and through this, as a matter of course, in the Time to Come, “and I will open for you,” etc.

This explains Moshe’s answer to Korach: the essential thing is the threads of the tzitzis. The thread is what can be drawn down now, and through it the great revelation will follow in the Time to Come.

ועיין ברבות סדר לך ס"פ מ"ג²⁸² גבי אם מחוט ועד^{283, 284, 285, 286} כו' מה יפו פעמך בנעלים²⁸⁷

And see [Midrash] Rabbah, Lech Lecha, end of section 43, regarding “from a thread to a shoelace,” etc.: “How beautiful are your steps in sandals.”

The Midrash says that because Avraham refused to take even “a thread” or “a shoelace” from the king of Sedom, his children were given the thread of the tzitzis; for “a shoelace” it cites “How beautiful are your steps in sandals.”

ועי' בזהר חלק א' ויגש (דרי"ז ע"ב) בענין חוט של חסד²⁸⁸ ובפ"י הרמ"ז [הרב משה זכות] שם.²⁸⁹ (ח"ב [חלק ב'] תרומה קמ"ט²⁹⁰ א' חלק ג' ויקרא כ"ג ב'.²⁹¹ כ"ה סע"א [סוף עמוד א'] ע"ב)²⁹² ובפ"י אחרי (דס"ד סע"ב [סוף עמוד ב]) ובמק"מ [ובמקדש מלך] שם.²⁹³

And see the Zohar, Part I, Vayigash (page 207b), on the matter of “a thread of kindness,” and the Ramaz’s commentary there. (Part II, Terumah 149a; Part III, Vayikra 23b, and 25, end of side a and side b.) And in Parshas Acharei (page 64, end of side b), and the Mikdash Melech there.

The Zohar in Vayigash speaks of “a thread of kindness,” and the Ramaz, quoting the Arizal, explains it as one third of Chesed: Chesed (72) divided by three is 24, the numerical value of chut, “thread,” counting the word itself; as Kehot quotes from the Tzemach Tzedek, this Chesed “sews and joins all the worlds.” The Zohar returns to this thread in Terumah, Vayikra and Acharei.

ועי' בפ' נשא (קל"ד ע"א) האי חוטא יקירא קדישא ²⁹⁴ כו'. ²⁹⁵

And see Parshas Nasso (134a): "This precious, holy thread," etc.

In the Idra in Nasso the Zohar calls the mazal of the supernal beard "this precious, holy thread," on which all the hairs of the beard hang.

ובמשנה ספ"ק [סוף פרק קמא] דקדושין על זה נאמר והחוט המשולש ^{296, 297} כו' ועמ"ש במ"א ע"פ מאמר ²⁹⁸ הזח"א [הזהר חלק א] פ' וישלח (דקע"ה ב') בענין כי ישרים דרכי ²⁹⁹ ה'.

And in the Mishnah at the end of the first chapter of Kiddushin, of this it is said, "and the threefold cord," etc. And see what is written elsewhere on the saying of the Zohar, Part I, Parshas Vayishlach (page 175b), on the matter of "For the ways of Havayah are straight."

The Mishnah in Kiddushin quotes "the threefold cord is not quickly broken" for one who has Scripture, Mishnah and proper conduct. The Alter Rebbe also refers to his explanation of a Zohar passage on "For the ways of Havayah are straight."

ועיי' בת"א [בתורה אור] סד"ה ³⁰⁰ ויהי מקץ מ"ש בפ' מארז"ל [מאמר רבותינו זכרונם לברכה] (פ"ב [פרק ב'] דחגיגה י"ב ב') חוט של חסד משוך עליו ביום ³⁰¹ ומזה יש להעיר למש"כ [למה שכתוב] בקר ויודע ³⁰² ה'. בקר דוקא

And see in Torah Ohr, at the end of the discourse beginning "And it was at the end," what is written in explaining the saying of our Sages, of blessed memory (chapter 2 of Chagigah, 12b), "A thread of kindness is drawn over him by day." And from this one may note what is written, "In the morning Havayah will make known": "morning" specifically.

The Talmud says that whoever studies Torah at night has "a thread of kindness drawn over him by day"; in Torah Ohr, Mikeitz, the Alter Rebbe explains it as a higher love that comes upon him from above, "love in delights." This casts light on Moshe's words to Korach, "In the morning Havayah will make known who is His": "morning" specifically, the time of the thread of kindness.

ועיי' מענין בקר ויודע במדרש ובזח"ג [ובזהר חלק ג] פ' קרח (קע"ו ב') ובפ' בלק (דף ר"ד ³⁰³ ע"ב) ע"פ בקר אערוך לך ואצפה. ³⁰⁴

And see on the matter of "In the morning [Havayah] will make known" in the Midrash, and in the Zohar, Part III, Parshas Korach (176b), and Parshas Balak (page 204b), on the verse "In the morning I will set [my prayer] before You and wait."

The Midrash and the Zohar in Korach and Balak discuss "morning" in this sense, on the verse "In the morning I will set my prayer before You and wait."

ואפ"ל [ואפשר לומר] דלכן לענין חוטי הציצית קיי"ל [קיימא לן] ג"כ דכסות לילה פטור מן הציצית.³⁰⁵ כי עיקר המשכת חוט של חסד הוא מבחי' מדת יום כו':^{306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332}

And it may be said that this is why, regarding the threads of tzitzis, we also hold that a night garment is exempt from tzitzis: for the main drawing down of the thread of kindness is from the level of the attribute of day, etc.

Perhaps this is why a garment worn only at night is exempt from tzitzis: the thread of kindness is drawn from the attribute of day.

52 קיצור. שכדי שיומשך הגילוי בבחי' פנימיות צ"ל ע"י צמצום והמשכת קו ולכן בחוטי הציצית אסור להשתמש בהן מה שאין כן בהטלית.

Summary. In order for the revelation to be drawn down in an inner way, it must be through contraction (tzimtzum) and the drawing down of a kav; therefore it is forbidden to make use of the threads of the tzitzis, which is not so with the tallis.

A summary: revelation in the inner dimension requires contraction and a kav, which is why the threads of the tzitzis are holy while the tallis is not.

ועד"ז ארז"ל [אמרו רבותינו זכרונם לברכה] כל האומר אין לי אלא תורה³³³ כו' וזהו פתחי לי פתח של תשובה כחודה של מחט³³⁴ בן פורת יוסף.³³⁵

And in the same way our Sages, of blessed memory, said, "Whoever says, 'I have only Torah,'" etc. And this is "Open for Me an opening of teshuvah like the eye of a needle," and "Yosef is a fruitful son."

So too, Torah alone is not enough. The needle's opening of teshuvah and Yosef's "sewing" express the same principle.

53 וענין בן יצהר שמן מקור מוחין דאבא וענין דגנך תירושך ויצהרך³³⁶ ואהרן נמשך מבחי' הארת מו"ס [מוחא סתימאה] שבמזלות ונוצר ונקה. וקרח טען שהוא בן שמן עצמו.

And the matter of "son of Yitzhar": oil, the source of the intellect (mochin) of Abba; and the matter of "your grain, your wine and your oil." And Aharon is drawn from the level of the illumination of Mocha Stima'ah that is in the mazalos notzer and venakeh. And Korach claimed that he was the son of the oil itself.

A summary of Korach's claim: Yitzhar, oil, is the source of the mochin of Abba, the "oil" of "your grain, your wine and your oil." Aharon receives a ray of it through the mazalos notzer and venakeh, while Korach claimed to be the son of the oil itself.

אך באמת השמן עצמו הוא ישת חשך סתרו³³⁷ וא"א להמשיכו כ"א ע"י שיורד על הראש בחי' ושער רישיה כעמר נקא³³⁸

But in truth the oil itself is "He made darkness His hiding place," and it cannot be drawn down except by its running down upon the head, the level of "and the hair of His head like pure wool,"

But the oil is hidden, "He made darkness His hiding place," and can be drawn down only by running onto the head, "the hair of His head like pure wool."

וכן על הזקן וזהו דוקא ע"י משה ואהרן כמ"ש מה טוב ומה נעים שבת אחים גם יחד³³⁹ כשמן הטוב כו':

and likewise upon the beard; and this is specifically through Moshe and Aharon, as it is written, "How good and how pleasant it is for brothers to dwell together in unity: like the good oil," etc.

It comes down onto the beard through Moshe and Aharon, the brothers of the psalm "How good and how pleasant," and not through Korach.

IN ONE'S AVODAH

One who has come close to G-d must not be like an unfaithful wife, receiving from another source, even in permitted pleasures; contemplating that even the heavenly judgment is a kindness, while sin is worse, brings fear of sin. Torah study alone is not enough: love and awe must be drawn into the heart through the mitzvos, as the tzitzis bring them. And a person's small opening of teshuvah and good deeds, a needle's eye that passes only a thread, is exactly what G-d answers by opening the great gate.

QUESTIONS FOR DISCUSSION

1. Why does the tallis, which stands for the greater, encompassing light, have no holiness, while the threads, a contracted light, are holy?
2. How does Rabbi Meir's lesson of the large and small mirrors explain that sovev kol almin itself can shine in a narrow place such as the space between the poles of the Ark?
3. What was true in Korach's vision of the future primacy of Gevurah, and why was it an error to act on it now?
4. According to the image of the unfaithful wife, why must one who is inwardly close to G-d guard even against permitted indulgences?
5. In what sense is our teshuvah only "the eye of a needle," and why is that narrow opening exactly what is needed?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויקח קרח

The Kehot note says that the Mitteler Rebbe's transcript (hanachah) of this maamar is printed there, with a commentary on it and part of another transcript.

KEHOT'S NOTE

הנחת כ"ק אדהאמ"צ נדפס בסה"מ תקס"ב ח"א ע' רכב. ביאור על המאמר נדפס שם ע' רכו, חלק מהנחה אחרת שם ח"ב ע' תקפב. הגהות וביאורים באוה"ת קרח ע' תרסד. תרסז. תרסח. תרדע. תרפג. וראה שם ע' תשז ואילך. ובכרך-ו ע' איתתכו. ע' איתתלח קיצור והגהות לתקס"ב. במאמר אדה"א... אמרי בינה שער הציצית פרקים כא-כג. וכדרך מצותיך מצות ציצית. לכללות המאמר ראה ד"ה ונתנו על ציצית באוה"ת שלח ע' תקסז. זהו משנת תקס"ב. הובא ביאור נשא מצמ"צ נ"ע בוך ג' (דקנו, ב) סוס"א [כ].

2 ויקח קרח

The Torah opens the account of the rebellion: "Korach, son of Yitzhar, son of Kehas, son of Levi, took," without saying what he took. The maamar reads the words "son of Yitzhar," son of oil, as the root of his claim.

במדבר ט"ז:16 Numbers

וַיִּקַּח קֹרַח בֶּן־יִצְחָר בֶּן־קֹהָת בֶּן־לֵוִי וְדָתָן וְאַבִּירָם בְּנֵי אֶלְיָאָב וְאֵוֹן בֶּן־פִּלֶת 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;

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

KEHOT'S NOTE

במדבר טז, א.

3 ותירושך ויצהרך וגו' אשר נשבע לאבותיך לתת לך

Moshe promises Israel that if they keep the commandments, G-d will bless "your grain, your wine (tirosh) and your oil (yitzhar)" in the land "which He swore to your fathers to give you," near the beginning of Parshas Eikev. The Midrash cites it to show that yitzhar means oil, so that "son of Yitzhar" can be read "son of oil" (context: Steinsaltz Tanakh).

דברים ז':13 Deuteronomy

וְאַהֲבָה וּבִרְכָה וְהִרְבֵּה וּבִרְכָה פְּרִי־בִטְנְךָ וּפְרִי־אֲדָמָתְךָ דִּגְגֶךָ וְתִירֹשְׁךָ וְיִצְחָרְךָ שְׁגַר־אֶלְפִיד וְעֶשְׂתֶּרֶת צֹאנְךָ עַל הָאֲדָמָה אֲשֶׁר־נִשְׁבַּע לְאַבְתָּיִךָ לָתֵת לָךְ:

and He will love thee, and bless thee, and multiply thee; He will also bless the fruit of thy body and the fruit of thy land, thy corn and thy wine and thine oil, the increase of thy kine and the young of thy flock, in the land which He swore unto thy fathers to give thee.

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

4 Kehot's note points to Deuteronomy 11:14 for these words.

דברים י"א:14 Deuteronomy

וְנָתַתִּי מִטֶּרֶם־אַרְצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאֶסְפֹּת דִּגְגֶךָ וְתִירֹשְׁךָ וְיִצְחָרְךָ: that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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

5 Rabbi Levi explains that Korach called himself the son of oil, since oil rises above all liquids, and argued that Aharon and David, who were only anointed with oil, received priesthood and kingship. The Alter Rebbe quotes the passage to open the maamar.

במדבר רבה י"ח:טז Bamidbar Rabbah

PARAGRAPH 2

6 טלית שכולה תכלת

The Midrash on this parshah records Korach's question, whether a garment entirely of techeiles is exempt from tzitzis, and Moshe's answer that it is obligated. This is the passage the Alter Rebbe means by "explained in Rabbah on this parshah."

במדבר רבה י"ח:ג Bamidbar Rabbah

7 טלית שכולה תכלת

The Tanchuma tells the same exchange between Korach and Moshe over a garment wholly of techeiles, together with his parallel question about a house full of sacred books and the mezuzah.

Midrash Tanchuma, Korach 2:1א: ב' קרח

... מה כתיב למעלה מן הענין, דבר אל בני ישראל ואמרת אליהם ועשו להם ציצית (במדבר טו, לח). קפץ קרח ואמר למשה, אתה אומר, ונתנו על ציצית וגו' (שם). טלית שכולה תכלת, מה היא שיהא פטורה מן הציצית. אמר לו משה, חובת בציצית. אמר לו קרח, טלית שכולה תכלת אינה פטורה עצמה, וארבעה חוטין פוטר אותה. בית מלא ספרים, מהו שתהא פטורה מן המזוזה. אמר לו: חובת במזוזה. אמר לו: כל התורה כלה מאתים שבעים וחמש פרשיות שיש ...

(Numb. 16:1:) "Now Korah [...] took." What is written above the matter (in Numb. 15:38)? "Speak unto the Children of Israel and tell them to make tassels (zizit) for themselves." Korah quickly said to Moses, "In the case of a prayer shawl (tallit) which is all blue, what is the rule about it being exempt from [having] the tassel?" Moses said to him, "[Such a prayer shawl] is required to have the tassels." Korah said to him, "Would not a prayer shawl which is all blue exempt itself, when four ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

8 טלית שכולה תכלת חייבת בציצית או פטורה אמר להן חייבת התחילו לשחק עליו

Rashi tells how Korach dressed the 250 heads of the Sanhedrin in garments wholly of techeiles and asked whether they need tzitzis; when Moshe answered that they do, they laughed at him. The Alter Rebbe asks why this question accompanied the dispute over the priesthood.

Rashi on Numbers 16:1:4 ד"א: ט"ז במדבר רש"י על

... עמד וכנס ר"ג ראשי סנהדראות — רבן משבט ראובן שכניו והם אֶלְיָצוֹר בֶּן שְׂדִיאוֹר וְחִבְרִי וְכִיּוֹצָא בּוֹ, שְׁנֵאֲמַר נְשִׂאִי עֵדָה קְרָאִי מוֹעֵד וְלִהְיוֹן הוּא אֹמֵר (במדבר א') "אֵלֶּה קְרוּאֵי הָעֵדָה" — וְהַלְבִּישׁוּן טְלִיתוֹת שֶׁכֶּלֶן תְּכֵלֶת, בָּאוּ וְעָמְדוּ לִפְנֵי מֹשֶׁה, אָמְרוּ לוֹ טְלִית שֶׁכֶּלֶה שֶׁל תְּכֵלֶת חֵיבָת בְּצִיצִית אוֹ פְטוּרָה? אָמַר לָהֶם חֵיבָת, הִתְחִילוּ לִשְׁחַק עֲלָיו, אָפְשָׁר טְלִית שֶׁל מִין אֲחֵר חוּט אֶחָד שֶׁל תְּכֵלֶת פּוֹטְרָה, זוֹ שֶׁכֶּלֶה תְּכֵלֶת לֹא תִפְטָר אֶת עֲצָמָה? (תנחומא):

AND DATHAN AND ABIRAM — Because the tribe of Reuben had their place, when they encamped, in the South, thus being neighbours of Kohath and his sons, who, too, encamped in the South (cf. Numbers 3:29), they (the Reubenites) joined Korah in his quarrel. "Woe to the wicked, woe to his neighbour!" — And what induced Korah to quarrel with Moses? He was envious of the princely dignity held by Elzaphan the son of Uziel (Midrash Tanchuma, Korach 1) whom Moses had appointed prince over the sons of ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

9 ברכות כ"ז ז' Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

יח, טז.

PARAGRAPH 3

10 וגם איתא ברבות

Kehot points to the Rebbe's maamar of 5748 that opens with the same verse, alongside the Midrash on the Levites' shaving.

KEHOT'S NOTE

יח, ד. וראה ד"ה ויקח קרח תשמ"ח.

11 והעבירו תער

G-d tells Moshe how to purify the Levites for their service: sprinkle them with purifying water, "and they shall pass a razor over all their flesh," shaving all their hair (context: Steinsaltz Tanakh). The maamar will contrast the shaven Levites with Aharon's beard, down which the holy oil runs.

Numbers 8:7 ח' ז' במדבר

וְכַהֲנִתְעֲשֶׂה לָהֶם לְטַהֲרֵם הִנֵּה עֲלֵיהֶם מִי חֲשָׂאתָ וְהִעֲבִירוּ תֵּעַר עַל־כָּל־בָּשָׂרָם וְכִבְּסוּ בְּגִדֵיהֶם וְהִטְהֵרוּ:

And thus shalt thou do unto them, to cleanse them: sprinkle the water of purification upon them, and let them cause a

razor to pass over all their flesh, and let them wash their clothes, and cleanse themselves.

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

KEHOT'S NOTE

במדבר ח, ז.

12 שנתקנא לפי שבלויים נאמר והעבירו תער כו' ואהרן אחיו קשטו

The Midrash relates that Moshe shaved Korach together with the Levites, as commanded, while he brought Aharon his brother and "adorned him like a bride." The Alter Rebbe cites it as another root of Korach's jealousy.

Bamidbar Rabbah 18:4 ד"ח: ט"ז במדבר רבה

13 כשמן הטוב

David's psalm likens the pleasantness of brothers dwelling together to the fragrant oil poured on the head, running down the beard of Aharon onto the collar of his garments (middosav) (context: Steinsaltz Tanakh). The Alter Rebbe reads Aharon's adornment as this flow of oil onto his beard, and later reads middosav as G-d's attributes (middos).

Psalms 133:2 ב' יג: תהילים קל"ג

כֶּשֶׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֵרֵד עַל־הַזָּקֵן וְקַו־אֶהְרֵן שִׁירֵד עַל־פִּי מְדוּתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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

KEHOT'S NOTE

תהלים קלג, ב.

14 ועשו להם ציצית . . ולא תתורו

G-d tells Moshe to command Israel to make tzitzis on the corners of their garments and to put a thread of techeiles on the tzitzis of each corner. These words open the maamar's explanation of tzitzis.

Numbers 15:38 ט"ו: ל"ח במדבר

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְפֵי בְּגִדֵיהֶם לְדֹרֹתָם וְנִתְּנוּ עַל־צִיצִית הַכַּנֵּף פֶּתִיל תְּכֵלֶת:

'Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue.

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

KEHOT'S NOTE

במדבר טו, לח-לט.

15 וזכרתם כו' ולא תתורו

"And you shall see it and remember all the commandments of Havayah ... and you shall not stray after your heart and after your eyes." The maamar later explains "and you shall not stray" through the thread of techeiles.

Numbers 15:39 ט"ו: ל"ט במדבר

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וְעִשִּׂיתֶם אֹתָם לֹא־תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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

PARAGRAPH 4

16 והענין דהנה כתיב
The Kehot note sends the reader to the Tzemach Tzedek's Or HaTorah, Terumah, page 1465, at the words that open this explanation.

KEHOT'S NOTE

ראה אוה"ת פ' תרומה ע' א'תסה.

17 מלא כל הארץ כבודו
In Isaiah's vision the seraphim call to one another: "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The Alter Rebbe takes "His glory" as only a radiance, the level of memalei.

ישעיהו ו'ג:3

וְקָרָא זֶה אֶל־זֶה וַאֲמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' 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.

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

KEHOT'S NOTE

ישע"ו, ג.

18 את השמים ואת הארץ אני מלא
G-d rebukes the false prophets: no one can hide from Him, for "Do I not fill the heavens and the earth? says Havayah" (context: Steinsaltz Tanakh). Here G-d speaks of His very Self, "I," the level of sovev that is present everywhere equally.

ירמיהו כ"ג:24

אִם־יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא־אֶרְאֶנּוּ נְאֻמֵּי ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מְלֵא נְאֻמֵּי ה':

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

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

KEHOT'S NOTE

ירמ"י כג, כד.

19 בד"ה אני לדודי
The Kehot note gives a second place for the discourse "I am my Beloved's": the Siddur with Chassidic discourses, page 226a.

KEHOT'S NOTE

סידור רכו, א. לקו"ת ראה לג, ב.

20 ובד"ה וזאת המצוה
The discourse "And this is the commandment" explains that memalei kol almin is the life-force that dwells within the worlds, called the Shechinah, while sovev kol almin is

ויקח קרח בן יצהר בן קהת בן לוי וגו'

present equally in all without being grasped, and that the mitzvos draw sovev down into memalei; the Torah is the soul's food and the mitzvos its garments.

KEHOT'S NOTE

לקו"ת ואתחנן ט, א.

21 לבושי כתלג חיור
In Daniel's night vision thrones are set and the Ancient of Days sits in judgment: "His garment was white as snow, and the hair of His head like pure wool." The maamar reads the garment as sovev and the mitzvos, the hair as memalei and the Torah.

דניאל ז'ט:9

תָּזַה הַגִּי'ת עַד דִּי כָרְסוֹן רָמְיוּ וְעֵתִיק יוֹמִין יִתֵּב לְבוּשָׁה כְּתִלְגַּ חִיור וְשָׁעָר רֹאשָׁה כְּעֶמֶר נָקֵא כְּרִסְיָה שְׂכָבִין דִּי־נִיור גְּלָגְלוּהִי נוֹר דָּלֵק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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

KEHOT'S NOTE

דניאל ז, ט.

22 ה' מלך גאות לבש
The psalm proclaims G-d's kingship: "Havayah reigns; He has garbed Himself in majesty," like a king in royal robes. The verse shows that a divine "garment" describes the encompassing level, sovev kol almin.

תהילים צ"ג:1

ה' מֶלֶךְ גָּאוֹת לִבְשׁ לִבְשׁ ה' עוֹ הַתְּאֹזֵר אֶפְרִיתָכוֹן תִּבְל בְּלִי־תְמוּט:

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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

KEHOT'S NOTE

תהלים צג, א.

23 בדי"ה יביאו לבוש מלכות
The further explanation on "Let them bring royal apparel" in Torah Ohr explains that Torah is an inner light from memalei, since "the Torah comes from Chochmah," while the practical mitzvos, done with physical things, draw their light from sovev.

KEHOT'S NOTE

תו"א צב, ב.

24 עיקר מצותו טלית לבן מצמר הכבשים
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

או"ח ס"ט, א-ו.

PARAGRAPH 5

25 בפי אמור
In Likkutei Torah, Emor, the Alter Rebbe explains the two daily lambs (kevasim), morning and evening, as drawing

down self-nullification (bittul), and says that Yaakov “separated” the kesavim from their source into two distinct levels.

KEHOT’S NOTE

לקו"ת אמור לו, ב.

- 26 Tending Lavan’s flocks under their agreement, Yaakov set the lambs (kesavim) apart and kept his own flocks separate from Lavan’s (context: Steinsaltz Tanakh). The Alter Rebbe refers to his explanation of this verse in Likkutei Torah, Emor.

בראשית ל:40-מ"ג

והכשבים הפריד יעקב ויתן פני הצאן אל-עקד וכל-חום בצאן לבן וישת-לו עדרים לבדו ולא שתם על-צאן לבן:

And Jacob separated the lambs—he also set the faces of the flocks toward the streaked and all the dark in the flock of Lavan— and put his own droves apart, and put them not unto Lavan’s flock.

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

- 27 והציצית הם ג"כ ממין כנף

The Talmud derives from “the corner” (hakanaf) that the tzitzis must be min kanaf, of the same kind as the garment’s corner. The Alter Rebbe reads this as the inner kinship of the threads with the garment.

Yevamot 4b:1-2-ב"א-ב"ב

שמע מינה לאפנוני. וגבי ציצית נמי, איבעית אימא — משום דמוכח, ואיבעית אימא — משום דמופנה. איבעית אימא משום דמוכח — דאם כן לכתביה רחמנא גבי פרשת ציצית, למאי הלכתא כתיביה הקא? ואיבעית אימא משום דמופנה — מכדי כתב: “וכגד פלאים שעטנו לא עלה עליה”, “לא תלבש שעטנו” למה לי? שמע מינה לאפנוני.

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

KEHOT’S NOTE

יבמות ד, ב. וש"נ.

- 28 Kehot’s note points to Daniel 7:9 for these words.

דניאל ז:ט"ז

תהו הוית עד די כרסון רמיו ועתיק יומין יתב לבושה כתלג חור ושער ראשה כעמר נקא כרסיה שכבין דיינור גלגלוהי נור דלק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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

- 29 והחכמה מאין תמצא

Job contrasts the treasures that people dig out of the earth with wisdom: “And wisdom, where (me’ayin) shall it be found?” (context: Steinsaltz Tanakh). Chassidus reads me’ayin as “from nothing”: Chochmah emerges from the ayin above it, which is why it is the beginning of revelation.

איוב כ"ח:י"ב-י"ג

והחכמה מאין תמצא ואי זה מקום בינה:

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

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

KEHOT’S NOTE

איוב כח, יב.

PARAGRAPH 6

- 30 אין כבוד אלא תורה

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

KEHOT’S NOTE

אבות ו, ג.

- 31 אין כבוד אלא תורה

The Mishnah teaches that “glory” means nothing but Torah, quoting “The wise shall inherit glory.” The Alter Rebbe uses it to identify the “glory” that fills the earth with the Torah.

משנה אבות ו:ג-ג' Pirkei Avot 6:3

... ויהלא דברים קל וחמר, ומה דוד מלך ישראל, שלא למד מאחיתפל אלא שני דברים בלבד קראו רבו אלופו ומידעו, הלומד מחברו פרק אחד או הלכה אחת או פסוק אחד או דבור אחד או אפילו אות אחת, על אחת כמה וכמה שצריך לנהוג בו כבוד. ואין כבוד אלא תורה, שנאמר (משלי ג) כבוד חכמים ינחלו, (משלי כח) ותמימים ינחלו טוב, ואין טוב אלא תורה, שנאמר (משלי ד) כי לקח טוב נתתי לכם תורתי אל תעזבו:

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, “But it was you, a man mine equal, my guide and my beloved friend” (Psalms 55:14). Is this not [an instance of the argument] “from the less to the ...

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

- 32 ברוך כבוד ה' ממקומו

After his vision of the Chariot, a wind lifts Ezekiel and he hears a great noise behind him: “Blessed be the glory of Havayah from His place.” It is cited for the supernal glory.

יחזקאל ג:י"ב-י"ג Ezekiel 3:12

ותשאני רוח ואשמע אחרי קול רעש גדול ברוך כבוד ה' ממקומו:

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: ‘Blessed be the glory of the L-RD from His place’;

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

KEHOT’S NOTE

יחזקאל ג, יב.

- 33 בדי"ה כי על כל כבוד חופה

The discourse explains that “over all the glory” implies two kinds of glory: “the whole earth is full of His glory” is the lower glory, Malchus as memalei kol almin, which gives life to the created worlds through great contraction,

while “blessed be the glory of Havayah from His place” is a higher glory.

KEHOT’S NOTE

לקו"ת שה"ש מז, ב.

34

ובד"ה לסוסתי

In the second discourse on “To My mare,” “glory” is the enclothing of the Infinite Light within the worlds in the order of hishtalshelus (“I created it for My glory”), and the “canopy” over all the glory is the encompassing light, sovev, which cannot be enclothed in the worlds.

KEHOT’S NOTE

לקו"ת שה"ש יב, א.

35

בד"ה וידבר אליקם

The passage explains “If there is no wisdom there is no fear”: a great fear, above comprehension, falls on a person when the Infinite Light is revealed to his mazal, the root of the soul above the body, and this comes through Torah study, since the Torah comes from Chochmah, where the Infinite Light rests.

KEHOT’S NOTE

לקו"ת במדבר טז, ב.

36

Isaiah foretells that G-d will spread a cloud and fire over Mount Zion as in the wilderness, “for over all the glory shall be a canopy” (context: Steinsaltz Tanakh). These are the opening words of a discourse in Likkutei Torah on the two kinds of glory.

ישעיהו ד':ה'5:4

וּבָרָא ה' עַל כָּל־מִכּוֹן הַרְצִיזוּ וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעֶשֶׂן וְגִגָּה אֶשׁ לְחֶבֶד לִילָה כִּי עַל־כָּל־כָּבוֹד חָפָה:

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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

37

אם אין חכמה אין יראה

“If there is no wisdom there is no fear.” The discourse the Alter Rebbe cites explains that true fear of G-d comes from the revelation of the Infinite in Chochmah, through the Torah.

משנה אבות ג':י"ז17:3 Pirkei Avot

רבי אלעזר בן עזריה אומר, אם אין תורה, אין דרך ארץ. אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראה. אם אין יראה, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמח, אין תורה. אם אין תורה, אין קמח. הוא הנה אומר, כל שחכמתו מרבה ממצעשיו, למה הוא דומה, לאילן שענפיו מרבין ושרשיו מעטים, והרוח באה ועוקרתו והופכתו על פניו, שנאמר (ירמיה יז) והיה כערער בערבה ולא יראה כי יבוא טוב ושכן חררים במדבר ארץ ...

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

ויקה קרח בן יצהר בן קהת בן לוי וגו'

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

...

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

PARAGRAPH 7

38

בחי' מקיף הישר שמעולם לא נכנס בהכלי

the passage shares nothing with the note

KEHOT’S NOTE

בלקו"ת פ' קרח ד"ה ויקח קרח כו' פ"א בחי' מקיף הישר שמעולם לא נכנס בכלי, י"ל שבא להוציא ממ"ש בלקו"ת לעיל פי' שלח ד"ה ויאמרו כו' טובה הארץ כו' פ"ב ששם מבואר ענין העיגולים באופן אחר יעו"ש — כ"ק אדמו"ר מהרש"ב תרמ"ג ע' רסו. וראה גם המשך בששה"ק תער"ב ח"א ע' מה ועי' רלא.

39

המקיף . . את הקו

The Kehot note points there for the light that encompasses the kav itself.

KEHOT’S NOTE

ראה בסה"מ תרלו כרך-ב ע' שז.

40

בביאור שע"פ יביאו לבוש

The further explanation on “Let them bring royal apparel,” which opens “To understand the difference” between Torah study and the practical mitzvot.

KEHOT’S NOTE

תו"א צב, ב.

41

“Let them bring royal apparel,” the opening words of the Torah Ohr discourse on the difference between Torah study and the practical mitzvot, to which the Alter Rebbe refers.

אסתר ו':ח'8:6 Esther

יְבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לְבִשְׁבוּ הַמֶּלֶךְ וְסוֹס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן מֶלֶךְתָּרָאשׁוּ:

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;

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

42

Shlomo teaches that Havayah “founded the earth with wisdom; He established the heavens with understanding” (context: Steinsaltz Tanakh). The maamar reads the earth as Malchus, founded with Chochmah, and the heavens as Z’eir Anpin, established with Binah, so Malchus has a root higher than Z’eir Anpin.

משלי ג':ט"ט3:19 Proverbs

ה' בַּחֲכָמָה יִסְדָּאָרֶץ כּוֹנֵן שָׁמַיִם בְּתִבְנוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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

43

עטרת בעלה

Shlomo's proverb: "A woman of valor is the crown of her husband." The Alter Rebbe applies it to Malchus when it rises above Z'eir Anpin, like a crown above the head.

Proverbs 12:4:ד'יב: משלי י"ב

אשת־חַיִל עֲטֶרֶת בַּעְלָהּ וְכִרְקָב בַּעֲצָמוֹתֶיהָ מְבִישָׁהּ:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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

44

האבות הן הן המרכבה

Reish Lakish teaches that "the Patriarchs are the Chariot," since Scripture says that G-d "went up from upon" Avraham and stood over Yaakov: they were wholly vehicles for His will. The Alter Rebbe refers to his explanation of this saying elsewhere.

Bereshit Rabbah 47:6:ו'יז: בראשית רבה מ"ז

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, הה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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

45

שימני כחותם

The maiden asks her beloved, "Set me as a seal upon your heart, as a seal upon your arm," for love is strong as death (context: Steinsaltz Tanakh). These are the opening words of the discourse in which the Alter Rebbe explains the straps of the head-tefillin.

Song of Songs 8:6:ח'ה: שיר השירים ח'

שִׁימֵנִי כְּחֹתֶם עַל־לִבְךָ כְּחֹתֶם עַל־זְרוֹעֶךָ כִּי־עֲזָה כְּמוֹת אֱהָבָה קָשָׁה כִּשְׂאוֹל קִנְיָאָה רִשְׁפִּיָּה רִשְׁפִּי אֵשׁ שְׁלֵה־בְּתִיָּה:

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.

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

46

At the sea, "Israel saw the great hand" that G-d wielded against Egypt, and they believed (context: Steinsaltz

Tanakh). These are the opening words of the Torah Ohr discourse on the sea as the "hidden world."

Exodus 14:31:ל"א: שמות י"ד

וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת־ה' וַיֹּאמְינוּ בִּה' וּבְמֹשֶׁה עַבְדּוֹ:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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

47

אז ישיר

"Then Moshe and the children of Israel sang," the opening words of a related discourse in Torah Ohr.

Exodus 15:1:א' שמות ט"ו

אֲזַיְשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לֵה' וַיֹּאמְרוּ לְאֹמֶר אֲשִׁירָה לֵה' כִּי־גָאֹה נָאָה סוֹס וְרִכְבּוֹ רָמָה בָּיָם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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

PARAGRAPH 8

48

"And Havayah Elokim took the man and placed him in Gan Eden, to work it and to guard it." The Alter Rebbe learns that Gan Eden was Adam's place of service.

Genesis 2:15:ט"ו: בראשית ב'

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיִּנְחָהוּ בְּגֶן־עֵדֶן לְעֹבְדָהּ וּלְשִׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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

49

הן האדם היה כאחד ממנו

After the sin G-d says, "Behold, man has become like one of us, knowing good and evil," and sends him out of Gan Eden. These are the opening words of a discourse the Alter Rebbe cites on Adam's state.

Genesis 3:22:כ"ב: בראשית ג'

וַיֹּאמֶר ה' אֱלֹקִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לְדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גִּם מִעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם:

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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

50

אסרי לגפן עירה

"Binding his foal to the vine," from Yaakov's blessing to Yehudah; the opening words of a discourse that touches on this theme at its end.

Genesis 49:11:י"א: בראשית מ"ט

אֶסְרִי לִגְפֹן עִירָה וּלְשִׁרְקָהּ בְּנֵי אֶתְנֹו כִּכְסֵי בָיִין לְבָשׁוּ וּבָדָם־עֲנָבִים סוֹתָהּ:

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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

51 ויטע ה' אלקים גן

"And Havayah Elokim planted a garden in Eden." "Planting" is read as the level of Asiyah, showing how high Asiyah stood before the sin.

Genesis 2:8 בראשית ב'ח:

וַיִּטַע ה' אֱלֹהִים גֶּן-עֵדֶן מִקְדָּם וַיִּשֶׂם שָׁם אֶת-הָאָדָם אֲשֶׁר יָצַר:

And the L-RD G-d planted a garden eastward, in Eden; and there He put the man whom He had formed.

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

52 והיה אור הלבנה

The prophet foretells the day when G-d heals His people: "And the light of the moon shall be like the light of the sun," and the sun's light sevenfold (context: Steinsaltz Tanakh). It describes the elevation of the lower levels in the Time to Come.

ישעיהו ל'כ"ו: Isaiah 30:26

וְהָיָה אֹרֶן-הַלְבֵנָה כְּאֹר חַמְצָה וְאֹר חַמְצָה יִהְיֶה שְׁבַע־פְּתִימִים כְּאֹר שְׁבַע־יָמִים בְּיוֹם חֹבֶשׁ ה' אֶת-שֶׁכֶר עֲמוֹ וּמִחֵץ מִכְתּוֹ יִרְפָּא:

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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

53 כי כאשר השמים החדשים

G-d promises through the prophet: "For as the new heavens and the new earth which I make shall remain before Me," so shall Israel's descendants and name remain. Cited for the renewal of the worlds in the Time to Come.

ישעיהו ס"ו: Isaiah 66:22

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עִמָּדִים לְפָנַי נִאֲמָר־הֵן בְּנֵי עַמְד וְרַעְיָכֶם וְשִׁמְכֶם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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

54 אלה מסעי

"These are the journeys of the children of Israel," the opening words of a discourse in Likkutei Torah that explains the teaching that the Land of Israel will expand.

Numbers 33:1 במדבר ל"ג:

אֵלֶּה מִסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרָיִם לְצִבְאוֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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

55 יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי העוה"ב

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The Alter Rebbe explains it: teshuvah and good deeds draw down G-d's Essence, which no ascent of the World to Come reaches.

Pirkei Avot 4:17 משנה אבות ד'

הוא ה"ה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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

56 ביו"ד נברא העוה"ב

The Talmud teaches that this world was created with the letter hei and the World to Come with the letter yud. The yud, the smallest letter, shows that the World to Come is only a contracted radiance.

Menachot 29b:13-14 מנחות כ"ט ב' י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנו

Wikisource Talmud Bavli (CC-BY-SA)

57 לית מחשבה תפיסא ביה כלל

From Eliyahu's prayer in the introduction to the Tikkunei Zohar: "no thought can grasp You at all." The Alter Rebbe uses it for G-d's Being and Essence, which no revelation of the World to Come can reach.

Tikkunei Zohar 17a:10-12 תקוני זוהר י"ז א' י"ב-י"א

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיות (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

58 ובבואה לפני המלך

The Megillah recounts that "when she came before the king," he ordered that Haman's wicked plan be turned back on his own head. These are the opening words of a discourse the Alter Rebbe cites.

Esther 9:25 אסתר ט' כ"ה

ובבאָה לִפְנֵי הַמֶּלֶךְ אָמַר עַם־הַסֵּפֶר יָשׁוּב מִחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־הַיְּהוּדִים עַל־רָאשׁוֹ וְתָלוּ אוֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ:

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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

59 לריח שמניך

The beloved is praised: "For the fragrance of your good oils, your name is oil poured forth." These are the opening words of a discourse the Alter Rebbe cites.

Song of Songs 1:3: שיר השירים א:ג

לריח שמניך טובים שמן תורק שמך עליכן עלמות אהובד:

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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

60 מי אל כמוך

The prophet praises G-d: "Who is a G-d like You, who pardons iniquity and passes over transgression." A discourse on this verse is cited for what is drawn down beyond the measured revelations.

Micah 7:18: מיכה ז:יח

מי־אל כמוך נשא עון ועבר על־פשע לשא־רית נחלתו לא־החזיק לעד אפו כִּי־תפץ חסד הוא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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

61 Yaakov's vow: "And of all that You give me, I will surely tithe to You." The Alter Rebbe refers to his explanation of this verse.

Genesis 28:22: כ"ב: Genesis 28:22

והאבן הזאת אשר־שמתי מצבה יהיה בית אלקים וכל אשר תתן־לי עשר אעשרנו לה:

and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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

62 "Do I not fill the heavens and the earth?" Here it is applied to sovev kol almin, G-d's very Self, present in all places equally.

Jeremiah 23:24: ירמיהו כ"ג: Jeremiah 23:24

אם־יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מְלֵא נְאֻם־ה'

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

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

63 "The whole earth is full of His glory": only His radiance, the inner light that fills the worlds.

Isaiah 6:3: ישעיהו ו:ג: Isaiah 6:3

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֵא כָּל־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)

PARAGRAPH 9

64 את השמים ואת הארץ

"Do I not fill the heavens and the earth?" The Alter Rebbe stresses that the "I" fills heaven and earth equally.

Jeremiah 23:24: ירמיהו כ"ג: Jeremiah 23:24

אם־יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מְלֵא נְאֻם־ה'

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

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

65 נ' אלפים יובלות

The Kehot note says that the fifty thousand jubilees are explained in the Mitteler Rebbe's maamarim on Korach.

KEHOT'S NOTE

נתבאר במאמרי אדה"א פ' קרח ע' אידש. וראה בהמ"מ לשם.

66 "The whole earth is full of His glory": the radiance that enters the worlds as inner light.

Isaiah 6:3: ישעיהו ו:ג: Isaiah 6:3

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֵא כָּל־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)

PARAGRAPH 10

67 ושם אחיו יובל

Among the descendants of Kayin, Yaval's "brother's name was Yuval; he was the father of all who handle the harp and flute," the first musician (context: Steinsaltz Tanakh). The Alter Rebbe links Yuval to the jubilees (yovlos) and his music to the ascents of the worlds through song.

Genesis 4:21: בראשית ד:כ"א: Genesis 4:21

וּשְׁם אֶחָיו יוֹבֵל הָיָה אָבִי כָּל־תִּפְשׁ כִּנּוֹר וְעוּגָב:

And his brother's name was Jubal; he was the father of all such as handle the harp and pipe.

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

KEHOT'S NOTE

בראשית ד, כא.

68 Rabbi Meir teaches that "Yuval" is the name of the Euphrates, the river that goes out of Eden, as in "that

spreads out its roots by the stream (yuval).” The Alter Rebbe applies it to the flowing inner light.

Bekhorot 55b:4 ד"ה ב: בכורות נ"ה

תנא, רבי מאיר אומר: "יובל" שמו, שנאמר: "ויהיה כעץ שתול על מים ועל יובל ישלח שרשיו", ולמה נקרא שמו "פרת"? שמימי פרים ורכים.

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

69 יבל הוא היה אבי יושב אהל

"And Adah bore Yaval; he was the father of those who dwell in tents and keep cattle." The tent, which surrounds its dweller, stands for the encompassing light.

Genesis 4:20 כ"ט: בראשית ד'

ותלד עדה את יבל הוא היה אבי יושב אהל ומקנה:

And Adah bore Jabal; he was the father of such as dwell in tents and have cattle.

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

70 והנה המשל לענין א"מ וא"פ

The Kehot note points to the Rebbe Rashab's long series of maamarim of 5672 for the analogy of encompassing and inner light.

KEHOT'S NOTE

ראה המשך בששה"ק תעריב ח"א ע' תצח.

71 Calling the wicked to return, G-d says through the prophet, "For My thoughts are not your thoughts" (context: Steinsaltz Tanakh). The Alter Rebbe refers to a discourse where the analogy of thought is developed with this verse.

Isaiah 55:8 ח"ה: ישיהו נ"ה

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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

PARAGRAPH 11

72 ובחיי אני מלא

"Do I not fill the heavens and the earth?": the level of sovev kol almin.

Jeremiah 23:24 ד"ה: ירמיהו כ"ג

אם יסתתר איש במסתרים ואני לא אראנו נאם ה' הלא אתה השמים ואת הארץ אני מלא נאם ה'

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

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

73 יפה שעה אחת בתשובה

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come," explained

above through sovev kol almin.

Pirkei Avot 4:17 י"ז: משנה אבות ד'

הוא היה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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

PARAGRAPH 12

74 מלא כל הארץ כבודו

"The whole earth is full of His glory." The chapter asks why the verse says "the earth" specifically.

Isaiah 6:3 ג' ישיהו ו':

וקרא זה אליזה 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)

75 אין כבוד אלא תורה

"Glory means nothing but Torah." The glory that fills the earth is therefore the Torah.

Pirkei Avot 6:3 ג' משנה אבות ו':

... והלא דברים קל וחמר, ומה דוד מלך ישראל, שלא למד מאחתהפל אלא שני דברים בלבד קראו רבו אלופו ומידעו, הלומד מחברו פרק אחד או הלכה אחת או פסוק אחד או דבור אחד או אפלו אות אחת, על אחת כמה וכמה שצריך לנהוג בו כבוד. ואין כבוד אלא תורה, שנאמר (משלי ג) כבוד חכמים ינחלו, (משלי כח) ותמימים ינחלו טוב, ואין טוב אלא תורה, שנאמר (משלי ד) כי לקח טוב נתתי לכם תורתי אל תעזבו:

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, "But it was you, a man mine equal, my guide and my beloved friend" (Psalms 55:14). Is this not [an instance of the argument] "from the less to the ...

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

76 בנימטי לייב

The Raaya Mehemna in the Zohar (Tzav) says that kavod equals lev, thirty-two, in gematria. The Alter Rebbe connects the number with the thirty-two paths of Chochmah and the thirty-two threads of the tzitzis.

Zohar III, 33a ג' זח"ג

KEHOT'S NOTE

ראה זח"ג לג, א ובכ"מ.

77

ל"ב נתיבות חכמה

In Ha'azinu the Alter Rebbe explains "Blessed be the glory of Havayah from His place": "the glory of Havayah" is the thirty-two paths of Chochmah, kavod being thirty-two in gematria, and "blessed" means that it is drawn from its supernal place to be revealed in the lower Chochmah.

KEHOT'S NOTE

על"ק האזינו (עה, א). ושי"נ. [כ].

78

הודו על ארץ ושמים

The psalm closes its call to all creation: let them praise the Name of Havayah, for His Name alone is exalted, "His splendor is upon the earth and the heavens" (context: Steinsaltz Tanakh). The earth is named first, which the Alter Rebbe reads as the earth's precedence in the revelation through the Torah.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהִלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגַּב שְׁמוֹ לְבָדּוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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

KEHOT'S NOTE

תהלים קמח, יג.

79

קדמה ארץ לשמים

Beis Shammai hold that the heavens were created first and Beis Hillel that the earth was, citing "on the day Havayah Elokim made earth and heavens." Kehot points here for the earth's precedence.

Chagigah 12a:16-17 חגיגה י"ב א:ט"ז-י"ז

... ובית הלל אומרים: ארץ נבראת תחלה ואחר כך שמים, שנאמר: "ביום עשות ה' אלקים ארץ ושמים". אמרו להם בית הלל לבית שמאי: לדבריהם, אדם בונה עליה ואחר כך בונה בית! שנאמר: "הבונה בשמים מעלותיו ואגודתו על ארץ יסדה". אמרו להם בית שמאי לבית הלל: לדבריהם, אדם עושה שרפרף, ואחר כך עושה כסא? שנאמר: "כזה אמר ה' השמים כסאי והארץ הדום רגלי". ויחכמים אומרים: זה וזה כאחת נבראו, שנאמר: "אף ידי יסדה ארץ ...

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

KEHOT'S NOTE

ראה חגיגה יב, א. ב"ר א, כא.

PARAGRAPH 13

80

אורייתא מחכמה נפקת

A second place Kehot gives for the Zohar's teaching that the Torah comes from Chochmah.

Zohar II, 121a ז"ב קכא, א

KEHOT'S NOTE

ז"ב קכא, א. פה, א.

81

אורייתא מחכמה נפקת

The Zohar teaches that the Torah came forth from supernal Chochmah. The Alter Rebbe uses it to explain why the

Torah could bring the Infinite Light, which rests in Chochmah, into this world.

Sforno Zohar, Yitro 21:378-22:389 ספר הזוהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

82

ע"פ וידבר אלקים

The Shavuot discourse explains "And G-d spoke all these words, saying, I am Havayah your G-d": that "I," G-d's very Being and Essence, clothed in the Torah, be revealed below in physical things, so that He is called "your G-d." It adds that reaching this requires first the counting of the Omer, subduing and transforming the natural emotions of the animal soul.

KEHOT'S NOTE

לעיל פ' במדבר טו, רע"ד.

PARAGRAPH 14

83

חכים ולא בחכמה ידיעה

From Eliyahu's prayer in the introduction to the Tikkunei Zohar: "You are wise, but not with a knowable wisdom." The Alter Rebbe applies it to the supernal Chochmah, in which the Infinite Light itself is clothed.

Tikkunei Zohar 17b:3-4 תקוני זוהר י"ז ב:ג-ד

אנת חכים ולא בחכמה ידיעה. אנת הוא מבין ולא מבינה ידיעה. לית לך אתר ידיעה אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

84

קול דודי . . מדלג

The maiden hears her beloved approaching: "The voice of my Beloved! Behold, He comes, leaping over the mountains, skipping over the hills" (context: Steinsaltz Tanakh). The maamar reads it as the revelation at Sinai that leapt over the order of the worlds.

Song of Songs 2:8 שיר השירים ב' ח:ט

קול דודי הנה־הוא בא מדלג על־ההרים מקפץ על־הגבעות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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

KEHOT'S NOTE

שה"ש ב, ח.

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

85

מקננא

In Tikkun 6, on the bird's nest, the Tikkunei Zohar describes the levels as "nesting" in the lower worlds: the supernal Imma in the Throne, the lower Imma in the Ofan. The Alter Rebbe cites the teaching that Malchus nests in Asiyah and Chochmah in Atzilus.

Tikkunei Zohar 23a כ"ג א

86

מלי מקננא בעשי וחכי באצי

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

KEHOT'S NOTE

ת"ו ת"ו.

87

מלא כל הארץ כבודו

"The whole earth is full of His glory": the earth specifically, where the supernal Chochmah was revealed at Sinai.

Isaiah 6:3 ישיעיהו ו' ג'

וְקָרָא זֶה אֱלֹהִים וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כָּל-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)

88

ויקחני בציצית ראשי

In Ezekiel's vision a figure of fire put forth the form of a hand "and took me by a lock (tzitzis) of my head," and a wind carried him in vision to Jerusalem (context: Steinsaltz Tanakh). The verse shows that tzitzis means a lock of hair, which leads to the maamar's account of the tzitzis as "hairs" that draw light down.

Ezekiel 8:3 יחזקאל ח' ג'

וַיִּשְׁלַח תְּכֵנִית יָד וַיִּקְחֵנִי בְּצִיצִית רֹאשִׁי וַתִּשָּׂא אֹתִי רוּחַ בֵּין-הָאָרֶץ וּבֵין הַשָּׁמַיִם וַתִּבֵּא אֹתִי יְרוּשָׁלַיִם בְּמַרְאֹת אֱלֹקִים אֶל-פֶּתַח שַׁעַר הַפְּנִימִית הַפּוֹנֶה צָפוֹנָה אֲשֶׁר-שָׁם מוֹשֵׁב סֹמֶל הַקִּנְיָה הַמְּקִנָה:

And the form of a hand was put forth, and I was taken by a lock of my head; and a spirit lifted me up between the earth and the heaven, and brought me in the visions of G-d to Jerusalem, to the door of the gate of the inner court that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.

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

KEHOT'S NOTE

יחזקאל ח, ג.

89

והיה לכם לציצית

"And it shall be for you as tzitzis," the opening words of the discourse to which the Alter Rebbe refers above.

Numbers 15:39 ט"ו ל"ט

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא-תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

PARAGRAPH 16

90

קדש יהי גדל פרע

Of the nazirite: "He shall be holy; he shall let the locks of the hair of his head grow long." His holiness is tied to his hair, the channel for a light above the ordinary order.

Numbers 6:5 ו' ה' ב'

כָּל-יְמֵי נְדָר נְזִיר תֵּעַר לֹא-יַעֲבֹר עַל-רֹאשׁוֹ עַד-מְלֵאת הַיָּמִם אֲשֶׁר-יִזְרֹחַ לְה' קְדוֹשׁ יִהְיֶה גְדֹל פְּרַע שְׁעַר רֹאשׁוֹ:

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

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

KEHOT'S NOTE

במדבר ו, ה.

PARAGRAPH 17

91

ועתה יגדל נא

Moshe's prayer: "And now, let the power of Ado-nai be great, as You have spoken, saying." The opening words of the discourse the Alter Rebbe cites.

Numbers 14:17 י"ד י"ז ב'

וְעַתָּה יִגְדֹּל-נָא כֹחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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

92

ועשית בגדי קדש

"And you shall make holy garments for Aharon your brother," the opening words of the discourse where the letters of speech are called hairs.

Exodus 28:2 כ"ח ב' ב'

וַעֲשִׂית בְּגָדֵי-קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאֳרָת:

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

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

PARAGRAPH 19

93

ה' בצאתך משעיר

The Song of Devorah opens by recalling the revelation at Sinai: "Havayah, when You went forth from Se'ir, when You marched out of the field of Edom, the earth trembled" (context: Steinsaltz Tanakh). The Alter Rebbe hears in Se'ir the word se'ar, hair: the revelation at Sinai came through "hairs."

Judges 5:4 ד' ה' ש' פ' ט'

ה' בְּצֵאתְךָ מִשְׁעִיר בְּצַעֲדְךָ מִשְׁדֵּה אֲדוֹם אֶרֶץ רָעָשָׁה גַּם-שָׁמַיִם נָטְפוּ גַּם-עֲבִים נָטְפוּ מַיִם:

L-RD, when Thou didst go forth out of Seir, When Thou didst march out of the field of Edom, The earth trembled, the heavens also dropped, Yea, the clouds dropped water.

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

KEHOT'S NOTE

שופטים ה, ד.

94

נובלות חכמה שלמעלה תורה

Rabbi Avin adds to the list of "fallen fruits" (nobelos): "the fallen fruit of the wisdom above is the Torah." The Alter Rebbe compares the Torah, G-d's wisdom clothed in physical matters, to a hair that still draws from the brain.

Bereshit Rabbah 44:17 מ"ד: רבה מ"ד: "בראשית רבה

... נובלות מיתה - שינה, נובלות נבואה - חלום, נובלות העוה"ב - שבת. ר' אבין מוסיף תרתיין: נובלות אורה של מעלה - גלגל חמה, נובלות חכמה של מעלה - תורה. והנה אימה חשיכה גדולה נופלת עליו אימה, זו בבל, דכתיב (דניאל ג): באדין נבוכדנצר התמלי חמא. חשיכה, זו מדי, שהחשיכה עיניהם של ישראל, בצום ובתענית. גדולה, זו יון. ר' סימון ורבנן רבי סימון אמר: מאה ועשרים דוכסים, מאה ועשרים אפרכון, מאה ועשרים אסטרטליטין. ורבנן אמר: משישים שישים, דכתיב (דברים א): נחש שרף ועקרב. נחש, זו בבל. שרף, זו מדי. עקרב, ...

"It was as the sun was setting, and a slumber fell upon Abram, and, behold, dread, a great darkness, fell upon him" (Genesis 15:12). "It was as the sun was setting, [and a slumber fell]" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall is sleep, as when one sleeps one does not toil in Torah study, when one sleeps one does not do any work. Rav said: There are three kinds of slumber - the slumber of sleep, the slumber of prophecy, ...

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

95

חכים ולא בחכמה ידיעה

From Eliyahu's prayer in the introduction to the Tikkunei Zohar: "You are wise, but not with a knowable wisdom." The Torah is this wisdom of G-d, clothed in physical matters.

Tikkunei Zohar 17b:3-4 ד'ג: ב: "תקוני זוהר

אנת חכים ולא בחכמה ידיעה. אנת הוא מבין ולא מבינה ידיעה. לית לך אתר ידיעה אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 20

96

ואין כבוד אלא תורה

"Glory means nothing but Torah": the glory that fills the earth is the Torah, the thirty-two paths of Chochmah.

משנה אבות ו:ג' Pirkei Avot 6:3

... וְהָלֵא דְבָרִים קָל וְחֹמֶר, וְיִמָּה דְּוֹד מֶלֶךְ יִשְׂרָאֵל, שֶׁלֹּא לָמַד מֵאַחֲתָפֶל אֶלָּא שְׁנֵי דְבָרִים בְּלִבְד קָרְאוּ רַבּוֹ אֱלוֹפוֹ וּמִידְעוֹ, הִלּוּמִד מִחֲבֵרוֹ פֶּרֶק אֶחָד אוֹ הִלְכָּה אֶחָת אוֹ פְּסוּק אֶחָד אוֹ דְּבוּר אֶחָד אוֹ אֶפְלוֹ אוֹת אֶחָת, עַל אֶחָת פֶּמָּה וְכִמָּה שְׁצָרֶיהָ לְנִהּוּג בּוֹ כְּבוֹד. וְאִין כְּבוֹד אֶלָּא תוֹרָה, שְׁנַאָמַר (משלי ג) כְּבוֹד חֲכָמִים יִנְחֵלוּ, (משלי כח) וְתַמִּימִים יִנְחֵלוּ טוֹב, וְאִין טוֹב אֶלָּא תוֹרָה, שְׁנַאָמַר (משלי ד) כִּי לִקַּח טוֹב נִתְּתִי לָכֶם תּוֹרָתִי אֶל תַּעֲזוּבוּ:

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, "But it was you, a man mine equal, my guide and my beloved friend" (Psalms 55:14). Is this not [an instance of the argument] "from the less to the ...

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

97

וכל גבולך לאבני חפץ

Comforting afflicted Jerusalem, G-d promises to rebuild her with gems: "and all your borders of precious stones" (context: Steinsaltz Tanakh). The Alter Rebbe refers to his explanation of "paths" on this verse.

ישעיהו נ"ד:כ"א Isaiah 54:12

וְשִׁמְתִּי כְּדֹכַד שְׁמִשְׁתֶּיהָ וְשַׁעֲרֶיהָ לְאַבְנֵי חֲפָצִים:

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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

98

ושער רישיה כעמר נקא

"And the hair of His head like pure wool": white hair, the drawing down of the chasadim.

דניאל ז:ט' Daniel 7:9

חָזָה הָיִית עַד דִּי כָרְסוֹן רָמְיוּ וְעֵתִיק יוֹמִין יָתֵב לְבוּשָׁה כְּתֹלֵג חֲזָר וְשַׁעַר רֹאשָׁה כְּעֶמֶר נִקָּא כְּרִסְיָה שְׂבִיבִין דִּי־נֹר גְּלִגְלוּהִי נֹר דְּלִק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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

99

ואיש כי ימרט ראשו

Among the laws of tzaraas: "And if a man's head becomes bald, he is bald (kere'ach); he is pure," since baldness alone does not make him impure (context: Steinsaltz

Tanakh). It is cited for the hairs of Z'eir Anpin, which are judgments.

ויקרא י"ג:מ"ד:Leviticus 13:40

וְאִישׁ כִּי יִמְרֹט רֹאשׁוֹ קָרַח הוּא טָהוֹר הוּא:

And if a man's hair be fallen off his head, he is bald; yet is he clean.

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

KEHOT'S NOTE

ויקרא יג, מ.

100

בפע"ח שער הציצית פרק ה'

The Kehot note quotes the Tzemach Tzedek's summary of the Pri Etz Chaim passage: "that the tzitz and the tzitzis are what comes out of the mochin of Abba and Imma themselves." This supports the maamar's claim that the tzitzis draw from Abba and Imma directly.

KEHOT'S NOTE

"שצ"ץ וציצית הן מה שיוצא ממוחי דא"א ממשי" — אוה"ת קרח ע' תרעו.

101

בפע"ח שער הציצית פרק ה' בדרוש החברים

Pri Etz Chaim's section on tzitzis, in the part "from the Companions," explains that tzitzis means hair. Kehot quotes the Tzemach Tzedek's summary of it: the tzitz and the tzitzis come from the mochin of Abba and Imma themselves.

פרי עץ חיים, שער הציצית ה':ט"ז:5:9: Pri Etz Chaim, Gate of Fringes

מהחברים - ואחר שנכנס לבי"ה, ישם שלית גדול בציצית, בין בחול ובין בשבת. ופירוש ציצית, לשון שער, כמו ויקחני בציצית ראשי. וגם כן הוא לשון הבטה והסתכלות, כמו מציץ מן החרכים. והיא סוד הארה העליונה, של לי דצלם שלמעלה מראש ז"א, והוא א"מ לז"א. פירוש - כי בחול לא יש בז"א רק בחינת צ' דצלם, ולא הלי, ונשאר מקיף לו לז"א, והוא בחינת שלית:

Pri Etz Chaim (Public Domain)

102

וגם כי שם כו' ומלבינים השערות

Pri Etz Chaim explains that the hairs turn white below the chest, "and also because there is the Yesod of Abba," where the chasadim are revealed, and that this is why the tzitzis must be white. The Alter Rebbe quotes these words.

פרי עץ חיים, שער הציצית 3:23: Pri Etz Chaim, Gate of Fringes

ועוד, כי עד שם היו השערות שחורות כעורב, כנזכר באדרא, כי שערות דזעיר אנפין אוכמא, ושל נוקבא ארגמן. ולהיות כי החסדים עדיין לא נתגלו בפנים, לכן לא הלבינו השערות בחוץ. אבל בסיום החוזה, ששם מתגלים החסדים, וגם כי שם יסוד אבא, מתגלגל ויוצאין כל אלו האורות לחוץ, ומלבינים השערות, ועל ידו מתגלים השערות שהם הציצית. ולטעם זה הדין הוא, שיהיו הציצית לבנים:

Pri Etz Chaim (Public Domain)

103

וע' בעע"ה"מ שער י"ד פ"מ

The Kehot note quotes the Tzemach Tzedek's summary of Emek HaMelech: it writes of the tzitzis that they are the

level of hairs, which enter Z'eir Anpin or Nukva from Abba and Imma.

KEHOT'S NOTE

"כי בענין הציצית שהם בחי' שערות שהשערות נכנסין בתוך זעיר או בתוך נוק' מאו"א" — אוה"ת קרח ע' תרעו.

104

ובשעתא דאתמשכן שערי חיוור

From the Idra in Nasso: when the white hairs are drawn down, it is written "Wisdoms cry aloud in the street." The Alter Rebbe uses it for the white hairs that carry wisdom outward.

ספר הזהר, האדרא רבא ל"ג:רס"ח:33:268-278: Zohar, Idra Rabba

105

חכמות בחוץ

Shlomo pictures wisdom calling out in public: "Wisdoms cry aloud in the street; she raises her voice in the squares" (context: Steinsaltz Tanakh). Wisdom reaching "outside" is the drawing down through the white hairs.

משלי א':כ"ב:1:20: Proverbs

חֲכָמוֹת בַּחוּץ תִּרְנֶה בְּרַחֲבוֹת תִּתֵּן קוֹלָהּ:

Wisdom crieth aloud in the streets, she uttereth her voice in the broad places;

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

106

הכנף מין כנף

The Talmud reads "the corner" (hakanaf) as requiring the tzitzis to be of the same kind as the corner. The Alter Rebbe explains it as the oneness of the threads with the garment.

יבמות ד' ב:י"א-י"ב:11-12: Yevamot

אִיצְטְרִיד, סְלָמָא דַּעְתָּךְ אֲמִינָא כְּדָרְבָא, דְּרָבָא רָמִי: כְּתִיב "הַכֶּנֶף" — מִן כְּנָף, וּכְתִיב "צִמְרָא וּפִשְׁתִּים!" הָא כִּיצַד? צִמְרָא וּפִשְׁתִּים פּוֹטְרִין בֵּין בְּמִינָן, בֵּין שְׁלָא בְּמִינָן. שְׁאָר מִינָן, בְּמִינָן פּוֹטְרִין, שְׁלָא בְּמִינָן אֵין פּוֹטְרִין.

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

107

והחכמה מאין תמצא

"And wisdom, where (me'ayin) shall it be found?" Read as "Chochmah comes from ayin," the nothingness above it.

איוב כ"ח:י"ב:12: Job

וְהַחֲכָמָה מֵאֵין תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

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

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

108

הודו על ארץ

"His splendor is upon the earth and the heavens": the supernal Chochmah revealed on earth.

תהילים קמ"ח:י"ג:148: Psalms

יְהִלְלוּ אֶת־שֵׁם ה' בִּיַּיִןשָׁב שְׁמוֹ לְבָדוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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

120

ברכות בראשית פ' ד'

The Kehot note points to the Tzemach Tzedek's discussion of the Midrash of the large and small mirrors.

KEHOT'S NOTE

ראה גם אוה"ת ויקרא-ב ע' תרכב.

121

כותי אחד שאל את ר' מאיר אפשר אותו שכתוב בו הלא את השמים ואת הארץ אני מלא

A Samaritan asks Rabbi Meir how He who fills heaven and earth could speak from between the poles of the Ark; Rabbi Meir answers with large and small mirrors. The Alter Rebbe reads it as sovev itself shining, contracted, between the poles of the Ark.

Bereshit Rabbah 4:4 ד"ד: רבה ר' מאיר

... עאכ"ו הוי מים העליונים תלויים במאמר א"ל אפשר אותו שכתוב בו (ירמיה, כג): "הלא את השמים ואת הארץ אני מלא" היה מדבר עם משה מבין שני בדי הארון א"ל הבא לי מראות גדולות א"ל ראה בבואה שלך בהן ראה אותה גדולה א"ל הבא לי מראות קטנות הביא לו מראות קטנות א"ל ראה בבואה שלך בהן ראה אותה קטנה א"ל מה אם אתה שאתה בשר ודם אתה משנה עצמך בכל מה שתדע מי שאמר והיה העולם ברוך הוא עאכ"ו הוי כשהוא רוצה הלא את השמים ואת הארץ אני מלא ...

A certain Samaritan asked Rabbi Meir, saying to him: 'Is it possible that the upper waters are suspended by the word of G-d?' He said to him: 'Yes.' He said to him: 'Bring me a tube with water.' He brought him a tube with water. He placed a gold plate on top of it, and the water did not stay in place; [he placed] a silver plate, and the water did not stay in place. When he put his finger on top of it, the water stayed in place. He ...

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

122

הלא את השמים ואת הארץ אני מלא

"Do I not fill the heavens and the earth? says Havayah," the verse the Samaritan quotes.

ירמיהו כ"ג: כ"ד Jeremiah 23:24

אִם-יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאִנִּי לֹא-אֶרְאֶנּוּ נְאֻם-יְיָ הֲלוֹא 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.

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

PARAGRAPH 22

123

זעיר אנפין ואריך אנפין

The Zohar in Acharei, reading the letters of the vav (vav-alef-vav), says that the alef is hidden within it and not re-

vealed, as in "By Myself I have sworn." The Alter Rebbe cites it for Arich Anpin clothed within Z'eir Anpin.

ספר זוהר, אחרי מות כ"ט: קפ"ב-29:182-31:193 זohar, Achrei Mot ל"א: קצ"ג

124

זעיר אנפין ואריך אנפין

In the Idra Rabba (Nasso) the Zohar says that the name of the Ancient One is hidden from all and appears in the Torah only where Z'eir Anpin swore to Avraham, "By Myself I have sworn." The text cites it for the relation of Arich Anpin and Z'eir Anpin.

ספר זוהר, האדרא רבא ט"ס: ג"ע-9:63-10:73 Zohar, Idra Rabba

125

הביאו עלי כפרה

In Acharei the Zohar quotes the Holy One's words about the Rosh Chodesh offering, "Bring an atonement for Me." Biurei HaZohar there explains the yud of the Name as a contraction that does not fully conceal.

ספר זוהר, אחרי מות ע"ב: ת"ה-72:405-75:413 Zohar, Achrei Mot ע"ה: ת"י"ג

and a person stepping on them with his foot or his shoe may come to harm. If this is true of this remnant of a remnant of filth, how much more of the woman who was joined with the Serpent! Alas for the world which inherited that filth from her! Therefore it is written, "To a woman in the separation of her uncleanness thou shalt not draw near". Happy the generation in which R. Simeon lived! To it the words apply, "Happy art thou O land, when thy king is ...

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

126

לעולם ישנה אדם לתלמידו

"A person should always teach his student in a concise way." The Alter Rebbe compares the contracted revelation to a concise teaching that holds the whole subject.

פסחים ג' ב: 3b: Pesachim 3b

ובאורייתא מי לא כתיב "שְׁמָאִי" אֵלָּא: כֹּל הֵיכָא דְכִי הָדָרִי נִינְהוּ — מִשְׁתַּעֲי בְּלִשׁוֹן נִקְיָה, כֹּל הֵיכָא דְנִפְיִשִׁין מִלֵּי — מִשְׁתַּעֲי בְּלִשׁוֹן קִצְרָה. כְּדָאָמַר רַב הוּנָא אָמַר רַב, וְאָמַרִי לֵה, אָמַר רַב הוּנָא אָמַר רַב מִשּׁוֹם רַבִּי מֵאִיר: לְעוֹלָם יִשְׁנָה אָדָם לְתַלְמִידוֹ דְּרַדְרָה קִצְרָה.

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

KEHOT'S NOTE

פסחים ג', ב. וש"נ.

127

כה תברכו

"Thus shall you bless the children of Israel," the opening words of the discourse to which the Alter Rebbe refers.

במדבר ו': כ"ג Numbers 6:23

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם: 'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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

PARAGRAPH 23

128 שהיה מתפלל הכה"ג תפלה קצרה ביוהכ"פ

On leaving the Holy of Holies the Kohen Gadol "would pray a short prayer in the outer chamber." The Alter Rebbe sees in it a little that holds much.

Mishnah Yoma 5:1 יומא ה'א'י:1

... צבר את הקטרת על גבי גחלים, ונתמלא כל הבית קלו עשו. וצא וקא לו בדרך בית כניסתו, ומתפלל תפלה קצרה בבית החיצון, ולא היה מאריך בתפלתו, שלא להבעית את ישראל:

They brought out to him the ladle and the pan and he took two hands full [of incense] and put it into the ladle, a large [high priest] according to his size, a small one according to his size and thus was its measure. He took the pan in his right hand and the ladle in his left hand. He walked through the Hechal until he came to the place between the two curtains which separated the Holy from the Holy of Holies; between them was [a space of] one ...

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

PARAGRAPH 24

129 כשמן הטוב על הראש יורד על הזקן

"Like the good oil upon the head, running down upon the beard, the beard of Aharon, that runs down over the collar of his garments (middosav)." Plainly the anointing oil flows down to Aharon's robe; the maamar reads the oil as the hidden Chochmah flowing from the head onto the beard, and middosav as G-d's attributes (middos).

Psalms 133:2 תהילים קל"ג:2

כשמן הטוב על-הראש ירד על-הזקן וקראתהו שירד על-פי מדותיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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

130 שמן הטוב הוא חכ' סתימאה

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

KEHOT'S NOTE

ראה מא"א אות ש', סמ"ח וביאיר נתיב שם.

131 בהעלותך

G-d tells Moshe to instruct Aharon: "When you kindle the lamps," the seven lamps shall give light toward the face of the Menorah. These are the opening words of the discourse in Beha'aloscha to which the Alter Rebbe refers.

Numbers 8:2 במדבר ח':2

דבר אלי-אהרן ואמרתי אליו בהעלתה את-הנרות אלימול פני המנורה יאירו שבעת הנרות:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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

132

וע"פ ועשית בגדי קדש

The discourse explains that the arousal from above awakens "abundant in kindness," the level of Aharon the Kohen Gadol, which is far above "the world is built by kindness": the latter follows the ordered chain of cause and effect, while rav chesed is the revelation of the Infinite Light clothed in Chochmah, above that chain.

KEHOT'S NOTE

תו"א פב, ב.

133

ועשית בגדי קדש

"And you shall make holy garments for Aharon your brother," the opening words of the Torah Ohr discourse on rav chesed and Aharon.

Exodus 28:2 שמות כ"ח:2

ועשית בגדיי קדש לאהרן אחיך לכבוד ולתפארת:

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

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

134

ורב חסד

After the sin of the golden calf G-d passes before Moshe and proclaims the Thirteen Attributes of Mercy, among them "and abundant in kindness." The Alter Rebbe identifies it as the source of the white of the tzitzis and of the great love drawn through Aharon.

Exodus 34:6 שמות ל"ד:6

ויעבר ה' על-פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורב-חסד ואמת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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

135 Kehot's note points to Numbers 8:1-12:16 for these words.

Numbers 8:1-12:16 במדבר ח':1-י"ב:ט"ז

PARAGRAPH 25

136

אין כבוד אלא תורה

"Glory means nothing but Torah," the basis of the chapter.

Pirkei Avot 6:3 משנה אבות ו':3

... והלא דברים קל וחמר, ומה דוד מלך ישראל, שלא למד מאחיפתל אלא שני דברים בלבד קראו רבו אלופו ומידעו, הלומד מחברו פרק אחד או הלכה אחת או פסוק אחד או דבור אחד או אפלו אות אחת, על אחת כמה וכמה שצריך לנהוג בו כבוד. ואין כבוד אלא תורה, שנאמר (משלי ג) כבוד חכמים יגדלו, (משלי כח) ותמימים יגדלו טוב, ואין טוב אלא תורה, שנאמר (משלי ד) כי לקח טוב נתתי לכם תורתי אל תעזבו:

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved

friend, as it is said, "But it was you, a man mine equal, my guide and my beloved friend" (Psalms 55:14). Is this not [an instance of the argument] "from the less to the ...

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

137 ושער רשיה כעמר נקא

"And the hair of His head like pure wool," the root of the white threads.

Daniel 7:9 ט"ז:דניאל

הוה הוית עד די כרסו רמיו ועתיק יומין תב לבושה כתלג חור ושער ראשה כעמר נקא כרסיה שבבין דיינור גלגלוי נור דלק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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

PARAGRAPH 27

138 ובערת הרע מקרבך

"And you shall eradicate the evil from your midst," a phrase the Torah uses several times for removing evildoers from the people. The Alter Rebbe links it to techeiles as tichlah, bringing evil to an end.

דברים י"ג:ו' Deuteronomy 13:6

והנביא שהוא או חלם החלום שהוא יומת כי דברסרה עליה אלקים המוציא אתכם מארץ מצרים והפדה מבית עבדים להדיחך מן ההרדף אשר צנה ה' אלקיך ללקת בה ובערת הרע מקרבך:

And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken perversion against the L-RD your G-d, who brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the L-RD thy G-d commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

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

KEHOT'S NOTE

דברים יג, ו. ועוד.

139 ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זונים אחריהם

From the passage of tzitzis: "and you shall not stray after your heart and after your eyes, after which you go astray." The next paragraphs explain these words.

במדבר ט"ו:ל"ט Numbers 15:39

והיה לכם לציצת וראיתם אתו וזכרתם את-כל-מצות ה' ועשיתם אתם ולא-תתורו אחרי לבבכם ואחרי עיניכם אשר-אתם זנים אחריהם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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

PARAGRAPH 28

140 צדיק כתמר יפרח

The psalm for the Shabbos day sings that "the righteous shall flourish like a palm tree," which grows tall and bears fruit even in the desert (context: Steinsaltz Tanakh). The Midrash builds on this verse.

Psalms 92:13 ג"ב:תהילים

צדיק כתמר יפרח כארז פלגנון ישגה:

The righteous shall flourish like the palm-tree; He shall grow like a cedar in Lebanon.

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

141 מה תמרה זו יש לה תאוה אף הצדיקים יש להם תאוה מהו תאוהם הקב"ה

The Midrash compares the righteous to the palm tree: as it has a longing, so the righteous long, and their longing is for the Holy One. The Alter Rebbe uses it to show that G-d is Israel's one giver.

Bamidbar Rabbah 3:1 א'ג:במדבר

142 נפשי אויתך בלילה

The prophet says of himself, "With my soul I have longed for You in the night" (context: Steinsaltz Tanakh); the Midrash quotes it for the longing of the righteous for the Holy One.

ישעיהו כ"ו:ט"ז Isaiah 26:9

נפשי אויתך בלילה ארוחי בקרבי אשחרך כי כאשר משפטיה לארץ צדק למדו ישבי תבל:

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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

PARAGRAPH 29

143 ולא תתורו כו' אשר אתם זונים

"And you shall not stray after your heart and after your eyes, after which you go astray." The order of the verse, seeing, remembering and doing before "you shall not stray," is the basis of the explanation.

במדבר ט"ו:ל"ט Numbers 15:39

והיה לכם לציצת וראיתם אתו וזכרתם את-כל-מצות ה' ועשיתם אתם ולא-תתורו אחרי לבבכם ואחרי עיניכם אשר-אתם זנים אחריהם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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

144 The Mishnah: the Sages say that a zonah forbidden to a kohen is only a convert, a freed maidservant, or one who had

a forbidden union. Hence an unmarried woman is not the zonah of the Torah.

יבמות ס"א א"י: 61a:12

מתני' בהן הדייט לא ישא אילוניתי, אלא אם כן יש לו אשה ובנים. רבי יהודה אומר: אף על פי שיש לו אשה ובנים לא ישא אילוניתי, שהיא זונה האמורה בתורה. וחכמים אומרים: אין זונה אלא גיורת ומשוחררת ושנבעלה בעילת זנות.

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

145 אין זה זונה האמורה בתורה לענין איסור לכהונה

The Talmud discusses Rabbi Elazar's view that an unmarried woman who lives with a man not for the sake of marriage becomes a zonah. Kehot points here for the law the Alter Rebbe states.

יבמות נ"ט ב"ד: 59b:4

אמר לקה אבני, ממה נפשך: אי בעולה הויה — זונה נמי הויה. ואי זונה לא הויה — בעולה נמי לא הויה. וכי תימא: מידי דהויה אמוכת עץ שלא כדרךה, אם כן, אין לה אשה שקשרה לכהונה, שלא נעשית מוכת עץ על ידי צרור.

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

146 בגמרא פ"ו דיבמות

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

KEHOT'S NOTE

נ"ט, ב.

147 וידעת היום והשבות

Moshe tells Israel: "Know this day and take it to your heart that Havayah is G-d," in heaven above and on the earth below. Knowing G-d is the "first bond" that makes later straying unfaithfulness.

דברים ד': 39

וידעת היום והשבות אל-לבוך כי ה' הוא האלקים בשמים ממעל ועל-הארץ מתחת אין עוד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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

KEHOT'S NOTE

דברים ד, לט.

148 Rabbi Yochanan: teshuvah is so great that it overrides a prohibition of the Torah, for although a divorced wife who married another may not return, G-d says, "You have played the harlot with many lovers, yet return to Me."

יומא פ"ו א"א: 86b:1

אמר רבי יוחנן: גדולה תשובה שדוחה את לא תעשה שבתורה, שנאמר: "לאמר הן ישלח איש את אשתו והלכה מאתו והיתה לאיש אחר הישוב אליה עוד הלא חנוף תחנף הארץ ההיא ואת זנית רעים רבים ושוב אלי נאם ה'."

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

149 ואת זנית כו' ושוב אלי

G-d asks through the prophet whether a man may take back a wife who left him and married another, and yet tells Israel, "You have played the harlot with many lovers; yet return to Me, says Havayah" (context: Steinsaltz Tanakh). Rabbi Yochanan quotes it to show the greatness of teshuvah.

ירמיהו ג': 1א

לאמר הן ישלח איש את-אשתו והלכה מאתו והיתה לאיש-אחר הישוב אליה עוד הלא חנוף תחנף הארץ ההיא ואת זנית רעים רבים ושוב אלי נאם-ה'

... saying: If a man put away his wife, and she go from him, and become another man's, may he return unto her again? Will not that land be greatly polluted? But thou hast played the harlot with many lovers; and wouldst thou yet return to Me? Saith the L-RD.

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

150 ועמך ישראל כולם צדיקים

The prophet foretells the redemption: "And your people are all righteous; they shall inherit the land forever." The text quotes it in the form "your people Israel," as in the Mishnah, to show that all Jews are righteous and all long for G-d.

ישעיהו ס': 21א

ועמך כלם צדיקים לעולם יירשו ארץ נצר מטעי מעשה ידי להתפאר:

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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

KEHOT'S NOTE

ראה ישע"י ס, כא.

151 כורסיא דדינא דדיינין בה

The Zohar in Terumah calls techeiles the Throne of Judgment on which capital cases are judged.

ספר זוהר, תרומה כ"ד: רמ"ל-רמ"ב 242-243

Zohar, Terumah 24:230-242 Hyacinth (purple-blue), which was used for the fringes, also denotes "judgement", or the Throne from which the judgement concerning capital offences is proclaimed. Therefore all colours seen in dreams are of good omen, with the exception of purple-blue, which denotes that the soul of the dreamer is being judged and the body is in danger of extermination. Much ardent prayer for mercy is needful to avert this portent. This colour symbolizes the Throne, concerning which it is written: "And above the firmament... was the likeness of a throne, as the ...

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

ש"א כה, ט.

152 כורסייא דדינא דדינין בה

The second place the text gives, at the end of Parshas Sh'lach, for techeiles as the Throne of Judgment.

Zohar, Sh'lach 46:326-335 שלי"ה שכי"ו שכי"ו שלח לך מ"ו שכי"ו שלי"ה

153 אלמלא דינא לא אשתכח בעלמא

The Zohar in Korach on the place of judgment in the world, from which the Alter Rebbe draws the fear of sin.

Zohar, Korach 8:37-41 מ"א ל"ז קרח ח"ל"ז מ"א

At the moment when the day was about to be sanctified the spirits of the demons issued forth, but the day was sanctified before their bodies were created, and so the world was left deficient. When Israel were sanctified and all their grades completed with the Levites on the left side, then this deficiency of the world on the left side was made good, and all was then subordinated to the right and the world was freed from defect. Hence it says "the Levite shall do", i.e. "make" or "complete". ...

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

154 וכמש"ש בפי קרח . . ונתבאר במ"א

Kehot identifies the place where, as the Alter Rebbe says, this Zohar in Korach is "explained elsewhere": the Mittler Rebbe's Biurei HaZohar.

KEHOT'S NOTE

בביארה"ז לאדח"א צה, ג.

155 את המות ואת הרע

Moshe tells Israel, "See, I have set before you today life and good, death and evil." The maamar notes that evil is placed beside death, showing that it is more bitter than death.

Deuteronomy 30:15 ל"ט דברים

ראה נתתי לפניך היום את־הטוב ואת־הרע ואת־החיים ואת־המוות ואת־הרע:

See, I have set before thee this day life and good, and death and evil,

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

KEHOT'S NOTE

דברים ל, טו.

156 ואת נפש איביך יקלענה

Avigail blesses David that his soul will be bound up in the bond of life with G-d, while "the soul of your enemies He shall sling out, as from the hollow of a sling" (context: Steinsaltz Tanakh). The Alter Rebbe applies it to the distance from G-d that sin brings. (Kehot: I Samuel 25:9)

I Samuel 25:29 א כ"ה כ"ט שמואל

ויקם אדם לרדפה ולבקש את־נפשו והקתה נפש אדני צרורה בצרור החיים את ה' אלקיה ואת נפש איביו יקלענה בתוך כף הקלע:

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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

KEHOT'S NOTE

זהו כמו רפואה לו

157

In the discourse "Arm men from among you" the Alter Rebbe explains that all the punishments of the Torah, although they are gevuros, are included in kindness: the punishment repairs the sinner's soul, as the Sages say of those liable to kares who were lashed, while the sin itself is more bitter than death.

KEHOT'S NOTE

ראה לקמן פי' מטות פו, ב. ובלקו"ש חכ"ב ע' 71 הערה 28 מציין "ראה כוורי מאמר שני פמ"ד. וראה גם עיקרים מאמר רביעי פל"ח. נתבאר בשיחת ש"פ ויחי תנש"א.

158 בדי"ה החלצו מאתכם

The same discourse, "Arm men from among you," cited here for judgment whose purpose is kindness and not vengeance.

KEHOT'S NOTE

לקמן פי' מטות פו, ב.

159 ומוטב דלדייני

Rabbi Meir's words about his teacher Acher: "Better that he be judged and come to the World to Come." The Alter Rebbe uses it to show that judgment is a remedy whose purpose is kindness.

Chagigah 15b:3 ט"ו ב:גיגה

כי נח נפשיה דאחר, אפרי: לא מידן לדייניה, ולא לעלמא דאמי ליתי. לא מידן לדייניה — משום דעסק באורייתא, ולא לעלמא דאמי ליתי — משום דחטא. אפר רבי מאיר: מוטב דלידייניה וליתי לעלמא דאמי. מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק קוטרך מקבריה דאחר.

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

KEHOT'S NOTE

חגיגה טו, ב.

PARAGRAPH 30

160 ארוז"ל תכלת דומה לים

Rabbi Meir: "Why is techeiles different from all colors? Because techeiles resembles the sea, the sea resembles the sky, and the sky resembles the Throne of Glory." The Alter Rebbe reads the sea as Malchus and the sky as an encompassing light.

Chullin 89a:3 א-ג:ד"ח

דתניא רבי מאיר אומר מה נשתנה תכלת מכל הצבעונין מפני שתכלת דומה לים וים דומה לרקיע ורקיע דומה לאבן ספיר ואבן ספיר דומה לכסא הכבוד דכתיב (שמות כד, י) ויראו את אלקי ישראל ותחת רגליו וגו' וכתיב (יחזקאל א, כו) כמראה אבן ספיר דמות כסא א"ר אבא קשה גזל הנאכל שאפילו צדיקים גמורים אינן יכולין להחזירו שנאמר (בראשית יד, כד) בלעדי רק אשר אכלו הנערים

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

חולין פט, א.

161 וים דומה לרקיע

The text points to the Zohar at the beginning of Chayei Sarah for the sea's likeness to the sky.

Zohar, Chayei Sara 1:1-4:א' ד' א' חיי שרה

In fact, however, it was appropriate that it should be so. Our teachers say that the sea resembles the sky and the sky resembles the Throne of Glory; hence the sea seized him and held him fast. For as he, in effect, fled from the sea, the sea was the proper agent to fill him with fear and trembling.

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

162 והים עומד עליהם מלמעלה

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

KEHOT'S NOTE

ראה מ"א ז, כה.

163 והים עומד עליהם מלמעלה

The molten sea in Shlomo's Temple stood on twelve oxen, "and the sea was upon them, above." The sea "above" suggests an encompassing level.

I Kings 7:25:ה' כ"ה

עמד עלישני עשר בקר שלשה פנים צפונה ושלשה פנים ימנה ושלשה פנים נגבה ושלשה פנים מזרחה והים עליהם מלמעלה וכל אחריהם ביתה:

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

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

164 מלי דאצי שנקי ים

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

KEHOT'S NOTE

ראה מא"א אות יו"ד, סט"ז.

165 בזהר פי חיי שרה

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

KEHOT'S NOTE

קכא, א.

166 בד"ה מי מנה

In the discourse "Who has counted the dust of Yaakov" (column 68a) the Alter Rebbe explains that Shlomo's sea stood "upon them, above," at a distance from the twelve oxen beneath it, which therefore stand for division into twelve: an image of Malchus, through which the worlds come into being from nothing.

KEHOT'S NOTE

לקמן פי בלק סח, א.

167 Kehot's note points to Zohar, Chayei Sara 1:2 for these words.

Zohar, Chayei Sara 1:2:חיי שרה א' ב' 2

168 מי מנה

Bilaam, hired to curse Israel, blesses them instead: "Who has counted the dust of Yaakov?" These are the opening words of the discourse in Likkutei Torah, Balak, that the Alter Rebbe cites.

Numbers 23:10:י"ג כ"ג

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

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

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

PARAGRAPH 31

169 בנסוע המחנה . . ופרשו בגד

The words here quote Numbers 4:5; the passage is shown below.

Numbers 4:5:ה' כ"ה

ובא אהרן ובניו בנסע המחנה והורדו את פרכת המסך וכסויה את ארון העדות:

when the camp setteth forward, Aaron shall go in, and his sons, and they shall take down the veil of the screen, and cover the ark of the testimony with it;

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

KEHOT'S NOTE

במדבר ד, ה-ו.

170 ופרשו בגד כליל תכלת מלמעלה

When the camp set out, the Ark was covered and "they shall spread over it a cloth entirely of techeiles, above." The Alter Rebbe explains why techeiles was used in the desert.

Numbers 4:6:ו' כ"ה

ונתנו עליו כסוי עור תחש ופרשו בגד כליל תכלת מלמעלה ושמו בדיו:

and shall put thereon a covering of sealskin, and shall spread over it a cloth all of blue, and shall set the staves thereof.

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

PARAGRAPH 32

171 מלך במשפט יעמיד ארץ

Shlomo's proverb: "A king, through justice, establishes the land," while one who takes bribes overthrows it (context: Steinsaltz Tanakh). Malchus, the King, upholds the world through judgment, the quality of techeiles.

Proverbs 29:4:ד' כ"ט

מלך במשפט יעמיד ארץ ואיש תרומות יהרסנה:

The king by justice establisheth the land; but he that exacteth gifts overthroweth it.

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

KEHOT'S NOTE

משלי כט, ד.

172

שום תשים עליך מלך

Moshe instructs Israel about appointing a king: "You shall surely set a king over yourself," one whom G-d chooses. The tallis, "the King's spread," is the acceptance of the King's sovereignty.

דברים י"ז:ט"ו:17:15

שום תשים עליך מלך אשר יבחר ה' אלקיך בו מקרב אחיך תשים עליך מלך לא תוכל לתת עליך איש נכרי אשר לא אחיך הוא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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

KEHOT'S NOTE

דברים יז, טו.

173

תכלת הוא מגבורות דאבא ולבן הוא מבחינת אימא

Pri Etz Chaim explains that the tzitzis are encompassing lights that come out of the mochin through the hairs: the tzitzis of techeiles from the Chochmah of Imma, which is the Binah of Abba, and those of white from the Binah of Imma. Kehot points here for the Alter Rebbe's "elsewhere it is explained."

Pri Etz Chaim, Gate of Fringes 4:4-5 שער הציצית

... וחכמה דאמא, נקרא בינה דאבא. וחסדים שלו, נקרא חסדים דאבא. וחסדים של אמא, נקרא גבורות דאבא, וכל אלו הדי בחי, נתלבשו בנה"י שלו, ונקרא מוחין דאבא: ועתה נבאר כוונת הציצית, דע, כי מן המוחין דאבא הנ"ל של ו"ק המלוכשים בנה"י דאבא, מהם היה בחי"י ציץ של כ"ג כנ"ל. אבל מן המוחין דאמא, מבחי"י ו"ק המלוכשים בנה"י דאמא כנ"ל, ואלו הם בחינת ציצית, מהם יוצאין כי מיני ציצית, האי הוא די ציצית מן מוח חכמה דאמא, שהוא בינה דאבא כנ"ל, ואלו הם בחי"י הציצית, שהיו נוחגין בזמן שבהמ"ק היה קיים, ...

Pri Etz Chaim (Public Domain)

174

ובמ"א נתבאר דתכלת הוא

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

KEHOT'S NOTE

ראה פע"ח שער הציצית פ"ד.

175

אבל חרדה גדולה נפלה עליהם

"And I, Daniel, alone saw the vision; the men who were with me did not see the vision, but a great trembling fell upon them." The higher awe is like this trembling.

דניאל י"ז:10:7

וְרֵאִיתִי אֲנִי דַּנְיֵאל לְבַדִּי אֶת־הַמֶּרְאָה וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת־הַמֶּרְאָה אֲכָל חֲרָדָה גְּדוֹלָה נָפְלָה עֲלֵיהֶם וַיִּכְרְחוּ בְּהַחֲבֹא:

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

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

176

משום דמזליהו חזי

The Talmud explains why Daniel's companions trembled although they did not see: "their mazal saw." The Alter Rebbe compares the higher awe to the trembling of the soul's root above.

מגילה ג' א:י"ג-י"ד:13-14 Megillah

וכי מאחר דלא חזו, מאי טעמא איבעיתו? אף על גב דאינהו לא חזו, מְזַלְיָהּ חזו. אָמַר רַבִּינָא: שְׁמַע מִינָּה: הָאִי מֵאֵן דְּמִיבְעִית, אָף עַל גַּב דְּאִיְהוּ חֲזִי, מְזַלְיָהּ חֲזִי. מֵאִי תַקְנִיתִיהּ? לִיקְרִי קְרִיאַת שְׁמַע. וְאִי קִאִים בְּמָקוֹם הַשְּׁנוּפֶת — לִינְשׁוּף מְדוּכְתִּיָּה אַרְבַּע גְּרָמִידִי. וְאִי לֹא — לִימָא חֲכִי: "עֵצָא דְּבִי טַבְּחִי שְׁמִינָא מִינָּאִי".

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

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CCO)

KEHOT'S NOTE

מגילה ג, א.

177

נעוץ סופן בתחלתן

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

178

נעוץ סופן בתחלתן

"Their end is wedged in their beginning, and their beginning in their end." The lower awe in Malchus is rooted in the higher awe of Chochmah.

ספר יצירה א:7:1 Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

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

179

ועתה ישראל מה כו"א ליראה את ה' אלקיך

Moshe asks Israel: "And now, Israel, what does Havayah your G-d ask of you, but to fear Havayah your G-d." The

discourse the Alter Rebbe cites explains which awe this verse asks for.

דברים י"ב:10

ועתה ישראל מה ה' אלקיך שאל מעמך כי אם-ליראה את-ה' אלקיך
ללכת בכל-דרכיו ולא-הקבה אתו ולעבד את-ה' אלקיך בכל-לבבך ובכל-
נפשך:

And now, Israel, what doth the L-RD thy G-d require of thee,
but to fear the L-RD thy G-d, to walk in all His ways, and to
love Him, and to serve the L-RD thy G-d with all thy heart
and with all thy soul;

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

180 שמאלו תחת לראשי

The maiden, longing for her beloved, pictures him close:
"His left hand is under my head, and His right hand em-
braces me" (context: Steinsaltz Tanakh). The two tzitzis
behind a person correspond to the left (awe) and the right
(love).

Song of Songs 2:6

שמאלו תחת לראשי וימינו תחבקני:

Let his left hand be under my head, And his right hand em-
brace me.

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

KEHOT'S NOTE

שה"ש ב, ו.

181 שמאל דוחה

The Zohar in Korach: most of the coverings of the
Sanctuary's vessels were techeiles, and the text adds a par-
allel in Sh'lach (163b). Kehot also cites this page for "the
left hand that pushes away."

Sotah 47a:6-7

תנו רבנן: לעולם תהא שמאל דוחה וימין מקרבת, לא כאלישע שדחפו
לגחזי בשתי ידיו, ולא כיהושע בן פרחה שדחפו לגישו הנוצרי
מתלמידיו בשתי ידיו. אלישע מאי היא, דכתיב: "ויאמר נעמן הואל קח
כפרים", וכתיב: "ויאמר אליו לא לבי הלך כאשר הפך איש מעל
מרכבתו לקראתה העת לקחת את הכסף ולקחת בגדים וזיתים וכרמים
וצאן וקרר ועבדים ושפחות".

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

Zohar III, 177b

KEHOT'S NOTE

סוטה מז, א. וש"נ. זח"ג קעז, ב.

182 ונתצב אחותו מרחוק

"And his sister stood from afar, to know what would be
done to him." Miriam's distance was itself watchful care,
like the "left hand that pushes away."

Exodus 2:4

ונתצב אחתו מרחק לדעה מה-יעשה לו:

And his sister stood afar off, to know what would be done to
him.

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

KEHOT'S NOTE

שמות ב, ד.

183 וכמו שכתוב ע"פ ואימתך לא תבעתני

Job asks G-d to lift His hand from him: "and let Your dread
not terrify me," so that he can speak his case (context:
Steinsaltz Tanakh). The discourse cited on this verse ex-
plains that the left does not push away completely.

Job 13:21

כפך מעלי הרחק ואמתך אלי-תבעתני:

Withdraw Thy hand far from me; And let not Thy terror
make me afraid.

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

KEHOT'S NOTE

איוב יג, כא (אל). תו"א צה, ב.

184 מרחוק ה' נראה לי

In the prophecy of return, Israel says, "From afar Havayah
appeared to me," and G-d answers, "With an everlasting
love I have loved you; therefore I have drawn you with
kindness." Chochmah is the level of "afar," and from it
comes both distance and true closeness. (Kehot: Jeremiah
31:2, by another verse numbering)

Jeremiah 31:3

מרחוק ה' נראה לי ואהבת עולם אהבתיך על-כן משכתיך חסד:

'From afar the L-RD appeared unto me.' 'Yea, I have loved
thee with an everlasting love; Therefore with affection have I
drawn thee.

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

KEHOT'S NOTE

ירמיה לא, ב.

185 ולא תתורו כו' אשר אתם זונים

"And you shall not stray ... after which you go astray." Awe,
the techeiles, keeps a person from straying.

Numbers 15:39

והיה לכם לציצת וראיתם אתו וזכרתם את-כל-מצות ה' ועשיתם אתם
ולא-תתורו אחרי לבבכם ואחרי עיניכם אשר-אתם זנים אחריהם:

And it shall be unto you for a fringe, that ye may look upon
it, and remember all the commandments of the L-RD, and
do them; and that ye go not about after your own heart and
your own eyes, after which ye use to go astray;

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

186 כ' מיני אהבה . . האהבה ע"פ השגה נק' פכ"פ

The Kehot note points there for a long treatment of the two
kinds of love, the love that follows understanding, called
"face to face," and the love beyond it.

KEHOT'S NOTE

ראה בארוכה סה"מ תקס"ה ח"א ע' ריד ואילך.

187 בד"ה זכור דעמלק

The discourse describes the love of G-d as one loves one's
own life, which leads to "love in delights," and then asks
how a person whose heart has been in the "exile of Egypt,"
covered by the animal soul, can be turned from one ex-
treme to the other.

KEHOT'S NOTE

תו"א פד, ד.

188 **אהבה בתענוגים**

The beloved exclaims, "How fair and how pleasant you are, love, in delights!" (context: Steinsaltz Tanakh). Chassidus calls the highest love, a delight in G-dliness itself, "love in delights."

Song of Songs 7:7: שיר השירים ז':ז

מה־יפית ומה־נְעֻמַת אֶהְבֶּה בְּתַעֲנוּגִים:

How fair and how pleasant art thou, O love, for delights! .

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

189 **בד"ה ואהי אצלו אמון**

The discourse explains "Back and front You formed me": G-d's will clothed in the mitzvos is the "back," the outer level, while the supernal delight within the will is the "front," the inner level.

KEHOT'S NOTE

לעיל פ' במדבר יח, ב.

190 **ואהיה אצלו אמון**

Wisdom, the Torah, speaks of herself: "And I was beside Him as a nursling (amon), a delight day by day." These are the opening words of a discourse the Alter Rebbe cites.

Proverbs 8:30: משלי ח':ל"ו

וְאֶהְיֶה אֵצֶלוֹ אֲמוֹן וְאֶהְיֶה שְׂשׁוּעִים יוֹם יוֹם מִשְׁחָקָת לִפְנֵי כָּל־עֵת:

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

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

191 **אהור וקדם צרתני**

David marvels at how closely G-d knows him: "Back and front You formed me, and You laid Your hand upon me." The discourse cited explains will as the "back" and delight as the "front."

Psalms 139:5: תהילים קל"ט:ה'

אֲחוֹר וְקִדְמָה צָרַתְנִי וְתָשַׁת עָלַי כַּפְּכָה:

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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

192 **ובד"ה ביום השמיני שלח**

The Shemini Atzeres discourse "On the eighth day he sent the people away" sets out the order of the festivals: Rosh Hashanah is "His left hand is under my head," the left that pushes away, a sense of distance from G-d; Yom Kippur brings "face to face," the inner point of the heart; and Sukkos reveals "His right hand embraces me," a great love above reason.

KEHOT'S NOTE

לקמן דרושים לשמע"צ פו, ג.

193 **ביום השמיני שלח**

After the Temple's dedication, "on the eighth day he sent the people away," and they went home joyful (context:

Steinsaltz Tanakh). These are the opening words of a Shemini Atzeres discourse the Alter Rebbe cites.

I Kings 8:66: מלכים א' ח':ס"ו

בְּיוֹם הַשְּׁמִינִי שָׁלַח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאַהֲלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוֹבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ:

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

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

194 **על פ' ועשית ציץ**

The Torah Ohr discourse "And you shall make a tzitz of pure gold" reads tzitz as from yatzitz, "shine": the tzitz on Aharon's forehead is the light of the great love (ahavah rabbah) from above that Aharon draws down to the Congregation of Israel, "the beard of Aharon that runs down al pi middosav," shining through the lattices of the wall that separates Israel from their Father in Heaven.

KEHOT'S NOTE

תו"א פג, א ואילך.

195 **ועשית ציץ**

"And you shall make a tzitz of pure gold," the High Priest's head-plate, the subject of a discourse the Alter Rebbe cites.

Exodus 28:36: שמות כ"ח:ל"ו

וְעָשִׂיתָ צִיץ זָהָב וּפְתַחְתָּ עָלָיו פְּתוּחֵי חֹתֶם קֹדֶשׁ לֵה'

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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

196 **מפני שתכלת דומה לעשבים והעשבים דומים לים**

Chizkiyah explains why techeiles was chosen for the tzitzis: techeiles resembles grasses, grasses the sea, the sea the sky, and so on to the Throne and to the Glory. The Alter Rebbe quotes the start of this chain.

Bamidbar Rabbah 14:3: במדבר רבה י"ד:ג'

197 **בד"ה ואלה המשפטים**

The discourse explains "And I will give grass (esev) in your field for your cattle" as Moshe Rabbeinu imparting Daas, a felt awareness of G-dliness, even to the souls called "cattle," those who understand but do not feel; esev is read as the Name Av (72) with a shin in its midst.

KEHOT'S NOTE

תו"א עה, ב.

198 **ואלה המשפטים**

"And these are the ordinances," the opening words of the Torah Ohr discourse the Alter Rebbe cites.

Exodus 21:1: שמות כ"א:א'

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁמֹר לִפְנֵיהֶם:

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

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

199 ונתתי עשב

Moshe promises that if Israel keep the commandments, G-d "will give grass in your field for your cattle." The Alter Rebbe suggests that techeiles being "like grass" be understood through his explanation of this verse in Torah Ohr.

Deuteronomy 11:15 וְאֶתְּחַלְּתֵם וְשָׂבַעְתֶּם:

וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבַעְתָּ:

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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

200 בזה"א . . נ"א א'

Kehot notes that the Zohar on techeiles is quoted there.

KEHOT'S NOTE

נעתק לעיל מה, ג. וראה גם פי ויקרא ו, ב.

201 Kehot's note points to Zohar, Bereshit 86:248-263 for these words.

ספר הזהר, בראשית פי"ו:רמ"ח-רס"ג:248-263 Zohar, Bereshit 86:248-263

PARAGRAPH 33

202 שושבינא דמטרוניא

A second place Kehot gives (Shoftim): "Moshe is the groomsman of the King, Aharon the groomsman of the Matronita."

ספר הזהר, שופטים ה':כ"א-כ"ד:21-24 Zohar, Shoftim 5:21-24

203 כה"ג נק' שושבינא דמטרוניא

The Zohar (Vayikra) says that Moshe was the groomsman of the King and Aharon the groomsman of the Matronita, the Queen. The Alter Rebbe explains this role as raising the souls of Israel and drawing great love into them.

Zohar III, 20a זח"ג כ, א

KEHOT'S NOTE

זח"ג כ, א. ערה, ב.

204 כשמן הטוב כו' זקן אהרן שיורד על פי מדותיו

"Like the good oil ... the beard of Aharon, that runs down over the collar of his garments (middosav)." Plainly middosav is Aharon's robes; the Alter Rebbe reads it as G-d's attributes (middos), drawn down through Aharon.

Psalms 133:2 תהילים קל"ג:ב

כְּשֶׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֵרֵד עַל־הַנָּהָר וְזָקֵן אַהֲרֹן שִׁירֵד עַל־פִּי מְדוּתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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

205 ורב חסד

"And abundant in kindness," one of the Thirteen Attributes of Mercy, the root of the kohanim and of the

great love Aharon draws down.

Exodus 34:6 שמות ל"ד:ו

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאַמֶּת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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

206 והעבירו תער

The Levites were to "pass a razor over all their flesh." Because they are rooted in Gevurah, hair from them would multiply judgment.

Numbers 8:7 במדבר ח':ז

וְכַהֲתַעֲשֶׂה לָהֶם לְטַהֲרֵם הַזֶּה עֲלֵיהֶם מִי חֹטֵאת וְהָעֲבִירוּ תַעַר עַל־כָּל־בָּשָׂרָם וְכָבְסוּ בַגְדֵיהֶם וְהִטְהָרוּ:

And thus shalt thou do unto them, to cleanse them: sprinkle the water of purification upon them, and let them cause a razor to pass over all their flesh, and let them wash their clothes, and cleanse themselves.

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

207 ואיש כי ימרט ראשו

The Zohar in Tazria on the hairs of judgment and on the baldness that is pure, which the Alter Rebbe cites here.

ספר הזהר, תזריע כ"ג:קט"ו-כ"ד:קכ"ג:23-24 Zohar, Tazria 23:115-24:123

Because the lower judgements are attached to the hair of this one,¹According to the anthropomorphic symbolism of the Sifra di-Zeniutha. he is called "Stern Judgement", but when the hair is removed he becomes mitigated and the lower judgements are not held in readiness. Therefore he is called clean, as having emerged from the side of uncleanness, and here too it is written: "And if the hair of ish be fallen off his head, he is bald, he is clean."

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

208 ואיש כי ימרט ראשו קרח הוא טהור הוא

"And if a man's head becomes bald, he is bald (kere'ach); he is pure." Baldness removes the hairs of judgment; Korach's name comes from this word.

Leviticus 13:40 ויקרא י"ג:מ

וְאִישׁ כִּי יִמְרֹט רֹאשׁוֹ קָרַח הוּא טָהוֹר הוּא:

And if a man's hair be fallen off his head, he is bald; yet is he clean.

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

209 וכמ"ש בזה"ג תזריע

The Kehot note points to the Tzemach Tzedek's discussion of the Zohar in Tazria on hair and baldness, which stands behind the Levites' shaving here.

KEHOT'S NOTE

ראה אוה"ת במדבר-ו ע' איתנד ושם סעי' ו.

210

ונקדשתי בתוך

"And I shall be sanctified among the children of Israel," the opening words of the discourse in Emor the Alter Rebbe cites.

Leviticus 22:32 כ"ב ל"ב: ויקרא

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

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

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

211

קדוש יהיה גדל פרע

Of the nazirite: "He shall be holy; he shall let the locks of the hair of his head grow long."

Numbers 6:5 ו'ה: במדבר

כל ימי נדר נזרו תער לא יעבר על ראשו עד מלאת הימים אשר יזיר
לה קדש יהיה גדל פרע שער ראשו:

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

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

PARAGRAPH 34

212

תכלת עמרא הוא

The Talmud states that techeiles is wool. The Alter Rebbe reads this as showing that the blue thread is, in substance, the white wool of kindness.

Yevamot 4b:10-11 א"י: במות ד"ב

ותנא דבי רבי ישמעאל: כל בגדים צמר ופשתים הם, ואמר רחמנא
עבדי לקה תכלת, ותכלת עמרא הוא. וממאי דתכלת עמרא הוא?
מדשש — כיתנא, תכלת — עמרא הוא. איצטריה, סלקא דעתך אמינא
כדרכא, דרכא רמי: כתיב "הכנח" — מין כנף, וכתיב "צמר ופשתים!"

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

KEHOT'S NOTE

יבמות ד, ב.

213

שער רישיה כעמר נקא

"The hair of His head like pure wool": white wool, the es-
sence of kindness.

Daniel 7:9 ט"ז: דניאל

חזה הוית עד די כרסון רמיו ועתיק יומין יתב לבושה כתלג חור ושער
ראשה כעמר נקא כרסיה שבבין דינור גלגלוהי נור דלק:

I beheld Till thrones were placed, And one that was ancient
of days did sit: His raiment was as white snow, And the hair
of his head like pure wool; His throne was fiery flames, and
the wheels thereof burning fire.

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

PARAGRAPH 35

214

בהעלותך את הנרות

"When you kindle the lamps," the opening words of the
discourse in Beha'aloscha on Aharon's lighting and the
princes' offerings.

Numbers 8:2 ב'י: במדבר

דבר אליהם ואמר אליהם בהעלותך את הנרות אליהם פני המנורה
יאירו שבעת הנרות:

'Speak unto Aaron, and say unto him: When thou lightest
the lamps, the seven lamps shall give light in front of the
candlestick.'

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

215

שלי גדול משהם

Rashi explains why the lighting of the Menorah follows the
princes' dedication offerings: Aharon was distressed that
neither he nor his tribe had a part in them, and G-d told
him, "Yours is greater than theirs, for you kindle and set
the lamps."

Rashi on Numbers 8:2: א"י: על במדבר ח'ב: א"י

בהעלתך. למה נסמכה פרשת המנורה לפרשת הנשיאים? לפי
שכשראה אהרן חנכת הנשיאים חלשה אז דעתו, שלא היה עמהם
בחנכה לא הוא ולא שבטו, אמר לו הקב"ה חזק שכל גדולה משלהם,
שאתה מדליק ומטיב את הנרות (עי' תנחומא):

WHEN THOU LIGHTEST [THE LAMPS] — Why is the
section treating of the candelabrum put in juxtaposition
with the section dealing with the offerings of the princes?
Because when Aaron saw the dedication offerings of the
princes, he felt distressed because neither he nor his tribe
was with them in the dedication, whereupon the Holy One,
blessed be He, said to him, "By your life! Your part is of
greater importance than theirs, for you will kindle and set in
order the lamps" (cf. Midrash Tanchuma, Beha'alotcha 5;
see ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M.
Silbermann -- corrected vocalization (Public Domain) • Pentateuch with
Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934
(Public Domain)

216

יראת ה' לחיים

Shlomo teaches: "The fear of Havayah leads to life; one
rests content, untouched by evil." The awe that comes
from the gevuros of Abba is life-giving, not harsh.

Proverbs 19:23 ט"ז: משלי

יראת ה' לחיים ושבע יליו בליפקד רע:

The fear of the L-RD tendeth to life; And he that hath it shall
abide satisfied, He shall not be visited with evil.

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

KEHOT'S NOTE

משלי יט, כג.

PARAGRAPH 36

217

והעבירו תער

The shaving of the Levites, which left Korach without the channel of “hairs.”

Numbers 8:7 ח'ז'ז'ז'ז'

וכה־תעשה להם לטהרם הזה עליהם מי חטאת והעבירו תער על־כל־בשרם וכבסו בגדיהם והטהרו:

And thus shalt thou do unto them, to cleanse them: sprinkle the water of purification upon them, and let them cause a razor to pass over all their flesh, and let them wash their clothes, and cleanse themselves.

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

PARAGRAPH 37

218

בלקו"ת מהארז"ל ביחזקאל

Kehot notes that the Arizal's words are brought in Tanya, chapter 50: the root of the Levites is the fiery love that comes from Gevurah, their service was to raise song, and the Arizal says on “the kohanim, the Levites” that the Levites of now will be the kohanim of the future, when the world is elevated.

KEHOT'S NOTE

מובא בתניא פ"ג.

219

ארז"ל פ"ט דשבת

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

KEHOT'S NOTE

פ"ט, ב.

220

The Talmud says that in the future G-d will tell the Patriarchs that their children sinned, and only Yitzchak will defend them, so Israel will say to him, “For you are our father.” The Alter Rebbe, following the Arizal, reads it as the future primacy of Gevurah.

Shabbat 89b:4 ח'ד'ב'ב'ב'

אמר רבי שמואל בר נחמני אמר רבי יונתן: מאי דכתיב: “כי אתה אבינו כי אברהם לא ידענו וישראל לא יכירנו אתה ה' אבינו גואלנו מעולם שמה” — לעתיד לבא יאמר לו הקדוש ברוך הוא לאברהם: בניה חטאו לי. אמר לפניו: רבנו של עולם, ימחו על קדושת שמה. אמר: אימר לקה ליצחק ויהיה לקה צער גידול בנים, אפשר דכעי רחמי עליהו. אמר לקה: בניה חטאו. אמר לפניו: רבנו של עולם, ימחו על קדושת שמה. אמר לא בסבי טעמא ולא ...

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

221

כי אתה אבינו

“For You are our Father,” the verse the Talmud applies to Yitzchak.

Isaiah 63:16 ט'ז'ט'ט'ט'

כִּי־אַתָּה אֲבִינוּ כִּי אֲבֵרָהָם לֹא יָדַעְנוּ וְיִשְׂרָאֵל לֹא יָכִירְנוּ אֶתָּה ה' אֲבִינוּ גֹאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our

Father, Our Redeemer from everlasting is Thy name.

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

222

“Every dispute that is for the sake of Heaven will in the end endure ... this is the dispute of Hillel and Shammai.” The Arizal reads “endure” literally: in the future the halachah will follow Beis Shammai.

Pirkei Avot 5:17 י"ז'י"ז'י"ז'

כל מחלוקת שהיא לשם שמים, סופה להתקיים. ושאינה לשם שמים, אינו סופה להתקיים. איזו היא מחלוקת שהיא לשם שמים, זו מחלוקת הלל ושמיאי. ושאינה לשם שמים, זו מחלוקת קרח וכל עדתו:

Every dispute that is for the sake of Heaven, will in the end endure; But one that is not for the sake of Heaven, will not endure. Which is the controversy that is for the sake of Heaven? Such was the controversy of Hillel and Shammai. And which is the controversy that is not for the sake of Heaven? Such was the controversy of Korah and all his congregation.

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

223

אלו ואלו דא"ח

A heavenly voice declared of Beis Shammai and Beis Hillel: “These and these are the words of the living G-d, and the halachah follows Beis Hillel.” This is the usual answer to the question on the Mishnah.

Eruvin 13b:11 א"ב'י"א'ב'י"א'

וכי מאחר שאלו ואלו דברי אלקים חיים, מפני מה זכו בית הלל לקבוצת הלכה כמותן? מפני שנוחין ועלובין היו, ושונין דברייהן ודברי בית שמיאי, ולא עוד אלא שמקדימין דברי בית שמיאי לדבריהן.

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

KEHOT'S NOTE

עירובין יג, ב. וש"נ.

224

במדרש שמואל

On the words “in Midrash Shmuel,” Kehot quotes the Tzemach Tzedek: although the halachah follows Beis Hillel, Beis Shammai's disagreement causes more wisdom to be added in Beis Hillel, so that their dispute too “endures”; and he calls this answer forced.

KEHOT'S NOTE

ראה אוה"ת קרח ע' תשד כ' דאף דהלכה כב"ה מ"מ ע"י שביט שמיאי חולקים עליו גורמים להוסיף חכ' בב"ה בכדי להסתיר דברי שמיאי ולכן גם היא סופה להתקיים וזהו דוחק". ועי' ביהל אור ע' קצ שמפרש שסופה להתקיים כי יש זמנים כשמיאי וכמו ר"ה רצוא ע"ש.

225

ולכן רצה קרח לעשות . . מהגבורות עיקר

The Kehot note points to the Rebbe's maamar where Korach's wish to make the gevuros primary is discussed.

KEHOT'S NOTE

ראה ד"ה השם נפשינו בחיים תשח"י (סה"מ מלוט-ג ע' רד) סעי' ד, הערה 35.

226

אך באמת שגה ברואה

Kehot notes that the expression “he erred in vision” ap-

pears there as well.
KEHOT'S NOTE

ביטוי זה גם באוה"ת קרח ע' תרפו.

227

שגה ברואה

Isaiah rebukes the drunken priests and prophets: "they erred in vision, they stumbled in judgment." The Alter Rebbe applies the phrase to Korach's mistaken vision.

Isaiah 28:7: "שעיהו כ"ח:ז"

וגם־אלה בִּיָּין שְׁגוּ וּבִשְׁכָּר תָּעוּ כִּהְיוּ וְנִבִּיא שְׁגוּ בִשְׁכָּר נִבְלָעוּ מִן־הַיָּין תָּעוּ מִן־הַשְׁכָּר שְׁגוּ בְּרָאָה פָּקוּ פְּלִילִיָּה:

But these also reel through wine, And stagger through strong drink; The priest and the prophet reel through strong drink, They are confused because of wine, They stagger because of strong drink; They reel in vision, they totter in judgment.

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

228

היצר הרע

The Midrash: "very good" is the evil inclination," for without it a person would not build a house or marry. The Alter Rebbe looks to the time when the evil inclination itself is transformed. (Kehot: Bereshit Rabbah 9:9, by another numbering)

Bereshit Rabbah 9:7: "בראשית רבה ט':ז"

רבי נחמן בר שמואל בר נחמן בשם רב שמואל בר נחמן אמר: הנה טוב מאד, זה יצר טוב. והנה טוב מאד, זה יצר רע. וכי יצר הרע טוב מאד, אתמהא?! אלא שאלולי יצר הרע, לא בנה אדם בית, ולא נשא אשה, ולא הוליד, ולא נשא ונתן. וכן שלמה אומר: (קהלת ד'): כי היא קנאת איש מרעהו:

Rabbi Nahman bar Shmuel bar Nahman said in the name of Rav Shmuel bar Nahman: "Behold it was very good" - this is the good inclination; "and behold it was very good" - this is the evil inclination. Is the evil inclination, then, very good? This is a rhetorical question. Rather, were it not for the evil inclination, a man would never build a house, would never marry a wife, would never beget children, and would never engage in commerce. Likewise, Solomon says: "[And I have considered all toil and ...

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

229

טוב מאד

"And behold, it was very good." The Midrash reads "very good" as including the evil inclination.

בראשית א': "ל"א:1:1"

וַיֵּרָא אֱלֹקִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי:

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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

230

היום לעשותם

Moshe tells Israel to keep the commandments "which I command you today, to do them"; the Sages read it, "today to do them, and tomorrow to receive their reward." The present is the time of service, when Chesed must lead.

דברים ז': "י"א:7:11"

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לַעֲשׂוֹתָם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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

KEHOT'S NOTE

דברים ז', יא.

231

יצה"ר . . טוב מאד

The words here quote Bereshit Rabbah 9:9; the passage is shown below.

Bereshit Rabbah 9:9: "בראשית רבה ט':ט"

אמר ר' זעירא: הנה טוב מאד, זו גן עדן. והנה טוב מאד, זו גיהנום. וכי גיהנום טוב מאד אתמהא?! משל למלך שהיה לו פרדס והכניס לתוכו פועלים, וכנה אוצר על פתחו. אמר כל מי שהוא מתכשר במלאכת הפרדס יכנס לאוצרו, וכל מי שאינו מתכשר במלאכת הפרדס אל יכנס לאוצרו. כך כל מי שהוא מסגל במצות ומעשים טובים הרי גן עדן, וכל מי שאינו מסגל במצות ומעשים טובים הרי גיהנום:

Rabbi Ze'eira said: "Behold it was very good" - this is the Garden of Eden; "and behold it was very good" - this is Gehenna. Is Gehenna, then, very good? This is a rhetorical question. This is analogous to a king who had an orchard. He stationed laborers there and he built a storage house at its entrance. He said: 'Anyone who performs successfully in the labor of the orchard, he may enter its treasury; anyone who does not perform successfully in the labor of the orchard, he may not ...

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

KEHOT'S NOTE

ראה ב"ר ט, ט.

232

ב"ש במקום ב"ה אינה משנה

"The view of Beis Shammai where it conflicts with Beis Hillel is not considered a Mishnah." Now the halachah follows Beis Hillel, Chesed.

ברכות ל"ו ב: "ג'3:2:36b"

רבי עקיבא במקום רבי אליעזר עבדינו כותיה, ובית שמאי במקום בית הלל — אינה משנה. ותיפוק לקה דנעשה שומר לפרי, ורחמנא אמר: "וערלתם ערלתו את פרי", את הטפל לפרי, ומאי ניהו — שומר לפרי.

When R. 'Akiba is in opposition to R. Eliezer, we act according to his view; but when Bet Shammai are in opposition to Bet Hillel, [the opinion of the former] is not Mishnah. Thou mayest, however, derive [a conclusion] from the fact that [the bud] constitutes a protection of the fruit, and the All-merciful declared, "Ye shall deem it an uncircumcision with

its fruit" (Lev. xix. 23) — the word "with" meaning to include what is attached to the fruit ; and what is that ? The protection of the ...

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

KEHOT'S NOTE

ברכות לו, ב. וש"נ.

PARAGRAPH 38

- 233** On the day of the eighteen decrees, "Hillel was bowed and sat before Shammai like one of the students, and that day was as hard for Israel as the day the calf was made." The Alter Rebbe explains the severity of the comparison.

Shabbat 17a:6 י"ז א:ר"י

אמר לו: אם תקניטני, גזרני טומאה אף על המסיקה. נעצו חרב בבית המדרש, אמרו: הנכנס — יכנס, והיוצא — אל יצא. ואותו היום היה הלל כפוף ויושב לפני שמאי כאחד מן התלמידים. והיה קשה לישראל כיום שנעשה בו העגל. וגזר שמאי והלל ולא קבלו מינייהו, ואותו תלמידיהו גזר וקבלו מינייהו.

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

- 234** The Talmud discusses whether Beis Shammai acted on their own rulings where Beis Hillel disagreed. The text points here regarding Beis Shammai.

Yevamot 14a:15 י"ד א:ט"ו

תא שמע: אף על פי שאלו אוסרים ואלו מתירים — לא נמנעו בית שמאי מלישא נשים מבית הלל, ולא בית הלל מבית שמאי. אי אמרת בשלמא לא עשו, משום הכי לא נמנעו. אלא אי אמרת עשו, אמאי לא נמנעו?

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

PARAGRAPH 39

- 235** והעבירו תער

The shaving of the Levites, the background of Korach's complaint.

Numbers 8:7 י"ז ח:

וכה תעשה להם לטהרם הזה עליהם מי חטאת והעבירו תער על-כל-בשרם וכבסו בגדיהם והטהרו:

And thus shalt thou do unto them, to cleanse them: sprinkle the water of purification upon them, and let them cause a razor to pass over all their flesh, and let them wash their clothes, and cleanse themselves.

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

PARAGRAPH 40

- 236** וכמאמר אם רץ לכך

At the beginning of Chukas the Alter Rebbe explains Sefer Yetzirah's "If your heart runs, return to the One": the running (ratzo) is the heart's fiery yearning to be absorbed in G-d, born of contemplating that even the World to Come is as nothing before Him; the return (shov) comes from contemplating sovev kol almin, which is present below as

ויקה קרח בן יצהר בן קהת בן לוי וגו'

above, so the revelation is to be drawn down through Torah and mitzvos in this world.

KEHOT'S NOTE

עלי"ק ר"פ חקת (נו, ב) מסי"י. [כ].

237

אם רץ לכך שוב

"If your heart runs, return to the place, as it is said, 'and the living creatures ran and returned.'" The Alter Rebbe uses it to show that running upward (ratzo) must be completed by the return (shov) that brings the light down.

Sefer Yetzirah 1:8 ח"א:

עשר ספירות בלום פ"ך מלדבר ולכך מלהרהר ואם רץ לכך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית:

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

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

238

לשבת יצרה

G-d, who created heaven and earth, says through the prophet: "He did not create it for emptiness; He formed it to be inhabited." The world was made to be G-d's dwelling.

Isaiah 45:18 ח"ח:

כי כה אמר-ה' בורא השמים הוא האלקים יצר הארץ ועשה הוא כוננה לא-תהו בראה לשבת יצרה אני ה' ואין עוד:

For thus saith the L-RD that created the heavens, He is G-d; That formed the earth and made it, He established it, He created it not to be empty or chaotic, He established it to be settled and inhabited: I am the L-RD, and there is none else.

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

KEHOT'S NOTE

ישע"י מה, יח.

239

להיות דירה בתחתונים

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

KEHOT'S NOTE

תנחומא בחוקותי, ג.

240

דירה בתחתונים

Rabbi Ami says that the Holy One desired that, just as He has a dwelling above, He should have a dwelling below. The Alter Rebbe calls this the purpose of creation.

Midrash Tanchuma, Bechukotai 3:1 א:ג: בחוקתי

... בראש המיות תקרא (משלי א, כא), בראש המיות היא קרא. כיצד, מראשה של תורה, כמה אכלוסין היא מאבדת. דור המבול, דור הפלגה, דור סדום. הוי, בראש התורה היא קראה. הוי, בראש המיות תקרא. מות היא קראה באדם הראשון, שנאמר: כי ביום אכלך ממנו מות תמות (בראשית ב, יז). הוי, בראש המיות תקרא. בפתחי שערים בעיר (משלי א, כא). בראשונה היו עושין בתי כנסיות בגבבה של עיר, לקיים מה שנאמר: בפתחי שערים בעיר אמריה ...

(Lev. 26:3:) "If you walk in My statutes." This text is related (to Prov. 1:20), "Wisdom shouts for joy in the street; in the squares she raises her voice." R. Samuel bar Nahman questioned R. Johanan ben Eleazar, when he was standing in the market. He said to him, "Recite one chapter (of Mishnah) for me." He said to him, "Go to the house of study, and I will recite it for you there." He said to him, "Rabbi, did you not teach me (Prov. 1:20), 'Wisdom shouts for joy ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

241 אין בהטלית שום קדושה . . משא"כ בציצית

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

KEHOT'S NOTE

ראה תושי"ע אר"ח סכ"א.

PARAGRAPH 41

242 האומר אין לי אלא תורה

"Whoever says he has only Torah does not have even Torah." The Alter Rebbe applies it: Torah alone is not enough without awe and love drawn down through the tzitzis.

Yevamot 109b:4-5 ה'ה' ב'ד'ה'ט ק"ט

ערכי שלציון — דעבד' שלוף דוץ. תוקע עצמו לדבר הלכה — דתנא, רבי יוסי אומר: כל האומר אין לו תורה — אין לו תורה. פשיטא! אלא: כל האומר אין לו אלא תורה — אין לו אלא תורה. הא נמי פשיטא! אלא דאפילו תורה אין לו. מאי טעמא? אמר רב פפא, אמר קרא: "ולמדתם ועשייתם" — כל שישנו בעשיה ישנו בלמידה, כל שאינו בעשיה אינו בלמידה.

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

KEHOT'S NOTE

יבמות קט, ב.

243 ויקח קרח . . היותו בן יצהר

The Kehot note says that the Tzemach Tzedek there points to Bamidbar Rabbah on this parshah for Korach's taking his descent from Yitzhar as his claim.

KEHOT'S NOTE

ראה אוה"ת קרח ע' תרצב מציין לבמדבר רבה פ' וז.

244 כשמן הטוב על הראש

"Like the good oil upon the head": the mochin of Abba, which Korach claimed as his own source.

Psalms 133:2 תהילים קל"גב'ד

כשמן הטוב על-הראש ירד על-הזקן וזקן-הזקן שירד על-פי מדותיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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

245 חד ולא בחושבן

From Eliyahu's prayer in the introduction to the Tikkunei Zohar: "You are One, and not in the count." The Alter

Rebbe applies it to Atika Kadisha, the root of the mochin of Abba, which is above the count of the Ten Sefiros.

Tikkunei Zohar 17a:9-11 א"ט-י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 42

246 כי נר מצוה

Shlomo teaches: "For a mitzvah is a lamp, and the Torah is light." The mitzvah is the lamp and its oil; the Torah is the light that makes it shine.

Proverbs 6:23ג'כ'שלי ר'

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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

247 ראיתי והנה מנורת זהב

The angel asks Zechariah what he sees, and he answers, "I saw, and behold, a menorah all of gold," with a bowl of oil above it. These are the opening words of a Chanukah discourse in Torah Ohr.

Zechariah 4:2ב'זכריה ד'

ויאמר אלי מה אתה ראה ואמר ראיתי והנה מנורת זהב קלה וגולה על-ראשה ושבעה נרותיה עליה שבעה ושבעה מוצקות לגרות אשר על-ראשה:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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

PARAGRAPH 43

248 ישת חשך סתרו

"He made darkness His hiding place." The oil, Keser, is hidden and gives no light of its own.

Psalms 18:12ב'י"ח:תהילים

ישת-חשך סתרו סביבותיו סכתו חשכת-מים עבי שחקים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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

249 ואספת דגנך ותירושך ויצהרך

Moshe promises that if Israel keep the commandments, G-d will give the rain in its season, "and you shall gather your grain, your wine and your oil." The maamar reads

258

ופני לא יראו

G-d tells Moshe, "And you shall see My back, but My face shall not be seen." Even Moshe could not see the inner "face."

Exodus 33:23:ג'כ"ג: שמות

וְהִסְרֹתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֶרַי וּפְנֵי לֹא יֵרְאוּ:

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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

259

להצהיל פנים משמן

The psalm of creation praises G-d for wine that gladdens the heart and oil "to make the face shine (lehatzhl)," and bread that sustains. The word lehatzhl echoes Yitzhar, and oil is linked with the inner "face."

Psalms 104:15:ט"ו: תהילים

וַיֵּצֵחַ שֶׁמֶחַ לִבְכֵּי־אֲנוֹשׁ לְהַצְחִיל פָּנִים מִשְׁמֵן וְלֶחֶם לִבְכֵּי־אֲנוֹשׁ יִסְעֵד:

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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

PARAGRAPH 46

260

ישת חשך סתר

In David's song of deliverance G-d comes down wrapped in darkness: "He made darkness His hiding place," thick clouds around Him. The oil, the hidden source, gives no revelation of its own.

Psalms 18:12:י"ב: תהילים

לְשֵׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סָכְתוּ חֹשְׁכֹת־מַיִם עָבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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

PARAGRAPH 47

261

ענין אהרן בחי' נראה אור

The Zohar in Emor says that the clouds of glory came in Aharon's merit, and reads "eye to eye You, Havayah, are seen (nir'ah)" as alluding to Aharon, whose name has the letters of nir'ah.

Zohar, Emor 42:260-269:ט"ס-רס"ב: אמור, ספר הזוהר

262

נראה אור

David says to G-d: "For with You is the source of life; in Your light we see (nir'eh) light." The word nir'eh has the letters of Aharon.

Psalms 36:10:י"ז: תהילים

כִּי־עֵמֶד מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר:

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

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

PARAGRAPH 48

263

שני בני היצהר

In Zechariah's vision of the golden menorah between two olive trees, the angel explains: "These are the two sons of oil (bnei hayitzhar) who stand by the Master of all the earth," plainly the two anointed leaders of his day (context: Steinsaltz Tanakh). The maamar cites the Midrash on Parshas Bo, which gives this name to Moshe and Aharon.

Zechariah 4:14:יד"ד: זכריה

וַיֹּאמֶר אֵלָה שְׁנֵי בְנֵי־הַיִּצְחָר הָעֹמְדִים עַל־אֲדָוֶן כָּל־הָאָרֶץ:

Then said he: 'These are the two anointed ones, that stand by the L-rd of the whole earth.'

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

264

כשמן הטוב

"Like the good oil upon the head, running down upon the beard, the beard of Aharon."

Psalms 133:2:ב'ג: תהילים

כְּשֶׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֵרֵד עַל־הַזָּקֵן וְזֶן־אֶהְרֹן שִׁירְד עַל־פִּי מְדוּתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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

265

The Talmud reads the psalm as speaking of Moshe and Aharon, in its discussion of the anointing oil and Aharon's beard. The Alter Rebbe cites it to show that the good oil comes through them.

Horayot 12a:ח"א: הוריות

וְעִדְיֵינוּ הָיָה אֶהְרֹן דּוֹאגִי, אָמַר: שְׁמָא מִשָּׁה לֹא מַעַל, אָכֵל אֲנִי מַעַלְתִּי? יִצְתָה בֵּת קוֹל וְאֶמְרָה לוֹ: "הִנֵּה מָה טוֹב וּמָה נְעִים שִׁבְתָּ אַחִים גַּם יְחִיד", מָה מִשָּׁה לֹא מַעַל, אַף אֶתָּה לֹא מַעַלְתָּ.

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

266

מה טוב ומה נעים שבת אחים גם יחד

David's song of ascents: "How good and how pleasant it is for brothers to dwell together in unity," which the psalm compares to the good oil running down Aharon's beard. The Sages apply it to Moshe and Aharon.

Psalms 133:1:א' תהילים

שִׁיר הַמַּעֲלוֹת לְדָוִד הִנֵּה מָה־טוֹב וּמָה־נְעִים שִׁבְתָּ אַחִים גַּם־יְחִיד:

A Song of Ascents; of David. Behold, how good and how pleasant it is For brethren to dwell together in unity!

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

267

הרועה בשושנים

"My Beloved is mine and I am His, who grazes among the roses." The Alter Rebbe refers to a discourse that reads shoshanim as sheshonim.

Song of Songs 2:16:ט"ז: שיר השירים

דוּדִי לִי וְאֲנִי לוֹ הָרֹעֶה בְּשׁוֹשָׁנִים:

My beloved is mine, and I am his, That feedeth among the lilies.

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

268

נושא עון

From the Thirteen Attributes of Mercy that G-d proclaims to Moshe: "bearing iniquity, transgression and sin." Their power to atone shows a light above the encompassing light. (Kehot: Exodus 34:4)

Exodus 34:7: שמות ל"ד:ז

נִצֹר חֶסֶד לְאֲלֹפִים נִשָּׂא עֹון וְפָשַׁע וְחַטָּאָה וְנִקְמָה לֹא יִנָּקֶה פֶקֶד עֹון אָבוֹת
עַל-בָּנִים וְעַל-בָּנֵי בָנִים עַל-שִׁלְשִׁים וְעַל-רִבְעִים:

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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

269

שוש אשיש

Speaking for Zion at the redemption, the prophet says: "I will greatly rejoice in Havayah; my soul shall exult in my G-d" (context: Steinsaltz Tanakh). These are the opening words of the explanation in Likkutei Torah, Nitzavim, to which the Alter Rebbe refers.

Isaiah 61:10: ישעיהו ס"א:י

שׁוֹשׁ אֲשִׁישׁ בְּהִי תִגַּל נַפְשִׁי בְּאֱלֹקֵי כִי הִלְבִּישְׁנִי בְּגָדֵי-יִשְׁשַׁע מְעִיל צִדְקָה
יַעֲטֵנִי כְּחַתָּן יִכְהֶה פָּאֵר וְכִכְלָה תַעֲדָה כְּלִיָּה:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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

270

כי ההרים ימושו

"For the mountains may depart and the hills be removed, but My kindness shall not depart from you," the verse of the discourse in Ki Seitzei to which the Alter Rebbe refers.

Isaiah 54:10: ישעיהו נ"ד:י

כִּי הַהָרִים יִמוּשׁוּ וְהַגְּבָעוֹת תִּמוּשְׁטֶנָּה וְחִסְדִּי לֹא-יִמּוּשׁ וְכִרְיִית
שְׁלוֹמִי לֹא תִמוּט אֲמַר מְרַחֵמְךָ ה':

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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

271

הוי כשהוא רוצה הלא את השמים ואת הארץ אני מלא

Rabbi Meir's answer with the mirrors: when He wishes, He fills heaven and earth, and when He wishes, He speaks from between the poles of the Ark.

Bereshit Rabbah 4:4: ד'ר:ב

... "הלא את השמים ואת הארץ אני מלא" היה מדבר עם משה מבין שני בדי הארון א"ל הבא לי מראות גדולות א"ל ראה בבואה שלך בהן ראה אותה גדולה א"ל הבא לי מראות קטנות הביא לו מראות קטנות

א"ל ראה בבואה שלך בהן ראה אותה קטנה א"ל מה אם אתה שאתה בשר ודם ואתה משנה עצמך בכל מה שתמצא מי שאמר והיה העולם ברוך הוא עאכ"ו הוי כשהוא רוצה הלא את השמים ואת הארץ אני מלא וכשהוא רוצה היה מדבר עם משה מבין שני בדי הארון א"ר חנינא בר איסי ...

A certain Samaritan asked Rabbi Meir, saying to him: 'Is it possible that the upper waters are suspended by the word of G-d?' He said to him: 'Yes.' He said to him: 'Bring me a tube with water.' He brought him a tube with water. He placed a gold plate on top of it, and the water did not stay in place; [he placed] a silver plate, and the water did not stay in place. When he put his finger on top of it, the water stayed in place. He ...

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

272

שרי אשתך

G-d tells Avraham: "As for Sarai your wife, you shall not call her name Sarai, for Sarah is her name." These are the opening words of the Torah Ohr discourse on the yud of the Name.

Genesis 17:15: בראשית י"ז:ט"ו

וַיֹּאמֶר אֱלֹקִים אֶל-אַבְרָהָם שְׂרִי אִשְׁתְּךָ לֹא-תִקְרָא אֶת-שְׁמָהּ שְׂרִי כִי שָׂרָה
שְׁמָהּ:

And G-d said unto Abraham: 'As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

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

273

ויקח מן הבא בידו מנחה

Returning to the land, Yaakov "took from what came into his hand a gift for Eisav his brother." These are the opening words of the Torah Ohr discourse on Yaakov as yud-akev.

Genesis 32:14: בראשית ל"ב:יד

וַיֵּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן-הַבָּא בְּיָדוֹ מִנְחָה לַעֲשׂוֹ אָחִיו:

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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

PARAGRAPH 49

274

ואמר ביום ההוא הנה אלקינו זה קוינו לו

The prophet foretells the day of salvation, when Israel will say: "Behold, this is our G-d; we hoped (kivinu) for Him, and He will save us" (context: Steinsaltz Tanakh). The Alter Rebbe reads kivinu also as "we drew Him in lines (kavin)."

Isaiah 25:9: ט"ה:כ"ה

וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹקֵינוּ זֶה קוִינוּ לוֹ וַיּוֹשִׁיעֵנוּ זֶה הִי קוִינוּ לוֹ
נִגְלִיָּה וְנִשְׁמָחָה בִּישׁוּעָתוֹ:

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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

275

תורה ועבודה וגמ"ח

"The world stands on three things: on Torah, on service, and on acts of kindness." These are the three "lines" through which G-dliness is drawn down.

Pirkei Avot 1:2: משנה אבות א':

שמעון הצדיק היה משיירי כנסת הגדולה. הוא היה אומר, על שלשה דברים העולם עומד, על התורה ועל העבודה ועל גמילות חסדים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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

276

אני ישנה

The maiden says, "I am asleep, but my heart is awake; the voice of my beloved knocks: Open for me." The Midrash on this verse is the source of "Open for Me an opening like the eye of a needle."

Song of Songs 5:2: שיר השירים ה':

אני ישנה ולבי ער קול דודי דופק פתחי לי אחתי רעיתי יונתי תתני שראשי נמלא טל קוצותי רסיסי לילה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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

277

On "Open for Me": G-d says, "Open for Me one opening of teshuvah like the eye of a needle, and I will open for you openings through which wagons and carriages can enter." The Alter Rebbe applies it to the kav and the encompassing light. (Kehot: Shir HaShirim Rabbah 5:3, by another numbering)

Shir HaShirim Rabbah 5:2: שיר השירים רבה ה':

קול דודי דופק, על ידי משה, בשעה שאמר (שמות יא, ד): ויאמר משה כה אמר ה' כחצת הלילה אני יוצא בתוך מצרים. פתחי לי, רבי יסא אומר, אמר הקדוש ברוך הוא לישראל, בני, פתחו לי פתח אחד של תשובה כחצת של מחט, ואני פותח לכם פתחים שיהיו עגלות וקרונות נכנסות בו. רבי תנחומא ורבי חונניא ורבי אבהו בשם ריש לקיש, בתיב (תהלים מו, יא): הרפו ודעו כי אנכי אלקים וגוי, אמר הקדוש ברוך הוא לישראל הרפו ממעשיכם הרעים ...

"It is the sound of my beloved knocking" - by means of Moses when he said: "Moses said: So said the L-rd: At about midnight, I will emerge in the midst of Egypt" (Exodus 11:4). "Open for me" - Rabbi Yasa said: The Holy One blessed be He said to Israel: My children, open for Me one opening of repentance like the eye of the needle, and I will open for you openings that wagons and carriages enter through it. Rabbi Tanhuma, Rabbi Hunya, and Rabbi Abbahu [said] in the ...

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

278

ואני אפתח לכם תרעין עילאין

The Zohar in Emor: "and I will open for you supernal gates." The text cites it as a parallel version.

Sפר הזהר, אמור כ"ה: קכ"ג-כ"ו: קל"א

Open to me an opening no bigger than the eye of a needle, and I will open to thee the supernal gates. "Open to me, my sister", because thou art the door through which there is entrance to Me; if thou openest not, I am closed.

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

279

The Yalkut's version of the same teaching on "Open for Me."

Yalkut Shimoni on Nach 988:58: ילקוט שמעוני על נ"ך תתקפ"ח: נ"ח

PARAGRAPH 50

280

בן פורת יוסף

Yaakov blesses Yosef: "Yosef is a fruitful son (ben poras)," plainly a fruitful bough by a spring (context: Steinsaltz Tanakh). The maamar reads poras, rearranged, as tofer, "sews": Yosef joins the lower worlds to the higher.

בראשית מ"ט: כ"ב

בן פורת יוסף בן פרת עלי צעדה עלי שור:

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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

PARAGRAPH 51

281

חוט

The Zohar in Acharei: when morning awakens, the King draws a thread of blessings over the Matronita and over those who study Torah at night.

Sפר הזהר, אחרי מות כ"ג: קמ"ד-ד' 23:144-24:153

282

ברכות סדר לך ס"פ מ"ג

The Tzemach Tzedek quotes the Midrash ("You said, 'from a thread'; by your life, I will give your children the mitzvah of tzitzis") and explains that the root of the drawing down through the threads of the tzitzis is the kav and thread of the Infinite Light, which is the level of hairs.

KEHOT'S NOTE

"אתה אמרת אם מחוט כח חייך שאני נותן לבניך מצות ציצית המד"א ונתנו על ציצית הכנף פתיל תכלת ומתרגמין חוטא דתכלתא עכ"ל — אוה"ת בראשית כרך-ד דף תשד, ב. והכוונה כי שורש ההמשכה שע"י חוטי הציצית נמשך מהקו וחוט דאוא"ס והוא בחי השערות" — אוה"ת נ"ך-ב עי תשע.

283

אם מחוט ועד

Avraham to the king of Sedom: "Not from a thread to a shoelace will I take of anything that is yours."

בראשית י"ד: כ"ג

אם מחוט ועד שרוה נצל ואם אקח מקל אשר לך ולא תאמר אני העשרתי את אברך:

that I will not take a thread nor a shoe-latchet nor aught that is thine, lest thou shouldst say: I have made Abram rich;
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

284

אם מחוט ועד

The Midrash: because Avraham said "from a thread," his children merited the mitzvah of tzitzis, the thread of techeiles. The Alter Rebbe links it to the thread of the tzitzis drawn from the kav.

Bereshit Rabbah 43:9 ט"ז:ט"ט

ויאמר מלך סדום אל אברם תן לי הנפש וגו' ויאמר אברם אל מלך סדום הרימותי ידי וגו' - ר' יהודה ור' נחמיה ורבנן ר' יהודה אמר: עשאו תרומה היך מה דאת אמר: (במדבר יח) והרמותם ממנו תרומת ה'. ורבי נחמיה אמר: עשאו שבועה, היך מה דאת אמר (דניאל יב): וירם ימינו ושמאלו אל השמים, וישבע בחי העולם. ורבנן אמרי: עשאו שירה, היך מה דאת אמר (שמות טו): זה אלי ואנוהו אלקי אבי וארוממנהו. רבי ברכיה ור' חלבו ור' אמי בשם ר' אלעזר אמרו אמר משה בלי שאמר אבא שירה. הרימותי ...

"The king of Sodom said to Abram: Give me the people, and take the property for yourself" (Genesis 14:21). "Abram said to the king of Sodom: I have raised my hand to the L-rd, G-d Most High, master of heaven and earth" (Genesis 14:22). "The king of Sodom said to Abram: Give me the people... Abram said to the king of Sodom: I have raised [harimoti] my hand..." - Rabbi Yehuda, Rabbi Neḥemya, and the Rabbis, Rabbi Yehuda said: He rendered it as teruma, for himself. just as it says: "You ...

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

285

אם מחוט ועד

The Zohar in Vayikra: when day shines, Avraham awakens with his thread, of which it is written "from a thread to a shoelace."

Sf. Zohar, Vayikra 60:396-61:406 ויקרא ס' ט"ז:ט"ז-ס"א:ט"ז and they make him every day a new creature; hence the expression "my Maker" (osai, lit. makers),

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

286

אם מחוט ועד

The Zohar in Vayikra: to receive one thread of kindness, the thread of Avraham, who acquired it, as it is written "from a thread." The Mikdash Melech explains it as the thread that descends through the spine from the thread in the brain.

Sf. Zohar, Vayikra 64:424-65:435 ויקרא ס"ד:תכ"ד-ס"ה:תל"ה

It is written, "Let the earth bring forth a living soul" (Gen. 1, 24), this being the portion from which David inherited and became heir to the kingdom, as elsewhere explained. As has been stated, the soul is linked with the spirit, and the spirit with the super-soul. Happy those who obtain this noble heritage! Alas for the wicked whose souls do not even win them this world, much less the world to come! Of them it is written, "And the souls of thine enemies shall he sling out ...

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

287

מה יפו פעמיו בנעלים

The maiden is praised: "How beautiful are your steps in sandals, O prince's daughter" (context: Steinsaltz Tanakh). The Midrash connects it with Avraham's refusal to take even "a shoelace."

Song of Songs 7:2 ז'ב:ז'ב שיר השירים

מה יפו פעמיו בנעלים בתנדיב חמוקי ירכיקו 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.

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

288

חוט של חסד

The Zohar in Terumah on "By day Havayah commands His kindness": a thread of kindness from the light hidden on the first day shines on one who studies Torah at night.

Sf. Zohar, Terumah 37:415-38:424 וי' תט"ו-ל"ח:תכ"ד

Said R. Judah: 'Had it been hidden away altogether, the world would not have been able to exist for one moment. But it was only hidden like a seed which generates others, seeds and fruits, and the world is sustained by it. There is not a day that something does not emanate from that light to sustain all things, for it is with this that the Holy One nourishes the world. Moreover, whenever the Torah is studied by night, a little thread of this hidden light steals down and plays ...

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

289

ע' בזהר חלק א' ויגש (דר"ז ע"ב) . . ובפ"י הרמ"ז שם

The Tzemach Tzedek quotes the Zohar and the Ramaz: the thread of kindness is one third of Chesed, 24, the value of chut with the word itself, Chesed being 72 divided into thirds, and this Chesed sews and joins all the worlds.

KEHOT'S NOTE

"ות"ח דהא בליליא מאן דמשבח למארי בתושבתא דאורייתא כדן אתתקף בתקיפו ביממא מסטרא דימינא (ע' בת"א בד"ה רני ושמיחי שע"י רננא ברמשא יבוא לבחי' שמחה בצפרא, והו"ע המשכת חוט של חסד כו') דהא חוטא חד נפקא מסטרא דימינא, וכי הרמ"ז שם וז"ל איתא בדברי הרב זל"ה שחוט של חסד ה"ס שליש אחד של חסד שהוא כ"ד גימטריא חוט עם הכולל (...). וזה החסד תופר ומחבר כל העולמות" — אוה"ת בראשית כרך-ד דף תשד, ב. וראה גם אוה"ת מגילת אסתר ע' ארעח. ובהוצאת תש"נ ע' יח. וראה גם ביהל אור ע' קעא שזהו ע"ד שנתבאר בד"ה בהעלותך את הנרות ההפרש בין אהבה דאברהם ובין אה"ר דאהרן ע"ש. "והרמ"ז . . חוט עם הכולל, ור"ל חסד גימט' ע"ב ונחלק לג' שלישיו" — אוה"ת נ"ך-ב ע' תשע.

290

ח"ב תרומה קמ"ט א'

The Tzemach Tzedek explains "By day Havayah commands His kindness": the thread of kindness drawn over one who studies Torah at night is a thread from the light created on the first day and hidden for the future, of which an illumination shines on him.

KEHOT'S NOTE

"פי ענין יומם יצוה ה' חסדו כו' שארז"ל כל העוסק בתורה בלילה חוט של חסד משוך עליו ביום, שהוא חוט והמשכה מאור שנברא ביום ראשון כו' שגנוז הקב"ה לע"ל, רק מ"מ הארה מאיר ממנו על הנ"ל" — אוה"ת בראשית כרך-ד דף תשד, א. "תרומה דקמ"ט ע"א פי יומם יצוה ה' חסדו שהוא חוט של חסד מבחי' אור הגנוז שממנו נמשך ההארה על העוסק בתורה כו' — יהל אור ע' קסה.

291 חלק ג' ויקרא כ"ג ב'

The Tzemach Tzedek quotes the Zohar on Avraham awakening with his thread at daybreak, and explains that the thread is drawn down to the level of the "shoe," the partition between Atzilus and Beriah.

KEHOT'S NOTE

"כד נהר יממא אתער אברהם בההוא חוטא דילי' דכתיב ב' אם מחוט ועד שרוך נעל כו' והיינו להיות נמשך החוט הנ"ל בבחי' נעל שהוא הפרסא שבין אצילות לבריאה" — אוה"ת מגילת אסתר ע' ב'רעח (ובהוצאת תש"נ ע' יח).

292 כ"ה סע"א ע"ב

The Tzemach Tzedek quotes the Zohar on receiving "one thread of kindness," the thread of Avraham, and the Mikdash Melech's note that it is the thread descending through the spine from the thread in the brain.

KEHOT'S NOTE

"לקבלא חד חוטא דחסד ומאי איהו חוטא דאברהם דהוא קני ל' דכתיב אם מחוט, פי המק"מ נ"ב חוט היורד דרך השדרה מחוט שבמוח" — אוה"ת בראשית כרך-ד דף תשד, ב.

293 ובפ' אחרי (דס"ד סע"ב) ובמק"מ שם

The Tzemach Tzedek quotes the Zohar: when morning awakens, the King draws a thread of blessings over the Matronita and over those who study Torah at night, for they join night and day; and the Mikdash Melech's note that the blessings descend by way of the thread.

KEHOT'S NOTE

"כד אתער בקר כו' ומלכא משיך מיני' חד חוטא דברכאן ופריס על מטרוניתא ועל אינון כו' דמשתדלי באורייתא בלילא כו' לפי שהם המכברים [בכתי' ב' "מתחברים"] לילה ויום שהם מטרוניתא ומלכא, ובמק"מ חוטא דברכאן נ"ב כי הוא היורד דרך החוט עכ"ל" — אוה"ת בראשית כרך-ד דף תשד, ב.

294 האי חוטא יקירא קדישא

From the Idra in Nasso: "All depends on mazal ... this precious, holy thread on which all the hairs of the beard hang is called mazal."

ספר הזהר, האדרא רבא ז"ל:קמ"ז-157:21-147:17 Zohar, Idra Rabba
כ"א:קנ"ז

295 וע' בפ' נשא (קל"ד ע"א) האי חוטא יקירא קדישא כו'

The Tzemach Tzedek notes that the Zohar compares the drawing down of the hairs to a thread, that this thread on which all the hairs hang is the source of the thirteen attributes of mercy, with notzer chesed including them all, and that it is called "the precious, holy thread" like the kav drawn from the Infinite Light after the tzimtzum.

KEHOT'S NOTE

"הכל תלוי במזל כו' האי חוטא יקירא קדישא דכל שערי דדיקנא תליין ב'י אקרי מזל כו' ותאנא הכל תלוי במזל דאיהו האי חוטא יקירא קדישא דכל שערי תליין ב'י כו' עכ"ל הרי המשיל המשכת השערות לבחי' חוט . . וענין האי חוטא יקירא קדישא דכל שערי דדיקנא תליין ב'י, היינו כמ"ש בזהר תרומה דף קל"ב בענין תליסר מכילין דרחמי, אינון תריסר רוא דרתיכא קדישא דנפקין מחד דשריא עלייהו. וכי המק"מ וז"ל זה יובן במ"ש הרב שנוצר חסד הוא כולל כולם כו' עכ"ל" — אוה"ת נ"ך-ב ע' תשסט. וראה גם ביאה"ז להצ"צ-ב ע' תתקט. ושם פי ג"כ . . נק' חוטא יקירא קדישא, דהיינו כמו דוגמת הקו"ח שנמשך מאור א"ס לאחר הצימצום" — אוה"ת פי האזינו ע' אתרמו.

296 והחוט המשולש

"Whoever has Scripture, Mishnah and proper conduct will not quickly sin, as it is said, 'and the threefold cord is not quickly broken.'" The Alter Rebbe cites it in connection with the thread.

משנה קידושין א':10 Mishnah Kiddushin 1:10

כָּל הַעוֹשֶׂה מִצְוָה אַחַת, מְטִיבִין לוֹ וּמַאַרְיָכִין לוֹ יָמָיו וְנוֹחֵל אֶת הָאָרֶץ. וְכָל שֹׂאֵינוּ עוֹשֶׂה מִצְוָה אַחַת, אֵין מְטִיבִין לוֹ וְאֵין מַאַרְיָכִין לוֹ יָמָיו וְאֵינוּ נוֹחֵל אֶת הָאָרֶץ. כָּל שֵׁשָׁנוּ בְּמִקְרָא וּבְמִשְׁנָה וּבְדִרָה אֶרֶץ, לֹא בְּמִהְרָה הוּא חוֹטֵא, שְׁנָאֵמֶר (קהלת ד') וְהַחֹט הַמְשָׁלֵשׁ לֹא בְּמִהְרָה יִנָּתֵק. וְכָל שֹׂאֵינוּ לֹא בְּמִקְרָא וְלֹא בְּמִשְׁנָה וְלֹא בְּדִרָה אֶרֶץ, אֵינוּ מִן הַיָּשׁוּבִים:

He who performs one commandment is rewarded, his days are prolonged, and he inherits the land, But he who does not perform one commandment, is not rewarded, his days are not prolonged, and he does not inherit the land. He who is familiar with Bible, Mishnah, and the ways of the land will not easily sin, as it is said, "And a threefold cord is not quickly broken" (Ecclesiastes 4:12. But he who is not familiar with Bible, Mishnah and the ways of the land does not belong to civilization.

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

297 והחוט המשולש

Kohes praises companionship: two stand together against an attacker, "and the threefold cord is not quickly broken" (context: Steinsaltz Tanakh). The Mishnah applies it to one who has Scripture, Mishnah and proper conduct.

קהלת ד':12 Ecclesiastes 4:12

וְאִם יִתְקַפּוּ הָאֶחָד הַשְּׁנַיִם יַעֲמְדוּ נִגְדּוֹ וְהַחֹט הַמְשָׁלֵשׁ לֹא בְּמִהְרָה יִנָּתֵק: And if a man prevail against him that is alone, two shall withstand him; and a threefold cord is not quickly broken.

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

298 ע"פ מאמר הזהר . . פי אחרי דע"ט

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

KEHOT'S NOTE

ביאה"ז לאדה"א עו, ג ואילך. ביאה"ז להצ"צ

299 כי ישרים דרכי ה'

The prophet's closing words: "For the ways of Havayah are straight; the righteous walk in them, and sinners stumble

in them.” It is the verse of the Zohar passage the Alter Rebbe refers to.

Hosea 14:10: וידוע

מי חכם ויבן אלה נבון וידועם פיישירים דרכי הי וצדקים ילכו כם
ופשעים יפשו כם:

Whoso is wise, let him understand these things, Whoso is prudent, let him know them. For the ways of the L-RD are right, And the just do walk in them; But transgressors do stumble therein.

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

300

בתנ"א סדי"ה ויהי מקץ

At the end of the discourse “And it was at the end” the Alter Rebbe explains that the love and awe of prayer can be forgotten hours later, but whoever studies the reasons of the Torah at night, which are “song,” has “a thread of kindness drawn over him by day”: a new and higher love comes upon him from above, “love in delights,” beyond the nature of the G-dly soul.

KEHOT'S NOTE

לב, ב “שהוא אהבה עליונה הבאה עליו מלמעלה כו' אהבה בתענוגים ובד"ה חכילי עינים פ"י דאהבה בתענוגים היא למעלה מאה"ר הבאה משם מ"ה כי באה משם ע"ב בחי' טעמים כו' ולכן נק' חוט של חסד כי חסד חשבון ע"ב — אוה"ת בראשית כרך-ד דף תשד, א. ובענין הגמרא דחגיגה ראה גם יהל אור ע' קסו ובאוה"ת נ"ך-ב ע' תתסא-ב “שהוא בעבודה המשכת אהבה רבה בנפש אהבה בתענוגים”.

301

חוט של חסד משוך עליו ביום

“Whoever studies Torah at night, the Holy One draws a thread of kindness over him by day.” The Alter Rebbe connects it with Moshe’s “in the morning.”

Chagigah 12b:8: חגיגה י"ב ב: ח"ט

אמר ריש לקיש: כל העוסק בתורה בלילה — הקדוש ברוך הוא מושך עליו חוט של חסד ביום, שנאמר: “יוםם יצנה ה' חסדו”. ומה טעם “יוםם יצנה ה' חסדו” — משום “ובלילה שירה עמי”. ואיכא דאמרי, אמר ריש לקיש: כל העוסק בתורה בעולם הזה שהוא דומה ללילה, הקדוש ברוך הוא מושך עליו חוט של חסד לעולם הבא שהוא דומה ליום, שנאמר: “יוםם יצנה ה' חסדו ובלילה שירה עמי”.

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

302

בקר וידוע ה'

Moshe answers Korach and his company: “In the morning Havayah will make known who is His and who is holy” (context: Steinsaltz Tanakh). The maamar sees in “morning” the time of the thread of kindness.

Numbers 16:5: במדבר ט"ז:ה'

וידבר אליהם ואל כל עדתו לאמר בקר וידוע ה' את אשר ילו ואת הקדוש והקריב אליו ואת אשר יקריבו וקריב אליו:

And he spoke unto Korah and unto all his company, saying: ‘In the morning the L-RD will show who are His, and who is holy, and will cause him to come near unto Him; even him whom He may choose will He cause to come near unto Him.

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

KEHOT'S NOTE

במדבר טז, ה.

303

ובפי בלק (דף ר"ד ע"ב)

Kehot points to the Mittlerer Rebbe’s explanation of the Zohar in Balak on “In the morning I will set my prayer before You.”

KEHOT'S NOTE

ראה ביאה"ז לאדה"א דף קט, א ואילך.

304

בקר אערוך לך ואצפה

David prays: “Havayah, in the morning You hear my voice; in the morning I will set my prayer before You and wait” (context: Steinsaltz Tanakh). The Zohar in Balak expounds it.

Psalms 5:4: תהילים ה':ד

ה' בקר תשמע קולי בקר אערוך לך ואצפה:

O L-RD, in the morning shalt Thou hear my voice; In the morning will I order my prayer unto Thee, and will look forward.

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

305

כסות לילה פטור מן הציצית

“And you shall see it” excludes a night garment, which is exempt from tzitzis. The Alter Rebbe suggests that this is because the thread of kindness belongs to the day.

Menachot 43a:19-21: מנחות מ"ג א:י"ט-כ"א

ר"ש פותר בנשים מאי טעמא דר"ש דתניא (במדבר טו, לט) וראיתם אותו פרט לכסות לילה אתה אומר פרט לכסות לילה או אינו אלא פרט לכסות סומא כשהוא אומר (דברים כב, יב) אשר תכסה בה הרי כסות סומא אמור הא מה אני מקיים וראיתם אותו פרט לכסות לילה ומה ראית לרבות כסות סומא ולהוציא כסות לילה מרבה אני כסות סומא שישנה בראיה אצל אחרים ומוציא אני כסות לילה שאינה בראיה אצל אחרים

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות מג, א. טוש"ע או"ח סי' יח.

306

הנזי כפי בהעלותך (דקנ"ב ע"א)

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

KEHOT'S NOTE

ראה לעיל פי ויקרא ג, ב.

307

כי גאה גאה

The words here quote Exodus 15:1; the passage is shown below.

Exodus 15:1: שמות ט"ו:א'

אז ישיר משה ובני ישראל את השירה הזאת לה' ויאמרו לאמר אשירה לה' כי גאה גאה סוס ורכבו רמה בים:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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

KEHOT'S NOTE

שמות טו, א.

ראה יהל אור עי תקה.

308 אבא יונק ממזל השמיני

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

KEHOT'S NOTE

ע"ח שער טז פ"ו ובכ"מ. מובא באגה"ק סי' כח.

309 לפני לא יראו

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

KEHOT'S NOTE

שם לג, כג.

310 להצהיל פנים משמן

The words here quote Psalms 104:15; the passage is shown below.

Psalms 104:15 תהילים ק"ד:ט"ו

וַיֵּין וַיִּשְׂמַח לִבְכֵּי־אָנוּשׁ לְהַצְחִיל פָּנִים מִשְׁמֶן וּלְחֶם לִבְכֵּי־אָנוּשׁ יִסְעֶד׃

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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

KEHOT'S NOTE

תהלים קד, טו.

311 ענין אהרן בחי' נראה אור

Kehot's note points to Zohar III, 103a for these words.

Zohar III, 103a זח"ג קג, א

KEHOT'S NOTE

זח"ג קג, א.

312 נראה אור

The words here quote Psalms 36:10; the passage is shown below.

Psalms 36:10 תהילים ל"ו:י

כִּי־עֵמֶק מִקּוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אֹר׃

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

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

KEHOT'S NOTE

תהלים לו, י.

313 מה טוב ומה נעים

The words here quote Psalms 133:1; the passage is shown below.

Psalms 133:1 תהילים קל"ג:א

שִׁיר הַמַּעֲלוֹת לְדָוִד הִנֵּה מַה־טוֹב וּמַה־נָּעִים שָׁכַת אֲחֵים גַּם־יָחַד׃

A Song of Ascents; of David. Behold, how good and how pleasant it is For brethren to dwell together in unity!

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

KEHOT'S NOTE

תהלים קלג, א.

314 ובפי ויקרא ספ"ג

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

KEHOT'S NOTE

315 וכמ"ש . . א"ת שושנים

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

KEHOT'S NOTE

עלי"ק פי' ראה (לג, ד). וש"נ. [כ].

316 נושא עון

The words here quote Exodus 34:7; the passage is shown below.

Exodus 34:7 שמות ל"ד:ז

נָצַר חֶסֶד לְאֲלֹפִים נָשָׂא עוֹן וּפָשַׁע וְחַטָּאָה וְנִקָּה לֹא יִנָּקֶה פֶּקֶד עוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שְׁלֹשִׁים וְעַל־רַבְעִים׃

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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

KEHOT'S NOTE

שמות לד, ד.

317 וזהו שאמרו

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

KEHOT'S NOTE

ע"ל פי' אמור (לד, ב). וש"נ. [כ].

318 במב"ש ש"ג . . בענין רישא תנינא

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

KEHOT'S NOTE

ראה אוה"ת נצבים עי' ארעו.

319 בכיבור ע"פ שוש אשיר

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

KEHOT'S NOTE

לקמן פי' נצבים מט, ד.

320 סדי"ה כי ההרים ימוש

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

KEHOT'S NOTE

לקמן פי' תצא מא, א.

321 סדי"ה את שבתותי תשמרו

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

KEHOT'S NOTE

לקו"ת בהר מד, ד.

322 בדי"ה שרי אשתך

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

KEHOT'S NOTE

תו"א יג, ב.

323 ע"פ טוב לחסות

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

KEHOT'S NOTE

לקמן שמע"צ צא, א.

324 ואמר ביום ההוא הנה
The words here quote Isaiah 25:9; the passage is shown below.

ישעיהו כ"ה:ט"ז: Isaiah 25:9

ואמר ביום ההוא הנה אלקינו זה קוינו לו ויושיענו זה הי קוינו לו
נגילה ונשמחה בישועתו:

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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

KEHOT'S NOTE

ישע"י כה, ט.

325 שהמשכנו אותו בבחי קוין
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

ראה גם לקמן שה"ש נ, ב. תו"א סג, ד.

326 תורה עבודה וגמ"ח
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

אבות א, ב.

327 בשחש"ר רבה
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

ה, ג.

328 במ"א בפי ויקרא גבי ענין העבודה ומצות תלמוד תורה
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

כן מצויין בכמה מקומות והכוונה לביאור דלא תשבית.

329 ובמ"א אמרו
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

הובא בהקדמה של ספר חרדים ברישא "פתחו לי כחודה של מחט ואני אפתח לכם כפתחו של אולם" יעו"ש. ועלי"ק שה"ש (כד, ב). ובואתחנן (ד, א). וע"ע ר"פ בהר סופ"א. [כ].

330 בן פורת יוסף
The words here quote Genesis 49:22; the passage is shown below.

בראשית מ"ט:כ"ב: Genesis 49:22

בן פורת יוסף בן פרת עלי"צין בנות צעדה עלי"שור:

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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

KEHOT'S NOTE

בראשית מט, כב.

331 פורת אותיות תופר
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

ראה לקמן פי ראה כד, א.

332 Kehot's note points to Leviticus 23:2 for these words.
ויקרא כ"ג:ב': Leviticus 23:2
דבר אלי בני ישראל ואמרת אליהם מועדי ה' אשר יקראו אתם מקראי קדש אלה הם מועדי:
Speak unto the children of Israel, and say unto them: The appointed seasons of the L-RD, which ye shall proclaim to be holy convocations, even these are My appointed seasons.
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 52

333 כל האומר אין לי אלא תורה
"Whoever says he has only Torah does not have even Torah."

יבמות ק"ט ב:ד'-ה'5:4-5 Yevamot 109b

ערבי שלציון — דעבדי שלוף דין. תוקע עצמו לדבר הלכה — דתניא, רבי יוסי אומר: כל האומר אין לו תורה — אין לו תורה. פשיטא! אלא: כל האומר אין לו אלא תורה — אין לו אלא תורה. הא נמי פשיטא! אלא דאפילו תורה אין לו. מאי טעמא? אמר רב פפא, אמר קרא: "ולמדתם ועשייתם" — כל שישנו בעשיה ישנו בלמידה, כל שאינו בעשיה אינו בלמידה.

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

334 פתחי לי פתח של תשובה כחודה של מחט
"Open for Me one opening of teshuvah like the eye of a needle."

שיר השירים רבה ה:ב:ב': Shir HaShirim Rabbah 5:2:2

... פתחי לי, רבי יסא אמר, אמר הקדוש ברוך הוא לישראל, בני, פתחו לי פתח אחד של תשובה כחודה של מחט, ואני פותח לכם פתחים שיהיו עגלות וקרונות נכנסות בו. רבי תנחומא ורבי חוניא ורבי אבהו בשם ריש לקיש, קתיב (תהלים מו, יא): הרפו ודעו כי אנכי אלקים וגו', אמר הקדוש ברוך הוא לישראל הרפו ממעשיכם הרעים ודעו כי אנכי אלקים. רבי לוי אמר אלו היו ישראל עושין תשובה אפילו יום אחד, מיד הן נגאלין, ומיד בן ...

"It is the sound of my beloved knocking" - by means of Moses when he said: "Moses said: So said the L-rd: At about midnight, I will emerge in the midst of Egypt" (Exodus 11:4). "Open for me" - Rabbi Yasa said: The Holy One blessed be He said to Israel: My children, open for Me one opening of repentance like the eye of the needle, and I will open for you openings that wagons and carriages enter through it. Rabbi Tanhuma, Rabbi Hunya, and Rabbi Abbahu [said] in the ...

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

335

בן פורת יוסף

“Yosef is a fruitful son”: poras as tofer, the one who sews.

בראשית מ"ט:כ"ב: Genesis 49:22

בן פרת יוסף בן פרת עלי-עין פנות צעדה עלי-שור:

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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

PARAGRAPH 53

336

דגנך תירושך ויצהרך

“Your grain, your wine and your oil”: the three levels of the Torah, the oil being the most hidden.

דברים י"א:יד: Deuteronomy 11:14

ונתתי מטר-ארצכם בעתו יורה ומלקוש ואספת דגנה ותירשך ויצהרך:

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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

337

ישתחשך סתרו

“He made darkness His hiding place”: the oil itself is hidden.

תהילים י"ח:ב"ב: Psalms 18:12

ישתחשך סתרו סביבותיו סכתו מים עבי שקקים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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

338

ושער רישיה כעמר נקא

“And the hair of His head like pure wool,” the channel through which the oil comes down.

דניאל ז':ט"ז: Daniel 7:9

הזה הוית עד די כרסון רמיו ועתיק יומין יתב לבושה כתלג חור ושער

ראשה כעמר נקא כרסיה שבבין די-נור גלגלוהי נור דלק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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

339

מה טוב ומה נעים שבת אחים גם יחד

“How good and how pleasant it is for brothers to dwell together in unity,” said of Moshe and Aharon, through whom the good oil flows.

תהילים קל"ג:א': Psalms 133:1

שיר המעלות לדוד הנה מה-טוב ומה-נעים שבת אחים גם-יחד:

A Song of Ascents; of David. Behold, how good and how pleasant it is For brethren to dwell together in unity!

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

ועבד ה' הוא

“And the Levite, he (hu), shall serve” (Numbers 18:23)



The Levites' service was to draw from the hidden “He,” Binah, into revelation. So too in prayer: contemplation through the mochin of Imma must first give birth to a revealed love that reaches the body, and then the higher, hidden mochin of Abba shine into it as the return of awe and bittul.

THE MAAMAR IN BRIEF

The Zohar reads “And the Levite, he (hu), shall serve” as drawing down from hu, “He,” the hidden world of Binah, into the revealed world. To explain this the Alter Rebbe contrasts two intellects. The mochin of Abba, Chochmah, are a grasp of bittul, koach mah, cool and still: the higher awe, the awe of shame. The mochin of Imma, Binah, are yesh, G-d's greatness truly understood, and from them an intense, fiery love is born. Prayer needs both: first ratzo, the running of love born of Binah, then shov, the return of awe and the acceptance of the yoke of Heaven from Abba. Although Abba is higher, Imma must come first, because the aim is to light up the body, and Binah, the heart, is closer to the body; the higher love stays hidden, as a child grows in his mother's womb, far from the father. So love must be born through contemplation, and then the light of Abba must shine into it. This was the Levites' service, in song and on many instruments, shofar and cymbals for a broken heart, the pipe for joy, all drawing the emotions from the hidden “He” into revelation.

OUTLINE

1 The Levites' “He” and the two intellects

¶1

The Zohar reads the Levites' hu as Binah, the hidden world. The mochin of Abba (Chochmah) are bittul, coolness and the higher awe of shame; the mochin of Imma (Binah) are an understanding of G-d's greatness that gives birth to fiery love. In prayer they appear as ratzo, the running of love, and shov, the return of awe and the acceptance of the yoke of Heaven.

2 Revealed love first; the Levites' song

¶2

Imma must come first, because prayer must light up the body, and Binah, the heart, is closer to it, while the love of Abba is hidden, as a child grows in his mother's womb, far from the father. Love is born through contemplation and then lit by Abba. This was the Levites' service: to bring love and awe out of the hidden "He," in song and on instruments that match the kinds of revealed fervor.

3 The instruments and the kinds of fervor

¶3

The shofar, with its blasts and broken notes, and the cymbals of teruah correspond to fervor in bitterness and a broken heart; the ugav to love and fervor in joy. All the Levites' music served the hidden "He," "He made us," drawing the emotions from concealment into revelation.

KEY CONCEPTS

Hu ("He") הוא

The hidden level, Binah, called the hidden world (alma de'iskasya), from which the Levites drew the emotions into the revealed world.

The mochin of Abba מוחין דאבא

The intellect of Chochmah: a grasp of bittul, koach mah, cool and still. Its love stays hidden, and it brings the higher awe, the awe of shame.

The mochin of Imma מוחין דאימא

The intellect of Binah: G-d's greatness grasped in actual understanding. It is the "mother" that gives birth to love and all the holy emotions in revealed form.

Ratzo and shov (running and returning) רצוא ושוב

The outward running of fiery love born of contemplation in Binah, followed by the return of the higher awe from Chochmah, in which a person accepts the yoke of Heaven in Torah and mitzvos.

The higher awe, the awe of shame יראה עילאה יראה בוש

The awe that comes from the bittul of Chochmah: the abashed stillness of one who knows that he is nothing before G-d.

Revealed fervor (hislahavus) התלהבות שבהתגלות

Emotion of the heart brought into the open, either a joyful longing or the fervor of bitterness and a broken heart; the Levites' instruments matched its kinds.

SECTION 1 • 11

The Levites' "He" and the two intellects

1 ועבד הלוי הוא.^{1,2} פ"י כמ"ש בזהר³ שכל עבודת הלויים⁴ היינו להמשיך מבחינת הוא. שהוא בינה⁵ עלמא דאתכסיא על עלמא דאתגליא.

"And the Levite, he (hu), shall serve." The meaning [is], as is written in the Zohar, that all the service of the Levites is to draw down from the level of "He" (Hu), which is Binah (understanding), the hidden world (alma de'iskasya), onto the revealed world (alma de'isgalya).

The maamar opens with a verse about the Levites' service: "And the Levite, he (hu), shall serve" (Numbers 18:23). Plainly hu means "he himself," the Levites and no one else; the Zohar reads it as "the Levite shall serve Hu," "Him," a supernal level, and the Alter Rebbe identifies this Hu with Binah, the hidden world, from which the Levites draw down into the revealed world. Hu suits the hidden, for "he" speaks of one who is not present (Hebrew grammar calls the third person nistar, "hidden").

והענין דהנה צ"ל ההפרש בין מוחין דאבא ומוחין דאימא (ועמ"ש בד"ה מצה זו⁶ כו') פ"י מוחין דאבא הוא בחינת השגת הביטול בבחי' חכמה

And the matter [is this]. Now, we need to understand the difference between the intellect (mochin) of Abba and the mochin of Imma (and see what is written in the discourse beginning "This matzah," etc.). That is: the mochin of Abba is the level of grasping self-nullification (bittul), in the level of Chochmah (wisdom),

To explain this, the Alter Rebbe first sets out two modes of intellect: the mochin of Abba, the "father" (Chochmah), and the mochin of Imma, the "mother" (Binah). The bracket points to the discourse "This matzah" in Likkutei Torah, Tzav, which explains that a festival reveals the mochin of Imma and so is a time of revealed joy, while Shabbos reveals the higher mochin of Abba, where joy is not revealed in that way. The mochin of Abba are a grasp of bittul: the mind's awareness of its own nothingness before G-d, which belongs to Chochmah.

שהוא בחי' כח מה⁷ ונחנו מה⁸ שהוא בבחי' קרירות שהוא בחי' יראה עילאה יראה בושת.

which is the level of koach mah (the power of "what"), "and what are we"; which is of the quality of coolness, which is the level of the higher awe (yirah ila'ah), the awe of shame (yiras boshes).

The letters of chochmah, read as two words, spell koach mah, "the power of 'what'" (the Kehot note points to the opening of the Tikkunei Zohar's introduction): a mind that feels itself a mere "what," like Moshe and Aharon saying "and what are we." This sense of being nothing is cool rather than fiery: it is the higher awe, an awe of shame, the abashed feeling of one who stands before a greatness far beyond him.

שהוא בחי' והחכמה מאין תמצא⁹ תכלית הביטול. ובחינת מוחין דאימא בחי' בינה נקי' להנחיל אוהבי יש¹⁰ שהוא מה שבא הארה מגדולתו ית' לכלל הבנה והשגה ממש.

It is the level of “And Chochmah is found from ayin (nothingness)”: the utmost self-nullification. And the level of the mochin of Imma, the level of Binah, is called “to cause those who love me to inherit yesh (substance)”; that is, when a radiance of His greatness, may He be blessed, comes within the scope of actual understanding and comprehension.

Iyov's question, “Wisdom, where (me'ayin) shall it be found?”, is read as “Chochmah is found from ayin, nothingness,” so Chochmah is the utmost self-nullification. Binah, by contrast, is called yesh: in the verse “to cause those who love me to inherit yesh” the word means “substance,” but here it is read as “something,” the opposite of ayin, for in Binah a glimmer of G-d's greatness becomes something a person actually understands and grasps.

ועי' השגה זו נולד ונמשך מזה מדת אהבה עזה בגבורות רשפי אש¹¹ אליו ית' והנה בתפלה צ"ל שני הבחינות היינו מוחין דאוי"א [דאבא ואימא] (עמ"ש בד"ה ראה אנכי נותן¹² בענין בחי' י"ה שבנפש)

And through this comprehension there is born and drawn from it the attribute of intense love, with the might of fiery flames, toward Him, may He be blessed. Now, in prayer there must be both levels, namely the mochin of Abba and Imma (see what is written in the discourse beginning “See, I set [before you],” on the matter of the level of yud-hei in the soul).

When G-d's greatness is truly grasped, an intense, fiery love for Him is born from that understanding. Prayer needs both modes, the mochin of Abba and of Imma, which the bracket links to the yud and hei, Chochmah and Binah, within the soul, as explained in the discourse “See, I set before you.”

פי' שבחי' מוחין דאימא הוא הבחינת רצוא ליכלל למעלה עי' אהבה עזה כשלהבת הנולדה מההתבוננות בגדולתו ית' שהוא בחי' מוחין דאימא.

That is: the level of the mochin of Imma is the level of ratzo (running), to be subsumed above, through an intense love like a flame, born from contemplation of His greatness, may He be blessed, which is the level of the mochin of Imma.

The mochin of Imma bring about ratzo, “running”: a love like a flame, born of contemplating G-d's greatness, that strains upward to be absorbed in G-dliness above.

כי אם לבינה תקרא¹³. ¹⁴ שמזה יהיה בחינת רצוא כנ"ל ובחינת מוחין דאבא הוא אח"כ הבחינת שוב. כמאמר ואם רץ לבך שוב לאחד.¹⁵

“For you shall call Binah ‘mother’” (ki em labinah tikra): from this comes the level of ratzo, as mentioned above. And the level of the mochin of Abba comes afterward: the level of shov (returning), as in the saying, “And if your heart runs, return to the One.”

The verse “For if (im) you call out to Binah” is read with im as em, “mother” (as the Talmud already reads it, Berakhot 57a), which is why Binah is called Imma, the mother; from her contemplation comes the running of love. The mochin of Abba come afterward as shov, “returning,” as in the Tikkunei Zohar’s saying “If your heart runs, return” (there: “return back”; here: “return to the One”).

שזהו הבחינת יראה עילאה יראה בושת שהוא בחינת מוחין דאבא שמקבל עליו עול מלכות שמים בעסקו בתורה ובמצות ועמ"ש בביאור ע"פ כי אתה נרי.¹⁶

This is the level of the higher awe, the awe of shame, which is the level of the mochin of Abba: that he accepts upon himself the yoke of the Kingdom of Heaven in his occupation with Torah and mitzvos. And see what is written in the explanation on the verse “For You are my lamp.”

This return is the higher awe, the awe of shame, which belongs to the mochin of Abba: a person accepts upon himself the yoke of Heaven and carries it into his Torah study and his mitzvos. The bracket refers the reader to the explanation of the verse “For You are my lamp.”

SECTION 2 • 12

Revealed love first; the Levites’ song

2 והנה עם היות שבחי מוחין דאבא הם נעלים ממוחין דאימא אעפ"כ [אף על פי כן] צ"ל ג"כ מוחין דאימא בתחלה

Now, although the level of the intellect (mochin) of Abba is loftier than the mochin of Imma, nevertheless there must also be the mochin of Imma first.

Although Chochmah is the higher of the two, the Alter Rebbe says that the mochin of Imma must nevertheless come first, and he now explains why.

יען כי העיקר הוא להאיר את הגוף והוא ע"י אהבה שבגילוי הנמשך ממוח הבינה שקרוב יותר להגוף

For the main thing is to illuminate the body; and this is through the revealed love that is drawn from the brain of Binah (understanding), which is closer to the body

The reason is that the aim is to illuminate the body: to bring the light of G-dliness into the person’s physical being as well. This comes through revealed love, which flows from Binah, the faculty closest to the body.

(כי חכמה מוחא ובינה ליבא^{17,18} והלב קרוב יותר להגוף)

(for “Chochmah is the brain and Binah is the heart,” and the heart is closer to the body).

The Tikkunei Zohar teaches that Chochmah is the brain and Binah the heart, and the heart is nearer the body than the brain is. So it is the love that Binah brings forth that can reach the body.

ובחינה מוחין דאבא אף שמעלתם גבוה יותר מהבינה. הלא א”ס ב”ה הוא נעלה עוד יותר לאין ערוך ולית מחשבה תפיסא ביה כלל.¹⁹ כן למשל בחינת מוחין דאבא שהאהבה היא שם בהעלם שהוא נעלה מאתנו יותר

And [as for] the level of the mochin of Abba, although their stature is higher than Binah: is not the Infinite One (Ein Sof), blessed be He, loftier still, beyond all comparison, and “no thought can grasp Him at all”? So too, for example, the level of the mochin of Abba: the love there is in concealment, for it is more exalted, beyond us.

As for the mochin of Abba, their being higher than Binah does not make them better suited to this task: the higher a level, the further it is from our grasp, as the Infinite One is higher still, beyond comparison, and “no thought can grasp Him at all.” In the same way, the love within the mochin of Abba stays hidden, because it is too lofty for us.

(וכמ”ש בד”ה ביום השמע”צ [השמיני עצרת] גבי אחכמה והיא רחוקה ממני.²⁰ שכל גידול הבן עד”מ הוא בריחוק מקום מהאב כ”א בבטן אמו ע”ש).

(And as is written in the discourse beginning “On the eighth day, an assembly,” regarding “I will become wise, but it is far from me”: that, by way of analogy, all the growth of the child takes place at a distance from the father, only in his mother’s womb; see there.)

The bracket cites the discourse “On the eighth day, an assembly” in Likkutei Torah (Shemini Atzeres), on Shlomo’s words “I will become wise, but it is far from me.” There the Written Torah is likened to the father and the Oral Torah to the mother: though a child’s mind comes from his father, he grows nine months in his mother’s womb and nurses from her, far from his father. So here the emotions take shape in Imma (Binah), while Abba (Chochmah) remains distant.

ולכך צריך להוליד האהבה שבתפלה מההעלם לגילוי בכדי להאיר את הגוף (ועמ"ש בד"ה והיה לכם לציצית.^{21,22} בענין מוח ולב מים ואש)

Therefore one must give birth to the love in prayer, from concealment into revelation, in order to illuminate the body (and see what is written in the discourse beginning "And it shall be for you as tzitzis," on the matter of brain and heart, water and fire).

In prayer, therefore, love must be born, brought out of its hidden state into revelation, so that it reaches and lights up the body. The bracket points to the explanation of "And it shall be for you as tzitzis" in Likkutei Torah, Sh'lach, which teaches that an idea is hidden while it stays in the brain and becomes fervent only as it comes out into revelation, and that the heart, being closer to the body, is what makes it last; the text pairs brain and heart with water and fire.

שזהו ע"י ההתבוננות מבחי' מוחין דאימא שהיא המולדת הבנים שהם אהבה וכל המדות הקדושות ואחר כך צריך להאיר בהן מבחינת מוחין דאבא (ועמ"ש בד"ה צאינה וראינה^{23,24} בענין ויין ישמח כו' בכדי להצהיל פנים משמן²⁵ ע"ש).

This is through contemplation, from the level of the mochin of Imma, which is the one that gives birth to the children, which are love and all the holy emotive attributes (middos). And afterward one must shine into them from the level of the mochin of Abba (and see what is written in the discourse beginning "Go out and see," on the matter of "And wine gladdens," etc., in order "to make the face shine from oil"; see there).

This birth comes through contemplation, the work of the mochin of Imma, the "mother" who gives birth to the "children": love and all the other holy emotions. Afterward the light of the mochin of Abba must shine into those emotions. In the discourse "Go out and see" (Likkutei Torah, Shir HaShirim) the Alter Rebbe explains that wine gladdens, but the face shines "from oil": the light of Chochmah, a new insight from above, as "a man's wisdom makes his face shine."

וזה היה עבודת הלויים דכתיב ועבד הלוי הוא פ"י שכל עבודתם היה להוציא המדות אהוי"ר [אהבה ויראה] מההעלם מבחי' הוא עלמא דאתכסיא אל הגילוי.

And this was the service of the Levites, as it is written, "And the Levite, he (hu), shall serve": that is, all their service was to bring out the emotive attributes, love and awe, from concealment, from the level of "He" (Hu), the hidden world (alma de'iskasya), into revelation.

This was the Levites' service, "And the Levite, he (hu), shall serve": to bring love and awe out of the hidden "He," the hidden world, into revelation.

שהוא ע"י ההתבוננות ועמ"ש בביאור ע"פ²⁶ והיה מספר²⁷ בניי [בני ישראל] בענין מי ברא אלה.²⁸ ולכך היה עבודתם בשירה כפה בקול ובזמרה בכלי (עמ"ש בד"ה מזמור שיר חנוכת הבית)²⁹

This is through contemplation; and see what is written in the explanation on the verse "And the number of the children of Israel shall be," on the matter of "Who created these." And therefore their service was with song, by mouth, with the voice, and with music, on an instrument (see what is written in the discourse beginning "A psalm, a song of the dedication of the House").

This drawing out comes through contemplation, and the bracket points to the explanation of "Who (Mi) created these (Eleh)," where Mi is the hidden and Eleh the revealed. Because their task was to reveal what is hidden, the Levites served with song, sung with the voice and played on instruments.

ויש כמה כלים כמ"ש הללוהו בתקע שופר הללוהו בנבל וכנור הללוהו בתוף ומחול^{30,31} כוי והיינו שיש כמה מיני התלהבות שבהתגלות.

And there are several instruments, as it is written, "Praise Him with the blast of the shofar; praise Him with lyre and harp; praise Him with drum and dance," etc. That is, there are several kinds of revealed fervor (hislahavus).

Psalm 150 names several instruments for praising G-d: the shofar, the lyre and harp, the drum and dance. The Alter Rebbe explains that they correspond to different kinds of fervor that come into the open.

יש תשוקה והתלהבות בבחינת שמחה וחדוה. ויש שהיא בבחי' מרירות ולב נשבר והכל הם בהתגלות הלב.

There is longing and fervor of the quality of joy and gladness; and there is [a kind] that is of the quality of bitterness and a broken heart. And all of them are in the revelation of the heart.

Revealed fervor can be a joyful longing, full of gladness, or it can come with bitterness and a broken heart. Both are emotions of the heart brought into the open.

SECTION 3 • 13

The instruments and the kinds of fervor

3 ויש כמ"כ [כמו כן] לנגד זה כמה מיני כלי זמר. ועד"ז הוא ענין הללוהו בתקע שופר³² שופר שהוא קול המטיל חרדה ולב נשבר שזהו ענין התקיעות והשברים.

And likewise, corresponding to this, there are several kinds of musical instruments. And along these lines is the matter of "Praise Him with the blast of the shofar": a shofar, which is a sound that instills trembling and a broken heart; this is the matter of the tekios (blasts) and the shevarim (broken notes).

Just as there are several kinds of fervor, there are several kinds of instruments to match them. The shofar's sound brings trembling and a broken heart, and this is expressed in its long blasts (tekios) and broken notes (shevarim).

וכן צלצלי תרועה³³ הם ג"כ כנגד ההתלהבות שבמרירות ולב נשבר. ועוגב הוא כלי זמר של שמחה שהוא נגד האהבה והתלהבות שבשמחה.

And likewise "cymbals of teruah" also correspond to the fervor that is in bitterness and a broken heart. And the ugav (pipe) is a musical instrument of joy, which corresponds to the love and fervor that is in joy.

The "cymbals of teruah," whose name recalls the broken teruah sound of the shofar, likewise match the fervor of bitterness and a broken heart. The ugav, a pipe, is an instrument of joy and matches love and fervor that come with gladness.

וזה היה עבודת הלויים בכלי זמר בכמה מינים שהכל הוא לעבוד את בחי' הוא. בחינת הוא עשנו.³⁴

And this was the service of the Levites with musical instruments of several kinds: all of it is to serve the level of "He" (Hu), the level of "He (Hu) made us,"

All the Levites' music, in all its kinds, served the hidden "He" (Hu), the level of which the verse says, "He (Hu) made us."

להמשיך המדות מההעלם אל הגילוי (ועמ"ש סד"ה צו את בניי [בני ישראל] גבי להקריב לי במועדו³⁵ ועמ"ש בד"ה ושאתם מים³⁶ בענין ניסוך היין וניסוך המים. ועמ"ש במ"א בענין ברוך שאמר והיה העולם ברוך הוא):

to draw the emotive attributes (middos) from concealment into revelation. (And see what is written at the end of the discourse beginning "Command the children of Israel," regarding "to offer to Me in its appointed time"; and see what is written in the discourse beginning "And you shall draw water," on the matter of the libation of the wine and the libation of the water; and see what is written elsewhere on the matter of "Blessed is He who spoke, and the world came into being; blessed is He (Hu).")

Its purpose was to draw the emotions out of concealment into revelation. The closing bracket gathers further discussions: the offerings brought "in its appointed time," the libations of wine and of water, and the closing words of the prayer "Blessed is He who spoke," "blessed is He (Hu)," which again end on hu.

IN ONE'S AVODAH

Prayer begins with contemplation of G-d's greatness until it gives birth to a revealed love that reaches even the body; then the bittul and awe of Chochmah must shine into that love, so that the running of prayer returns as acceptance of the yoke of Heaven in Torah study and mitzvos. Joyful fervor and broken-hearted fervor both have their place in this service, as the Levites had instruments for each.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe call the bittul of Chochmah "cool," and how does the higher awe of shame differ from the fiery love born of Binah?
2. If the mochin of Abba are higher, why must prayer begin with the mochin of Imma? What does the analogy of the child in his mother's womb add?
3. What does it mean for prayer to "illuminate the body"?
4. How do ratzo and shov describe the movement of prayer, and why does shov lead to accepting the yoke of Heaven in Torah and mitzvos?
5. The Levites had instruments of joy and of a broken heart. How can both kinds of fervor belong to one person's service?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ועבד הלוי הוא

The note says that another transcript (hanachah) of this maamar is printed there, and also the transcript of the Mittlerer Rebbe.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ג ח"א ע' רט. והנחת אדה"א שם ע' רלו. וראה גם סה"מ תקס"ו ע' שצ. ס' מאמרים הקצרים ע' פו. ביאורו צד, ב.

2 ועבד הלוי הוא

G-d tells Aharon: "And the Levite, he shall perform the service of the Tent of Meeting, and they shall bear their iniquity." Plainly hu means "he himself," the Levites and no one else; the maamar, after the Zohar, reads it as Hu, "He," the hidden level from which the Levites draw.

Numbers 18:23ג"כ: "והיה"

וְעַבְד הַלֵּוִי הוּא אֶת־עַבְדַּת אֱהִל מוֹעֵד וְהֵם יִשְׂאוּ עוֹנֵם חֲטָאת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחִלוּ נַחֲלָה:

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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

KEHOT'S NOTE

במדבר יח, כג.

3 ועבד הלוי הוא. פי' כמ"ש בזהר

The Zohar on Parshas Korach expounds the word hu in this verse several times: it relates it to Atika (the Ancient One), answers the question "Who arouses love?" with "hu," and links it with "He (hu) made us." The Alter Rebbe builds on it in reading hu as the hidden level from which the Levites draw.

Zohar, Korach 8:37-41מ"א: "לוי-ח" קרח הזהר,

At the moment when the day was about to be sanctified the spirits of the demons issued forth, but the day was sanctified before their bodies were created, and so the world was left deficient. When Israel were sanctified and all their grades completed with the Levites on the left side, then this deficiency of the world on the left side was made good, and all was then subordinated to the right and the world was freed from defect. Hence it says "the Levite shall do", i.e. "make" or "complete". ...

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

4 כמ"ש בזהר שכל עבודת הלויים

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

KEHOT'S NOTE

ח"ג קעח, ב.

5 הוא שהוא כינה

The note points there on the identification of hu, "He," with Binah.

KEHOT'S NOTE

ראה אוה"ת במדבר-ו ע' איתתנה.

6 בד"ה מצה זו

There the Alter Rebbe explains that the festivals are a time of joy because they reveal the mochin of Imma, "a joyful mother of children," while Shabbos reveals the mochin of Abba, which are higher and where joy is not revealed as on a festival.

KEHOT'S NOTE

לעיל פ' צו יא, ד ואילך.

7 חכמה שהוא בחי' כח מ"ה

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

KEHOT'S NOTE

הקדמת ת"ו בתחלתה. ובכ"מ.

8 ונחנו מה

Moshe and Aharon say to the people, "and what are we, that you complain against us?" Their self-effacement illustrates the bittul of Chochmah, koach mah.

שמות ט"ז:7: Exodus 16:7

וּבֹקֵר וּרְאִיתֶם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלַנְתִּיכֶם עַל־ה' וְנָחֲנוּ מֶה כִּי תִלְנִנוּ עָלֵינוּ:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?"

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

KEHOT'S NOTE

שמות טז, ז.

9 והחכמה מאין תמצא

In his speech on wisdom Iyov asks, "But wisdom, where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from ayin, nothingness": Chochmah comes from, and consists in, utter self-nullification.

איוב כ"ח:12: Job 28:12

וְהַחֲכָמָה מֵאֵין תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

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

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

KEHOT'S NOTE

איוב כח, יב.

10 להנחיל אוהבי יש

Wisdom speaks: "to cause those who love me to inherit substance (yesh), and I will fill their treasuries." Plainly yesh is wealth; the Alter Rebbe reads it as "something" and

applies it to Binah, where G-d's greatness becomes something grasped, and from which love is born.

משלי ח': כ"א:21 Proverbs

לְהַנְחִיל אֶהְיֶה יֵשׁ וְאַצְרֵיתֶיהֶם אֲמַלֵּא:

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

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

KEHOT'S NOTE

משלי ח, כא.

11

רשפי אש

The beloved asks to be set as a seal upon his heart, "for love is strong as death... its flashes are flashes of fire (rishi-pei esh)." The Alter Rebbe uses the verse's words for the intense, fiery love born of grasping G-d's greatness.

Song of Songs 8:6 ח': ה'שירים

שִׁמְנִי כְּחוֹתָם עַל-לִבִּי כְּחוֹתָם עַל-וְרוּעִי כִּי-עֵצָה כְּמוֹת אֶהְיֶה קֶשֶׁה
כְּשֹׂאוֹל קִנְאָה רִשְׁפֵּיָהּ רִשְׁפֵּי אֵשׁ שֶׁלֶה־בְּתִיהָ:

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.

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

12

ראה אנכי נותן

Moshe tells Israel, "See, I set before you today a blessing and a curse." The verse opens the discourse to which the text refers for the yud and hei, Chochmah and Binah, in the soul.

Deuteronomy 11:26 י"א: כ"ו:26

רְאֵה אֲנֹכִי נֹתֵן לְפָנֶיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה:

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

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

13

Shlomo urges his son, "Yes, if (im) you call out to understanding (binah)." The Talmud (Berakhot 57a) already reads im as em, "mother," so the verse calls Binah a mother, and Binah is the configuration called Imma.

Proverbs 2:3 ג': כ"ב:2 Proverbs

כִּי אִם לְבִינָה תִקְרָא לְתִבְנוּנָה תִתֵּן קוֹלְךָ:

Yea, if thou call for understanding, And lift up thy voice for discernment;

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

14

כי אם לבינה תקרא

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

KEHOT'S NOTE

שם ב, ג.

15

ואם רץ לבך שוב לאחד

In the introduction to the Tikkunei Zohar the saying appears as "if your heart runs, return back (le'achor)"; the text gives it as "return to the One (le'echad)." Here it de-

scribes the two movements of prayer: the running of love from Binah and the return of awe from Chochmah.

Tikkunei Zohar 7a:3 ג': א:7 Tikkunei

תְּנִינָא (יחזקאל א כו), וְעַל דְּמוּת הַכֶּסֶף דְּמוּת כְּמִרְאָה אָדָם עָלִי
מִלְמַעְלָה דָּא אִיהוּ יוֹד הָא וְאִוּ הָא כְּלִיל תִּשְׁעָ נְקוּדִין, וְעִשְׂרִינָא שְׂכִינְתָא
כְּלִיל מְכֻלָּהוּ, וְכִלָּא א, דְּלִית אָדָם בְּלָא א, וְכִלָּא אִיהוּ עֲמוּדָא
דְּאֲמַצְעִיתָא, אִיהוּ יְהוּ"ה דְּכִלִּיל א, וְאִיהוּ שְׂמָא מְפֻרָשׁ דְּכִלִּיל א לְאַחֲרָא
דָּאם רִץ לְבָבָה שׁוּב לְאַחֲרָה.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז בהקדמה (ז, א).

16

כי אתה נרי

In his song of thanks for being saved from all his enemies, David says, "For You are my lamp, Havayah; Havayah lights up my darkness." The verse opens the explanation to which the text refers here.

II Samuel 22:29 ט"ב: כ"ב:29 II Samuel

כִּי-אַתָּה נִירִי הוּא יְגִיֶּה חֹשֶׁךְ:

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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

PARAGRAPH 2

17

חכמה מוחא ובינה ליבא

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

KEHOT'S NOTE

שם (פתח אל"י).

18

חכמה מוחא ובינה ליבא

In Eliyahu's discourse (Patach Eliyahu) in the introduction to the Tikkunei Zohar, Chochmah is the brain, the thought within, and Binah is the heart, with which the heart understands. Since the heart is closer to the body, the love born of Binah can reach the body.

Tikkunei Zohar 17a:17-19 ט"ז: י"ז-י"ט Tikkunei

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין
תריין כתיב *הנסתרות ליי אלקינו. כתר עליון איהו כתר מלכות.
ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א)
קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח
אצילות. איהו שקיו דאילנא בדרועי וענפוי (נ"א ואנפוי). כמא
דאשקי לאילנא ואתרבי בהווא שקיו.

Constantinople, 1740 (CC-BY-NC)

19

ולית מחשבה תפיסא ביה כלל

There the Written Torah is likened to the father and the Oral Torah to the mother: though the child's mind comes from the father's, he grows nine months in the mother's womb and nurses from her, far from the father.

KEHOT'S NOTE

שם. בדי"ה ביום השמע"צ לקמן דרושים לשמע"צ פה, ב.

20 אחכמה והיא רחוקה ממני

Shlomo says, "I said, I will become wise, but it is far from me." It illustrates how Chochmah, the level of Abba, remains far and hidden from us.

קהלת ז':כ"ג Ecclesiastes 7:23

כל־זה נסיתי בחכמה אמרתי אֲחַכְמָה וְהִיא רְחוּקָה מִמֶּנִּי:

All this have I tried by wisdom; I said: 'I will get wisdom'; but it was far from me.

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

21 בד"ה והי לכם לציצית

That explanation teaches that an idea, while still in the brain, is hidden even from the person himself; as it spreads outward into revelation it becomes fervent, and the heart, being closer to the body, is what fixes it so that it lasts.

KEHOT'S NOTE

לעיל פי' שלח מד, ב.

22 והיה לכם לציצית

G-d tells Moshe to command Israel to make tzitzis: "And it shall be for you as tzitzis, and you shall see it and remember all the commandments." The verse opens the discourse in Likkutei Torah, Sh'lach, to which the text refers here.

במדבר ט"ו:ל"ט Numbers 15:39

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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

23 בד"ה צאינה וראינה

There the Torah is likened to bread, wine and oil, and the Alter Rebbe asks how the joy drawn from the "wine" of Torah differs from the shining (tzahalah) drawn from its "oil," on the verse "And wine gladdens the heart of man, to make the face shine from oil." Here that shining is the light of the mochin of Abba added to the emotions born of Imma.

KEHOT'S NOTE

לקמן שה"ש כד, ד.

24 צאינה וראינה

"Go out and see, O daughters of Zion, King Shlomo with the crown with which his mother crowned him on the day of his wedding." The verse opens the discourse in Likkutei Torah, Shir HaShirim, to which the text refers.

Song of Songs 3:11 שיר השירים ג':יא

צֵאנָה וּרְאִינָה בָנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה בְּעֶטְרָה שְׁעֶטְרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמֻחָת 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.

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

25 להצהיל פנים משמן

The psalmist praises G-d for what He brings forth from the earth: wine that gladdens the heart, oil "to make the face shine," and bread. In the discourse cited (Likkutei Torah, Shir HaShirim), the face's shining "from oil" is the light of Chochmah from above, higher than wine's joy; here it is the light of the mochin of Abba in the emotions born of Imma.

Psalms 104:15 תהילים ק"ד:ט"ו

וַיֵּן שֶׁמֶן לְכַבֵּאֲנוֹשׁ לְהַצְהִיל פָּנִים מִשְׁמֶן וְלֶחֶם לְכַבֵּאֲנוֹשׁ יִסְעֹד:

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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

26 בביאור ע"פ והי מספר בניי

There the Alter Rebbe explains that the Name Elokim holds the letters of Mi and Eleh: Mi ("Who?") is the hidden, the hidden world, and Eleh ("these") the revealed, the revealed world; and the yud and hei of the Name Havayah, Chochmah and Binah, are called "the hidden things." This is the hidden "He" from which the Levites draw into revelation.

KEHOT'S NOTE

לעיל פי' במדבר ו, ד.

27 והיה מספר

Hoshea prophesies of the redemption: "And the number of the children of Israel shall be as the sand of the sea." The verse opens the explanation in Likkutei Torah, Bamidbar, to which the text refers.

Hoshea 2:1 הושע ב':א

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא־יִמָּד וְלֹא יִסָּפֵר וְהָיָה בְּמִקּוֹם אֲשֶׁר־יֹאמַר לָהֶם לֹא־עַמִּי אַתֶּם יֹאמַר לָהֶם בְּנֵי־אֱלֹהִים:

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

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

28 מי ברא אלה

The prophet bids Israel look up at the stars: "Lift up your eyes on high and see: Who (Mi) created these (Eleh)?" In the explanation cited, Mi is the hidden world and Eleh the revealed world, and together their letters form the Name Elokim.

Isaiah 40:26 ישעיהו מ':כ"ו

שְׂאוּ־מְרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְּמִסְפֵּר צְבָאִים לְכֶסֶם בְּשֵׁם יְקָרָא מֵרֹב אוֹנִים וְאַמִּיץ כַּח אִישׁ לֹא נֶעְדָּר:

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them

all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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

29 מזמור שיר חנוכת הבית

“A psalm, a song of the dedication of the House, of David.” The verse opens the discourse to which the text refers here.

Psalms 30:1 א: תהילים

מזמור שיר־חנוכת הבית לדוד:

A Psalm; a Song at the Dedication of the House; of David.

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

30 הללוהו בתקע שופר . . ומחול

The words here quote Psalms 150:3; the passage is shown below.

Psalms 150:3 ג: תהילים

הללוהו בתקע שופר הללוהו בנגל וכנור:

Praise Him with the blast of the horn; Praise Him with the psalter and harp.

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

KEHOT'S NOTE

תהלים קנ, ג-ד.

31 הללוהו בתקע שופר הללוהו בנגל וכנור בתוף ומחול

The last psalm of Tehillim calls for G-d to be praised with shofar, lyre and harp, drum and dance. The Alter Rebbe reads the variety of instruments as the variety of revealed fervor in the heart.

Psalms 150:3-4 ג: תהילים

הללוהו בתקע שופר הללוהו בנגל וכנור: הללוהו בתוף ומחול הללוהו במנים ועגב:

Praise Him with the blast of the horn; Praise Him with the psalter and harp. Praise Him with the timbrel and dance; Praise Him with stringed instruments and the pipe.

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

PARAGRAPH 3

32 הללוהו בתקע שופר

“Praise Him with the blast of the shofar.” The shofar, whose sound brings trembling and a broken heart, stands for the fervor of bitterness.

Psalms 150:3 ג: תהילים

הללוהו בתקע שופר הללוהו בנגל וכנור:

Praise Him with the blast of the horn; Praise Him with the psalter and harp.

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

33 צלצלי תרועה

“Praise Him with cymbals of teruah.” Plainly teruah here is the cymbals’ loud clash; it is also the name of the shofar’s broken, sobbing note, and so the maamar matches

these cymbals with the fervor of bitterness and a broken heart. (context: Steinsaltz Tanakh)

Psalms 150:5 ה: תהילים

הללוהו בצלצלי־שמע הללוהו בצלצלי תרועה:

Praise Him with the loud-sounding cymbals; Praise Him with the clanging cymbals.

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

34 הוא עשנו

The psalmist calls on all the earth: “Know that Havayah, He is G-d; He (hu) made us, and we are His.” The “He” of this verse names the hidden level that the Levites served; the Zohar on the Levites’ verse brings it too.

Psalms 100:3 ג: תהילים

דעו כי־ה' הוא אלקים הוא־עשנו ולו אנחנו עמו וצאן מרעיתו:

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.

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

KEHOT'S NOTE

תהלים ק, ג.

35 להקריב לי במועדו

G-d tells Moshe: “Command the children of Israel... you shall take care to offer to Me in its appointed time.” The verse, which introduces the section of the offerings, opens the discourse to which the text refers.

Numbers 28:2 ב: במדבר

צו את־בני ישראל ואמרת אליהם את־קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו:

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

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

36 ושאתם מים

In his song of the redemption the prophet says, “And you shall draw water with joy from the wellsprings of salvation.” The verse opens the discourse to which the text refers on the libations of wine and water.

Isaiah 12:3 ג: ישעיהו

ושאתם־מים בששון ממעיני הישועה:

Therefore with joy shall ye draw water Out of the wells of salvation.

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

והנה פרח מטה אהרן כו' ויגמול שקדים

“And behold, the staff of Aharon had blossomed” (Numbers 17:23)



Aharon’s staff bore almonds, the fastest fruit to ripen, because the kindness drawn down through Aharon and the Priestly Blessing reaches physical life swiftly. It comes from “abundant in kindness,” a kindness without limit, and so it passes the stage-by-stage judgment that holds other kindness back.

THE MAAMAR IN BRIEF

Why did Aharon’s staff bear almonds? The almond ripens in twenty-one days, faster than any other fruit, and its name, shaked, means haste. Aharon, whose name has the letters of nir’eh, “is seen,” brought divine light into revelation, and what came through him came down quickly. To explain this the Alter Rebbe answers Tosafos’ question: if a person’s year is decided on Rosh HaShanah, why pray daily for health and livelihood? The kindness decreed then is still above, in Malchus of Atzilus, and must descend through many chambers of the four worlds to become physical. At every stage the person is judged by that day’s deeds, accusers can object, and the kindness may be held back, adding only to his delight in Gan Eden. Kindness drawn through Aharon and the Kohanim’s blessing, given “with love,” passes through all the worlds with no judgment at all, because it comes from “abundant in kindness,” not from the measured “everlasting kindness.” A great river sweeps aside the logs and earth that dam a small stream; so this kindness sweeps away all judgments, as the flow does on Shabbos.

OUTLINE

1 The almonds, Aharon and the daily judgment

¶1

Almonds ripen fastest, and shaked means haste; Aharon (nir’eh) reveals the light and draws it down swiftly. The yearly decree of Rosh HaShanah stays above, in Malchus of Atzilus, and descends through the chambers of the four worlds only by a daily judgment of the person’s deeds, which accusers can delay. The kindness drawn through Aharon and the Priestly Blessing passes through with no judgment, as in “He sends His utterance... His word runs very swiftly,” and comes at once into children and sustenance.

2 Two kinds of kindness

¶2-3

The root of the speed: there is “everlasting kindness” and there is “abundant in kindness.” Aharon draws from “abundant in kindness,” a kindness without limit that no judgment can hold back, while “everlasting kindness” has a judgment standing opposite it.

3 The great river, Shabbos, and good almonds

¶4

A small river can be dammed with logs and earth, but a great river sweeps them away; so all judgments pass away before “abundant in kindness.” On Shabbos, too, the flow comes swiftly (“Day to day utters speech”). G-d’s hastening can be for ill or for good; the almonds of Aharon’s staff are for good, like “who bestows good kindnesses,” the light that is good and is seen below.

KEY CONCEPTS

Shaked (almond) שקד

The almond, which ripens in twenty-one days; its name shares a root with “hastening,” as in Yirmiyahu’s “rod of almond.” On Aharon’s staff it stands for the speed of the kindness drawn through him.

Aharon and nir’eh אהרן / נראה

The name Aharon has the letters of nir’eh, “is seen.” Through Aharon the divine light is revealed and drawn down from above to below.

“A person is judged every day” אדם נדון בכל יום

Not a new decree, but the daily review of whether, by that day’s deeds, the kindness granted on Rosh HaShanah may come down into physical life.

The chambers (heichalos) of the four worlds היכלות דאבי”ע

The stations through which kindness from Malchus of Atzilus must descend, chamber by chamber, until it becomes physical; at each one the person’s case is judged.

Everlasting kindness (chesed olam) חסד עולם

The measured kindness, which has a judgment standing opposite it that can hold it back.

And abundant in kindness (v’rav chesed) ורב חסד

The kindness without limit, from which the flow through Aharon comes; it “descends over His attributes”, and no judgment can stop it.

The Priestly Blessing ברכת כהנים

The blessing of the Kohanim, given “with love,” through which the supernal kindness comes at once into children and sustenance, down to the lowest level.

SECTION 1 • 11

The almonds, Aharon and the daily judgment

1 והנה פרח¹ מטה אהרן² כוי ויגמול שקדים. להבין למה שקדים³ (ועי' ברבות ס"פ קרח)⁴ הנה שקדים הם ממהרים להגמר יותר מכל הפירות ותבואות כמו זית גפן תאנה כוי שכולם משתהים זמן רב יותר מהשקדים

“And behold, the staff of Aharon had blossomed,” etc., “and it ripened almonds.” To understand: why almonds? (And see Midrash Rabbah, at the end of Parshas Korach.) Now, almonds are quicker to ripen than all the fruits and crops, such as the olive, the vine, the fig, etc., for they all take a much longer time than the almonds.

After Korach's challenge to the priesthood, Aharon's staff blossomed overnight and bore ripe almonds, proving that the priesthood was his. The maamar asks why the sign came as almonds; the Midrash at the end of Parshas Korach, to which it points, plays on the same words (the staff “repaid,” gamal, all who were “diligent,” shoked, for the tribe of Levi) and says almonds were chosen because Israel are likened to them. The Alter Rebbe begins instead from a fact of nature: almonds ripen faster than olives, grapes, figs and every other fruit.

וכמ"ש ברבות סוף קהלת⁵ (קט"ו ב') מה סימנו של שקד זה משעה שהוא מציץ⁶ עד שעה שהוא גומר כ"א יום.^{7,8}

And as is written in Midrash Rabbah, at the end of Koheles (115b): “What is the sign of this almond? From the time it buds until the time it ripens is twenty-one days.”

The Midrash on Koheles gives the almond's mark: only twenty-one days pass from budding to ripeness; there it is tied to Yirmiyahu's “rod of almond” and to the twenty-one days from the seventeenth of Tammuz to the ninth of Av. This speed is the key to the whole maamar.

וע"כ נקרא שקד שהוא ענין מהירות כמ"ש (בירמיה ס"י א') מקל שקד¹⁰ כוי כי שקד אני על דברי לעשותו^{11,12} וזהו רמז על הכהונה.¹³

Therefore it is called shaken (almond), which connotes speed, as it is written (in Jeremiah, chapter 1): “A rod of almond (shaked),” etc., “for I am hastening (shoked) over My word, to fulfill it.” And this is an allusion to the priesthood.

The Hebrew word for almond, shaken, shares its root with shoked, “hastening,” as in G-d's play on words to Yirmiyahu: the almond rod he saw meant that G-d hastens to fulfill His word. The name shows the nature: the almond is speed itself, and this hints at what the priesthood brings about.

כי הנה אהרן אותיות נראה (עמ"ש מזה בד"ה בהעלותך) שעל ידו היו כל ההתגלות והמשכות האורות מלמעלה למטה. ועמ"ש סד"ה כי עמך מקור חיים באורך¹⁴ נראה אור.

For, behold, Aharon has the letters of nir'eh ("is seen") (see what is written about this in the discourse beginning "When you kindle"), for through him came all the revelation and the drawing down of the lights from above to below. And see what is written at the end of the discourse beginning "For with You is the source of life; in Your light we see light."

The name Aharon (אהרן) is made of the same letters as nir'eh (נראה), "is seen," because the Kohen's task was to bring divine light into revelation, drawing it from above to below. The verse "in Your light we see light" uses the same word, and the Alter Rebbe points to two other discourses that develop it.

והנה ההמשכות הנמשכים על ידו הם נמשכים מרום המעלות עד למטה במהירות גדולה בלי שום עיכובים

Now, the flows drawn down through him are drawn from the loftiest heights down to below with great speed, without any delays.

Here the connection is stated: what Aharon draws down travels from the highest levels to the lowest with great speed and without holdups.

כי הנה כתוב בבהמ"ז [בברכת המזון] הן את העולם כולו בטובו בחן בחסד להיות מתהווה מטובו וחסד העליונים השפעות גשמיים צ"ל ירידת החסד בהשתלשלות מדרגות רבות מאד עד שיתעבה ההשפעה ממנו על חסד גשמי

For behold, it is written in the Grace after Meals, "Who nourishes the whole world in His goodness, with grace, with kindness." For physical bounty to come into being from His supernal goodness and kindness, there must be a descent of the kindness through the chain of descending worlds (hishtalshelus), [a chain] of very many levels, until the flow from it thickens into physical kindness.

The Grace after Meals says G-d nourishes the world "in His goodness, with grace, with kindness," that is, from a supernal, spiritual kindness. For such lofty kindness to become physical food and livelihood, it must pass down through many levels until it "thickens" into material form.

ועי"י אהרן שהוא בחינת נראה אור היינו שיהיה נמשך השפעת החסד במהירות שלא יתעכב בהעולמות וריבוי ההשתלשלות שמוכרח להיות נמשך בהם עד שיומשך ויתגלה למטה כ"א יהיה עובר ונמשך דרך הם במהירות מבלי עכבה בהם.

And through Aharon, who is the level of nir'eh or ("light is seen") — that is, the flow of kindness will be drawn down swiftly, so that it is not held back in the worlds and in the many stages of the chain of descent through which it must necessarily be drawn until it is drawn down and revealed below; rather, it will pass and be drawn through them swiftly, without being held back in them.

Through Aharon, the one through whom light becomes revealed, the flow does not get stuck at any of the many stations on its way down; it passes through them quickly and reaches below. This is the speed that the almond stands for.

(ועי"י כה"ג [כהאי גוונא] מענין מהירות בהרמ"ז [בהרב משה זכות] אמור ריש דף צ"ט כוי) ועי"כ הרמז לזה הוא שקדים כנ"ל.

(And see the like, on the subject of speed, in the Ramaz (Rabbi Moshe Zacuto) on Emor, at the beginning of folio 99, etc.) Therefore the allusion to this is almonds, as mentioned above.

The Alter Rebbe adds a reference to the Ramaz, the Kabbalist Rabbi Moshe Zacuto, on Parshas Emor, for a similar idea about speed. He then closes the first point: the almonds on Aharon's staff allude to this swift flow.

וביאור הענין הנה ידוע הקושיא מהו שמבקשים בכל יום ומתפללים רפאנו ה' ברך עלינו הרי עיקר דינו של¹⁵ האדם הוא בר"ה [בראש השנה] ויוה"כ [ויום הכפורים]¹⁶ וכמ"ש קושיא זו בתוספות (פ"ק [פרק קמא] דשבת ד"ב ע"ב ובפ"ק [ובפרק קמא] דר"ה [דראש השנה] דט"ז ע"א).

The explanation of the matter: the question is well known: why is it that every day we ask and pray, "Heal us, Havayah," "Bless for us," when the main judgment of a person is on Rosh HaShanah and Yom Kippur? And this question is raised in Tosafos (first chapter of Shabbos, folio 12b, and first chapter of Rosh HaShanah, folio 16a).

To explain the idea more deeply, he raises a well-known question found in Tosafos (the medieval glosses printed with the Talmud): if a person's year is decided on Rosh HaShanah and Yom Kippur, why do we pray every day in the Shemoneh Esreh for health ("Heal us") and livelihood ("Bless for us")? The answer will show that there is a second, daily judgment.

אך הענין כי מה שנכתב ונחתם¹⁷ בר"ה [בראש השנה] ויוהכ"פ [ויום הכפורים] היינו שנמשך לו חסד על נפשו והחסד ההוא הנמשך מא"ס ב"ה הוא למעלה עדיין במלי דאצילות שהיא מקור דבי"ע

But the matter is this: what is inscribed and sealed on Rosh HaShanah and Yom Kippur means that kindness is drawn down for him upon his soul; and that kindness, drawn from the Infinite One (Ein Sof), blessed be He, is still above, in the Malchus (sovereignty) of the World of Atzilus (Emanation), which is the source of [the worlds of] Beriah, Yetzirah and Asiyah.

What is inscribed on Rosh HaShanah and Yom Kippur is a kindness granted to the person's soul, but it is still "above," in Malchus of Atzilus, the lowest Sefirah of the highest world. Malchus of Atzilus is the source from which the lower worlds of Beriah, Yetzirah and Asiyah come into being; at that level the kindness is not yet physical.

והיינו מ"ש בטובו בחן ובחסד שלו שהוא חסד עליון ב"ה אשר הוא למעלה מעלה ממהות השפעת גשמיים

And this is what is said: "in His goodness, with grace and with kindness" — His own, which is His supernal kindness, blessed be He, far, far above the very nature of physical bounty.

The Grace after Meals speaks of "His" kindness, His very own: a supernal, divine kindness, far beyond the very nature of anything physical.

וכנודע מענין ואנכי עפר ואפר¹⁸ שאמר אברהם על חסד ואה"ר [ואהבה רבה] שלו שאין לו דמיון לחסד דאצילות רק כמו עפר ואפר כוי

And as is known from the matter of "I am dust and ashes," which Avraham said of his own kindness and great love (ahavah rabbah): that it bears no comparison to the kindness of Atzilus, but is only like dust and ashes, etc.

Avraham, the very embodiment of kindness, called himself "dust and ashes," because even his great kindness and love were nothing compared with the kindness of Atzilus. In Iggeres HaKodesh 15 the Alter Rebbe brings what he heard from his teacher: Avraham said it of his own attribute of great love (ahavah rabbah), which is to the supernal kindness as ash is to the tree it came from.

ולכן כדי שיומשך מחדש שבאצילות השפעות הגשמיות בעשייה כצרכי הנפש בגוף. הוא צריך להשתלשל ולירד בהשתלשלות מדרגות רבות בהיכלות דאבי"ע [דאצילות בריאה יצירה עשיה] מהיכל להיכל עד שיתעבה להיות חסדו בענינים גשמיים לרפאות החולה ולכרך השנים

Therefore, in order that physical bounty in Asiyah, according to the needs of the soul in the body, be drawn from the kindness that is in Atzilus, it must descend step by step and come down through a chain of many levels in the chambers (heichalos) of Atzilus, Beriah, Yetzirah and Asiyah, from chamber to chamber, until it becomes coarse enough for His kindness to be in physical matters: to heal the sick and to bless the years.

So for the kindness of Atzilus to become physical bounty in Asiyah, the lowest world, the things a soul needs while it lives in a body, it must descend through the many "chambers" (heichalos) of the four worlds, one after another, until it becomes coarse enough to take physical form. Its final forms are healing the sick and blessing the year's produce, the very things we ask for each day in the Shemoneh Esreh.

(ויובן זה ממ"ש במ"א בד"ה פתח אליהו^{19,20} גבי אין לך עשב²¹ כוי וסד"ה מזוזה מימין²² בענין שלשת אלפים משל²³ ובד"ה מראיהם ומעשיהם²⁴ כוי. בענין עושה חסד לאלפים²⁵ ובד"ה קחו מאתכם תרומה).^{26,27}

(This will be understood from what is written elsewhere: in the discourse beginning "Eliyahu opened," regarding "There is no blade of grass," etc.; at the end of the discourse beginning "The mezuzah on the right," on the matter of "three thousand parables"; in the discourse beginning "Their appearance and their workings," etc., on the matter of "Who does kindness to thousands"; and in the discourse beginning "Take from among you an offering.")

The Alter Rebbe refers to four discourses in Torah Ohr that show how a spiritual quality becomes physical by descending level after level. In "Eliyahu opened" (Vayera), on the saying that every blade of grass has a heavenly force that tells it to grow, a fruit's sweetness comes from Chesed and its bitterness from Gevurah; in the Chanukah discourse "The mezuzah on the right" (Miketz) Shlomo's "three thousand parables" are three thousand levels, every one only a "parable" compared with G-dliness itself. In "Their appearance and their workings" (Yisro) "kindness to thousands" means thousands of levels, contraction after contraction, and in "Take from among you an offering" (Vayakhel) the manna, rooted in the supernal "dew of lights," became physical food by descending from level to level.

ועי' ארז"ל [אמרו רבותינו זכרונם לברכה] אדם נדון²⁸ בכל יום שהוא נדון לפי מעשיו היום²⁹ האם ראוי וכדאי הוא שירד וימשך החסד עליון הנמשך כבר על נפשו למעלה ברי"ה [בראש השנה] ויוהכ"פ [יום הכפורים] שיהיה יורד ונמשך ממדרגה למדרגה מהיכל להיכל. בכדי שימשך מרוחניות לגשמיות.

Of this our Sages, of blessed memory, said, "A person is judged every day": he is judged according to his deeds that day, whether he is fit and worthy for the supernal kindness, already drawn down upon his soul above on Rosh HaShanah and Yom Kippur, to descend and be drawn down, so that it goes down and is drawn from level to level, from chamber to chamber, in order to be drawn from spirituality into physicality.

This explains the Sages' saying "A person is judged every day." The daily judgment is not a new decree but a review of whether, by his conduct that day, he deserves that the kindness already granted to his soul on Rosh HaShanah and Yom Kippur be brought down, level by level, from the spiritual into his physical life.

או שמא אין ראוי האדם לזה ואזי יתעכב ולא ירד למטה רק ישאר למעלה ברוחניות ושם יגיע לו שיוסיפו לו תענוג בגי' [בגן עדן] מאחר שנמשך לו החסד. אבל עכ"ז [עם כל זה] לא ימשך ממנו למטה כלל.

Or perhaps the person is not fit for this, and then it will be held back and will not descend below, but will remain above, in spirituality, and there it will reach him in that his delight in Gan Eden will be increased, since the kindness was drawn down for him. Yet even so, nothing of it will be drawn down below at all.

If he does not deserve it, the kindness is held back and remains in the spiritual realm. Even then it is not lost: since it was granted to him, it adds to his delight in Gan Eden; but nothing of it reaches him below.

(והגם שמה שאמרו אדם נדון בכל יום זהו דברי ר' [רבני] יוסי ור' [ורבני] נתן משא"כ לרבנן מ"מ הא על כרחך גם לר' [לרבני] יוסי ור"נ עיקר הדין ברי"ה [בראש השנה]³⁰)

(And although the saying "A person is judged every day" is the view of Rabbi Yose and Rabbi Nasan, whereas according to the Rabbis it is not so, nevertheless you are compelled [to say] that even according to Rabbi Yose and Rabbi Nasan the main judgment is on Rosh HaShanah.

A long parenthesis now opens. In the Talmud, "A person is judged every day" is the view of Rabbi Yose (Rabbi Nasan says "every hour"), while the other Sages there hold that a person is judged on Rosh HaShanah; the Alter Rebbe argues that even Rabbi Yose and Rabbi Nasan agree that the main judgment is on Rosh HaShanah.

דאל"כ [דאם לא כן] איך יפרשו הפסוק דכי חק לישראל³¹ הוא משפט לאלקי³² יעקב דקאי אר"ה [על ראש השנה] וגם מ"ש עיני ה' אלקיך בה מראשית השנה³³ שמזה למדו בפ"ק [בפרק קמא] דר"ה [דראש השנה] (דף ח') דר"ה [דראש השנה] הוא ר"ה [ראש השנה] לדין כוי.

For otherwise, how would they explain the verse “For it is a statute for Israel, a judgment of the G-d of Yaakov,” which refers to Rosh HaShanah, and also what is written, “The eyes of Havayah your G-d are upon it from the beginning of the year,” from which they learned in the first chapter of Rosh HaShanah (folio 8) that Rosh HaShanah is the new year for judgment, etc.?

His proofs are two verses: “For it is a statute for Israel, a judgment of the G-d of Yaakov,” which the Talmud applies to Rosh HaShanah, and “The eyes of Havayah your G-d are upon it from the beginning of the year,” from which the Talmud learns that the year’s judgment begins on Rosh HaShanah. No opinion could explain these verses another way.

ועוד דאל"כ [דאם לא כן] מה ענין מלכיות זכרונות ושופרות שאומרים בר"ה [בראש השנה]. והמלך המשפט בעשיית [בעשרת ימי תשובה]. ומה יום מיוממים.

Moreover, otherwise, what is the point of the Malchiyos, Zichronos and Shofros that are said on Rosh HaShanah, and “the King of judgment” in the Ten Days of Teshuvah? And how does [this] day differ from [other] days?

A further proof comes from the prayers: the Malchiyos, Zichronos and Shofros (the sections of Kingship, Remembrance and Shofar in the Rosh HaShanah prayers), and the change to “the King of judgment” in the Shemoneh Esreh during the Ten Days of Teshuvah. If every day were judged equally, nothing would set these days apart.

א"ו [אלא ודאי] גם ר"י [רבינו יצחק] ור"נ מודים דר"ה [דראש השנה] הוא יום הדין. וכן מארז"ל [מאמר רבותינו זכרונם לברכה] (פ"ב [פרק ב'] דביצה ד"ז ע"א) מזונותיו של אדם³⁴ קצובין לו מר"ה [מראש השנה] ועד יוהכ"פ [יום הכפורים].

Rather, it must be that Rabbi Yose and Rabbi Nasan also agree that Rosh HaShanah is the Day of Judgment. So too the saying of our Sages, of blessed memory (chapter 2 of Beitzah, folio 17a): “A person’s sustenance is allotted to him from Rosh HaShanah until Yom Kippur.”

So Rabbi Yose and Rabbi Nasan must also agree that Rosh HaShanah is the Day of Judgment. The Talmud’s teaching that a person’s sustenance is fixed from Rosh HaShanah until Yom Kippur points the same way (it appears on Beitzah 16a; the text’s reference reads 17a).

משמע דאזי ודאי לכ"ע [לכל עלמין] ואין בזה שום מחלוקת ואעפ"כ [ואף על פי כן] ס"ל [סבירא ליה / סבירא להו] דאדם נדון ג"כ בכל יום והיינו ע"ד שנתבאר

This implies that it certainly holds according to all opinions, and there is no dispute about it at all; and nevertheless they hold that a person is also judged every day; and this is in the manner that has been explained.

That teaching is undisputed, so it holds for every opinion; yet Rabbi Yose and Rabbi Nasan still say that a person is judged every day. The two judgments are about different things, as explained above: the yearly decree above, and the daily judgment of whether it comes down.

וכמ"כ [וכמו כן] גם לרבנן דפליגי אר"י [אמר רבי] יוסי ור"נ הרי גם לדידהו עכצ"ל [על כרחך צריך לומר] דשייך בחינת דין בכל יום

And likewise, also according to the Rabbis, who disagree with Rabbi Yose and Rabbi Nasan, even for them you are compelled to say that an aspect of judgment applies every day,

Likewise, even the Rabbis who disagree with Rabbi Yose and Rabbi Nasan must accept some kind of daily judgment.

שהרי מבקשים כל הבקשות בשמו"ע [בשמונה עשרה] אף גם לרבנן כמבואר בגמרא פ"ק [פרק קמא] דשבת (ד"ב ע"א וע"ב) והיינו ג"כ ע"ד שנתבאר וענין המחלוקת שביניהם אין כאן מקומו.

for all the requests are asked in the Shemoneh Esreh even according to the Rabbis, as is explained in the Gemara, first chapter of Shabbos (folio 12a and b); and this too is in the manner that has been explained. As for the matter of the dispute between them, this is not the place for it.

The proof is that, on every view, we make all the requests of the Shemoneh Esreh every day, which would make no sense if nothing were decided daily. The Alter Rebbe leaves the exact nature of the dispute for another place.

וכבר האריך בזה ג"כ בע"מ [בעשרה מאמרות] מאמר חקור דין³⁵ ח"ב [חלק ב'] פ"א ופרק כ"ו. והנה השפעת חסד זה הוא מתעכב ושוהה עד שנמשך ובא למטה

And this has also already been discussed at length in Asarah Maamaros, Maamar Chakor Din, Part 2, chapter 1 and chapter 26.) Now, this flow of kindness is held back and lingers until it is drawn down and comes below,

He adds that Asarah Maamaros, the Kabbalistic work of Rabbi Menachem Azariah of Fano, discusses this at length, and the parenthesis closes. Returning to the main point: because each stage of descent involves judgment, the flow of kindness is delayed and lingers on its way down.

שהרי בכל השתלשלות מהיכל להיכל הוא ע"י משפט אם ראוי הוא שימשך ההשפעה למטה ומעיינים בדינו ויש מי שמקטרג לומר שחטא ואינו ראוי לזה

for at every step of the descent from chamber to chamber it is through judgment: whether he is fit for the flow to be drawn down below. His case is examined, and there is one who accuses, saying that he sinned and is not fit for this.

At every step from chamber to chamber the person's case is reviewed: is he worthy for the flow to continue down? And there are accusers who argue that he sinned and does not deserve it, and this holds the flow back.

(וזהו מארז"ל [מאמר רבותינו זכרונם לברכה] ברבות וישלח פע"ו ע"פ ויאמר בניהו³⁶ כוי אמן כן יאמר³⁷ והלא כבר נאמר הנה בן נולד לך הוא יהיה איש מנוחה³⁸ אלא אמר הרבה קטגורין יעמדו מכאן ועד גיחון.³⁹ ע"ש)

(This is the saying of our Sages, of blessed memory, in Midrash Rabbah, Vayishlach, chapter 76, on the verse "And Benayahu said," etc., "Amen, so may [He] say": "But was it not already said, 'Behold, a son will be born to you; he will be a man of rest'? Rather, he said: Many accusers will stand up from here to Gichon." See there.)

The Midrash illustrates this: when David named Shlomo as king, Benayahu answered "Amen, so may G-d say," although G-d had already promised David a son who would be "a man of rest." He prayed because many accusers could rise up between there and the Gichon spring, where Shlomo was to be anointed. (The verse itself reads "And Benayahu answered," as the Kehot edition notes.)

אבל כשנמשך האור והשפע ע"י אהרן ומגזעו תחתיו כהנים הנושאים את ידיהם⁴⁰ ומברכים את העם בברכת כהנים אזי השפע היא נמשכת במהירות דרך כל העולמות באין מונע ומעכב ואין מעיינים בדין כלל.

But when the light and the flow are drawn down through Aharon, and, in his place, [through] the Kohanim of his stock, who raise their hands and bless the people with the Priestly Blessing, then the flow is drawn swiftly through all the worlds, with nothing to prevent it or hold it back, and there is no examination of judgment at all.

The contrast follows: the flow that comes through Aharon and, after him, through his descendants the Kohanim, who raise their hands and bless the people, rushes through all the worlds with nothing to block it, and no judgment is examined at all. This is the almond's speed: the Kohanim's blessing passes over the review that slows other kindness.

(וע"ד שנתבאר ע"פ ולא אבה ה' אלהיך לשמוע אל בלעם כוי שלא שמע שום קטרוג והיינו ע"י כי אהבך⁴¹ כוי.

(This is along the lines of what was explained on the verse "But Havayah your G-d would not listen to Bilam," etc.: that He did not hear any accusation, and this was through "for He loved you," etc.

A parallel: the Torah says that G-d "would not listen to Bilam," meaning He did not hear any accusation, "because He loved you." Love sets the accuser aside.

וזהו שמברכים הכהנים אקב"ו [אשר קדשנו במצותיו וצונו] לברך את עמו ישראל באהבה.⁴²

And this is why the Kohanim recite the blessing, "who has sanctified us with His commandments and commanded us to bless His people Israel with love."

That is why the blessing the Kohanim say before the Priestly Blessing ends "to bless His people Israel with love" (Sotah 39a): love lets the blessing pass with no accusation heard.

ועד"ז י"ל [יש לומר] פ"י הפסוק השולח אמרתו⁴³ ארץ עד מהרה ירוץ דברו. דפ"י השולח הוא כשירד השפע לאט לאט ובהדרגה ובמתון. אבל עד מהרה ירוץ דברו היינו כשהשפע הולך במהירות ע"ד הני"ל. ועמ"ש ע"פ זה במ"א.

Along these lines one can explain the meaning of the verse "He sends His utterance to the earth; His word runs very swiftly." The meaning of "He sends" is when the flow descends slowly, little by little, gradually and unhurriedly; but "His word runs very swiftly" is when the flow goes swiftly, in the manner mentioned above. And see what is written on this verse elsewhere.

The verse "He sends His utterance to the earth; His word runs very swiftly" describes two ways the flow can come. "Sending" is a slow, gradual, measured descent, while "runs very swiftly" is the rapid flow described here.

ועיין ברבות פ' ואתחנן יש תפלה שנענית לארבעים יום⁴⁴ כוי ויש תפלה שנענית לעשרים יום כוי ויש תפלה שנענית ליום אחד כוי ויש תפלה כוי ע"ש. ועמ"ש במ"א בפי מהר קה⁴⁵ את הלבוש כוי בדי"ה עד דלא ידעי⁴⁶ בין⁴⁷ כוי)

And see Midrash Rabbah, Parshas Va'eschanan: "There is a prayer that is answered in forty days, etc.; and there is a prayer that is answered in twenty days, etc.; and there is a prayer that is answered in one day, etc.; and there is a prayer," etc. See there. And see what is written elsewhere on the meaning of "Hurry, take the garment," etc., in the discourse beginning "Until he does not know between," etc.)

The Midrash lists prayers answered after forty days (Moshe's), after twenty days (Daniel's), after one day (Eliyahu's), and more, showing that answers come at different speeds. The Alter Rebbe also refers to the Torah Ohr discourse on the Purim saying "until he does not know between [cursed is Haman and blessed is Mordechai]," which reads the king's "Hurry, take the garment" with the Sages' "if they merit, I will hasten it": a redemption hastened by Israel's teshuvah turns the other side into a "garment" for holiness.

וזהו ענין ברכת כהנים יברכך ה' וישמרך. וארז"ל [ואמרו רבותינו זכרונם לברכה] יברכך בממון כוי יברכך בכנים כוי וישמרך מן המזיקים.^{48,49} כמ"ש ברכות נשא פ"א [פרק י"א].

And this is the meaning of the Priestly Blessing: "Havayah bless you and keep you." And our Sages, of blessed memory, said: "Bless you" — with wealth, etc.; 'bless you' — with children, etc.; 'and keep you' — from those that do harm," as is written in Midrash Rabbah, Naso, chapter 11.

The Priestly Blessing itself shows this. The Midrash reads "Havayah bless you and keep you" as blessing with wealth and children and protection from harm; as a note in Sefer HaMaamarim Melukat explains, wealth and children show that the flow reaches every area of life, and protection from harm shows that it reaches very far down, even to where protection is needed.

היינו שנמשך החסד העליון מיד בגשמי להיות הברכה בבני ומזוני יאר ה' פניו היינו הארת פנים ויחונך שנמשך למטה מטה.^{50,51,52,53,54,55}

That is, the supernal kindness is drawn down immediately into the physical, so that the blessing is in children and sustenance. "Havayah make His face shine" — this is the shining of the face; "and be gracious to you" — that it is drawn down to the very lowest.

So the Priestly Blessing draws the supernal kindness at once into physical life: children and sustenance. "Havayah make His face shine" is the shining of the divine countenance, and "and be gracious to you" carries it all the way down to the lowest level.

SECTION 2 • ¶2-3

Two kinds of kindness

2 ואמנם שרש הטעם לזה על היות המשכת החסד שע"י אהרן נמשך במהירות באין מעכב ומונע ההמשכה

הוא לפי כי אית חסד ואית חסד חסד עולם ורב חסד

Now indeed, the root reason for this, that the drawing down of kindness through Aharon is drawn swiftly, with nothing to hold back or prevent the drawing down, is because “there is kindness and there is kindness”: chesed olam (“everlasting kindness”) and v’rav chesed (“and abundant in kindness”).

Having shown that the kindness drawn down through Aharon arrives quickly and without hindrance, the Alter Rebbe gives the root reason, in the Zohar’s words (quoted in Iggeres HaKodesh 10): “there is kindness and there is kindness.” One is chesed olam, “everlasting kindness”; the other is v’rav chesed, “and abundant in kindness,” a phrase from the Thirteen Attributes of Mercy.

והנה ההמשכה ע"י אהרן הוא מבחינת רב חסד כנזכר ע"פ בהעלותך.^{56,57}

And the drawing down through Aharon is from the level of “and abundant in kindness,” as mentioned on the verse “When you kindle”

The flow through Aharon comes from “abundant in kindness.” In Likkutei Torah, Beha’aloscha, the Alter Rebbe explains that Avraham’s love is called “everlasting love” because it is drawn from the world, a service from below upward, while Aharon’s is from above downward, his whole desire being that G-dliness be revealed below as it is above; a little further he calls the Chesed of Z’eir Anpin chesed olam and the Chesed of Arich Anpin (Keser, above the intellect) rav chesed, the source of great love (ahavah rabbah).

3 וע"פ ועשית בגדי קדש^{58,59} והוא חסד שבלי גבול שיורד ונמשך ע"פ מדותיו⁶⁰ ואין שום בחינת דין שיעכבו כלל.

and on the verse “And you shall make holy garments.” This is kindness without limit, which “descends” and is drawn down “over His attributes” (al pi midosav), and there is no aspect of judgment at all that could hold it back.

The text also points to the Torah Ohr discourse on “And you shall make holy garments” (Tetzaveh), which explains that everlasting kindness belongs to the ordered chain of cause and effect, while “abundant in kindness,” the level of Aharon the Kohen Gadol, is far above that chain. So it is kindness without limit, which “descends over His attributes,” in the words of the psalm about the oil running down Aharon’s beard, and no judgment at all can hold it back. In the psalm midosav is the collar of Aharon’s garments; Likkutei Torah, Korach 1, reads it as G-d’s own attributes (middos), from which great love is drawn down through Aharon.

משא"כ בחסד עולם יש כנגדו בחינת דין המעכבו⁶¹ ועמ"ש במ"א ע"פ חסדי⁶² ה' כי לא תמנו.⁶³

Whereas with everlasting kindness (chesed olam), there is opposite it an aspect of judgment that holds it back. And see what is written elsewhere on the verse "The kindnesses of Havayah, for we have not ceased."

"Everlasting kindness," by contrast, has a force of judgment standing opposite it that can hold it back, as with the daily judgment described above. The explanation of "The kindnesses of Havayah, for we have not ceased" to which the text refers is, the Kehot note says, Iggeres HaKodesh 10 of the Tanya, which opens with the Zohar's "there is kindness and there is kindness": everlasting kindness, and the higher kindness that is "abundant in kindness."

SECTION 3 • 14

The great river, Shabbos, and good almonds

4 והמשל לזה עדי"מ נהר גדול במאד שהליכת המים הוא בתגבורת גדולה לא יוכלו לעכב הליכת המים.

The analogy for this, by way of illustration, is a very great river, where the water flows with great force: the flow of the water cannot be held back.

An analogy: a very great river flows with such force that its water cannot be held back.

משא"כ בנהרות שאין גדולים כ"כ [כל כך] מעכבים הליכת והמשכת מימיו ע"י עצים ועפר וכיוצא עד שמעמידין ע"י עליהם בית הטחינה או גשרים.

Whereas with rivers that are not so great, the going and the flow of their water is held back with wood, earth and the like, until by this means a mill or bridges are set up on them.

Smaller rivers can be held back with wood, earth and the like, so much so that people build a mill or bridges on them. This is the picture of the kindness that judgment can hold back.

אבל בנהר גדול מאד לא יעוכב ע"י מונעים ומעכבים הנ"ל כי אם הלך ילך כמנהגו וישטוף העצים והעפר המעכבים.

But a very great river will not be held back by the obstacles and hindrances mentioned above; rather, it will keep on flowing, as is its way, and will sweep away the wood and the earth that hold it back.

A very great river is not stopped by such obstacles; it keeps flowing in its usual way and sweeps them away.

כך הנמשל בענין ההמשכה מבחי' ורב חסד הוא הולך ונמשך במרוצה. וכל הדינין מתעברין ומתבטלין מחמתו כוי.

So it is in the analogue, with the drawing down from the level of “and abundant in kindness”: it goes and is drawn down at a run, and all the judgments pass away and are nullified because of it, etc.

So too the flow from “abundant in kindness”: it runs down swiftly, and all the forces of judgment pass away and are nullified before it. This is why the blessing through Aharon arrives without delay.

(ועמ"ש במ"א ע"פ יום ליום יביע אומר^{64,65} דפי' בזהר תרומה קל"ו ב' יביע כד"א [כמה דאת אמר] מבע אתעבד אוחי לאתנהרא דא מן דא⁶⁶ לשון מהירות כדמתרגם וחש עתידות למו^{67,68} ומבע דעתיד להון.⁶⁹)

(And see what is written elsewhere on the verse “Day to day utters (yabia) speech,” as is explained in the Zohar, Terumah, 136b: “Yabia, as it is said, ‘mabba itavid’ (‘haste was made’): hastening to be illuminated one from the other.” [Mabba is] a term of speed, as [the Targum] translates “and the things to come upon them hasten” as “umaba de’asid lehon.”

A parenthesis connects this to Shabbos. The Zohar reads “Day to day utters (yabia) speech” as each level hastening to illuminate the next, and links yabia to mabba, the word the Targum uses for “hasten” in the verse “and the things to come upon them hasten.”

דהיינו שבשבת נמשך האור והשפע ג"כ במהירות משום דכל דינין מתעברין מינה כוי ע"ש. ועיין עוד מענין שקדים⁷⁰ בפ' שמות (ט"ו ב')⁷¹ ויובן ע"פ מ"ש (בירמיה ס"י ל"א כ"ח) שיש שקידה למוטב ולטוב.⁷²

That is, on Shabbos the light and the flow are also drawn down swiftly, because “all judgments pass away from it,” etc. See there. And see further on the subject of almonds in Parshas Shemos (15b). And it will be understood from what is written (in Jeremiah, chapter 31, [verse] 28), that there is a hastening (shekidah) for ill and for good.

So on Shabbos too the light and the flow come down swiftly, because all judgments pass away from it; the Siddur, cited in the Kehot notes, explains that on weekdays the flow meets holdups, but on Shabbos it comes quickly. The Zohar in Parshas Shemos (15b) says that some almonds are bitter and some sweet, and that the word shaken itself hints at strict judgment, as in “Havayah hastened (vayishkod) upon the evil”; and Yirmiyahu’s words, “as I hastened over them to uproot... so will I hasten over them to build and to plant,” show that G-d’s hastening can be for ill or for good.

ועד"ז נאמר כי נכון הדבר מעם האלקים⁷³ וממהר האלקים לעשותו והיו שני שבע וגם ההפך וע' בספר מגן דוד⁷⁴ באות גימל מזה.

And along these lines it is said, "For the matter is established by G-d, and G-d hastens to do it": and there were the years of plenty, and also the opposite. And see about this in the book Magen David, on the letter gimmel.

Another example of divine haste is Yosef's word to Pharaoh, "For the matter is established by G-d, and G-d hastens to do it": the years of plenty came, and so did their opposite, the years of famine. For more, the Alter Rebbe refers to the book Magen David, on the letter gimmel.

ושקדים דגבי מטה אהרן ויגמול שקדים⁷⁵ היינו כמאמר אל עליון גומל חסדים טובים⁷⁶ דפי' טובים ע"ד האור כי טוב⁷⁷ אהרן אותיות נראה. שיומשך האור למטה להיות נראה אור.

And the almonds with regard to Aharon's staff, "and it ripened (vayigmol) almonds," are as in the saying "G-d Most High, who bestows (gomel) good kindnesses," where the meaning of "good" is in the manner of "the light, that it was good." Aharon has the letters of nir'eh: that the light be drawn down below, to be nir'eh or ("light is seen").

The almonds of Aharon's staff are almonds "for good," as in the prayer "G-d Most High, who bestows (gomel) good kindnesses," where gomel echoes vayigmol, "it ripened." "Good" means the light of which it is said "the light, that it was good"; and since Aharon's name has the letters of nir'eh, his role is to bring that light down so that it is seen below.

ועמ"ש עוד מענין ברכת כהנים בד"ה ענין משמח חתן (וע' בהרמ"ז [בהרב משה זכות] פ' שלח דקנ"ח ועוד נודע ששני מיני שפע הם⁷⁸ הם כוי ע"ש):

And see what is written further on the subject of the Priestly Blessing in the discourse beginning "The matter of 'Who gladdens the groom'" (and see the Ramaz on Parshas Shelach, folio 158; and it is further known that the two kinds of flow are these very ones, etc. See there.)

For more on the Priestly Blessing the Alter Rebbe refers to the discourse on "Who gladdens the groom." He also cites the Ramaz on Parshas Shelach about two kinds of flow, a passage that, according to the Kehot notes, is explained in Sefer HaMaamarim 5664.

IN ONE'S AVODAH

The maamar does not stop to draw a lesson, but its answer to Tosafos carries one: the kindness decreed on Rosh HaShanah comes down into a person's life according to his deeds each day, which is why we pray every day for health and livelihood.

QUESTIONS FOR DISCUSSION

1. Why does the decree of Rosh HaShanah not reach a person's life by itself? What does the daily judgment decide?
2. How does the maamar show that even Rabbi Yose and Rabbi Nasan agree that Rosh HaShanah is the Day of Judgment, and that even the Rabbis accept a daily judgment?
3. What is the difference between "everlasting kindness" and "abundant in kindness," and how does the river analogy illustrate it?
4. Why does the Kohanim's blessing end "to bless His people Israel with love," and how does love silence the accuser, as with Bilam?
5. What do the almonds, the name Aharon (nir'eh) and "who bestows good kindnesses" each add to the picture of the kindness that comes through Aharon?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 והנה פרח

The note points to the Tzemach Tzedek's explanation of the mitzvah of the Priestly Blessing as a parallel to this maamar's theme.

KEHOT'S NOTE

ראה גם דרמ"צ מצות ברכת כהנים (קיב, א). ובהנסמן בספר הערכים-חב"ד כרך ב' ע' כה ואילך. ראה להלן ברשימת הכתבי-יד אודות זמן אמירת מאמר זה. כמה ענינים מהמאמר נתבארו בד"ה והנה פרח תשליג (סה"מ מלוקט ח"ד ע' רצא ואילך). ראה ד"ה והנה פרח מטה אהרן תשמ"ה כמה ביאורים למאמר זה. לקו"ש חל"ג ע' 196.

2 והנה פרח מטה אהרן

After Korach's rebellion, Moshe placed the staffs of the tribes in the Tent of Meeting, and Aharon's staff blossomed and bore ripe almonds. The maamar asks why the sign took the form of almonds.

במדבר י"ז:כ"ג Numbers 17:23

וַיְהִי מִמָּחֳרָת וַיָּבֵא מֹשֶׁה אֶל־אֱהֱלֵה הָעֵדוּת וַהֲגִה פֶּרֶחַ מִטֶּה־אַהֲרֹן לְבֵית לִוִּי וַיֵּצֵא פֶּרֶחַ וַיִּצֹץ צִיץ וַיִּגְמַל שְׁקָדִים:

And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bore ripe almonds.

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

KEHOT'S NOTE

במדבר יז, כג.

3 למה שקדים

The Midrash at the end of Parshas Korach reads "and it ripened (vayigmol) almonds" as "it repaid (gamal) all who were diligent (shoked) for the tribe of Levi," and asks why almonds and not pomegranates or nuts: because Israel are likened to them. The text points to it before giving its own answer, the almond's speed.

במדבר רבה י"ח:כ"ג Bamidbar Rabbah 18:23

4 וע' ברבות ס"פ קרח

The note points there in connection with the Midrash at the end of Parshas Korach that the text cites on the almonds.

KEHOT'S NOTE

ראה סה"מ תרכ"ז ע' סד.

5 וכמ"ש ברבות סוף קהלת

According to the note, this passage of the maamar is copied there with additions and explanations.

KEHOT'S NOTE

נעתק בסה"מ תרכ"ז ע' סז עם הוספות וביאורים. בלקו"ש חכ"ג ע' 117 מציין שכי"ה עדי"ו בירושלמי תענית פ"ד ה"ה. וראה שם הערה 34 ע"ש.

6

משעה שהוא מציץ

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

KEHOT'S NOTE

ברכות שם: משעת שיניץ.

7 מה סימנו של שקד זה משעה שהוא מציץ עד שעה שהוא גומר כ"א יום

On the almond tree of Koheles 12:5 the Midrash brings Yirmiyahu's "rod of almond": as the almond takes twenty-one days from blossom to ripe fruit, so the decree ran from the seventeenth of Tammuz to the ninth of Av. The Midrash reads "from the time it blossoms" (mishe'as sheyanitz), as the Kehot note points out.

Kohelet Rabbah 12:7 י"ב:ד'

... וְכֵלָם וְהָיָה לָהֶם כְּקֶסֶם שָׂוָא וְגו', אָמַר לָהֶם נָבִיא לְיִשְׂרָאֵל, אֵלֹהֵי יִשְׂרָאֵל הֵייתָם קוֹרִין בְּתוֹרָה שְׁנִדְרָשֶׁת שְׂבָעָה מִשְׁבָּעָה, וְעַכְשָׁיו שְׁלֹא יִכְתֹּם הָרִי נְבוֹכַדְנֶצַּר קוֹסֶם עֲלֵיכֶם שְׂבָעָה מִשְׁבָּעָה, וְכָל כֶּה לָמָּה וְהוּא מְזַכֵּיר עוֹן לְהַתְּפֹשֵׁת, זֶה דְּמוּ שֶׁל זְכָרְיָה. וַיִּנָּאץ הַשָּׁקֵד, זֶה נְבוֹאָתוֹ שֶׁל יִרְמְיָה, שְׁנֵאֲמַר (ירמיה א, יא): מִקֵּל שָׁקֵד אֲנִי רֹאֶה, אָמַר רַבִּי אֶלְעָזָר מֵהַשָּׁקֵד הַזֶּה מִשְׁעַת שִׁנִּיצוֹ עַד שֶׁהוּא גוֹמֵר פְּרוּתָיו עֲשָׂרִים וְאַחַד יוֹם, כֶּה כָּל גִּזְרָה לֹא הִיָּתָה אֶלָּא מִשְׂבָּעָה עֶשֶׂר ...

"and the dust returns to the earth as it was; and the spirit returns to G-d, who provided it" (Ecclesiastes 12:7). "And the dust returns to the earth as it was" - Rabbi Pinḥas and Rabbi Hilkia [said] in the name of Rabbi Simon: When is it that "the spirit returns to G-d, who provided it"? It is when "the dust returns to the earth [as it was]." If not, "may He cast away the souls of your enemies..." (I Samuel 25:29). Rabbi Shmuel bar Naḥmani [said] in the name ...

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

8

שהוא גומר כ"א יום

The Jerusalem Talmud gives the same measure: from the time the almond puts out its bud until it finishes its fruit is twenty-one days, and links it to Yirmiyahu's "rod of almond." The Kehot edition notes this parallel to the Midrash quoted here.

Jerusalem Talmud Taanit 4:5 ה'ה:ד'

9

כמ"ש בירמ"י סי' א מקל שקד

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

KEHOT'S NOTE

וראה מפרשים שם.

10

מקל שקד

G-d asks Yirmiyahu what he sees, and he answers, “a rod of almond (shaked).” The maamar quotes it for the meaning of the word shaked.

Jeremiah 1:11א”י:י”א

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר מִה־אַתָּה רֹאֶה יִרְמְיָהוּ וְאָמַר מִקֵּל שֶׁקֶד אֲנִי רֹאֶה:

Moreover the word of the L-RD came unto me, saying: ‘Jeremiah, what seest thou?’ And I said: ‘I see a rod of an almond-tree.’

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

11

כי שקד אני על דברי לעשותו

It suggests that the Alter Rebbe adds this phrase of the verse to hint that the almond’s speed is its very nature, since a thing’s name shows what it is.

KEHOT’S NOTE

”ויש לומר שהכוונה בהוספה זו היא לרמז דהמהירות שבשקדים הוא עניינם וכידוע ששמו של דבר מורה על ענינו” — סה”מ מלוקט שם.

12

כי שקד אני על דברי לעשותו

G-d answers with a play on words: “You have seen well, for I am hastening (shoked) over My word, to fulfill it”; the almond (shaked) blossoms before the other trees. The Alter Rebbe uses it to show that shaked means speed. (context: Steinsaltz Tanakh)

Jeremiah 1:12ב”א:י”ב

וַיֹּאמֶר ה' אֵלַי הִיטַבְתָּ לְרֹאוֹת כִּי־שֶׁקֶד אֲנִי עַל־דְּבָרִי לַעֲשׂוֹתוֹ:

Then said the L-RD unto me: ‘Thou hast well seen; for I watch over My word to perform it.’

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

13

וזהו רמז על הכהונה

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

KEHOT’S NOTE

”כי ההשפעות הנמשכות ע”י אהרן . . הן במהירות.

14

David says to G-d, “For with You is the source of life; in Your light we see light.” Plainly nir’eh is “we see”; read as “is seen,” it names Aharon’s work of revealing the light, and its letters are those of the name Aharon. The verse opens a discourse to which the text refers.

Psalms 36:10י”ו:ל”ו

כִּי־עֵמֶד מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר:

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

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

15

ידוע הקושיא . . עיקר דינו של אדם הוא בריה

The note lists it among the places that take up this question: why we pray daily if judgment is on Rosh HaShanah.

KEHOT’S NOTE

ראה גם בדרך מצותיך מצות תגלחת מצורע דף קו, א. עטרת ראש בתחלתו פרק ג. קונטרס ומעין מאמר יח. קונטרס חנוך לנער ע’ 46 ואילך. לקו”ש ח”ט ע’ 375-378. ד”ה והנה פרה מטה אהרן — תשמ”א.

16

ברייה ויוה”כ

The note points there for the judgment of Rosh HaShanah and Yom Kippur.

Beitzah 15a:1-2א”א-ב”ב

אֵלָא בְּקִשְׁיוֹ, וְכִי הָא דְאָמַר רַב הוּנָא בְּרִיה דְרַב יְהוֹשֻעַ: הָאִי נִמְטָא גְמָדָא דְנִרְשׁ — שְׂרִיא. אָמַר רַב פִּפְא: עֲרֵדְלִין — אִין בְּהֵן מְשׁוּם כְּלָאִים. אָמַר רַבָּא: הֵנִי צְרִירִי דְפִשְׁטִי — אִין בְּהֵן מְשׁוּם כְּלָאִים, דְּכוּרְנִי — יֵשׁ בְּהֵן מְשׁוּם כְּלָאִים. רַב אָשִׁי אָמַר: אָחָד זֶה וְאָחָד זֶה אִין בְּהֵן מְשׁוּם כְּלָאִים, לְפִי שְׂאִין דְרָךְ חֲמוּם בְּכֶךְ.

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

KEHOT’S NOTE

ראה ביצה טו, א. קונטרס ומעין סוף מאמר יז ואילך.

17

Kehot’s note points to Esther 3:12 for these words.

Esther 3:12ג”י:ב”ג

וַיִּקְרְאוּ סִפְרֵי הַמֶּלֶךְ בַּחֹדֶשׁ הָרִאשׁוֹן בְּשִׁלּוּשֵׁה עֶשֶׂר יוֹם בּוֹ וַיִּכְתֹּב כָּל־אֲשֶׁר־צִוָּה הָמֶן אֶל אַחֲשֻׁדְרִפְנֵי־הַמֶּלֶךְ וְאֶל־הַפָּחוֹת אֲשֶׁר עַל־מְדִינָה וּמְדִינָה וְאֶל־שָׂרֵי עַם וְעַם מְדִינָה וּמְדִינָה כְּכַתְּבָהּ וְעַם וְעַם כְּלִשְׁוֹנוֹ בְּשֵׁם הַמֶּלֶךְ אַחֲשֻׁרֶשׁ נִכְתָּב וְנִחְתָּם בְּטַבַּעַת הַמֶּלֶךְ:

Then were the king’s scribes called in the first month, on the thirteenth day thereof, and there was written, according to all that Haman commanded, unto the king’s satraps, and to the governors that were over every province, and to the princes of every people; to every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and it was sealed with the king’s ring.

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

18

וכנודע מענין ואנכי עפר ואפר

Avraham, pleading for Sedom, says “I am dust and ashes.” The maamar reads it as Avraham’s sense that his own kindness bears no comparison to the kindness of Atzilus.

Genesis 18:27י”ח:כ”ז

וַיַּעַן אַבְרָהָם וַיֹּאמֶר הִנֵּה־נָא הוֹאֲלֹתִי לְדַבֵּר אֶל־אֲדֹנָי וְאֲנֹכִי עֹפֹר וָאֶפֶר:

And Abraham answered and said: ‘Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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

KEHOT’S NOTE

בראשית יח, כז. אגה”ק סט”ו. וראה סה”מ תש”ג ע’ 23. ועוד.

19

בדיה פתח אליהו

From the Sages’ saying that every blade of grass has a heavenly force that strikes it and tells it to grow, the Alter Rebbe explains there that a fruit’s sweetness comes from Chesed and its bitterness from Gevurah: spiritual qualities that became physical by descending level after level, though there is no comparison between them.

KEHOT’S NOTE

תו”א דף יג, ד ואילך.

20

פתח אליהו

The passage “Eliyahu opened” in the introduction to the Tikkunei Zohar, which gives its name to the Torah Ohr dis-

course the text cites.

Tikkunei Zohar 17a י"ז א"ה

21

אין לך עשב

The Midrash says there is no blade of grass without a heavenly force that strikes it and tells it to grow. The text cites a discourse on it to show how kindness reaches physical things.

Bereshit Rabbah 10:6 י"ו א"ה

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגוי. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ור' סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייה ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtar] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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

22

וסד"ה מזוזה מימין

There Shlomo's "three thousand parables" are three thousand spiritual levels, one above the other, every one of them only a "parable" compared with G-dliness itself; so a single matter of the Torah, such as the offerings, exists on many levels.

KEHOT'S NOTE

תו"א דף מב, ב ואילך.

23

Of Shlomo's wisdom the verse says that he "spoke three thousand parables." The Torah Ohr discourse the text cites reads them as three thousand levels, each only a "parable" compared with G-dliness itself.

I Kings 5:12 י"ב א"ה

וידבר שלשת אלפים משל ויהי שירו חמש ואלף:

And he spoke three thousand proverbs; and his songs were a thousand and five.

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

24

ובד"ה מראהם ומעשיהם

There "to thousands" in "who does kindness to thousands" means thousands of levels, one after another: the drawing down from above to below goes through contraction after contraction, both in Avraham's kindness ("who does kindness") and in the higher "who keeps kindness" drawn down by Moshe.

KEHOT'S NOTE

תו"א דף סט, ג.

25

Kehot's note points to Jeremiah 32:18 for these words.

Jeremiah 32:18 י"ח א"ה

עשה חסד לאלפים ומשלם עון אבות אל־חיק בניהם אחריהם האל הגדול הגבור הי צבאות שמו:

who showest mercy unto thousands, and recompense the iniquity of the fathers into the bosom of their children after them; the great, the mighty G-d, the L-RD of hosts is His name;

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

26

ובד"ה קחו מאתכם תרומה

That discourse explains the life-force that fills all worlds, drawn into each world and creature according to its capacity, as the soul's life reaches each limb by its nature; shortly after (Vayakhel 2:4) it shows how the manna, rooted in the supernal "dew of lights," was angels' food above and became physical food below by descending from level to level.

KEHOT'S NOTE

תו"א דף פט, א.

27

קחו מאתכם תרומה

Moshe's call to bring an offering for the Mishkan, the opening words of another discourse the text refers to.

Exodus 35:5 ה"ה

קחו מאתכם תרומה להי כל נדיב לבו יביאה את תרומת הי זהב וכסף ונחשת:

Take ye from among you an offering unto the L-RD, whosoever is of a willing heart, let him bring it, the L-RD'S offering: gold, and silver, and brass;

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

28

אדם נידון בכ"י

The Talmud brings the teaching that a person is judged on Rosh HaShanah and his sentence sealed on Yom Kippur; Rabbi Yose says a person is judged every day, and Rabbi Nasan says every hour. The maamar explains how the yearly and daily judgments fit together.

Rosh Hashanah 16a:6-7 י"ז א"ה

... הכל נידונין בראש השנה, וגזר דין שלהם נחתם כל אחד ואחד בזמנו: בפסח — על התבואה, בעצרת — על פירות האילן, בתיבת נידונין על המים. ואדם נידון בראש השנה, וגזר דין שלו נחתם ביום הכפורים. רבי יוסי אומר: אדם נידון בכל יום, שנאמר: "ותפקדנו לבקרים". רבי נתן אומר: אדם נידון בכל שעה, שנאמר: "לרגעים תבחנונו".

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

KEHOT'S NOTE

ר"ה טז, א.

29

לפי מעשיו היום

The note points there for the daily judgment by a person's deeds of that day.

KEHOT'S NOTE

ראה דרך מצותיך מצות תגלחת מצורע. קונטרס ומעין מאמר יז ואילך.
ובהנשמן לעיל בקטע המתחיל: ידוע הקושיא.

30 גם לרי יוסי ור"ג עיקר הדין ברי"ה

The note there sums up the other side of the argument: even for the Rabbis who disagree with Rabbi Yose there is a judgment every day, which is why the requests of the Shemoneh Esreh are said daily.

KEHOT'S NOTE

"וכן לאידך, שגם לרבנן דפליגי ארי יוסי (רי"ה שם), יש דין בכל יום — שלכן מבקשים בכל יום הבקשות שבשמו"ע. וראה בארוכה בקונטרס ומעין מאמר כ ואילך. וראה שם מאמר כב בסופו, דמר אמר חדא ומר אמר חדא ולא פליגי. וראה לקו"ש ח"ט ע' 375 ואילך" — סה"מ מלוקט שם הערה 11.

31 כי חק לישראל

The psalmist calls for the shofar on the new moon, "for it is a statute for Israel, a judgment of the G-d of Yaakov." The Talmud reads it of Rosh HaShanah, the festival on which the moon is hidden, and the maamar cites it as proof that Rosh HaShanah is the Day of Judgment.

Psalms 81:5 תחילים פ"א:ה'

כי חק לישראל הוא משפט לאלקי יעקב:

For it is a statute for Israel, an ordinance of the G-d of Jacob.

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

KEHOT'S NOTE

תהלים פא, ה.

32 The Talmud identifies the festival "on which the new moon is hidden" as Rosh HaShanah and brings this verse. That is why no opinion can deny that Rosh HaShanah is the time of judgment.

Rosh Hashanah 8b:1 ראש השנה ח' ב:א'

שהחדש מתכסה בו — הוי אומר זה ראש השנה. וכתבי: "כי חק לישראל הוא משפט לאלקי יעקב".

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

33 מראשית השנה

Rav Nachman bar Yitzchak learns from "from the beginning of the year" that Tishrei is the new year for judgment: at the year's beginning it is judged what will be at its end. This is the passage the text refers to in the first chapter of Rosh HaShanah.

Rosh Hashanah 8a:16-17 ראש השנה ח' א:ט"ז-ט"ז

רב נחמן בר יצחק אומר: לדין, דכתיב: "מראשית השנה ועד אחרית שנה", מראשית השנה נידון מה יהא בסופה. ממאי דתשרי הוא? דכתיב: "תקעו בחדש שופר בפסח ליום חגנו", איזהו חג

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

34 מזונותיו של אדם

"All of a person's sustenance is allotted to him from Rosh HaShanah until Yom Kippur." The text cites it from

Beitzah 17a; the words are on 16a. It shows that all opinions agree on the yearly judgment. (Kehot: Beitzah 15a)

Beitzah 16a:1-2 ביצה ט"ז א:א'-ב'2

כל מזונותיו של אדם קצובים לו מראש השנה ועד יום הכפורים, חוץ מהוצאת שפחות והוצאת יום טוב והוצאת פניו לתלמוד תורה, שאם פחת — פוחדתין לו, ואם הוסיף — מוסיפין לו. אומר רבי אבהו, מאי קרא: "תקעו בחדש שופר (בפסח) ליום חגנו", איזהו חג שהחדש מתכסה בו — הוי אומר זה ראש השנה, וכתבי: "כי חק לישראל הוא משפט לאלקי יעקב".

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

35 בע"מ מאמר חקור דין

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

KEHOT'S NOTE

!ERROR#

36 ויאמר בניהו

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

KEHOT'S NOTE

מ"א (א, לו) לפנינו אי ויען ולא ויאמר. [כ].

37 ויאמר בניהו כוי אמן כן יאמר

When David commanded that Shlomo be anointed, Benayahu answered, "Amen, so may Havayah say." The verse reads "answered" where the Midrash quotes "said."

I Kings 1:36 מלכים א' ל"ו:36

ויען בניהו בן יהויאדע את המלך ויאמר אמן כן יאמר ה' אלקי אדני המלך:

And Benaiah the son of Jehoiada answered the king, and said: 'Amen; so say the L-RD, the G-d of my lord the king.

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

38 הנה בן נולד לך הוא יהיה איש מנוחה

G-d's promise to David that a son, Shlomo, would be born to him and would be a man of rest. The Midrash asks why Benayahu needed to pray for what was already promised.

I Chronicles 22:9 דברי הימים א כ"ב:9

הנהיבן נולד לך הוא יהיה איש מנוחה והנחתיו לו מכל-אויביו מסביב כי שלמה יהיה שמו ושלום ו שקט אתן עלי ישראל בקימו:

Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

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

39 הרבה קטגורין יעמדו מכאן ועד גיחון

The Midrash answers that many accusers would stand between there and the Gichon, where Shlomo was to be anointed, as part of its teaching that the righteous have no guarantee in this world. The maamar uses it to show how accusation can hold back a promised good.

Bereshit Rabbah 76:2 בראשית רבה ע"ו:76

... ויען בניהו בן יהוידע את המלך, ויאמר אמן כן יאמר, והלא כבר נאמר (ד"ה א כב): הנה בן נולד לך, הוא יהיה איש מנוחה, אלא אמר:

הרבה קטיגורין יעמדו מכאן ועד גיחון:

Another matter, “Jacob was very frightened and distressed” – Rabbi Yehuda ben Rabbi Ilai said: The fright and the distress are not the same. Rather, he was frightened lest he kill, and distressed lest he be killed. He said: ‘If he overcomes me, he will kill me, and if I overcome him, I will kill him.’ That is: He was frightened lest he kill, and distressed lest he be killed. He said: ‘All these years, he [Esau] has been residing in the Land of Israel; say that he comes against ...

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

40 כהנים הנושאים את ידיהם

The words here quote Sotah 38a:1; the passage is shown below.

Sotah 38a:1 א"א: ל"ח סוטה

כְּתִבּוֹ, וּבִמְדִינָה בְּכִינוּיָו. בְּמִדִּינָה כְּהִנִּים נוֹשְׂאִים אֶת יְדֵיהֶן כְּנֶגֶד כְּתִפֵּיהֶן, וּבִמְקָדָשׁ עַל גְּבִי רִאשִׁיהֶן. חוּץ מִכֹּהֵן גָּדוֹל, שְׂאִינוּ מִגְבִּיָּה אֶת יְדָיו לְמַעַל מִן הָעֵץ. רַבִּי יְהוּדָה אוֹמֵר: אִם כֹּהֵן גָּדוֹל מִגְבִּיָּה יְדָיו לְמַעַל מִן הָעֵץ, שְׁנָאָמֵר: "וְיֹשֵׁא אֶהְרֹן אֶת יְדָיו אֶל הָעֵץ וַיִּכְרַס".

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

KEHOT'S NOTE

סוטה לח, א. טושו"ע או"ח סקכ"ח, יב.

- 41 Moshe reminds Israel: “But Havayah your G-d would not listen to Bilam, and Havayah your G-d turned the curse into a blessing for you, because Havayah your G-d loved you.” The maamar reads it as G-d not hearing any accusation, because of His love.

Deuteronomy 23:6 כ"ג:ו דברים

וְלֹא-אָבָה ה' אֱלֹקֶיךָ לְשִׁמְעַת אֶל-בִּלְעָם וַיַּחֲפֹךְ ה' אֱלֹקֶיךָ לָךְ אֶת-הַקְלָלָה לְבִרְכָּה כִּי אָהַבְךָ ה' אֱלֹקֶיךָ:

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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

42 לברך את עמו ישראל באהבה

The Talmud gives the blessing the Kohanim say before the Priestly Blessing: “who has sanctified us with the holiness of Aharon and commanded us to bless His people Israel with love.” The maamar stresses its last word, “with love.”

Sotah 39a:5-6 א-ה:ו-ה:א סוטה

מאי מְבָרַךְ? אָמַר רַבִּי זִירָא אָמַר רַב הִסְדָּא: "אֲשֶׁר קִדְּשָׁנוּ בְּקִדּוּשְׁתּוֹ שֶׁל אֶהְרֹן וְצִוָּנוּ לְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה". כִּי עָקֵר כְּרִיעִיה מֵאֵי אָמַר? יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ שֶׁתִּהְיֶה בְּרָכָה זוֹ שְׂעוּיָתָנוּ לְבָרֵךְ אֶת עַמֶּךָ יִשְׂרָאֵל, לֹא יְהֵא בָּהּ מִכְשׁוֹל וְעוֹן. וְכִי מִהֲדַר אִפִּיָּה מְצִיבִירָא מֵאֵי אָמַר? אֲדַבְרִיה רַב הִסְדָּא לְרַב עֻקְבָּא וְדָרַשׁ: "רְבוּנוּ שֶׁל עוֹלָם עֲשִׂינוּ מַה שְׁגִירָת עֲלִינוּ עֲשֵׂה עִמָּנוּ

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

43 ועד"ז י"ל פי הפסוק השולח אמרתו

The psalmist praises G-d: “He sends His utterance to the earth; His word runs very swiftly.” The maamar reads the

two halves as a gradual flow and a swift one.

Psalms 147:15 ט"ו:15 תהילים קמ"ז

הִשְׁלַח אֱמָרָתוֹ אֶרֶץ עֲדִמְהָרָה יָרוּץ דְּבָרוֹ:

He sendeth out His commandment upon earth; His word runneth very swiftly.

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

KEHOT'S NOTE

תהלים קמז, טו. וראה בד"ה כה תברכו — תשמ"ז.

44 יש תפלה שנענית לארבעים יום

The Midrash lists prayers answered after forty days (Moshe), twenty days (Daniel), three days (Yonah), one day (Eliyahu), at a time of favor (David), and even before they are said. It illustrates the different speeds at which a blessing comes down.

Devarim Rabbah 2:17 י"ז:2 דברים רבה ב'

- 45 The king commands Haman, “Hurry, take the garment and the horse,” to honor Mordechai. The text refers to a discussion of this haste elsewhere.

Esther 6:10 י"ז:6 אסתר ו'

וַיֹּאמֶר הַמֶּלֶךְ לְהֶמֶן מַהֵר קַח אֶת-הַלְבוּשׁ וְאֶת-הַסּוּס כְּאֲשֶׁר דִּבַּרְתָּ וַעֲשֵׂה-כֵן לְמַרְדֳּכַי הַיְּהוּדִי הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ אֶל-תִּפְלֵ דָבָר מִכָּל אֲשֶׁר דִּבַּרְתָּ:

Then the king said to Haman: ‘Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king’s gate; let nothing fail of all that thou hast spoken.’

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

46 בד"ה עד דלא ידעי

There “Hurry, take the garment and the horse” is read with the Sages’ “if they merit, I will hasten it”: when the redemption is hastened through Israel’s teshuvah in exile, the other side is turned to good and becomes a “garment,” whereas if it comes “in its time” it is simply destroyed.

KEHOT'S NOTE

תו"א צה, ד.

47 עד דלא ידעי בין

Rava’s saying that on Purim one must drink “until he does not know between ‘cursed is Haman’ and ‘blessed is Mordechai,’” the opening words of the discourse the text refers to.

Megillah 7b:7-8 ח"ז:7-8 מגילה ז'

אָמַר רַבָּא: מִיִּחְיִיב אִינִישׁ לְבִסּוּמִי בְּפוּרִיָּא עַד דְּלֹא יָדַע בֵּין אָרוּר הֶמֶן לְבָרוּךְ מְרְדֳּכַי. רַבָּה וְרַבִּי זִירָא עָבְדוּ סְעוּדַת פּוּרִים בְּהַדֵּי הָדָדִי. אִיבְסוּם. קָם רַבָּה שְׁחִטִּיה לְרַבִּי זִירָא. לְמַחֵר, בְּעֵי רַחֲמֵי וְאַחֲמִייה. לְשֹׁנָה, אָמַר לָקָה: גִּיתִי מֶר וְנִעְבְּדִי סְעוּדַת פּוּרִים בְּהַדֵּי הָדָדִי. אָמַר לָקָה: לֹא כָּל שַׁעֲתָא וְשַׁעֲתָא מִתְרַחֵשׁ נִיסָא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera’s throat. The next day he prayed on his behalf and revived him. Next year he said:

Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

48 וארז"ל יברכך בממון . . וישמרך מן המזיקים

It asks why the Alter Rebbe brings this Midrash, which only says what is drawn down, as a proof of speed.

KEHOT'S NOTE

"דלכאורה אינו מובן, הרי בדרשת רז"ל הנ"ל מבואר רק מהי ההמשכה (ברכה בממון ובבנים ושמירה מן המזיקים), ובלקויות מביא דרשה זו לענין שההמשכה היא במהירות, ויש לומר הביאור כזה, דיברךך בממון ובבנים מורה על ריבוי ההשפעה שההשפעה היא בכל הענינים דבני חיי ומזוני [דיברךך בממון נכלל גם הברכה על חיי, דכי יחייב רחמנא שובעא לחיי הוא דיהיב], וענין וישמרך מן המזיקין מורה שההמשכה היא למטה מטה ביותר, אפילו למקום שצריך למשיכה מן המזיקין" — סה"מ מלוקט שם ע' רצה.

49 יברכך בממון כוי יברכך בבנים כוי וישמרך מן המזיקים

Among its readings, the Midrash explains "bless you" as with wealth and with children, and "keep you" as from the harmful beings that surround a person. The maamar takes these as signs that the blessing comes straight down into the physical.

Bamidbar Rabbah 11:5 ה"ה: י"א במדבר רבה

50 עיני ה"א בה

Moshe describes the Land of Israel: "The eyes of Havayah your G-d are always upon it, from the beginning of the year to the end of the year." The maamar cites it as the source from which the Talmud learns that judgment begins on Rosh HaShanah.

Deuteronomy 11:12 ה"ה: י"א דברים

אַרְצָא אֲשֶׁר־ה' אֱלֹקֶיךָ דֹרֵשׁ אֹתָהּ תָּמִיד עֵינֵי ה' אֱלֹקֶיךָ בְּהַ מְרִשִּׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה:

a land which the L-RD thy G-d careth for; the eyes of the L-RD thy G-d are always upon it, from the beginning of the year even unto the end of the year. .

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

KEHOT'S NOTE

דברים יא, יב.

51 המשכת החסד שע"י אהרן נמשך במהירות באין מעכב ומונע

Kehot's note points to where this is explained further: The Tzemach Tzedek's maamar "5626) (כה תברכו".

KEHOT'S NOTE

"משא"כ בתפלה בכלל — ה"ז בקשה של אדם המתפלל (מלמטה למעלה) לפעול רצון חדש למעלה, ואין ודאות שתתמלא הבקשה, ואילו ברכה (מלמעלה למטה) היא בלשון ציווי (או בלשון הבטחה), שבדאי נמשכת ההמשכה. ובברכת כהנים ב' המעלות (ראה אוה"ת נשא ע' ער ואילך, ד"ה כה תברכו תרכ"ו, תרנ"ד. ד"ה ארישב"ל תרכ"ט. לקו"ש ח"י ע' 41) — לקו"ש חלי"ט ע' 378 הערה 25.

52 יברכך ה' וישמרך

G-d tells Moshe how Aharon and his sons are to bless Israel: "Havayah bless you and keep you." The maamar

explains it as kindness drawn straight into physical life.

Numbers 6:24 ו' כ"ד במדבר

יְבָרְכֶךָ ה' וְיִשְׁמְרֶךָ:

The L-RD bless thee, and keep thee;

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

KEHOT'S NOTE

במדבר ו, כד.

53 Kehot's note points to Shabbat 12a for these words.

Shabbat 12a שבת י"ב

54 Kehot's note points to Deuteronomy 28:13 for these words.

Deuteronomy 28:13 דברים כ"ח: י"ג

וְנָתַתְּ ה' לְרֹאשׁ וְלֹא לְזָנָב וְהָיִיתָ רֶק לְמַעַלָּה וְלֹא תִהְיֶה לְמַטָּה בְּיַתְּשָׁמַע אֶל־מִצְוֹת ה' אֱלֹקֶיךָ אֲשֶׁר אֶנְכִּי מְצֹוֶה הַיּוֹם לְשָׁמֵר וּלַעֲשׂוֹת:

And the L-RD will make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt hearken unto the commandments of the L-RD thy G-d, which I command thee this day, to observe and to do them;

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

55 יאר ה' פניו

"Havayah make His face shine upon you and be gracious to you," the second verse of the Priestly Blessing. The maamar explains it as the shining of the face carried down to the lowest level.

Numbers 6:25 ו' כ"ה במדבר

יָאֵר ה' פָּנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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

PARAGRAPH 2

56 ע"פ בהעלותך

There the Alter Rebbe contrasts Avraham's love, called "everlasting love" (ahavas olam) because it is taken from the world, a service from below upward, with Aharon's, which is from above downward: his whole desire is that G-dliness be revealed below as it is above.

KEHOT'S NOTE

לעיל פ' בהעלותך ל, א.

57 Kehot's note points to Numbers 8:1-12:16 for these words.

Numbers 8:1-12:16 ח' א'-י"ב: ט"ז במדבר

PARAGRAPH 3

58 וע"פ ועשית כגדי קדש

The discourse there explains that Aharon is one of the seven shepherds who draw down to the souls of Israel from the Infinite Light, the man of kindness and the Kohen

Gadol who draws down the level of great love (ahavah rab-bah), and that his garments are garments for that love.

KEHOT'S NOTE

תו"א פב, א ואילך.

59

ועשית בגדי קדש

G-d tells Moshe, "And you shall make holy garments for Aharon your brother, for honor and for beauty." The text refers to a discourse on this verse for the kindness drawn down through Aharon.

Exodus 28:2: שמות כ"ח:ב

וְעָשִׂיתָ בְּגָדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאַרֶת:

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

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

60

שירוד ונמשך ע"פ מדותיו

David's song of brothers dwelling together likens it to the good oil on the head running down the beard, "the beard of Aharon, which runs down over the collar of his garments (midosav)." The maamar reads the words of the limitless kindness of Aharon, "descending over His attributes": in Likkutei Torah, Korach 1, G-d's own attributes, from which great love is drawn down.

Psalms 133:2: תהילים קל"ג:ב

כֶּשֶׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֵרֵד עַל־הַנָּהָק וְזָקֹאֲהָרֹן שִׁירֵד עַל־פִּי מְדוּתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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

61

משא"כ בחסד עולם יש כנגדו בחינת דין המעכבו

The note points there for the judgment that stands opposite everlasting kindness and holds it back.

KEHOT'S NOTE

ראה בד"ה אמר לצפון תני — תר"ן ע' שפט.

62

ע"פ חסדי ה' כי לא תמנו

The note identifies the explanation the text refers to, on "The kindnesses of Havayah, for we have not ceased," as this epistle of the Tanya, which opens with the Zohar's words "there is kindness and there is kindness": everlasting kindness, and the supernal kindness that is "abundant in kindness."

KEHOT'S NOTE

אגה"ק סי' י'.

63

חסדי ה' כי לא תמנו

The prophet's lament says, "The kindnesses of Havayah, for we have not ceased, for His mercies have not ended." The text refers to an explanation of this verse elsewhere (Iggeres HaKodesh 10) for the two kinds of kindness.

Lamentations 3:22: איכה ג':כ"ב

חֲסִדֵי ה' כִּי לֹא־תִמְנוּ כִּי לֹא־כָלוּ רַחֲמָיו:

Surely the L-RD'S mercies are not consumed, Surely His compassions fail not.

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

PARAGRAPH 4

64

ע"פ יום ליום יביע אומר

The Siddur explains that on weekdays there are several holdups in drawing the flow down below, while on Shabbos it comes swiftly, yabia meaning speed; on weekdays the flow may even be held back and not come down.

KEHOT'S NOTE

סידור עם דא"ח קפ, ב ואילך. וראה בארוכה פירוש המילות לאדה"א פכ"ו ואילך. וראה באוה"ת-סדור ע' קעז. בסידור מבאר "שבימי החול ישנם כמה עיכובים בהמשכת ההשפעה למטה, וביום השבת, המשכת ההשפעה היא במהירות, יביע אומר, יביע לשון מהירות. ומבואר שם [בסידור קפ, ד] :- שבימי החול אפשר שההשפעה תתעכב ולא תומשך למטה" — סה"מ מלוקט שם ע' רצג.

65

יום ליום יביע אומר

David's psalm on the heavens that tell G-d's glory: "Day to day utters speech, and night to night expresses knowledge." The maamar reads yabia as a word of speed, applied to the flow on Shabbos.

Psalms 19:3: תהילים י"ט:ג

יוֹם לְיוֹם יְבִיעַ אֹמֶר וְלַיְלָה לַלַּיְלָה יִתְהַדְּעֵת:

Day unto day uttereth speech, and night unto night revealeth knowledge;

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

66

יביע כד"א מבע אתעבד אוחי לאתנהרא דא מן דא

The Zohar explains "day to day" as level to level, and yabia as mabba, hastening to illuminate one from the other. The Alter Rebbe takes it as proof that yabia denotes speed.

ספר הזהר, תרומה ט"ו:קפ"ב-15:182-16:192: ט"ו:קצ"ב

"Day unto day"-one day to another, one ring or sphere unto its fellow. Here Scripture speaks in detail concerning the manner in which the heavens radiate sapphire brightness to that Glory, and how that "Firmament" of the supernal Dew causes the downward flow of the current. "Day unto day utters speech." Day unto day, grade unto grade, in order that the one should complete itself in the other, and one be illumined by the other from the luminous and sparkling radiance of the Sapphire which is reflected by the heavens ...

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

67

וחש עתידות למו

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

KEHOT'S NOTE

האזינו לב, לה.

68

וחש עתידות למו

In Moshe's song (Haazinu) G-d speaks of the enemies' downfall: "For the day of their calamity is near, and the

things to come upon them hasten.” This is the verse in which the Targum uses mabba for “hasten.”

דברים ל"ב:ל"ה 32:35 Deuteronomy

לִי נָקָם וְשָׁלֹם לְעֵת תְּמוּט רַגְלָם כִּי קָרוֹב יוֹם אִידָם וְחֵשׁ עֲתֹדֶת לָמוֹ:

Vengeance is Mine, and recompense, Against the time when their foot shall slip; For the day of their calamity is at hand, And the things that are to come upon them shall make haste.

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

69

ומבע דעתידי להון

Onkelos renders “and the things to come upon them hasten” as “umaba de’asid lehon.” This shows that mabba, and so yabia, means speed.

תרגום אונקלוס על דברים ל"ב:ל"ה 32:35 Onkelos Deuteronomy

קְדָמִי פְּרַעְנוּתָא וְאַנָּא אֲשֵׁלֵם לְעֵדוֹ דִּיגְלוֹן מֵאַרְעָהוֹן אֲרִי קָרִיב יוֹם תִּכְרְהוֹן וּמִבַּע דְּעֵתִיד לְהוֹן:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

70

שקדים

The Zohar says that some almonds are bitter and some sweet, and cites both Yirmiyahu’s “rod of almond” and the almonds of Aharon’s staff, reading the word as a hint of strict judgment. The text refers to it for the subject of almonds.

ספר זוהר, שמות כ"ה:רנ"ז-ל"א:רס"ו 28:257-31:266 Zohar, Shemot

71

מענין שקדים בפי שמות (ט"ו ב')

The Zohar’s words that the text refers to, that some almonds are bitter and some sweet, are copied there.

KEHOT’S NOTE

נעתק באוה"ת סידור ע' קעז "ת"ח שקדים מנהון מריין מנהון מתיקין כו".

72

יובן ע"פ מ"ש (בירמי' . . שיש שקידה למוטב ולטוב

It notes that although the verse in Jeremiah speaks of punishment, the main point of this hastening is for good: that the flow of life, grace and kindness be drawn down without delay, as Likkutei Torah explains.

KEHOT’S NOTE

"והגם דהתם היינו לדבר עונש, אבל באמת עיקר ענין זה היינו לדבר הטוב להשפעת חיים חן וחסד שיומשך בלי עיכוב כמש"ש [בלקו"ת נה, ג] — אוה"ת סידור ע' קעז. הענין דשקדים מובא בספר השיחות תש"ג כרך-ב ע' 533 בהערה 46 מקשה "דלכאורה מה שייך כאן שקדים למוטב, הרי עבודת אהרן היתה רק בקדושה" ע"ש. "ושקדים דמטה אהרן הם שקדים טובים, דיש לומר, דזה שמביא בהמאמר שיש שקידה למוטב הוא לרמז שבהשקדים טובים דמטה אהרן יש גם מעלת אתהפכא דמוטב לטוב" — סה"מ מלוקט שם ע' רצו. בד"ה והנה פרח מטה אהרן תשמ"ה הקשה למה מביא ענין זה כאן, והרי אין ענינו רק לצייין מ"מ בעלמא. ומבאר דענין פרח מטה אהרן הי' אחר מחלוקת קרה, ואז נתברר תוקף כהונת אהרן, כי תכלית השקדים של היפוך הטוב הוא להפכם לטוב, ואז יש בהם מעלה זו דאתהפכא חשוכא לנהורא ע"ש.

73

נכון הדבר מעם האלקים

Yosef tells Pharaoh that the doubling of his dream means the matter is established by G-d, who hastens to do it. The

maamar brings it as another case of divine haste, for good and for ill.

בראשית מ"א:ל"ב 41:32 Genesis

וְעַל הַשְּׁנוּת הַחֲלוֹם אֶל-פַּרְעֹה פַּעַמַּיִם כִּי-נִכּוֹן הַדָּבָר מֵעַם הָאֱלֹקִים וּמִמֶּהָר הָאֱלֹקִים לַעֲשֹׂתוֹ:

And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by G-d, and G-d will shortly bring it to pass.

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

KEHOT’S NOTE

בראשית מא, לב.

74

בספר מגן דוד

The book Magen David is also mentioned there.

KEHOT’S NOTE

נזכר גם באוה"ת ויקרא-ג ע' תתו.

75

ויגמול שקדים

The verse about Aharon’s staff, quoted again here to connect vayigmol, “it ripened,” with gomel, “who bestows,” in the prayer.

במדבר י"ז:כ"ג 17:23 Numbers

וַיְהִי מִפְּחַדֵּת וַיָּבֹא מֹשֶׁה אֶל-אַהֲרֹן הָעֹדוֹת וְהִנֵּה פָּרַח מִטֶּה-אַהֲרֹן לְבֵית לֵוִי וַיֵּצֵא פָּרַח וַיִּצֹץ צִיץ וַיִּגְמַל שְׁקָדִים:

And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bore ripe almonds.

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

76

א-ל עליון גומל חסדים טובים

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

KEHOT’S NOTE

נוסח התפלה.

77

האור כי טוב

“And G-d saw the light, that it was good.” The maamar uses it to explain the “good” in “good kindnesses.”

בראשית א:ד 1:4 Genesis

וַיֵּרָא אֱלֹקִים אֶת-הָאֹר וְכִי-טוֹב וַיְבָרֶךְ אֱלֹקִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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

KEHOT’S NOTE

בראשית א, ד.

78

ועי בהרמ"ז פי שלח . . ששני מיני שפע הם

The Ramaz’s teaching about the two kinds of flow is cited and explained there.

KEHOT’S NOTE

מובא ונתבאר בסה"מ תרס"ד ע' קסז.



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

The Hebrew text of Likkutei Torah: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); Midrash Tanchuma -- Torat Emet (Public Domain); Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY); Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain); Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Torat Emet 357 (Public Domain); Mishnah Yomit by Dr. Joshua Kulp (CC-BY); Daat Bereshit Rabbah (Public Domain); The Sefaria Midrash Rabbah, 2022 (CC-BY); Wikisource Talmud Bavli (CC-BY-SA); Constantinople, 1740 (CC-BY-NC); The Zohar; London, Soncino Press, 1933 (Public Domain); Pri Etz Chaim (Public Domain); Wikisource Bereshit Rabbah (CC-BY-SA); Daf Shevui (CC0); Sefer Yetzirah, Warsaw 1884 (Public Domain); Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); Sefer Etz Chaim (Public Domain); Midrash Rabbah -- TE (Public Domain); Tikkunei Zohar - Vocalized (Public Domain); Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and [likuteitorah.com](https://creativecommons.org/licenses/by-nc/4.0/).

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/likkutei-torah/korach/

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