



LIKKUTEI TORAH • THE CHASSIDISHE PARSHA

פרשת פקודי

Parshas Pekudei



The 2 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/pekudei/

Contents

PARSHAS PEKUDEI

Maamar 1	אלה פקודי המשכן משכן העדות וגו'	3
	"These are the accounts of the Mishkan, the Mishkan of the Testimony"	
Maamar 2	הנה פקודי המשכן הוא יחוד ו"ה דשם הוי"...	137
	"The accounts of the Mishkan" is the union of vav-hei	

אלה פקודי המשכן משכן העדות וגו'

“These are the accounts of the Mishkan, the Mishkan of the Testimony”



G-d's dwelling in the lower realms has two levels, matching the two halves of His Name: Torah study and the positive commandments draw down the revealed vav-hei, the plain Mishkan, while the prohibitions, kept in self-nullification, draw down the hidden yud-hei, the Mishkan of the Testimony, which can be testified to but never grasped.

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 explains the verse that opens Parshas Pekudei. The Mishkan is G-d's dwelling within Israel: the revelation of G-dliness in this lowest, darkest world, brought about by subduing and then transforming the evil inclination. Following the Tikkunei Zohar, the 248 positive commandments belong to vav-hei of the Name Havayah; they are the “limbs” of the King, vessels for G-d's light, with Torah study as the inner limbs. The 365 prohibitions belong to yud-hei, the hidden source above Chochmah, which no vessel can hold and which can be known only by negation; it is therefore drawn down only by refraining. This explains the double “Mishkan”: the plain Mishkan is the union of vav-hei, eileh (“these”), the revealed attributes; the Mishkan of the Testimony is yud-hei, for testimony applies only to what is hidden. Eidus also means de'os, knowledge, and adi, the crowns given at Sinai. This higher union comes “at the word of Moshe,” through self-nullification. The same pattern shapes Pesach, matzah and the Omer leading to Shavuot, and the daily order of prayer: the Levites' song, the Shema, and Torah speech (“Isamar”). In the future, vav-hei itself will rise to yud-hei.

OUTLINE

1 The questions; the Mishkan as G-d's dwelling below

¶11-4

Four questions on the verse. The Mishkan is G-d's dwelling within Israel, the revelation of G-dliness in this lowest world, built through subjugation and transformation of the evil inclination in thought, speech and action.

- 2 Why subduing evil raises G-d's glory: the two kinds of commandments** ¶15-15
- The prohibitions ("My Name" with yud-hei, 365) are higher than the positive commandments ("My remembrance" with vav-hei, 248). The positive commandments are the King's limbs, vessels in which His light is one with Him; Torah study is the inner limbs, the revelation of His "face."
-
- 3 The hidden things: Chochmah from ayin and the way of negation** ¶16-20
- Above Chochmah is the ayin, "He made darkness His hiding place," graspable only by negation. The prohibitions, themselves negations, have no vessel and draw from this level by removing what blocks self-nullification.
-
- 4 "For there the tribes went up": the two Jerusalems and testimony** ¶21-35
- The lower Jerusalem is vav-hei, the Name Ado-nai; the upper is yud-hei. Testimony applies only to the hidden, so "the tribes of Yah, a testimony for Israel" is the upper level revealed through Daas (eidus, de'os) and through the mitzvos as testimonies; acknowledgment, unlike blessing, bows to what is beyond grasp.
-
- 5 The double "Mishkan": eileh and the Mishkan of the Testimony** ¶36-44
- The plain Mishkan is the union of vav-hei, eileh, the six attributes, brought about by Torah study and the positive commandments; its loss is "For these I weep." The Mishkan of the Testimony is yud-hei, drawn by the prohibitions.
-
- 6 Eidus as adi: the crowns, eternity, and "at the word of Moshe"** ¶45-51
- From Ezekiel's adi adayim: Israel, nullified in Egypt like a rotting seed, grew and received the crowns of Sinai, an endless encompassing light. This higher union comes "at the word of Moshe," through self-nullification, as in Rabbi Akiva's bowing.
-
- 7 Pesach, matzah, the Omer and Shavuot** ¶52-54
- On the first night of Pesach the higher unions were revealed from above; matzah feeds self-nullification into the seven attributes. The revelation withdraws, is drawn down again through the Omer's refining of the attributes, and the uncounted fiftieth gate is revealed on Shavuot.
-
- 8 The order of prayer, the Levites, Isamar, and the future** ¶55-64
- Pesukei deZimra are the Levites' song, the soul's running and returning, rooted in the "pulse" (pakad, dofek), which raises the plain Mishkan to the higher union of the Shema; "Isamar" (itmar) is Torah speech that speaks of itself, empowered by Aharon. In the future vav-hei will rise to yud-hei.
-

KEY CONCEPTS

Yud-hei and vav-hei יה"ה · ה"ו

The two halves of the Name Havayah. Yud-hei (Chochmah and Binah) is "the hidden things," the root of the 365 prohibitions; vav-hei (the emotive attributes and Malchus) is "the revealed things," the root of the 248 positive commandments.

Subjugation and transformation אתהפכא · אתהכפיא

First holding back the evil inclination in every sense and feeling, even in permitted things, and then turning that darkness itself into light. Subduing the other side raises G-d's glory, because it is the service of the prohibitions.

The 248 limbs of the King רמ"ח אברים דמלכא

The positive commandments as vessels in which G-d's light is en clothed and remains one with Him, as the soul's power is one with the soul though it dwells in a limb; Torah study is the inner limbs.

Apprehension by negation השגת השלילה

Knowing the hidden level only by grasping what it is not, as in "He is wise, but not with a known wisdom." The prohibitions, which are negations in deed, correspond to it.

Testimony, knowledge, ornament עדות · דעות · עדי

Eidus applies only to what is hidden; it has the letters of de'os, a knowing of what cannot be grasped; and it is also adi, the crowns of Sinai. So the higher level is "the Mishkan of the Testimony."

Self-nullification ביטול

Moshe's "what are we," the matzah that does not rise, the bowing of Rabbi Akiva: the only channel through which the hidden yud-hei is drawn down.

Running and returning רצוא ושוב

The soul's alternating yearning upward and return, like the pulse that rises and falls; it is the Levites' song and Pesukei deZimra, which raise the plain Mishkan to the higher union.

SECTION 1 • 11-4

The questions; the Mishkan as G-d's dwelling below

1 אלה פקודי¹ המשכן משכן² העדות וגו'. הנה ידוע הקושיא במקראות אלו. אומרו משכן משכן שני פעמים.³ וגם מ"ש אשר פקד על פי משה והל"ל [והוה ליה למימר] אשר פקד משה.

"These are the accounts of the Mishkan, the Mishkan of the Testimony," etc. Now, the difficulty in these verses is well known. [First,] it says "Mishkan, Mishkan," twice. Also, what is written, "which were reckoned at the word of Moshe": it should have said, "which Moshe reckoned."

The maamar opens with the verse that begins the accounts of the Mishkan, the portable Sanctuary that Israel built in the desert (Exodus 38:21), and lists the difficulties in it. The first two: why the word "Mishkan" is repeated, and why the verse says the reckoning was "at the word of Moshe" instead of simply "which Moshe reckoned."

וגם אומרו עבודת הלויים מה ענין עבודת הלויים שהיתה במסעות לישא את המשכן מה שייד זה אצל פקודי המשכן.

Also, it says "the service of the Levites": what is the point of the service of the Levites, which was during the journeys, to carry the Mishkan? What does this have to do with the accounts of the Mishkan?

A third question: the Levites' service was to carry the Mishkan when Israel journeyed. That seems to have nothing to do with an accounting of the Mishkan's materials, so why is it mentioned in this verse?

וגם מ"ש עבודת הלויים ביד איתמר ולמה לא נזכר ג"כ מה שהיה ביד אלעזר (וכמבואר קושיות אלו באלשיך).⁴

Also, what is written, "the service of the Levites by the hand of Isamar": why is what was by the hand of Elazar not mentioned as well? (These questions are set out in the Alshich.)

A fourth question: two sons of Aharon oversaw the Levites, Isamar and Elazar, yet the verse names only Isamar. The Alter Rebbe notes that these questions are raised by the Alshich (Rabbi Moshe Alshich of Safed, the sixteenth-century commentator) in his commentary on this verse; the maamar will answer each of them in its own way.

והענין הוא כי הנה ענין המשכן הוא השראת השכינה בישראל וכמ"ש ושכנתי בתוכם⁵ וכתב היכל ה' המה (בירמיה ס"ז ז' ד') והוא כמארז"ל [כמאמר רבותינו זכרונם לברכה] נתאוה הקב"ה⁶ להיות לו דירה בתחתונים⁷.

The explanation is this. The Mishkan is the dwelling of the Shechinah (Divine Presence) in Israel, as it is written, "And I will dwell within them," and it is written, "The sanctuary of Havayah are they" (in Jeremiah, chapter 7[, verse] 4). This is as our Sages, of blessed memory, said: the Holy One, blessed be He, desired to have a dwelling place among the lower realms.

The answer begins with what the Mishkan is: the resting of the Shechinah, G-d's presence, among the Jewish people. In Jeremiah, "the sanctuary of Havayah are they" is a slogan the people repeated about the Temple buildings, but the maamar reads "they" as the people themselves; and the Midrash says that G-d desired a dwelling place in the lower realms.

וצ"ל והלא גם בלא"ה [בלאו הכי] כתיב את השמים⁸ ואת הארץ אני מלא. אך הענין⁹ כי דירה זו היינו שיהיה בחי גילוי אלקותו יתברך.^{10, 11, 12}

This must be understood: surely, even without this, it is written, "I fill the heavens and the earth." The explanation, however, is that this dwelling means that there should be the revelation of His G-dliness, may He be blessed.

G-d already fills heaven and earth, so what is added when He "dwells" somewhere? The answer: a dwelling means revelation; G-d is present everywhere, but a dwelling is where His G-dliness is openly revealed. A version of this passage in the Rebbe Maharash's Sefer HaMaamarim 5635 (cited in the Kehot notes) adds an image: just as a person is fully revealed in his own home, so G-d's dwelling below means that He is revealed there.

2 והיינו בתחתונים דוקא דפי' תחתונים אין ר"ל [רוצה לומר] במקום שהרי הוא ית' אינו בגדר מקום וכמ"ש הנה מקום אתי^{13, 14} רק פי' עליונים ותחתונים היינו במעלה ומדרגה

And this is specifically among the lower realms. "Lower" does not mean in place, for He, may He be blessed, is not within the bounds of place, as it is written, "Behold, there is a place with Me." Rather, "upper" and "lower" are in rank and level,

The Alter Rebbe first clarifies what "lower realms" means: G-d is not bound by space (the Midrash reads "Behold, there is a place with Me" as saying that He is the place of the world, and the world is not His place), so "upper" and "lower" describe rank, not location. Tanya, chapter 36, to which the Rebbe's note points, says the same: G-d fills all worlds equally, and the worlds differ only in how much His light is hidden from them.

שעולם הזה השפל הוא היותר תחתון ושפל במדרגה דהיינו שהוא סוף ותכלית כל המדרגות השתלשלות¹⁵ העולמות שלכך השגת אלהות הוא בו בהסתר וצמצום גדול והחשך יכסה ארץ¹⁶

for this lowly world is the lowest and lowliest in level, that is, it is the end and furthest point of all the levels of the chain of descending worlds (hishtalshelus), so that in it the apprehension of G-dliness is in concealment and great tzimtzum (contraction), “and darkness shall cover the earth.”

Our physical world is the lowest rank of all, the last link in the chain of worlds, where G-dliness is most hidden; the prophet’s words “darkness shall cover the earth” describe it.

ונתאוה הקדוש ברוך הוא להיות בו דוקא בחיי דירה וגילוי אלקותו ית' להאיר את החשך דוקא

And the Holy One, blessed be He, desired that specifically in it there be a dwelling and a revelation of His G-dliness, may He be blessed, to illuminate the darkness specifically.

G-d’s desire is to dwell and be revealed precisely in this lowest world, to light up its darkness.

והיינו עיי תורה ומצות וכנודע ממארוז"ל [ממאמר רבותינו זכרונם לברכה] יפה שעה אחת בתשובה¹⁷ ומעשים טובים¹⁸ בעוה"ז מכל חיי העוה"ב [העולם הבא] לפי שעל ידי זה ממשיך גילוי אלקות יותר¹⁹ מבחינת חיי העוה"ב [העולם הבא] כו'.

This is through Torah and mitzvos, as is known from the saying of our Sages, of blessed memory: “One hour of teshuvah (return) and good deeds in this world is better than all the life of the World to Come,” because through this one draws down a revelation of G-dliness greater than the life of the World to Come, etc.

The means of this revelation are Torah and mitzvos. The Mishnah in Avos says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come, because the service done here draws down more G-dliness than the souls receive there.

והנה המשכת דירה זו וגילוי זה הוא עיי דאתכפיא סט"א [סטרא אחרא] דוקא שהוא היצה"ר [היצר הרע]²⁰ וכמ"ש בזהר פ' תרומה דקכ"ח כד אתכפיא סט"א [סטרא אחרא] אסתלק יקרא דקוב"ה [דקודשא בריך הוא] לעילא על כולא²¹ כו' (ועי' גי' ר"פ יתרו)²²

Now, the drawing down of this dwelling and this revelation comes specifically through the subjugation (iskafya) of the sitra achra (the other side), which is the evil inclination, as is written in the Zohar, Parshas Terumah, folio 128: “When the sitra achra is subjugated, the glory of the Holy One, blessed be He, rises above, over all,” etc. (See also the beginning of Parshas Yisro.)

The dwelling is built specifically through iskafya: subduing the sitra achra, the “other side,” which in a person is the evil inclination. The Zohar teaches that when the other side is subdued, G-d’s glory rises above all the worlds, and the Alter Rebbe adds that the Zohar at the beginning of Parshas Yisro says the same.

ומתחלה צ"ל אתכפיא ואח"כ בחינת אתהפכא חשוכא לנהורא וענין אתכפיא זו היינו בכל ה' חושים כמו בראיה עוצם עיניו מראות ברע²³ וכן בשמיעה כו'

First there must be subjugation (iskafya), and afterwards the level of transformation (is'hapcha), [turning] darkness into light. This subjugation applies to all five senses: as in sight, "he shuts his eyes from looking upon evil," and likewise in hearing, etc.,

The service has two stages: first subjugation, holding oneself back, and then transformation, turning the darkness itself into light. Subjugation begins with the five senses, for example closing one's eyes to evil, as the prophet describes the righteous person, and likewise with hearing.

וכן בדבור ומעשה וכן במחשבה ומדות הנפש קדש עצמך במותר לך²⁴ ועי"ז יבא לבחינת אתהפכא להיות ה' חושים ומחשבה שלו ממש כלי לאור א"ס ב"ה וז"ש [וזהו שכתוב] על ישראל היכל ה' המה

and likewise in speech and action, and likewise in thought and the emotive attributes (middos) of the soul: "Sanctify yourself in what is permitted to you." Through this he will come to the level of transformation (is'hapcha), so that his five senses and his thought become actually a vessel for the Infinite Light (Or Ein Sof), blessed be He. This is what is said of Israel, "The sanctuary of Havayah are they."

The same restraint applies to speech, action, thought and feelings, even in permitted things, as the Talmud says: "Sanctify yourself in what is permitted to you." Then a person reaches transformation, where his senses and thoughts become vessels for G-d's light; this is why the prophet calls Israel "the sanctuary of Havayah." Tanya, chapter 30, counts sanctifying oneself in what is permitted among the duties people come to treat lightly, and calls it a Torah obligation ("You shall be holy").

פ"י היכל הוי' היינו כי מ"ע [מצות עשה] ומצות ל"ת [לא תעשה] תלוין בשם הוי' כמ"ש לקמן מ"ע [מצות עשה] כו"ה ומצות לא תעשה כ"ה

The meaning of "the sanctuary of Havayah" is that the positive commandments and the prohibitive commandments depend on the Name Havayah, as is explained below: the positive commandments in vav-hei, and the prohibitive commandments in yud-hei.

The verse uses the Name Havayah because both kinds of commandments are rooted in it: the positive commandments in its last two letters, vav-hei, and the prohibitions in its first two, yud-hei. The maamar will explain this in section 2.

לכן על ידי קיום המצוות [המצוות עשה] ול"ת [ולא תעשה] נעשים בחינת היכל וכלי לגילוי שם²⁵ הוי"מ ממשי אשר זהו ענין ושכנתי בתוכם²⁶ וכמ"ש לקמן בענין פקודי המשכן משכן העדות כו'.^{27, 28, 29}

Therefore, through fulfilling the positive commandments and the prohibitions, they become a sanctuary and a vessel for the revelation of the Name Havayah itself. This is the meaning of "And I will dwell within them," as is explained below concerning "the accounts of the Mishkan, the Mishkan of the Testimony," etc.

By keeping both kinds of commandments, a person becomes a sanctuary and vessel for the whole Name Havayah, and this is "I will dwell within them." The same idea will be read later into the words "the Mishkan, the Mishkan of the Testimony."

3 וזהו ענין מארז"ל [מאמר רבותינו זכרונם לברכה] עתידים צדיקים שיאמרו לפניו קדוש³⁰ והיינו משום שע"י תורה ומצוות הם ממשיכים על נפשם גילוי אור א"ס מה שהוא בחינת קדוש ומובדל כו'

This is the meaning of the saying of our Sages, of blessed memory: "In the future, 'Holy' will be said before the righteous." This is because through Torah and mitzvos they draw down upon their souls the revelation of the Infinite Light (Or Ein Sof), that which is [the level of] "holy" and set apart, etc.

The Talmud says that in the future the righteous will be called "Holy," as G-d is. The reason: through Torah and mitzvos they draw onto their souls the light of G-d, who is "holy," meaning set apart and above all the worlds.

ולכן נגד ג"פ [ג' פעמים] קדוש נאמר עליהם היכל ה' המה ג' פעמים^{31, 32} (בירמיה ס"י ז') והיינו ג' בחינת לבושי הנפש מחשבה ודבור ומעשה שבהן ת לוין קיום כל המצוות.

Therefore, corresponding to the three times "Holy," it is said of them, "The sanctuary of Havayah are they," three times (in Jeremiah, chapter 7). These are the three garments of the soul, thought, speech and action, on which the fulfillment of all the mitzvos depends.

Just as "Holy" is said three times before G-d, so the prophet says "the sanctuary of Havayah" three times of the people. The three correspond to the soul's three "garments," thought, speech and action, through which every mitzvah is done; in Likkutei Torah, Shelach (the discourse "And Yehoshua sent"), the Alter Rebbe explains that the threefold "Holy" draws G-d's holiness into these three garments.

(ועמ"ש בד"ה וישלח יהושע^{33,34} בהפטרה דפי שלח ועמ"ש מענין ג"פ [ג' פעמים] ארץ³⁵ בת"א [בתורה אור]
 ר"פ בראשית בד"ה השמים כסאי^{36,37} ועיין מזה בשל"ה [בשני לוחות הברית] ר"פ ויחי³⁸ וע' ברע"מ [ברע"א
 מהימנא] פ' עקב דף ער"ב סע"ב [סוף עמוד ב]³⁹ ובהרמ"ז [ובהרב משה זכות] שם⁴⁰ ועמ"ש בפ"י היכל סד"ה כי
 אתה נרי)^{41,42}

(See what is written in the discourse beginning “And Yehoshua sent,” on the haftarah of Parshas Shelach; see what is written about the three times “earth” in Torah Ohr, at the beginning of Parshas Bereishis, in the discourse beginning “The heaven is My throne”; see on this in the Shelah, at the beginning of Parshas Vayechi; see the Raaya Mehemna, Parshas Eikev, folio 272, end of side b, and the Ramaz there; and see what is written on the meaning of “sanctuary” at the end of the discourse beginning “For You are my lamp.”)

The Alter Rebbe points to parallel discussions of the threefold “sanctuary.” In Torah Ohr (the discourse “The heaven is My throne”) three things are called “earth,” the Community of Israel, the Oral Torah and the mitzvos, as in Jeremiah’s “Earth, earth, earth, hear the word of Havayah,” and the Shelah (Rabbi Yeshayah Horowitz’s Shnei Luchos HaBris) links the three “earths” to the three “sanctuaries.” The Raaya Mehemna (a part of the Zohar) on Eikev links the three “sanctuaries” to the three yuds of the three Names in the Priestly Blessing, the Ramaz (Rabbi Moshe Zacuto) there to Netzach, Hod and Yesod, and the discourse “For You are my lamp” explains heichal as the fifty gates of Binah, drawn from the upper hei.

והיינו הדירה בתחתונים שיהיו הנשמות נעשים בעולם הזה בגוף דוקא כלי לבחינת קדוש ומובדל
 וכמ"ש בקרבך קדוש⁴³

This is the dwelling among the lower realms: that the souls, in this world, specifically in the body, become a vessel for [the level of] the holy and set apart, as it is written, “The Holy One in your midst.”

The dwelling below means that souls, while in bodies in this world, become vessels for G-d’s holiness, which is set apart from the world. The prophet’s words “the Holy One in your midst” describe exactly this.

וזהו ושכנתי בתוכם⁴⁴ דוקא וכל זה נעשה על ידי אתכפיה סט"א [סטרא אחרא] בסור מרע ועשה טוב⁴⁵
 כו':

This is “And I will dwell within them,” specifically. All this is accomplished through the subjugation (iskafya) of the sitra achra, in “turn away from evil and do good,” etc.

This is why the verse says G-d will dwell “within them,” in the people. It is achieved by subduing the other side: first “turn away from evil,” then “do good.”

4 קיצור. ענין המשכן ושכנתי בתוכם⁴⁶ דירה בתחתונים והיינו על ידי אתכפא ואתהפכא היכל ה' המה ג"פ [גי פעמים] כנגד ג"פ [גי פעמים] קדוש:⁴⁷

Summary. The Mishkan and “I will dwell within them”: a dwelling among the lower realms, which comes through subjugation (iskafya) and transformation (is'hapcha). “The sanctuary of Havayah are they” three times, corresponding to the three times “Holy.”

A summary of section 1: the Mishkan, G-d's dwelling within Israel in the lower realms, is built through subjugation and transformation of the other side, and the three times “the sanctuary of Havayah” correspond to the three times “Holy.”

SECTION 2 • 15-15

Why subduing evil raises G-d's glory: the two kinds of commandments

5 ב והנה צ"ל הטעם למה אסתלק יקרא דקודשא בריך הוא דוקא ממה דאתכפא סט"א [סטרא אחרא] והלא אין הס"א [הסטרא אחרא] תופס מקום כלל בהשתלשלות כידוע וכמ"ש שממית בידיהם תתפש⁴⁸ כו'. אך הענין יובן בהקדים שרש ענין מ"ע [מצות עשה] ומצות ל"ת [לא תעשה].

2. Now, we must understand the reason why the glory of the Holy One, blessed be He, rises specifically through the subjugation of the sitra achra. Surely the sitra achra occupies no place at all in the chain of descending worlds (hishtalshelus), as is known, and as it is written, “The spider grasps with its hands,” etc. The matter will be understood by first explaining the root of the positive commandments and the prohibitive commandments.

Section 2 asks the reason for the Zohar's teaching: why should G-d's glory be raised specifically by subduing the other side, when evil has no real standing in the order of the worlds? The Alter Rebbe supports that point with a verse from Proverbs about the spider, and says that the answer requires first explaining the roots of the two kinds of commandments.

כי הנה ידוע מ"ש בת"ז [בתיקוני זוהר] בהקדמה⁴⁹ ד' ד' סע"ב [סוף עמוד ב] וד' ה' ע"א ע"פ זה שמי⁵⁰ לעולם וזה זכרי⁵¹ שמי עם י"ה שס"ה ל"ת [לא תעשה] ו"ה עם זכרי רמ"ח מ"ע [מצות עשה].

For it is known what is written in the Tikkunei Zohar, in the Introduction, folio 4, end of side b, and folio 5, side a, on the verse “This is My Name forever, and this is My remembrance”: “My Name” (shemi) with yud-hei is 365, the prohibitions; vav-hei with “My remembrance” (zichri) is 248, the positive commandments.

The Tikkunei Zohar, a work of the Zohar literature, reads the verse “This is My Name forever, and this is My remembrance” by numbers: “My Name” (שמי, 350) with yud-hei (15) is 365, the number of prohibitions; “My remembrance” (זכרי, 237) with vav-hei (11) is 248, the number of positive commandments. So the prohibitions belong to the first half of the Name Havayah, and the positive commandments to the second half.

6 והנה י"ה למעלה מבחינת ו"ה שהרי י"ה הוא שם בפ"ע [בפני עצמו] גם פ"י יהא שמייה רבא י"מ [יש מפרשים]

שם⁵² י"ה רבא כו' כמ"ש בטא"ח [בטור אורח חיים] רס"י [ריש סימן] נ"ו

Now, yud-hei is higher than [the level of] vav-hei, for Yah is a Name in its own right. Also, some explain “Yehei shemei rabba” (May His great Name) as “the Name Yah [be] great,” etc., as is written in the Tur, Orach Chayim, at the beginning of section 56.

Yud-hei is the higher half of the Name, since Yah is a Name in its own right. The Tur (Rabbi Yaakov ben Asher’s code of Jewish law) records that some read the Kaddish response “Yehei shemei rabba” as “May the Name Yah be great,” taking shemei (“His Name”) as shem Yah, so that yud-hei is treated as a Name by itself.

וכמ"ש ג"כ בענין הנסתרות לה' אלקינו י"ה והנגלות⁵³ ו"ה נגלות כו'

It is also as written regarding “The hidden things belong to Havayah our G-d”: yud-hei; “and the revealed things”: vav-hei are revealed, etc.

The verse in Deuteronomy distinguishes “the hidden things,” which belong to Havayah our G-d, from “the revealed things,” which are ours; here the hidden things are yud-hei and the revealed things vav-hei. In Likkutei Torah, Shabbos Shuvah, the Alter Rebbe explains that the hidden yud and hei are awe and love, while the revealed vav-hei are the Torah and the mitzvos.

וכן שמי למעלה מבחי' זכרי כמובן ממ"ש בגמרא ספ"ג [סוף פרק ג'] דפסחים וא"כ הל"ת [הלא תעשה] הם

גבוהים ממ"ע [ממצות עשה]

Likewise, “My Name” is higher than [the level of] “My remembrance,” as is understood from what is said in the Gemara, at the end of chapter 3 of Pesachim. If so, the prohibitions are higher than the positive commandments.

The Talmud in Pesachim teaches that G-d’s Name is written one way, as Havayah, and read another, as Adonai. “My Name” is the Name as written and “My remembrance” the way it is read, so “My Name” is higher; and since the prohibitions are linked with “My Name,” they are higher than the positive commandments.

ולכן עבר על מ"ע [מצות עשה] ושב לא זו משם עד שמוחלין לו^{54, 55} משא"כ במל"ת [במצות לא תעשה] תשובה תולה כוי והיינו לפי שנמשכים מבחי"י י"ה וכמ"ש במ"א בד"ה לבאר ענין⁵⁶ יוה"כ [יום הכפורים].^{57, 58}

Therefore, if one transgressed a positive commandment and did teshuvah, he does not move from there before he is forgiven, whereas with a prohibitive commandment, teshuvah suspends [the punishment], etc. This is because they [the prohibitions] are drawn from [the level of] yud-hei, as is explained elsewhere, in the discourse beginning "To explain the matter of Yom Kippur."

This explains a law in the Talmud: teshuvah alone brings forgiveness at once for neglecting a positive commandment, but for violating a prohibition teshuvah only suspends the punishment. The Alter Rebbe explains that this is because the prohibitions are drawn from the higher level of yud-hei, and refers to his discourse on Yom Kippur. There he explains that neglecting a positive commandment blemishes vav-hei, which a person's own teshuvah repairs at once, while violating a prohibition blemishes yud-hei and holds back the light from above, so that only Yom Kippur, which reaches G-d's inner will, completes the atonement.

7 וזה יפלא לכאורה שהרי המ"ע [המצות עשה] ענינם גילוי והמשכת אלקות ע"י מעשה זו דרמ"ח פקודין הם רמ"ח⁵⁹ אברין דמלכא.⁶⁰

At first glance this is astonishing, for the positive commandments are [a matter of] revealing and drawing down G-dliness through action; this is [the teaching that] "the 248 commandments are the 248 limbs of the King."

The Alter Rebbe raises a difficulty with the claim that the prohibitions are higher. The positive commandments are active: through a deed they reveal and draw down G-dliness, which is why they are called the 248 "limbs" of the King, each a vessel for a particular divine light.

ובל"ת [ובלא תעשה] ליכא שום מעשה רק שיושב ואינו עובר עבירה א"כ איך יהיה זה גדול מהעושה מ"ע [מצות עשה]

In the prohibitions, however, there is no action at all, only that one sits and does not commit a transgression. If so, how can this be greater than one who performs a positive commandment?

A prohibition, by contrast, involves no deed at all: one simply sits and does not sin. How can refraining be greater than doing?

אך הענין דאדרבה היא הנותנת דלפי ששרש הל"ת [הלא תעשה] ממקום גבוה מאד מבחי"י י"ה ע"כ אין להם כלים למטה רק ע"י שב ואל תעשה כו'

The explanation, however, is that, on the contrary, this is the very reason: because the root of the prohibitions is from a very high place, from [the level of] yud-hei, therefore they have no vessels below except through "sit and do not do," etc.

The answer turns the difficulty around: the absence of a deed is itself the sign of the prohibitions' greatness. Their root, yud-hei, is so high that nothing below can serve as a vessel for it, and it is drawn down only by "sitting and not doing."

וזהו ענין בארץ לא זרועה⁶¹ פי' שהזריעה היא בחינת לא היינו בקיום בחי' לא

This is the meaning of "in a land not sown": that is, the sowing is [the aspect of] "not," namely in fulfilling the aspect of "not,"

The Alter Rebbe reads Jeremiah's "a land not sown" as a land whose sowing is the "not": the "not" of the prohibitions is itself what is planted. In the verse itself, G-d recalls how Israel followed Him through the barren desert, "a land not sown."

דהיינו שמירת מצות ל"ת [לא תעשה] זהו ממשיך מבחי' אשר לא ישב אדם שם^{62,63} היינו למעלה מבחי' מ"ע [מצות עשה] שהם בחי' אדם רמ"ח אברין דמלכא כו'.

that is, keeping the prohibitive commandments. This draws down from [the level of] "where no man dwelt," that is, above [the level of] the positive commandments, which are [the level of] "man," the 248 limbs of the King, etc.

Keeping the prohibitions draws from "where no man (adam) dwelt," a level above "man." The positive commandments make up the supernal "Man" (Adam), the 248 limbs of the King, and the prohibitions reach beyond that figure.

8 ויובן זה בהקדים תחלה ענין מ"ע [מצות עשה] שהם רמ"ח אברים דמלכא ושס"ה ל"ת [לא תעשה] הם שס"ה

גידים שבהן הדם ועמ"ש בד"ה בשעה שהקדימו⁶⁴ ישראל נעשה לנשמע⁶⁵ ובד"ה לסוסתי ברכבי⁶⁶

This will be understood by first explaining [the matter of] the positive commandments, which are the 248 limbs of the King, while the 365 prohibitions are the 365 sinews (gidim), in which the blood is. See what is written in the discourse beginning "When Israel put 'we will do' before 'we will hear,'" and in the discourse beginning "To My mare among the chariots."

To explain this, the Alter Rebbe first develops the image: the 248 positive commandments are the King's limbs, and the 365 prohibitions are His sinews, which carry the blood. He refers to two discourses in Likkutei Torah. In the first (Bamidbar, "When Israel put 'we will do' first") he explains that a limb of flesh, sinews and bones is a vessel through which life spreads, as the mitzvos are vessels for G-d's will, while the Torah is like the blood that carries life to every limb; the second is on "To My mare among the chariots of Pharaoh."

והנה פי אברים הוא עד"מ האבר הוא כלי לחיות הנפש שמלוכש בו כמו כח השכל מלוכש בראש וכח המעשה בידים.⁶⁷

Now, the meaning of "limbs": by way of analogy, a limb is a vessel for the life-force of the soul that is en clothed in it, as the power of intellect is en clothed in the head and the power of action in the hands.

In a human being, a limb is a vessel for the soul's life-force en clothed in it: the power of thought is in the head and the power of action in the hands.

9 והנה מבואר בבינונים ח"א [חלק א'] פנ"א איך שהחיות המלוכש בהאברים הוא רק בחי גילוי והארה מהנפש דאילו הנפש עצמה לא שייך לומר שמתחלקת לרמ"ח אברים⁶⁸ כוי

Now, it is explained in [the Book of] the Beinonim, Part I, chapter 51, that the life-force en clothed in the limbs is only [the level of] a revelation and radiance from the soul, for of the soul itself one cannot say that it divides into 248 limbs, etc.,

Tanya, whose first part is called the Book of the Beinonim, explains in chapter 51 that the soul itself does not divide among the body's limbs. What enters the limbs is only a revelation and radiance of it.

וגם הגילוי ממנה מאיר ומתלבש במוחין והארה נמשך משם לשאר כל האברים ומקבל כל אבר כח וחיות הראוי לו כפי מזגו כוי יעו"ש [יעויין שם] באריכות.

and also that the revelation from it shines and is en clothed in the brain, and from there a radiance is drawn to all the other limbs, and each limb receives the power and life-force fitting for it, according to its composition, etc. See there at length.

That revelation rests first in the brain, and from there a radiance spreads to every limb, each receiving the power suited to its nature.

אמנם מ"מ מוכן שהארה זו מחיות הנפש שבכל אבר מתאחד עם עצמות הנפש והיו לאחדים ממש שהנפש היא המשכלת בשכל שבמוח והיא המדברת כוי

Nevertheless, it is understood that this radiance of the soul's life-force in each limb is united with the essence of the soul, and they become truly one: it is the soul that thinks with the intellect in the brain, and it is the soul that speaks, etc.

Still, the radiance in each limb is one with the essence of the soul. It is the soul itself that thinks and the soul itself that speaks.

(ועמ"ש בענין משל זה באריכות ע"פ וידבר דעשה"ד [דעשרת הדברות])⁶⁹ ובהסתלק הנפש מהגוף מסתלקים כל הכחות שהיו נמשכים ממנה בהאברים.

(See what is written about this analogy at length on "And He spoke" of the Ten Commandments.)
When the soul departs from the body, all the powers that were drawn from it into the limbs depart.

The proof: when the soul leaves the body, all the powers in the limbs leave with it. The Alter Rebbe refers to a fuller treatment of this analogy in his discourse on "And G-d spoke" of the Ten Commandments (Likkutei Torah, Bamidbar), where he explains that the intellect spreading from the soul comes from its very essence and stays one with it, so that the soul is called "the intellective soul."

הרי מובן שהכחות והחיות שברמ"ח אברים מתאחדים עם הנפש ממש ועכ"ז [ועם כל זה] שוכנים כל אחד בכלי מיוחד כל אחד ואחד בפ"ע [בפני עצמו] להיותם הארה מהנפש כו'.

Thus it is understood that the powers and life-force in the 248 limbs are united with the soul itself, and nevertheless each one dwells in a particular vessel, each one separately, since they are a radiance from the soul, etc.

So the powers in the limbs are at once one with the soul and divided, each dwelling in its own vessel, because they are a radiance of the soul.

10 וכך יובן עד"מ למעלה ענין רמ"ח אברים דמלא שהוא כמאמר הידוע איהו וחיוהי חד איהו וגרמוהי חד⁷⁰ כי חיוהי הוא האור והחיות הנמשך מא"ס ב"ה להיות מתלבש בבחי' חסד

In the same way, by analogy, one can understand above the 248 limbs of the King, which is as the well-known saying, "He and His life-forces are one; He and His vessels (ihu vegarmohi) are one." "His life-forces" are the light and life-force drawn from the Infinite One (Ein Sof), blessed be He, to be enclothed in [the attribute of] Chesed (kindness).

The analogy is now applied above. The Tikkunei Zohar says of the Sefiros of Atzilus, "He and His life-forces are one; He and His vessels are one." "His life-forces" are the lights G-d draws into each attribute, such as the light enclothed in Chesed.

והנה החסד נק' דרועא שהוא אבר וכלי לאור וחיות זה הפשוט הנמשך מא"ס ב"ה דלאו מכל אינון מדות איהו כלל⁷¹

Now, Chesed is called "the arm," which is a limb and vessel for this simple light and life-force drawn from the Infinite One, blessed be He, who is not any of these attributes at all.

Chesed is called "the arm" because it is a limb, a vessel for a simple light that comes from G-d, who Himself is not any of these attributes at all, as Patach Eliyahu in the Tikkunei Zohar says.

והרי א"כ איהו וחיוהי חד שאור וחיות זה מיוחד במקורו א"ס ב"ה וכנ"ל במשל התאחדות החיות שבהאבר במקורו הוא עצם הנשמה. וגם איהו וגרמוהי חד שהוא יתברך ומדת חסדו כו' מיוחדים בתכלית.⁷²

If so, then "He and His life-forces are one," for this light and life-force is united with its source, the Infinite One, blessed be He, as [explained] above in the analogy of the union of the life-force in the limb with its source, the essence of the soul. And also "He and His vessels are one," for He, may He be blessed, and His attribute of Chesed, etc., are utterly united.

As the life-force in a limb is one with the soul, so the light in Chesed is one with its source, G-d. And even the vessel, the attribute of Chesed itself, is completely united with Him.

11 והנה המשכה זו שיתלבש אא"ס [אור אין סוף] ברמ"ח אברים דמלכא עד"מ להיות איהו וחיוהי וגרמוהי חד

הוא על ידי רמ"ח מ"ע [מצות עשה] כגון ע"י צדקה וגמ"ח [וגמילות חסדים] נמשך בבחי' חסד דרועא ימינא⁷³

Now, this drawing down, that the Infinite Light (Or Ein Sof) be en clothed in the 248 limbs of the King, by way of analogy, so that "He and His life-forces and His vessels are one," is through the 248 positive commandments. For example, through charity and acts of kindness (gemilus chassadim) it is drawn into [the attribute of] Chesed, the right arm;

This drawing of G-d's light into the "limbs" above is brought about by the 248 positive commandments, each drawing it into its own attribute. Charity and acts of kindness draw the light into Chesed, the right arm.

ועל ידי קיום מצות דינים נמשך בגבורה דרועא שמאלא וכן ע"י אתדל"ת [אתערותא דלתתא] כשכובש את

יצרו שהוא ג"כ בחינת גבורה כמארז"ל [כמאמר רבותינו זכרונם לברכה] איזהו גבור^{74, 75} כו' ועיין מ"ש מזה

באריכות בד"ה משה ידבר.^{76, 77, 78}

through fulfilling the commandments of justice (dinim) it is drawn into Gevurah (restraint), the left arm; and likewise through an arousal from below, when one conquers his inclination, which is also [the aspect of] Gevurah, as our Sages, of blessed memory, said, "Who is mighty?" etc. See what is written on this at length in the discourse beginning "Moshe would speak."

The commandments of justice draw it into Gevurah, the left arm, and so does conquering one's inclination, which the Mishnah calls true might (gibor, from the same root as Gevurah): "Who is mighty? One who conquers his inclination." In Torah Ohr, Yisro (the discourse "Moshe would speak"), the Alter Rebbe explains that through a mitzvah of Chesed one draws the Infinite Light into Chesed, where it is en clothed until it is one with it, as the soul's life is one with the limbs; this is why the mitzvos are called the King's limbs.

12 ועפ"ז [ועל פי זה] יובן גם כן ענין מעלת עסק התורה על כל שאר המצות כי הנה יש ב' מדרגות בבחינת רמ"ח אברים.

According to this, one will also understand the superiority of Torah study over all the other mitzvos. For there are two levels in the 248 limbs:

The same model explains why Torah study is greater than all the other mitzvos. The limbs themselves have two levels.

האחד האברים החיצונים והב' אברים הפנימים ועד"מ באדם התחתון אברים הפנימים בהם הוא התלכשות פנימיות החיות יותר מבאברים החיצונים ולכך רוב אברים הפנימים נקובתם במשהו. מה שאין כן באברים החיצונים.

the first, the outer limbs, and the second, the inner limbs. By way of analogy, in the lower man, the inner dimension of the life-force is encloded in the inner limbs more than in the outer limbs. Therefore, most of the inner limbs [are rendered unfit] by a perforation of any size, which is not so with the outer limbs.

There are outer limbs and inner organs, and the inner dimension of the soul's life-force is more deeply present in the inner organs. Halachah reflects this: an animal is made unfit by even the smallest perforation in most inner organs, but not in the outer limbs.

13 והנמשל יובן דאף על פי שאין לו גוף ולא דמות הגוף ⁷⁹ עכ"ז [עם כל זה] דברה תורה כלשון בני ⁸⁰ אדם ויש שם ג"כ בחי' פנימיות וחיצוניות

The analogue will be understood: although He has no body nor the likeness of a body, nevertheless "the Torah speaks in the language of men," and there, too, there is [the aspect of] an inner and an outer dimension.

G-d has no body, as the Yigdal hymn says, but the Torah speaks in human language, so above too there is an inner and an outer dimension.

ודרך כלל הנה מצות עסק התורה הוא כביכול מבחינת אברים הפנימיים כי אורייתא מחכמה נפקת וכתוב בחכמה חכמת אדם תאיר פניו^{81,82,83} וכענין צהבו פניו של רבי אבהו⁸⁴ על ידי שמצא תוספתא חדתא⁸⁵

In general, the mitzvah of Torah study is, as it were, of [the level of] the inner limbs, for “the Torah comes forth from Chochmah (wisdom),” and of wisdom it is written, “A man’s wisdom makes his face shine,” as in [the account that] Rabbi Abahu’s face beamed because he had found a new Tosefta.

Torah study corresponds to the inner organs, since the Torah comes from Chochmah, G-d’s wisdom. Wisdom shows in the face, as Ecclesiastes says, and the Jerusalem Talmud tells that Rabbi Abahu’s face shone when he had found a new Tosefta.

שע”י זה הארת פנים כך נמשך למעלה להיות יאר ה’ פניו אליך בחינת פנימיות.⁸⁶

Just as through this there is a shining of the face, so it is drawn above, [so] that “Havayah make His face shine upon you,” [the level of] the inner dimension.

As wisdom lights up a person’s face, Torah study draws down above the shining of G-d’s face, as in the Priestly Blessing. “Face” (panim) here means the inner dimension (pnimiyus).

14 וכמאמר רז”ל [רבותינו זכרונם לברכה] כל הקורא ושונה⁸⁷ הקדוש ברוך הוא⁸⁸ קורא ושונה כנגדו.⁸⁹ וענין

זה שהקב”ה קורא ושונה כנגדו הוא גילוי בחינת אור א”ס בח”ע [בחכמה עילאה]

As our Sages, of blessed memory, said: “Whoever reads and studies, the Holy One, blessed be He, reads and studies opposite him.” This, that the Holy One, blessed be He, reads and studies opposite him, is the revelation of [the level of] the Infinite Light (Or Ein Sof) in the higher Chochmah (Chochmah Ila’ah),

The Midrash (Tanna Devei Eliyahu) says that when a person studies Torah, G-d studies “opposite him.” The Alter Rebbe explains this as G-d’s own Infinite Light being revealed in the higher Chochmah, the wisdom that is the Torah; in Likkutei Torah, Mattos, he brings the same saying to show that the one who studies draws G-d’s very essence to be enfolded in the Torah, which comes from Chochmah.

כי מצד עצמו אינו מערך בחינת חכמה כלל והרי זה גילוי בחינת פנימיות וכמו במוח שבראש שם גילוי פנימית החיות וזהו כי באור פניך נתת לנו תורת חיים⁹⁰ כו'.

for in Himself He is not of the order of [the level of] Chochmah at all. This is a revelation of [the level of] the inner dimension (pnimiyus), just as in the brain in the head there is the revelation of the inner dimension of the life-force. This is [the meaning of] “For by the light of Your face You gave us the Torah of life,” etc.

In Himself G-d is beyond Chochmah altogether, so His being revealed in it is a revelation of His inner dimension. Just as a person's innermost life shows in the brain, so in the Torah G-d's “face” is revealed, as the prayer says, “by the light of Your face You gave us the Torah of life.”

ואמנם בעסק מעשה המצות הוא המשכה בבחינת אברים החיצונים כמשל על ידי גמ"ח [גמילות חסדים] נמשך בבחי' חסד⁹¹ דרועא ימינא כו' ולכן תלמוד תורה כנגד כולם^{92,93} להיותו בבחינת הפנימיות

In the practice of the mitzvos, however, the drawing down is into [the level of] the outer limbs; for example, through acts of kindness (gemilus chassadim) it is drawn into [the level of] Chesed, the right arm, etc. Therefore “the study of Torah is equal to them all,” since it is of [the level of] the inner dimension.

Performing the mitzvos draws the light into the “outer limbs,” as kindness draws it into Chesed, the right arm. That is why the Mishnah says that Torah study is equal to all the mitzvos: it belongs to the inner dimension. Iggeres HaKodesh, epistle 3, explains how charity and acts of kindness open the way for light and abundance to flow from “Chesed, the right arm,” even into this physical world.

(וכמו עד"מ החיות שבמוחין כולל כללות כל החיות של הרמ"ח אברים כמ"ש בס' של בינונים פנ"א הנ"ל כך התורה היא המוחין של כללות המצות וכמ"ש בביאור ע"פ ויהי קול מעל לרקיע⁹⁴ כו' והיינו שהיא מוחין דז"א כמ"ש על פי השמים כסאי)⁹⁵

(Just as, by way of analogy, the life-force in the brain includes the life-force of all the 248 limbs as a whole, as is written in the Book of the Beinonim, chapter 51, mentioned above, so the Torah is the mind of the mitzvos as a whole, as is written in the explanation on the verse “And there was a voice above the firmament,” etc.; that is, it is the intellect (mochin) of Z'eir Anpin, as is written on the verse “The heaven is My throne.”)

A parenthetical comparison: as the brain holds the life of all the limbs (Tanya, chapter 51), the Torah is the “mind” of all the mitzvos together. In Kabbalistic terms it is the mochin, the intellect, of Z'eir Anpin, the emotive attributes, as explained in two other discourses.

וזהו והנגלות לנו ולבנינו⁹⁶ הן תורה ומצות אותיות ו"ה שבשם הוי" הוי"ו הוא בעסק התורה שיהיה הקב"ה קורא ושונה כנגדו והה"א הוא במעשה המצות

This is [the meaning of] “and the revealed things are for us and for our children”: they are Torah and mitzvos, the letters vav-hei of the Name Havayah. The vav is in Torah study, so that the Holy One, blessed be He, reads and studies opposite him, and the hei is in the performance of the mitzvos.

So “the revealed things, which are for us and for our children,” are Torah and mitzvos, the letters vav-hei. Torah study draws down the vav, where G-d “studies opposite” the learner, and the performance of the mitzvos draws down the hei.

וזהו זכרי עם ו"ה שעולה רמ"ח היינו שעל ידי מ"ע [מצות עשה] נמשך יחוד ו"ה (ופי זכרי עם ו"ה הנה לפי הגמרא ספ"ג [סוף פרק ג'] דפסחים משמע דזכרי זהו הקריאה של הוי" כמו שנקרא בשם אדנו

This is “My remembrance (zichri) with vav-hei,” which equals 248: that is, through the positive commandments the union of vav-hei is drawn down. (As for the meaning of “My remembrance with vav-hei”: according to the Gemara’s explanation at the end of chapter 3 of Pesachim, it implies that “My remembrance” is the reading of [the Name] Havayah, as it is read with the Name of Lordship (Adnus).

This is the meaning of “My remembrance with vav-hei,” which equals 248: the positive commandments draw down the union of vav and hei. In a long parenthesis the Alter Rebbe adds another reading based on the Gemara in Pesachim, where “My remembrance” is the way the Name Havayah is pronounced: as Adonai, the Name of Lordship.

והיינו כי קיום המצות צ"ל בבחינת עול בחינת עבד שעובד את האדון וע"ז מורה שם אדני וכמ"ש במ"א בד"ה ועתה יגדל נא⁹⁷ כח אדני⁹⁸

That is, the fulfillment of the mitzvos must be in [the manner of] accepting the yoke (kabbalas ol), [the level of] a servant who serves the master, and to this the Name Ado-nai points, as is explained elsewhere in the discourse beginning “And now let there be magnified, I pray, the power of Ado-nai.”

Reading Havayah as Ado-nai, “L-rd,” the Name of mastery, fits the mitzvos, which must be done with acceptance of the yoke, as a servant serves his master. In Likkutei Torah, Shelach (“And now let the power of Ado-nai be magnified”), the Alter Rebbe explains that doing the mitzvos as the King’s commands draws down “the power of Ado-nai,” the light that encompasses all worlds, called “power” because it reveals what was hidden.

וא"כ פי זכרי עם ו"ה שע"י מ"ע [מצות עשה] ממשיכים גילוי שם הויה בשם אדנות ע"ד מ"ש וה' בהיכל קדשו⁹⁹ כו' וכענין כוונת אמן שהוא חיבור¹⁰⁰ הוי' אדני ועמ"ש מזה בביאור ע"פ שובה ישראל.^{101, 102}

If so, the meaning of "My remembrance with vav-hei" is that through the positive commandments one draws the revelation of the Name Havayah into the Name of Lordship, in the manner of what is written, "And Havayah is in His holy sanctuary," etc., and like the intent of "Amen," which is the joining of Havayah and Ado-nai. See what is written on this in the explanation on the verse "Return, O Israel."

So through the positive commandments Havayah is revealed within Ado-nai, as in "Havayah is in His holy sanctuary," for heichal (sanctuary) has the numerical value of Ado-nai, 65. Likewise "Amen" (91) is the sum of Havayah (26) and Ado-nai (65), joining the two.

ובמא"א [ובמאורי אור] אות זי"ן סעיף י"ג פי זכרי בדכורא ז"א כו' וע' בהקדמת ת"ז [תיקוני זוהר] ד' ד' ע"ב ודף ה' ע"א ובתיקון כ"ב דס"ב ע"ב ובלק"ת [ובלקוטי תורה (להאריז"ל)] פ' בראשית בהקדמתו לטעמי מצות ומ"ש בד"ה זכור את יום השבת לקדשו¹⁰³):

In Me'orei Or, the letter zayin, section 13, it is explained that "My remembrance" (zichri) is in the male (dechura), Z'eir Anpin, etc. See the Introduction to the Tikkunei Zohar, folio 4, side b, and folio 5, side a; Tikkun 22, folio 62, side b; the Likkutei Torah [of the Arizal], Parshas Bereishis, in his introduction to the reasons of the mitzvos; and what is written in the discourse beginning "Remember the Shabbos day to keep it holy."

Other sources connect zichri ("My remembrance") with zachar, "male": the Kabbalistic work Me'orei Or reads it as Z'eir Anpin, the male aspect. The Alter Rebbe also lists the Tikkunei Zohar, the Arizal's introduction to the reasons of the mitzvos, and a discourse on "Remember the Shabbos day."

15 קיצור. ענין שמי עם י"ה שס"ה ל"ת [לא תעשה] זכרי עם ו"ה רמ"ח מ"ע [מצות עשה] מדוע ל"ת [לא תעשה] גבוהים ממ"ע [ממצות עשה].

Summary. "My Name with yud-hei" is 365, the prohibitions; "My remembrance with vav-hei" is 248, the positive commandments. Why are the prohibitions higher than the positive commandments?

A summary of section 2. It restates the Tikkunei Zohar's count and the question why the prohibitions are higher.

פ"י רמ"ח מ"ע [מצות עשה] הם רמ"ח אברים דמלכא. המשכות אור א"ס בע"ס [בעשר ספירות] חסד כו' ועמ"ש מזה בד"ה אני ישנה ולכי ער¹⁰⁴. גבי רעיתי. והתורה היא אברים הפנימים כו' ופ"י זכרי עם ו"ה:

Explanation: the 248 positive commandments are the 248 limbs of the King, the drawing down of the Infinite Light (Or Ein Sof) into the Ten Sefiros, Chesed, etc. See what is written on this in the discourse beginning "I am asleep, but my heart is awake," on [the words] "My beloved." The Torah is the inner limbs, etc. And the meaning of "My remembrance with vav-hei."

The answer begins with the positive commandments as the 248 limbs of the King, channels of the Infinite Light into the Ten Sefiros, such as Chesed, as explained in the discourse on "I am asleep, but my heart is awake," at the words "My beloved." The Torah is the inner limbs, and the paragraph closes with the meaning of "My remembrance with vav-hei."

SECTION 3 • ¶16-20

The hidden things: Chochmah from ayin and the way of negation

16 ג אבל שמי עם י"ה שס"ה ל"ת [לא תעשה] הן נמשכים מבחי י"ה שע"ז נאמר הנסתרות לה' אלקינו שהם למעלה מבחי ו"ה וביאור ענין לשון נסתרות שנק' כן בחי י"ה.

3. But "My Name with yud-hei," the 365 prohibitions, are drawn from [the level of] yud-hei, of which it is said, "The hidden things belong to Havayah our G-d"; they are above [the level of] vav-hei. [Now for] the explanation of the term "hidden things," by which [the level of] yud-hei is called.

Section 3 turns to the prohibitions, which come from yud-hei, called "the hidden things." The Alter Rebbe now explains why that level is called hidden.

דהנה כתיב והחכמה מאין תמצא.¹⁰⁵ פ"י שהחכמה היא ראשית הגילוי בהשתלשלות¹⁰⁶ והוא היו"ד דשם הוי".¹⁰⁷

For it is written, "And Chochmah is found from ayin (nothing)." This means that Chochmah is the beginning of revelation in the chain of descending worlds (hishtalshelus), and it is the yud of the Name Havayah.

In Job the words ask, "Wisdom, where (me'ayin) shall it be found?"; Chassidus reads me'ayin as "from ayin (nothing)": Chochmah is the very first point of revelation, which emerges from what is beyond revelation. In the Name Havayah, Chochmah is the yud.

17 ועיז ארז"ל [אמרו רבותינו זכרונם לברכה] ביו"ד נברא העוה"ב [העולם הבא].¹⁰⁸ פי שמהחכמה נמשך בבחי' בינה שהוא הבנת והשגת אלקות שממנה שרש העוה"ב [העולם הבא] יושבין ונהנין¹⁰⁹ כו'. להנחיל אוהבי יש.¹¹⁰

Of this our Sages, of blessed memory, said: "With the yud the World to Come was created." This means that from Chochmah [the light] is drawn into [the level of] Binah (understanding), which is the understanding and comprehension of G-dliness, from which comes the root of the World to Come, [where the righteous] "sit and delight," etc.: "to cause those who love Me to inherit yesh (substance)."

The Talmud says the World to Come was created with the letter yud. From Chochmah the light flows into Binah, the grasp of G-dliness, which is the root of the World to Come, where the righteous "sit and delight" in the radiance of the Shechinah; this is the "yesh," the substance, that G-d gives those who love Him.

וזהו בחי' יש מאין כי החכמה היא עדיין בחי' אין כח מ"ה [מה]¹¹¹ לפי שמאין תמצא.

This is [the level of] "something from nothing" (yesh me'ayin), for Chochmah is still [the level of] ayin (nothing), koach mah (the power of "what"), because it is found from ayin.

Binah is "something" (yesh) emerging from "nothing" (ayin), for Chochmah is still ayin: the name Chochmah is read as koach mah (כ"ח מ"ה), "the power of 'what'," a state that has not yet become a defined something, because it comes from the ayin above it. In Likkutei Torah, Tzav, the Alter Rebbe contrasts the two: Binah, the World to Come, is delight in G-dliness as the soul grasps it, while Chochmah, from ayin, is beyond grasp and brings self-nullification.

18 ואמנם בחינת האין שממנו תמצא החכמה הוא בחינה שלפני כל ההשתלשלות דשם הוי' ועיז אמרו בס"י [בספר יצירה] לפני אחד מה אתה סופר^{112, 113}

However, the level of the ayin from which Chochmah is found is a level that precedes the entire chain of descending worlds (hishtalshelus) of the Name Havayah. Of this they said in Sefer Yetzirah, "Before one, what do you count?"

The ayin, the "nothing" from which Chochmah comes, is a level that precedes the whole chain of descent unfolding as the Name Havayah. The question of Sefer Yetzirah (the ancient "Book of Formation"), "Before one, what do you count?", describes it: before the first number there is nothing to count. In Likkutei Torah, Balak, the Alter Rebbe explains that even "one" is still within number, since "one" is said of many things joined together, while G-d's essence, Yachid, is beyond number altogether.

וכמאמר אנת הוא חד¹¹⁴ ולא בחושבן¹¹⁵ ושם הוא למעלה משום השגה וגילוי דלית מחשבה תפיסא ביה כלל רק החכמה שמאין תמצא¹¹⁶ הוא ראשית הגילוי.

This is as the saying, “You are One, but not in number.” There it is above all apprehension and revelation, for “no thought can grasp Him at all”; only Chochmah, which is found from ayin, is the beginning of revelation.

Patach Eliyahu says that G-d is “One, but not in number,” and that no thought can grasp Him at all. At that level there is no revelation; revelation begins only with Chochmah.

וזי"ש [וזהו שכתוב] רז"ל [רבותינו זכרונם לברכה] כברייתו של עולם¹¹⁷ ברישא חשוכא והדר נהורא כי נהורא היינו בחי" חכמה ראשית הגילוי.

This is what our Sages, of blessed memory, said: “As in the creation of the world: first darkness and then light,” for “light” is [the level of] Chochmah, the beginning of revelation.

The Talmud’s phrase “as in the creation of the world: first darkness and then light” is read here as describing Chochmah. The “light” is Chochmah, the first revelation.

וכדי להיות התהוות החכמה מאין הוא ע"י ברישא חשוכא שמוכרח להיות העלם והסתר תחלה¹¹⁸ שלא יתגלה מהבחי" אין שלמעלה מהחכמה.

For Chochmah to come into being from ayin is through “first darkness”: there must first be hiddenness and concealment, so that the level of ayin, which is above Chochmah, is not revealed.

Before Chochmah can emerge from ayin there must be “darkness,” a concealment, so that the ayin above Chochmah is not itself revealed. The Tzemach Tzedek (Or HaTorah, cited in the Kehot note) suggests that this first concealment is the level of Keser, since Torah Ohr, Vayeira, says that the whole process of tzimtzum is included in Keser of Atzilus.

ועל זה נאמר ישת חשך סתרו¹¹⁹ (ועמ"ש מזה בד"ה שחורה אני ונאווה^{120, 121} אש שחורה ע"ג [על גבי] אש לבנה)

Of this it is said, “He made darkness His hiding place.” (See what is written on this in the discourse beginning “I am black but comely”: black fire upon white fire.)

The Psalm’s words “He made darkness His hiding place” describe this concealment. The Alter Rebbe refers to his discourse on “I am black but comely,” which speaks of black fire upon white fire.

ועיי חשך והעלם זה נמשך אח"כ להיות בחינת נהורא בחכמה ראשית הגילוי ומרומז באות יו"ד שהוא רק נקודה אחת

Through this darkness and concealment there is afterwards drawn [the level of] light in Chochmah, the beginning of revelation. It is alluded to in the letter yud, which is only a single point,

After the concealment comes the "light" of Chochmah. It is represented by the yud, the smallest letter, a single point.

כי עיקר ומקור הוא מה שכבחינת העלם ישת חשך סתרו והגילוי משם רק הארה קטנה בחינת יו"ד נקודה בעלמא

for the main thing and the source is what is in [the state of] concealment, "He made darkness His hiding place," and the revelation from there is only a small radiance, [the level of] yud, a mere point.

The yud is only a point because the essential source stays hidden in "He made darkness His hiding place"; only a small radiance comes out of it.

(ועיין מ"ש מענין יו"ד דשם הוי' בבה"ז [בביאורי הזהר] פ' אחרי¹²² ע"פ המאמר שם דע"ט ע"ב הביאו עלי כפרה)¹²³ ומיו"ד נמשך בבחינת ה'.

(See what is written about the yud of the Name Havayah in the Biurei HaZohar, Parshas Acharei, on the passage there, folio 79, side b, "Bring an atonement for Me.") From the yud [the light] is drawn into [the level of] the hei.

The Alter Rebbe refers to the Biurei HaZohar (a Chabad commentary on the Zohar) on Acharei, on the Zohar passage about "Bring an atonement for Me," for the yud of the Name. From the yud, Chochmah, the light extends into the hei, Binah.

וזהו שנקראו הנסתרות שהם בחינת עלמא דאתכסא (ונקראו ג"כ מעמקים^{124, 125} כמ"ש במא"א [במאורי אור] אות מ"ם ספ"ז¹²⁶ ובזה"ג [ובזהר חלק ג] ס"פ ויקרא¹²⁷ ודרס"ה ע"ב ובפ' בשלח דס"ג ע"ב¹²⁸ ועי"ז נאמר מאד עמקו מחשבותיך¹²⁹ וכמ"ש בדי"ה באתי לגני^{130, 131}

This is why they are called "the hidden things": they are [the level of] the hidden world (alma de'iskasya). (They are also called "depths," as is written in Me'orei Or, the letter mem, section 87; in the Zohar, Part III, at the end of Parshas Vayikra, and folio 265, side b; and in Parshas Beshalach, folio 63, side b. Of this it is said, "Your thoughts are very deep," as is explained in the discourse beginning "I have come into My garden."

This is why yud-hei are called "the hidden things": they belong to the "hidden world," alma de'iskasya. In a long parenthesis the Alter Rebbe notes that they are also called "depths," in Me'orei Or, in the Zohar and in the verse "Your thoughts are very deep," and refers to the discourse "I have come into My garden."

ועיין מ"ש בביאור ע"פ אלה מסעי^{132, 133} בענין שהחכמה נקרא אמת וזהו ענין חותמו של¹³⁴ הקדוש ברוך הוא¹³⁵ אמת ומשם מובן מעלת החכמה הנקרא י"ה על המדות שהן בחינות ו"ה ונקראו חו"ב [חכמה ובינה] ג"כ מעייני הישועה¹³⁶ כמ"ש במא"א [במאורי אור] שם סעיף פ"ד).¹³⁷

And see what is written in the explanation on the verse "These are the journeys," on Chochmah being called "truth"; this is [the meaning of] "The seal of the Holy One, blessed be He, is truth." From there one understands the superiority of Chochmah, called yud-hei, over the emotive attributes (middos), which are [the levels of] vav-hei. Chochmah and Binah are also called "the wellsprings of salvation," as is written in Me'orei Or there, section 84.)

In the discourse on "These are the journeys" (Likkutei Torah, Masei), Chochmah is called "truth," the seal of G-d: His unchanging light, drawn down without any change or stirring of the attributes. This shows the superiority of Chochmah, yud-hei, over the emotive attributes, vav-hei; Chochmah and Binah are also called "the wellsprings of salvation."

והנה משם הוא שרש הלי"ת [הלא תעשה] כי הנה להיות עכשיו גילוי מבחי' הנסתרות בחינת ישת חשך סתרו א"א כלל להיות הגילוי אפילו למעלה בעולמות העליונים בהשגת המהות ממש מאחר דלית מחשבה תפיסא ביה כלל.

Now, from there is the root of the prohibitions. For as for there being now a revelation from [the level of] the hidden things, [the level of] "He made darkness His hiding place," it is entirely impossible for the revelation, even above in the higher worlds, to be an apprehension of the actual essence, since "no thought can grasp Him at all."

This hidden level is the root of the prohibitions. Any revelation from it now, even in the higher worlds, cannot be a grasp of what it is, since no thought can grasp it.

רק ענין הגילוי הוא ההשגה איך שאינו מושג ושאי אפשר שיהיה בו השגה ונקרא ענין השגה זו דרך השלילה¹³⁸

Rather, the revelation is the apprehension of how He is not apprehended, and that it is impossible to have any apprehension of Him. This kind of apprehension is called "the way of negation,"

What can be revealed is only the understanding that it cannot be understood. This is called apprehension "by way of negation": knowing what something is not.

כמו ענין חכים ולא בחכמה ידיעא¹³⁹ א"א להיות השגת מהות בחינת חכים רק שנשלול איך דלא בחכמה ידיעא שאינו מערך וסוג ומהות החכמה שבהנבראים

as with "He is wise, but not with a known wisdom": there cannot be an apprehension of the essence of [the level of] "wise"; we can only negate, [grasping] how it is "not with a known wisdom," that it is not of the order, kind and essence of the wisdom in created beings.

Patach Eliyahu's "He is wise, but not with a known wisdom" is an example. We cannot grasp what G-d's wisdom is, only that it is unlike any wisdom known to created beings.

שהחכמה שבנבראים הוא דבר נוסף על עצמותו מה שאין כן הוא יתברך וחכמתו אחד ודבר זה אי אפשר להשיג איך הוא רק שנדע השלילה דלא בחכמה ידיעא כו'

For the wisdom in created beings is something added to their essence, which is not so with Him, may He be blessed: He and His wisdom are one. How this is, it is impossible to comprehend; we can only know the negation, "not with a known wisdom," etc.

A creature's wisdom is something added to its essence, while G-d and His wisdom are one. How this can be, we cannot grasp; we know only the negation.

וכן הרי מן השכל שבאדם לא יתהוה שום דבר וחכמתו ית' הוא המהוה יש מאין הבריאה

Likewise, from the intellect in a man nothing comes into being, whereas His wisdom, may He be blessed, is what brings creation into being, something from nothing,

A second difference: human intellect creates nothing, while G-d's wisdom brings creation into being from nothing.

כמ"ש בחכמה עשית¹⁴⁰ הרי דבר זה א"א להשיג איך מבחי' החכמה יהיה הוי' מאין ליש הרי שא"א להשיג המהות רק השלילה דלא בחכמה ידיעא כו',

as it is written, "With Chochmah You have made [them]." This it is impossible to comprehend: how from [the level of] Chochmah there is a coming into being from nothing to something. Thus it is impossible to comprehend the essence, only the negation, "not with a known wisdom," etc.

The Psalm says "You have made them all with Chochmah," but how Chochmah brings being out of nothing cannot be grasped. Again, only the negation can be known.

(ובענין השלילה יש ג"כ מדרגות השגות רבות לאין קץ שהרי אנו לא נוכל רק להשיג איך דלא בחכמה ידיעא שאינו מערך השכל אנושי

(In negation, too, there are many levels of apprehension, without end. For we can only comprehend how He is “not with a known wisdom,” that He is not of the order of human intellect;

A parenthesis: negation itself has endless levels. We can grasp only that G-d’s wisdom is beyond human intellect.

והרי יש מדרגות אין קץ בחכמה ידיעא עצמו שהיא חכמה דבי”ע וג”ע [וגן עדן] העליון כוי ושם ישיגו איך שאינו מערך חכמה ידיעא דג”ע [דגן עדן] כוי, וגם יושג יותר מהו הענין לא בחכמה ידיעא ואיך ענין השלילה והמ”י [והמשכיל יבין].

yet there are endless levels in “known wisdom” itself, namely the wisdom of [the worlds of] Beriah, Yetzirah and Asiyah, and of the higher Gan Eden, etc., and there they will apprehend how He is not of the order of the known wisdom of Gan Eden, etc.; and it will also be apprehended more [deeply] what “not with a known wisdom” means, and how negation [works]. The discerning will understand.)

Above us are endless levels of “known wisdom,” the wisdom of the worlds of Beriah, Yetzirah and Asiyah and of the higher Gan Eden, the spiritual paradise of the souls. The souls there grasp that G-d is beyond even that wisdom, and so understand negation more deeply.

ומשם נמשכו שרש מצות ל”ת [לא תעשה] שענינם ג”כ הוא השלילה במעשה לא תאכל חלב לא תאכל דם.

From there the root of the prohibitive commandments is drawn, whose nature is also negation, in action: “Do not eat cheilev (forbidden fat),” “Do not eat blood.”

The prohibitions come from this root, so they too are negations, in action: do not eat forbidden fat, do not eat blood.

והוא לפי ששרשם מבחי” ישת חשך סתרו שאינו בא עכשיו בהשגה נגלית רק בבחינת השגת השלילה כוי.

This is because their root is from [the level of] “He made darkness His hiding place,” which does not now come in revealed apprehension, only in [the manner of] the apprehension of negation, etc.

They take the form of negation because their root, the hidden “darkness,” can now be grasped only by negation.

לכך הכלי למטה להמשיך גילוי זה א"א להיות ע"י מ"ע [מצות עשה] שהיא קום ועשה שהרי האתרוג הוא עד"מ כלי ואבר להאור הנמשך

Therefore the vessel below to draw down this revelation cannot be through a positive commandment, which is "arise and do." For the esrog, for example, is a vessel and limb for the light that is drawn [into it],

A positive commandment cannot be the vessel for this level, since it is an active deed. The esrog, for example, is a "vessel" and "limb" for the light drawn into it.

וזהו רק מבחי" ו"ה והנגלות שנמשך בכלים להיות מושג הלכך יש למטה ג"כ כלי לזה בקום ועשה.

and this is only from [the level of] vav-hei and the revealed things, which is drawn into vessels so as to be apprehended; therefore there is also a vessel for it below, in "arise and do."

Such vessels belong only to vav-hei, the revealed level, where light enters vessels and can be grasped; that is why it has active deeds as its vessels below.

משא"כ לבחי" ישת חשך סתרו לא שייך כלי דהא לית מחשבה תפיסא ביה כלל רק ע"י ל"ת [לא תעשה] שלא לעשות המנגד

Whereas for [the level of] "He made darkness His hiding place" a vessel does not apply, since "no thought can grasp Him at all"; [it is drawn] only through the prohibitions, not doing what opposes [it],

The hidden level has no vessel, since no thought can grasp it. It can be drawn only through the prohibitions, by not doing what opposes it.

והוא החלב שהוא מנגד ומסתיר לבחי" השראת הקדושה האלקי שאינו שורה רק בבחי" הביטול והוא בחי" חכמה כח מה

namely the cheilev, which opposes and conceals [the level of] the resting of G-dly holiness, which rests only in [the state of] self-nullification (bittul), and that is [the level of] Chochmah, koach mah.

Forbidden fat, for example, opposes and hides the resting of holiness, which rests only where there is bittul, self-nullification. Bittul is the quality of Chochmah, koach mah.

ולכן נק' החכמה אמת כמ"ש בבינוני פל"ה בהג"ה ¹⁴¹ וא"כ נמשך בחכמה אפס קצהו ¹⁴² בבחי' גילוי מבחי' ישת חשך סתרו ע"י ביטול זה כמשי"ל [כמה שכתוב לעיל] בפ"י ברישא חשוכא והדר נהורא כו',

Therefore Chochmah is called "truth," as is written in [the Book of] the Beinonim, chapter 35, in the gloss. If so, a mere edge of it (efes katzeihu) is drawn into Chochmah in a revealed way from [the level of] "He made darkness His hiding place," through this self-nullification, as explained above on the meaning of "first darkness and then light," etc.

Chochmah is called "truth," as the gloss in Tanya chapter 35 explains, because G-d's light rests only in bittul. So through bittul a mere "edge" of the hidden level is revealed in Chochmah, as in "first darkness and then light."

לכך אכילת החלב הוא מנגד ומסתיר ¹⁴³ בחי' הביטול ומונע הגילוי וע"י שיושב ולא עובר העבירה שבאה לידו ¹⁴⁴ ה"ז [הרי זה] ממשיך מבחי' י"ה הנסתרות כנ"ל

Therefore, eating cheilev opposes and conceals [the state of] self-nullification and prevents the revelation, and by sitting and not committing the transgression that came his way, he thereby draws down from [the level of] yud-hei, the hidden things, as mentioned above,

Eating forbidden fat blocks this bittul and so blocks the revelation. When a person sits and does not commit the sin that came his way, he draws down from yud-hei, the hidden things.

כי א"א להיות מהם המשכה רק ע"י בחי' כזו שהוא ענין השלילה ¹⁴⁵ מן המנגד כו' וכמ"ש ולא תחללו ¹⁴⁶ לא תעשו חלל וחסרון וע"י ממילא ישכון כו'.

for there cannot be a drawing down from them except through such [a level], which is the negation of what opposes, etc., as it is written, "And you shall not profane": do not make a void (chalal) and a lack; and through this, of itself, [the light] will dwell, etc.

Drawing from there is possible only by removing what opposes it. The verse "you shall not profane" (lo sechalelu) is read as "do not make a void (chalal)," a lack; when nothing opposes, the light dwells of itself.

וזהו בחי' ענין בארץ לא זרועה ¹⁴⁷ בחי' לא דל"ת [דלא תעשה] הוא למעלה מבחי' הן דמ"ע [דמצות עשה] כי ברישא חשוכא כו' ישת חשך סתרו.

This is [the level of] "in a land not sown": [the level of] the "no" of the prohibitions is above [the level of] the "yes" of the positive commandments, for "first darkness," etc., "He made darkness His hiding place."

This is Jeremiah's "land not sown": the "no" of the prohibitions is higher than the "yes" of the positive commandments, as darkness comes before light.

(ופי' שמי עם י"ה הנה לפמ"ש [לפי מה שכתוב] בגמרא ספ"ג [סוף פרק ג'] דפסחים הנ"ל שמי היינו שם הוי' כמו שנכתב וא"כ מהו שמי עם י"ה. אך י"ל [יש לומר] עפמ"ש [על פי מה שכתוב] בבחי' פי בשלח דפ"ו ע"ג [עמוד ג'] ¹⁴⁸ ע"פ עזי וזמרת ¹⁴⁹ י"ה.

(As for the meaning of “My Name with yud-hei”: according to what is said in the Gemara at the end of chapter 3 of Pesachim, mentioned above, “My Name” is the Name Havayah as it is written. If so, what is “My Name with yud-hei”? But it may be explained according to what is written in [Rabbeinu] Bachya, Parshas Beshalach, folio 86, column c, on the verse “My strength and song is Yah.”

A parenthesis on “My Name with yud-hei”: if “My Name” is the full written Name Havayah, what does “with yud-hei” add? The Alter Rebbe answers from Rabbeinu Bachya (Rabbi Bachya ben Asher, the fourteenth-century Torah commentator) on the verse “My strength and song is Yah.”

וז"ל [וזה לשונו] ומצאתי במדרש תלים בפסוק עזי וזמרת י"ה בעוה"ז מקלסין אותו בשתי אותיות אבל לעוה"ב [לעולם הבא] בשש אותיות שנאמר כי ביי"ה ¹⁵⁰ הוי' צור עולמים.

These are his words: “I found in Midrash Tehillim, on the verse ‘My strength and song is Yah’: In this world He is praised with two letters, but in the World to Come with six letters, as it is said, ‘For in Yah Havayah is the Rock of worlds.’”

Bachya quotes Midrash Tehillim: in this world G-d is praised with two letters, Yah, and in the World to Come with six, Yah and Havayah, as Isaiah says, “For in Yah Havayah is the Rock of worlds” (in its plain sense, “an everlasting Rock”).

והיינו שהפסוק זה נאמר (בישעיה סי' כ"ו) גבי ביום ההוא יושר השיר הזה ¹⁵¹ שהוא שיר זכר שלע"ל [שלעתיד לבוא] לכן אזי מקלסין אותו בשש אותיות

That is, this verse is said (in Isaiah, chapter 26) in connection with “On that day this song shall be sung,” which is the masculine song (shir) of the Time to Come; therefore He will then be praised with six letters,

That verse in Isaiah belongs to the song of the future, “On that day this song shall be sung,” called a “masculine song” (shir). That is why G-d will then be praised with six letters.

דהיינו שבחיי י"ה שהוא עכשיו בבחי' מעמקים שלא נגלה כלל בחיות העולמות שמקור ושרש חיותם מבחי' ו"ה הנה לעוה"ב [לעולם הבא] יומשך בבחי' גילוי ולכן הוסיף על שם י"ה כללות שם הוי".

that is, [the level of] yud-hei, which is now in [the state of] "depths," not revealed at all in the life-force of the worlds, whose source and root of life is from [the level of] vav-hei, will in the World to Come be drawn forth in a revealed way. Therefore [the verse] adds to the Name Yah the Name Havayah as a whole.)

Now yud-hei is hidden in the "depths" and not revealed in the life of the worlds, which comes from vav-hei; in the future it will be revealed, and so the verse joins Yah to the full Name Havayah. Read this way, "My Name with yud-hei" is the Name Havayah together with Yah.

19 וזהו שמי עם י"ה כו'. עוי"ל [עוד יש לומר] עפמ"ש [על פי מה שכתוב] בת"א [בתורה אור] סד"ה וארא אל אברהם

פי' ושמי הוי לא נודעתי¹⁵² לא הודעתי אין כתיב כאן אלא נודעתי כו' אני בעצמי בחי' יחיד כו' ע"ש.

This is "My Name with yud-hei," etc. One may further say, according to what is written in Torah Ohr, at the end of the discourse beginning "And I appeared to Avraham," on the meaning of "But by My Name Havayah I was not known": it is not written here "I did not make known," but "I was not known," etc.: I Myself, [the level of] the Singular One (Yachid), etc. See there.

A second explanation of "My Name with yud-hei," from the Torah Ohr discourse "And I appeared to Avraham." There the verse "by My Name Havayah I was not known" is read precisely: not "I did not make known," but "I was not known," referring to G-d's own essence, the Singular One, which is not known at all.

א"כ פי' שמי עם י"ה היינו בחי' זו דשמי הוי לא נודעתי נמשך ומתגלה בבחי' י"ה ע"י קיום מצות ל"ת [לא תעשה] כו'

If so, the meaning of "My Name with yud-hei" is that this level of "My Name Havayah, I was not known" is drawn down and revealed in [the level of] yud-hei through fulfilling the prohibitive commandments, etc.

So "My Name" means that unknowable level of Havayah, and "with yud-hei" means that it is drawn down and revealed in yud-hei through keeping the prohibitions.

ועמ"ש במ"א בענין בשעה שישאל¹⁵³ עונין יהא שמיה רבא מברך הקב"ה מנענע בראשו¹⁵⁴ כו' וממשי"ש [וממה שכתוב שם] יובן ג"כ פי' שמי דהיינו שמיה רבא שנמשך בבחי' י"ה דהיינו ענין מנענע בראשו כו' ובמא"א [ובמאורי אור] פי' בע"א [באופן אחר]:¹⁵⁵

See what is written elsewhere on “When Israel answer ‘Yehei shemei rabba mevarach,’ the Holy One, blessed be He, nods His head,” etc. From what is written there one will also understand the meaning of “My Name,” namely “His great Name,” which is drawn into [the level of] yud-hei, that is, the matter of “He nods His head,” etc. In Me’orei Or it is explained differently.

The Alter Rebbe adds the Talmud’s teaching that when Israel answer “Yehei shemei rabba,” G-d “nods His head”: “His great Name” is drawn into yud-hei, and the “nodding of the head” is that revelation. He also notes that Me’orei Or explains it differently.

20 קיצור. ענין החכמה מאין תמצא.¹⁵⁶ ברישא חשוכא¹⁵⁷ ישת חשך סתרו¹⁵⁸ והדר נהורא. ומשם שרש הל"ת [הלא תעשה]

Summary. “Chochmah is found from ayin.” “First darkness,” “He made darkness His hiding place,” “and then light.” From there is the root of the prohibitions,

A summary of section 3: Chochmah comes from ayin; first comes darkness, “He made darkness His hiding place,” and then light; and the root of the prohibitions is there.

כי לפי דלית מחשבה תפיסא ביה כלל ואינו מושג בבחי' ¹⁵⁹הן רק בבחי' השלילה ע"כ ע"ז באו המל"ת [המצות לא תעשה] שהם ג"כ בבחי' לא. למנוע הדבר המסתיר לבחי' הביטול פי' שמי עם י"ה:

for since “no thought can grasp Him at all,” and He is not apprehended in [the mode of] “yes,” only in [the mode of] negation, therefore the prohibitive commandments came for this, being also in [the mode of] “no”: to hold back what conceals [the state of] self-nullification (bittul). The meaning of “My Name with yud-hei.”

Since G-d is grasped not by “yes” but only by negation, the commandments that draw from Him are also a “no”: they hold back what would block self-nullification. The summary ends with the reading of “My Name with yud-hei.”

SECTION 4 • ¶ 21-35

“For there the tribes went up”: the two Jerusalems and testimony

21 ד וזהו מ"ש ששם עלו שבטים¹⁶⁰ שבטי י"ה עדות לישראל להודות לשם הוי" פ"י ששם עלו היינו בירושלים הבנויה¹⁶¹ כעיר¹⁶² שחבורה¹⁶³ כוי

4. This is [the meaning of] what is written, “For there the tribes went up, the tribes of Yah, a testimony for Israel, to give thanks to the Name of Havayah.” The meaning of “for there [they] went up” is: in “Jerusalem, built as a city that is joined,” etc.

Section 4 begins a new verse, Psalms 122:4: “For there the tribes went up, the tribes of Yah, a testimony for Israel, to give thanks to the Name of Havayah.” “There” is Jerusalem, “built as a city that is joined together.”

ופ"י בגמרא (פ"ק [פרק קמא] דתענית¹⁶⁴ ד' ה' ע"א) דפ"י כעיר שחבורה לה היינו ירושלים שלמעלה והיינו כמארז"ל [כמאמר רבותינו זכרונם לברכה] פ"ב [פרק ב'] דחגיגה¹⁶⁵ בשבעה רקיעים זבול שבו ירושלים ובית המקדש ומזבח¹⁶⁶ כוי

The Gemara explains (in the first chapter of Taanis, folio 5, side a) that “as a city that is joined to it” is the Jerusalem above. This is as our Sages, of blessed memory, said in chapter 2 of Chagigah, on the seven heavens: Zevul, in which are Jerusalem, the Holy Temple and the altar, etc.

The Talmud in Taanis reads “a city joined to it” as the Jerusalem above, which matches the earthly one; and the Talmud in Chagigah places a heavenly Jerusalem, Temple and altar in Zevul, one of the seven heavens. In Likkutei Torah, Shelach, the Alter Rebbe explains that the Jerusalem above can be reached only through the Jerusalem below, as G-d swore not to enter the Jerusalem above until He enters the Jerusalem below.

ופ"י ששם עלו היינו בעיר שחבורה לה דהיינו בירושמ"ע [בירושלים של מעלה]

The meaning of “for there [they] went up” is: to the city that is joined to it, namely to the Jerusalem above.

So “there they went up” means up to the Jerusalem above, “the city that is joined to it.”

שבעלותם בשלש רגלים בירושלים שלמטה להראות פני ה' הנה בהיותם בירושמ"ט [בירושלים של מטה] שם עלו בשניהם¹⁶⁷ דהיינו גם בירושמ"ע [בירושלים של מעלה] כן פי' מהרמ"א [מהר"ם אלשיך]¹⁶⁸ [בתלים שם סי' קכ"ב] וכי [וכתב] בשל"ה [בשני לוחות הברית] ר"פ ויחי¹⁶⁹ דלפי פשוטו ירושלים שלמטה הוא ירושלים אשר בכאן באה"ק [בארץ הקודש] כו'.

For when they went up on the three pilgrimage festivals to the Jerusalem below “to appear before the face of Havayah,” then, being in the Jerusalem below, there they went up in both, that is, also in the Jerusalem above. So Rabbi Moshe Alshich explains (on Psalms there, chapter 122). And the Shelah writes, at the beginning of Parshas Vayechi, that according to its plain sense, the Jerusalem below is the Jerusalem that is here in the Holy Land, etc.

When the people went up for the three festivals to appear before G-d in the earthly Jerusalem, they went up at that very moment to the Jerusalem above as well. The Alshich explains that they could be in two worlds at once because they are “the tribes of Yah,” sanctified with the two letters with which the two worlds were created; the Shelah adds that in the plain sense the lower Jerusalem is the city in the Holy Land.

אמנם יש גבוה מעל גבוה כי ירושלים שלמטה הוא שם אד' בגימטריא היכל שהוא היכל לשם הוי' אשר עליו נאמר והי' בהיכל קדשו¹⁷⁰ כו' והוא ענין חיבור ויחוד וי"ה.

However, there is a higher above the high: the Jerusalem below is the Name Ado-nai, which equals heichal (sanctuary) in numerical value, for it is the sanctuary for the Name Havayah, of which it is said, “And Havayah is in His holy sanctuary,” etc. This is the joining and union of vav-hei.

But there is a deeper level: the lower Jerusalem is also the Name Ado-nai, equal in number to heichal, “sanctuary,” the sanctuary for Havayah. It is the union of vav-hei, the lower half of the Name.

22 וירושלים שלמעלה חיבור חכמה ובינה סוד חיבור ויחוד¹⁷¹ י"ה והוא מהפרדס ש"ח פ"ג.¹⁷² והיינו כי ירושלים פי' יראה שלם^{173, 174} ונודע שיש יראה תתאה ויראה עילאה

And the Jerusalem above is the joining of Chochmah and Binah, the mystery of the joining and union of yud-hei; this is from the Pardes, Sha'ar 8, chapter 13. That is, “Yerushalayim” means yirah shalem (complete awe), and it is known that there is a lower awe and a higher awe,

The Jerusalem above is the union of Chochmah and Binah, yud-hei, as the Pardes (Pardes Rimonim, by Rabbi Moshe Cordovero) explains. Yerushalayim joins the names Yireh and Shalem, as the Midrash says, read here as yirah shalem, “complete awe,” and there is a lower awe and a higher awe.

וגם ב' בחיי שלום כמ"ש שלום לרחוק ולקרוב¹⁷⁵ שהן ב' בחיי יחודים והמשכות הנ"ל דבחי י"ה הנמשך ע"י קיום מצות ל"ת [לא תעשה] ובחי ו"ה הנמשך ע"י קיום מ"ע [מצות עשה] כנ"ל.

and also two levels of shalom (peace), as it is written, "Peace, peace, to the far and to the near." These are the two levels of unions and drawings-down mentioned above: [the level of] yud-hei, drawn through fulfilling the prohibitive commandments, and [the level of] vav-hei, drawn through fulfilling the positive commandments, as mentioned above.

There are also two levels of shalom, as in "Peace, peace, to the far and to the near." These are the two unions: yud-hei, drawn by the prohibitions, and vav-hei, drawn by the positive commandments.

23 וזהו ענין יראה שלם שלמטה שבבחי ו"ה ויראה שלם שלמעלה בבחי י"ה ועל זה נאמר ששם עלו שבטים¹⁷⁶ כו' שבעלותם בירושמ"ט [בירושלים של מטה] על ידי קיום מ"ע [מצות עשה] עלו בשניהם וכמשי"ת [וכמו שיתבאר] אי"ה [אם ירצה השם].

This is the lower yirah shalem, which is in [the level of] vav-hei, and the higher yirah shalem, in [the level of] yud-hei. Of this it is said, "For there the tribes went up," etc.: when they went up to the Jerusalem below, through fulfilling the positive commandments, they went up in both, as will be explained, G-d willing.

So there is a lower "complete awe" in vav-hei and a higher one in yud-hei. When the tribes went up to the lower Jerusalem, through the positive commandments, they rose to both, as will be explained.

ועל ירושמ"ע [ירושלים של מעלה] על זה נאמר שבטי י"ה עדות לישראל שירושלים שלמעלה זהו חיבור ויחוד י"ה ואזי נקראו ג"כ נש"י [נשמות ישראל] שבטי יה עדות לישראל.

And of the Jerusalem above it is said, "the tribes of Yah, a testimony for Israel," for the Jerusalem above is the joining and union of yud-hei, and then the souls of Israel are also called "the tribes of Yah, a testimony for Israel."

"The tribes of Yah, a testimony for Israel" refers to the Jerusalem above, the union of yud-hei. There the souls of Israel are called "the tribes of Yah."

כי הנה עד"מ ענין עדות ועדים שהיא הגדה הנאמנת אין שייך אלא על דבר הנסתר ונעלם¹⁷⁷ מעיני הכל ע"ז צריך עדות שיעידו ע"ז אבל על דבר הנגלה אין צריך ואין שייך עדות.

For, by way of analogy, testimony and witnesses, which are a trustworthy declaration, apply only to something hidden and concealed from the eyes of all; for that, testimony is needed, that they testify about it. But for something revealed, testimony is neither needed nor applicable.

Why "testimony"? Testimony is needed only for what is hidden from view; no one needs to testify about what everyone can see.

24 ואפי' [ואפילו] על מלתא דעבידא לאגלויי ממש מיד לא הצריכה התורה עדות.¹⁷⁸ כמ"כ [כמו כן] עד"מ פי' עדות לישראל¹⁷⁹ זהו על ירושמ"ע [ירושלים של מעלה] שהוא בחי' י"ה הנקי עלמא דאתכסיא¹⁸⁰

Even for a matter that is “bound to be revealed” right away, the Torah did not require testimony. Likewise, by way of analogy, “a testimony for Israel” refers to the Jerusalem above, which is [the level of] yud-hei, called the hidden world (alma de'iskasya),

Even a matter that is bound to come to light needs no testimony, as the Talmud's principle about such matters implies. So “testimony” fits the Jerusalem above, yud-hei, called “the hidden world”; Tanya, chapter 26, likewise calls yud-hei “the hidden world,” above vav-hei, “the revealed world.”

כי בחי' יחוד ו"ה שהוא ענין אור הנמשך בכלים זהו הנקי עלמא דאתגליא ולכן נקי ירושלים שלמטה
for [the level of] the union of vav-hei, which is light drawn into vessels, is what is called the revealed world (alma de'isgalya), and therefore it is called the Jerusalem below.

The union of vav-hei, light entering vessels, is “the revealed world,” and that is the Jerusalem below.

וזהו ענין זכרי עם ו"ה זכרי היינו שם אדני שהוא הנקי ירושמ"ט [ירושלים של מטה] כנ"ל כי הוא מקור לבי"ע והוא בסדר ההשתלשלות ואין שייך ע"ז עדות.

This is “My remembrance with vav-hei”: “My remembrance” is the Name Ado-nai, which is what is called the Jerusalem below, as mentioned above, for it is the source of [the worlds of] Beriah, Yetzirah and Asiyah and is within the order of the chain of descending worlds (hishtalshelus), and testimony does not apply to it.

“My remembrance with vav-hei” is the Name Ado-nai, the Jerusalem below: the source of the worlds of Beriah, Yetzirah and Asiyah, within the order of the chain of descent. What is within the order of revelation needs no testimony.

אבל י"ה נקי עלמא דאתכסיא שהוא למעלה מסדר ההשתלשלות ואינו נתפס כלל בשום כלי כוי כי לית מחשבה תפיסא ביה כלל

But yud-hei is called the hidden world, for it is above the order of the chain of descending worlds and is not grasped at all in any vessel, etc., for “no thought can grasp Him at all.”

Yud-hei, the hidden world, is above that order and fits no vessel at all, since no thought can grasp it.

ולכן על המשכת בחי' זו נאמר שבטי יה עדות לישראל שעם היות שאין מושג המהות ממש יש עדות ע"ז והיינו כי עדות אותיות דעות.¹⁸¹

Therefore, of the drawing down of this level it is said, "the tribes of Yah, a testimony for Israel": although the essence itself is not apprehended, there is testimony about it. That is, eidus (testimony) has the letters of de'os (knowledge).

So of this level the verse says "a testimony": though its essence cannot be grasped, there is testimony to it. The word eidus (testimony) has the same letters as de'os (knowledge), a knowledge that bears witness to what is not seen. The Kehot note traces this play to the Ramaz on the Raaya Mehemna, Parshas Shoftim.

25 ועל זה נאמר ויקם עדות ביעקב¹⁸² וכתוב ועדותי זו אלמדם.^{183, 184} ועמ"ש כה"ג [כהאי גוונא] בד"ה וידעת היום ההפרש בין ממכ"ע [ממלא כל עלמין] ובין סוכ"ע שבבחי' ממכ"ע [ממלא כל עלמין] נאמר ומבשרי אחזה¹⁸⁵ אלוה אחזה ממש

Of this it is said, "He established a testimony in Yaakov," and it is written, "and My testimony that I shall teach them." See what is written along these lines in the discourse beginning "Know this day," on the difference between the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin): of [the level of] memalei kol almin it is said, "From my flesh I see G-d," actually "see,"

The Psalms speak of "a testimony in Yaakov" and "My testimony that I shall teach them." The discourse "Know this day" describes the light that fills the worlds as something that can be "seen," as in Job's "from my flesh I see G-d."

אבל בבחי' סכ"ע [סובב כל עלמין] נאמר ויאמינו בהוי"ה¹⁸⁶ ומ"מ נאמר וידעת היום^{187, 188} שיהיה נמשך בבחי' דעת ממש כו'.

whereas of [the level of] sovev kol almin it is said, "And they believed in Havayah"; and nevertheless it is said, "Know this day," that it should be drawn into [the level of] actual knowledge (daas), etc.

The light that encompasses the worlds, by contrast, can only be believed: "and they believed in Havayah." Yet the Torah says "Know this day," meaning that even this should be drawn into real knowledge; this is the kind of knowing that "testimony" describes.

26 ויש לבאר פי עדות לישראל ע"ד אמרם ז"ל [זכרוננו לברכה / זכרונם לברכה] בנר מערבי עדות היא¹⁸⁹ שהשכינה שורה בישראל.

One can explain the meaning of "a testimony for Israel" along the lines of what our Sages, of blessed memory, said about the western lamp: "It is testimony that the Shechinah rests in Israel."

Another explanation of "a testimony for Israel," based on the Talmud's teaching about the western lamp of the Menorah: it was "testimony that the Shechinah rests in Israel."

ופי העדות הוא ע"י שהי [שהיה] נותן בה שמן כמדת חברותיה ואעפ"כ [ואף על פי כן] היתה דולקת יותר הרבה מהם עד שממנה היי [היה] מתחיל ובה היי [היה] מסיים היי [הרי זה] עדות על השראת השכינה.¹⁹⁰

The testimony was that [the Kohen] would put oil into it in the same measure as its fellow [lamps], and nevertheless it burned much longer than they did, so that he would begin [the kindling] from it and end with it; this is testimony to the resting of the Shechinah.

The western lamp received the same amount of oil as the others, yet it burned far longer, so that the kohen began the kindling from it and finished with it. This miracle testified that the Shechinah rested among Israel.

27 והרי עכ"ז [עם כל זה] ענין זה הוא עשייה גשמי [גשמיים / גשמיות / גשמית] שהנר דולק יותר ואינו ערוך למהות השראת השכינה שהוא גילוי אלקות

Yet, for all that, this is a physical event, that the lamp burns longer, and it bears no comparison to the essence of the resting of the Shechinah, which is a revelation of G-dliness.

The miracle itself was physical, a lamp burning longer, and bears no comparison to the resting of G-d's presence, which is a revelation of G-dliness.

ועכ"ז [ועם כל זה] הוא עדות ממש ע"זשנס זה עם היותו מעשה גשמי הוא עדות ממש על השראת השכינה אע"פ [אף על פי] שאין ערוך זה לזה.

Nevertheless, it is actual testimony to it, for this miracle, though it is a physical event, is actual testimony to the resting of the Shechinah, although the one bears no comparison to the other.

Yet it was true testimony to it. A physical sign can testify to a spiritual reality far beyond it; this prepares the reading of the mitzvos as "testimonies."

28 וכך פי' כאן בענין עדות לישראל ע"י שהיו עומדים צפופים ומשתחווים רווחים^{191, 192} כו' עדות היא ששם עלו¹⁹³ בירושמ"ע [בירושלים של מעלה] כמ"ש מהרמ"א [מהר"ם אלשיך].

So too here, the meaning of "a testimony for Israel": [the miracle] that they stood crowded together yet bowed down with ample room, etc., is testimony that "there they went up" to the Jerusalem above, as Rabbi Moshe Alshich writes.

The Mishnah lists among the miracles of the Temple that the people stood crowded together yet had ample room to bow down. That physical miracle was "testimony" that, in going up to the Jerusalem below, they had gone up to the Jerusalem above.

וכך עדי"ז המצות נק' עדות כמ"ש בדרך עדותיך ששתי^{194, 195} והיינו שהציצית הם סימן לבחי' שער רישי' [רישיה] כעמר נקא¹⁹⁶ כו'

Along the same lines, the mitzvos are called "testimonies," as it is written, "In the way of Your testimonies I rejoiced." That is, the tzitzis are a sign of [the level of] "the hair of His head like pure wool," etc.,

In the same way the mitzvos are called "testimonies." The tzitzis, for example, are a sign of "the hair of His head like pure wool" in Daniel's vision, a supernal level they correspond to.

וכן התפילין לגבי תפילין דמארי עלמא¹⁹⁷ והסוכה למקיפי' [למקיפים] עליונים והרי במהותן אין ערוך זה לזה אעפ"כ [אף על פי כן] הן עדות זה לזה

and likewise the tefillin in relation to the tefillin of the Master of the world, and the sukkah to the supernal encompassing [lights]. In their essence there is no comparison between the one and the other; nevertheless they are testimony to one another,

Tefillin correspond to the "tefillin of the Master of the world," and the sukkah to the encompassing lights above. The physical mitzvah and its spiritual counterpart are not comparable, yet the one testifies to the other.

וכמו בענין התורה שיש בה נגלה ונסתר

just as with the Torah, which has a revealed [part] and a hidden [part]:

The Torah too has a revealed part and a hidden part.

הנה אף שהנסתרות לה' אלקינו רק הנגלות לנו ולבנינו¹⁹⁸ עכ"ז [עם כל זה] הנה מן הנגלות יש עדות לכל משכיל על דבר¹⁹⁹ על הנסתרות

although “the hidden things belong to Havayah our G-d,” and only “the revealed things are for us and for our children,” nevertheless from the revealed things there is testimony, for everyone who “considers a matter,” about the hidden things.

“The hidden things belong to Havayah our G-d,” and only the revealed things are given to us; even so, the revealed part testifies to the hidden part for anyone who thinks it through.

וכמו שאנו יודעין מהגוף שהוא חי ומדבר אנו יודעין שיש לנו נפש כו' כך מהמצות גשמיות הנגלות לנו יש עדות על פנימיותן וכמ"ש כ"ז [כל זה] במ"א ע"פ וידעת היום²⁰⁰ כו'.

And just as from the body, which lives and speaks, we know that we have a soul, etc., so from the physical mitzvos, which are revealed to us, there is testimony to their inner dimension, as all this is explained elsewhere on the verse “Know this day,” etc.

Just as a living, speaking body testifies that there is a soul within it, so the physical mitzvos, which we can see, testify to their inner dimension. The Alter Rebbe refers to his discourse on “Know this day” for this.

29 ועד"ז יתפרש ענין עדות לישראל. פי' ישראל הוא בחי' אדם דלעילא שעל הכסא וכו' כנודע וכמ"ש במ"א בד"ה זכור את אשר עשה לך עמלק²⁰¹ כו'. והוא בחי' ו"ה שנקרא נגלות לגבי י"ה שנקרא נסתרות.

Along these lines “a testimony for Israel” will be explained. “Israel” is [the level of] the supernal Man (Adam) who is upon the throne, etc., as is known, and as is explained elsewhere in the discourse beginning “Remember what Amalek did to you,” etc. This is [the level of] vav-hei, which is called “the revealed things” in relation to yud-hei, which is called “the hidden things.”

“Israel” above is the supernal “Man” seen upon the throne in the prophet’s vision, a figure of the emotive attributes, as explained in the discourse on “Remember what Amalek did to you.” In terms of the Name, this is vav-hei, the “revealed things,” as against yud-hei, the “hidden things.”

30 ואמנם עכ"ז [עם כל זה] נמשך מבחי' י"ה להתלבש בו"ה דהיינו ענין מוחין דז"א הנמשך בו מחו"ב [מחכמה

ובינה]

Nevertheless, there is drawn from [the level of] yud-hei, to be en clothed in vav-hei, namely the intellect (mochin) of Z'eir Anpin, which is drawn into it from Chochmah and Binah.

Though yud-hei is hidden, something of it is drawn into vav-hei: the mochin, the intellect, that Z'eir Anpin (the emotive attributes) receives from Chochmah and Binah.

רק שזו ההארה אינה כמו שהיא למעלה בבחי' י"ה עצמו בחי' ישת חשך סתרו כי נתצמצמה עד שתוכל להתלבש בבחי' ו"ה ועכ"ז [ועם כל זה] היא מבחי' י"ה ולמעלה מעלה מבחי' ו"ה ע"כ נק' עדות

Only, this radiance is not as it is above, in [the level of] yud-hei itself, [the level of] "He made darkness His hiding place," for it has been contracted until it can be en clothed in [the level of] vav-hei. Nevertheless, it is from [the level of] yud-hei, far above [the level of] vav-hei; therefore it is called "testimony,"

But this radiance is not as it is in its source: in yud-hei itself it is the hidden "darkness," while here it has been contracted so that it can enter vav-hei. Still, it comes from yud-hei, far above vav-hei, and so it is called "testimony."

שהיא עדות ממש על בחי' הנסתרות ישת חשך סתרו דאע"פ [דאף על פי] שכמו שהן במהותן ועצמותן א"א להן להתגלות למטה מ"מ נמשך משם בחי' גילוי אור בישראל דלעילא עד שהוא עדות ממש על בחי' י"ה

for it is actual testimony to [the level of] the hidden things, "He made darkness His hiding place." For although, as they are in their nature and essence, they cannot be revealed below, nevertheless there is drawn from there a revelation of light into the supernal Israel, so that it is actual testimony to [the level of] yud-hei.

It is true testimony to the hidden things: although they cannot be revealed below as they are, a light from them is revealed in the supernal "Israel," and that light testifies to yud-hei.

והיינו עדות אותיות דעות בסוד אל דעות הוי' והוא בחי' הדעת הממשיך ההמשכה מבחי' י"ה²⁰² שהן חו"ב [חכמה ובינה] לבחי' ו"ה שהן בחי' המדות ועיין בבינוני ח"א [חלק א'] פ"ג [פרק ג'] וע' באדרי"ז [באדרא זוטא] דרצ"א ע"א דעת דהיא סהדותא²⁰³ כו'

That is, eidus (testimony) has the letters of de'os (knowledge), in the mystery of "Havayah is a G-d of knowledge (de'os)." It is [the level of] Daas (knowledge), which draws the flow from [the level of] yud-hei, which are Chochmah and Binah, to [the level of] vav-hei, which are [the level of] the emotive attributes (middos). See [the Book of] the Beinonim, Part I, chapter 3, and see the Idra Zuta, folio 291, side a: "Daas, which is testimony," etc.

Eidus (testimony) has the letters of de'os (knowledge), as in "Havayah is a G-d of knowledge (de'os)." This is Daas, which carries the flow from Chochmah and Binah (yud-hei) into the emotive attributes (vav-hei), as Tanya chapter 3 explains; the Idra Zuta (a part of the Zohar) calls Daas "testimony."

וכן ג"כ בכל אי מישראל למטה ע"ד מ"ש ברבות (וישלה ס"פ ע"ט) בפ"י י"ה עדות לישראל²⁰⁴ י"ה מעיד עליהן שהן בני אבותיהן כו'.

So too in every one of Israel below, along the lines of what is said in the [Midrash] Rabbah (Vayishlach, end of chapter 79) on the meaning of "Yah, a testimony for Israel": Yah testifies of them that they are the children of their fathers, etc.

The same holds for every Jew below. The Midrash reads "Yah, a testimony for Israel" as G-d's testimony that they are their fathers' children.

והענין כמ"ש ברבות כי תשא (ס"פ מ"ו) ע"פ ועתה ה' אבינו אתה²⁰⁵ כו' ובפניהם הם ניכרים שנאמר (ישע"י [ישעיה] ס"א) כל רואיהם יכירום כי הם זרע בך²⁰⁶ ה'

The matter is as is said in the [Midrash] Rabbah, Ki Sisa (end of chapter 46), on the verse "And now, Havayah, You are our Father," etc.: by their faces they are recognized, as it is said (Isaiah 61), "All who see them will recognize them, that they are the seed that Havayah has blessed."

Another Midrash, on the verse "And now, Havayah, You are our Father," says that Jews are recognized by their faces, as Isaiah says, "All who see them will recognize them, that they are the seed that Havayah has blessed."

והיינו ע"י שיש בכל אי בחי' שם הוי' ממש כמ"ש במ"א בדי"ה ראה אנכי²⁰⁷ נותן²⁰⁸

That is, because there is in each one [the level of] the Name Havayah itself, as is explained elsewhere in the discourse beginning "See, I set [before you]."

This recognizable quality, the Alter Rebbe explains, comes from the Name Havayah itself, present in every Jew, as explained in the discourse "See, I set before you."

בחי' יו"ד הוא בחי' ביטול אליו ית' שלמעלה מדעת ושכל המושג²⁰⁹ וכמ"ש בבינוני' פרק י"ח ובחי' ה' הוא ענין התבוננות בגדולת ה' ובי' בחי' אלו נקראו תרין ריעין דלא מתפרשין²¹⁰

[The level of] the yud is [the level of] self-nullification (bittul) toward Him, may He be blessed, which is above knowledge and comprehending intellect, as is written in [the Book of] the Beinonim, chapter 18; and [the level of] the hei is contemplation of the greatness of G-d. These two levels are called "two companions that never part."

The yud in a person is bittul, self-nullification before G-d, above knowledge and understanding (Tanya, chapter 18, explains this level of the soul's Chochmah); the hei is contemplation of G-d's greatness, and the two are called "two companions that never part."

ונקי נקודה בהיכלא. שהה"א וההתבוננות הוא היכל לגילוי בחי הביטול של היו"ד כוי וזהו ענין י"ה עדות לישראל כוי ששם עליו כוי.²¹¹

And they are called "a point in a palace," for the hei, contemplation, is a palace for the revelation of [the level of] the self-nullification of the yud, etc. This is "Yah, a testimony for Israel," etc., "for there they went up," etc.

They are also called "a point in a palace": the hei, contemplation, is the "palace" in which the yud's self-nullification is revealed. This is "Yah, a testimony for Israel": yud-hei shining in every Jew.

31 וזהו הנמשך ומתגלה²¹² ע"י קיום מצות ל"ת [לא תעשה] שענינם בחי אתכפיא וביטול וזהו ששם עליו כוי להודות לשם²¹³ הוי.

This is what is drawn down and revealed through fulfilling the prohibitive commandments, whose nature is [the level of] subjugation (iskafya) and self-nullification. This is "for there they went up," etc., "to give thanks (lehodos) to the Name of Havayah."

This light of yud-hei is drawn down through the prohibitions, whose nature is subjugation and self-nullification. This is why the verse ends "to give thanks (lehodos) to the Name of Havayah."

כי פי להודות היינו בבחי הודאה וביטול לבחי שלמעלה מההשגה מה דלית מח"ת [מחשבה תפיסא] ביה כלל.

For "lehodos" means in [the manner of] acknowledgment (hoda'ah) and self-nullification toward [the level] that is above apprehension, that which "no thought can grasp at all."

Lehodos is read as hoda'ah, "acknowledgment": bowing to what is beyond understanding, which no thought can grasp.

32 וכוונת שיש הפרש בין ברכה להודאה דהברכה ענינו ההמשכה בבחי גילוי. אבל הודאה היינו בבחי שלמעלה מהשגה וגילוי וכמ"ש סד"ה יהודה אתה יודוך אחיך²¹⁴ ובסידור בביאור ע"פ אתה הצבת כל גבולות ארץ²¹⁵ כו' ע"ש

As is known, there is a difference between blessing (berachah) and acknowledgment (hoda'ah): blessing is a drawing down in a revealed way, whereas acknowledgment is toward [the level] that is above apprehension and revelation, as is explained at the end of the discourse beginning "Yehudah, you, your brothers shall acknowledge," and in the Siddur, in the explanation on "You established all the boundaries of the earth," etc. See there.

Blessing (berachah) means drawing something down into revelation; acknowledgment (hoda'ah) means bowing to what is beyond grasp and revelation. The Alter Rebbe refers to his discourse "Yehudah, you, your brothers shall acknowledge" (Torah Ohr, Vayechi, where Yehudah, hoda'ah, is self-nullification into the Infinite Light that encompasses all worlds, the bowing of the Shemoneh Esreh), and to the Siddur's explanation of "You established all the boundaries of the earth."

ועד"ז הוא ההפרש ג"כ בין מ"ע [מצות עשה] ומל"ת [ומצות לא תעשה] דמ"ע [דמצות עשה] שהן בבחי ו"ה בחי רמ"ח אברים שהאור נמשך בבחי גילוי בתוך הכלי. זהו כמו בחי ברכה ולכן מברכים על הרבה מ"ע [מצות עשה].

Along these lines is also the difference between the positive commandments and the prohibitive commandments: the positive commandments, which are in [the level of] vav-hei, [the level of] the 248 limbs, where the light is drawn in a revealed way into the vessel, are like [the level of] blessing, and therefore one recites a blessing over many positive commandments.

The same difference separates the positive commandments from the prohibitions. The positive commandments belong to vav-hei, the 248 limbs, where light enters a vessel openly, so they are like blessing, which is why many positive commandments are preceded by a blessing.

אבל בחי ל"ת [לא תעשה] שהן בבחי ו"ה עלמא דאתכסיא אינו נתפס בשום השגה רק בבחי הודאה.

But [the level of] the prohibitions, which are in [the level of] yud-hei, the hidden world, is not grasped in any apprehension, only in [the manner of] acknowledgment.

The prohibitions belong to yud-hei, the hidden world, which no understanding can hold, and so they are like acknowledgment.

33 ולכן אין בה קום ועשה להיות בבחי' כ"א בבחי' לא. וזהו שבטי יה עדות לישראל להודות לשם הוי' שבבחי' זו אין שייך רק הודאה ²¹⁶ כו'.

Therefore there is in it no “arise and do” that would be [in the manner of] a vessel, but only [the mode of] “no.” This is “the tribes of Yah, a testimony for Israel, to give thanks to the Name of Havayah”: at this level only acknowledgment applies, etc.

That is why a prohibition has no “arise and do,” no deed that would be a vessel; it is only a “no.” And so the verse says of “the tribes of Yah” that they “give thanks” (acknowledge): at that level only acknowledgment fits.

ובכ"ז [ובכל זה] יובן ג"כ הטעם דע"י אתכפיא סט"א [סטרא אחרא] אסתלק יקרא דקוב"ה [דקודשא בריך הוא] לעילא ^{218, 217} כי זו היא בחי' ומדרגת הלי"ת [הלא תעשה] שהוא בחי' ולא תחללו ²¹⁹ כו'

With all this one will also understand the reason why through the subjugation of the sitra achra “the glory of the Holy One, blessed be He, rises above”: for this is the level and rank of the prohibitions, which is [the level of] “And you shall not profane,” etc.:

This also answers the question raised at the start of section 2: why subduing the other side raises G-d's glory. Subduing it is the service of the prohibitions, “you shall not profane,” not making a void.

להיות עוצם עיניו מראות ברע ²²⁰ וכוי וכן בשאר כל החושים וכן בפנימית המדות שלא להמשך אחר התאות ואהבות גופנים אשר לא לה' המה.

to be one who “shuts his eyes from looking upon evil,” etc., and likewise with all the other senses, and likewise in the inner dimension of the emotive attributes, not to be drawn after cravings and bodily loves, which “are not Havayah's.”

In practice this means closing one's eyes to evil, restraining all the senses, and, inwardly, not following the cravings and bodily loves that “are not Havayah's.”

34 וכן בשאר כל המדות כנודע ומבואר בספרים הרי כ"ז [כל זה] הוא ענין להסיר הכיסוי המסתיר ומונע אור קדושת ה' ומעורר וממשיך מבחי יו"ד ה"י בחינת הנסתר לה' אלקינו²²¹ ישת חשך סתרו²²² שלמעלה ממ"ע [ממצות עשה] כנ"ל:

And likewise with all the other attributes, as is known and explained in the books. All this is to remove the covering that conceals and holds back the light of G-d's holiness, and it arouses and draws down from [the level of] yud-hei, [the level of] "the hidden things belong to Havayah our G-d," "He made darkness His hiding place," which is above the positive commandments, as mentioned above.

The same applies to all the emotive attributes, as the books of Chassidus explain. All this removes the covering that hides G-d's holy light, and so draws down from yud-hei, the hidden things, "He made darkness His hiding place," which is higher than the positive commandments.

35 קיצור. ששם עלו כו' בבחי כעיר שחוכרה²²³ כו'. ירושמ"ט [ירושלים של מטה] בחי ה' אחרונה וירושמ"ע [ירושלים של מעלה] ה' ראשונה

Summary. "For there [they] went up," etc., in [the manner of] "a city that is joined," etc. The Jerusalem below is [the level of] the final hei, and the Jerusalem above is the first hei.

A summary of section 4. "For there they went up" refers to "a city that is joined": the Jerusalem below is the final hei of the Name and the Jerusalem above is the first hei.

וזהו ענין שבטים שבטי²²⁴ י"ה. עדות לישראל כי היא עלמא דאתכסיא ע"כ ע"ז שייך עדות.

This is "the tribes, the tribes of Yah." "A testimony for Israel," since it is the hidden world; therefore testimony applies to it.

"The tribes of Yah, a testimony for Israel" refers to the hidden world, and testimony applies only to what is hidden.

וכן המצות נק' בדרך עדותיך²²⁵ תפילין על תפילין דמארי עלמא²²⁶ כן גם בעלמא דאתגליא מאיר בחי עדות אותיות דעות מבחי עלמא דאתכסי

Likewise the mitzvos are called "the way of Your testimonies": tefillin [testify] to the tefillin of the Master of the world. So too in the revealed world there shines [the level of] testimony, which has the letters of "knowledge," from [the level of] the hidden world;

The mitzvos are "testimonies," such as tefillin to the tefillin of the Master of the world. In the revealed world there shines a "testimony," a knowledge (de'os), of the hidden world.

וכן גם בנפש האדם מאיר בחי' י"ה. (ופי' להודות כי ברכה והודאה זהו כענין מ"ע [מצות עשה] ומצות ל"ת [לא תעשה]):

and so too in the soul of man [the level of] yud-hei shines. (And the meaning of "to give thanks": blessing and acknowledgment are like the positive commandments and the prohibitive commandments.)

Yud-hei also shines in the human soul. The closing note recalls that blessing and acknowledgment correspond to the positive commandments and the prohibitions.

SECTION 5 • ¶36-44

The double "Mishkan": eileh and the Mishkan of the Testimony

36 ה וזהו אלה פקודי המשכן משכן העדות.²²⁷ כפל לומר כ"פ [בי פעמים] משכן והם כי בחי' הנ"ל דירושלים שלמטה ובחי' כעיר שחוכרה לה כו' והיינו שע"י מ"ע [מצות עשה] נעשה בחי' יחוד ו"ה דהוי'.

5. This is [the meaning of] "These are the accounts of the Mishkan, the Mishkan of the Testimony." It doubles [the word], saying "Mishkan" twice, and these are the two levels mentioned above: [the level] of the Jerusalem below, and [the level of] "a city that is joined to it," etc. That is, through the positive commandments there comes about [the level of] the union of vav-hei of Havayah.

Section 5 returns to the opening verse and answers the first question, why "Mishkan" is said twice. The two Mishkans are the two levels just explained: the Jerusalem below and the Jerusalem above; the first, the union of vav-hei, is brought about by the positive commandments.

וזהו בחי' משכן סתם ושכנתי בתוכם²²⁸ בחי' השראת השכינה ה' תתאה השוכן אתם²²⁹ ויחודה עם בחי' הוא"ו וכענין קדוש בוי"ו שהוא המשכת הארה מבחי' קדש העליון והוא נמשך ע"י רמ"ח מ"ע [מצות עשה]

This is [the level of] the Mishkan without qualification, "and I will dwell within them," [the level of] the resting of the Shechinah, the lower hei, "which dwells with them," and its union with [the level of] the vav, as in [the teaching] "kadosh (holy) with a vav," which is the drawing down of a radiance from [the level of] the supernal Kodesh (holiness); this is drawn through the 248 positive commandments.

The plain "Mishkan" is the dwelling of the Shechinah, the lower hei, "which dwells with them," and its union with the vav. This is called "kadosh with a vav": a radiance drawn down from the supernal Kodesh (the higher holiness), brought down by the 248 positive commandments.

ואח"כ משכן העדות הוא בחי י"ה

And then "the Mishkan of the Testimony" is [the level of] yud-hei,

The "Mishkan of the Testimony" is a second, higher level: yud-hei.

וזהו ג"כ ענין קדש העליון מה שלמעלה מבחי קדוש בוי"ו עמ"ש מזה בד"ה צאינה וראינה ²³⁰ בנות ציון ²³¹ והוא הנמשך ע"י מלי"ת [מצות לא תעשה].

and this too is the supernal Kodesh, that which is above [the level of] "kadosh with a vav"; see what is written on this in the discourse beginning "Go out and see, O daughters of Zion." And it is drawn through the prohibitive commandments.

The Mishkan of the Testimony is the supernal Kodesh itself, above "kadosh with a vav," and it is drawn down by the prohibitions. In that discourse, "Go out and see, O daughters of Zion" (Likkutei Torah, Shir HaShirim), the Alter Rebbe explains that the vav of kadosh signifies the drawing down of G-d's holiness, and that this is why the Sages call Him "the Holy One (Kudsha), blessed be He."

37 וביאור הדברים הנה פי' אלה פקודי לשון אלה הוא כמ"ש שאו מרום עיניכם ²³² וראו מי ברא אלה.

The explanation of the matter: the meaning of "These (eileh) are the accounts": the word eileh is as it is written, "Lift up your eyes on high and see: Who (mi) created these (eileh)?"

Now the first word of the verse, eileh, "these." Isaiah's "Lift up your eyes on high and see: Who created these?" pairs eileh with mi, "who."

כי אלה הוא לשון גילוי ומי הוא לשון נסתר דקיימא לשאלה מי הוא זה ואיזהו שלא נודע מהותו. ²³³

For eileh is a term of revelation, and mi is a term of the hidden, which stands as a question, "Who is this, and which is it?", whose essence is not known.

Eileh, "these," points at something visible; mi, "who," is a question about what is unknown. As the Zohar puts it, mi "stands as a question": its essence is not known.

38 והענין כי אלה הוא בחי' המדות שנק' והנגלות כנ"ל ונמשכים ונולדים מן השכל וההתבוננו' [וההתבוננות]

הוא בחי' בינה אם הבנים ²³⁵, ²³⁴ שנק' מי ²³⁶ וכנודע בפ"י לך ה' הגדולה והגבורה וגוי

The matter is that eileh is [the level of] the emotive attributes (middos), which are called "the revealed things," as mentioned above, and which are drawn and born from the intellect and contemplation, which is [the level of] Binah (understanding), "the mother of the children," called mi, as is known from the explanation of "Yours, Havayah, is the greatness and the might," etc.,

Eileh is the emotive attributes, the "revealed things," born from intellect and contemplation, which is Binah, "the mother of the children," called mi. The verse "Yours, Havayah, is the greatness and the might" lists those attributes.

שהן ששה מדות וכולם בטלים במקור²³⁷ לך ה' כו' אותיות לך הם נשי"ב [ני שערי בינה] שהוא בחי' מי ברא אלה

which are six attributes, and all of them are nullified in their source, "Yours (lecha), Havayah," etc. The letters of lecha are the fifty gates of Binah, which is [the level of] "Who created these."

The verse names six attributes, all nullified in their source, "Yours (lecha)." The letters of lecha (lamed, chaf) equal 50, the fifty gates of Binah, which is mi, the source of eileh.

והנה נקראו הששה מדות אלה²³⁷ כי כל מדה כלולה מכל הששה עולה מספר ל"ו שהוא בגימט' [בגימטריא] אלה

The six attributes are called eileh because each attribute is comprised of all six, which comes to the number 36, which is the numerical value of eileh.

Each of the six attributes includes all six, making 36, the numerical value of eileh (alef 1, lamed 30, hei 5).

וגם אלה אותיות לאה²³⁸ שילדה ששה בנים הם ששה מדות הנ"ל נמצא אלה הוא בחי' וא"ו דשם הוי' דהיינו ששה מדות שכל אחד כלול מששה.²³⁹

Also, eileh has the letters of Leah, who bore six sons, which are the six attributes mentioned above. It follows that eileh is [the level of] the vav of the Name Havayah, that is, the six attributes, each one comprised of six.

Eileh also has the letters of Leah, who bore six sons, the six attributes. So eileh is the vav of the Name, whose numerical value is six: six attributes, each made of six.

39 וזהו ענין ששה סדרי משנה שהן בחי' הששה מדות העליונות למעלה ולמטה מלובשים בשיתא סדרי משנה זרעים מועד כו'.

This is [the meaning of] the six orders of the Mishnah, which are [the level of] the six supernal attributes above, and below they are en clothed in the six orders of the Mishnah, Zeraim, Moed, etc.

The six orders of the Mishnah correspond to the six supernal attributes: above they are the attributes, and below they are clothed in the six orders, Zeraim, Moed and the rest.

וכל סדר כלול מן כל הששה כי הרי סדר זרעים כלול גם מדינים דסדר מועד ושאר הסדרים וכן סדר מועד כלול מכולם וכן שאר הסדרים ועיי' עולה מספר אלה.

Each order is comprised of all six: the order of Zeraim also includes laws of the order of Moed and of the other orders, and likewise the order of Moed includes all of them, and so too the other orders; and through this the number of eileh is reached.

Each order also contains laws belonging to the others, so each order contains all six, and together they also make 36, eileh.

40 וזהו אלה פקודי המשכן. פיי פקודי הוא כמו ענין ופקדת נוך²⁴⁰ וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] חייב אדם לפקוד²⁴¹ את אשתו שהיחוד נק' פקידה.

This is "These are the accounts (pekudei) of the Mishkan." Pekudei is as in "and you shall visit (ufakadta) your dwelling," and as our Sages, of blessed memory, said, "A man is obligated to visit (lifkod) his wife," for union is called pekidah.

Now the word pekudei. It is read in the sense of pekidah, "visiting," as in Job's "you shall visit your dwelling" and the Talmud's "a man is obligated to visit his wife," both of which refer to marital union. So pekudei means union.

ופיי פקודי המשכן שהמשכן הוא בחי' ה"א אחרונה דשם ה' כנ"ל הנק' שכינה והיא מקור ושרש נשיי [נשמות ישראל]

The meaning of "the pekudei of the Mishkan": the Mishkan is [the level of] the final hei of the Name Havayah, as mentioned above, which is called the Shechinah, and it is the source and root of the souls of Israel.

The Mishkan is the final hei of the Name, the Shechinah, the source of the souls of Israel.

ולהיות פקודי המשכן בחי' יחוד ו"ה הוא עיי' בחי' אלה שית סדרי משנה שעיי' עסק התורה שבבחי' וי נעשה יחוד ו"ה והוא בחי' יחוד קוב"ה [קודשא בריך הוא] ושכינתו שנעשה עיי' עסק התורה

And for there to be "the pekudei of the Mishkan," [the level of] the union of vav-hei, it is through [the level of] eileh, the six orders of the Mishnah: for through Torah study, which is in [the level of] the vav, the union of vav-hei comes about. This is [the level of] the union of the Holy One, blessed be He, and His Shechinah, which comes about through Torah study,

Its "pekudei," its union with the vav, is brought about by eileh, the six orders of the Mishnah: Torah study, which belongs to the vav, unites vav with hei. This is the union of "the Holy One, blessed be He, and His Shechinah," brought about by Torah study.

כי פי קוב"ה [קודשא בריך הוא] היינו קדוש בוא"ו מה שנמשך הארה מבחי' קדש העליון להיות מאיר בבחי' ממכ"ע [ממלא כל עלמין] הנקי שכינה

for “the Holy One, blessed be He” (Kudsha Brich Hu) means “kadosh with a vav”: that a radiance is drawn from [the level of] the supernal Kodesh to shine in [the level of] the light that fills all worlds (memalei kol almin), which is called the Shechinah.

“The Holy One, blessed be He” means “kadosh with a vav,” holiness drawn down from the supernal Kodesh to shine in the light that fills the worlds, which is called the Shechinah.

(וכמ"ש פי וענין יחוד זה באריכות ע"פ ששים המה מלכות ^{242, 243} כו' ע"ש)

(As the meaning and nature of this union is explained at length on the verse “There are sixty queens,” etc.; see there.)

The Alter Rebbe refers to the discourse on “There are sixty queens” (Likkutei Torah, Shir HaShirim) for a fuller account of this union.

וכן גם ע"י שאר כל רמ"ח מ"ע [מצות עשה] נעשה יחוד זה ונקרא ג"כ אלה. ²⁴⁴ כמ"ש אלה המצות ²⁴⁵ וכתב אלה העדות והחוקים ²⁴⁶ וכמ"ש אלה מועדי ²⁴⁷ הוי'. ועי' ברכות ר"פ ויקהל.

Likewise, through all the rest of the 248 positive commandments this union comes about, and it too is called eileh, as it is written, “These are the commandments,” and it is written, “These are the testimonies and the statutes,” and as it is written, “These are the appointed festivals of Havayah.” See the [Midrash] Rabbah at the beginning of Parshas Vayakhel.

All the other positive commandments bring about the same union and are also called eileh, as the Torah says “These are the commandments,” “These are the testimonies and the statutes,” and “These are the appointed festivals of Havayah.”

וז"ש [וזהו שכתוב] פקודי לשון רבים כי ע"י כל מצוה מרמ"ח מ"ע [מצות עשה] נמשך בחי' יחוד לפי בחי' המצוה ההיא ושרשה למעלה.

This is why it says pekudei, in the plural: for through each mitzvah of the 248 positive commandments [the level of] union is drawn down, according to [the level of] that mitzvah and its root above.

That is why pekudei is plural: each of the 248 positive commandments brings about its own union, according to that mitzvah and its root above.

41 וז"ש [וזהו שכתוב] ברכות באיכה ע"פ על אלה אני בוכיה²⁴⁸ על ביטול תורה הה"ד [הדא הוא דכתיב] אלה החוקים והמשפטים.²⁴⁹

This is what is said in the [Midrash] Rabbah on Eichah, on the verse "For these (eileh) I weep": "For the neglect of Torah, as it is written, 'These are the statutes and the judgments';

The Midrash on Lamentations reads "For these (eileh) I weep" as weeping for the neglect of Torah, since the Torah says "These are the statutes and the judgments."

על ביטול קרבנות הה"ד [הדא הוא דכתיב] אלה תעשו לה' במועדיכם²⁵⁰ דהיינו כי ע"י כ"ז [כל זה] נמשך בחי אלה פקודי המשכן בחי' ההמשכה מסוכ"ע בממלא כל עלמין שזהו הנקי אלה.

for the cessation of the offerings, as it is written, "These you shall offer to Havayah on your appointed festivals." That is, through all these there is drawn [the level of] "These are the pekudei of the Mishkan," [the level of] the drawing down from the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin), which is what is called eileh.

It also reads it as weeping for the cessation of the offerings, since the Torah says "These you shall offer to Havayah on your festivals." Torah and offerings draw down "These are the pekudei (unions) of the Mishkan," the light that encompasses the worlds into the light that fills them.

42 ולכן בחורבן בהמ"ק [בית המקדש] נאמר על אלה אני בוכיה²⁵¹ היינו על הסתלקות האור והגילוי הנקרא אלה כו'

Therefore, at the destruction of the Holy Temple it is said, "For these (eileh) I weep": that is, for the withdrawal of the light and revelation that is called eileh, etc.,

So at the destruction of the Temple the verse says "For these I weep": the weeping is over the withdrawal of the revealed light called eileh.

שחזר למקורו בבחי' העלם וכמ"ש בזח"א [בזהר חלק א] ויגש דף ר"י ע"א בגין דוי"ו אתרחק ואסתלק מינה וכדין רחל מבכה^{252, 253} כו' ע"ש.

which returned to its source, in [a state of] concealment, as is written in the Zohar, Part I, Vayigash, folio 210, side a: "Because the vav went far off and withdrew from her, then 'Rachel weeps,'" etc. See there.

That light returned to its hidden source. The Zohar says that when the vav withdrew from the hei, "Rachel weeps," Rachel being the Shechinah bereft of her union.

43 וכ"ז [וכל זה] הוא בחי' משכן סתם והוא אותיות ו"ה שנק' והנגלות וזהו אלה לשון התגלות כדלעיל.

All this is [the level of] the Mishkan without qualification, which is the letters vav-hei, called "the revealed things"; and this is eileh, a term of revelation, as above.

All this, eileh and its union, is the plain Mishkan: vav-hei, the "revealed things," and eileh is a word of revelation.

אבל משכן העדות הוא בחי' משכן דלעילא בבחי' ירושלים שלמעלה דהיינו בחי' י"ה שנק' נסתרות כנ"ל

But "the Mishkan of the Testimony" is [the level of] the supernal Mishkan, in [the level of] the Jerusalem above, that is, [the level of] yud-hei, which is called "the hidden things," as mentioned above.

The Mishkan of the Testimony is the higher Mishkan, the Jerusalem above, yud-hei, the "hidden things."

ולכך נק' משכן העדות דעדות שייך על הנסתרות דוקא כנ"ל וכמ"ש לעיל בפ"י שבטי י"ה עדות לישראל²⁵⁴ ויחוד זה ד"ה הוא ע"י המל"ת [המצות לא תעשה] ששרשן מבחי' י"ה כנ"ל

Therefore it is called "the Mishkan of the Testimony," for testimony applies specifically to the hidden things, as mentioned above, and as explained above on the meaning of "the tribes of Yah, a testimony for Israel." And this union of yud-hei is through the prohibitive commandments, whose root is from [the level of] yud-hei, as mentioned above.

That is why it is called the Mishkan of the Testimony: testimony belongs to what is hidden, as explained on "the tribes of Yah, a testimony for Israel." The union of yud-hei is brought about by the prohibitions, which are rooted there.

(ושני בחי' אלו הוא בחי' שכינתא תתאה ושכינתא עלאה^{255, 256} ועמ"ש מזה ע"פ שה"ש [שיר השירים]²⁵⁷

כוי שהם ב' בחי' מס"נ [מסירות נפש] דק"ש [דקריאת שמע] באחד ובכל נפשך²⁵⁸ וכמו שיתבאר ג"כ לקמן

דפסוק ראשון דק"ש [דקריאת שמע] הוא בחי' משכן העדות ופסוק ואהבת הוא בחי' משכן סתם):

(These two levels are [the levels of] the lower Shechinah and the upper Shechinah. See what is written on this on the verse "The Song of Songs," etc.: they are the two levels of self-sacrifice (mesirus nefesh) in the Shema, in "One" and in "with all your soul." And as will also be explained below, the first verse of the Shema is [the level of] "the Mishkan of the Testimony," and the verse "And you shall love" is [the level of] the Mishkan without qualification.)

The two Mishkans are the lower and upper Shechinah. They correspond to the two kinds of self-sacrifice in the Shema, in "One" and in "with all your soul"; later the maamar will show that the first verse of the Shema is the Mishkan of the Testimony and "And you shall love" is the plain Mishkan.

44 קיצור. ענין אלה מי. ברא אלה.²⁵⁹ ואיו מדות הכלולים מואיו. קדוש בוייו ש"ס [ששה סדרי משנה] משנה. אלה המצות²⁶⁰ זהו פקודי המשכן יחוד ויה וזהו על אלה אני בוכיה.²⁶¹ ומשכן העדות זהו בחי י"ה:

Summary. Eileh and mi: "created these." The vav: the attributes, each comprised of six. "Kadosh with a vav"; the six orders of the Mishnah. "These are the commandments": this is "the pekudei of the Mishkan," the union of vav-hei, and this is "For these I weep." And "the Mishkan of the Testimony" is [the level of] yud-hei.

A summary of section 5: eileh and mi ("Who created these"); the vav as the six attributes each made of six; "kadosh with a vav" and the six orders of the Mishnah; "These are the commandments" as the union of vav-hei, whose loss is "For these I weep"; and the Mishkan of the Testimony as yud-hei.

SECTION 6 • ¶45-51

Eidus as adi: the crowns, eternity, and "at the word of Moshe"

45 ו והנה להבין מעט עוד בפיי וענין משכן העדות ועדות לישראל²⁶² הנה מלבד הפירוש הנז"ל [הנזכר לעיל] שהוא לשון עדות לפי שהוא בחי עלמא דאתכסיא יש עוד טעם למה שנק' עדות.

6. Now, to understand a little more of the meaning and nature of "the Mishkan of the Testimony" and "a testimony for Israel": besides the explanation mentioned above, that it is a term of testimony because it is [the level of] the hidden world, there is another reason why it is called eidus.

Section 6 offers a further reason why the Mishkan is called "of the Testimony" (eidus) and Israel "a testimony," beyond the reason already given, that testimony applies to the hidden world.

ויוכן בהקדים תחלה ענין הפסוק (ביחזקאל סי' י"ו ז') רבבה כצמח השדה נתתיך ותרבי ותגדלי ותבואי בעדי עדיים²⁶³ והביא רש"י [רבי שלמה יצחקי] שם ב' פירושים.²⁶⁴

This will be understood by first explaining the verse (in Ezekiel, chapter 16[, verse] 7), "I made you myriads, like the growth of the field, and you increased and grew and came with adi adayim." Rashi there brings two explanations.

The new reason comes from Ezekiel's description of Israel in Egypt: "like the growth of the field... you came with adi adayim." Rashi gives two meanings of adi adayim.

הא' לשון עד כמו בטחו בה' עדי עד²⁶⁵ (בישע"י [בישעיה] סי' כ"ו)

The first: a term of ad, as in "Trust in Havayah forever and ever (adei ad)" (in Isaiah, chapter 26).

The first meaning of adi is ad, "eternity," as in "Trust in Havayah forever and ever (adei ad)."

השני לשון עדי דהיינו ענין קישוטים²⁶⁶ כמו את עדים מהר חורב^{267, 268} שארז"ל [שאמרו רבותינו זכרונם לברכה] (פ"ט דשבת דפ"ח ע"א) שהן שני כתרים שקשרו להן אחד כנגד נעשה וא' כנגד נשמע.

The second: a term of adi, that is, ornaments, as in "their ornaments (edyam) from Mount Chorev," which our Sages, of blessed memory, said (chapter 9 of Shabbos, folio 88, side a) are the two crowns that were tied on them, one for "we will do" and one for "we will hear."

The second meaning is "ornaments," as in "their ornaments from Mount Chorev," which the Talmud explains as the two crowns placed on each Jew at Sinai, one for "we will do" and one for "we will hear."

ופי" כצמח השדה היינו עד"מ צמח השדה שלא יצמח כ"א אחר ביטולו והתכללותו בכח הצומח והוא ענין רקבון הגרעין שנעשה בחי"א אין ונכלל בכח הצומח ואח"כ יצמיח בו כח הצומח

The meaning of "like the growth of the field": by way of analogy, the growth of the field sprouts only after its nullification and its inclusion in the power of growth. This is the rotting of the seed, which becomes [the level of] nothing (ayin) and is included in the power of growth; and afterwards the power of growth makes it grow.

"Like the growth of the field": a plant sprouts only after the seed rots and loses its form, becoming "nothing" and merging into the soil's power of growth; only then does that power make it sprout.

והטעם הוא לפי שלא יוכל להיות התהוות יש מיש כ"א כאשר יבא בחי"א היש לבחי"א הביטול באין תחלה (ועמ"ש מזה בת"א [בתורה אור] בד"ה קחו מאתכם תרומה).²⁶⁹

The reason is that something cannot come into being from something, but only when [the level of] the something first comes to [the level of] nullification, into nothing. (See what is written on this in Torah Ohr, in the discourse beginning "Take from among you an offering.")

The principle is that a new "something" cannot come from an existing something; it must first be reduced to nothing. Torah Ohr, Vayakhel ("Take from among you an offering"), to which the Alter Rebbe refers, uses the same image: the seed first rots and becomes "nothing," and only then can the earth's power of growth make it sprout with great increase.

וכך יובן כנס"י [בכנסת ישראל] בגלות מצרים שהיו משועבדים שם בתכלית שזהו כמשל רקבון הגרעין והיינו בחי"א לב נשבר ונדכה²⁷⁰ עד שנעשו בבחי"א אין ועי"ז אח"כ ותרבי ותגדלי ותבואי

So it will be understood with the Community of Israel in the exile of Egypt, where they were utterly enslaved, which is like the analogy of the rotting of the seed: that is, [the level of] "a broken and crushed heart," until they became [the level of] nothing. Through this, afterwards, "you increased and grew and came."

So it was with Israel in Egypt: the harsh enslavement was like the seed rotting, bringing them to a broken and crushed heart, to "nothing." Through this they afterwards "increased and grew and came."

ותגדלי ע"ד כי מי גוי גדול כו'

“And grew”: in the manner of “For which is a great nation,” etc.

“And grew” means becoming great: the greatness of “For which is a great nation.”

וכמ"ש ברבות ר"פ לך לך ²⁷¹ ע"פ ואעשך לגוי גדול ²⁷² אותה אומה שכתוב בה כי מי גוי גדול ²⁷³ אעמיד ממך והיינו כמ"ש כי חלק ^{274, 275} הוי עמו שנאמר בו גדול ²⁷⁶ הוי כו'.

As is said in the [Midrash] Rabbah at the beginning of Parshas Lech Lecha, on the verse “And I will make you a great nation”: “That nation of which it is written, ‘For which is a great nation,’ I will raise up from you.” That is, as it is written, “For Havayah’s portion is His people,” and of Him it is said, “Great is Havayah,” etc.

The Midrash on G-d’s promise to Avraham, “I will make you a great nation,” says that this means the nation of which it is written “For which is a great nation.” Israel are “great” because they are the portion of Havayah, of whom it is said, “Great is Havayah.”

46 וזהו וקרבתנו מלכנו לשמך הגדול. ²⁷⁷ גם ע"ד מ"ש בד"ה ויהי בשלח פרעה ^{278, 279} שמבררים בחי הנצוצי [הנצוצין / הנצוצים] שנפלו מעולם התהו מה שלקח הבכורה מעשו שנק' בנו הגדול ²⁸⁰ כו' וע"ד והאופנים ברעש גדול ²⁸¹ וכמ"ש במ"א בד"ה האזינו השמים. ^{282, 283, 284}

This is [the meaning of] “And You have brought us near, our King, to Your great Name.” Also, along the lines of what is explained in the discourse beginning “And it was when Pharaoh sent,” that they refine [the level of] the sparks that fell from the World of Tohu, [as Yaakov] took the birthright from Eisav, who is called “his elder (gadol) son,” etc.; and along the lines of “And the Ofanim, with a great noise,” as is explained elsewhere in the discourse beginning “Listen, O heavens.”

This greatness is what the morning prayer asks for: “And You have brought us near, our King, to Your great Name.” It also connects with the refining of the sparks that fell from the World of Tohu (the primordial world whose great lights shattered their vessels), as Yaakov took the birthright from Eisav, called “his great son,” and with the angels called Ofanim, who praise “with a great noise”; for these the Alter Rebbe refers to his discourses on “And it was when Pharaoh sent” and “Listen, O heavens.”

47 ותבואי בעדי עדיים שזכו לקבלת התורה שעז"נ [שעל זה נאמר] בעטרה שעטרה לו אמו²⁸⁵ ביום חתונתו וקשרו להם ג"כ שני כתרים כו' כנ"ל.

“And you came with adi adayim”: that they merited to receive the Torah, of which it is said, “with the crown with which his mother crowned him on the day of his wedding”; and two crowns were also tied on them, etc., as mentioned above.

“You came with adi adayim” means that they merited to receive the Torah, of which the Song says “with the crown with which his mother crowned him on his wedding day,” and at which the two crowns were tied on them.

והענין כי העטרה הוא בחי' מקיף דהיינו מה שאינו יכול לבוא בהתגלות בהשגת המהות

The matter is that the crown is [the level of] an encompassing (makif) [light], that is, what cannot come into revelation in apprehension of its essence.

A crown rests above the head, not inside it; so a crown stands for an encompassing light (makif), which cannot be revealed or grasped from within.

והוא בחי' ישת חשך סתרו בחי' רעוא דכל רעוין^{286, 287} אנכי מי שאנכי²⁸⁸ סתימא דכ"ס [דכל סתימין]²⁸⁹ נורא תהלות²⁹⁰ דלא ידע ליה בר איהו²⁹¹ שמשם נמשך להם הארה

It is [the level of] “He made darkness His hiding place,” [the level of] “the Will of all wills,” “Anochi, who I am,” “the Concealed of all concealed,” “awesome in praises,” “whom none knows but He,” from where a radiance was drawn to them.

Its source is the hidden level, “He made darkness His hiding place,” described with the Zohar’s names for what is beyond grasp: “the Will of all wills,” the Concealed of all concealed, “whom none knows but He.” From there a radiance was drawn to Israel at Sinai.

והוא כמש"ל [כמה שכתוב לעיל] בענין הלי"ת [הלא תעשה] שעל ידם נמשך מבחי' י"ה הנק' נסתרות וע"כ נק' משכן העדות לשון עדי וקישוט כמו עדי עדיים.

This is as explained above concerning the prohibitions, through which there is drawn down from [the level of] yud-hei, called “the hidden things.” Therefore it is called “the Mishkan of the Testimony (eidus),” a term of adi, ornament, as in adi adayim.

This is the level drawn down by the prohibitions, yud-hei, the hidden things. So eidus, in “the Mishkan of the Testimony,” is also adi, ornament, as in adi adayim.

וגם הוא לשון נצחיות כמו עדי עד כי בחיי כתרים הנ"ל הם המשכת א"ס ב"ה והרי בחיי א"ס כשמו כן הוא למעלה עד אין קץ

It is also a term of eternity, as in adei ad, for [the level of] the crowns mentioned above is a drawing down of the Infinite One (Ein Sof), blessed be He, and [the level of] Ein Sof is as its name: it is above, without end,

Adi also means eternity. The crowns are a drawing down of Ein Sof, the Infinite, which, as its name says, has no end above.

וכמאמר הכל ירוממוך סלה^{292, 293} שיש עליות אין קץ בהשגת אלקות כי בכל מקום שנאמר נצח סלה ועד אין לו הפסק (וע' בזהר פ' ויקרא דף כ' סע"א [סוף עמוד א] מענין סלה ובמק"מ [ובמקדש מלך] שם)

as in the saying, "All shall exalt You, Selah," for there are endless ascents in the apprehension of G-dliness; for "wherever it says netzach, selah or va'ed, it has no interruption." (See the Zohar, Parshas Vayikra, folio 20, end of side a, on the matter of selah, and the Mikdash Melech there.)

So the prayer says "All shall exalt You, Selah": there are endless ascents in grasping G-dliness, for the Talmud says that "selah" means without interruption. The Alter Rebbe refers to the Zohar on Vayikra and its commentary Mikdash Melech on "selah."

והיינו שזכו²⁹⁴ לבחיי הנצחיות, וגם בפ"י עדי עדיים י"ל [יש לומר] שנכלל ג"כ לשון עד הפשוט כמו עד פה²⁹⁵ תבוא²⁹⁶ (באיוב ס"י ל"ח)

That is, they merited [the level of] eternity. Also, in the meaning of adi adayim, it may be said that the plain sense of ad, "until," is also included, as in "Until here (ad poh) you may come" (in Job, chapter 38),

So Israel merited eternity. A third meaning is also contained in adi: the simple ad, "until," as in "Until here you may come."

וכמו עד כאן תחום שבת²⁹⁷ וגם פ"י זה עולה בקנה א' עם פ"י הנ"ל and as in "until here is the Shabbos boundary." This meaning too fits together with the meaning above.

Another example is the Talmud's "Until here is the Shabbos boundary." This meaning of ad fits together with the others.

והוא כי להיות שהמשכה זו שהיא מבחי' ישת חשך סתרו וסדכ"ס [וסבה דכל סבות] דלית מחשבה תפיסא ביה כלל ע"כ נאמר ע"ז לשון עד ר"ל [רוצה לומר] עד כאן שייר בחי' השגה ולא עד בכלל שאין בבחי' הכתר והמקיף שום השגה כלל,

It is this: since this drawing down is from [the level of] "He made darkness His hiding place" and the Cause of all causes, which "no thought can grasp at all," therefore the term ad, "until," is said of it, meaning: up to here apprehension applies, but "until" is not inclusive, for in [the level of] Keser (the Crown) and the encompassing [light] there is no apprehension at all.

This light comes from the hidden "darkness," the Cause of all causes, which no thought can grasp. So it is called ad, "until": apprehension reaches up to it, but the limit itself is not included, since in Keser and the encompassing light there is no apprehension at all.

וכענין מ"ש בזהר ר"פ בראשית דף א' ע"ב ע"פ מי ברא אלה. ²⁹⁸ דהא לעילא לית תמן שאלה ²⁹⁹ כו' ע"ש.

This is like what is said in the Zohar at the beginning of Parshas Bereishis, folio 1, side b, on the verse "Who created these": "for above, there is no question there," etc.; see there.

The Zohar says the same of mi, "who," in "Who created these": "Above, there is no question there."

ומ"ש עדי עדיים לשון רבים ר"ל [רוצה לומר] שאין שיעור כלל לעדיים וכתרים עד רום המעלות בעילוי אחר עילוי זו למעלה מזו מאחר שהוא א"ס.

And that it says adi adayim, in the plural, means that there is no measure at all to the ornaments and crowns, up to the highest heights, one elevation after another, one above the other, since it is Ein Sof.

The plural adayim teaches that the crowns are without measure, rising level above level without end, because they are Ein Sof.

(א"נ [אי נמי] י"ל [יש לומר] עדי א' עדיים ב' כענין קדש הקדשים דפ"י בפרדס בעה"כ [בערכי הכינויים] ערך קדש דפ"י קדש הוא כתר וקדשים הם חכמה ובינה כו',

(Alternatively, it may be said that adi is one and adayim is two, like "the Holy of Holies" (Kodesh HaKodashim), which is explained in the Pardes, in Erchei HaKinuyim, under the entry Kodesh: Kodesh is Keser, and Kodashim are Chochmah and Binah, etc.

A further reading: adi is one and adayim is two, as in "Holy of Holies," where, according to the Pardes (its glossary of Kabbalistic terms, Erchei HaKinuyim), "Holy" is Keser and "Holies" are Chochmah and Binah.

ועדיז הוא ענין עדי עדיים דהיינו ג"כ יחוד חכמה בינה שמקור ההמשכה מבחי ישת חשך סתרו שהוא בחי כתר. וזהו ענין יחוד י"ה הנמשך ע"י קיום ושמירת הלי"ת [הלא תעשה] ועמ"ש בפ' שמות בד"ה זה שמי.^{300, 301} בענין איה סופר.³⁰²

In the same way, adi adayim is also the union of Chochmah [and] Binah, whose source of drawing down is from [the level of] "He made darkness His hiding place," which is [the level of] Keser. This is the union of yud-hei, drawn through fulfilling and keeping the prohibitions. See what is written in Parshas Shemos, in the discourse beginning "This is My Name," on "Where (ayeh) is the scribe?"

So adi adayim is the union of Chochmah and Binah, whose source is Keser, the hidden "darkness": the union of yud-hei, drawn by keeping the prohibitions. The Alter Rebbe refers to the discourse "This is My Name," on Isaiah's "Where (ayeh) is the scribe?"

ופי איה היינו י"ה הם חו"ב [חכמה ובינה] והאלף פלא זהו בחי כתר. עוי"ל [עוד יש לומר] בפ"י עדי עדיים עפמשי"ל [על פי מה שכתוב לעיל] דעדיים אלו הוא בחי עדות לישראל והם בחי תרין עטרין³⁰³ הנזכר באדר"ז [באדרא זוטא]³⁰⁴ דרצ"א ע"א והדעת כוללם יחד זהו עדי עדיים.

The meaning of ayeh: yud-hei are Chochmah and Binah, and the alef, pele (wonder), is [the level of] Keser. One may further say, on the meaning of adi adayim, according to what is written above: these adayim are [the level of] "a testimony for Israel," and they are [the level of] the "two crowns" mentioned in the Idra Zuta, folio 291, side a; and Daas (knowledge), which includes them together, is adi adayim.

Ayeh is alef plus yud-hei: yud-hei are Chochmah and Binah, and the alef, whose letters spell pele (wonder), is Keser. Yet another reading: adayim are the "testimony for Israel," the "two crowns" of the Idra Zuta, and Daas, which unites them, is adi adayim. (The Biur on this maamar, Likkutei Torah, Pekudei, cited in the Kehot note, speaks of these two crowns as named in the Idra Rabba.)

ופ' התרין עטרין הם בחי מדות שלמעלה מהשכל הנמשכים ומתלבשים במדות שלמטה מהשכל וההמשכה הוא ע"י הדעת. וכמ"ש במ"א.³⁰⁵ וע' ברע"מ [ברע"א מהימנא] פ' שופטים דער"ה ע"א ובפי' הרמ"ז [הרב משה זכות] שם מענין עדות³⁰⁶ כו' ומבואר במ"א).³⁰⁷

The meaning of the two crowns: they are [the level of] attributes that are above intellect, which are drawn and enclothed in the attributes that are below intellect, and the drawing down is through Daas, as is written elsewhere. See the Raaya Mehemna, Parshas Shoftim, folio 275, side a, and the commentary of the Ramaz there, on the matter of testimony, etc.; and it is explained elsewhere.)

The two crowns are emotive attributes above intellect, which are drawn into the attributes below intellect through Daas. The Alter Rebbe refers to the Raaya Mehemna on Shoftim and the Ramaz's commentary, which discuss testimony.

וזהו ענין משכן העדות שמבואר למעלה שהוא בחי יחוד י"ה שנק' עלמא דאתכסיא ולכך שייך ע"ז לשון עדות.

This is "the Mishkan of the Testimony," which was explained above to be [the level of] the union of yud-hei, which is called the hidden world, and therefore the term "testimony" applies to it.

This returns to "the Mishkan of the Testimony": the union of yud-hei, the hidden world, to which testimony applies.

ועתה יובן ג"כ בתוספת טעם שהוא ג"כ לשון עדי וקישוט ומבחי כתרם אלו נמשך להיות עדות לישראל ג"כ וזהו ותבואי בעדי עדיים כו.³⁰⁸

Now it will also be understood with an additional reason: it is also a term of adi, ornament, and from [the level of] these crowns there is drawn also "a testimony for Israel." This is "and you came with adi adayim," etc.

Now there is an added reason: eidus is also adi, ornament, for from these crowns comes "a testimony for Israel." This is "and you came with adi adayim."

49 וזהו אשר פקד ע"פ משה.³⁰⁹ הכוונה בזה שמשכן העדות דוקא הוא פקד עפ"י [על פי] משה ואדסמיק ליה קאי

This is [the meaning of] "which were reckoned at the word of Moshe." The intent is that specifically "the Mishkan of the Testimony" was "reckoned at the word of Moshe": [the phrase] refers to what is next to it,

Now the second question of the opening, why the verse says "which were reckoned at the word of Moshe." The Alter Rebbe answers that the phrase belongs to the words just before it, "the Mishkan of the Testimony."

כי מתחלה כתיב אלה פקודי המשכן שהוא ענין יחוד ו"ה שנק' פקודי המשכן דהיינו משכן סתם ה' תתאה שיחוד זה הוא ע"י בחי אלה ש"ס [ששה סדרי משנה] משנה ורמ"ה מ"ע [מצות עשה] כנ"ל.

for first it is written, "These are the accounts of the Mishkan," which is the union of vav-hei, called "the pekudei of the Mishkan," that is, the Mishkan without qualification, the lower hei; this union is through [the level of] eileh, the six orders of the Mishnah and the 248 positive commandments, as mentioned above.

The verse first says "These are the accounts of the Mishkan," the plain Mishkan, the union of vav-hei, which is brought about by eileh, the Mishnah and the positive commandments. The next words, "the Mishkan of the Testimony... at the word of Moshe," describe the higher union.

ועתה אומר איך שמשכן העדות שהוא בחי יחוד י"ה הוא פקד ע"פ משה שע"י בחי משה נעשה פקידה זו ויחוד זה

And now it says how “the Mishkan of the Testimony,” which is [the level of] the union of yud-hei, “was reckoned (pakad) at the word of Moshe”: that through [the level of] Moshe this pekidah and this union come about,

The union of yud-hei, the Mishkan of the Testimony, comes about “at the word of Moshe,” that is, through the quality of Moshe.

כי משה הוא בחי הביטול כמ"ש ונחנו מ"ה [מה] ³¹⁰ ומבואר למעלה דהמשכה זו מבחי י"ה הוא דוקא ע"י הביטול כמ"ל [כמה שכתוב לעיל] בפ"י ששם עלו שבטים ³¹¹ כו להודות כו.

for Moshe is [the level of] self-nullification (bittul), as it is written, “And what (mah) are we?”; and it was explained above that this drawing down from [the level of] yud-hei is specifically through self-nullification, as explained above on the meaning of “For there the tribes went up,” etc., “to give thanks,” etc.

Moshe’s quality is self-nullification: he and Aharon said, “And what (mah) are we?” As explained earlier, drawing down from yud-hei is possible only through self-nullification, which is the “acknowledgment” of “to give thanks to the Name of Havayah.”

וזהו שמצינו בר"ע [ברבי עקיבא] ³¹² שהיה כורע ומשתחוה עד שאדם מניחו בזוית זו ומוצאו בזוית אחרת לפי שא"א להמשכה זו לבא בגילוי בשכל ודעת או כלי המדות אלא רק ע"י בחי הביטול שהוא ענין ההשתחואה שבשמו"ע [שבשמונה עשרה] כנודע

This is what we find of Rabbi Akiva, that he would bow and prostrate himself until one would leave him in one corner and find him in another corner; for this drawing down cannot come into revelation in intellect and knowledge or in the vessels of the emotive attributes (middos), but only through [the level of] self-nullification, which is the bowing in the Shemoneh Esreh, as is known.

This is why Rabbi Akiva, praying alone, would bow so much that one would leave him in one corner and find him in another. This drawing down cannot be revealed in intellect or feeling, only through self-nullification, which is the bowing in the Shemoneh Esreh.

(ועמ"ש בד"ה שימני כחותם^{313, 314} דהמשכה שע"י שמירת מצות ל"ת [לא תעשה] הוא ענין אחד עם ההמשכה שבתפלת שמו"ע [שמונה עשרה] ועמ"ש מענין תפלת שמונה עשרה בד"ה יהודה אתה^{315, 316} וסד"ה השמים כסאי):^{317, 318}

(See what is written in the discourse beginning "Set me as a seal," that the drawing down through keeping the prohibitive commandments is one with the drawing down in the prayer of the Shemoneh Esreh; and see what is written about the prayer of the Shemoneh Esreh in the discourse beginning "Yehudah, you," and at the end of the discourse beginning "The heaven is My throne.")

The Alter Rebbe refers to the discourse "Set me as a seal," which shows that keeping the prohibitions and the prayer of Shemoneh Esreh draw down the same thing, and to two other discourses on the Shemoneh Esreh.

51 קיצור. עוי"ל [עוד יש לומר] פי משכן העדות מלשון ותבואי בעדי עדיים³¹⁹ ופרש"י [ופירש רש"י / ופירוש רש"י] שני פירושים לשון עדים מהר חורב³²⁰ בחי כתרם ולשון עדי עד נצחיות יהללך סלה.³²¹ גם לשון עד פה תבוא³²² וע"ז אמר אשרפקד ע"פ משה:³²³

Summary. One may further say that "the Mishkan of the Testimony" is from the term in "and you came with adi adayim," on which Rashi gives two explanations: the term of "their ornaments from Mount Chorev," [the level of] crowns; and the term of adei ad, eternity, "they will praise You, Selah." Also the term of "Until here you may come." And of this it says, "which were reckoned at the word of Moshe."

A summary of section 6: "the Mishkan of the Testimony" comes from adi adayim, which Rashi explains as the crowns of Sinai and as eternity ("they will praise You, Selah"); it also contains ad, "until"; and of all this the verse says "at the word of Moshe."

SECTION 7 • ¶52-54

Pesach, matzah, the Omer and Shavuos

52 ז ועפ"י [ועל פי זה] יובן ג"כ מעט ענין הפסח ואכילת מצה. דהנה פסוק רבבה כצמח השדה³²⁴ כוי ותבואי בעדי עדיים כוי (שהוא בחי משכן העדות [העדות] כנ"ל) נאמר על יצ"מ [יציאת מצרים].

7. According to this, one will also understand a little of [the matter of] Pesach and the eating of matzah. For the verse "I made you myriads, like the growth of the field," etc., "and you came with adi adayim," etc. (which is [the level of] "the Mishkan of the Testimony," as mentioned above), is said of the Exodus from Egypt.

Section 7 applies all this to Pesach and matzah. Ezekiel's verse "like the growth of the field... adi adayim," which was shown to be the Mishkan of the Testimony, is said of the Exodus.

והיינו שזכו בליל אי דפסח לבחיי גילוי יחודים עליונים הנ"ל. דהיינו אפילו יחוד י"ה שהוא מבחיי ישת חשך סתרו נגלה עליהם אז

That is, on the first night of Pesach they merited [the level of] the revelation of the supernal unions mentioned above; that is, even the union of yud-hei, which is from [the level of] "He made darkness His hiding place," was revealed to them then,

On the first night of Pesach the people merited the revelation of the higher unions, even the union of yud-hei, from the most hidden level.

כמאמר שנגלה עליהם³²⁵ מלך מלכי המלכים כמ"ש פי" זה במ"א בד"ה קול דודי^{326, 327} כו".

as in the saying, "The King of the kings of kings was revealed to them," as this is explained elsewhere in the discourse beginning "The voice of my beloved," etc.

This is the Haggadah's "the King of the kings of kings was revealed to them," explained in the discourse "The voice of my beloved."

ולהיות כי מבחיי גלוי זה נמשך עדות לישראל כדלעיל. ולכן נאמר ע"ז ותבואי בעדי עדיים וככל הפירושים שנת"ל [שנתבאר לעיל] בזה הכל היי [היה] הגילוי מזה בליל אי דפסח.

And since from [the level of] this revelation "a testimony for Israel" is drawn, as above, therefore it is said of this, "and you came with adi adayim"; and according to all the explanations given above on this, the revelation of all this was on the first night of Pesach.

Since from this revelation comes "a testimony for Israel," the verse says "you came with adi adayim": all its meanings explained above were revealed on the first night of Pesach.

ולכן נצטוו לאכול מצה. וכתוב מצות יאכל את שבעת הימים³²⁸ (ס"פ בא י"ג ז'). ולשון זה לפי פשוטו אינו מובן דה"ל [דהוה ליה למימר] בשבעת הימים

Therefore they were commanded to eat matzah. It is written, "Matzos shall be eaten the seven days" (end of Parshas Bo, [chapter] 13[, verse] 7). This wording is not understood according to its plain sense, for it should have said "during the seven days" (beshivas hayamim),

That is why they were commanded to eat matzah. The verse "Matzos shall be eaten the seven days" is oddly worded: one would expect "during the seven days."

אבל את שבעת הימים משמע שיאכילו מצה את ז' הימים עצמן וזה תמוה,

whereas "es shivas hayamim" implies that they should feed matzah to the seven days themselves, and this is puzzling.

As written, it sounds as if the days themselves are to be fed matzah, which is puzzling.

אבל לפי האמת א"ש [אתי שפיר] כי הנה ז' הימים הן ז' מדות חו"ג [חסד וגבורה] כו' שהן נמשכים מבחי"י ו"ה דשם הוי"ו הוי"ו הוא ששה מדות שבפסוק לך ה' הגדולה כו'

But according to the truth [of the matter], it is well understood, for the seven days are the seven attributes, Chesed and Gevurah, etc., which are drawn from [the level of] vav-hei of the Name Havayah: the vav is the six attributes in the verse "Yours, Havayah, is the greatness," etc.,

In its inner meaning this is exactly right: the seven days are the seven emotive attributes, Chesed, Gevurah and the rest, drawn from vav-hei; the vav is the six attributes listed in the verse "Yours, Havayah, is the greatness and the might."

והשביעי [והשביעית] היא בחי' הה"א שהיא בחי' לך ה' הממלכה כו' ומדות אלו ישנם ג"כ בנפש והוא בחינת האהבה הנמשכת מצד השכל וההתבוננות בגדולת הבורא ית'

and the seventh is [the level of] the hei, which is [the level of] "Yours, Havayah, is the kingdom," etc. These attributes exist also in the soul: [the level of] the love that is drawn from the intellect and contemplation of the greatness of the Creator, may He be blessed,

The seventh, the hei, is Malchus, "Yours, Havayah, is the kingdom." These attributes exist in the soul too, as the love that comes from contemplating G-d's greatness.

כשמשיג איך כי הוא חיך³²⁹ כו' ושמחדש בכל יום מע"ב [מעשה בראשית] כו' שמהתבוננות זו יולד האהבה או היראה וכנ"ל בענין מי ברא אלה³³⁰ כו'.

when one grasps how "He is your life," etc., and that He renews each day the work of creation, etc.; from this contemplation love or awe is born, as mentioned above concerning "Who created these," etc.

One contemplates that "He is your life" and that He renews creation every day, and from this love or awe is born, the eileh born from mi described earlier.

אמנם למעלה מזה היא האהבה והדביקות הנמשכת מצד ההתבוננות בעצמות אור א"ס שמצד מהו"ע [מהותו ועצמותו] כלא חשיב השבח הזה של ביטול העולמות אליו ית'

But higher than this is the love and cleaving (devekus) that comes from contemplating the essence of the Infinite Light (Or Ein Sof): that from the standpoint of His being and essence, this praise, the nullification of the worlds before Him, may He be blessed, is accounted as nothing,

Higher still is a love and cleaving that comes from contemplating G-d's very essence. Before His essence, even the nullification of the worlds to Him is no great praise.

כי במהו"ע [במהותו ועצמותו] לית מחשבה תפיסא ביה כלל וחיות כל העולמות הוא רק ע"י מחשבה אחת כו'

for in His being and essence "no thought can grasp Him at all," and the life of all the worlds is only through a single thought, etc.

This is because no thought can grasp His essence, and all the worlds live from no more than a single "thought" of His.

ובחי"י אהבה זו נק' עדי עדיים והוא בחי"י תרין עטרין הנ"ל הנמשכים מבחי"י המדות שלמעלה מהשכל ומתגלים במדות שלמטה מהשכל והוא ההמשכה מבחי"י י"ה בוי"ה

This [level of] love is called adi adayim, and it is [the level of] the two crowns mentioned above, which are drawn from [the level of] the attributes above intellect and revealed in the attributes below intellect; it is the drawing down from [the level of] yud-hei into vav-hei.

This higher love is adi adayim, the "two crowns": emotions above intellect revealed in the emotions below it, the drawing of yud-hei into vav-hei.

וכדי שיזכו ישראל לבחי"י גילוי זה בפסח כי ביצי"מ [ביציאת מצרים] היה עדיין בבחי"י קטנות ³³¹ כצמח השדה בתחלתו ולא היה להם רק האהבה זוטא ולא אה"ר [אהבה רבה] הנ"ל דבחי"י עדי עדיים לכן כדי שיגיעו לגילוי זה נצטוו לאכול מצה.

And so that Israel would merit [the level of] this revelation on Pesach: since at the Exodus from Egypt they were still in [a state of] smallness (katnus), like the growth of the field at its beginning, and had only the lesser love (ahavah zuta), not the great love (ahavah rabbah) mentioned above, of [the level of] adi adayim, therefore, in order to reach this revelation, they were commanded to eat matzah.

Israel needed to merit this revelation on Pesach, but at the Exodus they were still spiritually "small," like a just-sprouted plant, with only the lesser love and not the great love of adi adayim. So they were commanded to eat matzah.

שענין המצה הוא המשכת בחי"י מ"ה [שם מ"ה] והוא בחי"י הכיטול כמו שנראה לעין שאין במצה התנשאות כמו בחמץ ושאור כו'

For matzah is the drawing down of [the level of] mah ("what"), which is [the level of] self-nullification, as one sees with the eye that matzah has no rising as there is in chametz and leaven, etc.

Matzah is mah, "what," self-nullification: one can see that matzah does not rise and swell as chametz and leaven do.

ובחיי ביטול זה הוא שבו ועיי נמשך מבחי י"ה כנ"ל בענין משכן העדות אשר פקד ע"פ משה דוקא.³³²

And [the level of] this self-nullification is that in which and through which there is drawn down from [the level of] yud-hei, as mentioned above regarding “the Mishkan of the Testimony, which was reckoned at the word of Moshe” specifically.

This self-nullification is the channel through which yud-hei is drawn down, like the Mishkan of the Testimony “at the word of Moshe.”

53 וזהו מצות יאכל את שבעת הימים³³³ פ"י יאכל הוא לשון מפעיל דהיינו שיאכילו את ז' הימים ממצה.

This is [the meaning of] “Matzos shall be eaten the seven days”: yei'achel (“shall be eaten”) is a causative term, that is, they should feed the seven days with matzah.

The Alter Rebbe reads yei'achel, “shall be eaten,” as causative: the seven days themselves are to be “fed” with matzah.

והענין הוא להמשיך מבחי מ"ה [שם מ"ה] שבמצה בכל ז' המדות להיות נמשך בהם מבחי הביטול דמ"ה [דשם מ"ה] ואז יוכלו כנ"י [כנסת ישראל] לקבל מבחי יחוד העליון ד"ה שזהו בחי עדות לישראל ועדי עדיים

The matter is to draw [the level of] mah that is in matzah into all seven attributes, so that [the level of] the self-nullification (bittul) of mah be drawn into them; and then the Community of Israel can receive from [the level of] the supernal union of yud-hei, which is [the level of] “a testimony for Israel” and adi adayim.

That is, the self-nullification of matzah (mah, “what”) is to be drawn into all seven emotive attributes. Then the Jewish people can receive the higher union of yud-hei, “a testimony for Israel” and adi adayim.

(וע' מענין מצות יאכל את שבעת הימים בד"ה להבין מ"ש בהגדה מצה זו³³⁴ כו'

(On “Matzos shall be eaten the seven days,” see the discourse beginning “To understand what is said in the Haggadah, ‘This matzah,’” etc.;

A long parenthesis begins with a reference to the discourse on the Haggadah’s “This matzah that we eat” (Likkutei Torah, Tzav).

ועמ"ש בד"ה קחו מאתכם תרומה.^{335, 336} דמזה ולחם עוני³³⁷ זהו בחי אתכפיא כו' ע"ש ומבואר לעיל בענין ל"ת [לא תעשה] שע"י אתכפיא סט"א [סטרא אחרא] ע"י אסתלק יקרא דקוב"ה [דקודשא בריך הוא]³³⁸ שע"י נמשך מבחי יחוד י"ה שהוא משכן העדות

and see what is written in the discourse beginning "Take from among you an offering," that matzah and "the bread of poverty" are [the level of] subjugation (iskafya), etc.; see there. And it was explained above, concerning the prohibitions, that through the subjugation of the sitra achra, through this, "the glory of the Holy One, blessed be He, rises," for through this there is drawn from [the level of] the union of yud-hei, which is "the Mishkan of the Testimony."

In the Torah Ohr discourse "Take from among you an offering," matzah, "the bread of poverty," is explained as iskafya, subjugation. This fits what was said here about the prohibitions: subduing the other side raises G-d's glory and draws down the union of yud-hei, the Mishkan of the Testimony.

ולכן עד"י ע"י בחי המצה נמשך בחי ותבואי בעדי עדיים ועי ג"כ בפע"ח [בפרי עץ חיים] שער חג המצות פ"א מענין ותרבי ותגדלי ותבואי בעדי עדיים³³⁹ ע"ש).

Therefore, in the same way, through [the level of] matzah there is drawn [the level of] "and you came with adi adayim." See also Pri Etz Chaim, Sha'ar Chag HaMatzos, chapter 1, on "and you increased and grew and came with adi adayim"; see there.)

So matzah, too, draws down "and you came with adi adayim." Pri Etz Chaim (the Arizal's teachings on the prayers and festivals), in its gate on the festival of matzos, also connects this verse with Pesach.

והנה אכילת מצה היא הכנה לקבלת התורה שבשכועות כי על קבלת התורה נאמר בעטרה שעטרה לו אמו³⁴⁰

Now, eating matzah is a preparation for receiving the Torah on Shavuot, for of the receiving of the Torah it is said, "with the crown with which his mother crowned him,"

Eating matzah prepares for receiving the Torah on Shavuot, the day called in the Song "the day of his wedding," when "his mother crowned him."

שהוא בחי התגלות רעוא דכל רעיון³⁴¹ וסדכ"ס [וסבה דכל סבות] וגם קשרו להם שני כתרים שזהו ענין עדי עדיים הנ"ל.

which is [the level of] the revelation of "the Will of all wills" and the Cause of all causes; and also two crowns were tied on them, which is [the matter of] adi adayim mentioned above.

That crown is the revelation of the highest hidden levels, "the Will of all wills," the Cause of all causes; and the two crowns tied on Israel at Sinai are adi adayim.

ולכך הוצרכו תחלה לאכילת מצה שהוא בחי' הביטול כו' (והנה עם היות כי כליל אי' דפסח מתגלה גי'כ בחי' עדי עדיים הנ"ל. אך הגילוי הזה הוא אז ממילא דהיינו אתעדל"ע [אתערותא דלעילא] שלא עיי' אתעדל"ת [אתערותא דלתתא]

Therefore they first needed to eat matzah, which is [the level of] self-nullification, etc. (Now, although on the first night of Pesach [the level of] adi adayim mentioned above is also revealed, this revelation is then of itself, that is, an arousal from above, not through an arousal from below;

So matzah, self-nullification, had to come first. A parenthesis explains why: on the first night of Pesach adi adayim is revealed too, but as a gift from above, without any effort from below.

ולכן נקי' פסח לשון דילוג כנודע בענין מדלג על ההרים^{342, 343} כו' ואחר ליל אי' דפסח מסתלק גילוי זה ולכך אח"כ מתחיל מצות ספה"ע [ספירת העומר] ז' שבועות כדי להמשיך גילוי יחודים הנ"ל עיי' אתעדל"ת [אתערותא דלתתא].

therefore it is called Pesach, a term of skipping, as is known concerning "leaping over the mountains," etc. After the first night of Pesach this revelation withdraws, and therefore afterwards the mitzvah of the Counting of the Omer begins, seven weeks, in order to draw down the revelation of the unions mentioned above through an arousal from below.

That is why the festival is called Pesach, "skipping," like the beloved "leaping over the mountains": the revelation jumps over the normal order. After the first night it withdraws, and the Counting of the Omer, seven weeks, is commanded to draw it down again through effort from below.

והאתעדל"ת [והאתערותא דלתתא] דספירת העומר ידוע שהיא התהפכות השבע מדות³⁴⁴ דנפש הבהמית וכל מדה כלולה מזי' שתהיינה כולם לה'.

The arousal from below of the Counting of the Omer is known to be the transformation of the seven attributes of the animal soul, each attribute comprised of seven, so that all of them be for G-d.

The effort of the Omer is the transformation of the seven emotive attributes of the animal soul, each made of seven (seven weeks of seven days), so that all of them are for G-d.

ובחי' זו הוא בחי' ומדרגת שבעת הימים בחי' וי"ה הנ"ל ואח"כ³⁴⁵ מתגלה עיי' ממילא אח"כ ביום החמשים מבחי' עדי עדיים הנ"ל שלמעלה מבחי' וי"ה ולכן נאמר תספרו חמשים יום³⁴⁶

This level is the level and rank of "the seven days," [the level of] vav-hei mentioned above. Afterwards, through this, there is revealed of itself, on the fiftieth day, [a light] from [the level of] adi adayim mentioned above, which is above [the level of] vav-hei. Therefore it says, "You shall count fifty days."

This counting belongs to "the seven days," vav-hei. Then on the fiftieth day adi adayim, which is above vav-hei, is revealed of itself; that is why the Torah says "count fifty days."

ובאמת אין סופרים רק מ"ט אלא שע"י ספירת המ"ט יום מתגלה ממילא שער החמשים כי הוא מבחי' ומדרגת י"ה וכבר נת' [נתבאר] דשם הוא מדרגת הלי"ת [הלא תעשה] שענינם בבחי' שב ואל תעשה ולא בבחי' קום ועשה מפני שאין לו כלי כו'

Yet in truth one counts only forty-nine; but through counting the forty-nine days the fiftieth gate is revealed of itself, for it is from the level and rank of yud-hei. It has already been explained that there [in yud-hei] is the rank of the prohibitions, whose nature is "sit and do not do," not "arise and do," because it has no vessel, etc.

Yet only forty-nine are counted: counting forty-nine reveals the fiftieth gate of itself, because it belongs to yud-hei, the level of the prohibitions, which works by "sitting and not doing," since it has no vessel.

ע"כ גם במצות הספירה אין צריך לסופרו כמו בשבעה שבועות דמצוה למימני יומי³⁴⁷ כו' כי הוא מבחינת ו"ה משא"כ בחי' זו ההמשכה משער הנו"ן רק שנמשך ממילא ע"י קדימת ספירת ז' שבועות שהוא בחי' התהפכות המדות כו' ולא תחללו³⁴⁸ כו' שע"י יומשך אח"כ גילוי זה ממילא וכענין ואתם תחרישון³⁴⁹ כמ"ש במ"א.

Therefore in the mitzvah of counting too, one need not count it [the fiftieth day] as one does in the seven weeks, where "it is a mitzvah to count the days," etc., for that is from [the level of] vav-hei; whereas this [level of] drawing down, from the fiftieth gate, is drawn only of itself, through the preceding count of seven weeks, which is [the level of] the transformation of the attributes, etc., and "you shall not profane," etc., through which this revelation will afterwards be drawn of itself, as in "and you shall be silent," as is explained elsewhere.

So the fiftieth day is not counted, while the days and weeks are ("it is a mitzvah to count the days"), since they belong to vav-hei. The fiftieth gate comes only of itself, through the seven weeks of refining the attributes, which is also the "you shall not profane" of the prohibitions, after which the revelation comes of itself, as in "and you shall be silent" at the Sea.

וזהו עיקר ענין עדיי הנ"ל שאז זכו לגילוי הכתרים כו' והוא בחי' גבוה יותר כי בחי' עדיי הנ"ל הם בלי קץ כנ"ל.

This is the essence of adi adayim mentioned above: that then they merited the revelation of the crowns, etc.; and it is a higher level, for [the level of] the adayim mentioned above is without end, as mentioned above.

This is the essence of adi adayim: at Sinai they merited the crowns, a level without end.

נמצא העולה מזה שבליל פסח נמשך גילוי בכנס"י [בכנסת ישראל] בחינ' [בחינת / בחינה] גלוי יחודים הנ"ל מבחי' ו"ה ומבחי' י"ה באתעדל"ע [באתערותא דלעילא] ע"י אכילת מצה.

It follows from this that on the night of Pesach a revelation is drawn into the Community of Israel, [the level of] the revelation of the unions mentioned above, from [the level of] vav-hei and from [the level of] yud-hei, as an arousal from above, through eating matzah.

In sum: on the night of Pesach both unions, of vav-hei and of yud-hei, are revealed in the Jewish people as a gift from above, through eating matzah.

וז"ש [וזהו שכתוב] מצות יאכל את שבעת הימים ואח"כ מסתלקת ההמשכה וחוזרים וממשיכים ע"י אתעדל"ת [אתערותא דלתתא] בספה"ע [בספירת העומר] ז' שבועות ואז מתגלה בשבועות בחי' עדי עד"ים הנ"ל בשעת קבלת התורה):

This is [the meaning of] "Matzos shall be eaten the seven days." Afterwards the drawing down withdraws, and they draw it down again through an arousal from below, in the Counting of the Omer, seven weeks; and then on Shavuos [the level of] adi adayim mentioned above is revealed, at the time of the receiving of the Torah.)

This is "Matzos shall be eaten the seven days." The revelation then withdraws and is drawn down again by effort from below during the seven weeks of the Omer, and on Shavuos, at the giving of the Torah, adi adayim is revealed.

54 קיצור. ועד"ז יובן ענין אכילת מצה בחי' ביטול ואתכפיא להיות כצמח השדה³⁵⁰ בחי' אין ועי"ז ותרכי ותגדלי כו' ובחג השבועות בחי' בעטרה³⁵¹ כו' שהוא ענין בעדי עד"ים:

Summary. In the same way one will understand the eating of matzah: [the level of] self-nullification and subjugation, to be "like the growth of the field," [the level of] nothing (ayin), and through this, "and you increased and grew," etc.; and on the festival of Shavuos, [the level of] "with the crown," etc., which is [the matter of] adi adayim.

A summary of section 7: eating matzah is self-nullification and subjugation, becoming "nothing" like a seed in the field, and through this "you increased and grew"; and on Shavuos comes "the crown," adi adayim.

SECTION 8 • ¶55-64

The order of prayer, the Levites, Isamar, and the future

55 ח והנה בסדר התפלה אנו מוצאים ככל ענין הנ"ל בפ"י אלה פקודי המשכן משכן העדות כו'

8. Now, in the order of prayer we find everything mentioned above in the explanation of "These are the accounts of the Mishkan, the Mishkan of the Testimony," etc.

Section 8 finds the whole structure of the verse in the daily order of prayer.

דהנה ידוע שבפסוק ראשון דק"ש [דקריאת שמע] שמע ישראל³⁵² ה' אלקינו כו' הוא בחי' יחודא עילאה די"ה הנ"ל הנק' הנסתרות לה' אלקינו³⁵³ כו' והוא ענין משכן העדות אשר פקד ע"פ משה כו'

For it is known that the first verse of the Shema, "Hear, O Israel, Havayah our G-d," etc., is [the level of] the higher unity (yichuda ila'ah) of yud-hei mentioned above, which is called "the hidden things belong to Havayah our G-d," etc.; and it is "the Mishkan of the Testimony, which was reckoned at the word of Moshe," etc.

The first verse of the Shema, "Hear, O Israel, Havayah our G-d," is the higher unity of yud-hei, "the hidden things belong to Havayah our G-d," which is the Mishkan of the Testimony "at the word of Moshe."

ובפסוק ואהבת בכל לבבך³⁵⁴ כו' הענין הוא בבחי' אהבה הנמשכת מהשכל והטעם (ועמ"ש מזה בד"ה בכ"ה בכסלו) והוא ענין יחודא תתאה כמ"ש אלה פקודי המשכן כו'

And in the verse "And you shall love... with all your heart," etc., the matter is in [the level of] love that is drawn from intellect and reason (see what is written on this in the discourse beginning "On the twenty-fifth of Kislev"), and it is the lower unity (yichuda tata'ah), as it is written, "These are the accounts of the Mishkan," etc.,

The next verse, "And you shall love... with all your heart," speaks of love born from understanding: the lower unity, the plain Mishkan, "These are the accounts of the Mishkan." The Alter Rebbe refers to a discourse for Chanukah, "On the twenty-fifth of Kislev," on this love.

וכנ"ל בענין שאו מרום כו' וראו מי ברא אלה³⁵⁵ כו' אך הנה קודם ק"ש [קריאת שמע] תקנו אנכה"ג [אנשי כנסת הגדולה] פסוקי דזמרה

and as mentioned above concerning "Lift up on high," etc., "and see: Who created these," etc. But before the Shema the Men of the Great Assembly instituted Pesukei deZimra (the Verses of Praise).

This is the love born of "Lift up your eyes... Who created these," explained above. Before the Shema, the Men of the Great Assembly placed the Pesukei deZimra, the psalms of praise.

והענין של פסודי"ז [פסוקי דזמרה] הוא כדי שיוכלו להגיע בפסוק ראשון דק"ש [דקריאת שמע] ליחוד העליון דה' אלקינו הנק' נסתרות כנ"ל ואם לא השיר והזמרה בפסודי"ז [בפסוקי דזמרה] א"א לבא למדרגת היחוד הזה כו'

The purpose of Pesukei deZimra is so that in the first verse of the Shema they can reach the higher union of "Havayah our G-d," which is called "the hidden things," as mentioned above; and without the song and praise of Pesukei deZimra it is impossible to come to the rank of this union, etc.

Their purpose is to bring a person, in the first verse of the Shema, to the higher union of "Havayah our G-d," the hidden level. Without the song and praise that precede it, one cannot reach that union.

וזה היה עבודת הלויים בשיר וזמרה כו' והיו נושאים את המשכן וכמ"ש בני גרשון ובני מררי נושאי המשכן³⁵⁶ (בפי' בהעלותך י"ד י"ז) בני קהת נושאי המקדש

This was the service of the Levites, in song and praise, etc., and they would carry the Mishkan, as it is written, "The sons of Gershon and the sons of Merari, the bearers of the Mishkan" (in Parshas Beha'alos'cha, [chapter] 10[, verse] 17); "the sons of Kehas, the bearers of the sanctuary."

This corresponds to the service of the Levites, who sang in the Temple and also carried the Mishkan on the journeys; the Torah calls the sons of Gershon and Merari the bearers of the Mishkan, and the sons of Kehas the bearers of the holy vessels.

וכתיב ובחנות המשכן יקימו³⁵⁷ אותו הלויים (במדבר א' נ"א) (ועמ"ש מזה בד"ה שאו את ראש³⁵⁸ כו' למשפחותם לבית אבותם)

And it is written, "And when the Mishkan encamps, the Levites shall set it up" (Bamidbar, [chapter] 1[, verse] 51). (See what is written on this in the discourse beginning "Lift up the head," etc., "by their families, by their fathers' house.")

And it is the Levites who set up the Mishkan when the camp rests. The Alter Rebbe refers to the discourse "Lift up the head... by their families."

אך הטעם איך שע"י פסודי"ז [פסוקי דזמרה] בשיר ורננה דוקא יגיעו לבחי' היחוד העליון הזה יובן בהקדים תחלה ענין שיר הלויים כו'

But the reason why, through Pesukei deZimra, with song and jubilation specifically, they reach [the level of] this higher union, will be understood by first explaining the song of the Levites, etc.

Why song and praise in particular lead to the higher union is explained through the song of the Levites.

דהנה כתיב והחיות רצוא ושוב כמראה הבזק³⁵⁹ (ביחזקאל סי' א' י"ד) ופרש"י [ופירש רש"י / ופירוש רש"י] כלהבת הכבשן שיוצאה תמיד מפי הכבשן וממהרת לחזור ולכנוס³⁶⁰ כך כו'.

For it is written, "And the Chayos ran and returned (ratzo vashov), like the appearance of a flash of lightning" (in Ezekiel, chapter 1[, verse] 14), and Rashi explains: "like the flame of a furnace, which continually goes out of the mouth of the furnace and hurries to return and go in; so," etc.

Ezekiel saw the Chayos (holy living creatures) "running and returning, like the appearance of a flash of lightning," and Rashi compares this to a furnace flame that keeps leaping out and darting back.

וכך נפש האלקית שבאדם שנק' נר הוי' וכמ"ש נר ה' נשמת אדם³⁶¹ צ"ל עולה ויורד בבחי' רצוא ושוב בתמידות בלתי הפסק

So too the G-dly soul in man, which is called "the lamp of Havayah," as it is written, "The soul of man is the lamp of Havayah," must rise and descend in [the manner of] running and returning (ratzo vashov), continually, without interruption.

The G-dly soul, "the lamp of Havayah," is also a flame, and it must constantly rise and return in the same way: ratzo, yearning to leave and cleave to G-d, and shov, returning to its task below.

והוא ב' מיני התפעלות הללו זא"ז [זה אחר זה] בתמידות וכמ"ש והחיות רצוא ושוב פי' אחר הרצוא שוב ואחר השוב רצוא

These are two kinds of arousal, one after the other, continually, as it is written, "And the Chayos ran and returned": that is, after the running, returning, and after the returning, running,

These are two movements of the soul, one after the other without end: after running, returning, and after returning, running again.

וכן חוזר חלילה וכמ"ש מזה בד"ה וכל העם רואים את הקולות³⁶² ועי"ז עולה נה"א [נפש האלקית] ממדרגה למדרגה עד רום המעלות כו' וזהו ענין שיר הלוי על הקרבן

and so around and around again, as is explained on this in the discourse beginning "And all the people saw the sounds." Through this the G-dly soul ascends from level to level, up to the highest heights, etc. This is [the meaning of] the song of the Levites over the offering.

This cycle, explained in the discourse "And all the people saw the sounds," lifts the G-dly soul from level to level. It is the inner meaning of the Levites' song over the offerings.

וזהו ג"כ הענין שנשאו את המשכן כו' מפני שע"י השיר ברצוא ושוב מגביהים ומרוממים למשכן עד שנעשה גם כח"י יחוד העליון בבח"י משכן העדות הנ"ל

This is also why they carried the Mishkan, etc.: because through the song, in running and returning, they raise and elevate the Mishkan until it also becomes [the level of] the higher union, [the level of] "the Mishkan of the Testimony" mentioned above.

It is also why the Levites carried the Mishkan: through song, in running and returning, they raise the plain Mishkan up to the higher union, the Mishkan of the Testimony.

וזהו כענין פ"י ירושלים הבנויה כעיר שחברה לה.³⁶³ שמחבר בח"י ירושמ"ט [ירושלים של מטה] שהוא יחוד ו"ה לבח"י ירושמ"ע [ירושלים של מעלה] שהוא בח"י י"ה והיו לאחדים ממש

This is like the meaning of "Jerusalem, built as a city that is joined to it," which joins [the level of] the Jerusalem below, which is the union of vav-hei, to [the level of] the Jerusalem above, which is [the level of] yud-hei, and they become truly one.

This is like "Jerusalem, built as a city that is joined to it": the joining of the lower Jerusalem (vav-hei) to the upper Jerusalem (yud-hei) until they are one.

וכך הוא ענין פסוד"ז [פסוקי דזמרה] לפני ק"ש [קריאת שמע] ענין הכנה לרומם הנפש עד שתוכל לייחד יחוד העליון בפסוק ראשון דק"ש [דקריאת שמע] באמרו הוי אלקינו דהיינו ג"כ חיבור ויחוד בח"י הארת הנשמה המלוכשת בגוף עם מקורה ושרשה שלמעלה בח"י מזליה כמ"ש במ"א בד"ה יונתי בחגוי הסלע.³⁶⁴

So too Pesukei deZimra before the Shema is a preparation to elevate the soul until it can effect the higher union in the first verse of the Shema, when one says "Havayah our G-d"; that is, also the joining and union of [the level of] the radiance of the soul that is encloded in the body with its source and root above, [the level of] its mazal, as is explained elsewhere in the discourse beginning "My dove, in the clefts of the rock."

So Pesukei deZimra prepare and raise the soul until, saying "Havayah our G-d" in the first verse of the Shema, it can effect the higher union. This is also the joining of the part of the soul clothed in the body with its root above, its "mazal": in the discourse "My dove, in the clefts of the rock" (Likkutei Torah, Shir HaShirim) the Alter Rebbe explains that only a radiance of the soul is clothed in the body, while the whole soul remains above, which the Sages call "mazal."

56 וזהו ששם עלו שבטים שבטי³⁶⁵ י"ה שמתחברים בחי שבטים דבריה עם שרשן ומקורן שבאצי הנקי שבטי י"ה.

This is "For there the tribes went up, the tribes of Yah": that [the level of] the "tribes" of Beriah are joined with their root and source in Atzilus, which are called "the tribes of Yah."

This is "For there the tribes went up, the tribes of Yah": the "tribes" in the world of Beriah, the souls as they are below, are joined to their root in Atzilus, which is called "the tribes of Yah."

והיינו ששם עלו בבחי ירושלים הבנויה כעיר שחוכרה³⁶⁶ כו' שהוא חיבור והתקשרות בחי משכן עם משכן העדות דהיינו שחוכרה לה יחדו ממש.

That is, "there they went up," in [the level of] "Jerusalem, built as a city that is joined," etc., which is the joining and binding of [the level of] the Mishkan with the Mishkan of the Testimony; that is, "joined to it together," truly.

"There they went up" means into "Jerusalem, built as a city that is joined": the binding of the plain Mishkan to the Mishkan of the Testimony, "joined together," truly one.

וזהו ענין עבודת הלויים כי לוי מלשון לוייה וחיבור וכמ"ש ועבד הלוי הוא^{367, 368} דהיינו עלמא דאתכסיא הנקי הוא שעבודת הלויים לקשר ולחבר בחי עלמא דאתכסיא עם עלמא דאתגליא

This is the service of the Levites, for Levi is a term of accompanying (levayah) and joining, as it is written, "And the Levite, he (hu) shall serve," that is, the hidden world, which is called hu: for the service of the Levites is to bind and join [the level of] the hidden world with the revealed world.

This is the Levites' service, since Levi means "accompanying," joining. The verse "And the Levite, he (hu) shall serve" hints at the hidden world, which is called hu, "he" (spoken of in the third person, as one not present); the Levites join the hidden world with the revealed world.

(ועמ"ש מזה בד"ה אז ישיר משה³⁶⁹ ובני ישראל³⁷⁰ ובד"ה אשירה להויי³⁷¹ ועי' בזח"ב [בזהר חלק ב'] פקודי דרכ"א ע"ב ובפ' קרח דקע"ח ע"ב).

(See what is written on this in the discourse beginning "Then Moshe and the children of Israel sang," and in the discourse beginning "I will sing to Havayah"; and see the Zohar, Part II, Pekudei, folio 221, side b, and in Parshas Korach, folio 178, side b.)

The Alter Rebbe refers to two Torah Ohr discourses on the Song at the Sea and to two passages in the Zohar, in Pekudei and in Korach.

וזהו אשר פקד ע"פ³⁷² משה עבודת הלויים כוי דהנה פשט הכתוב משמעו שע"פ משה פקד עבודת הלויים

This is "which was reckoned at the word of Moshe, the service of the Levites," etc. For the plain sense of the verse implies that the service of the Levites was reckoned at the word of Moshe;

Now the verse's phrase "which was reckoned at the word of Moshe, the service of the Levites." Read plainly, it says that the Levites' service was also appointed at Moshe's word.

כי מה שאמר אשר פקד ע"פ משה עבודת הלויים ביד איתמר³⁷³ כוי קאי אשר פקד גם על מה שלאחריו דהיינו עבודת הלויים וגם על מה שלפניו והוא משכן העדות

for in saying "which was reckoned at the word of Moshe, the service of the Levites, by the hand of Isamar," etc., "which was reckoned" refers also to what follows it, namely "the service of the Levites," and also to what precedes it, namely "the Mishkan of the Testimony."

So the words "which was reckoned" refer both to what comes after them, the service of the Levites, and to what comes before them, the Mishkan of the Testimony.

וכך רצונו לומר אלה פקודי כוי משכן העדות אשר פקד המשכן ע"פ משה עבודת הלויים לשאת המשכן

So it means to say: "These are the accounts," etc., "the Mishkan of the Testimony, which," the Mishkan, "was reckoned at the word of Moshe"; "the service of the Levites," to carry the Mishkan;

The verse is to be read: "the Mishkan of the Testimony" was reckoned at the word of Moshe, and so was "the service of the Levites" to carry the Mishkan.

ועל שניהם אומר אשר פקד כוי

and of both it says, "which was reckoned," etc.

"Which was reckoned" is said of both.

ומה שאמר ביד איתמר ענין שלישי הוא שביד איתמר כל העבודה הזאת כוי

And what it says, "by the hand of Isamar," is a third matter: that all this service was by the hand of Isamar, etc.

"By the hand of Isamar" is a third element, explained below.

(וביאור ענין אשר פקד ע"פ משה גם עבודת הלויים לשאת המשכן כו') הנה אותיות פקד הם אותיות דפק³⁷⁴ וכמבואר בספרי הקבלה שהדפק שרשו מבחי' אחוריים³⁷⁵ דחכמה (והוא שם קפ"ד אחוריים דאבא כו') וכמ"ש קול דודי דופ"ק³⁷⁶ כו'.

(The explanation of "which was reckoned at the word of Moshe" [applying] also [to] the service of the Levites, to carry the Mishkan, etc.): The letters of pakad ("reckoned") are the letters of dofek ("pulse"), and as is explained in the books of Kabbalah, the pulse is rooted in [the level of] the back (achorayim) of Chochmah (and this is the Name of 184, the back of Abba, etc.), as it is written, "The voice of my beloved knocks (dofek)," etc.

First the Alter Rebbe explains how the Levites' carrying of the Mishkan is also "at the word of Moshe." The letters of pakad, "reckoned," are those of dofek, "pulse"; the Kabbalah teaches that the pulse comes from the "back" (achorayim) of Chochmah, and the Song says "the voice of my beloved knocks (dofek)."

והענין הוא דבחי' רצוא ושוב הנ"ל שרשו נמשך מבחי' הדפק כי אנו רואים בחוש שיש בדפק ענין עליה וענין ירידה

The matter is that [the level of] running and returning mentioned above has its root drawn from [the level of] the pulse; for we see with our senses that in the pulse there is an ascent and a descent,

The soul's running and returning is rooted in the pulse, for one can feel that a pulse has a rise and a fall.

דהיינו הסתלקות החיות והתפשטות החיות והם באים זא"ז [זה אחר זה] בתמידות והוא ענין הדפק בלב שהוא הנשימה

that is, a withdrawal of the life-force and a spreading forth of the life-force, and they come one after the other, continually; this is the pulse in the heart, which is the breathing,

Life withdraws and spreads, one after the other, without end, as in the heart's beating and the rhythm of breathing.

וגם בדפק היד נרגש העלאה והמשכה זו בתמידות (ועמ"ש מזה בד"ה אני ישנה³⁷⁷ גבי קול דודי דופק). and in the pulse of the hand, too, this raising and drawing down is felt continually. (See what is written on this in the discourse beginning "I am asleep," regarding "The voice of my beloved knocks.")

In the pulse of the wrist, too, one feels this rising and drawing down continually. The Alter Rebbe refers to the discourse "I am asleep" (Likkutei Torah, Shir HaShirim), which reads "The voice of my beloved knocks" as the pulse, inward in the heart and outward in the hand, and notes there too that dofek has the letters of pakad.

וכך למעלה בחי רצוא ושוב כמראה הבזק³⁷⁸ שעבודת הלויים לשאת המשכן שרשם הוא מבחי הדפק העליון שהוא בחי הסתלקות והתפשטות והוא מה שאמר אשר פקד ע"פ משה עבודת הלויים

So too above: [the level of] running and returning “like the appearance of a flash of lightning,” [namely] the service of the Levites to carry the Mishkan, has its root in [the level of] the supernal pulse, which is [the level of] withdrawal and spreading forth. This is what it says, “which was reckoned (pakad) at the word of Moshe, the service of the Levites,”

Above, too, the running and returning of the Levites’ carrying of the Mishkan is rooted in a supernal “pulse” of withdrawal and spreading. That is why the verse uses pakad, “reckoned,” for the Levites’ service.

שהוא מבחי אחוריים דמ"ה [דשם מ"ה] דמשה שהן אותיות דפ"ק היפך אותיות פקד. אך משכן העדות פקד ע"פ משה מבחי פנימי [פנימיות / פנימית] כו' כנ"ל.³⁷⁹

for it is from [the level of] the back of the mah of Moshe, which are the letters of dofek, the reverse of the letters of pakad. But “the Mishkan of the Testimony” was reckoned at the word of Moshe from [the level of] the inner dimension, etc., as mentioned above.

It comes from the “back” of Moshe’s mah (his self-nullification), as dofek reverses the letters of pakad. The Mishkan of the Testimony, by contrast, was reckoned “at the word of Moshe” from the inner side.

57 ואמנם דוקא בחכמה הוא שיש התפשטות והסתלקות והוא בא בהתלכשות בדפק אבל בבחי בינה אין שם הסתלקות אלא התפשטות בלבד

However, it is specifically in Chochmah that there is spreading forth and withdrawal, and it comes en clothed in the pulse; but in [the level of] Binah there is no withdrawal, only spreading forth alone.

Only Chochmah has the rhythm of spreading and withdrawing that shows itself as the pulse. Binah only spreads, without withdrawing.

והיינו ענין הדם המתפשט בשס"ה גידים שנאמר בו כי הדם הוא הנפש³⁸⁰ דהיינו עיקר המחיי [המחיה] אך ע"י בחי החכמה נעשה בגידי הדם בחי הדפק כו'

This is the blood that spreads through the 365 sinews (gidim), of which it is said, “For the blood is the soul,” that is, the main [source of] life; but through [the level of] Chochmah [the level of] the pulse comes about in the blood vessels (gidei hadam), etc.

Binah is like the blood flowing through the 365 gidim (sinews or vessels), “for the blood is the soul,” the main carrier of life; the pulse in those vessels comes from Chochmah.

והן בחיי יחוד עליון הנ"ל די"ה ע"י מל"ת [מצות לא תעשה] דלאו קודם להן כו' וזהו קול דודי דופק³⁸¹
שהוא יחוד חו"ב [חכמה ובינה] תרין ריעין³⁸² כו'

These are [the level of] the higher union of yud-hei mentioned above, through the prohibitive commandments, for lav ("no") precedes hen ("yes"), etc. This is "The voice of my beloved knocks (dofek)," which is the union of Chochmah and Binah, "two companions," etc.

This pulse is the higher union of yud-hei, drawn by the prohibitions, for "no" (lav) comes before "yes" (hen), as darkness comes before light. The Song's "The voice of my beloved knocks (dofek)" is the union of Chochmah and Binah, the "two companions that never part."

וזהו אשר פקד ע"פ משה גם עבודת הלויים ברצוא ושוב למטה ועי"ז יש בלויים יכולת להעלות בחי המשכן לבחי משכן ה עדות לקשרם ולחברם יחדו כעיר שחבורה³⁸³ כו'

This is "which was reckoned at the word of Moshe" also [said of] "the service of the Levites," in running and returning below; and through this the Levites have the ability to raise [the level of] the Mishkan to [the level of] the Mishkan of the Testimony, to bind and join them together, "like a city that is joined," etc.

So pakad, "reckoned at the word of Moshe," applies also to the Levites' running and returning below. That pulse-like rhythm gives them the power to raise the plain Mishkan to the Mishkan of the Testimony and to join them, "like a city that is joined."

ועי' [ועיין] בזח"ב [בזהר חלק ב'] פ' שמות די"א סע"ב [סוף עמוד ב] ע"פ וילך איש מבית לוי^{384, 385} ובמק"מ [ובמקדש מלך] שם דבית לוי זהו בחי חו"ב [חכמה ובינה] והיינו משכן העדות ויקח את בת לוי זהו בחי מל' משכן סתם כו' ע"ש.

See the Zohar, Part II, Parshas Shemos, folio 11, end of side b, on the verse "And a man of the house of Levi went," and the Mikdash Melech there: "the house of Levi" is [the level of] Chochmah and Binah, that is, the Mishkan of the Testimony; "and he took a daughter of Levi" is [the level of] Malchus, the Mishkan without qualification, etc.; see there.

The Alter Rebbe refers to the Zohar on "And a man of the house of Levi went and took a daughter of Levi," with the commentary Mikdash Melech: "the house of Levi" is Chochmah and Binah, the Mishkan of the Testimony, and "the daughter of Levi" is Malchus, the plain Mishkan.

ומה שאמר ביד איתמר בן אהרן כו' הענין הוא שלא ישאר האדם רק בבחי זו דרצוא ושוב בלבד⁵⁸

And what it says, "by the hand of Isamar the son of Aharon," etc.: the matter is that a person should not remain only in this [state] of running and returning alone,

Now the last of the opening questions: why "by the hand of Isamar the son of Aharon"? The point is that a person may not remain only in running and returning.

כי אין זה תכלית הכונה אלא צריך שימשיך זה בבחי' כלי שישכון בו בחי' הביטול הזה בבחינת רצוא ושוב

for this is not the ultimate intent; rather, he must draw this into [the level of] a vessel, so that this self-nullification (bittul), in [the manner of] running and returning, will dwell in it.

Running and returning is not the final goal. Its self-nullification must be drawn into a vessel where it can dwell.

והנה בחי' הכלי לאור דרצוא ושוב הוא הדבור בד"ת [בדברי תורה] דוקא וכמ"ש בפ' דק"ש [דקריאת שמע] אחר ואהבת ברצוא ושוב כנ"ל ודברת כם בשבתך בביתך³⁸⁶ כו'.

Now, [the level of] the vessel for the light of running and returning is speech in words of Torah specifically, as it is written in the section of the Shema, after “And you shall love,” in running and returning as mentioned above: “And you shall speak of them, when you sit in your house,” etc.

The vessel for it is speech, specifically words of Torah. So in the Shema, after “And you shall love” (running and returning), comes “and you shall speak of them when you sit in your house.”

פי' ודברת שתמשיך רוי"ש [רצוא ושוב] הזה בבחי' כלי והוא באותיות התורה ודוקא כשיש בדבור זה בחי' הביטול וע"ד המבואר במ"א ע"פ ואשים דברי בפ"ך³⁸⁷

The meaning of “and you shall speak” is that you should draw this running and returning into [the level of] a vessel, namely into the letters of the Torah; and specifically when there is in this speech [the level of] self-nullification, along the lines of what is explained elsewhere on the verse “And I have put My words in your mouth”:

“You shall speak” means drawing the running and returning into the letters of the Torah. This works only when the speech itself is self-nullified, as explained on “I have put My words in your mouth.”

שאינו רק כלי לדבר ה' זו הלכה³⁸⁸ שאומר בפיו ואזי הדבור בחי' כלי לרוי"ש [לרצוא ושוב] וזהו ע"פ משה. that it is only a vessel for “the word of Havayah,” which is the halachah he says with his mouth; and then the speech is [the level of] a vessel for running and returning. This is “at the word (literally, ‘by the mouth’) of Moshe.”

There a person's mouth is only a vessel for “the word of Havayah,” which the Talmud calls the halachah. Then speech becomes a vessel for running and returning, and this is al pi Moshe, “by the mouth of Moshe.”

פִּי מֹשֶׁה דּוֹקָא שְׁמֶשֶׁה הִיָּה בְּחַיִּי בִּיטוֹל עַד שֶׁאָמַר וְנָתַתִּי עֵשֶׂב³⁸⁹ דְּהֵיִינוּ לִפִּי שְׁאִינוּ דְּבַר וּמֵהוּת בִּפְ"ע [בִּפְנֵי עֲצֻמוֹ] כִּיָּא בְּטַל לְגַמְרֵי וּשְׂכִינָה מְדַבֶּרֶת מִתּוֹךְ גְּרוֹנוֹ³⁹⁰ כּוֹי

The meaning of “Moshe” specifically: Moshe was in [a state of] self-nullification, to the point that he said, “And I will give grass,” because he was not a thing and entity in his own right, but entirely nullified, and “the Shechinah speaks from his throat,” etc.

It says Moshe in particular, because he was so nullified that he could say, in G-d’s voice, “I will give grass in your field”; he had no separate selfhood, and “the Shechinah spoke from his throat.” In Likkutei Torah, Va’eschanan, the Alter Rebbe explains that Moshe stood above Malchus, the level of speech, and so was “heavy of mouth,” and the Shechinah spoke from his throat.

וְעַמִּי שֶׁ בְּדִ"ה מֹשֶׁה יְדַבֵּר³⁹¹ כּוֹי וְכַמִּיָּכ [וְכַמּוֹ כֵּן] בְּכָל אָדָם יֵשׁ נִיצוֹץ וְהָאֵרֶת בְּחַיִּי מֹשֶׁה³⁹² דְּהֵיִינוּ עִיִּי קִיִּשׁ [קְרִיאַת שְׁמַע] לְמַסִּינָה [לְמַסִּירוֹת נֶפֶשׁ] בְּאֶחָד בְּכִיטוֹל מִמֶּשׁ עִיִּי אַחִיָּכ תַּעֲן לְשׁוֹנֵי אִמְרָתָךְ³⁹³ כּוֹי אִמְרָתָךְ מִמֶּשׁ.

See what is written in the discourse beginning “Moshe would speak,” etc. Likewise in every person there is a spark and radiance of [the level of] Moshe; that is, through the Shema, [reaching] self-sacrifice (mesirus nefesh) in “One,” in actual self-nullification; through this, afterwards, “My tongue shall respond with Your word,” etc., Your word itself.

Every Jew has a spark of Moshe; Tanya, chapter 44 (quoted in the Kehot note), speaks of “a mere edge” of Moshe’s quality shining in all of Israel in every generation. Through the Shema, with self-sacrifice at the word “One,” one reaches true self-nullification, and then “my tongue shall respond with Your word,” G-d’s own word speaking through him.

59 וְזֶהוּ בִּיד אִיתְמַר פִּי אִיתְמַר מִלְּשׁוֹן אִתְמַר הַנִּזְכָּר בְּגִמְרָא תָּמִיד דְּפִירוּשׁוֹ אִיתְמַר שְׁמִמִּילָא אִיתְמַר³⁹⁴ וְנִדְבַר

This is “by the hand of Isamar.” Isamar is from the term itmar (“it was said”), which is mentioned constantly in the Gemara, meaning “it was said”: that it was said and spoken of itself.

The name Isamar (אִיתְמַר) is spelled exactly like the Talmud’s constant term itmar, “it was said,” which the Alter Rebbe reads as speech that is said of itself. In Likkutei Torah, Nasso, he reads “by the hand of Isamar” the same way: itmar is something learned of itself, the word of G-d enfolded in the halachah a person speaks.

וכענין אז נדברו יראי³⁹⁵ ה' שענינו הוא ענין הדיבור אשר הוא בא ממילא ומאליו ששייך לומר נדברו לשון נפעל ממילא שאם הדבור בא מצד עצמם היה לו לומר מדברים או דוברים אלא נדברו היינו כאשר נדבר הדבור בהם ממילא

As in “Then those who fear Havayah spoke (nidberu)”: its sense is speech that comes of itself and on its own, so that it is fitting to say nidberu, a passive form, of itself; for if the speech came from themselves, it should have said medabrim or dovrin (“speaking”), but nidberu means when the speech is spoken in them of itself.

Malachi’s “Then those who fear Havayah spoke (nidberu)” is the same: nidberu is passive, “were spoken”; had they been speaking on their own initiative, the verse would have said medabrim or dovrin. It means that the speech was spoken in them of itself.

וכך הענין בפ"י איתמר כלשון תרגום שנאמר ממילא כו'

So too is the meaning of itmar in the language of the Targum: what is said of itself, etc.

So too the Aramaic itmar means something said of itself.

והוא בדבר ה' שנאמר ממילא מפני שהדבור של האדם הוא בתכלית הביטול בעצמותו

This is with the word of Havayah, which is said of itself because the person’s speech is in utter self-nullification in his essence,

This happens with the word of Havayah when a person’s speech is completely self-nullified.

עד שאין הדיבור בא מצד עצמו כלל אלא נדבר בו דבר ה' זו ההלכה ממילא ומאליו וכענין אז נדברו יראי ה' כו'

until the speech does not come from himself at all, but the word of Havayah, the halachah, is spoken in him of itself and on its own, as in “Then those who fear Havayah spoke,” etc.

Then the speech does not come from him at all: G-d’s word, the halachah, speaks in him of itself, as with “those who fear Havayah.”

וזהו כדוגמת לימוד המשניות שלמד הרב ב"י [בית יוסף] שאמר לו המגיד אני המשנה המדברת בפ"י³⁹⁶ כו'

This is like the study of the Mishnayos by the Rav, the Beis Yosef, to whom the Maggid said, “I am the Mishnah that speaks in your mouth,” etc.,

An example: the angelic Maggid told Rabbi Yosef Karo, the Beis Yosef, when he studied Mishnah, “I am the Mishnah that speaks in your mouth.”

וכענין שכינה מדברת מתוך גרונו של משה כו' וזהו ענין דברת במ שאחר ואהבת שהוא לעשות כלי בבחי' הביטול להיות ואשים דברי בפיו³⁹⁷ כו'.

and like “the Shechinah speaks from the throat of Moshe,” etc. This is “and you shall speak of them,” which comes after “And you shall love”: to make a vessel in [the state of] self-nullification, so that “I have put My words in your mouth,” etc.

So too “the Shechinah spoke from Moshe’s throat.” This is “and you shall speak of them,” after “And you shall love”: making a self-nullified vessel, so that “I have put My words in your mouth.”

נמצא שיש כאן חיבור משכן עם משכן העדות להיות כעיר שחברה לה מלמטה למעלה ומלמעלה למטה.

It follows that there is here a joining of the Mishkan with the Mishkan of the Testimony, to be “like a city that is joined to it,” from below to above and from above to below.

So the verse describes a joining of the plain Mishkan with the Mishkan of the Testimony in both directions, from below upward and from above downward.

היינו עיי עבודת הלויים זהו ההעלאה מלמטה למעלה עיי רצוא ושוב וזהו ובחנות המשכן יקימו אותו הלויים³⁹⁸ להעלותו למעלה מעלה.

That is, through the service of the Levites, which is the raising from below to above through running and returning; and this is “And when the Mishkan encamps, the Levites shall set it up,” to raise it higher and higher.

From below upward is the Levites’ service, running and returning, as the verse says “the Levites shall set it up (yakimu)”: they raise the Mishkan higher and higher.

60 ואח"כ עיי עסק התורה ביד איתמר זהו החיבור י"ה עם ו"ה מלמעלה למטה כו'

And afterwards, through Torah study, “by the hand of Isamar”: this is the joining of yud-hei with vav-hei from above to below, etc.

From above downward is Torah study, “by the hand of Isamar”: it joins yud-hei to vav-hei.

וכענין מ"ש בד"ה ראה אנכי³⁹⁹ בפ"י יהא שמייה רבא שם י"ה יתגדל ויתרבה ויומשך בבח"י ו"ה כ"י ולא יהי [יהיה] כס י"ה התכסות בח"י י"ה מבח"י ו"ה.⁴⁰⁰

As is written in the discourse beginning “See, I [set before you],” on the meaning of “Yehei shemei rabba”: that the Name Yah be magnified and increased and drawn into [the level of] vav-hei, etc., and that there not be “kes Yah,” the covering (hiskasus) of [the level of] yud-hei from [the level of] vav-hei.

The discourse “See, I set before you” reads “Yehei shemei rabba” as a prayer that the Name Yah be magnified and drawn into vav-hei, so that there no longer be “kes Yah,” the Name divided, with yud-hei concealed (kes, read as hiskasus) from vav-hei.

61 וכ"ז [וכל זה] פקד ע"פ משה וכנ"ל וכן לענין מעשה המצות המה ג"כ בח"י כלים אלא שהן מתחלקים באופנים שונים

All this “was reckoned at the word of Moshe,” as mentioned above. And likewise regarding the performance of the mitzvos: they too are [the level of] vessels, only that they are divided in different ways.

All of this is “at the word of Moshe.” The practical mitzvos are also vessels, each one different.

ועכ"ז [ועם כל זה] הרי כללות כולם שיהא בח"י כלי לשכון בו בח"י קדושה העליונה וכמ"ש ועשיתם את כל מצותי⁴⁰¹ והייתם קדושים לאלקיכם אני ה' אלקיכם שיש בזה בח"י ההעלאה וההמשכה⁴⁰² כנ"ל והמצוה היא בח"י כלי לזה כמ"ש כי נר מצוה⁴⁰³

Nevertheless, the general and collective expression of them all is to be [the level of] a vessel in which [the level of] the supernal holiness dwells, as it is written, “And you shall do all My commandments and be holy to your G-d; I am Havayah your G-d,” in which there is [the level of] raising and drawing down, as mentioned above; and the mitzvah is [the level of] a vessel for this, as it is written, “For a mitzvah is a lamp.”

Yet all together they form one vessel for the supernal holiness, as in “You shall do all My commandments and be holy to your G-d; I am Havayah your G-d.” The mitzvos include both the raising and the drawing down, and the mitzvah is the vessel: “a mitzvah is a lamp.”

וצי"ל שמחה של מצוה שעייז נמשך הגלוי מבחי עלמא דאתכסיא בחי י"ה כוי כי השמחה היא בבינה הנק' משכן העדות.

And there must be the joy of the mitzvah, for through this the revelation is drawn from [the level of] the hidden world, [the level of] yud-hei, etc.; for joy is in Binah, which is called the Mishkan of the Testimony.

The mitzvos must be done with joy, because joy draws from the hidden world, yud-hei: joy is in Binah, the Mishkan of the Testimony.

62 ונמצא כללות סדר התפלה בפסודיז [בפסוקי דזמרה] וק"ש [וקריאת שמע] ואהבת ודברת בם כוי היינו כסדר האמור בפסוק זה דאלה פקודי כוי ע"ד איתמר בן אהרן הכהן⁴⁰⁴

It follows that the order of prayer as a whole, in Pesukei deZimra, and the Shema, "And you shall love" and "you shall speak of them," etc., is according to the order stated in this verse, "These are the accounts," etc., along the lines of "Isamar the son of Aharon the Kohen."

So the order of prayer, Pesukei deZimra, the Shema, "And you shall love" and "you shall speak of them," follows the order of the verse "These are the accounts of the Mishkan," through to its last words, "Isamar the son of Aharon the Kohen."

ופי אהרן הכהן ידוע שהוא בחי אה"ר [אהבה רבה] דכהנא רבא והוא הממשיך הכח הזה להיות כל סדר העבודה הזאת וכמ"ש במ"א ע"פ בהעלותך את הנרות⁴⁰⁵ ובענין כשמן הטוב⁴⁰⁶ כוי יורד על הזקן וקן אהרן כוי

The meaning of "Aharon the Kohen" is known: it is [the level of] the great love (ahavah rabbah) of the High Priest (Kahana Rabba), and he draws down this power, that there be this whole order of service, as is explained elsewhere on the verse "When you raise up the lamps," and on the matter of "Like the good oil," etc., "running down upon the beard, the beard of Aharon," etc.

Aharon the Kohen stands for the great love (ahavah rabbah) of the High Priest, and he empowers the whole order of service, as explained on "When you raise up the lamps" and on "Like the good oil... running down upon the beard, the beard of Aharon."

גם כל עסק הלויים היי [היה] עיי אהרן וכמ"ש אהרן ובניו יבאו⁴⁰⁷ ושמו אותם איש איש על עבודתו כוי

Also all the activity of the Levites was through Aharon, as it is written, "Aharon and his sons shall come and appoint them, each man to his service," etc.;

The Levites' work, too, was directed by Aharon, as the Torah says, "Aharon and his sons shall come and appoint them, each man to his service."

וכתיב וילוו אליך וישרתוך⁴⁰⁸ כוי כי תכלית ההעלאה שעיי הלויים הוא בשביל ההמשכה שעיי אהרן
זקן אהרן כוי שהוא הלכות התורה כוי וכמייש במי"א.⁴⁰⁹

and it is written, "and they shall join you (yilavu) and serve you," etc. For the purpose of the raising through the Levites is for the sake of the drawing down through Aharon, "the beard of Aharon," etc., which is the laws of the Torah, etc., as is explained elsewhere.

And of the Levites it is said, "they shall join you and serve you." The Levites' raising is for the sake of Aharon's drawing down, the oil on "the beard of Aharon," which is the laws of the Torah.

63 והנה כ"ז [כל זה] עכשיו אבל לעי"ל [לעתיד לבוא] כתיב ביום ההוא^{410, 411} יהיה שבחיי ו"ה שהוא בחיי
ירושמ"ט [ירושלים של מטה] יהיו במדריגת י"ה ממש שהוא בחיי משכן העדות

Now, all this is at present; but of the Time to Come it is written, "On that day there will be (yihyeh)": that [the level of] vav-hei, which is [the level of] the Jerusalem below, will be at the very rank of yud-hei, which is [the level of] the Mishkan of the Testimony.

All this describes the present. Of the future the prophet says, "On that day there will be (yihyeh)," and yihyeh is spelled yud-hei-yud-hei: vav-hei, the Jerusalem below, will rise to the level of yud-hei, the Mishkan of the Testimony.

כי מה שעכשיו אינו מושג כלל רק בבחיי שלילה כוי יומשך לעי"ל [לעתיד לבוא] בבחיי גלוי וזהו דירה
בתחתונים בבחיי ו"ה דוקא.

For what is now not apprehended at all, only in [the manner of] negation, etc., will in the Time to Come be drawn down in a revealed way. And this is a dwelling place among the lower realms, in [the level of] vav-hei specifically.

What can now be grasped only by negation will then be openly revealed. This is the full meaning of G-d's "dwelling in the lower realms": the revelation will be precisely in vav-hei, the lower level.

ולכן נאמר אלע"ל [על לעתיד לבוא] לשון והי [והיה]. והיה ביום ההוא כוי דפיי והיה היינו שבחיי ו"ה קודם
לבחיי י"ה לפי שיהיה דירה בתחתונים כוי:

Therefore, of the Time to Come the term vehayah is said: "And it shall be (vehayah) on that day," etc. For the meaning of vehayah is that [the level of] vav-hei precedes [the level of] yud-hei, because there will be a dwelling place among the lower realms, etc.

So the future is described with vehayah, "and it shall be," whose letters are vav-hei-yud-hei: vav-hei comes before yud-hei, because the lower realms will then be G-d's dwelling.

64 קיצור ענין. ⁴¹² שבסדר התפלה בכל יום נמצא כ"ז [כל זה]. כי פסוד"ז [פסוקי דזמרה] זהו כענין בחי עבודת הלוים ועי"ז מגיע בשמע ישראל ⁴¹³ לבחי יחוי"ע [יחודא עילאה].

Summary of the matter: all this is found in the order of prayer every day. For Pesukei deZimra is like [the level of] the service of the Levites, and through this one reaches, in "Hear, O Israel," [the level of] the higher unity (yichuda ila'ah).

A summary of section 8: the whole structure appears in daily prayer. Pesukei deZimra are like the Levites' service, and through them one reaches the higher unity in "Hear, O Israel."

וזהו פקד ע"פ משה ומלמעלה למטה זהו בחי איתמר ע"ד אז נדברו יראי ⁴¹⁴ ה'.

This is "reckoned at the word of Moshe." And from above to below is [the level of] Isamar, along the lines of "Then those who fear Havayah spoke."

That is "reckoned at the word of Moshe." The drawing down from above is "Isamar," Torah speech that speaks of itself, as in "those who fear Havayah spoke."

IN ONE'S AVODAH

Restrain the senses and feelings, even in permitted matters, until they are transformed into vessels for G-d's light; keep the prohibitions as an act of self-nullification, which reaches higher than any deed; do the mitzvos with joy. In daily prayer, rise through Pesukei deZimra, reach self-sacrifice at "One" in the Shema, and then study Torah with such self-nullification that G-d's word speaks through one's mouth. On Pesach, let the humility of matzah enter every attribute, and refine the seven attributes during the Omer in preparation for Shavuos.

QUESTIONS FOR DISCUSSION

1. Why should refraining from a sin draw down a higher light than performing a positive commandment?
2. What does it mean that the highest level can be known only by negation, and how do the prohibitions embody this?
3. How do eidus (testimony), de'os (knowledge) and adi (ornament) together explain the name "the Mishkan of the Testimony"?
4. Why is self-nullification, "at the word of Moshe," the only channel for the hidden level, and how does matzah express it?
5. How does the daily order of prayer, from Pesukei deZimra through the Shema to Torah study, retrace the verse "These are the accounts of the Mishkan"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אלה פקודי

The note reports that the Mitteler Rebbe's own handwritten transcript of this maamar is found in the manuscript volume (Buch) of 5566.

KEHOT'S NOTE

הנחת כ"ק אדהאמ"צ ממאמר זה נמצא בגווי"ק בכרך תקס"ו (ראה רשימת המאמרים בסה"מ תקס"ו הערה 17) ונדפסה בתו"ח שמות (צילום כתי"י הר"ש סופר) תרנ"ה, ב. ושם בתו"ח ב' ביאורים על מאמר זה (הביאור השני הוא מיום א' דפס תקס"ו). בתו"ח שמות תרמ"ז, ב ואילך מאמר זה בהרחב הביאור מכ"ק אדהאמ"צ (בתו"ח שם נדפס רק חלק מהמאמר — ובכמה כתבי-יד נמצא המשך אליו שלא נדפס). כמה ענינים מהמאמר נתבארו בד"ה אלה פקודי המשכן תשי"ל (סה"מ מלוקט ח"ה ע' קצט). תשכ"ה (סה"מ תשכ"ה ע' קעו). חלק מהמאמר סעי' א נמצא בסה"מ תרל"ה ח"א ע' פג. ח"ב ע' שסו.

2 “These are the accounts of the Mishkan, the Mishkan of the Testimony, which were reckoned at the word of Moshe, the service of the Levites, by the hand of Isamar the son of Aharon the Kohen.” In its plain sense the verse opens the reckoning of the gold, silver and copper given for the Mishkan, a count made at Moshe's command by the Levites under Isamar. The whole maamar is an explanation of this verse. (context: Steinsaltz Tanakh)

שמות ל"ח:כ"א Exodus 38:21

אלה פקודי המשכן משכן אשר פקד עלי משה עבד ה' הלוים ביד איתמר בן-אהרן הכהן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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

3 אומר משכן משכן שני פעמים

The Alshich asks why “Mishkan” is said twice, why it says “which was reckoned at the word of Moshe” instead of “which Moshe reckoned,” and what the Levites' service on the journeys has to do with the accounts. The Alter Rebbe takes over these questions and answers them in a new way.

תורת משה - אלשיך, שמות Exodus 38:21:1 Alshekh on Torah, ל"ח:כ"א:

אלה פקודי המשכן וכו'. ראוי לשום שכל והבין במקראות אלו. (א) אומר משכן משכן ב' פעמים. (ב) אומר אשר פקד ע"פ משה ומהראוי יאמר אשר פקד משה. (ג) אי עבודת הלוים מה ענין עבודת הלוים אשר היתה במסעות אצל פקודי המשכן וגם למה הודיענו שהיה ביד אתמר (ד) אומר ובצלאל בן אורי וכו' עשה את כל וכו' הרי נאמר למעלה ולמה חזר להודיעו פה וכן אומר ואתו אהליאב וכו'. (ה) אי כל הזהב העשוי למלאכה בכל מלאכת הקדש כי אומר בכל מלאכת הקדש הוא מיותר ומהראוי לומר כל הזהב העשוי ...

Torat Moshe, Warsaw, 1875 (Public Domain)

4 וכמבואר קושיות אלו באלשיך

Several manuscripts continue here: “And see the Or HaChaim, who strains [to answer] this, and see the Ramban on this.”

KEHOT'S NOTE

בכמה כתי"י: וע' בספר אוה"ח שנדחק בזה וע' ברמב"ן מזה.

5 ושכנתי בתוכם

G-d tells Moshe: “Let them make Me a sanctuary, and I will dwell within them.” The verse says “within them,” not “within it,” and the maamar reads it as G-d dwelling in the people.

שמות כ"ה:ח:ח Exodus 25:8

ועשו לי מקדש ושכנתי בתוכם:

And let them make Me a sanctuary, that I may dwell among them.

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

KEHOT'S NOTE

שמות כה, ח.

6 במאור"ל נתאוה הקב"ה

In the discourse “Lo hibit aven beYaakov” the Alter Rebbe asks how our worship can be called “service,” as if G-d needed it, and answers with this teaching: G-d Himself is unchanged by creation, and its purpose is a dwelling in this lowest world.

KEHOT'S NOTE

תנחומא נשא, טז. וראה שם בחקותי ג. ב"ר ספ"ג. במדב"ר פ"ג, ו. על"ק בלק (כ, ג). ושי"י. [כ].

7 The Midrash teaches that when G-d created the world He desired to have a dwelling place among the lower realms, as among the higher ones. This is the basis of the maamar's whole idea of the Mishkan.

מדרש תנחומא, נשא ט"ז:א'16:1 Midrash Tanchuma,

ויהי ביום פלות משה. רב אומר, כל מקום שהוא אומר ויהי, דבר חדש הוא. ורבי שמעון אומר, כל מקום שהוא אומר ויהי, דבר שהיה נפסק להרבה ימים וחרו לקמות שהיה. זה שאמר הכתוב: באתי לגני אחותי כלה (שה"ש ה, א). אר רבי שמואל בר נחמן, בשעה שברא הקדוש ברוך הוא את העולם, נתאנה שיהא לו דירה בתחתונים כמו שיש בעליונים. ברא את האדם וצוה אותו ואמר לו: מכל עץ הגן אכל תאכל, ומעץ הדעת טוב ורע לא תאכל ממנו (בראשית ...

(Numb. 7:1), “So it came to pass on the day that Moses had finished.” Rav says, “Every place where it is stated, ‘So it came to pass (wayehi),’ [is referring to] something new”; but R. Simeon says, “Every place where it says, ‘So it came to pass (wayehi),’ [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), “When I come to my garden, my sister bride.” R. Samuel bar ...

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 את השמים וא"ה אני מלא
- “Do I not fill the heavens and the earth? says Havayah.” Through Jeremiah, G-d asks whether anyone can hide from Him, since nothing is hidden from the One who fills heaven and earth. Since G-d is everywhere, the maamar concludes that His “dwelling” must mean revelation. (context: Steinsaltz Tanakh)

ירמיהו כ"ג:24Jeremiah 23:24

אִם־יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מֵלֵא 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)

KEHOT'S NOTE

ירמיי כג, כד.

- 9 אך הענין
- From these words on, the text of the maamar is found in this volume.
- KEHOT'S NOTE
- מכאן בסה"מ תרל"ה ח"ב ע' פג. ובד"ה ויבא משה — תרג"ד ע' קמט סעי' ב.

- 10 דפי תחתונים
- Kehot's note points to where this is explained further: Sefer HaMaamarim 5654.
- KEHOT'S NOTE
- בסה"מ תרג"ד ע' קמט מעיר כ"ק אדמו"ר: "ראה תניא פליו".

- 11 כי דירה . . גילוי אלקותו יתברך
- That version adds an explanation: a dwelling in the lower realms means that G-d has a dwelling in a revealed way, as it is written, “like the splendor of a man, to dwell in a house”; just as a person is revealed in his own home, so His G-dliness is to be revealed below.
- KEHOT'S NOTE
- בסה"מ תרל"ה ח"ב ע' שסו מוסיף ומבאר: "אבל ענין דירה בתחתונים היינו שיהי' לו ית' דירה בבחי' גילוי, וכמ"ש כתפארת אדם לשבת בית שהאדם בבית מושבו הוא מתגלה בו כן יהי' גילוי אלקותו ית' בתחתונים".

- 12 “The sanctuary of Havayah, the sanctuary of Havayah, the sanctuary of Havayah are they.” Standing at the gate of the Temple, Jeremiah warns the people not to trust in these words, which they repeated about the Temple buildings as if the building alone would keep them safe. The maamar reads “they” as the people of Israel, who are themselves G-d’s sanctuary. (context: Steinsaltz Tanakh)

ירמיהו ז:4Jeremiah 7:4

אֶל־תִּבְטְחוּ לָכֶם אֶל־דִּבְרֵי הַשָּׁקָר לֵאמֹר הִכָּל ה' הִכָּל ה' הִכָּל ה' הִמָּה: Trust ye not in lying words, saying: ‘The temple of the L-RD, the temple of the L-RD, the temple of the L-RD, are these.’

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

PARAGRAPH 2

- 13 הנה מקום אתי
- After Moshe asks to see G-d’s glory, G-d answers, “Behold, there is a place with Me, and you shall stand upon the rock”: a spot beside Him from which Moshe may see as much as he can bear. The Midrash reads “a place with Me” as saying that G-d is the place of the world, and the Alter Rebbe cites it to show that He is not within the bounds of place. (context: Steinsaltz Tanakh)

שמות ל"ג:21Exodus 33:21

וַיֹּאמֶר ה' הִנֵּה מָקוֹם אֵתִי וְנִצַּבְתָּ עַל־הָעוֹר:

And the L-RD said: ‘Behold, there is a place by Me, and thou shalt stand upon the rock.

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

KEHOT'S NOTE

שמות לג, כא. בסה"מ תרל"ה ח"ב ע' שסו מוסיף: "וארז"ל במד"ר פ' ויצא [פס"ח, ט] הוא מקומו של עולם ואין העולם מקומו".

- 14 אינו בגדר מקום וכמ"ש הנה מקום אתי
- The Midrash explains why G-d is called “Place”: He is the place of the world, and the world is not His place, as it says, “Behold, there is a place with Me.” This is why “lower” cannot mean lower in space.

בראשית רבה ס"ח:9Bereshit Rabbah 68:9

... מפני מה מכנין שמו של הקב"ה וקוראין אותו מקום? שהוא מקומו של עולם, ואין עולמו מקומו, מן מה דכתיב (שמות לג): הנה מקום אתי, הוי, הקדוש ברוך הוא מקומו של עולם, ואין עולמו מקומו. אמר רבי יצחק: כתיב (דברים לג): מעונה אלקי קדם, אין אנו יודעים אם הקב"ה מעונו של עולמו ואם עולמו מעונו, מן מה דכתיב (תהלים צ): ה' מעון אתה, הוי. הקדוש ברוך הוא מעונו של עולמו, ואין עולמו מעונו. אמר רבי אבא בר יודן: לגבור, שהוא רוכב על הסוס וכליו משופעים אילך ואילך, הסוס טפילה לרוכב ...

“He encountered the place and spent the night there because the sun had set; he took from the stones of the place, which he placed beneath his head, and lay down in that place” (Genesis 28:11). “He encountered [vayifga] the place” – Rav Huna said in the name of Rabbi Ami: Why do they change the name of the Holy One blessed be He and call Him the Omnipresent [hamakom]? It is because He is the place [mekomo] of the world, and His world is not His place. From what ...

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

- 15 המדרגות — השתלשלות
- The note refers to a comment of the Rebbe on the words “the levels of the chain of descending worlds,” printed among the supplements.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, א.

- 16 החושך יכסה ארץ
- Isaiah tells Jerusalem: “For behold, darkness shall cover the earth, and thick cloud the peoples, but upon you

Havayah will shine.” The Alter Rebbe uses its first words for this world, where G-dliness is most concealed and which G-d desires to light up. (context: Steinsaltz Tanakh)

ישעיהו ס"ב:2

כִּי־הִנֵּה חֹשֶׁךְ יִכְסֶה־אֶרֶץ וְעֶרְפֶּל לְאֻמִּים וְעַלֵּיךְ יִזְרַח ה' וְכָבוֹדוֹ עָלֶיךָ יֵרָאֶה:

For, behold, darkness shall cover the earth, And gross darkness the peoples; But upon thee the L-RD will arise, And His glory shall be seen upon thee.

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

KEHOT'S NOTE

ישע"י ס, ב.

17 יפה שעה אחת בתשובה

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

KEHOT'S NOTE

אבות ד, יז.

18 Rabbi Yaakov teaches that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. The Alter Rebbe explains why: the service in this world draws down a greater revelation of G-dliness.

Pirkei Avot 4:17

הוא הִזָּה אוֹמֵר, יָפֶה שְׁעָה אַחַת בְּתִשְׁבּוּבָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם הָהָא, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפֶה שְׁעָה אַחַת שֶׁל קוֹרֵת רוּחַ בְּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הָהָא:

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)

19 ממשיך גילוי אלקות יותר מבחי חיי העוה"ב כו'

That version adds: "But this is through Torah and mitzvos in this world specifically."

KEHOT'S NOTE

בס"מ תרנ"ד ע' קמט מוסיף: "אמנם זהו ע"י תומ"צ בעוה"ז דוקא".

20 ע"י דאתכפא סט"א דוקא שהוא היצה"ר

That version adds that this is the conquest of the evil inclination, holding back the heart's cravings, which is the quality of "standing" firm: stopping the inclination's advance, to be "those who send forth the feet of the ox and the donkey," whose inclination is given into their own hands.

KEHOT'S NOTE

בס"מ תרל"ה ח"ב שם מוסיף: "שהו"ע כיבוש היצר למנוע תאוות לבו שהוא ענין העמידה . . למנוע הילוך היצה"ר ולהיות משלחי רגל השור והחמור, דהיינו להיות יצרם מסור בידם".

21 כד אתכפא סט"א אסתלק יקרא דקו"ב לעילא על כולא

The Zohar on Terumah teaches that when the sitra achra is subdued below, the glory of the Holy One, blessed be He,

rises above all. This is the teaching the maamar sets out to explain.

Zohar, Terumah 6:38-7:45

Therefore also one must pursue and run after the sinner and "buy" him for a good price, in order that the filth of sin may be purged away from him and the spirit of impurity, the emanation of the "other side", be subdued. He who succeeds in redeeming such a sinner can justly consider himself the "creator" of the renewed and quickened soul, and such an act is the greatest praise (of G-d) imaginable, and it exalts the glory of the Holy One, blessed be He, more than any other ...

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

22 וע"י ג"כ ר"פ יתרו

At the beginning of Parshas Yisro the Zohar teaches the same idea in connection with Yisro's coming to acknowledge G-d. The Alter Rebbe refers to it with "see also the beginning of Parshas Yisro."

Zohar II, 67b

KEHOT'S NOTE

זח"ב סז, ב.

23 עוצם עיניו מראות ברע

Isaiah describes the one who may dwell secure on high: he walks righteously, speaks uprightly, and "shuts his eyes from looking upon evil." The Alter Rebbe brings it as the example of subjugation in the sense of sight. (context: Steinsaltz Tanakh)

ישעיהו ל"ג:15

הִלֵּךְ צְדָקוֹת וְדָבַר מִישְׁרִים מֵאֵס בְּבָצַע מַעֲשָׂקוֹת נָעַר כַּפָּיו מִתְמַךְ בַּשָּׁדָד אִטְם אֲזָנוֹ מִשְׁמַע דְּמִים וְעָצַם עֵינָיו מִרְאוֹת בְּרָע:

He that walketh righteously, and speaketh uprightly; He that despiseth the gain of oppressions, That shaketh his hands from holding of bribes, That stoppeth his ears from hearing of blood, And shutteth his eyes from looking upon evil;

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

KEHOT'S NOTE

ישע"י לג, טו.

24 קדש עצמך במותר לך

The Talmud's teaching, "Sanctify yourself in what is permitted to you." It extends subjugation beyond what is forbidden to the indulgence of permitted desires.

Yevamot 20a:15

אִיסוּר קְדוּשָׁה — שְׁנֵי מִדְּבָרִי סוּפְרִים, וְאַמַּאי קָרִי לָקָה אִיסוּר קְדוּשָׁה? אָמַר אֲבִי: כָּל הַמְּקַיִם דְּבָרֵי חֻקִּים נִקְרָא קְדוּשָׁה. אָמַר לָקָה רַבָּא: וְכָל שְׂאִינוּ מְקַיִם דְּבָרֵי חֻקִּים, קְדוּשָׁה הוּא דְּלֹא מִיָּקָרִי, רְשָׁע נָמִי לֹא מִיָּקָרִי! אֲלֹא אָמַר רַבָּא: קְדָשׁ עֲצָמָךְ בַּמּוֹתָר לָךְ.

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

KEHOT'S NOTE

יבמות כ, א. ספרי ראה יז, כא. ראה תניא פרק ל. וראה הערת כ"ק אדמו"ר לקונטרס ומעין מאמר א.

25 בחינת היכל וכלי לגילוי שם הוי' ממש

That version adds that this is why the prophet rebukes them there (Jeremiah 7:5-6): "If you truly improve your ways and your deeds, if you truly do justice" refers to positive commandments (as the Rambam counts them, mitzvos 176-177), and then "you shall not oppress" refers to prohibitions.

KEHOT'S NOTE

בסה"מ תרל"ה ח"א ע' פד נוסף: "ולכן הוכיחם שם בירמיה סי' ז' אם היטיב תיטיבו את דרכיכם ואת מעללכם אם עשו מעש משפט, שז"ע מ"ע כמ"ש הרמב"ם במנין המצות מצוה קע"ו קע"ז. ואח"כ אמר לא תעשוקו כו' ז"ע מצות ל"ת".

26 "And I will dwell within them." Through both kinds of commandments the people become the sanctuary in which G-d dwells.

Exodus 25:8 כ"ה:ח

ועשו לי מקדש ושכנתי בתוכם:

And let them make Me a sanctuary, that I may dwell among them.

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

27 Kehot's note points to Zohar, Terumah 6:40 for these words.

Zohar, Terumah 6:40 ספר הזהר, תרומה ו':מ"א

28 Kehot's note points to Daniel 2:22 for these words.

Daniel 2:22 דניאל ב':כ"ב

הוא גלגל עמיקתא ומסתרתא ידע מה בחשוכא ונהורא עמה שרא:

He revealeth the deep and secret things; He knoweth what is in the darkness, And the light dwelleth with Him.

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

29 "The sanctuary of Havayah are they." Here the Alter Rebbe notes that the verse speaks of the Name Havayah, in which both kinds of commandments are rooted.

Jeremiah 7:4 ירמיהו ז':ד

אל-תבטחו לכם אל-דברי השקר לאמר היכל ה' היכל ה' הנה:

Trust ye not in lying words, saying: 'The temple of the L-RD, the temple of the L-RD, the temple of the L-RD, are these.'

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

PARAGRAPH 3

30 עתידים צדיקים שיאמרו לפניהם קדוש

Rabbi Elazar teaches that in the future "Holy" will be said before the righteous as it is said before the Holy One, blessed be He. The Alter Rebbe explains that they draw G-d's holy light onto their souls.

Bava Batra 75b:4 בבא בתרא ע"ה ב:ד

צדיקים - ה' דאמרן. משיח - דכתיב: "וזה שמו אשר יקראו ה' צדקנו". ירושלים - דכתיב: "סביב שמונה עשר אלה, ושם העיר מיום ה' שמה", אל תקרי "שמה" אלא "שמה". אמר רבי אלעזר: עתידין צדיקים שאומרים לפניו "קדוש" - כדרך שאומרים לפני הקדוש ברוך הוא, שנאמר: "והיה הנשאר בציון והנותר בירושלם, קדוש יאמר לו".

The righteous, as we said above. The Messiah, as it is written "...this is his name that he shall be called, The L-rd is our righteousness." (Jeremiah 23:6) Jerusalem, as it is written "All around it amounts to 18,000; and the name of the city from that day will be "The L-rd is There." (Ezekiel 48:35)

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

KEHOT'S NOTE

ב"ב עה, ב.

31 היכל ה' המה ג' פעמים

The verse repeats "the sanctuary of Havayah" three times. The Alter Rebbe sets these against the three times "Holy."

Jeremiah 7:4 ירמיהו ז':ד

אל-תבטחו לכם אל-דברי השקר לאמר היכל ה' היכל ה' הנה:

Trust ye not in lying words, saying: 'The temple of the L-RD, the temple of the L-RD, the temple of the L-RD, are these.'

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

32 היכל ה' המה ג' פעמים

The Raaya Mehemna on Eikev links the three letters yud of the three Names in the Priestly Blessing to the prophet's words "the sanctuary of Havayah" said three times. The Alter Rebbe refers to it for the threefold "sanctuary."

Zohar, Eikev 3:30-4:41 ספר הזהר, עקב ג':ל"א-ד':מ"א

33 מושבה — בדי"ה וישלח יהושע

This is the discourse on the haftarah of Shelach to which the text refers.

KEHOT'S NOTE

לקו"ת פ' שלח נא, ג.

34 וישלח יהושע

"And Yehoshua the son of Nun sent two men from Shittim as spies." The opening of the haftarah of Shelach, on which the Alter Rebbe has a discourse to which he refers here.

Joshua 2:1 יהושע ב':א

וישלח יהושע בן-נון מן-השטים שנים-אנשים מרגלים תרש לאמר לכו ראו את-הארץ ואת-יריחו וילכו ויבאו בית-אשה זונה ושמה רחב וישכבו-שמה:

And Joshua the son of Nun sent out of Shittim two spies secretly, saying: 'Go view the land, and Jericho.' And they went, and came into the house of a harlot whose name was Rahab, and lay there.

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

35 ג"פ ארץ

"Earth, earth, earth, hear the word of Havayah." Jeremiah calls on the land to hear G-d's word about King Konyahu (Yehoyachin) and his exile. The Alter Rebbe refers to a Torah Ohr discourse on this threefold "earth" as a parallel to the threefold "sanctuary." (context: Steinsaltz Tanakh)

Jeremiah 22:29 ירמיהו כ"ב:כ"ט

ארץ ארץ ארץ שמעי דבר-ה'

O land, land, land, Hear the word of the L-RD.

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

36 **בת"א . . בד"ה השמים כסאי**

At the end of that discourse the Alter Rebbe says that three things are called "earth": the Community of Israel, the Oral Torah and the mitzvos, all alluded to in one verse, "Earth, earth, earth, hear the word of Havayah."

KEHOT'S NOTE

"דשם פי שהם כנס"י ומצות ותושבע"פ" — אוה"ת נ"ך-א ע' שלו. וראה שם ע' שסה.

37 **השמים כסאי**

"The heaven is My throne and the earth is My footstool." The opening of the Torah Ohr discourse at the beginning of Bereishis to which the Alter Rebbe refers.

ישעיהו ס"ו:1א

כה אמר ה' השמים כסאי והארץ הדם וגלי איזה בית אשר תבנו לי ואיזה מקום מנוחתי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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

38 **בשל"ה ר"פ ויהי**

Or HaTorah copies the Shelah: Jeremiah says "earth, earth, earth" and "the sanctuary of Havayah" three times; there is the lower earth, in which is the sanctuary of Havayah, and the higher earth, Malchus of Atzilus, also called "the sanctuary of Havayah," from which the lower earth receives.

KEHOT'S NOTE

נעתק באוה"ת נ"ך-א ע' שלו וע' שסה, שבידמי כב, כס כתיב ארץ ארץ ארץ שמעי דבר ה', וכן כתיב ג"פ היכל ה', היינו הארץ שלמטה שבה היכל ה', והארץ העליונה מי דאצי היכל ה' שהארץ שלמטה מקבל משם ה' ע"ש. ראה לקמן ד, א.

39 **וע' ברע"מ פ' עקב דף ער"ב סע"ב**

Or HaTorah sums up the Raaya Mehemna: the three times "sanctuary" are three yuds, corresponding to the three yuds of the three Names Havayah in the Priestly Blessing.

KEHOT'S NOTE

"פי ג"פ היכל ג' ידות כו' ונגד ג' יודין דג' היות שבכרכת כהנים" — אוה"ת נ"ך-א ע' שלו. מובא ג"כ באוה"ת בשלח ע' תקלא. וראה סה"מ תר"ה ח"א ע' פח. סה"מ תרנ"ד ע' קנג.

40 **ובהרמ"ז שם**

Or HaTorah gives the Ramaz's explanation: the three times "sanctuary" correspond to the three regalim (a word meaning both "legs" and "pilgrimage festivals"), which are Netzach, Hod and Yesod.

KEHOT'S NOTE

"שהם נגד ג' רגלים שהם נה"י" — אוה"ת נ"ך-א ע' שלו.

41 **סד"ה כי אתה נרי**

Near its end the discourse explains heichal (sanctuary) as hei-yud with kaf-lamed, and kaf-lamed is fifty, the fifty gates of Binah.

KEHOT'S NOTE

תו"א מא, א. "דפי היכל היינו נש"ב הנמשכים מה' עילאה" — אוה"ת נ"ך-א ע' שלו.

42 **כי אתה נרי**

"For You are my lamp, Havayah," from David's song of thanks. Its opening words begin a Torah Ohr discourse (Miketz) to which the Alter Rebbe refers for the meaning of "sanctuary."

II Samuel 22:29ט"ב כ"ב: שמואל ב

כי אתה נירי ה' וה' יגיה חשפי:

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)

43 **בקרבך קדוש**

G-d says through Hosea that He will not destroy Ephraim in His anger, "for I am G-d and not man, the Holy One in your midst." The Alter Rebbe reads "the Holy One in your midst" as G-d's holiness dwelling within the souls in this world. (context: Steinsaltz Tanakh)

הושע י"א:ט"ז

לא אעשה חרון אפי לא אשוב לשחת אפריים כי אל אנכי ולא-אישי בקרבך קדוש ולא אבוא בעיר:

I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim; For I am G-d, and not man, The Holy One in the midst of thee; And I will not come in fury.

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

KEHOT'S NOTE

הושע יא, ט.

44 **ושכנתי בתוכם**

"And I will dwell within them," within the people, specifically.

Exodus 25:8ח"ה: שמות

ועשו לי מקדש ושכנתי בתוכם:

And let them make Me a sanctuary, that I may dwell among them.

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

45 **סור מרע ועשה טוב**

In Psalm 34 David teaches the one who desires life: "Turn away from evil and do good." The order of the service: first subduing evil, then doing good.

Psalms 34:15ו"ט: תהילים

סור מרע ועשה טוב בקש שלום וירדפהו:

Depart from evil, and do good; Seek peace, and pursue it.

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

KEHOT'S NOTE

54 עבר על מ"ע ושב . . מוחלין לו

The words here quote Kiddushin 39b:15; the passage is shown below.

Kiddushin 39b:15ו"ט ב:ט"ו

רמי רב טובי בר רב קיסנא לרבא: תנן כל העושה מצוה אחת מטיבין לו: עשה - אין, לא עשה - לא. ורמינהי: ישב ולא עבר עבירה - נותנים לו שכר בעושה מצוה! אמר לקה: הן, כגון שכתב דבר עבירה לידו וניצול הימנה.

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

Tanya, Likkutei Amarim כ"ח 28 תניא, חלק ראשון; ליקוטי אמרים KEHOT'S NOTE

קדושין לט, ב. ראה תניא פכ"ח.

- 55 Rabbi Yishmael's teaching: one who neglected a positive commandment and did teshuvah does not move from there before he is forgiven; for a prohibition, teshuvah suspends [the punishment] and Yom Kippur atones. The Alter Rebbe explains the difference by the higher root of the prohibitions. (Kehot: Kiddushin 39b)

Yoma 86a:7ו"א:י"ז

עבר על עשה ושב — אינו זז משם עד שמוחליו לו, שנאמר: "שובו בנים שובבים". עבר על לא תעשה ועשה תשובה — תשובה תולה, ויום הכפורים מכפר. שנאמר: "כי ביום הזה יכפר עליכם מכל חטאתיכם". עבר על כריתות ומיתות בית דין ועשה תשובה — תשובה ויום הכפורים תולין, ויטורין ממרקין. שנאמר: "ופקדתי בשבט פשעם ובגנזים עונם".

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

56 בד"ה לבאר ענין יוהכ"פ

That discourse opens with this law and asks why teshuvah for a prohibition needs more, since a positive commandment overrides a prohibition.

KEHOT'S NOTE

לקו"ת יוהכ"פ סח, א.

- 57 The Gemara reads "This is My Name... this is My remembrance": G-d says, I am not read as I am written; I am written with yud-hei and read with alef-dalet. From here the Alter Rebbe learns that "My Name" is higher than "My remembrance."

Pesachim 50a:21א"כ:א' כסחים נ

רבי אבינא רמי: כתיב "זה שמי לעלם" — "זה זכרי לדור דור". אמר הקדוש ברוך הוא: לא כשאני נכתב, אני נקרא. נכתב אני בידו הא, ונקרא אני בא"ל דלת.

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

- 58 Moshe tells the people that hidden sins are for Havayah to judge, while the revealed ones are for the community to deal with: "The hidden things belong to Havayah our G-d, and the revealed things are for us and for our children forever." The Alter Rebbe reads the hidden things as yud-hei,

the first half of the Name, and the revealed things as vav-hei. (context: Steinsaltz Tanakh)

Deuteronomy 29:28כ"ח:כ"ט

הנסתרת לה' אלקינו והנגלת לנו ולבנינו עד-עולם לעשות את-כל-דברי התורה הזאת:

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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

PARAGRAPH 7

59 רמ"ח פקודין הם רמ"ח אברים דמלכא

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

KEHOT'S NOTE

עי' זח"ב (קיה, א. קיו, ב) ועי' ת"ז ת"ל (ע"ד סע"א). [כ].

60 רמ"ח פקודין הם רמ"ח אברין דמלכא

Tikkun 30 speaks of the 248 commandments as the commandment of Havayah in each and every limb of the King. The Alter Rebbe uses this image of the commandments as the King's limbs throughout the maamar.

Tikkunei Zohar 74a:8ח"א:ע"ד

ועוד מצווה דא עמודא דאמצעי'תא, דאיהו מצווה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהי אש"ר, והכי צדיק מצווה ועושה מתרנייהו, ובגין דא אתמר על תרנייהו אשר קדשנו, אמא קדשנו ואבא צונו, על מאן על שכינתא תתאה, דאיהי פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודין, איהי מצות יהו"ה בכל אבר ואבר דמלכא, איהי מצוה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

61 בארץ לא זרועה

Through Jeremiah, G-d tells Jerusalem: "I remember for you the kindness of your youth... your going after Me in the wilderness, in a land not sown," the barren desert Israel crossed when they left Egypt. The Alter Rebbe reads "not sown" as "sown with 'not': the prohibitions. (context: Steinsaltz Tanakh)

Jeremiah 2:2ב"ב:י"ד

הלה וקראת באזני ירושלם לאמר כה אמר ה' זכרתי לך חסד נעורייך אהבת כלולתיך לכתך אחרי במדבר בארץ לא זרועה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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

KEHOT'S NOTE

ירמ"ב, ב.

62 אשר לא ישב אדם שם

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

KEHOT'S NOTE

שם ב, ו.

63 Jeremiah rebukes the people for not asking after Havayah, who led them through the wilderness, “a land through which no man passed and where no man (adam) dwelt,” a place unfit for human life. The Alter Rebbe reads adam as the supernal “Man,” the figure of the 248 limbs formed by the positive commandments, and “where no man dwelt” as the level above it. (context: Steinsaltz Tanakh)

Jeremiah 2:6 יִרְמְיָהוּ בִי'וֹ

וְלֹא אָמְרוּ אֵיזֶה ה' הַמַּעֲלָה אֹתָנוּ מֵאֲרָצִים מְצֹרֹת הַמּוֹלִיד אֹתָנוּ בְּמִדְבָּר
בְּאֶרֶץ עֲרָבָה וְשׁוֹחָה בְּאֶרֶץ צִיָּה וְצִלְמוֹת בְּאֶרֶץ לֹא-עֹבֵר בָּהּ אִישׁ וְלֹא-יֵשֵׁב
אָדָם שָׁם:

Neither said they: 'Where is the L-RD that brought us up Out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt?'

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

PARAGRAPH 8

64 **בד"ה בשעה שהקדימו**

In that discourse the Alter Rebbe explains the Zohar's teaching that the 248 commandments are the King's limbs: as a limb of flesh, sinews and bones is a vessel for the life that spreads through it, so the mitzvot are vessels for G-d's will.

KEHOT'S NOTE

לקו"ת במדבר יג, א.

65 בשעה שהקדימו ישראל נעשה להשמע

The Talmud says that when Israel put “we will do” before “we will hear,” a heavenly voice asked who revealed to them this secret of the ministering angels. The words open a Likkutei Torah discourse to which the Alter Rebbe refers.

Shabbat 88a:7-8'ח-ז'א

דַּרְשׁ רַבִּי סִמְיָא: בְּשַׁעַת שְׁהַקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לִ"נִּשְׁמָע" בְּאוֹ שְׁמֵי
רִבּוּא שֶׁל מַלְאָכֵי הַשָּׁרָת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קִשְּׁרוּ לוֹ שְׁנֵי
כֹּתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵן שִׁחְטָאוּ יִשְׂרָאֵל,
יָרְדוּ מֵאָה וְעֶשְׂרִים רִבּוּא מַלְאָכֵי חֶבְלָה וּפִירְקוֹם, שְׁנָאֻמַּר: "וַיִּתְנַצְּלוּ בְּנֵי
יִשְׂרָאֵל אֶת עֲדֵימָה מִתּוֹר חוֹרֵב". אָמַר רַבִּי חֵמָא בְּרַבִּי חִנְיָנָא: בַּחוּרֵב טַעֲנֹה,
בַּחוּרֵב פִּרְקוּ. בַּחוּרֵב טַעֲנֹה — קְדָאֻמְרוּ, בַּחוּרֵב פִּרְקוּ — דַּקְתִּיב:
"וַיִּתְנַצְּלוּ בְּנֵי יִשְׂרָאֵל וְגו'". אִמַּר ...

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

66 **ובד"ה לסוסתי ברכבי**

That discourse explains “To My mare among the chariots of Pharaoh”: a horse in a king’s chariot is decked with ornaments it does not itself understand, all for the honor and delight of the rider; so too above there is a “chariot” of horses through which G-d takes delight.

KEHOT'S NOTE

לקו"ת שה"ש יב, ב.

67 | The lover tells his beloved: “To My mare among the chariots of Pharaoh I have compared you, My beloved,” like a

horse harnessed to a king's chariot and finely adorned. The words open a Likkutei Torah discourse to which the Alter Rebbe refers. (context: Steinsaltz Tanakh)

Song of Songs 1:9 שִׁיר הַשִּׁירִים א':ט

לְסַסְתִּי בְּרֻכְבֵּי פָרְעָה דְּמִיתִיךָ רַעֲיָתִי:

I have compared thee, O my love, To a steed in Pharaoh's
chariots.

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

PARAGRAPH 9

68 שהחיות המלוכש בהאברים הוא רק בחי' גילוי והארה מהנפש
דאילו הנפש עצמה לא ש"י לומר שמתחלקת לרמ"ח אברים

Chapter 51 of Tanya explains that the soul's essence is not divided among the 248 limbs; only a radiance of it is en-clothed in them, first in the brain and from there in each limb according to its nature. The Alter Rebbe uses this as the analogy for the limbs of the King.

Tanya, Likkutei Amarim 51:3-4 ליקוטי אמרים; חלק ראשון; תניא, נ"א-ג' ד'

... ולא זו בלבד, אלא גם כללות כל המשכחות החיות לשאר האברים, גם כן כלולה ומלוכצט במחזיון שבראש, ושם הוא עיקרה ושרשה של המשכה זו, בבחינת גילוי האור והחיות של כל הנשמה כולה, ומשם מתפשטת הארה לשאר כל האברים, ומקבל כל אחד כח וחיות הראוי לו כפי מזגו ותכונתו: כח הראיה מתגלה בעינו, וכח השמיעה באוזן וכיו'. וכל הכחות מתפשטים מהמוח בנודע, כי שם הוא עיקר משכן הנשמה כולה בבחינת ...

Kehot Publication Society (CC-BY-NC)

69 ע"פ וידבר דעשה"ד

That discourse develops this analogy at length: the soul itself is not divided into separate powers, but its powers spread into the limbs, each limb receiving according to its nature; yet the intellect that spreads from it comes from the soul's very essence and stays one with it, so that the soul is named "the intellective soul." The discourse applies this to G-d's essence revealed in the Torah, given on Shavuot after the counting of the Omer.

KEHOT'S NOTE

לקו"ת במדבר טו, ד.

PARAGRAPH 10

70 אִיֵּהוּ וְחִיּוּהִי... וְגִרְמוּהִי חֵד

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

KEHOT'S NOTE

ת"ז בהקדמה ג, סע"ב.

71 דלאו מכל אינון מדות איהו כלל

Patach Eliyahu says of G-d that He is not any of these attributes at all. The Alter Rebbe uses it to say that the light in Chesed comes from G-d, who is above Chesed.

Tikkunei Zohar 17a תקוני זוהר י"ז

72 The Introduction to the Tikkunei Zohar says of the ten Sefiros of Atzilus, "He and His life-forces are one; He and His vessels are one." The Alter Rebbe explains it with the analogy of the soul and the limbs.

Tikkunei Zohar 3b:9 תקוני זוהר ג' ב:ט

דעשר ספירות דאצילות מלכא בהון, איהו וגרמיה חד בהון, איהו וחייו חד בהון, מה דלאו הכי בעשר ספירות דבריאה, דלאו אינון וחייו חד, לאו אינון וגרמיהון חד.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 11

73 חסד דרועא ימינא

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

KEHOT'S NOTE

ת"י בהקדמה.

74 איזהו גבור

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

KEHOT'S NOTE

אבות פ"ד, מ"א.

75 Ben Zoma: "Who is mighty? One who conquers his inclination." Conquering the inclination is therefore Gevurah, and it too draws light into the left arm above.

Pirkei Avot 4:1 משנה אבות ד'

בן זומא אומר, איזהו חכם, הלומד מכל אדם, שנאמר (תהלים קיט) מכל מלמדי השכלתי כי עדותיה שיהיה לי. איזהו גבור, הכובש את יצרו, שנאמר (משלי טז) טוב ארך אפים מגבור ומשל ברוחו מלכד עיר. איזהו עשיר, השמח בחלקו, שנאמר (תהלים קכח) יגיע כפיך כי תאכל אשריך וטוב לך. אשריך, בעולם הזה. וטוב לך, לעולם הבא. איזהו מכבד, המכבד את הבריות, שנאמר (שמואל א ב) כי מכבדי אכבד ובני יקלו:

Ben Zoma said: Who is wise? He who learns from every man, as it is said: "From all who taught me have I gained understanding" (Psalms 119:99). Who is mighty? He who subdues his [evil] inclination, as it is said: "He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city" (Proverbs 16:32). Who is rich? He who rejoices in his lot, as it is said: "You shall enjoy the fruit of your labors, you shall be happy ...

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

76 בד"ה משה ידבר

That discourse explains at length the teaching that the 248 commandments are the King's limbs: through a mitzvah of Chochmah or of Chesed one draws the Infinite Light into that attribute, where it is enlothed and becomes one

with it, "He and His life-forces are one," as the soul's life is one with the limbs.

KEHOT'S NOTE

תו"א סז, ד. וראה באוה"ת ע"פ זה.

77 Patach Eliyahu lists the Sefiros as limbs: "Chesed, the right arm; Gevurah, the left arm." The Alter Rebbe links each positive commandment to its limb.

Tikkunei Zohar 17a:3 תקוני זוהר י"ז א:ג

כתיב והמשכילי יזהירו כוהר הרקיע וגר

Constantinople, 1740 (CC-BY-NC)

78 משה ידבר

At Sinai, "Moshe would speak, and G-d would answer him with a voice." The words open a Torah Ohr discourse to which the Alter Rebbe refers.

Exodus 19:19 שמות י"ט:י"ט

ויהי קול השפך הולך וזקק מאד משה ידבר והאלקים יענו בקול:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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

PARAGRAPH 13

79 שאין לו גוף ולא דמות הגוף

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

KEHOT'S NOTE

ראה פיוט יגדל.

80 דברה תורה כלשון בניא

The Talmud's principle, "The Torah speaks in the language of men." The Alter Rebbe uses it to justify speaking of "limbs" above, though G-d has no body.

Berakhot 31b:13-15 ברכות ל"א ב:י"ג-ט"ו

מאי "אם ראה תראה" — דברה תורה כלשון בני אדם. "בעני אמתה". "אל תשכח את אמתה". "ונתתה לאמתה". אמר רבי יוסי ברבי חנינא: שלש אמתות הללו למה? — אמתה חנה לפני הקדוש ברוך הוא: רבנו של עולם, שלשה בדקי מיתה בראת באשה, ואמרי לה: שלשה דבקי מיתה. ואלו הן: נדה, וחלה והדלקת הנר. כלום עכרתי על אחת מהן?!

But how is "If Thou wilt indeed look" to be explained? The Torah speaks according to the language of the sons of man. "[If Thou wilt indeed look] on the affliction of Thy handmaid, and remember me, and not forget Thy handmaid, but wilt give unto Thy handmaid" (I Sam. i. 11). R. Jose b. R. Hannina said : Why is "Thy handmaid" repeated thrice ? Hannah spake before the Holy One, blessed be He, "L-rd of the universe ! Three breaches [bidke] through which death comes hast Thou created ...

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

KEHOT'S NOTE

ברכות לא, ב.

81 חכמת אדם תאיר פניו

Koheles: "Who is like the wise man... A man's wisdom makes his face shine." Wisdom shows in the face, the inner dimension. (context: Steinsaltz Tanakh)

Ecclesiastes 8:1א: קהלת ח

מי כהחכם ומי יודע פשר דבר חכמת אדם תאיר פניו ועו פניו ישנא:

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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

KEHOT'S NOTE

קהלת ח, א.

82 יאר ה' פניו אליך

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

KEHOT'S NOTE

במדבר ו, כח.

83 יאר ה' פניו אליך

In the Priestly Blessing, which the Kohanim are to say over Israel: "May Havayah make His face shine upon you," that is, may He treat you with favor. Torah study draws down this shining of G-d's "face," His inner dimension. (Kehot: Numbers 6:28)

Numbers 6:25ה"כ: במדבר ו

יאר ה' פניו אליך ויחנך:

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)

84 וכענין זהבו פניו של רבי אבהו

There the Alter Rebbe brings the same account to explain "the light of the King's face": as wisdom lit up Rabbi Abahu's face, the light of the intellect shows in the face itself.

KEHOT'S NOTE

ירושלמי שבת פ"ח, ה"א. עליק בפ' מסעי (צג, רע"ב) ושי"נ. [כ].

85 זהבו פניו של רבי אבהו על ידי שמצא תוספתא חדתא

When Rabbi Abahu came to Tiberias, Rabbi Yochanan's students saw his face shining. Rabbi Yochanan asked him what new teaching he had heard; he answered, an old Tosefta, and Rabbi Yochanan applied to him the verse "A man's wisdom makes his face shine." (The Yerushalmi has "an old Tosefta"; the maamar, here and in Likkutei Torah, Masei, says "a new Tosefta.")

Jerusalem Talmud Shabbat 8:1א:7ז: תלמוד ירושלמי שבת ח

רבי אבהו נחת לטיבא. חמוניה תלמידיו דרבי יוחנן אפוי נהירן. אמרון קומי רבי יוחנן. אשפח רבי אבהו סימח. אמר לון. למה. אמרון לקה. אפוי נהירן. אמר לון. דילמא אורייתא חדתא שמעתה. סליק לגביה. אמר לקה. מאי אורייתא חדתא שמעתה. אמר לקה. תוספתא עתיקתא. וקרא עלוי. חכמת אדם תאיר פניו.

Rebbi Abbahu descended to Tiberias. The students of Rebbi Johanan saw that his face was shiny. They said before Rebbi Johanan, Rebbi Abbahu found a treasure. He asked them,

why? They told him, his face is shiny. He said to them, maybe he understood a new teaching. He came to visit him. He asked him, what new teaching did you hear? He said, an old Tosefta. He recited about him, a man's wisdom illuminates his face.

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

86 אורייתא מחכ' נפקת

The Zohar teaches that the Torah comes forth from Chochmah. Therefore Torah study is of the inner dimension, like the inner organs.

Zohar II, 121aא, קכא, זח"ב

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

PARAGRAPH 14

87 כל הקורא ושונה הקב"ה קורא ושונה כנגדו

There the Alter Rebbe brings this saying to explain how Torah study joins the yud and the hei: since the Torah comes forth from Chochmah, the one who studies draws G-d's very essence, the Infinite Light, to be en clothed in the Torah, and this is why the Torah is called "peace."

KEHOT'S NOTE

ראה יל"ש איכה תתרלד. תדאר רפ"ח. עליק פי' מטות פו, ב. [כ].

88 Kehot's note points to Pesachim 50a:21 for these words.

Pesachim 50a:21א"כ: פסחים נ' א

רבי אבינא רמי: קתיב 'זה שמי לעלם' — 'וזה זכרי לדור דורי'. אמר הקדוש ברוך הוא: לא פשעני נכתב, אני נקרא. נכתב אני ביום הא, ונקרא אני בא' דלת.

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

89 כל הקורא ושונה הקדוש ברוך הוא קורא ושונה כנגדו

Tanna Devei Eliyahu teaches that whoever reads and studies, the Holy One, blessed be He, reads and studies opposite him. The Alter Rebbe explains it as the revelation of the Infinite Light in supernal Chochmah.

Tanna DeBei Eliyahu Rabbah 18:3ג: י"ח: תנא דבי אליהו רבה

... הקב"ה שידי פשוטות לעושי תשובה והכל שלו והכל מעשה ידיו ולא הניח הקדוש ברוך הוא דבר שלא גילה לישראל שנאמר (תהילים כ"ה:י"ד) סוד ה' ליראיו ובריתו להודיעם ואומר (עמוס ג:ז) כי לא יעשה אדני ה' דבר כי אם גלה סודו אל עבדיו הנביאים מהו ולא יראה כי יבא חום (ירמיה שם) לומר לך כל העוסק בתורה אינו רואה מדת פורעניות בין בעוה"ז בין לימות בן דוד ובין לעוה"ב ומה הוא דירת מדה בינונית לא חם ולא צונן ואיזהו זה מועד חג הסוכות שנאמר (הושע י"ב:י) עוד אשיבך באהלים כימי ...

OYW (segmentation according to Warsaw 1880) (Public Domain)

90 כי באור פניך נתנו לנו תורת חיים

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

KEHOT'S NOTE

ברכת שמו"ע.

91 ע"י גמ"ח נמשך בבחי' חסד

In the third epistle of Iggeres HaKodesh the Alter Rebbe explains that charity and acts of kindness draw a garment of light from the Infinite and open the way for light and abundance to flow from "Chesed, the right arm" and the other Sefiros, even into this physical world.

KEHOT'S NOTE

ראה אגה"ק סי' ג.

92 תלמוד תורה כנגד כולם

The Gemara repeats the Mishnah's list, ending, "and the study of Torah is equal to them all."

Shabbat 127a:15ו"ט:א: שבת קכ"ז

איני? וְהָאֵנָּה תַּנּוּ: אֵלֶּי דְּבָרִים שְׂאֵדָם עוֹשֶׂה אוֹתָם וְאוֹכֵל פִּירוֹתֵיהֶן בְּעוֹלָם הַזֶּה, וְהִקְרָן קִיּוּמָתָם לֹא לְעוֹלָם הַבָּא, וְאֵלֶּי הֵן: כִּיבוֹד אֲב וְאָם, וְגִמְלוֹת חֲסִדִּים, וְהַבָּאָה שְׁלוֹם שְׁבִין אָדָם לְחֻבְרוֹ, וְתִלְמוּד תּוֹרָה כְּנֶגֶד כּוֹלָם [הֵנִי – אֵין, מִיַּד אֲחֵרִינָא – לֹא]!

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

KEHOT'S NOTE

פאה א, א. שבת קכו, א.

93 תלמוד תורה כנגד כולם

After listing deeds whose fruits one enjoys in this world, the Mishnah concludes, "and the study of Torah is equal to them all." The Alter Rebbe explains why: Torah is of the inner dimension.

Mishnah Peah 1:1א:א: משנה פאה א

אֵלֶּי דְּבָרִים שְׂאֵין לָהֶם שְׁעוֹר. הַפֶּאֶה, וְהַבְּכוֹרִים, וְהָרְאִיוֹן, וְגִמְלוֹת חֲסִדִּים, וְתִלְמוּד תּוֹרָה. אֵלֶּי דְּבָרִים שְׂאֵדָם אוֹכֵל פִּירוֹתֵיהֶן בְּעוֹלָם הַזֶּה וְהִקְרָן קִיּוּמָתָם לֹא לְעוֹלָם הַבָּא. כְּבוֹד אֲב וְאָם, וְגִמְלוֹת חֲסִדִּים, וְהַבָּאָה שְׁלוֹם בֵּין אָדָם לְחֻבְרוֹ, וְתִלְמוּד תּוֹרָה כְּנֶגֶד כָּלָם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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

94 "And there was a voice from above the firmament." The words open a discourse to which the Alter Rebbe refers for the Torah as the "mind" of all the mitzvos.

Ezekiel 1:25א:כ"ה: יחזקאל

וַיְהִי־קוֹל מֵעַל לְרִקְיעַ אֲשֶׁר עַל־רֹאשָׁם בְּעֶמְדָם תְּרַפִּינָה כְּנִפְיָהֶן:

For, when there was a voice above the firmament that was over their heads, as they stood, they let down their wings.

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

95 השמים כסא

"The heaven is My throne." The words open a discourse to which the Alter Rebbe refers for the Torah as the mochin

of Z'eir Anpin.

Isaiah 66:1א:ס"ו: שְׁעִיָּהוּ

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסֵּאִי וְהָאָרֶץ הֶדֶם רַגְלִי אֵי־זֶה בֵּית אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מְקוֹם מְנוּחָתִי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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

96 והנגלות לנו ולבנינו

"And the revealed things are for us and for our children forever, to do all the words of this Torah." The Alter Rebbe reads "the revealed things" as Torah and mitzvos, the letters vav-hei.

Deuteronomy 29:28כ"ט:כ"ח: דברים

הַנְּסֻתֹת לֹהִי אֲלֵכֵינוּ וְהַנְּגִלָּת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת:

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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

KEHOT'S NOTE

דברים כט, כח.

97 בד"ה ועתה יגדל נא

There the Alter Rebbe explains that Ado-nai is G-d's kingship, and doing the mitzvos as the King's commands draws down "the power of Ado-nai," the light that encompasses all worlds.

KEHOT'S NOTE

לקו"ת שלח לט, ב.

98 ועתה יגדל נא כח אדני

Moshe's prayer for the people after the sin of the spies, "And now let there be magnified, I pray, the power of Ado-nai." The words open a discourse on Ado-nai as the Name of kingship, to which the Alter Rebbe refers.

Numbers 14:17י"ד:י"ז: במדבר

וְעַתָּה יִגְדַּל־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)

99 וה' בהיכל קדשו

Habakkuk sets the mute idols against the living G-d: "But Havayah is in His holy sanctuary; let all the earth be silent before Him." Heichal (sanctuary) equals Ado-nai in number (65), so the Alter Rebbe reads the verse as Havayah revealed within Ado-nai. (context: Steinsaltz Tanakh)

Habakkuk 2:20כ"ב:20 חבקוק

וְה' בַּהֵיכָל קִדְשׁוֹ הֵם מִפְּנֵי כָל־הָאָרֶץ:

But the L-RD is in His holy temple; Let all the earth keep silence before Him.

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

KEHOT'S NOTE

חבוק ב, כ.

- 100** כוונת אמן שהוא חיבור הוי' אדי
- The Zohar on Pinchas speaks of the interweaving of the Names Havayah and Ado-nai as “Amen,” said after each of the eighteen blessings of prayer. The Alter Rebbe uses it for the joining of the two Names through the mitzvos.

Zohar III, 229a א, זח"ג רכט,
KEHOT'S NOTE

ראה זח"ג רכט, א. תשב"ץ סי' רנ"א.

- 101** בביאור ע"פ שובה ישראל
- At the cited place the Alter Rebbe reads “Return, O Israel, unto Havayah your G-d” as rising to the level of “Israel” until Havayah is drawn into Elokim, and explains the doubled “Havayah, Havayah” of the Thirteen Attributes of Mercy: the first calls forth and draws down the second.

KEHOT'S NOTE

לקו"ת ש"ש סה, ד.

- 102** שובה ישראל
- Hosea calls to the people: “Return, O Israel, to Havayah your G-d, for you have stumbled in your iniquity.” The words open the discourse of Shabbos Shuvah to which the Alter Rebbe refers. (context: Steinsaltz Tanakh)

Hosea 14:2 י"ד: חושע

שובה ישראל עד ה' אלקיך כי כשלת בעונך:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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

- 103** “Remember the Shabbos day to keep it holy.” The words open a discourse to which the Alter Rebbe refers on the meaning of zichri, “My remembrance.”

Exodus 20:8 כ"ח: שמות

זכור את יום השבת לקדשו:

Remember the sabbath day, to keep it holy.

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

PARAGRAPH 15

- 104** The bride says, “I am asleep, but my heart is awake”; she hears her beloved knocking and calling, “Open for Me, My sister, My beloved.” The words open a discourse to which the Alter Rebbe refers for the commandments as the limbs of the King. (context: Steinsaltz Tanakh)

Song of Songs 5:2 ה'ב: שיר השירים

אני ישנה ולבי ער קול דודי דופק פתחי לי אחתי רעתי יונתי תמתי
שראשי נמלא טל קנצותי 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)

PARAGRAPH 16

- 105** והחכ' מאין תמצא

Job, having described the treasures men dig from the earth, asks: “And wisdom, where (me'ayin) shall it be found?” Chassidus reads me'ayin as “from nothing”: Chochmah comes from the ayin above it. (context: Steinsaltz Tanakh)

Job 28:12 ח"כ: איוב

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. מכאן ואילך ראה בד"ה מצה זו — תר"מ סעי' מא ואילך.

- 106** שהחכ' היא ראשית הגילוי בהשתלשלות

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

KEHOT'S NOTE

ראה ע"ה שי דרושי אבי"ע פ"א.

- 107** “The hidden things belong to Havayah our G-d.” The Alter Rebbe reads “the hidden things” as yud-hei, the root of the prohibitions.

Deuteronomy 29:28 ח"כ:ט: דברים

הנסתרות לה' אלקינו והנגלות לנו ולבנינו עד עולם לעשות את כל-
דברי התורה הזאת:

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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

PARAGRAPH 17

- 108** ביו"ד נברא העוה"ב

The Gemara teaches that this world was created with the letter hei and the World to Come with the letter yud. The Alter Rebbe explains: the World to Come is Binah, drawn from Chochmah, the yud.

Menachot 29b:13-14 י"ד:יג-י"ד:מנחות

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 יגזו

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות כט, ב.

- 109** יושבין ונהנין

In the World to Come the righteous sit with their crowns on their heads and delight in the radiance of the

Shechinah. This delight is the grasp of G-dliness in Binah.

ברכות י"ז א:י"ב:17a: Berakhot

מרגלל בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם כראשיהם ונגהים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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

KEHOT'S NOTE

ברכות יז, א.

110

להנחיל אוהבי יש

In Proverbs, Wisdom speaks: "To cause those who love me to inherit yesh (substance), and I will fill their treasures."

The Mishnah (Uktzin 3:12) reads it of the World to Come, where G-d will give each righteous person yesh, 310 worlds. The Alter Rebbe reads yesh as the "something" of Binah, the root of the World to Come. (context: Steinsaltz Tanakh)

משלי ח:כ"א:21a: Proverbs

להנחיל אהבי יש ואצרתיהם אמלא:

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

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

KEHOT'S NOTE

משלי ח, כא.

111

כי החכמה היא עדיין בחי אין כח מ"ה

There the Alter Rebbe contrasts the mochin of Imma, Binah, the World to Come, where souls delight according to their grasp, with the mochin of Abba, Chochmah, which comes from ayin: a revelation of the Infinite Light beyond all grasp, which brings the self-nullification of the souls rather than delight; this, he says, is revealed on Shabbos.

KEHOT'S NOTE

ראה גם לקמן פי' צו יא, ד.

PARAGRAPH 18

112

בס"י לפני אחד מה אתה סופר

On Balak (70a) the Alter Rebbe explains Sefer Yetzirah's "Before one, what do you count?": even "one" is still within number, for "one" is said of many things joined together, while Yachid, G-d's essence alone, is not within number at all.

KEHOT'S NOTE

פ"א, מ"ז. ראה לקמן פי' בלק ע, א. תצא לח, ב.

113

לפני אחד מה אתה סופר

Sefer Yetzirah says of the Ten Sefiros, "Before one, what do you count?" The Alter Rebbe uses it for the ayin that precedes the whole order of Havayah.

ספר יצירה א:יז:17a: 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 wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

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

114

אתה הוא חד

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

KEHOT'S NOTE

ת"ז בהקדמה.

115

אתה הוא חד ולא בחושבן

Patach Eliyahu: "You are One, but not in number." G-d's oneness is beyond counting and beyond revelation.

תקוני זוהר י"ז א:ט"ז-9-11a: Tikkunei Zohar

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא כך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיי) מבני נשא.

Constantinople, 1740 (CC-BY-NC)

116

החכמה שמאין תמצא

"And wisdom, where (me'ayin) shall it be found?" read as "Chochmah is found from ayin."

איוב כ"ח:י"ב:28: Job

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)

117

כבריותו של עולם

Asked why goats walk at the head of the flock and the sheep after them, Rav Yehudah answered: "as in the creation of the world, first darkness and then light." The Alter Rebbe applies it to the concealment that precedes Chochmah.

שבת ע"ז ב:ח"ז:77b: Shabbat

... אמר לקה. אמר לקה: מאי טעמא עיזי מסנן ברישא והדר אימרי? אמר לקה כבריותו של עולם, דברישא חשוכא והדר נהורא. מאי טעמא הני מכסין והני מגליין? הני דמכסין מינייהו — מכסין, והני דלא מכסין מינייהו — מגליין. מאי טעמא גמלא זוטא גנובתיה? משום דאכל כיסי. מאי טעמא תורא אריקא גנובתיה? משום דדיר באגמי, וקצי לכרכושי בקי.

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

שבת עז, ב.

118 שמוכרח להיות העלם והסתר תחלה

Or HaTorah comments: this tzimtzum, concealment and darkness appear to be the level of Keser, as Torah Ohr says that all this tzimtzum is included in Keser of Atzilus.

KEHOT'S NOTE

ראה אה"ת בראשית-ב שט, ב. ובראשית-ג תצב, א: וצמצום והעלם וחשך הנ"ל נראה דהוא בחי' כתר כמ"ש בת"א פ' וירא [יד, ב] בד"ה פתח אליהו וז"ל וכל ענין צמצום זה כו' הכל בכלל כתר דאצי".

119 ועל זה נאמר ישת חשך סתרו

In David's song of deliverance, G-d comes down in the storm: "He made darkness His hiding place, His canopy around Him dark waters and thick clouds." The maamar takes it as its name for the hidden level above Chochmah, the root of the prohibitions. (context: Steinsaltz Tanakh)

Psalms 18:12 תהילים י"ח:י"ב

יִשְׁתַּחֲשֹׁךְ סִתְרוֹ סְבִיבוֹתָיו סָכְתוֹ חֹשְׁכֵת־מִים 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)

KEHOT'S NOTE

תהלים יח, יב.

120 בד"ה שחורה אני ונאור

There the Alter Rebbe brings the Midrash that Israel says "I am black" all the days of the week and "comely" on Shabbos: the hidden love of the soul, called "black fire," is concealed during the week and comes out into revelation on Shabbos.

KEHOT'S NOTE

לקו"ת שה"ש ה, ג.

121 שחורה אני ונאור

The bride tells the daughters of Jerusalem, "I am black but comely." The words open a discourse to which the Alter Rebbe refers for the image of black fire upon white fire. (context: Steinsaltz Tanakh)

Song of Songs 1:5 שיר השירים א':ה

שְׁחֹרָה אֲנִי וְנָאוֹה בָּנוֹת יְרוּשָׁלַם כְּאֶהְיֶה קָדָר כִּירְעוֹת שְׁלֹמֹה:

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

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

122 בבה"ז פ' אחרי

This is the explanation of the Zohar passage on "Bring an atonement for Me" to which the text refers for the yud of the Name Havayah.

KEHOT'S NOTE

עז, ג. ובביאורו"ז לכ"ק הצ"צ-א ע' שסב.

123

הביאו עלי כפרה

The Zohar on Acharei discusses the words "Bring an atonement for Me." The Alter Rebbe refers to the Biurei HaZohar on this passage for the yud of the Name Havayah.

ספר הזהר, 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)

124

מעמקים

At the end of Parshas Vayikra the Zohar reads "Out of the depths (mima'amakim) I called You" as "the depth of all," the supernal depths where Abba and Imma unite. The Alter Rebbe cites it for yud-hei being called "depths."

ספר הזהר, ויקרא ס"ו:תמ"ה-66:445-67:449 Zohar, Vayikra

ס"ו:תמ"ט

125

מעמקים

The Zohar on Beshalach explains "out of the depths" as two depths, "the depth of all" and "the depth of the well"; Likkutei Torah on Re'eh identifies them with the foundations of Abba and Imma. The Alter Rebbe cites it for yud-hei being called "depths."

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

R. Hezekiah discoursed on the verse: "A song of degrees. Out of the depth have I cried unto thee" (Ps. 130, 1, 2). 'This Psalm', he said, 'is anonymous, because All-hidden, wishes to bless the universe, He lets His gifts of Grace congregate in that supernal depth, from where they are to be drawn, through human prayer, into the "Cistern", so that all the streams and brooks may be filled therefrom.' AND MOSES SAID UNTO THEM, LET NO MAN LEAVE OF IT UNTIL THE MORN'NG. R. Judah said: Every day ...

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

126

במא"א אות מ"ם ספ"ז

The passage of Me'orei Or on "depths" is also quoted in Or HaTorah.

KEHOT'S NOTE

מובא גם באוה"ת בחקותי-ב ע' תרצ.

127

ובוח"ג ס"פ ויקרא

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

KEHOT'S NOTE

דכ"ו ע"א.

128

ובפ' בשלח דס"ג ע"ב

There the Alter Rebbe cites the same Zohar on Beshalach (63b): "out of the depths" means "the depth of all" and

“the depth of the well,” the foundations of Abba and Imma, which he connects with the higher Chochmah shining in the innermost heart.

KEHOT'S NOTE

ראה לקמן פ' ראה יח, ג.

129 מאד עמקו מחשבותיך

The Psalm for Shabbos: “How great are Your works, Havayah; Your thoughts are very deep,” beyond what we can grasp. The hidden level of yud-hei is called “depths.” (context: Steinsaltz Tanakh)

Psalms 92:6 ו' כ"ב: תהילים

מה גדלו מעשיך ה' מאד עמקו מחשבותיך:

How great are Thy works, O L-RD! Thy thoughts are very deep.

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

KEHOT'S NOTE

תהלים צב, ו.

130 וכמ"ש בד"ה באתי לגני

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

KEHOT'S NOTE

לקו"ת שה"ש ג, ד.

131 באתי לגני

The lover says, “I have come into My garden, My sister, My bride.” The words open a discourse to which the Alter Rebbe refers. (context: Steinsaltz Tanakh)

Song of Songs 5:1 שיר השירים ה' א':

באתי לגני אחתי כלה אריתי מורי עס־בשמי אכלתי יערי עס־דבשי שתיתי ייני עס־חלבי אכלו רעים שתו ושקרו דודים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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

132 בביאור ע"פ אלה מסעי

There “truth” is explained as “I, Havayah, have not changed”: the light and goodness drawn down without any change or stirring of the attributes, as in “the light of the King’s face is life.” This is why Chochmah is called “truth.”

KEHOT'S NOTE

לקו"ת מסעי צג, ג.

133 “These are the journeys of the children of Israel.” The words open a discourse to which the Alter Rebbe refers for Chochmah being called “truth.”

Numbers 33:1 ג' א': במדבר

אלה מסעי בני־ישראל אשר יצאו מארץ מצרים לצבאתם ביד־משה ואהרן:

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)

134 חותמו של הקב"ה אמת

The Gemara teaches that the seal of the Holy One, blessed be He, is truth. The Alter Rebbe connects this with Chochmah, called “truth.”

Shabbat 55a:12 ב"ה א: י"ב: שבת

וריש לקיש אמר: “תיו” — סוף חותמו של הקדוש ברוך הוא, דאמר רבי תנינא: חותמו של הקדוש ברוך הוא “אמת”. (אמר) רבי שמואל בר נחמני [אמר]: אלו בני אדם שקימו את התורה כלה מאליה ועד תיו.

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

KEHOT'S NOTE

שבת נה, א.

135 The Gemara distinguishes the Name as written, Havayah (“My Name”), from the way it is read (“My remembrance”). This raises the question of what “My Name with yud-hei” adds.

Pesachim 50a:10-12 ב"ה א: י"ב: פסחים

אמר רבי יהושע בן לוי: עתיד הקדוש ברוך הוא להוסיף על ירושלים עד שהסוס רץ ומציל. רבי אלעזר אומר: כל מצילות שתולין לסוס בין עיניו — יהיה קדש לה'. ורבי יוחנן אומר: כל ביצה שבזוין ישראל עד שעה שהסוס רץ ומציל — יהיה קדש לה'.

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

136 מעייני הישועה

In the song of the redeemed, Isaiah says: “You shall draw water with joy from the wellsprings of salvation.” Chochmah and Binah are called “the wellsprings of salvation.” (context: Steinsaltz Tanakh)

Isaiah 12:3 ג' ב': ישעיהו

ושאבתם 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)

137 סעיף פ"ד

That maamar adds here: “And see in Likkutei Torah, in the discourse beginning ‘You shall draw water with joy from the wellsprings of salvation.’”

KEHOT'S NOTE

בד"ה מצה זו — תר"מ סעי' מ (ע' נט) מוסיף: ועי' בלקו"ת בד"ה ושאבתם מים בששון ממעיני הישועה.

138 ונקרא ענין השגה זו דרך השלילה

The note points to this series of maamarim for apprehension by way of negation.

KEHOT'S NOTE

ראה המשך בששה"ק תעריב ח"ב ע' אנה. סה"מ תרס"ה ע' רח ועי' רי ואילך.

139 חכים ולא בחכמה ידיעה

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

KEHOT'S NOTE

ת"ז שם.

140

בחכמה עשית

"How many are Your works, Havayah; You have made them all with wisdom." G-d's wisdom brings creation into being from nothing, which human wisdom cannot do.

Psalms 104:24 כ"ד קיד: תהילים

מה־רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ קנִיָּה:

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

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

KEHOT'S NOTE

תהלים קד, כד.

141

ולכן נקי החכמה אמת כמ"ש בבינוני פל"ה בהג"ה

Chapter 35 of Tanya explains that G-d's light rests and is revealed only in what is completely nullified to Him, for the truth of "G-d is truth" is His unity, that there is nothing besides Him. Its gloss adds, from what the Alter Rebbe heard from his teacher, that the Infinite Light unites even with Atzilus only through Chochmah, because Ein Sof is the One Truth, He alone, and that is the level of Chochmah.

תניא, חלק ראשון; ליקוטי אמרים 35:5 Tanya, Likkutei Amarim

והנה, ענין השפאת השכינה, הוא גילוי אלהותו יתברך ואור איך־סוף ברוך־הוא באיזה דבר, והיינו לומר, שאותו דבר נקלל באור ה' ובטל לו במציאות לגמרי, שאז הוא ששורה ומתגלה בו ה' אחד. אבל כל מה שלא בטל אליו במציאות לגמרי – אין אור ה' שורה ומתגלה בו. ואף צדיק גמור שמתדבק בו באהבה רבה, הרי "לית מחשבה תפיסא בקה" כלל באמת, כי אמיתת ה' אלקים אמת" – הוא יחודו ואחדותו, שהוא לבדו הוא ואפס בעל־עודו ממש.

Kehot Publication Society (CC-BY-NC)

142

אפס קצהו

Balak tells Bilam, "You will see only the edge of it (efes katzeihu), and you will not see all of it." Only an "edge" of the hidden level is revealed in Chochmah.

במדבר כ"ג: י"ג Numbers 23:13

ויאמר אליו בלק לכה־נא אתי אל־מקום אחר אשר תראנו משם אפס קצהו תראה וכלו לא תראה וקבנו־לי משם:

And Balak said unto him: 'Come, I pray thee, with me unto another place, from whence thou mayest see them; thou shalt see but the utmost part of them, and shalt not see them all; and curse me them from thence.'

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

143

לכך אכילת החלב הוא מנגד ומסתר

That maamar puts it this way: eating forbidden fat and blood, which make a person coarse, "fat and thick," opposes this self-nullification.

KEHOT'S NOTE

בד"ה מצה זו – תר"מ ע' ס: לכן אכילת החלב ודם שהם מגשמים להיות שמנת עבית כשית הוא מנגד בחי ביטול הזה.

144

שיושב ולא עובר העבירה שבאה לידו

The Gemara teaches that one who sat and did not commit a transgression is rewarded as one who did a mitzvah, and explains: when a transgression came his way and he was saved from it. The Alter Rebbe explains that such refraining draws down from yud-hei, the hidden level.

קידושין ל"ט ב: ט"ו Kiddushin 39b:15

רמי רב טובי בר רב קיסנא לרבא: תנו כל העושה מצוה אחת מטיבין לו: עשה – אין, לא עשה – לא. ורמינהי: לשב ולא עבר עבירה – נותנים לו שכר פעושה מצוה! אמר לקה: התם, כגון שקא דבר עבירה לידו וניצול הימנה.

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

145

רק ע"י בחי כוז שהוא ענין השלילה

There a summary explains "Your love is dearer than wine" through this teaching: positive and prohibitive commandments, "a land not sown," the hidden yud-hei, "first darkness," the yud from the depths, the wellsprings of salvation; the prohibitions are negation, and so they are vessels for "He is wise, but not with a known wisdom," which is only negation, and "you shall not profane."

KEHOT'S NOTE

בד"ה מצה זו – תר"מ ע' ס. קיצור ביאור ענין ערבים דברי דודיק, יובן בהקדם מ"ע ומל"ת ע"ד לא זרועה הנסתרות י"ה ברישא חשוכא יו"ד ממעמקים, מעייני הישועה, וענין ל"ת הם שלילה לכן הם כלים לבחי חכים ולא בחכמה ידיעה כ"א בחי שלילה לבד ולא תחללו כו'.

146

ולא תחללו

G-d commands: "And you shall not profane My holy Name, and I shall be sanctified among the children of Israel." The Alter Rebbe reads lo sechalelu as "do not make a void (chahal)," the essence of the prohibitions. (context: Steinsaltz Tanakh)

ויקרא כ"ב: ל"ב Leviticus 22:32

ולא תחללו את־שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם: And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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

KEHOT'S NOTE

ויקרא כב, לב. וראה הנסמן במאמרי אדה"ו – פרשיות ע' תשיט.

147

בארץ לא זרועה

"In a land not sown," read as the "no" of the prohibitions, which is above the "yes" of the positive commandments.

ירמיהו ב' כ"ב Jeremiah 2:2

הלך וקראת באזני ירושלם לאמר כה אמר ה' זכרתי לך חסד נעוריהך אהבת כלולתיך לכתה אחרי במדבר בארץ לא זרועה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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

148 בבחי פי בשלח דפיו ע"ג

The note gives the place of the quoted words of Rabbeinu Bachya in the modern edition.

KEHOT'S NOTE

הוצאת שעוועל ע"ק. וראה אוה"ת שמות כרך ז ע' ב'תרע. ובאוה"ת נ"ך ע' ר. סה"מ תרכ"ו (הוצאת תשנ"ט) ע' קכט. סה"מ תרל"ב ע' תפח.

149 עזי וזמרת יי"ה

"My strength and song is Yah," from the Song that Moshe and Israel sang at the Sea. In this world G-d is praised with the two letters of Yah.

שמות ט"ו:2:Exodus 15

עזי וזמרת קה ויהי"לי לישועה זה אלי ואנוהו אלכי אבי וארממנהו:

The L-RD is my strength and song, And He is become my salvation; This is my G-d, and I will glorify Him; My father's G-d, and I will exalt Him.

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

150 כי ביי"ה הוי צור עולמים

"Trust in Havayah forever, for in Yah Havayah is an everlasting Rock (tzur olamim)." Midrash Tehillim, quoted here, reads olamim as "worlds" and the verse as the praise of the future with six letters, Yah and Havayah. (context: Steinsaltz Tanakh)

ישעיהו כ"ד:4:Isaiah 26

בטחו בה עדיי' כי בקה ה' צור עולמים:

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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

151 ביום ההוא יושר השיר הזה

Isaiah returns to the song of the redemption: "On that day this song shall be sung in the land of Yehudah." The Midrash calls the song of the future shir, in the masculine. (context: Steinsaltz Tanakh)

ישעיהו כ"א:1:Isaiah 26

ביום ההוא יושר השיר הזה בארץ יהודה עיר עזלנו ישועה ישית חומות וחרל:

In that day shall this song be sung in the land of Judah: We have a strong city; Walls and bulwarks doth He appoint for salvation.

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

PARAGRAPH 19

152 ושמי הוי לא נודעתי

G-d tells Moshe: "And I appeared to Avraham, to Yitzchak and to Yaakov as Kel Shad-dai, but by My Name Havayah I was not known to them." In its plain sense the Patriarchs did not know G-d as He was now revealed to Moshe; the

Alter Rebbe reads "I was not known" as G-d's essence, which is not known at all. (context: Steinsaltz Tanakh)

שמות ו:3:Exodus 6

וארא אלי-אברהם אלי-יצחק ואלי-יעקב באל שדי ושמי ה' לא נודעתי להם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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

153 בשעה שישאל ענין יהא שמיא רבא מברך הקב"ה מנענע בראשו

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

KEHOT'S NOTE

ברכות ג, סע"א.

154 בשעה שישאל ענין יהא שמיא רבא מברך הקב"ה מנענע בראשו

When Israel enter the synagogues and study halls and answer "Yehei shemei hagadol mevorach," the Holy One, blessed be He, nods His head. The Alter Rebbe reads "His great Name" as drawn into yud-hei.

ברכות ג' א:יד3a:Berakhot 3a

... חייך וחי ראשך, לא שעה זו בלבד אומרת כך, אלא בכל יום ויום, שלש פעמים אומרת כך. ולא זו בלבד אלא, בשעה שישאל נכנסין לבתי כנסיות ולבתי מדרשות ועונין "יהא שמיא הגדול מבורך", הקדוש ברוך הוא מנענע ראשו, ואומר: אשרי המלך שמקלסין אותו בכיתו כך, מה לו לאב שהגלה את בניו, ואוי להם לבנים שגלו מעל שולחן אביהם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations ! '" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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

155 יי"ה — בת"א סדי"ה וארא אל אברהם

At the end of that discourse the Alter Rebbe explains that the Patriarchs, though they served with love, were still like a servant carrying out his master's command, whereas one who studies and speaks the Torah's law is like a king issuing a decree.

KEHOT'S NOTE

תו"א נו, א. ראה ספר השיחות תשמ"ח ח"א ע' 218 הערה 114.

PARAGRAPH 20

156 החכמה מאין תמצא

"And Chochmah is found from ayin": the summary's starting point.

איוב כ"ח:12:Job 28

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)

157 ברישא חשוכא

“As in the creation of the world: first darkness and then light.”

Shabbat 77b:8ח"ב:ח"ב

... אמר לקה: מאי טעמא עייז מסגן ברישא וחדר אימרי? אמר לקה כברייתו של עולם, דברישא חשוכא וחדר נהורא. מאי טעמא הני מכסיו ונהני מגליין? הני דמכסיו מינייהו — מכסיו, ונהני דלא מכסיו מינייהו — מגליין. מאי טעמא גמלא זוטא גנובתיה? משום דאכל כיסי. מאי טעמא תורא אריקא גנובתיה? משום דדייר באגמי, ובעי לכרכושי קרי.

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

158 ישת חשך סתרו

“He made darkness His hiding place”: the hidden level that is the root of the prohibitions.

Psalms 18:12ב"י:י"ח

לשתחשך סתרו סביבותיו סבתו חשכתמים 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)

159 בבחי — בעייא

The note refers to a comment of the Rebbe on these words, printed among the supplements.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, א.

PARAGRAPH 21

160 ששם עלו שבטים

The psalmist, standing in Jerusalem's gates, sings of the city “where the tribes went up, the tribes of Yah, a testimony for Israel, to give thanks to the Name of Havayah,” the pilgrims who came there to praise G-d. Section 4 reads each phrase of this verse. (context: Steinsaltz Tanakh)

Psalms 122:4ד"ב:ד"ב

ששם עלו שבטים שבטיקה עדות לישראל להדות לשם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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

KEHOT'S NOTE

תהלים קכב, ד.

161 ירושלים הבנויה

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

KEHOT'S NOTE

שם קכב, ג.

162 G-d says, “I will not enter the Jerusalem above until I enter the Jerusalem below,” and the Gemara asks whether there

is a Jerusalem above, answering from “as a city that is joined to it.”

Taanit 5a:12ב"א:א

ומי איכא ירושלים למעלה? אין, דכתיב: “ירושלים הבנויה כעיר שחברה לה יחדיו.”

And is there a Jerusalem above? Yes, it is written “The built-up Jerusalem is like a city that was joined together within it-self.” (Psalms 122:3)

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

163 ירושלים הבנויה כעיר שחברה

“Jerusalem, built as a city that is joined together”: in the plain sense, a city whose parts are joined into one. The Talmud reads “joined to it” as the Jerusalem below joined to the Jerusalem above. (context: Steinsaltz Tanakh)

Psalms 122:3ג"ב:ג"ב

ירושלים הבנויה כעיר שחברה לה יחדיו:

Jerusalem, that art builded as a city that is compact together;

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

164 ובגמרא (פ"ק דתענית דף ה' ע"א)

The Talmud's reading of “a city joined to it” is explained there together with Rashi's commentary and the Maharsha's remarks on it.

KEHOT'S NOTE

נתבאר ביהל אור עי' תעט עם פ"י רש"י ומה שכתב ע"ז מהרש"א שם.

165 כמארו"ל פ"ב דחגיגה

There the Alter Rebbe explains that the Jerusalem above, the upper hei, can be reached only through the Jerusalem below, “a city that is joined to it together,” as the Sages say that G-d swore not to enter the Jerusalem above until He enters the Jerusalem below.

KEHOT'S NOTE

יב, ב. ראה לקמן פ' שלח לה, ג.

166 Of the seven heavens, Zevul is the one in which are Jerusalem, the Temple and the altar, and Michael the great prince offers an offering on it. The Alter Rebbe cites it for the Jerusalem above.

Chagigah 12b:6ו"ב:ו"ב

זבול — שבו ירושלים ובית המקדש, ומזבח כנוי, ומיכאל השר הגדול עומד ומקריב עליו קרבן, שנאמר: “בנה כנתי בית זבול לה מכון לשבתה עולמים”. ומגלו דאיקרי שמים, דכתיב: “הבט משמים וראה מזבול קדשה ותפארתה”.

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

167 בהיותם בירושמ"ט שם עלו בשניהם

The Alshich, in his commentary on Psalms, explains that when the tribes stood in the Jerusalem below on the festivals they went up at once to the Jerusalem above, and that they could be in both worlds because they are “the tribes of Yah,” sanctified with the two letters with which this

world and the World to Come were created. The Alter Rebbe adopts this reading.

Romemot El on Psalms 125:1 א"ה: קב"ה אל על תהילים
שיר המעלות הבוטים וכי אחר אמור בני הגלות הזה כי על ה' ישימו בטחונם באמרם עזרנו בשם ה' וכי כי כאשר ה' לא יניח שמו מלהיות שלם כך נבטח שעל ידי תקן כבוד שמו יגאלנו גם אנו בא דוד בשיר הלזה כמשיב ומדבר על לבם ואומר שיר המעלות הבוטים בה' יהיה לבם נכון ולא ירח לבם על שעונם הרעו להם ולא רצם כי כלה ה' חמתו שפך חרון אפו ויצת אש בציון כי הנה כהר ציון ששמה שועלים הלכו בו וציון שדה נחרש ועם כל זה ידוע כי לא ימוט ...

Romemot El, Warsaw 1875 (Public Domain)

168

כן פי מהרמ"א

Yahel Or quotes the Alshich (מהרמ"א): "for there they went up" is the Jerusalem above; the tribes went up there on the festivals when they came to appear before G-d in the lower one; and one should not wonder how they could be in two worlds at once, below and above, for they are the tribes of Yah, whom G-d sanctified with these two letters, with which the two worlds, lower and upper, were created.

KEHOT'S NOTE

"מהרמ"א פי ששם עלו היינו בירושמ"ע היינו כעיר שחוכרה לה היא העליונה שם עלו שבטים ברגלים בבואם להראות לפני ה' בהיותם בתחתונה, ואל תתמה האריך יהיו בשני עולמות כאחת למטה ולמעלה כי הלא הם שבטי י"ה שקדשם ה' בשתי אותיות אלו שבהם נבראו שני העולמות תחתון ועליון" — יהל אור ע' תפכ.

169

וכי בשל"ה ר"פ ויהי

There the Alter Rebbe brings the same words of the Shelah on the threefold "sanctuary of Havayah" and "earth": in Atzilus itself there is a Jerusalem below and a Jerusalem above, the lower and the upper hei, and the third level is the actual Jerusalem below, in physical deeds in this world.

KEHOT'S NOTE

ראה גם לקמן שלח לה, ג. נעתק לשונו באוה"ת נ"ך א ע' שלו וביהל אור ע' תעט.

170

והי בהיכל קדשו

"But Havayah is in His holy sanctuary." Heichal equals Ado-nai, the lower Jerusalem, the sanctuary for Havayah.

Habakkuk 2:20 ב'כ: חבקוק

וְהַיְהִיכָל קִדְּשׁוֹ הִסְמָכְנוּ כָּל־הָאָרֶץ:

But the L-RD is in His holy temple; Let all the earth keep silence before Him.

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

KEHOT'S NOTE

חבקוק ב, כ.

PARAGRAPH 22

171

וירושלים שלמעלה חיבור חכמה ובינה סוד חיבור ויחוד

In the chapter cited, the Pardes explains that the upper hei of the Name is Binah, the Jerusalem above, and the lower hei is Malchus, the Jerusalem below, and that G-d does not

enter the Jerusalem above before He enters the Jerusalem below.

Pardes Rimmonim 8:19 ט"ט: פרדס רמונים ח'

... או אפשר דעטריו היינו תרין עטרין דירית חד מאבא וחד מאימא והם חסד שבחכמה וגבורה שבבינה, וכן ביאר הרשב"י בשעת פטירתו בפ' האזינו. ופי' בספר אור יקר כי ה' עטרות אלו יורש התפארת מחכמה ובינה. מתעטר מלעילא ומתעטר מלתתא כדמסיק מעילא היינו ע"י חכמה ובינה שהם הנקראים עמיקא דכלא והיינו שפירש רבי יוסי במאמר שהעתיקנו בפ"י מענין השמן הטוב ושמן הוא מצד החכמה כמו שנבאר בשער ערכי הכינויים. מתעטר מתתא במה שנשמתהו דצדיקייא. פי' נשמתן של צדיקים שהם בחיים חיותם. כי במתים הם חפשים מן המצות ואין תורתם וטובתם ...

Pardes Rimmonim (Public Domain)

172

מהפרדס ש"ח פ"ג

There the Alter Rebbe cites the same chapter of the Pardes, that the Jerusalem above is Binah, and explains "the Builder of Jerusalem" as drawing added light from the Jerusalem above into the Jerusalem below, so that it becomes "a city that is joined to it together."

KEHOT'S NOTE

ראה לקמן פי' ראה לא, א. וראה באוה"ת בראשית-ג תקלה, ב. נצבים ע' א"רכא.

173

ירושלים פי' יראה שלם

There the Alter Rebbe explains that Yerushalayim is yirah shalem, "complete awe," built through accepting the yoke of Heaven, while its destruction corresponds to seeking worldly pleasures beyond one's needs, which keeps a person from the yoke of Torah.

Taanit 16a ט"ז: תענית

KEHOT'S NOTE

ב"ר נו, י"ד. ראה לקמן פרשה ראה כט, ד. ולהעיר מתוד"ה הר (תענית טז, א).

174

ירושלים פי' יראה שלם

Avraham called the place Yireh and Shem called it Shalem; G-d joined the two names, Yerushalayim. The Alter Rebbe reads it as "complete awe."

Bereshit Rabbah 56:10 י"ו: בראשית רבה

... קורא אני אותו שלם אברהם אדם צדיק מתרעם אלא הריני קורא אותו ירושלים כמו שקראו שניהם יראה שלם ירושלים ר' ברכיה בשם רבי חלבו אמר עד שהוא שלם עשה לו הקדוש ברוך הוא סוכה והיה מתפלל בתוכה שנאמר (תהלים עו) ויהי בשלם סוכו ומעונתו בציון ומה היה אומר יהי רצון שאראה בבנין ביתי ד"א מלמד שהראה לו הקב"ה בית המקדש חרב ובנוי חרב ובנוי שנא' שם המקום ההוא ה' יראה הרי בנוי היך מה דאת אמר (דברים טו) שלם פעמים בשנה יראה אשר יאמר היום בהר ה' הרי חרב ...

"Abraham called the name of that place The L-rd will see, as it is said to this day: On the mount where the L-rd will be seen" (Genesis 22:14). "Abraham called the name of that place The L-rd will see" - Rabbi Yohanan said: He said before Him: 'Master of the universe, when You said to me:

ר"ה כב, ב.

"Take you your son, your only one," I had something to argue in response: Yesterday you said: "For it is through Isaac [that descendants will be considered for you]..." and now You say: ...

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

175 שלום שלום לרחוק ולקרוב

G-d promises those who mourn: "Peace, peace, to the far and to the near." The Sages read the far and the near as the penitent and the righteous; the Alter Rebbe reads the double "peace" as the two unions, yud-hei and vav-hei. (context: Steinsaltz Tanakh)

Isaiah 57:19 ט"ז: "ישעיהו נ"ו:

בֹּרָא נִיב שְׁפָתַיִם שְׁלוֹם שְׁלוֹם לְרָחוֹק וְלִקְרוֹב אָמַר ה' וּרְפָאֵתוּ:

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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

KEHOT'S NOTE

ישעיהו נז, יט.

PARAGRAPH 23

176 ששם עלו שבטים

"For there the tribes went up... the tribes of Yah, a testimony for Israel." The Alter Rebbe assigns the two halves of the verse to the two Jerusalems.

Psalms 122:4 ד"ד: תהילים

שָׁשָׁם עָלוּ שְׁבָטִים שְׁבִיטָה עֲדוֹת לְיִשְׂרָאֵל לְהַדוֹת לְשֵׁם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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

177 עדות . . על דבר הנסתר ונעלם

The note points to a talk of the Rebbe there on the idea that testimony applies only to what is hidden.

KEHOT'S NOTE

ראה לקו"ש ח"ט ע' 190.

PARAGRAPH 24

178 על מלתא דעבידא לאגלויי . . לא הצריכה התורה עדות

The Talmud's principle that people do not lie about "a matter that is bound to be revealed." The Alter Rebbe uses it to show that testimony belongs to what is hidden.

Rosh Hashanah 22b:6 ב"ב: ראש השנה

כִּי אֵתָא עוּלָא, אָמַר: קְדָשׁוּה לִירְחָא בְּמַעְרְבָא. אָמַר רַב כְּהֵנָּה: לָא מִיבְעִינָא עוּלָא, דְּגִבְרָא רַבָּה הוּא, דְּמַהִימָן. אֵלָא אֲפִילוּ אִינִישׁ דְּעִלְמָא נִמְי מַהִימָן. מַאי טַעמָא? כּל מִלְתָּא דְּעִבְדָּא לְאַגְלוּי — לָא מְשַׁקְרִי בֵּה אִינְשִׁי. תְּנִינָא נִמְי הָכִי: כָּא אֶחָד בְּסוּף הָעוֹלָם וְאָמַר קְדָשׁוּ בֵּית דִּין אֶת הַחֹדֶשׁ — נִתְאַמֵּן.

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

KEHOT'S NOTE

שבטי יה עדות לישראל

179

"The tribes of Yah, a testimony for Israel": testimony to the hidden level of yud-hei.

Psalms 122:4 ד"ד: תהילים

שָׁשָׁם עָלוּ שְׁבָטִים שְׁבִיטָה עֲדוֹת לְיִשְׂרָאֵל לְהַדוֹת לְשֵׁם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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

180 עלמא דאתכסיא

Chapter 26 of Tanya explains that what seems bad comes from "the hidden world," yud-hei of the Name Havayah, which is above "the revealed world," vav-hei: it is good, only not visibly so, and so it is to be accepted with joy.

KEHOT'S NOTE

ע' סש"ב (פכ"ו) וע' זח"א (יח, א. קנב, א בס"ת. קנח, ריש ע"ב) זח"ב (כט, ב). [כ].

181 עדות אותיות דעות

The note points to Or HaTorah on Shoftim for the play on eidus and de'os.

KEHOT'S NOTE

רמ"ז פ' שופטים דף ערה, א. ראה אוה"ת שופטים ע' תתמו. לקו"ש ח"ב ע' 104 ובהערה 46.

PARAGRAPH 25

182 ויקם עדות ביעקב

Asaf recounts that G-d "established a testimony in Yaakov and set a Torah in Israel," which He commanded the fathers to teach their children. A testimony given to Israel about what is hidden. (context: Steinsaltz Tanakh)

Psalms 78:5 ה'ח: תהילים

וַיִּקָּם עֲדוֹת בְּיַעֲקֹב וַתּוֹרָה שָׁם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעֵם לְבָנֵיהֶם:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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

KEHOT'S NOTE

תהלים עח, ה.

183 ועדותיו זו אלמדם

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

KEHOT'S NOTE

שם קלב, יב.

184 ועדותיו זו אלמדם

G-d's oath to David: "If your sons keep My covenant and My testimony that I shall teach them," their sons too shall

sit on your throne. Testimony is something taught, a knowledge. (context: Steinsaltz Tanakh)

Psalms 132:12: תהילים קל"ב: י"ב

אִם-יִשְׁמְרוּ בְנֵיךָ בְרִיתִי וְעֵדוּתִי וְאֶלְמָדָם גַּם-בְּנֵיהֶם עַד-עַד יֵשְׁבוּ לְכִסֵּא-לְךָ:

If thy children keep My covenant And My testimony that I shall teach them, Their children also for ever shall sit upon thy throne.'

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

185

ומבשרי אחזה

Job, in his suffering, declares: "From my flesh I see G-d (Eloah)," directly, from his own body. Of the light that fills the worlds, one can "see" G-d from one's own life. (context: Steinsaltz Tanakh)

Job 19:26: איוב י"ט: כ"ו

ואַחֲרַי עוֹרִי נִקְפּוּזָאָת וּמִבְשָׂרִי אֶחְזֶה אֱלֹהִים:

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

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

KEHOT'S NOTE

איוב יט, כו.

186

ויאמינו בה'

After the sea split, "Israel saw the great hand... and they believed in Havayah and in Moshe His servant." Of the light that encompasses the worlds there is belief, not sight. (context: Steinsaltz Tanakh)

Exodus 14:31: שמות י"ד: ל"א

וַיֵּרָא יִשְׂרָאֵל אֶת-יְהוָה הַגָּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיֵּירָאוּ הָעָם אֶת-יְהוָה וַיֹּאמְרֵם בְּה' וּבְמֹשֶׁה עֲבָדוּ:

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)

KEHOT'S NOTE

שמות יד, לא.

187

בד"ה וידעת היום

There the Alter Rebbe explains that knowledge and a felt sense of G-dliness belong to the light that fills all worlds, which is therefore called the revealed world, while of the light that encompasses all worlds it is said, "I, Havayah, have not changed": it is beyond the worlds and is held by faith.

KEHOT'S NOTE

לקו"ת ואתחנן ד, ב.

188

וידעת היום

Moshe tells Israel: "Know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below; there is no other." Even what is grasped by faith

should be drawn into knowledge. (context: Steinsaltz Tanakh)

Deuteronomy 4:39: דברים ד': ל"ט

וַיֵּדַעַת הַיּוֹם וְהִשְׁבַּת אֶל-לִבְכֶּךָ כִּי ה' הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

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.

PARAGRAPH 26

189

עדות היא ששכינה שורה בישראל

The western lamp is "testimony to all who come into the world that the Shechinah rests in Israel": it was given the same oil as the others, yet he would kindle from it and end with it.

Shabbat 22b:2: שבת כ"ב ב:ב

מתיב רב שש: "מחוץ לפרוכת העדות יערוך", וכי לאורה הוא צריך? והלא כל ארבעים שנה שהלכו בני ישראל במדבר לא הלכו אלא לאורו! אלא עדות היא לבאי עולם שהשכינה שורה בישראל. מאי עדות? אמר רב: זו נר מערכי שנותן בה שמן כמדת חברותיה, וממנה היה מדליק ובה היה מסיים. והא הכא כיון דקביעי נרות, לא סגי' דלא משקל ואדלוקי. קשיא בין למאן דאמר משום בואי מצוה, ובין למאן דאמר משום אכחוש מצוה!

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

KEHOT'S NOTE

שבת כב, ב.

190

ממנה הי' מתחיל ובה הי' מסיים

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

KEHOT'S NOTE

שם.

PARAGRAPH 28

191

עומדים צופים ומשתחיים רווחים

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

KEHOT'S NOTE

אבות ה, ה.

192

עומדים צופים ומשתחיים רווחים

Among the ten miracles in the Temple: the people stood crowded together, yet bowed down with ample room. The Alter Rebbe reads it, with the Alshich, as testimony to their rising to the Jerusalem above.

Pirkei Avot 5:5: משנה אבות ה':ה

עשרה נסים נעשו לאבותינו בבית המקדש. לא הפילה אשה מריח בשר הקדש, ולא הסריח בשר הקדש מעולם, ולא נראה זבוב בבית המטבחים, ולא ארע קרי לכהן גדול ביום הכפורים, ולא כבו גשמים אש של עצי המערכה, ולא נצחה הרוח את עמוד העשן, ולא נמצא

פסול בעמר ובשתי הלחם ובלחם הפנים, עומדים צפופים ומשתחווים ורחים, ולא היוק נחש ועקרב בירושלים מעולם, ולא אמר אדם לחברו צר לי המקום שאלין בירושלים:

Ten wonders were wrought for our ancestors in the Temple: [1] no woman miscarried from the odor of the sacred flesh; [2] the sacred flesh never became putrid; [3] no fly was ever seen in the slaughterhouse; [4] no emission occurred to the high priest on the Day of Atonement; [5] the rains did not extinguish the fire of the woodpile; [6] the wind did not prevail against the column of smoke; [7] no defect was found in the omer, or in the two loaves, or in the showbread; [8] ...

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

193

עדות היא שושן עלו

The Alshich explains that when the people bowed down on hearing the Name from the High Priest, they had room though they stood crowded, because the spiritual Jerusalem and Temple above were there with them; there is no greater "testimony for Israel" that they had gone up to both.

Romemot El on Psalms 125:1א:ה:ק"ה:אל על תהילים
שיר המעלות הבוטחים וכי אחר אמור בני הגלות הזה כי על הישימו בטחונם באמרם עזרנו בשם ה' וכי כי כאשר ה' לא יניח שמו מלהיות שלם כך נבטח שעל ידי תקן כבוד שמו יגאלנו גם אנו בא דוד בשיר הלזה כמשיב ומדבר על לבם ואומר שיר המעלות הבוטחים בהייה לבם נכון ולא ירך לבם על שעונם הרעו להם ולא רצם כי כלה היחמתו שפך חרון אפו ויצת אש בציון כי הנה כהר ציון ששמה שועלים הלכו בו וציון שדה נחרש ועם כל זה ידוע כי לא ימוט ...

Romemot El, Warsaw 1875 (Public Domain)

194

בדרך עדותיך ששתי

The psalmist: "In the way of Your testimonies I rejoiced, as over all wealth," as one rejoices at a sudden fortune. The mitzvot are called "testimonies." (context: Steinsaltz Tanakh)

Psalms 119:14י"ט:תהילים קי"ט

בדרך עדותיך ששתי פעל כל-הו:

I have rejoiced in the way of Thy testimonies, As much as in all riches.

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

KEHOT'S NOTE

תהלים קיט, יד.

195

ששתי — כו

The note refers to a comment of the Rebbe on these words, printed among the supplements.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

196

שער ריש"י בעמר נקא

In Daniel's vision of the Ancient of Days seated on His throne, "His garment was white as snow, and the hair of

His head like pure wool." The tzitzis are a sign of this level. (context: Steinsaltz Tanakh)

Daniel 7:9י"ט:דניאל ז'

תזה הוית עד די כרסון רמיו ועתיק יומין יתב לבושה כתלג תור ושער ראשה בעמר נקא כרסיה שבבין די-נור 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)

KEHOT'S NOTE

דניאל ז, ט.

197

תפלין דמארי עלמא

The Talmud teaches that G-d, as it were, wears tefillin, and asks what is written in "the tefillin of the Master of the world." Our tefillin testify to them.

Berakhot 6a:20-21א"כ-כ"א:ברכות ו'

אמר לקה רב נחמן בר יצחק לרב חייא בר אבין: הני תפילין דמרי עלקא מה כתיב בהו? אמר לקה "ומי בעמך ישראל גוי אחד בארץ". ומי משתבח קודשא בריך הוא בשבחיהו ד'ישראל? אין, דכתיב: "את ה' האמרת היום". וכתיב: "וה' האמירך היום". אמר להם הקדוש ברוך הוא ל'ישראל: אתם עשיתוני חטיבה אחת בעולם, ואני אעשה אתכם חטיבה אחת בעולם.

Rab Nahman b. Isaac asked Rab Hiyya b. Abin : What is written in the Tefillin of the L-rd of the Universe ? He answered, "And who is like Thy people Israel, a nation one in the earth?" (I Chron. xvii 21). Does, then, the Holy One, blessed be He, glory in the praises of Israel ? Yes, for it is written, "Thou hast avouched the L-rd this day" (Deut. xxvi. 17) and "The L-rd hath avouched thee this day " (ibid. v. 18). The Holy One, blessed be He, ...

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

KEHOT'S NOTE

ברכות ו, א.

198

שהנסתרות לה' אלקינו רק הנגלות לנו ולבנינו

"The hidden things belong to Havayah our G-d, and the revealed things are for us and for our children." The revealed part of the Torah testifies to the hidden.

Deuteronomy 29:28כ"ח:דברים כ"ט

הנסתרת לה' אלקינו והנגלת לנו ולבנינו עד-עולם לעשות את-כל-דברי התורה הזאת:

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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

199

משכיל על דבר

"He who considers a matter will find good." Whoever thinks it through finds the testimony of the revealed to the

hidden.

Proverbs 16:20: כִּי־זוֹכֵר מִצְוֹתָיִךְ יִמְצָא־טוֹב וּבֹטֵחַ בָּהֶן יִשְׁכָּל:

He that giveth heed unto the word shall find good; And whoso trusteth in the L-RD, happy is he.

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

200

וידעת היום

The words open a discourse to which the Alter Rebbe refers on the mitzvos as testimony to their inner dimension.

Deuteronomy 4:39: דְּבָרִים ד': לִי־יָדוּעַ

וַיֵּדַעַת הַיּוֹם וְהִשְׁבַּחְתָּ אֶל־לִבְכָּהּ כִּי ה' הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

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)

PARAGRAPH 29

201

זכור את אשר עשה לך עמלק

"Remember what Amalek did to you on the way." The words open a discourse to which the Alter Rebbe refers for "Israel" as the supernal Man.

Deuteronomy 25:17: דְּבָרִים כ"ה: יִי־זוֹכֵר

זְכוֹר אֶת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם:

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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

PARAGRAPH 30

202

והוא בחי' הדעת הממשיך ההמשכה מבחי' י"ה שהן חו"ב לבחי' ו"ה שהן בחי' המדות

Chapter 3 of Tanya explains that Daas binds the mind to what it understands and through it the emotive attributes are born from Chochmah and Binah. The Alter Rebbe refers to it for Daas as the channel from yud-hei to vav-hei.

Tanya, Likkutei Amarim 3:1: תניא, חלק ראשון; ליקוטי אמרים ג': אֵין חֵסֶד וְהִנֵּה, כָּל בְּחִינָה וּמִדָּה מְשֻׁלָּשׁ אֵלוֹ: נֶפֶשׁ רוּחַ וְנִשְׁמָה - כְּלוּלָה מְעַשֵּׂר בְּחִינּוֹת, כְּנֻגַּד עֲשֶׂר סְפִירוֹת עֲלִיּוֹנוֹת שֶׁנִּשְׁתַּלְּשְׁלוּ מֵהֵן, הַנִּחְלָקוֹת לְשֵׁתִים, שֶׁהֵן: שְׁלֹשׁ אַמּוֹת וְשִׁבְעַת כְּפֻלּוֹת; פִּירוּשׁ, חֲכָמָה בִּינָה וְדַעַת, וְשִׁבְעַת יְמֵי הַבְּנִיָּן: חֶסֶד גְּבוּרָה תַּפְאֶרֶת כּוּ'.

Kehot Publication Society (CC-BY-NC)

203

דעת דהיא סהדותא

The Idra Zuta calls Daas "testimony" (sahadusa). This supports the reading of eidus as de'os.

Zohar, Idra Zuta 19:87-22:95-פ"ז ט"ט: וְזוֹתָהּ הָאִדְרָא זוּטָא כ"ב: צ"ה

204

י"ה עדות לישראל

"The tribes of Yah, a testimony for Israel," read by the Midrash as G-d's testimony to Israel's lineage.

Psalms 122:4: ד' תהלים קכ"ב: וְהָיָה שְׁבִיטֵי יִשְׂרָאֵל לְהַדוֹת לְשֵׁם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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

205

ועתה ה' אבינו אתה

The prophet pleads on behalf of Israel: "And now, Havayah, You are our Father; we are the clay and You are our potter." The Midrash on this verse says that Israel are recognized by their faces. (context: Steinsaltz Tanakh)

Isaiah 64:7: ישיעיהו ס"ד: ז' וְעַתָּה ה' אֲבִינוּ אַתָּה אֲנַחְנוּ הַחֲמֵר וְאֵתָה יִצְרָנוּ וּמַעֲשֵׂה יָדֶךָ כָּלֵנוּ:

But now, O L-RD, Thou art our Father; we are the clay, and Thou our potter, and we all are the work of Thy hand.

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

206

Isaiah promises that Israel's descendants will be known among the nations: "All who see them will recognize them, that they are the seed that Havayah has blessed." The Alter Rebbe explains that this is because the Name Havayah is in every Jew. (context: Steinsaltz Tanakh)

Isaiah 61:9: ישיעיהו ס"א: ט' וְנוֹדַע בְּגוֹיִם זָרָע וְצִאצְאֵיהֶם בְּתוֹךְ הָעַמִּים כְּלִי־רֵאִיָּהֶם יְפִירוֹם כִּי הֵם

וְזָרַע בְּרַךְ ה'

And their seed shall be known among the nations, And their offspring among the peoples; All that see them shall acknowledge them, That they are the seed which the L-RD hath blessed.

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

207

Kehot's note points to Deuteronomy 11:26-28 for these words.

Deuteronomy 11:26-28: דברים י"א: כ"ו-כ"ח וְרָאָה אָנֹכִי נָתַן לְפָנֶיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה: אֶת־הַבְּרָכָה אֲשֶׁר תִּשְׁמְעוּ אֶל־מִצְוֹת ה' אֱלֹהֵיכֶם אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם: וְהַקְלָלָה אֲסִלָּא תִשְׁמְעוּ אֶל־מִצְוֹת ה' אֱלֹהֵיכֶם וְסָרְתֶּם מִן־הַדֶּרֶךְ אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לֵקֶחַת אַחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יִדְעֶתֶם:

Behold, I set before you this day a blessing and a curse: the blessing, if ye shall hearken unto the commandments of the L-RD your G-d, which I command you this day; and the curse, if ye shall not hearken unto the commandments of the L-RD your G-d, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

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

208

ראה אנכי נותן

Moshe tells Israel: "See, I set before you today a blessing and a curse." The words open a discourse to which the Alter Rebbe refers for the Name Havayah in every Jew.

Deuteronomy 11:26 ויאמר יי"א: כ"ו

ראה אנכי נתן לפניכם היום ברכה וקללה:

Behold, I set before you this day a blessing and a curse:

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

209 בחי' יו"ד הוא בחי' ביטול אליו ית' שלמעלה מדעת ושכל המושג

Chapter 18 of Tanya explains that the Chochmah of the soul, in which the light of the Infinite is clothed, is above comprehending intellect, and is the root of a Jew's self-nullification and faith. The Alter Rebbe identifies this with the yud.

Tanya, Likkutei Amarim 18:13-14 חלק ראשון; ליקוטי אמרים י"ח: י"ג-י"ד

ואף אם הם בורים ועמי הארץ ואין יודעים גדולת ה', וגם במעט שידועים אין מתבוננים כלל, ואין מוסרים נפשם מחמת דעת והתבוננות בה' כלל, אלא כלי שום דעת והתבוננות, רק כאלו הוא דבר שאי אפשר כלל לכפור בה' אחד, כלי שום טעם וטענה ומענה כלל. והיינו, משום שה' אחד מאיר ומחיה כל הנפש, על ידי התלבשותו בבחינת חכמה שבה, שהיא למעלה מן הדעת והשכל המושג ומוכן:

Kehot Publication Society (CC-BY-NC)

210

נקי תרין ריעין דלא מתפרשין

The Zohar calls Chochmah and Binah "two companions that never part." Here they are the yud and the hei within the soul.

Zohar III, 4a ד, זח"ג

KEHOT'S NOTE

ראה זח"ג ד, א. אוה"ת נצבים ע' ארכב.

211

א-ל דעות ה'

Chanah, in her prayer, warns the arrogant: "For Havayah is a G-d of knowledge (de'os)," who knows all and weighs all deeds. The Alter Rebbe links de'os with eidus, testimony. (context: Steinsaltz Tanakh)

I Samuel 2:3 ושמאל א ב:ג

אל-תרבו תדברו גבהה גבהה יצא עתק מפיהם כי אל דעות ה' ולו נתקנו עלולות:

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

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

KEHOT'S NOTE

שמאל-א ב, ג.

PARAGRAPH 31

212

וזהו הנמשך ומתגלה

The note points to a footnote of the Rebbe there in connec-

אלה פקודי המשכן משכן העדות וגו'

tion with this passage.

KEHOT'S NOTE

ראה לקו"ש חל"ט ע' 62 הערה 31.

213

ששם עלו כו' להודות לשם הוי'

"For there the tribes went up... to give thanks to the Name of Havayah." The Alter Rebbe reads lehodos as acknowledgment.

Psalms 122:4 תהילים קכ"ב ד:ד

ששם עלו שבטים שבטי"ה עדות לישראל להודות לשם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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

PARAGRAPH 32

214

יהודה אתה יודוך אחיך

Yaakov blesses Yehudah: "Yehudah, you, your brothers shall acknowledge (yoducha)": they will praise you and bow to your rule. The name Yehudah itself comes from hoda'ah, thanks and acknowledgment. The words open a discourse to which the Alter Rebbe refers on acknowledgment. (context: Steinsaltz Tanakh)

Genesis 49:8 בראשית מ"ט ח:ח

יהודה אתה יודוך אחיך ידך בערף איביך ישתחוו לך בני אביך:

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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

215

אתה הצבת כל גבולות ארץ

"You established all the boundaries of the earth." The Siddur's explanation on this verse is cited for the difference between blessing and acknowledgment.

Psalms 74:17 תהילים ע"ד:יז

אתה הצבת כל-גבולות ארץ קנץ וחרף אתה יצרתם:

Thou hast set all the borders of the earth; Thou hast made summer and winter.

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

PARAGRAPH 33

216

הודאה — סדי"ה יהודה אתה

There the Alter Rebbe explains that the levels of Reuven, Shimon and Levi are still drawings of light into the worlds, while Yehudah, hoda'ah (acknowledgment), is self-nullification and inclusion in the Infinite Light itself, the light that encompasses all worlds; this is the bowing in the Shemoneh Esreh.

KEHOT'S NOTE

תו"א מה, ג.

217 אתכפיא — סט"א אסתלק יקרא דקוב"ה לעילא

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

KEHOT'S NOTE

ג' ר"פ פקודי מאי [מאדמו"ר]. [כ].

218 אתכפיא סט"א אסתלק יקרא דקוב"ה לעילא

"When the sitra achra is subdued, the glory of the Holy One, blessed be He, rises above." Section 2 asked why; here is the answer: subduing it is the service of the prohibitions, which draw from yud-hei.

Zohar, Terumah 6:38-7:45 מ"ה ז"ל: תרומה ו'.

Therefore also one must pursue and run after the sinner and "buy" him for a good price, in order that the filth of sin may be purged away from him and the spirit of impurity, the emanation of the "other side", be subdued. He who succeeds in redeeming such a sinner can justly consider himself the "creator" of the renewed and quickened soul, and such an act is the greatest praise (of G-d) imaginable, and it exalts the glory of the Holy One, blessed be He, more than any other ...

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

219 ולא תחללו

"And you shall not profane," read as not making a void; the essence of the prohibitions.

Leviticus 22:32 ב"ב יקרא כ"ב

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)

220 עוצם עיניו מראות ברע

"He shuts his eyes from looking upon evil": the subjugation of the senses.

Isaiah 33:15 וי"ט: ישעיהו

הלך צדקות ודבר מישרים מאס בכצע מעשקות נער כפיו מתמך בשחך
אטם אָזְנוֹ משמע דמים ועצם עיניו מראות ברע:

He that walketh righteously, and speaketh uprightly; He that
despiseth the gain of oppressions, That shaketh his hands
from holding of bribes, That stoppeth his ears from hearing
of blood, And shutteth his eyes from looking upon evil;

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

PARAGRAPH 34

221 הנסתרות לה' אלקינו

"The hidden things belong to Havayah our G-d": yud-hei, drawn down by restraint.

Deuteronomy 29:28 כ"ח: דברים

הנסתרות לה' אלקינו והנגלות לָנוּ וּלְבָנֵינוּ עַד-עוֹלָם לַעֲשׂוֹת אֶת-כָּל-

דברי התורה הזאת:

The secret things belong unto the L-RD our G-d; but the
things that are revealed belong unto us and to our children

for ever, that we may do all the words of this law.

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

222 ישת חשך סתרו

"He made darkness His hiding place": the hidden level above the positive commandments.

Psalms 18:12 י"ח: תהילים

יִשְׁתַּחֲשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סָכְתוֹ חֹשֶׁךְ מַיִם עֲבִי 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 35

223 בבחי' כעיר שחברה

"Jerusalem, built as a city that is joined together": the Jerusalem below joined to the Jerusalem above.

Psalms 122:3 ג'י: תהילים

יְרוּשָׁלַם הַבְנוּיָה כְּעִיר שֶׁחִבְרָה-לָּהּ יְחִדּוּ:

Jerusalem, that art builded as a city that is compact
together;

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

224 שבטים שבטי י"ה

"The tribes, the tribes of Yah, a testimony for Israel."

Psalms 122:4 ד"ד: תהילים

שָׁשֻׁם עָלוּ שְׁבָטִים שְׁבִטֵי-יָקָה עֲדוֹת לְיִשְׂרָאֵל לְהַדוֹת לְשֵׁם ה':

Whither the tribes went up, even the tribes of the L-RD, as
a testimony unto Israel, to give thanks unto the name of the
L-RD.

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

225 בדרך עדותיך

"In the way of Your testimonies": the mitzvos as testimonies.

Psalms 119:14 ט"ד: תהילים

בְּדֶרֶךְ עֲדוּתֶיךָ שִׁשְׁתִּי כָעַל כְּלִי-הוֹן:

I have rejoiced in the way of Thy testimonies, As much as in
all riches.

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

226 תפילין על תפילין דמארי עלמא

Our tefillin testify to "the tefillin of the Master of the world."

Berakhot 6a:20-21 א"כ-כ"א: ברכות ו'

אמר לקה רב נחמן בר יצחק לרב חייא בר אבין: הני תפילין דמרי
עלמא מה כתיב בהו? אמר לקה "ומי בעמך ישראל גוי אחד בארץ". ומי
משמח קודשא בריך הוא בשבחיהו דישאל? אין, דכתיב: "את ה'
האמרת היום". וכתיב: "והי האמירה היום", אמר להם הקדוש ברוך
הוא לישאל: אתם עשיתוני חטיבה אחת בעולם, ואני אעשה אתכם
חטיבה אחת בעולם.

Rab Nahman b. Isaac asked Rab Hiyya b. Abin : What is writ-
ten in the Tefillin of the L-rd of the Universe ? He answered,

"And who is like Thy people Israel, a nation one in the earth?" (I Chron. xvii 21). Does, then, the Holy One, blessed be He, glory in the praises of Israel ? Yes, for it is written, "Thou hast avouched the L-rd this day" (Deut. xxvi. 17) and "The L-rd hath avouched thee this day " (ibid. v. 18). The Holy One, blessed be He, ...

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

PARAGRAPH 36

227

אלה פקודי המשכן משכן העדות

The verse with which the maamar opened; its double "Mishkan" is now explained as the two levels of the Name.

שמות ל"ח:כ"א: Exodus 38:21

אלה פקודי המשכן משכן העדות אשר פקד עלי פי משה עבדת הלוים ביד איתמר בן אהרן הכהן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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

228

ושכנתי בתוכם

"And I will dwell within them": the plain Mishkan, the Shechinah dwelling within Israel.

שמות כ"ה:ח: Exodus 25:8

ועשו לי מקדש ושכנתי בתוכם:

And let them make Me a sanctuary, that I may dwell among them.

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

229

השוכן אתם

On Yom Kippur the Kohen Gadol atones for the Tent of Meeting, "which dwells with them in the midst of their impurities." The Shechinah, the lower hei, dwells even with them. (context: Steinsaltz Tanakh)

ויקרא ט"ז:ט"ז: Leviticus 16:16

וכפר על־הקדש מטמאת בני ישראל ומפשעיהם לכל־חטאתם וכן יעשה לאהל מועד השכן אתם בתוך טמאתם:

And he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins; and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses.

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

KEHOT'S NOTE

ויקרא טז, טז.

230

מזה — בד"ה צאינה וראינה

That discourse asks why the Sages call G-d "the Holy One, blessed be He," and explains "kadosh with a vav": the vav indicates a drawing down of His holiness, as the light that fills and the light that encompasses the worlds, which is only a radiance with no comparison to Him.

KEHOT'S NOTE

אלה פקודי המשכן משכן העדות וגו'

לקו"ת שה"ש כא, ב.

231

צאינה וראינה בנות ציון

"Go out and see, O daughters of Zion, King Shlomo with the crown with which his mother crowned him." The words open a discourse to which the Alter Rebbe refers.

שיר השירים ג:י"א: Song of Songs 3:11

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה־לו אמו ביום חתנתו וביום שמחת לבו:

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)

PARAGRAPH 37

232

שאו מרום עיניכם

The prophet tells the people to look at the stars: "Lift up your eyes on high and see: Who created these?" The Alter Rebbe reads mi ("who") as the hidden source and eileh ("these") as what is revealed. (context: Steinsaltz Tanakh)

ישעיהו מ':כ"ו: Isaiah 40:26

שאו־מרום עיניכם וראו מי־בָּרָא אֶלֶּה הַמוֹצִיא בַמִּסְפָּר צְבָאָם לְכֹלֶם בְּשֵׁם יְקָרָא מְרַב אוֹנִים וְאִמְיִן כֹּה 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)

KEHOT'S NOTE

ישע"י מ, כו.

233

ומי . . דקיימא לשאלה

The Zohar explains that mi "stands as a question," for it is hidden, while eileh is revealed.

זח"א א, כב, Zohar I, 1b

KEHOT'S NOTE

זח"א א, כב.

PARAGRAPH 38

234

בינה אם הבנים

The Zohar calls Binah "the mother of the children." The emotive attributes are born from her.

זח"א ריט, א, Zohar I, 219a

KEHOT'S NOTE

ראה זח"א ריט, א. הערה בסה"מ תש"ט ע' 112.

235

אם הבנים

The psalm praises G-d, who "settles the barren woman in her home as a joyful mother of children." The phrase "the

mother of the children” is applied to Binah. (context: Steinsaltz Tanakh)

Psalms 113:9 תהילים קי"ג:ט

מושיבי עקרת הבית אם הפנים שמחה הללויה:

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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

KEHOT'S NOTE

תהלים קיג, ט.

236 בינה . . שנקי מי

Kehot's note points to Zohar II, 117a for these words.

Zohar II, 117a זח"ב קיז, א

KEHOT'S NOTE

זח"ב קיז, א.

237 נקראו השישה מדות אלה

The note points to Sefer HaChakirah for the six attributes being called eileh.

KEHOT'S NOTE

ראה ספר החקירה נח, ב.

238 אלה אותיות לאה

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

KEHOT'S NOTE

ע"ח דרוש יעקב ולאח פרק ב. מאו"א א' סעי' פא.

239 לך ה' הגדולה

David blesses G-d before all the assembly: "Yours, Havayah, is the greatness and the might and the beauty and the victory and the splendor... Yours, Havayah, is the kingdom." The verse lists the attributes and says that they are all "Yours." (context: Steinsaltz Tanakh)

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

לך ה' הגדולה והגבורה והתפארת והנצח ותהוד כ"כל בשמים ובארץ
לך ה' הממלכה והמתנשא לכל לראש:

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

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

KEHOT'S NOTE

דה"א כט, יא.

PARAGRAPH 40

240 ופקדת נור

Eliphaz promises Job: "You shall know that your tent is at peace; you shall visit your dwelling and not sin," that is, come home and find nothing missing. The Talmud reads "visit your dwelling" as a man's visiting his wife, so pekudei can mean union. (context: Steinsaltz Tanakh)

Job 5:24 איוב ה:כ"ד

וידעת כ"שלום אהלך ופקדת נור ולא תחטא:

And thou shalt know that thy tent is in peace; And thou shalt visit thy habitation, and shalt miss nothing.

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

KEHOT'S NOTE

איוב ה, כד.

241 חייב אדם לפקוד

The Talmud derives from "and you shall visit your dwelling" that a man is obliged to visit his wife. The Alter Rebbe uses it to read pekudei as union.

Eruvin 100b עירובין ק' כב

Yevamot 62b:16 יבמות ס"ב ב:ט"ז

אמר רבי יהושע בן לוי: כל היודע באשתו שהיא יראת שמים ואינו פוקדה — נקרא חוטא, שנאמר: "וידעת כי שלום אהלך וגו'". ואמר רבי יהושע בן לוי: חייב אדם לפקוד את אשתו בשעה שהוא יוצא לדור, שנאמר: "וידעת כי שלום אהלך וגו'".

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

KEHOT'S NOTE

עירובין ק, ב. יבמות סב, ב. ראה לקו"ש חכ"ו ע' 286.

242 וענין — ע"פ ששים המה מלכות

There the Alter Rebbe explains Malchus: a human king's kingship is not his essence but only that his name is called over the people; so above, all the worlds are brought into being only through Malchus, which is called a "crown" because it rests on the King without being of His essence.

KEHOT'S NOTE

לקו"ת שה"ש מ, ג ואילך.

243 ששים המה מלכות

"There are sixty queens and eighty concubines, and maidens without number," said of King Shlomo's court. The words open a discourse to which the Alter Rebbe refers for this union. (context: Steinsaltz Tanakh)

Song of Songs 6:8 שיר השירים ו:ח

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

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

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

244 שאר — אלה

The note refers to a comment of the Rebbe on these words, printed among the supplements.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

245 אלה המצוות

"These are the commandments that Havayah commanded Moshe," the closing verse of Leviticus. The commandments are called eileh.

Leviticus 27:34 ויקרא כ"ז:ל"ד

אלה המצוות אשר צוה ה' את משה אל-בני ישראל בהר סיני:

These are the commandments, which the L-RD commanded Moses for the children of Israel in mount Sinai.

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

KEHOT'S NOTE

ויקרא כו, לד.

246 אלה העדות והחוקים

"These are the testimonies, the statutes and the judgments." Again eileh.

דברים ד:מ"ה Deuteronomy 4:45

אלה העדות והחוקים והמשפטים אשר דבר משה אל-בני ישראל בצאתם ממצרים:

these are the testimonies, and the statutes, and the ordinances, which Moses spoke unto the children of Israel, when they came forth out of Egypt;

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

KEHOT'S NOTE

דברים ד, מה.

247 אלה מועדי ה'

"These are the appointed festivals of Havayah," opening the list of the festivals. Again eileh.

ויקרא כ"ג:ד Leviticus 23:4

אלה מועדי ה' מקראי קדש אשר-תקראו אתם במועדם:

These are the appointed seasons of the L-RD, even holy convocations, which ye shall proclaim in their appointed season.

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

KEHOT'S NOTE

ויקרא כג, ד. לו.

PARAGRAPH 41

248 ברבות באיכה ע"פ על אלה אני בוכיה

Jerusalem laments her destruction: "For these I weep; my eye, my eye runs with water, for the comforter is far from me." The Midrash reads "these" as the Torah and the offerings. (context: Steinsaltz Tanakh)

איכה א:ט"ז Lamentations 1:16

על-אלה אני בוכיה עיני עיני ירדה מים כירחוק ממני מנחם משיב נפשי ה' בני שוממים כי גבר אויב:

For these things I weep; Mine eye, Mine eye runneth down with water; Because the comforter is far from me, Even he that should refresh my soul; My children are desolate, Because the enemy hath prevailed.'

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

KEHOT'S NOTE

איכה א, טז.

249 אלה החוקים והמשפטים

"These are the statutes and the judgments and the teachings." The Midrash uses it to read "these" as the Torah.

ויקרא כ"ו:מ"ו Leviticus 26:46

אלה החוקים והמשפטים והתורות אשר נתן ה' בינו ובין בני ישראל בזה סיני ביד-משה:

These are the statutes and ordinances and laws, which the L-RD made between Him and the children of Israel in

mount Sinai by the hand of Moses.

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

KEHOT'S NOTE

ויקרא כו, מו.

250 אלה תעשו לה' במועדיכם

"These you shall offer to Havayah on your appointed festivals," closing the list of the festival offerings. The Midrash uses it to read "these" as the offerings.

במדבר כ"ט:ל"ט Numbers 29:39

אלה תעשו לה' במועדיכם לבד מנדריכם ונדבתיכם לעלתיכם ולמנחתיכם ולנסכיכם ולשלמיכם:

These ye shall offer unto the L-RD in your appointed seasons, beside your vows, and your freewill-offerings, whether they be your burnt-offerings, or your meal-offerings, or your drink-offerings, or your peace-offerings.

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

KEHOT'S NOTE

במדבר כט, לט.

PARAGRAPH 42

251 על אלה אני בוכיה

Said of the destruction of the Temple: the weeping over the departure of the revealed light, eileh.

איכה א:ט"ז Lamentations 1:16

על-אלה אני בוכיה עיני עיני ירדה מים כירחוק ממני מנחם משיב נפשי ה' בני שוממים כי גבר אויב:

For these things I weep; Mine eye, Mine eye runneth down with water; Because the comforter is far from me, Even he that should refresh my soul; My children are desolate, Because the enemy hath prevailed.'

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

252 רחל מבכה

"So says Havayah: A voice is heard in Ramah... Rachel weeps for her children; she refuses to be comforted, for they are gone." The Zohar reads Rachel as the Shechinah, bereft when the vav withdraws from her. (Kehot: Jeremiah 31:14, as Hebrew editions number the verse) (context: Steinsaltz Tanakh)

ירמיהו ל"א:ט"ו Jeremiah 31:15

כה אמר ה' קול ברמה נשמע נהי בכי תמרורים רחל מבכה על-בניה מאנה להנחם על-בניה כי איננו:

Thus saith the L-RD: A voice is heard in Ramah, Lamentation, and bitter weeping, Rachel weeping for her children; She refuseth to be comforted for her children, Because they are not.

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

KEHOT'S NOTE

ירמיהו לא, יד.

253 בגין דוי"ו אתרחק ואסתלק מינה וכדין רחל מבכה

The Zohar on Vayigash: because the vav went far and withdrew from her, "Rachel weeps." The separation of vav and

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

264 והביא רש"י שם ב' פירושים

Rashi's words on this verse are copied there, with glosses.
KEHOT'S NOTE

לשון רש"י עם הגהות נעתק באוה"ת נ"ך-א ע' תח.

265 בטחו בה' עדי עד

"Trust in Havayah forever and ever (adei ad)." Rashi's first meaning of adi: eternity.

Isaiah 26:4:ד"ד: שיעיהו כ"ו:

בטחו בה' עדי עד כי בקה' ה' צור עולמים:

Trust ye in the L-RD for ever, For the L-RD is GOD, an ever-lasting Rock.

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

266 דהיינו ענין קישוטים

Or HaTorah there cites the Maharsha on the meaning of adi as ornaments.

KEHOT'S NOTE

ראה באוה"ת נ"ך שם מה שכתב בשם מהרש"א.

267 את עדים מהר חורב

After the Golden Calf, "the children of Israel stripped themselves of their ornaments from Mount Chorev." Rashi's second meaning of adi: ornaments.

Exodus 33:6:ר"ג: שמות ל"ג:

ויתנצלו בני ישראל את עדיהם מהר חורב:

And the children of Israel stripped themselves of their ornaments from mount Horeb onward.

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

KEHOT'S NOTE

שמות לג, ו.

268 When Israel said "we will do" before "we will hear," angels tied two crowns on each of them, one for each; these are the "ornaments from Mount Chorev."

Shabbat 88a:7:א"ח פ"ח שבת

דרש רבי סימאי: בשעה שהקדימו ישראל ל"נשבע" באו ששים ריבוא של מלאכי השרת, לכל אחד ואחד מן ישראל קשרו לו שני כתרים, אחד כנגד "נעשה" ואחד כנגד "נשמע". וכיון ששטאו ישראל, קרדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר: "ויתנצלו בני ישראל את עדיהם מהר חורב". אמר רבי חמא ברבי חנינא: בחורב טענו, בחורב פרקו. בחורב טענו — בדאמרו, בחורב פרקו — דקתיב: "ויתנצלו בני ישראל וגו'". אמר ...

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

269 קחו מאתכם תרומה

"Take from among you an offering for Havayah," Moshe's call for gifts for the Mishkan. The words open a Torah Ohr discourse to which the Alter Rebbe refers for "something from nothing."

Exodus 35:5:ה"ה: שמות ל"ה:

קחו מאתכם תרומה לה' כל נדיב לבו יביאה את תרומת ה' זהב וכסף ונחשת:

אלה פקודי המשכן משכן העדות וגו'

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)

270 לב נשבר ונדכה

David, in his psalm of repentance: "A broken and crushed heart, O G-d, You will not despise." The state to which Israel were brought in Egypt.

Psalms 51:19:ט"ט: תהילים נ"א:

זכחי אלקים רוח נשברה לב נשבר ונדכה אלקים לא תבזה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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

271 ברבות ר"פ לך לך

The words of the Midrash Rabbah are copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת נ"ך-א ע' תט.

272 ואעשך לגוי גדול

G-d's promise to Avraham, "I will make you a great nation," which the Midrash links with "For which is a great nation."

Genesis 12:2:ב"ב: בראשית י"ב:

ואעשך לגוי גדול ואברכה ואגדלה שמך ויהיה ברכה:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing.

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

273 כי מי גוי גדול

Moshe tells Israel: "For which is a great nation that has G-d close to it, as Havayah our G-d is whenever we call to Him?" Israel's greatness is their closeness to G-d.

Deuteronomy 4:7:ד"ז: דברים ד':

כי מ"גוי גדול אשר ילו אלקים קרבים אליו כהי אלקינו בכל קראנו אליו:

For what great nation is there, that hath G-d so nigh unto them, as the L-RD our G-d is whensoever we call upon Him?

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

KEHOT'S NOTE

דברים ד, ז.

274 כי חלק ה' עמו

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

KEHOT'S NOTE

שם לב, ט.

275 כי חלק הוי' עמו

In Moshe's song Haazinu: "For Havayah's portion is His people; Yaakov is the lot of His inheritance." Israel are great as the portion of the One who is great. (context: Steinsaltz Tanakh)

Deuteronomy 32:9:ט"ב: דברים ל"ב:

כי חלק ה' עמו יעקב חבל נחלתו:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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

276 גדול הוי

David's praise: "Great is Havayah and very much praised; His greatness is unsearchable." (context: Steinsaltz Tanakh)

Psalms 145:3: תהילים קמ"ה:ג

גדול ה' ומהלל מאד ולגדלתו אין חקר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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

KEHOT'S NOTE

תהלים קמה, ג.

PARAGRAPH 46

277 וקרבתנו מלכנו לשמך הגדול

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

KEHOT'S NOTE

ברכת ק"ש דשחרית.

278 בד"ה ויהי בשלח פרעה

That discourse opens with the exile in Egypt as a sowing, "I will sow her for Me in the land": one who sows a measure reaps many, and so Israel, "the produce of Havayah," were sown in exile so that the revelation of G-dliness would increase, drawn from the hidden world to the revealed world.

KEHOT'S NOTE

תו"א סא, א.

279 ויהי בשלח פרעה

"And it was when Pharaoh sent the people." The words open a Torah Ohr discourse to which the Alter Rebbe refers.

שמות י"ג:17: Exodus 13:17

וַיְהִי בִשְׁלַח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחַם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוּב הוּא כִּי אָמַר אֱלֹקִים פְּנֵי־נָחַם הָעָם בְּרֹאֲתָם מִלַּחְמָה וְשָׁבוּ מִצְרַיִם:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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

280 בנו הגדול

When Yitzchak grew old, he "called Eisav, his great (elder) son." Eisav is called "great," and Yaakov took the birthright from him. (context: Steinsaltz Tanakh)

בראשית כ"ז:1: Genesis 27:1

וַיְהִי כִּי־זָקַן יִצְחָק וַתִּכְהֶיז עֵינָיו מִרְאֵת וַיִּקְרָא אֶת־עֵשָׂו בְּנוֹ הַגָּדֹל וַיֹּאמֶר אֵלָיו בְּנִי וַיֹּאמֶר אֵלָיו הִנְנִי:

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his elder

son, and said unto him: 'My son'; and he said unto him: 'Here am I.'

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

KEHOT'S NOTE

בראשית כו, א.

281 והאופנים ברעש גדול

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

KEHOT'S NOTE

ברכת יוצר.

282 בד"ה האזינו השמים

There the Alter Rebbe explains that the Seraphim, in the World of Beriah, grasp the threefold "Holy," while the Ofanim, in Asiyah, cannot contain it and rise "with a great noise"; their stirring, rooted above the level of "man," lifts them even above the Seraphim and raises the Throne with them.

KEHOT'S NOTE

לקו"ת פ' האזינו עד, ד ואילך.

283 Kehot's note points to Deuteronomy 32:1-52 for these words.

דברים ל"ב:א-נ"ב: Deuteronomy 32:1-52

284 האזינו השמים

"Listen, O heavens, and I will speak." The words open a discourse to which the Alter Rebbe refers.

דברים ל"ב:א: Deuteronomy 32:1

הָאֲזִינוּ הַשָּׁמַיִם וְאִדְבָּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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

PARAGRAPH 47

285 בעטרה שעטרה לו אמו

The daughters of Zion are called to go out and see King Shlomo "with the crown with which his mother crowned him on the day of his wedding"; the Mishnah reads "the day of his wedding" as the giving of the Torah. (context: Steinsaltz Tanakh)

שיר השירים ג':11: Song of Songs 3:11

צֵאנָה וּרְאִינָה בָּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה בְּעֶטְרָה שֶׁעֲטָרָהּ לֹו אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמֻחָת לָבוֹ:

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)

KEHOT'S NOTE

שה"ש ג, יא.

286 רעוא דכל רעוין

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

KEHOT'S NOTE

אדר"ז רפח, ב.

287 **רעוא דכל רעוין**
The Idra Zuta names the highest hidden level “the Will of all wills.”

ספר זוהר, האדרא זוטא ד'ל"ז-י"מ:ט"ז-49:37-10:49 Zohar, Idra Zuta

288 **אנכי מי שאנכי**
The note points to the sources gathered there for the phrase “Anochi, who I am.”

זח"א קסז, בב"ז Zohar I, 167b

KEHOT'S NOTE

זח"א קסז, ב. [כ]. ראה הנסמן במאמרי אדה"ז — פרשיות ע' רט.

289 **סתימא דכ"ס**
Kehot's note points to Zohar II, 146b for these words.

זח"ב קמו, בב"ז Zohar II, 146b

KEHOT'S NOTE

אדר"ז רפח, א. [כ]. זח"ב קמו, ב.

290 **נורא תהלות**
In the Song at the Sea: “Who is like You among the mighty, Havayah... awesome in praises, doing wonders?” G-d is beyond all praise. (context: Steinsaltz Tanakh)

שמות ט"ו:11 Exodus 15:11

מייִכְמֶכָּה בְּאַלֶּם ה' מִי כְמֶכָּה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא תְהִלַּת עֲשֵׂה פֶלֶא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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

KEHOT'S NOTE

שמות טו, יא.

291 **דלא ידע לי בר איהו**
The Idra Zuta says of the most hidden level that none knows it but He.

זח"ג רפח, אב"ז Zohar III, 288a

KEHOT'S NOTE

זח"ב (רי, ב). [כ]. זח"ג רפח, א.

PARAGRAPH 48

292 **הכל ירומוך סלה**
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר דשבת.

293

סלה

The Zohar on Vayikra discusses the word “selah,” to which the Alter Rebbe refers.

ספר זוהר, ויקרא מ"ז:שלי"ד-49:342-47:334 Zohar, Vayikra
מ"ט:שמ"ב

294

שוי"ה זוהר — שזכו

In the first edition the words from “See the Zohar” to “they merited” were missing, replaced by “זוהר”; the errata list of 5611 noted that something was missing, and the second edition of 5626 printed these words at the foot of the page.

KEHOT'S NOTE

בהוצאה הא' (זיטאמיר תר"ח) זוהר. ובלוח התיקון (שם תרי"א) נרשם חסר מעט. ובהוצאה הב' (שם תרכ"ו) נדפסו תיבות אלו בפנים בשולי העמוד. וראה הקדמה מדפוס ווילנא תרס"ד נדפס בסרי"ס הלקו"ת.

295

הנצחיות — עד פה

The note refers to a comment of the Rebbe on these words, printed among the supplements.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

296

עד פה תבוא

Answering Job from the storm, G-d recalls how He told the sea, “Until here you may come, and no further.” Ad as a limit.

איוב ל"ח:11 Job 38:11

ואמר עד־פה תבוא ולא תסיף ופא־יִשִּׁית בְּגֹאוֹן גְּלִיךְ:

And said: ‘Thus far shalt thou come, but no further; And here shall thy proud waves be stayed?’

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

297

עד כאן תחום שבת

Elisha ben Avuyah (Acher), riding on Shabbos with Rabbi Meir walking behind him, told him, “Turn back: I have measured by my horse’s steps that until here is the Shabbos boundary.” Ad as a boundary.

חגיגה ט"ו א:12 Chagigah 15a:12

תנו רבנן: מעשה באחר שהיה רוכב על הסוס בשבת, והיה רבי מאיר מהלך אחריו לקמוד תורה מפיו, אמר לו: מאיר, חזור לאחריך, שכבר שיערתי בעקבי סוסי עד כאן תחום שבת. אמר לו: אף אתה חזור כך. אמר לו: ולא כבר אמרתי לך כבר שמעתי מאחורי הפגוד: “שובו בנים שובבים” — חוץ מאחר.

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

KEHOT'S NOTE

חגיגה טו, א.

298

מי ברא אלה

“Who created these?” The Zohar reads mi as what is beyond question.

ישעיהו מ"ב:26 Isaiah 40:26

שאומרם עיניכם וראו מי־ברא אֱלֹה המוציא במספר צבאם לְכֶלֶם בשם יְקָרָא מֶרֶב אוֹנִים וְאִמִּיץ כֹּחַ אִישׁ לֹא נֶעְדָּר:

PARAGRAPH 49

309

אשר פקד ע"פ משה

"...the Mishkan of the Testimony, which was reckoned at the word of Moshe." The Alter Rebbe reads "at the word of Moshe" as going with "the Mishkan of the Testimony."

שמות ל"ח:כ"א Exodus 38:21

אלה פקודי המשכן משכן העדות אשר פקד עליי משה עבדת הלויים ביד איתמר בן־אהרן הכהן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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

PARAGRAPH 50

310

ונחנו מה

When the people complain in the desert, Moshe and Aharon answer: "And what (mah) are we, that you complain against us?" They are only G-d's messengers. Moshe's self-nullification is "mah." (context: Steinsaltz Tanakh)

שמות ט"ז:ד Exodus 16:7

ובקר וראיתם את־כבוד ה' בשמעו את־תלגתיכם עליה ונחנו מה כי תלינו עלינו:

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-ח.

311

ששם עלו שבטים

"For there the tribes went up... to give thanks to the Name of Havayah": the acknowledgment and self-nullification explained above.

תהילים קכ"ב:ד Psalms 122:4

ששם עלו שבטים שבטיקה עדות לישראל להדות לשם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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

312

וזהו שמצינו בר"ע

When Rabbi Akiva prayed alone, one would leave him in one corner and find him in another, because of his many bowings and prostrations. The Alter Rebbe sees in this the self-nullification of the Shemoneh Esreh.

ברכות ל"א:י"ב Berakhot 31a:12

וכן לא יפטר אדם מחברו לא מתוך שיחה, ולא מתוך שחוק, ולא מתוך קלות ראש, ולא מתוך דברים בטלים, אלא מתוך דבר הלכה. שכן מצינו בנביאים הראשונים, שסיימו דבריהם בדברי שבח ותחנונים.

Similarly a man should not take leave of another from the midst of [frivolous] conversation, jocularity, levity, or idle chatter ; but from the midst of a discussion of Halakah. For so we find that the former prophets used to conclude their addresses with words of praise and consolation.

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

KEHOT'S NOTE

ברכות לא, א.

313

בד"ה שימני כחותם

There "Set me as a seal upon your heart" is the plea of the Community of Israel that the self-nullification of the Shemoneh Esreh leave its image on the heart even after prayer, when the love has passed, so that "His right hand embraces me" even from behind.

KEHOT'S NOTE

לקו"ת שה"ש מה, ג.

314

שימני כחותם

The bride asks her beloved: "Set me as a seal upon your heart, as a seal upon your arm." The words open a discourse to which the Alter Rebbe refers. (context: Steinsaltz Tanakh)

Song of Songs 8:6 שיר השירים ח:ו

שימני כחותם עלי־לִבְךָ כחותם על־זרועךָ כִּי־עֵזָה כַּמִּוֶּת אֶהְבֶּה קֶשֶׁה כְּשֹׁאֹל קִנְיָאָה וְשִׁפְיָהּ רִשְׁפִּי אֵשׁ שֶׁלֹּהֲבָתֶיהָ:

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)

315

בד"ה יהודה אתה

There the bowing of prayer is self-nullification, as one bows before a king, and Yehudah is acknowledgment; for it to be revealed, "your brothers" (Reuven, Shimon and Levi) must come first, which is why the Shemoneh Esreh cannot be begun without the verses of praise and the Shema with its blessings.

KEHOT'S NOTE

תוי"א מה, ג.

316

יהודה אתה

"Yehudah, you, your brothers shall acknowledge." The words open a discourse to which the Alter Rebbe refers on the Shemoneh Esreh.

בראשית מ"ט:ח Genesis 49:8

יהודה אתה יודוך אחיך יְדוך בערף אחיך יִשְׁתַּחֲווּ לךָ בְּנֵי אָבִיךָ:

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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

317

וסד"ה השמים כסאי

Near the end of that discourse heaven and earth are Torah and mitzvos; in the Torah itself, "heaven" is the Written

Torah and “earth” (eret, from ratzon, will) the Oral Torah; and three things are called “earth”: the Community of Israel, the Oral Torah and the mitzvos.

KEHOT'S NOTE

תו"א א, ג.

318

השמים כסאי

“The heaven is My throne.” The words open a discourse to which the Alter Rebbe refers.

Isaiah 66:1א:ו שעייהו

כה אמר ה' השמים כסאי והארץ הדם רגלי איזה בית אשר תבנו לי ואיזה מקום מנוחתי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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

PARAGRAPH 51

319

ותבואי בעדי עדיים

“And you came with adi adayim.”

Ezekiel 16:7ז:ו יחזקאל

רבקה כצמח השדה נתתיה ותרבי ותגדלי ותבאי בעדי עדיים שדים נכנו ושערך צמח ואת ערם ועריה:

I cause thee to increase, even as the growth of the field. And thou didst increase and grow up, and thou camest to excellent beauty: thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare.

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

320

עדים מהר חורב

“Their ornaments from Mount Chorev”: the crowns.

Exodus 33:6ר:ג שמות

ויתנצלו בני ישראל את עצמם מהר חורב:

And the children of Israel stripped themselves of their ornaments from mount Horeb onward.

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

321

יהללוך סלה

“Happy are those who dwell in Your house; they will yet praise You, Selah”: endless praise. (context: Steinsaltz Tanakh)

Psalms 84:5ה:ד תהילים

אשרי יושבי ביתך עוד יהללוך סלה:

Happy are they that dwell in Thy house, they are ever praising Thee. Selah

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

322

עד פה תבוא

“Until here you may come”: ad as a limit.

Job 38:11א:ח איוב

ואמר עדיפה תבוא ולא תסיף ופא־ישית בגאון גליך:

And said: “Thus far shalt thou come, but no further; And here shall thy proud waves be stayed”?

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

323

אשר פקד ע"פ משה

“Which was reckoned at the word of Moshe.”

Exodus 38:21א:כ שמות

אלה פקודי המשכן משכן העדת אשר פקד עלי פי משה עבדת הלויים ביד איתמר בן־אהרן הכהן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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

PARAGRAPH 52

324

רבבה כצמח השדה

“I made you myriads, like the growth of the field”: said of Israel in Egypt and at the Exodus.

Ezekiel 16:7ז:ו יחזקאל

רבקה כצמח השדה נתתיה ותרבי ותגדלי ותבאי בעדי עדיים שדים נכנו ושערך צמח ואת ערם ועריה:

I cause thee to increase, even as the growth of the field. And thou didst increase and grow up, and thou camest to excellent beauty: thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare.

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

325

שנגלה עליהם ממי

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

KEHOT'S NOTE

הגדה של פסח.

326

בדיה קול דודי

That discourse reads “leaping over the mountains” as the Exodus, which “skipped” the 400 years to 210, and asks about the Haggadah's reason for matzah, that the dough did not rise before the King of kings revealed Himself, since that revelation came after midnight while matzah must be eaten before midnight.

KEHOT'S NOTE

לקו"ת שה"ש יד, ג.

327

קול דודי

The bride hears her beloved coming: “The voice of my beloved, behold he comes, leaping over the mountains.” The Midrash reads it as the Exodus; the words open a discourse to which the Alter Rebbe refers on the revelation of the first night of Pesach. (context: Steinsaltz Tanakh)

Song of Songs 2:8ח:ב שיר השירים

קול דודי הנה־יה בא מדלג עליה־הרים מקפץ עליה־גבעות:

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)

328 מצות יאכל את שבעת הימים

Moshe commands the people: "Matzos shall be eaten the seven days, and no chametz shall be seen with you." In its plain sense, whatever bread is eaten during the seven days must be matzah; the Alter Rebbe reads it as feeding the self-nullification of matzah into the seven attributes. (context: Steinsaltz Tanakh)

שמות י"ג:7:Exodus 13:7

מצות יאכל את שבעת הימים ולא יראה לך חמץ ולא יראה לך שאר בכל־גבולך:

Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders.

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

329 כי הוא חיך

Moshe urges Israel "to love Havayah your G-d... for He is your life and the length of your days." Contemplating this gives rise to the love of the soul. (context: Steinsaltz Tanakh)

דברים ל"ב:20:Deuteronomy 30:20

לאהבה את־ה' אלקיך לשמע בקלו ולדבקה־בו כי הוא חייך וארך־ימיה לשבת עלי־האדמה אשר נשבע ה' לאבותיך לאברהם ליצחק וליעקב לתת להם:

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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

KEHOT'S NOTE

דברים ל, כ.

330 מי ברא אלה

"Who created these": the attributes (eileh) born from contemplation (mi).

ישעיהו מ"ב:26:Isaiah 40:26

שאזמרום עיניכם וראו מי־ברא אלה המוציא במספר צבאם לכלם בשם יקרא מרב אונים ואמין כח איש לא נעדר:

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)

331 ביצ"מ היה עדיין בבחי' בטנות

The note points to Derech Mitzvosecha for the idea that at the Exodus Israel were still in a state of "smallness."

KEHOT'S NOTE

ראה דרמ"צ כב, ב.

332 לך ה' הגדולה

David's blessing: "Yours, Havayah, is the greatness and the might..., Yours, Havayah, is the kingdom": the six at-

tributes and Malchus, the seven days. (context: Steinsaltz Tanakh)

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

לך ה' הגדלה והגבורה והתפארת והנצח וההוד כ"כל בשמים ובארץ לך ה' הממלכה והמתנשא לכל לראש:

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

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

PARAGRAPH 53

333 מצות יאכל את שבעת הימים

"Matzos shall be eaten the seven days, and no chametz shall be seen with you." Read as feeding the seven days with matzah.

שמות י"ג:7:Exodus 13:7

מצות יאכל את שבעת הימים ולא יראה לך חמץ ולא יראה לך שאר בכל־גבולך:

Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders.

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

334 בד"ה להבין מ"ש בהגדה מצה זו

That discourse asks about the Haggadah's reason for matzah, "because the dough did not have time to rise": they had already been commanded to eat matzah with the Pesach offering, and the Pesach of Egypt forbade chametz for only one day; so the command for all generations, seven days, must have a further reason.

KEHOT'S NOTE

לקו"ת צו יא, ג.

335 בד"ה קחו מאתכם תרומה

the passage shares nothing with the note

KEHOT'S NOTE

תו"א פט, ג.

336 קחו מאתכם תרומה

The words open a Torah Ohr discourse to which the Alter Rebbe refers on matzah as subjugation.

שמות ל"ה:5:Exodus 35:5

קחו מאתכם תרומה לה' כל נדיב לבו יביאה את תרומת ה' 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)

337 ולחם עוני

"Seven days you shall eat matzos with it [the Pesach offering], the bread of poverty, for in haste you left Egypt."

347

דמצוה למימני יומי

Abaye: it is a mitzvah to count the days and a mitzvah to count the weeks. The days and weeks, vav-hei, are counted.

Menachot 66a ס"ו מנחות

348

ולא תחללו

"You shall not profane": the refining of the attributes that removes what opposes the revelation.

Leviticus 22:32 כ"ב:ל"ב ייקרא

ולא תחללו את־שם קדשי ונגדשתי 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)

349

ואתם תחרישון

At the Sea Moshe tells the frightened people: "Havayah will fight for you, and you shall be silent." The revelation comes of itself, without action from below. (context: Steinsaltz Tanakh)

Exodus 14:14 י"ד:י"ד שמות

ה' ילחם לכם ואתם תחרישון:

The L-RD will fight for you, and ye shall hold your peace.'

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

PARAGRAPH 54

350

כצמח השדה

"Like the growth of the field... and you increased and grew... and came with adi adayim."

Ezekiel 16:7 ט"ז:ז יחזקאל

רבכה כצמח השדה נתתיה ותרכי ותגדלי ותבאי בעדי עדיים שדים נכנו
ושער צמח ואת ערם ועריה:

I cause thee to increase, even as the growth of the field. And
thou didst increase and grow up, and thou camest to excel-
lent beauty: thy breasts were fashioned, and thy hair was
grown; yet thou wast naked and bare.

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

351

בעטרה

"With the crown with which his mother crowned him": the giving of the Torah on Shavuot.

Song of Songs 3:11 ג' י"א שיר השירים

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה־לו אמו ביום
חתנתו וביום שמחת לבו:

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)

PARAGRAPH 55

352

שמע ישראל ה' אלקינו

Moshe declares to the people: "Hear, O Israel, Havayah is our G-d, Havayah is One." The first verse of the Shema is the higher unity, yud-hei. (context: Steinsaltz Tanakh)

Deuteronomy 6:4 ד'ד:ד' דברים

שמע ישראל ה' אלקינו ה' אחד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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

353

הנסתרות לה' אלקינו

"The hidden things belong to Havayah our G-d": the high-
er unity.

Deuteronomy 29:28 כ"ח:ט' דברים

הנסתרות לה' אלקינו והנגלות לנו ולבנינו עד־עולם לעשות את־כל־
דברי התורה הזאת:

The secret things belong unto the L-RD our G-d; but the
things that are revealed belong unto us and to our children
for ever, that we may do all the words of this law.

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

354

ואהבת בכל לבבך

"And you shall love Havayah your G-d with all your heart":
love born of understanding, the lower unity.

Deuteronomy 6:5 ה'ה:ה' דברים

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

And thou shalt love the L-RD thy G-d with all thy heart, and
with all thy soul, and with all thy might.

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

355

וראו מי ברא אלה

"Lift up your eyes on high and see: Who created these?"
Contemplation that gives birth to love.

Isaiah 40:26 כ"ו:כ' ישעיהו

שאו־מרום עיניכם וראו מי־ברא אלה המוציא במספר צבאם לכלם
בשם יקרא מרב אונים ואמין כח איש לא נעדר:

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)

356

בני גרשון ובני מררי נושאי המשכן

"And the sons of Gershon and the sons of Merari, the bear-
ers of the Mishkan, set out." The Levites carried the
Mishkan.

Numbers 10:17 י"ז:י' במדבר

והורד המשכן ונסעו בני־גרשון ובני מררי נושאי המשכן:

And the tabernacle was taken down; and the sons of Gershon
and the sons of Merari, who bore the tabernacle, set
forward.

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

357 “When the Mishkan journeys the Levites shall take it down, and when the Mishkan encamps the Levites shall set it up.”

Numbers 1:51א"נ:מדבר

ובנסע המשכן יורידו אתו הלוים וכן תנח המשכן יקימו אתו הלוים והזר הקרב יומת:

And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up; and the common man that draweth nigh shall be put to death.

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

358 **שאו את ראש**

“Lift up the head of all the congregation of the children of Israel, by their families, by their fathers’ house.” The words open a discourse to which the Alter Rebbe refers.

Numbers 1:2ב"ב:מדבר

שאו את ראש כל עדת בני ישראל למשפחתם לבית אבתם במספר שמות כל זכר לגלגלתם:

‘Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers’ houses, according to the number of names, every male, by their polls;

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

359 **והחיות רצוא ושוב כמראה הבזק**

In Ezekiel’s vision of the Chariot, “the Chayos ran and returned, like the appearance of a flash of lightning,” darting to and fro. The model of the soul’s running and returning.

Ezekiel 1:14ד"ד:יחזקאל

והחיות רצוא ושוב כמראה הבזק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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

360 **כלהבת הכבשן שיוצאה תמיד מפי הכבשן וממהרת לחזור ולכנס**

Rashi, following the Talmud (Chagigah 13b), explains “running and returning” as the flame of a furnace, which constantly shoots out of its mouth and hastens back in. The Alter Rebbe makes it the model of the soul’s running and returning.

Rashi on Ezekiel 1:14ד"ד:יחזקאל

רצוא ושוב כמראה הבזק. פירשו רבותינו רצוא ושוב כלהבת הכבשן שיוצאה תמיד מפי הכבשן וממהרות לחזור וליכנס כך כשמוציאות ראשן מתחת הרקיע הנטויה למעלה מהן כמו שמפורש בענין נרתעות מפני השכינה שלמעלה מן הרקיע וממהרות להשיב את ראשן: כמראה הבזק. דלא טנצי"לא בלע"ו וגוון אש להם כגוון אש היוצא מבין החרסין שמזקקין זה בכור בתוכן והאש שיוצא משם צבועה בגוונים (תו) ו"מ הבזק לשון פיזור כפי שפרשוהו רבותינו כמראה הבזק ר"י אומר בשם ר' סימון בשם ר' לוי בן פרטא כזה שבזק גפת בכירה כלומר שמפורש גפת שהוא פסולת הזתי בכירה ...

would run and return, like the appearance of the sparks Our Sages explained (Chag. 13b): They would run and return like

the flame of a furnace, which constantly shoots out of the mouth of the furnace and hastens back to enter. So, when they would thrust their heads out from under the expanse that was extended above them as is delineated in the chapter they would recoil because of the Shechinah, which is above the expanse, and they hasten to pull their heads [down]. like the appearance of the sparks Heb. הבזק, ...

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

361 **נר ה' נשמת אדם**

Shlomo: “The soul of man is the lamp of Havayah, searching all the inward parts.” Like a flame, the soul leaps up and returns. (context: Steinsaltz Tanakh)

Proverbs 20:27ז"ז:משלי

נר ה' נשמת אדם חפש כל חדריי בטן:

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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

362 **וכל העם רואים את הקולות**

“And all the people saw the sounds” at Sinai. The words open a discourse to which the Alter Rebbe refers on running and returning.

Exodus 20:15ט"ו:שמות

וכל העם ראים את הקולות ואת הלפידים ואת קול השפף ואת ההר עשן וירא העם ויגעו ויעמדו מרחק:

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

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

363 **ירושלים הבנויה כעיר שחבורה לה**

“Jerusalem, built as a city that is joined to it together”: the joining of the lower and upper Jerusalem.

Psalms 122:3ג'ב:תהילים

ירושלם הבנויה כעיר שחבורה לה יחדו:

Jerusalem, that art builded as a city that is compact together;

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

364 **יונתי בחגוי הסלע**

“My dove, in the clefts of the rock.” The words open a discourse to which the Alter Rebbe refers on the soul and its root above.

Song of Songs 2:14ד"ד:שיר השירים

יונתי בחגוי הסלע בסתר המדרגה הראיני את מראיך השמיעני את קולך כייקולך ערב ומראיך נאנה:

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

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

PARAGRAPH 56

365 ששם עלו שבטים שבטי י"ה

"For there the tribes went up, the tribes of Yah": the souls joined to their root.

Psalms 122:4 ד"ב:ב:ד' תהילים

ששם עלו שבטים שבטי י"ה עדות לישראל להדות לשם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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

366 ירושלים הבנויה כעיר שחוברה לה

"Jerusalem, built as a city that is joined": the joining of the two Mishkans.

Psalms 122:3 ג"ב:ב:ג' תהילים

ירושלם הבנויה כעיר שחוברה לה יחדו:

Jerusalem, that art builded as a city that is compact together;

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

KEHOT'S NOTE

תהלים קכב, ג.

367 ועבד הלוי הוא

G-d tells Aharon: "And the Levite, he (hu) shall serve the service of the Tent of Meeting": the Levites themselves shall do it. The word hu hints at the hidden world. (context: Steinsaltz Tanakh)

Numbers 18:23 ג"ב:ב:ג' במדבר

ועבד הלוי הוא את-עבדת אהל מועד והם ישאו עונם חקת עולם לדורתיכם ובתוך בני ישראל לא ינחלו נחלה:

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.

368 ועבד הלוי הוא

The Zohar on Korach expounds "And the Levite, he shall serve," to which the Alter Rebbe refers.

Zohar, Korach 8:37-41 מ"א:ל"ז קרח ח' תהי' היום

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)

369

בד"ה אז ישיר משה

There the Alter Rebbe says that some souls belong to the revealed world and some to the hidden world, nullified in their source; Moshe was of the hidden world, "drawn from the water," and so "heavy of speech," with the self-nullification of "what are we." He then contrasts every blessing and drawing down, the service of the Kohen, with the service of the Levites, which was of another kind.

KEHOT'S NOTE

תו"א סב, ג.

370

אז ישיר משה ובני ישראל

"Then Moshe and the children of Israel sang... I will sing to Havayah." The words open two Torah Ohr discourses to which the Alter Rebbe refers.

Exodus 15:1 ט"ו:א שמות

אז ישיר משה ובני ישראל את-השירה הזאת לה' ויאמרו לאמר אשירה לה' כייגאה גאה סוס ורכבו רמה ביים:

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)

371

ובד"ה אשירה לה'

There a person must "ride" the letters of Torah, leading them with awe and love; through the mitzvos, "charity and justice," love in the mode of running (ratzo) is drawn onto Avraham, and the level above the soul's grasp is the mode of returning (shov).

KEHOT'S NOTE

תו"א סג, א.

372

שו"ה ע"פ

The note refers to a comment of the Rebbe on these words, printed among the supplements.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

373

אשר פקד ע"פ משה עבודת הלוים ביד איתמר

The end of the opening verse, now explained: pakad applies to both what precedes and what follows.

Exodus 38:21 כ"א:ב שמות

אלה פקודי המשכן משכן העדת אשר פקד עלי פי משה עבדת הלוים ביד איתמר בן-אהרן הכהן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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

374

פקד הם אותיות דפק

The note points to this Kabbalistic lexicon, which brings the pulse from the writings of the Arizal.

KEHOT'S NOTE

ראה קהלת יעקב ערך דפק בשם כתבי האריז"ל. סה"מ תקס"ח ע' כא.

375

שהדפק שרשו מבחי' אחורים דחכי

Kehot's note points to where this is explained further: Likkutei Torah of the Arizal.

KEHOT'S NOTE

עיי לקו"ת להאריז"ל פי וירא בטעמי המצות מצות ביקור חולים. ובסי מאו"א אור ד' סיי"ט ובאות פי סיי"ג. [כ].

376

קול דודי דופק

"The voice of my beloved knocks (dofek)." Dofek, the pulse, has the letters of pakad.

Song of Songs 5:2: שיר השירים ה:ב

אני ישנה ולבי ער קול דודי דופק פתחיי' אחתי רעיתי יונתי תמתי שראשי נמלא-טל קנצותי 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)

KEHOT'S NOTE

שה"ש ה, ב.

377

העלאה — בד"ה אני ישנה

There the Alter Rebbe explains "The voice of my beloved knocks" as the pulse: the life drawn inwardly in the beating of the heart shows outwardly in the pulse of the hand.

KEHOT'S NOTE

לקו"ת שה"ש לד, א. סה"מ תקס"ח.

378

כמראה הבזק

"Like the appearance of a flash of lightning": the running and returning above.

Ezekiel 1:14: יחזקאל א:יד

והחיות רצו ושוב כמראה הבזק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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

379

בד"ה יונתי בחגוי הסלע

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

KEHOT'S NOTE

לקו"ת שה"ש טז, ד.

PARAGRAPH 57

380

כי הדם הוא הנפש

Moshe warns: "Only be strong not to eat the blood, for the blood is the soul (nefesh)." The blood stands for the life that spreads, Binah. (Kehot: Deuteronomy 12:13) (context: Steinsaltz Tanakh)

דברים י"ב:כ"ג: Deuteronomy 12:23

רק חזק לבלתי אכל הדם כי הדם הוא הנפש ולא-תאכל הנפש עם-הבשר:

Only be steadfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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

KEHOT'S NOTE

דברים יב, יג.

381

קול דודי דופק

"The voice of my beloved knocks": the pulse, the union of Chochmah and Binah.

Song of Songs 5:2: שיר השירים ה:ב

אני ישנה ולבי ער קול דודי דופק פתחיי' אחתי רעיתי יונתי תמתי שראשי נמלא-טל קנצותי 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)

382

רצין ריעין

Chochmah and Binah, "two companions that never part."

Zohar, Vayikra 2:29-3:41: ספר הוהר, ויקרא ב:כ"ט-ג:מ"א

383

כעיר שחוכרה

"Like a city that is joined together": the joining of the two Mishkans.

Psalms 122:3: תהילים קכ"ב:ג

ירושלם הבנויה כעיר שחברה-לה יחדו:

Jerusalem, that art builded as a city that is compact together;

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

384

וילך איש מבית לוי

The Zohar on Shemos expounds "And a man of the house of Levi went and took a daughter of Levi." With the Mikdash Melech, the Alter Rebbe reads "the house of Levi" as Chochmah and Binah and "the daughter of Levi" as Malchus.

Zohar, Shemos 17:181-18:192: ספר הוהר, שמות י"ז:קפ"א-י"ח:קצ"ב

The following is an alternative explanation of these verses:AND TOOK TO WIFE A DAUGHTER OF LEVI. This signifies the place which is filled with the brightness of moonlight (Malkuth).¹The last three lines of the Hebrew text on this page are not translated.²The first two lines of the Hebrew text on this page are not translated.

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

385

וילך איש מבית לוי

"And a man of the house of Levi went and took a daughter of Levi."

Exodus 2:1: שמות ב:א

וילך איש מבית לוי ויקח את-בת-לוי:

And there went a man of the house of Levi, and took to wife a daughter of Levi.

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

PARAGRAPH 58

386 דברת כם בשבתך בביתך

"And you shall speak of them when you sit in your house." After the love of "And you shall love" comes speech, the vessel.

Deuteronomy 6:7 וי"א: 6:7

ושננתם לבניך ודברת כם בשבתך בביתך ובלכתך בדרך ובשכבך ובקומך:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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

387 ואשים דברי בפוך

G-d tells His people: "And I have put My words in your mouth, and covered you in the shadow of My hand." The mouth as a vessel for G-d's word. (context: Steinsaltz Tanakh)

ישעיהו נ"א:ט"ז Isaiah 51:16

ואשים דברי בפוך ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמיאתה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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

KEHOT'S NOTE

ישעיה נא, טז. [כ].

388 לדבר ה' זו הלכה

Amos foretells that people "will roam to seek the word of Havayah and will not find it," and the Talmud explains "the word of Havayah" as the halachah. Torah law spoken in self-nullification is G-d's word in a person's mouth. (context: Steinsaltz Tanakh)

Shabbat 138b:11-12 שבת קלי"ח ב:י"א-י"ב

"דבר ה'" — זו הלכה, "דבר ה'" — זה הקץ, "דבר ה'" — זו נבואה. ומאי "ישוטטו לבקש את דבר ה'" אפרו: עתידה אשה שתטול כפר של תרומה ותחזור בכתי כנסיות ובכתי מדרשות לידע אם טמאה היא ואם טהורה היא, ואין מבין.

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

Keritot 13b:17-18 כריתות י"ג ב:י"ז-י"ח

"בין הטמא ובין הטהור" — אלו טמאות וטהורות. "והלורות" — זו הוראה. "את כל החוקים" — אלו מדרשות. "אשר דבר ה'" — זו הלכה. "בנד משה" — זה תלמוד. יכול אף המשנה? תלמוד לומר: "והלורות". רבי יוסי ברבי יהודה אומר: יכול אף תלמוד? תלמוד לומר: "והלורות".

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

KEHOT'S NOTE

שבת קלח, ב. כריתות יג, ב.

389

ונתתי עשב

In the second paragraph of the Shema Moshe says, "And I will give grass in your field for your cattle," speaking in G-d's first person, a sign of his complete self-nullification.

Deuteronomy 11:15 דברים י"א:ט"ו

ונתתי עשב בשדה לבהמתך ואכלת ושבעת:

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)

KEHOT'S NOTE

דברים יא, טו.

390

שכינה מדברת מתוך גרונו

The note points to the sources gathered there for "the Shechinah speaks from his throat," alongside places in the Zohar and the Midrash.

Shemot Rabbah 3:15 שמות רבה ג:ט"ו

ויאמר ה' אליו מי שם פה לאדם - אמר לו: אם אין אתה איש דברים, אל תחוש, הלא אני בראתי כל פיות שבעולם, ואני עשיתי אדם מי שחפצתי, וחרש, ועור, ופקח לראייה, ופקח לשמיעה, ואם אני חפצתי שתהיה איש דברים, תהיה כמו כן, אלא לעשות כך נס אני חפץ, בעת שתדבר, שיהיו דבריו נכונים, שאני אהיה עם פוך, הדא הוא דכתיב: ואנכי אהיה עם פוך. מהו והורתיך? רבי אבהו אמר: מורה אני דברי לתוך פוך, כמו חץ, כמה דאת אמר (שמות יט, יג): או ירה, יירה. רבי סימון אומר: בורא ...

"The L-rd said to him: Who makes a man's mouth?" He [G-d] said to him: 'If you are not a man of words do not be concerned; haven't I created all the mouths in the world, and I rendered mute whomever I wished, and [likewise determined who is] deaf and blind, and sighted and hearing? Had I wished for you to be a man of words, so would you be. Rather, I wish to perform a miracle with you. When you speak, your words will be exact, as I will ...

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

Vayikra Rabbah 2:3 ויקרא רבה ב:ג

KEHOT'S NOTE

להעיר מזה"ג רלב, א. ז, א. רסה, סע"א. שמו"ר פ"ג, טו. ויק"ר פ"ב, ג. מכילתא שמות יח, יט. הנסמן במאמרי אדה"ו פרשיות לעי רלא. בפי ואתחנן לקמן (ג, ד) וש"נ. [כ].

391

מתוך — בד"ה משה ידבר

That discourse opens by asking what "Moshe would speak, and G-d would answer him with a voice" means, since the verse does not say what Moshe said or what he was answered, and why it speaks in the future tense; it goes on to the giving of the Torah, the day of which Rav Yosef said, "Were it not for this day..."

KEHOT'S NOTE

ת"א סז, ד.

392

בכל אדם יש ניצוץ והארת בחי משה

There Moshe is mah, the supernal Man upon the throne (adam has the numerical value of mah, 45), who drew down from the higher unity; and "the extension of Moshe

in every generation” is the self-nullification in every person, in keeping the Torah and mitzvos with “nullify your will.” The passage then cites “whoever reads and studies, the Holy One, blessed be He, reads and studies opposite him.”

KEHOT'S NOTE

ראה ת"ז תס"ט (ק"ב, א. ק"ד, א). ועוד. ראה תו"א סח, ג במראה מקומות שם. וראה רש"י חולין צג, א ד"ה משה. תניא פרק מד: אפס קצהו . . מאיר לכללות ישראל בכל דור ודור. ראה לקו"ש ח"ו ע' 177 הערה 44.

393 תען לשוני אמרתך

The psalmist: “My tongue shall respond with Your word (literally, answer it), for all Your commandments are righteous.” After self-nullification, G-d's own word speaks through a person. (context: Steinsaltz Tanakh)

Psalms 119:172:קע"ב קי"ט:תהילים

תען לשוני אמרתך כי כל מצותיך צדק:

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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

KEHOT'S NOTE

תהלים קיט, קעב.

PARAGRAPH 59

394 איתמר שממילא איתמר

At the end of that discourse the Alter Rebbe explains “by the hand of Isamar” as the combinations of the letters of the Torah: itmar, the Gemara’s “it was said,” is something learned of itself, as in “I have put My words in your mouth.”

KEHOT'S NOTE

על"ק סוף נשא הב' (כה, ב). [כ].

395 אז נדברו יראי ה'

Malachi: “Then those who fear Havayah spoke (nidberu) one with another, and Havayah listened and heard.” The passive form shows speech that comes of itself. (context: Steinsaltz Tanakh)

Malachi 3:16:ג' ט"ז:מלאכי

אז נדברו יראי ה' איש אל-רעהו ויקשב ה' וישמע ויקרב ספר וקרן לפניו ליראי ה' ולחשבי שמו:

Then they that feared the L-RD Spoke one with another; and the L-RD hearkened, and heard, and a book of remembrance was written before Him, for them that feared the L-RD, and that thought upon His name.

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

KEHOT'S NOTE

מלאכי ג, טז.

396 שלמד הרב ב"י שא"ל המגיד . . בפיו

This is where the Maggid's words to the Beis Yosef, “I am the Mishnah that speaks in your mouth,” are recorded.

KEHOT'S NOTE

מגיד משרים ריש ויקרא.

ואשים דברי בפיו

397

“And I have put My words in your mouth”: the vessel of self-nullified speech.

ישעיהו נ"א:ט"ז: Isaiah 51:16

ואשים דברי בפיו ובצל ידי פסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמי-אתה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: ‘Thou art My people.’

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

398 ובחנות המשכן יקימו אותו הלויים

“And when the Mishkan encamps, the Levites shall set it up.” Yakimu, “raise up,” is the Levites’ raising from below.

במדבר א'נ"א: Numbers 1:51

ובנסע המשכן יורידו אותו הלויים ובחנת המשכן יקימו אותו הלויים והזר הקרב יומת:

And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up; and the common man that draweth nigh shall be put to death.

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

PARAGRAPH 60

399 בד"ה ראה אנכי

There “See, I (Anochi) set before you” is read as “Anochi, who I am,” the first word of the giving of the Torah, set “before you,” in your inner “face,” for in your face there is the Name Havayah; so you can draw blessing upon yourselves from the source of all.

KEHOT'S NOTE

לקו"ת פ' ראה יח, ד.

400 כס י-ה

After the war with Amalek Moshe says: “For a hand is on the throne of Yah (kes Yah)”: G-d swears by His throne that the war with Amalek goes on from generation to generation. The shortened kes and the shortened Name Yah suggest a Name not yet whole; Torah study joins yud-hei to vav-hei. (context: Steinsaltz Tanakh)

שמות י"ז:ט"ז: Exodus 17:16

ויאמר כי יד עלי-כס קה מלחמה להי בעמלק מדר דר:

And he said: ‘The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.’

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

KEHOT'S NOTE

שמות יז, טז.

PARAGRAPH 61

401 ועשיתם את כל מצותי

At the end of the passage of tzitzis: "So that you remember and do all My commandments, and be holy to your G-d; I am Havayah your G-d." The mitzvot are the vessel for supernal holiness. (context: Steinsaltz Tanakh)

במדבר ט"ו:מ"א

למען תזכרו ועשיתם את כל מצותי והייתם קדושים לאלהיכם:

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

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

KEHOT'S NOTE

במדבר טו, מ.

402 בזה — ההעלאה וההמשכה

The note refers to a comment of the Rebbe on these words, printed among the supplements.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

403 כי נר מצוה

Shlomo: "For a mitzvah is a lamp and the Torah is light." The mitzvah is a vessel, like a lamp for its light. (context: Steinsaltz Tanakh)

Proverbs 6:23ג"כ:י"ב

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)

KEHOT'S NOTE

משלי ו, כג.

PARAGRAPH 62

404 איתמר בן אהרן הכהן

The end of the opening verse: "Isamar the son of Aharon the Kohen."

שמות ל"ח:כ"א

אלה פקודי המשכן משכן העדות אשר פקד עלי פי משה עבד ה' ביד איתמר בן אהרן הכהן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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

405 בהעלותך את הנרות

G-d tells Moshe to say to Aharon, "When you raise up the lamps." The words open a discourse to which the Alter Rebbe refers on Aharon's service.

במדבר ח:כ"ב

דבר אלי אהרן ואמרת אליו בהעלתך את הנרות אלימול פני המנוחה 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)

406 כשמן הטוב

David's psalm of brothers dwelling together: "Like the good oil on the head, running down upon the beard, the beard of Aharon." Aharon draws down from above. (context: Steinsaltz Tanakh)

Psalms 133:ב"ג

כשמן הטוב על הראש ירד על הזקן וזו אהרן 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)

KEHOT'S NOTE

תהלים קלג, ב.

407 אהרן ובניו יבאו

G-d tells Moshe and Aharon of the Kehasites: "Aharon and his sons shall come and appoint them, each man to his service and to his burden." The Levites' work was directed by Aharon.

Numbers 4:19ט"ד

וזאת עשו להם וחיו ולא ימתו בגשתם את קדש הקדשים אהרן ובניו יבאו ושמו אותם איש איש על עבדתו ואלי משאו:

but thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden;

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

KEHOT'S NOTE

במדבר ד, יט.

408 יילוו אליך וישרתוך

G-d tells Aharon to bring near his brothers, the tribe of Levi, "and they shall join you (yilavu) and serve you." Levi means joining, and their service is joined to Aharon's. (context: Steinsaltz Tanakh)

Numbers 18:2ב"ב

וגם את אחיך מטה לוי שבט אביך הקרב אתה וילוו עליך וישרתוך ואמך ובניך אתה לפני אהל העדות:

And thy brethren also, the tribe of Levi, the tribe of thy father, bring thou near with thee, that they may be joined unto thee, and minister unto thee, thou and thy sons with thee being before the tent of the testimony.

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

409 יילוו עליך וישרתוך

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

KEHOT'S NOTE

שם יח, ב.

PARAGRAPH 63

410 ביום ההוא יהי

Zechariah foretells the end of days: “And Havayah will be King over all the earth; on that day (yihyeh) Havayah will be One and His Name One.” The word yihyeh, yud-hei-yud-hei, hints that vav-hei will rise to yud-hei. (context: Steinsaltz Tanakh)

Zechariah 14:9 ט"ד:זכריה

וְהָיָה ה' לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בְּיוֹם הַהוּא יְהִי ה' אֶחָד וּשְׁמוֹ אֶחָד:

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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

KEHOT'S NOTE

זכרי' יד, ט.

411 והי' ביום ההוא

Isaiah: “And it shall be (vehayah) on that day that a great shofar will be sounded,” gathering the lost and the outcast home. Vehayah, with vav-hei before yud-hei, describes the future. (context: Steinsaltz Tanakh)

Isaiah 27:13 ג"ז:ישעיהו

וְהָיָה בְּיוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֲבָדִים בְּאָרֶץ אֲשׁוּר וְהַנִּדְחִים בְּאָרֶץ מִצְרַיִם וְהִשְׁתַּחֲווּ לַה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַם:

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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

KEHOT'S NOTE

ישע"י כז, יג. ועוד.

PARAGRAPH 64

412 קיצור ענין

The note refers to a comment of the Rebbe on this summary, printed among the supplements.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

413 בשמע ישראל

“Hear, O Israel”: the higher unity.

Deuteronomy 6:4 ד"ו:דברים

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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

414 אז נדברו יראי ה'

“Then those who fear Havayah spoke”: speech that comes of itself, the level of Isamar.

Malachi 3:16 ט"ז:מלאכי

אֲזַ נְדַבְּרוּ יִרְאֵי ה' אִישׁ אֶל-רֵעֵהוּ וַיִּקְשְׁבּוּ ה' וַיִּשְׁמְעוּ וַיִּפְתַּב סֵפֶר זִכְרוֹן לִפְנֵי לִירְאֵי ה' וּלְחֹשְׁבֵי שְׁמוֹ:

Then they that feared the L-RD Spoke one with another; and the L-RD hearkened, and heard, and a book of remembrance was written before Him, for them that feared the L-RD, and that thought upon His name.

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

הנה פקודי המשכן הוא יחוד ו"ה דשם הוי"...

“The accounts of the Mishkan” is the union of vav-hei



“These are the accounts of the Mishkan, the Mishkan of the Testimony” names two unions: the lower union of Z’eir Anpin and Nukva, drawn through Torah and the positive commandments as light in vessels, and the higher union of Abba and Imma, drawn through the prohibitions and bittul, which reveals G-d’s essence only as “testimony,” like knowledge by negation. The higher union is humbler in form and higher in source, and in prayer the lower is lifted into it.

THE MAAMAR IN BRIEF

The maamar reads Exodus 38:21 as two unions in the Divine Name, enacted daily in the Shema. “The accounts of the Mishkan” is the union of Z’eir Anpin and Nukva (vav-hei), the verse “And you shall love,” drawn by Torah and the positive commandments. “The Mishkan of the Testimony, counted at the word of Moshe” is the union of Abba and Imma (yud-hei), the first verse of the Shema, drawn by the prohibitions and by Moshe’s bittul. With the Rambam’s negative attributes, the Alter Rebbe shows that Chochmah reveals the Infinite Light in Binah not as comprehension but as knowledge by negation; the prohibitions, which only remove what conceals, reach this higher light, and its revelation is “testimony” about the hidden. Edus also means adi: ornament, eternity and limit, all describing Keser, whose crowns come through bittul, as a seed rots before it grows. Pakad hides dofek, the pulse, whose ratzo and shov joins Chochmah and Binah. Pesukei deZimrah, the Levites’ song, lifts the lower union to the higher, and Torah spoken in bittul, “by the hand of Isamar,” is the vessel for it all.

OUTLINE

1 Two unions in one verse

¶1-3

“The accounts of the Mishkan” is the union of Z’eir Anpin and Nukva, through Torah and mitzvos, the verse “And you shall love”; “the Mishkan of the Testimony, counted at the word of Moshe” is the union of Abba and Imma, through bittul, the first verse of the Shema, with its large ayin and daled spelling ed.

- 2 Chochmah, Binah and knowledge by negation** ¶4-9
- The Arizal ties the prohibitions to Abba and Imma. Chochmah is ayin, above comprehension; Binah is yesh, comprehension and love. Like the Rambam's negative attributes, what Chochmah reveals in Binah is a real revelation yet not a grasp of the essence, and the response it produces is bittul.
-
- 3 The prohibitions reach higher** ¶10-17
- The prohibitions are negations that remove what hides G-dliness; "in a land not sown," they reveal the light of Keser, which cannot enter vessels. The positive commandments grasp the essence of a lesser radiance. Hence the worth of the rabbinic fences, and hence the name "testimony."
-
- 4 The ornament of ornaments** ¶18-23
- As a seed rots before it grows, Malchus becomes a point before rising face-to-face and receiving the crowns from Arich Anpin. Adi means ornament, eternity and limit, all of them Keser; an excursus explains that Ein Sof names the light, not the Essence. The tribes rise to Keser, where only acknowledgment fits.
-
- 5 Counted at the word of Moshe** ¶24
- In the Shema, the first verse is the bittul of Abba and Imma and "And you shall love" the rectification of Z'eir Anpin. Testimony fits sovev, drawn into Daas by Israel; the union reaches up to Ein Sof; testimony (an illumination) and crown (the essence) are both true, each at its level.
-
- 6 The pulse** ¶25-29
- Pakad has the letters of dofek, the pulse, 184, the "back" of Abba, clothed in the blood of Imma, 161; together they spell Moshe. In service, the heart's ratzo and shov is the pulse, drawing down the Mishkan of the Testimony; the heartbeat and the pulse of the hand match the two Mishkans.
-
- 7 The service of the Levites** ¶30-34
- Pesukei deZimrah, the Levites' song, lifts the lower union to the higher one in the Shema and cuts away the animal soul's concealment; the Zohar's esmach shows the joy of that ascent. "By the hand of Isamar" is Torah spoken in bittul, born of great love, which gives the strength to rise.
-
- 8 Summary** ¶35-44
- A concise restatement of the whole maamar, section by section, ending with Torah study as the main goal.
-

KEY CONCEPTS

The union of Abba and Imma יחוד אבא ואימא

The union of Chochmah and Binah, yud-hei of the Name: the Infinite Light that is above comprehension revealed in Binah. It is brought about through the prohibitions and bittul, and is "the Mishkan of the Testimony."

The union of Z'eir Anpin and Nukva יחוד זעיר אנפין ונוקבא

The union of the emotive attributes with Malchus, vav-hei of the Name: light clothed in vessels. It is brought about through Torah and the positive commandments, and is "the accounts of the Mishkan."

Knowledge by negation ידיעת השלילות

Knowing something by what it is not, as the Rambam says all attributes of G-d must be understood. It is a real revelation that does not grasp the essence, and the maamar's analogy for how Chochmah is revealed in Binah.

Testimony עדות

A witness tells of what is hidden without showing it. So the union of Abba and Imma reveals G-d's essence only as testimony, and the word also hints at adi, ornament, eternity and limit, all of them Keser.

Bittul ביטול

Self-nullification: being “nothing” before G-d, Moshe's “and what are we.” It is the response to a revelation above comprehension, above even love.

Ratzo and shov רצוא ושוב

“Running and returning”: the soul's yearning toward G-d and its return, like the beat of the pulse; the ratzo comes from Binah and the shov from the bittul of Chochmah.

The two crowns תרין עטרין

The “ornament of ornaments” that Z'eir Anpin inherits from Arich Anpin, the essence of Keser; they are reached only after a stage of bittul, as a seed rots before it grows.

SECTION 1 • 11-3

Two unions in one verse

1 הנה פקודי המשכן¹ הוא יחוד ו"ה דשם הוי דהיינו יחוד זו"נ [זעיר אנפין ונוקבא] ופקודי מלשון לפקוד את

אשתו² ומשכן היינו שכינת עוזו ית' שהיא מדת מלכות³ כנודע, ויחוד זה הוא ע"י תומ"צ [תורה ומצות]

Now, "the accounts of the Mishkan" (pekudei hamishkan) is the union of vav-hei of the Name Havayah, that is, the union of Z'eir Anpin and Nukva. "Pekudei" is from the expression "to visit (lifkod) one's wife," and "Mishkan" is "the Shechinah of His might," may He be blessed, which is the attribute of Malchus, as is known. And this union comes about through Torah and mitzvos,

The maamar opens with Exodus 38:21, "These are the accounts of the Mishkan, the Mishkan of the Testimony," and reads its first phrase as a union within the Divine Name. Vav and hei, the last two letters of Havayah, stand for Z'eir Anpin (the six emotive attributes) and Nukva (Malchus); "pekudei," plainly "accounts," is read in the sense of a husband "visiting" his wife, that is, union, and the Mishkan is the Shechinah, Malchus. Tanya, Iggeres HaKodesh 25, explains the identification: the word of G-d that dwells in every creature and gives it life is called "Shechinah" by the Sages and "Malchus" by the Kabbalists, for a king rules through his word.

וזהו אלה פקודי⁴ כי שיתא סדרי משנה וכל אחד כלול מששה זהו גימטריי [גימטריא] אלה ומזה נמשך

בחי פקודי המשכן יחוד זו"נ [זעיר אנפין ונוקבא],

and this is [the meaning of] "These are the accounts" (eileh pekudei): for the six orders of the Mishnah, each one comprising six, are the numerical value of eileh; and from this is drawn the level of "the accounts of the Mishkan," the union of Z'eir Anpin and Nukva.

The word eileh ("these") has the numerical value 36 (alef 1, lamed 30, hei 5). The six orders of the Mishnah, each comprising six, also make 36, so the verse's opening words hint that Torah study draws down the union of Z'eir Anpin and Nukva.

אך משכן העדות הוא יחוד י"ה וכמ"ש שבטי י"ה עדות לישראל⁵ כי עדות שייך על דבר שהוא נסתר

ונעלם

But "the Mishkan of the Testimony" (mishkan ha'edus) is the union of yud-hei, as it is written, "the tribes of Yah, a testimony to Israel"; for "testimony" applies to something that is hidden and concealed,

The second phrase, "the Mishkan of the Testimony," is a higher union, of yud and hei, the first two letters of Havayah, which stand for Chochmah and Binah. The proof is Psalms 122:4, where "the tribes of Yah" (the Name Yah is spelled yud-hei) are called in the same breath "a testimony (edus) to Israel." Testimony is needed only for what cannot be seen directly, so the word suits a hidden level.

והיינו או"א [אבא ואימא] שנק' נסתרות, ויחוד זה הוא פקד ע"פ משה שהוא בחי' בטול ונחנו מ"ה [מה]⁶

and this is Abba and Imma, which are called "the hidden things." And this union is [the one] "counted at the word of Moshe," who is the level of self-nullification (bittul), "and what (mah) are we."

Abba and Imma (Chochmah and Binah) are called "the hidden things," as against the emotive attributes, which are revealed. The verse says this Mishkan was counted "at the word of Moshe," and Moshe stands for bittul, as he said of himself and Aharon, "and what are we" (Exodus 16:7).

(גם שם משה מורה על חיבור ויחוד או"א [אבא ואימא] כי משה גימטריא קפ"ד קס"א⁷ והיינו יחוד שם

ע"ב [שם ע"ב] דאבא עם שם אהיה דאימא כמ"ש לקמן. ועוד⁸ דמשה זכה לבינה).⁹

(The name Moshe also indicates the joining and union of Abba and Imma, for Moshe has the numerical value of 184 [and] 161, that is, the union of the Name Av (72) of Abba with the Name Ehe-yeh of Imma, as is explained below. Moreover, Moshe attained Binah.)

The parenthesis adds two more links between Moshe and the union of Abba and Imma. The letters of Moshe (mem 40, shin 300, hei 5) total 345, which is 184, the "back" form of the Name Av (72) that belongs to Abba, plus 161, the Name Ehe-yeh spelled out with yuds, which belongs to Imma; section 6 returns to this. And the Talmud (Rosh Hashanah 21b) says that of the fifty gates of Binah all but one were given to Moshe; according to the Kehot note, the Tzemach Tzedek's Biurei HaZohar and two manuscripts add here that Moshe is also the supernal Daas, which joins Abba and Imma.

ובי' יחודים אלו הן בסדר התפלה בכל יום בק"ש [בקריאת שמע]

And these two unions are in the order of prayer every day, in the Shema.

Both unions are enacted every day in prayer, in the reading of the Shema, as the next part explains.

כי פסוק ראשון דק"ש [דקריאת שמע] שמע ישראל¹⁰ הוי' אלקינו¹¹ כו' הוא בחי' יחוד או"א [אבא ואימא] והוא

ענין משכן העדות אשר פקד ע"פ משה שהוא בחי' מ"ה [שם מ"ה] וביטול והיינו שצריך למסור נפשו

באחד שע"י ביטול זה נמשך יחוד הנ"ל דמשכן העדות.

For the first verse of the Shema, "Hear, O Israel, Havayah is our G-d, etc.," is the level of the union of Abba and Imma, and it is the matter of "the Mishkan of the Testimony, which was counted at the word of Moshe," who is the level of mah and self-nullification. That is, one must give over one's soul at [the word] "One" (echad), for through this self-nullification the union mentioned above, of the Mishkan of the Testimony, is drawn down.

The first verse of the Shema, "Hear, O Israel, Havayah is our G-d, Havayah is One" (Deuteronomy 6:4), belongs to the higher union, the Mishkan of the Testimony. At the word "One" (echad) a person is to give over his soul, ready to give up life itself for G-d's unity; this bittul is the quality of Moshe, and through it the union of Abba and Imma is drawn down.

2 ובפסוק ואהבת את¹² הוי כוי הוא ענין יחוד זו"נ [זעיר אנפין ונוקבא] כי את הוא בחי מלי שהוא בחי את הטפל¹³ לשם הוי,

And in the verse "And you shall love es Havayah, etc.," is the matter of the union of Z'eir Anpin and Nukva: for es is the level of Malchus, which is the level of the es that is subordinate to the Name Havayah;

The second verse of the Shema, "And you shall love es Havayah your G-d," belongs to the lower union. The small word es, which marks the object of a verb and has no meaning of its own, stands for Malchus, which is secondary to the Name Havayah (Z'eir Anpin) and receives from it. In Likkutei Torah, Va'eschanan (the second discourse "And you shall know this day"), the Alter Rebbe explains this "subordinate es" as the bittul and awe that are to be included within the love.

וגם את לשון עת¹⁴ שהוא מקור הזמן ופי' ואהבת את שע"י האהבה מעורר אהבה עליונה לבחי את היינו שיהיה הוי אלקיך יחוד זו"נ [זעיר אנפין ונוקבא] והוא ענין אלה פקודי המשכן.

and also, es is an expression of eis (time), [es] being the source of time. And the meaning of "And you shall love es" is that through the love one arouses a supernal love for the level of es, that is, that there be "Havayah your G-d (Elokecha)," the union of Z'eir Anpin and Nukva. And this is the matter of "These are the accounts of the Mishkan."

Es is also read as eis, "time," for Malchus is the source of time; in Likkutei Torah, Va'eschanan, the Alter Rebbe explains that time belongs only to G-d's kingship, Malchus. So "And you shall love es" means that a person's love below arouses a supernal love toward Malchus, so that Havayah (Z'eir Anpin) becomes "your G-d" (Elokecha, Nukva): the union of Z'eir Anpin and Nukva, which is "the accounts of the Mishkan."

3 ולכן בפסוק ראשון אמר משה במשנה תורה הוי אלקינו¹⁵ להיותו יחוד או"א [אבא ואימא] אשר יחוד זה פקד ע"פ משה. ובפסוק ואהבת נאמר הוי אלקיך¹⁶ להיותו יחוד זו"נ [זעיר אנפין ונוקבא] וכמ"ש במ"א.

Therefore, in the first verse, Moshe said in Mishneh Torah [Deuteronomy], "Havayah our G-d (Elokeinu)," since it is the union of Abba and Imma, which union "was counted at the word of Moshe." And in the verse "And you shall love," it says, "Havayah your G-d (Elokecha)," since it is the union of Z'eir Anpin and Nukva, as is explained elsewhere.

The wording of the two verses shows the difference. In the first verse Moshe says "our G-d," including himself, because the union of Abba and Imma is his level, "counted at the word of Moshe"; in the second he says "your G-d," for that verse is the union of Z'eir Anpin and Nukva. Mishneh Torah ("the repetition of the Torah") is a traditional name for Deuteronomy.

וזהו מ"ש בזהר פ' פינחס דרל"ו ע"ב¹⁷ בענין ע' רבתי דשמע וד' רבתי דאחד וסימנא דא עד¹⁸ הוי בכם והוא כענין משכן העדות. וכמשי"ת [וכמו שיתבאר]

And this is what is said in the Zohar, Parshas Pinchas, page 236b, concerning the large ayin of Shema and the large daled of Echad: "And the sign of this is 'Havayah is witness (ed) among you'"; and this is like the matter of the Mishkan of the Testimony, as will be explained.

In the Torah scroll the ayin of Shema and the daled of Echad are written large. Together they spell ed, "witness," and the Zohar gives as their sign "Havayah is witness among you" (I Samuel 12:5). The Alter Rebbe links this ed with the edus, "testimony," of the Mishkan of the Testimony, since both belong to the first verse of the Shema; the maamar develops this later (sections 4 and 5).

(ועיין בבעל הטורים פ' ואתחנן שכתב ג"כ שזהו ענין עד הויה בכם וגם כדכתיב ואתם עדי¹⁹ ועיין בזהר קדושים דפ"ו):²⁰

(And see the Baal HaTurim on Parshas Va'eschanan, who also writes that this is the matter of "Havayah is witness among you," and also as it is written, "And you are My witnesses"; and see the Zohar, [Parshas] Kedoshim, page 86.)

The parenthesis adds that the Baal HaTurim also reads the large letters as "witness," together with Isaiah 43:12, "And you are My witnesses," and cites a parallel in the Zohar on Parshas Kedoshim.

SECTION 2 • ¶4-9

Chochmah, Binah and knowledge by negation

4 ב והנה להבין ביאור הדברים למה נק' יחוד או"א [אבא ואימא] משכן העדות צריך להקדים מ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] בהקדמה לטעמי מצות

2. Now, to understand the explanation of these matters, why the union of Abba and Imma is called "the Mishkan of the Testimony," we must first preface what is written in Likkutei Torah [of the Arizal], in the introduction to Taamei HaMitzvos:

Section 2 begins. To explain why the union of Abba and Imma is called "the Mishkan of the Testimony," the Alter Rebbe first brings a teaching of the Arizal from his Likkutei Torah, in the introduction to Taamei HaMitzvos ("the reasons for the commandments").

שע"י קיום מצות ל"ת [לא תעשה] הוא גורם בחי' יחוד דא"א [דאבא ואימא] וזהו שמי עם²¹ י"ה שס"ה וע"י קיום מ"ע [מצות עשה] הוא בחי' יחוד דז"נ [דזעיר אנפין ונוקבא].

that through fulfilling the prohibitive commandments one brings about the level of the union of Abba and Imma, and this is "shemi (My Name) with yud-hei: 365"; and through fulfilling the positive commandments [one brings about] the level of the union of Z'eir Anpin and Nukva.

The Arizal teaches that keeping the prohibitions brings about the union of Abba and Imma, and keeping the positive commandments brings about the union of Z'eir Anpin and Nukva. He bases it on the verse "This is My Name (shemi) forever, and this is My remembrance (zichri)": shemi (350) with yud-hei (15) makes 365, the number of prohibitions.

5 וזהו ו"ה עם זכרי רמ"ח, וצ"ל שייכות ענין קיום מל"ת [מצות לא תעשה] ליחוד א"א [אבא ואימא] דוקא,

And this is "vav-hei with zichri (My remembrance): 248." Now, we must understand the connection of fulfilling the prohibitive commandments specifically with the union of Abba and Imma.

Zichri (237) with vav-hei (11) makes 248, the number of positive commandments. The question now is why refraining from forbidden things should be connected specifically with the higher union, of Abba and Imma.

והענין הוא כי בחי' יחוד דא"א [דאבא ואימא] הוא בחי' ביטול היש²² שיהיה בטל לאור אין סוף ב"ה עד שאינו תופס מקום כלל וכענין שאמר משה ונחנו מה²³ מ"ה [שם מ"ה] ממש

The explanation is that the level of the union of Abba and Imma is the level of the nullification of the yesh ("something"): that it be nullified to the Infinite Light, blessed be He, until it takes up no place at all, like what Moshe said, "And what (mah) are we": truly mah.

The explanation: the union of Abba and Imma is bittul hayesh, the nullification of one's being a separate "something," until one takes up no place at all before the Infinite Light. Moshe expressed this when he said of himself and Aharon, "and what (mah) are we": truly "what," nothing at all.

ונק' זה יחוד דא"א [דאבא ואימא] כי החכמה הוא בחי' אין כמ"ש והחכמה מאין תמצא²⁴ וגם חכמה היינו כח מה, וכינה הוא בחי' יש כמ"ש להנחיל אוהבי יש²⁵ דקאי על ג"ע [גן עדן] ששרשו מבחי' בינה כמ"ש ונהר יוצא מעדן²⁶ כוי

And this is called the union of Abba and Imma, for Chochmah is the level of ayin ("nothing"), as it is written, "And Chochmah is found from ayin"; and also, chochmah is koach mah ("the potential of what"). And Binah is the level of yesh ("something"), as it is written, "To cause those who love me to inherit yesh," which refers to Gan Eden, whose root is from the level of Binah, as it is written, "And a river goes out of Eden, etc.,"

This bittul is called the union of Abba and Imma because Chochmah (Abba) is ayin, "nothing": Job 28:12, "But wisdom, where (me'ayin) shall it be found?", is read as "Chochmah is found from ayin," and the word chochmah is split into koach mah, "the potential of 'what.'" Binah (Imma) is yesh, "something," as in Proverbs 8:21, "to cause those who love me to inherit yesh," which refers to Gan Eden, rooted in Binah, the river that goes out of Eden (Genesis 2:10).

שמתגלה אא"ס [אור אין סוף] ב"ה בבחי' השגה להנשמות להיות נהנין מזיו²⁷ כוי וכנודע והיחוד דא"א [דאבא ואימא] שהן חו"ב [חכמה וכינה] הוא יחוד אין ויש שהיש בטל לאין להיות גילוי בחי' אין ביש וכמ"ש כמ"א ע"פ מזמור לתודה²⁸ (עיין בסידור)

where the Infinite Light, blessed be He, is revealed in a manner of comprehension to the souls, so that they may "delight in the radiance, etc.," as is known. And the union of Abba and Imma, which are Chochmah and Binah, is the union of ayin and yesh, in which the yesh is nullified to the ayin, so that there is a revelation of the level of ayin within the yesh, as is explained elsewhere on the verse "A psalm of thanksgiving" (see the Siddur).

In Gan Eden the souls "delight in the radiance of the Shechinah" (Berachos 17a): the Infinite Light is revealed to them as comprehension. The union of Chochmah and Binah is a union of ayin and yesh, in which the yesh is nullified to the ayin, so that the ayin is revealed within the yesh; the discourse on "A psalm of thanksgiving" in the Siddur explains this.

וממשיכין יחוד זה בק"ש [בקריאת שמע] להיות יחוד זה והמשכה זו מאין ליש (ועמ"ש בזה בפ' ואתחנן בד"ה להבין מ"ש האריז"ל [האר"י זכרוננו לברכה]. ועמ"ש מענין יחוד או"א [אבא ואימא] בביאור ע"פ ונקדשתי).^{29,30}

And this union is drawn down in the Shema, so that there be this union and this drawing-down from ayin to yesh. (And see what is written on this in Parshas Va'eschanan, in the discourse beginning "To understand what the Arizal wrote"; and see what is written on the matter of the union of Abba and Imma in the explanation on the verse "And I shall be sanctified.")

This union, from ayin to yesh, is drawn down in the Shema. The parenthesis points to two other Likkutei Torah discourses: "To understand what the Arizal wrote," in Parshas Va'eschanan, and the explanation (biur) on "And I shall be sanctified," in Parshas Emor, where the Alter Rebbe brings from Etz Chaim that the union of Abba and Imma needs the raising of mayin nukvin ("feminine waters," the arousal from below) with actual self-sacrifice in the Shema, while for the union of Z'eir Anpin and Nukva the raising through Torah and mitzvos suffices.

ופי' ענין שהחכמה הוא כח מה וביטול. הענין הוא להיות כי החכמה הוא למעלה מבחי' בינה והשגה

And [now] the explanation of the matter that Chochmah is koach mah and self-nullification. The point is that Chochmah is above the level of Binah and comprehension,

The Alter Rebbe now explains why Chochmah is called koach mah and bittul. Chochmah is above Binah, the faculty of understanding and comprehension.

דהיינו שמתגלה אא"ס [אור אין סוף] מה דלית מחשבה תפיסא³¹ כו' וענין גילוי זה הוא ביטול ההשגה וביטול הנשמות במציאת באור א"ס ב"ה דלית מחשבה כו'

that is, there is revealed [in it] the Infinite Light, that which "no thought can grasp, etc."; and the nature of this revelation is the nullification of comprehension and the nullification of the souls' existence in the Infinite Light, blessed be He, of which "no thought, etc.,"

What is revealed in Chochmah is the Infinite Light that "no thought can grasp" (Tikkunei Zohar). Such a revelation cannot be comprehended; it brings about the nullification of comprehension, and the souls are nullified in their very existence before the Infinite Light.

וכמ"ש בבינונים פיי"ח והחכמה הוא מקור השכל³² כוי מה שאינו מושג כוי ולכן מתלבש בה אור א"ס דלית מחשבה תפיסא ביה כוי

as is written in [Sefer Shel] Beinonim, chapter 18: "And Chochmah is the source of intellect, etc., that which is not grasped, etc.; and therefore there clothes itself in it the Infinite Light, which no thought can grasp, etc."

Tanya, chapter 18, says this explicitly: Chochmah is the source of intellect and understanding and is above them, which is why it is called koach mah, what is not yet grasped; and therefore the Infinite Light, which no thought can grasp, is clothed in it.

משא"כ בחי' בינה הוא הבנה והשגה והוא רק בבחי' זיו השכינה (וכמ"ש במ"א ביאור ענין מוחין דאבא ומוחין דאימא בד"ה להבין מ"ש בהגדה מצה זו).³³

Whereas the level of Binah is understanding and comprehension, and it is only at the level of the radiance of the Shechinah. (As is explained elsewhere, [in] the explanation of the matter of the intellect (mochin) of Abba and the intellect of Imma, in the discourse beginning "To understand what is said in the Haggadah, 'This matzah.'")

Binah, by contrast, is understanding and comprehension, and it grasps only "the radiance of the Shechinah," a glow of the divine light rather than the light itself. The parenthesis points to the discourse in Likkutei Torah, Tzav, on "This matzah" in the Haggadah, which explains the difference between the mochin of Abba and the mochin of Imma: the festivals reveal the mochin of Imma, whose mark is joy, while Shabbos reveals the higher mochin of Abba.

והנה מבחי' בינה שהוא הבנה והשגה שייך שיהיה נמשך התפעלות האהבה והרי זה ההתבוננות עם ההתפעלות הכל בבחי' יש ודבר נראה ונרגש שהרי יש מי שמשגיג ויש מי שמתפעל

Now, from the level of Binah, which is understanding and comprehension, there can be drawn forth an arousal of love. And this contemplation, together with the arousal, is all in the mode of yesh, a thing seen and felt, for there is (yesh) one who comprehends and there is one who is aroused.

Comprehension in Binah can give rise to love of G-d. But both the contemplation and the love it arouses remain yesh, a definite experience that is seen and felt, for there is (yesh) someone who understands and someone who is moved: the word yesh, "something," is also the everyday word for "there is."

(וזהו להנחיל אוהבי יש הרי בחי' יש שייך בבחי' אהבה) משא"כ בחי' חכמה מה שהוא למעלה מהשגה.

(And this is "To cause those who love me to inherit yesh": so the level of yesh pertains to the level of love.) Whereas the level of Chochmah is that which is above comprehension,

The parenthesis notes that this is why Proverbs joins yesh with "those who love me": love belongs to the realm of yesh. Chochmah, however, is above comprehension.

דהיינו גילוי מאא"ס [מאור אין סוף] ב"ה סתימא דכל סתימין דלית מחשבה תפיסא ביה כלל ואין הגילוי בבחי' הכנה והשגה

that is, a revelation from the Infinite Light, blessed be He, the "Hidden of all hidden," whom no thought can grasp at all, and the revelation is not in the mode of understanding and comprehension;

In Chochmah the revelation is of the Infinite Light as the "Hidden of all hidden" (a Zohar term for the most concealed level), which no thought can grasp at all. So it is not a revelation in the form of understanding.

לכן גם ההתפעלות מזה אינו בבחי' יש כמו האהבה אלא ההתפעלות מזה הוא בבחי' הביטול והוא שמתבטל מן המציאות כמ"ש ונחנו מה

therefore the arousal from this, too, is not in the mode of yesh, like love; rather, the arousal from this is in the mode of self-nullification, that is, one becomes nullified out of existence, as it is written, "And what are we."

Since the revelation is not comprehension, the response to it is not love, a felt yesh, but bittul, a nullification of one's very existence, as in Moshe's "and what are we."

וכמבואר בכינונים פל"ט אשר עולם האצ"י שהוא בחי' חכמה בכלל הוא למעלה מבחי' ג"ע [גן עדן] והוא מדור הצדיקים הגדולים³⁴ שעבודתם למעלה מבחי' אהבה כ"א בבחי' ביטול ע"ד האבות הן הן המרכבה³⁵ כו.³⁶

And as is explained in [Sefer Shel] Beinonim, chapter 39, that the World of Atzilus, which is the level of Chochmah in general, is above the level of Gan Eden, and it is the abode of the great tzaddikim, whose service is above the level of love, but rather in the mode of self-nullification, in the manner of "the Patriarchs are themselves the Chariot, etc."

Tanya, chapter 39, describes Atzilus, which as a whole is Chochmah, as higher than Gan Eden; it is the abode of the great tzaddikim, whose service was above love, a total bittul. Such were the Patriarchs, of whom the Midrash says that they "are themselves the Chariot" of G-d.

6 וענין יחוד או"א [אבא ואימא] הוא ההמשכה מאור א"ס ב"ה המלוכש במוחין דאבא שלמעלה מההשגה שיהי' [שיהיה] נמשך ומתגלה בבינה,

And the matter of the union of Abba and Imma is the drawing-down of the Infinite Light, blessed be He, that is clothed in the intellect (mochin) of Abba, which is above comprehension, so that it be drawn down and revealed in Binah.

The union of Abba and Imma means that the Infinite Light clothed in Chochmah (the mochin of Abba), which is above comprehension, is drawn down and revealed in Binah, the faculty of comprehension.

אך גילוי זה אינו בבחי' השגה ממש מאחר דבאמת לית מחשבה תפיסא³⁷ ביי [ביה] אלא ענין גילוי זה בבינה יובן מעט מזער עד"מ ממ"ש הרמב"ם [הרבי משה בן מימון] בענין התוארים³⁸ שנאמרו על הקב"ה שנאמר רק בשלילות ואינם תוארים עצמיים.

But this revelation is not in the mode of actual comprehension, since in truth "no thought can grasp Him"; rather, the nature of this revelation in Binah may be understood in some small measure, by way of analogy, from what the Rambam writes concerning the attributes said of the Holy One, blessed be He: that they are said only as negations and are not essential attributes.

Since "no thought can grasp Him," this revelation in Binah cannot be true comprehension. To give some idea of what it is, the Alter Rebbe turns to the Rambam's teaching that the attributes we ascribe to G-d are negations, not descriptions of His essence.

7 וענין ההפרש בין תוארי השלילה לתוארי החיוב שתוארים עצמיים שנק' בלשון פלוסופים תוארי החיוב הם מורים על מהות הדבר מהו.

And the difference between negative attributes and positive attributes is [this]: essential attributes, which in the language of the philosophers are called positive attributes, indicate the essence of the thing, what it is.

The Rambam distinguishes two kinds of attributes. "Positive" attributes, which are essential attributes in the philosophers' language, tell us what a thing is: its essence.

ותוארי השלילה לא יודיענו דבר בשום פנים מן העצם המבוקש מה הוא אלא שיודיענו שהוא מושלל מדבר המנגד וסותר לאותו העצם המבוקש ומהותו.

But negative attributes do not inform us of anything whatsoever about the entity being sought, what it is; they only inform us that it is divested of anything that opposes and contradicts that entity being sought and its essence.

Negative attributes tell us nothing about what the thing is. They only tell us that whatever contradicts its nature does not apply to it.

8 ולכן לפי שהקב"ה הוא למעלה מההשגה ואין אפשר להשיג מהותו בשום פנים ע"כ לא יתכן לומר עליו ית' התוארים כמו כל יכול וחכם ורוצה

Therefore, since the Holy One, blessed be He, is above comprehension, and it is in no way possible to comprehend His essence, one cannot ascribe to Him, may He be blessed, attributes such as "omnipotent," "wise" and "willing,"

Since G-d is entirely beyond comprehension, terms like "omnipotent," "wise" and "willing" cannot describe Him as they describe us.

כי הוא למעלה ממהות יכולת וחכמה ורצון שכנבראים עד שאין ערך ודמיון בינו ובינינו כלל לומר עליו תוארים אלו בלשון תוארים עצמיים רק שהם נאמרו בלשון שלילה

for He is above the essence of the ability, wisdom and will that are in created beings, to the point that there is no comparison or likeness at all between Him and us, [such as would allow us] to say these attributes of Him as essential attributes; rather, they are said in the manner of negation.

His essence is beyond the ability, wisdom and will found in created beings; there is no comparison between Him and us that would let these words define what He is, so they are said only as negations.

היינו ענין יכול שנאמר עליו ית' הוא מפשיט ממנו ית' כל מה שהוא היפך היכולת כמ"ש לא ייעף ולא ייגע³⁹ כו',

That is, the [word] "able" said of Him, may He be blessed, divests Him, may He be blessed, of everything that is the opposite of ability, as it is written, "He does not grow faint and does not grow weary, etc."

Calling G-d "able" removes from Him everything that is the opposite of ability, as Isaiah says of Him, "He does not grow faint and does not grow weary" (Isaiah 40:28).

ועד"ז הוא ענין חכם ורוצה כו' מפשיט ממנו ית' מה שהוא היפך החכמה כו'

In the same way, "wise" and "willing," etc., divest Him, may He be blessed, of what is the opposite of wisdom, etc.

In the same way "wise" and "willing" only deny of Him the opposites of wisdom and will.

ונמצא לא יודיעו תוארים אלו ידיעת מהותו רק יודיעו מה שאנו שוללים ממנו הדברים שהם היפך מהותו כביכול,

It follows that these attributes do not give knowledge of His essence; they only make known that we negate of Him the things that are the opposite of His essence, as it were.

These attributes therefore give no knowledge of His essence. They only tell us what we deny of Him: the things that are, so to speak, contrary to His essence.

נמצא ידיעה זו הוא גילוי שמתגלה לנו גילוי ממנו יתי ומ"מ אינו השגה במהותו כלל ומ"מ גם בבחי' ידיעה זו⁴⁰ שבדרך שלילה שייך ידיעות עצומות אין קץ ממש גבוה מעל גבוה

It follows that this knowledge is a revelation, in which a revelation of Him, may He be blessed, is revealed to us, and nevertheless it is not a comprehension of His essence at all. And nevertheless, even in this level of knowledge, which is by way of negation, there can be immense knowledge, truly without end, higher and higher,

Still, this knowledge is a real revelation of G-d to us, even though it does not grasp His essence. And knowledge by negation can grow without end, ever higher.

כמ"ש הרמב"ם [הרבי משה בן מימון] כ"ז [כל זה] (בספרו מ"נ [מורה נבוכים] ח"א [חלק א'] פנ"ז נ"ח נ"ט עד פרק ס') שכ' [שכתב] שיש ריבוי ידיעות ג"כ בדרך שלילה עד שבענינים הגשמיים יוכל האדם ע"י ריבוי הידיעות השלילות להגיע כמעט לציור הדבר כמו שהוא כו'.

as the Rambam writes all this (in his book, the Moreh Nevuchim [Guide for the Perplexed], Part I, chapters 57, 58, 59, up to chapter 60), where he writes that there is a multitude of knowledge also by way of negation, to the point that in physical matters a person can, through the multitude of negative knowledge, almost arrive at a picture of the thing as it is, etc.

In the Guide for the Perplexed (Part I, chapters 57-60) the Rambam writes that negations can be multiplied, and that with physical things a person who learns enough negations can come close to a picture of the thing as it actually is.

ועד"ז יובן הנמשל בענין היחוד וגילוי ההמשכה מחכמה שהוא בחי' מקור השכל שאינו מושג שבו מלוכש אור א"ס מה שלמעלה מההשגה ומה שנמשך בחי' זו ממש שהיא הבנה והשגה ונקי' יחוד או"א

[אבא ואימא]

In the same way the analogue can be understood, concerning the union and the revelation of the drawing-down from Chochmah, which is the level of the source of intellect that is not grasped, in which is clothed the Infinite Light, that which is above comprehension; and [concerning] how this very level is drawn down [into the level] that is understanding and comprehension, which is called the union of Abba and Imma:

Now the analogy is applied. Chochmah is the source of intellect and is itself beyond grasp, and in it is clothed the Infinite Light that is above comprehension; the drawing of this very level into Binah, the faculty of understanding and comprehension, is called the union of Abba and Imma.

הנה ההבנה וההשגה אינה השגת המהות אלא השגת⁴¹ עד"מ השגת השלילות כו' כי הנה אא"ס [אור אין סוף] ב"ה לית מחשבה תפיסא ב"י [ביה] כלל⁴² במהותו.

this understanding and comprehension is not a comprehension of the essence, but a comprehension, by way of analogy, [like] the comprehension of negations, etc. For as to the Infinite Light, blessed be He, "no thought can grasp Him" at all in His essence.

What Binah understands of this is not the essence but something like the knowledge of negations, for the Infinite Light in its essence cannot be grasped by thought at all.

ולכן הכתר נקי ישת חשך סתרו שהכתר מלביש לאא"ס [לאור אין סוף] ב"ה ומחשיך שיהי' [שיהיה] בלתי מתגלה (כמ"ש בתחלת ביאור האדר"ז [האדרא זוטא] מהאר"ז⁴³ [מהאר"י זכרוננו לברכה]. ועמ"ש בביאור ע"פ שחורה אני^{44, 43} אש שחורה)

Therefore Keser is called "He made darkness His hiding place," for Keser clothes the Infinite Light, blessed be He, and darkens [it], so that it be unrevealed (as is written at the beginning of the Arizal's commentary on the Idra Zuta; and see what is written in the explanation on the verse "I am black," [on] "black fire");

That is why Keser is described as "He made darkness His hiding place" (Psalms 18:12): Keser clothes the Infinite Light and hides it. The parenthesis cites the Arizal's commentary on the Idra Zuta, and the Likkutei Torah discourse on "I am black" (Shir HaShirim), where the Alter Rebbe explains that, seen from below, what no thought can grasp is called "darkness," and that the supernal Keser is "white within, black without."

וע"י הכתר הוא שורה ומתלבש בבחי' חכמה שהוא ג"כ למעלה מהשכל המושג ומובן. וזהו בחי' מוחין דאבא שבו מלובש אא"ס [אור אין סוף] מה שלמעלה מסדר ההשתלשלות

and through Keser it rests and clothes itself in the level of Chochmah, which is also above the intellect that is grasped and understood. And this is the level of the intellect of Abba, in which is clothed the Infinite Light, that which is above the order of the chain of descending worlds (hishtalshelus)

Through Keser the Infinite Light rests in Chochmah, which is also above intellect that can be grasped. This is the mochin of Abba, in which is clothed the light that is above the order of hishtalshelus.

(ועיין בפ"י הרמ"ז [הרב משה זכות] בזהר פ' אמור דצ"ד דמציאות אבא נמשך מפנימ"י [מפנימיות / מפנימית] שבתוך השע רות ד"ג ת"ד [תיקוני דיקנא]. משא"כ מציאות אימא נמשך מהשערות עצמן. ועיין בזהר הרקיע⁴⁵ פ' ויקרא ע"פ כשמן הטוב כו' וכמ"ש במ"א).⁴⁶

(and see the commentary of the Ramaz on the Zohar, Parshas Emor, page 94, that the existence of Abba is drawn from the inner dimension within the hairs of the thirteen tikkunim of the beard, whereas the existence of Imma is drawn from the hairs themselves; and see the Zohar HaRakia, Parshas Vayikra, on the verse "Like the good oil, etc.," and as is explained elsewhere).

The parenthesis cites the Ramaz (Rabbi Moshe Zacuto) on the Zohar: Abba derives from the inner core within the hairs of the thirteen tikkunim of the beard (the thirteen "adornments" of Arich Anpin's beard, channels of divine mercy), while Imma derives from the hairs themselves. Abba is thus rooted in a more inward level than Imma; according to the Kehot note, the Tzemach Tzedek copies both passages into Or HaTorah, Vayikra.

אמנם בחי' בינה היינו הבנת והשגת המהות אך הבנה והשגה זו הוא בבחי' זיו והארה לבד מאא"ס [מאור אין סוף] ב"ה הנמשך בסדר ההשתלשלות שבחי' זו נמשך ומתגלה בבינה והשגה באצילות ונמשך ג"כ בגי'ע [בגן עדן] העליון.

However, the level of Binah is understanding and comprehension of the essence; but this understanding and comprehension is only at the level of a radiance and illumination from the Infinite Light, blessed be He, drawn forth in the order of the chain of descending worlds. This level is drawn down and revealed in understanding and comprehension in Atzilus, and is drawn also into the upper Gan Eden.

Binah does grasp an essence, but only the essence of a radiance and glow of the Infinite Light that descends through the order of the worlds. This level is revealed as comprehension in Atzilus and also in the upper Gan Eden.

אבל בחי' אור א"ס ב"ה שבכתר עליון א"א שיומשך ויתגלה בבינה והשגה ממש ואעפ"כ [ואף על פי כן] נמשך ומתגלה ע"י יחוד חו"ב [חכמה ובינה] אלא שגילוי זה אינו⁴⁷ בחי' השגה כ"א ביטול ההשגה.⁴⁸

But the level of the Infinite Light, blessed be He, that is in the supernal Keser cannot be drawn down and revealed in actual understanding and comprehension; and nevertheless it is drawn down and revealed through the union of Chochmah and Binah, except that this revelation is not the level of comprehension, but rather the nullification of comprehension.

The Infinite Light within the supernal Keser cannot be revealed as real comprehension. Yet through the union of Chochmah and Binah it is drawn down and revealed, as a nullification of comprehension rather than comprehension.

9 וא"א למצוא משל לזה למטה כ"א מענין ידיעת השלילות שהוא גילוי וידיעה בהשגה ממש שמתקרב בידיעה זו להדבר המבוקש ועכ"ז [ועם כל זה] אינו השגת המהות כמו בבחי' הזיו שבסדר ההשתלשלות כו'.

And it is impossible to find an analogy for this below except from the matter of the knowledge of negations, which is a revelation and a knowing in actual comprehension, for through this knowledge one draws close to the thing sought; and nevertheless it is not a comprehension of the essence, as [there is] in the level of the radiance in the order of the chain of descending worlds, etc.

Below, the only analogy for this is knowledge by negation. It is a real revelation and a real knowing that brings one closer to what one seeks, yet it is not a grasp of the essence, as there is with the radiance that descends through the order of the worlds.

וזהו הטעם שההתפעלות הנמשך מגילוי וידיעה זו הוא בחי' הביטול שהוא ג"כ ענין הפשטת המנגד והוא שלא יהי' [יהיה] יש ומסתיר על אא"ס [אור אין סוף] ב"ה לפי שכל התפעלות בהכרח שתדמה למקורה המולידה.

And this is the reason that the arousal drawn forth from this revelation and knowledge is the level of self-nullification (bittul), which is also a divesting of what opposes, namely, that one not be a yesh that conceals the Infinite Light, blessed be He; for every arousal must necessarily resemble its source that gives birth to it.

This is why the response born of this revelation is bittul. Bittul is itself a removal of what opposes: one stops being a yesh that hides the Infinite Light. Every emotional response must resemble the source that gives birth to it.

ולכן יען שמקורה היא ג"כ בחי' ביטול ההשגה כנ"ל ע"כ ההתפעלות הנוולד ממנה הוא ג"כ בחי' ונחנו מה⁴⁹ שהוא בחי' ביטול כו':⁵⁰

Therefore, since its source is also the level of the nullification of comprehension, as mentioned above, the arousal born of it is also the level of "And what are we," which is the level of self-nullification, etc.

Since the source here is a nullification of comprehension, the feeling it gives birth to is also nullification: "and what are we."

SECTION 3 • ¶10-17

The prohibitions reach higher

10 ג וזהו הטעם למ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] דע"י קיום מל"ת [מצות לא תעשה] הוא יחוד דא"י [דאבא

ואימא]

3. And this is the reason for what is written in Likkutei Torah [of the Arizal], that through fulfilling the prohibitive commandments there is the union of Abba and Imma.

Section 3 begins by returning to the Arizal's teaching that keeping the prohibitions brings about the union of Abba and Imma; the analogy of negative attributes now gives its reason.

כי הנה כל הל"ת [הלא תעשה] ענינם ג"כ רק בחי שלילות דבר המנגד ומסתיר אלקותו ית' כמו לא תאכל חלב כו' או שעטנז לא יעלה עליך⁵¹ כו'

For all the prohibitions, too, are in their nature only the level of negations of something that opposes and conceals His G-dliness, may He be blessed, such as "You shall not eat chelev (forbidden fat), etc.," or "Shaatnez shall not come upon you, etc.,"

The prohibitions, too, are in essence negations: each negates something that opposes and hides G-dliness, as with the laws against eating forbidden fat (chelev) or wearing shaatnez, the forbidden mixture of wool and linen.

שאינו עשיית דבר בקום ועשה רק להמנע מהדברים הנ"ל שהן המסתירים ומונעים הביטול לא"ס ב"ה כי הן בחי יש ודבר נפרד לגמרי היפך האין

which is not doing something by an active deed, but only refraining from the things mentioned, which are what conceal and prevent self-nullification to the Infinite One, blessed be He, for they are the level of yesh and a thing entirely separate, the opposite of the ayin.

A prohibition is kept not by doing something but by refraining. The forbidden things hide G-dliness and prevent bittul because they are yesh, entirely separate things, the very opposite of ayin.

לכן הם פוגמים הביטול ומונעים הביטול מהנפש מה שיש בנפש מבחי' חכ' [חכמה] להבטל לא"ס [לאור אין סוף] ב"ה כמו דכולא קמ"י [קמיה] כלא חשיב⁵²

Therefore they blemish the self-nullification and prevent the self-nullification of the soul: that which there is in the soul from the level of Chochmah, to be nullified to the Infinite Light, blessed be He, as in "all before Him is considered as nothing."

They therefore damage the soul's bittul: they keep the Chochmah within the soul from being nullified to the Infinite Light, the recognition that "all before Him is considered as nothing" (Zohar).

והם מונעים ביטול זה מפני שהם יש ודבר נפרד היפך האין כו'.

And they prevent this self-nullification because they are yesh and a separate thing, the opposite of the ayin, etc.

The forbidden things block this bittul because they are a separate yesh, the very opposite of ayin.

11 ויש מצות ל"ת [לא תעשה] שחייבים עליהם כרת שכורתים את הנפש משרשה שלא להיות בה בחי' ביטול זה.

And there are prohibitive commandments for which one is liable to kares (excision), for they cut the soul off from its root, so that this level of self-nullification is not in it.

Some prohibitions carry the penalty of kares, "cutting off." Such a transgression cuts the soul off from its root, so that this bittul is absent from it.

ויוכן זה יותר באכילת חמץ בפסח כי מצה הוא בחי' מ"ה [שם מ"ה] וביטול וכמאמר מצה זו שאנו אוכלים⁵³ על שום מ"ה [שם מ"ה] והחמץ הוא בחי' יש כו', ועכ"פ [ועל כל פנים] כל מצות ל"ת [לא תעשה] הוא שלילת ומניעת דבר המסתיר על אא"ס [אור אין סוף] ב"ה וקדושתו.

This will be understood better from eating chametz on Pesach: for matzah is the level of mah and self-nullification, as in the saying, "This matzah that we eat, on account of what (mah)?" while chametz is the level of yesh, etc. And in any case, every prohibitive commandment is the negation and prevention of something that conceals the Infinite Light, blessed be He, and His holiness.

Chametz on Pesach shows this most clearly. Matzah is mah and bittul, as the Haggadah's question "This matzah that we eat, for what (mah) reason?" hints, while chametz, leavened and risen, is yesh; and eating chametz on Pesach is one of the prohibitions that carry kares. In general, every prohibition negates and holds back something that conceals the Infinite Light and its holiness.

12 ולכן ע"י קיום בחי' זו שמסירים ההסתר ע"י נמשך היחוד עליון דאוי"א [דאבא ואימא] שהוא ג"כ גילוי אא"ס [אור אין סוף] ב"ה סדכ"ס [סבה דכל סבות] שנמשך ומתגלה

Therefore, through fulfilling this level, in which the concealment is removed, through this the supernal union of Abba and Imma is drawn down, which is also a revelation of the Infinite Light, blessed be He, the Cause of all causes, that is drawn down and revealed.

Keeping the prohibitions removes what conceals, and so draws down the supernal union of Abba and Imma, a revelation of the Infinite Light, the Cause of all causes.

וגילוי זה א"א ג"כ רק בידיעת השלילות שנמשך בחי' ידיעה והשגה בו ית' ע"ד⁵⁴ הפשטה ממנו ית' דבר מה שהוא נגד מהותו ית'

And this revelation, too, is impossible except in the knowledge of negations, in which a level of knowledge and comprehension of Him, may He be blessed, is drawn forth by way of divesting Him, may He be blessed, of whatever is contrary to His essence, may He be blessed.

This revelation too can take only the form of knowledge by negation: G-d is known by removing from Him whatever is contrary to His essence.

ואף שאין זה ידיעת המהות הנה הוא קירוב וגילוי גדול כנ"ל וגדול אין קץ יותר מהשגת המהות שבבחי' הזיו המאיר בסדר ההשתלשלות כו'.⁵⁵

And although this is not knowledge of the essence, it is a great closeness and revelation, as mentioned above, and infinitely greater than the comprehension of the essence that is in the level of the radiance that shines in the order of the chain of descending worlds, etc.

This is not knowledge of the essence itself; even so, it is a great closeness and revelation, infinitely greater than grasping the essence of the radiance that shines down through the order of the worlds.

13 וזהו מ"ש בארץ לא זרועה⁵⁶ ר"ל [רוצה לומר] הלא הוא זרועה היינו מל"ת [מצות לא תעשה] שהם גבוהים ממ"ע [ממצות עשה] דלאו קודם להן מלמעלה למטה

And this is [the meaning of] what is written, "in a land not sown": that is to say, the "not" (lo) is [what is] sown, namely, the prohibitive commandments, which are higher than the positive commandments, for the lav ("not") precedes them, from above to below,

Jeremiah 2:2 praises Israel for following G-d "in a land not sown." The Alter Rebbe reads lo zeru'ah ("not sown") as "the 'not' is sown": the prohibitions, the "nots," are what is sown, and they are higher than the positive commandments, because the "no" comes first as the light descends from above.

כמאמר ברישא חשוכא והדר נהורא⁵⁷ לפי שבחי' אור הכתר לא יוכל לבא בהתלבשות בבחי' כלי' as in the saying, "First darkness, and afterward light." For the level of the light of Keser cannot come to be clothed in the level of a vessel,

So too the Talmud's saying, "First darkness, and afterward light": the darkness, the negation, comes first. The light of Keser cannot be clothed in a vessel.

להיות כי הוא למעלה מהשתלשלות דאוי"כ [דאורות וכלים] כנ"ל דלית מחשבה תפיסא ביי [ביה] ⁵⁸ רק בבחי' לא בלבד הוא שיכול להתגלות והיינו בדרך ידיעת השלילות.

since it is above the chain of descent of lights and vessels, as mentioned above, [for] "no thought can grasp Him"; only in the mode of "not" alone can it be revealed, namely, by way of the knowledge of negations.

Keser is above the chain of lights and vessels, and no thought can grasp it. It can be revealed only through "not," that is, through knowledge by negation.

14 ולכן נאמר ע"ז ישת חשך סתרו שאין המהות ממש מושג,

Therefore it is said of this, "He made darkness His hiding place," for the essence itself is not grasped.

This is why it is said of Keser, "He made darkness His hiding place": its essence is not grasped.

וההמשכה וגילוי זה הוא ע"י קיום מל"ת [מצות לא תעשה] דוקא שהניצוצים שנפלו בהן בשב"כ [בשבירת הכלים] הן ירדו ונמשכו למטה בג' קליפות הטמאות והן המסתירים ומונעים לגמרי גילוי אור הכתר לכן ע"י העברת המנגד נמשך גילוי אור הכתר בחו"ב [בחכמה ובינה] בבחי' הנ"ל.

And this drawing-down and revelation comes specifically through fulfilling the prohibitive commandments: for the sparks that fell into them in the shattering of the vessels descended and were drawn down below, into the three impure kelipos, and they are what conceal and entirely prevent the revelation of the light of Keser. Therefore, through removing what opposes, the revelation of the light of Keser is drawn into Chochmah and Binah, in the manner mentioned above.

This revelation comes specifically through the prohibitions. At the shattering of the vessels, the primordial breaking in which divine light fell into the lower realms, sparks of holiness fell into the forbidden things and descended into the three impure kelipos, the realms of evil from which forbidden things draw their life, and these block the light of Keser entirely. So when what opposes is removed, by refraining from the forbidden, the light of Keser is revealed in Chochmah and Binah, as knowledge by negation.

אמנם רמ"ח מ"ע [מצות עשה] הן בבחי' ו"ה שהוא יחוד זו"נ [זעיר אנפין ונוקבא] אשר הוא בחי' אורות המתלבשים בכלים

However, the 248 positive commandments are at the level of vav-hei, which is the union of Z'eir Anpin and Nukva, which is the level of lights that are clothed in vessels;

The 248 positive commandments belong to vav-hei, the union of Z'eir Anpin and Nukva, which is lights clothed in vessels.

והוא כמו בחי' השגת המהות ולא ע"ד שלילה לבד ומצד זה יש בהן מעלה יתירה מבמצות ל"ת [לא תעשה]

(ואפשר מה"ט [מהאי טעמא] עשה דוחה ל"ת [לא תעשה])⁵⁹

and this is like the level of comprehension of the essence, and not merely by way of negation. And from this aspect they have an advantage over the prohibitive commandments (and perhaps for this reason a positive commandment overrides a prohibition).

This is like grasping the essence, not merely knowing by negation, and in this respect the positive commandments have an advantage over the prohibitions. Perhaps, the Alter Rebbe suggests, this is why in halachah a positive commandment overrides a prohibition (Shabbos 132b).

אבל באמת הל"ת [הלא תעשה] גבוהים יותר לפי שהשגת המהות שנמשך ע"י קיום מ"ע [מצות עשה] הנה אור זה הנמשך ומתגלה הוא רק כמו זיו והארה לבד לגבי האור הנמשך ומתגלה ע"י מצות ל"ת [לא

תעשה]

But in truth the prohibitions are higher, because [with] the comprehension of the essence that is drawn down through fulfilling the positive commandments, this light that is drawn down and revealed is only like a mere radiance and illumination compared with the light drawn down and revealed through the prohibitive commandments.

But in truth the prohibitions are higher: the light grasped through the positive commandments, though grasped in its essence, is only a radiance and glow compared with the light revealed through the prohibitions.

ולכן גדול יותר ידיעת השלילות שבמקור האור מהשגת המהות שבבחי' הזיו

Therefore the knowledge of negations that is in the source of the light is greater than the comprehension of the essence that is in the level of the radiance.

So knowing the source of the light by negation is greater than grasping the essence of its radiance.

(וכעין זה אמרו דחכם עדיף מנביא⁶⁰ אף שהנביא משיג המהות והחכם אינו משיג רק המציאות אלא לפי שהחכם משיג המציאות ממדרגות העליונות שאינן מתגלות בנבואה כלל,

(Similar to this, they said that "a sage is superior to a prophet," even though the prophet grasps the essence and the sage grasps only the existence; it is rather because the sage grasps the existence of higher levels that are not revealed in prophecy at all.

The Talmud says similarly that "a sage is superior to a prophet" (Bava Basra 12a), although the prophet sees the essence and the sage knows only that something exists: the sage is superior because what he knows to exist belongs to higher levels than any revealed in prophecy.

וכ"ש [וכל שכן] שהוא כן במל"ת [במצות לא תעשה] לגבי מ"ע [מצות עשה] שההשגה [שההשגה] אינו ע"ד ידיעת המציאות לבד כ"א גילוי ממש רק שהוא עדי"מ למטה בידיעת השלילות כו'.

And all the more so is this the case with the prohibitive commandments compared with the positive commandments, for the comprehension is not merely in the manner of knowing the existence, but an actual revelation, only that it is, by way of analogy below, in [the manner of] the knowledge of negations, etc.

With the prohibitions this holds all the more, since what they draw down is not only knowledge of existence but an actual revelation, though in the form, to use our analogy, of knowledge by negation.

ומזה יובן גודל מעלות דברי סופרים שהן ג"כ סייגים וגדרים כעין מצות ל"ת [לא תעשה] וכמ"ש ע"פ שחזרה אני^{61,62} כו', וגם ז' מצות דרכנן עם שהם בקום ועשה⁶³ מ"מ המכוון בהם להרחיק הרע כנודע מענין נטילת ידים⁶⁴ כו'.

From this can be understood the great superiority of the words of the Scribes, which are also fences and safeguards, like the prohibitive commandments, as is explained on the verse "I am black, etc." And also the seven rabbinic mitzvos: although they are by active deed, nevertheless their intent is to distance evil, as is known regarding the washing of the hands, etc.

This explains the great worth of the rabbinic enactments, "the words of the Scribes," which are fences and safeguards like the prohibitions; in Likkutei Torah, Shir HaShirim, the Alter Rebbe explains that they are dearer than "the wine of Torah" because they are rooted in the "scribe" (sofer), above the Written Torah, the "book" (sefer). Even the seven rabbinic mitzvos, though they are active deeds, aim at distancing evil, as is known of washing the hands (netilas yadayim).

וזהו ענין בינה יתירה⁶⁵ נתנה כו' אשר מה שבתושב"כ [שבתורה שבכתב] לא יוכל להיות ההמשכה רק בבחי' השגת השלילות נמשך בתשבע"פ [בתורה שבעל פה] ע"י קום ועשה כו' שהוא בחי' השגת המהות כו'.

And this is the matter of "Extra Binah was given, etc.": that what in the Written Torah could be drawn down only in the mode of comprehension of negations, is drawn down in the Oral Torah through active deed, etc., which is the level of comprehension of the essence, etc.

The Sages said that "extra Binah was given" to woman (Niddah 45b), and here the phrase is applied to the Oral Torah, which the Kabbalah calls the feminine, Malchus. What the Written Torah could draw down only as knowledge by negation, the Oral Torah draws down through active deeds, as a grasp of essence.

והנה אין כ"ז [כל זה] סותר למ"ש במ"א דע"י מל"ת [מצות לא תעשה] נמשך מקור האור בבחי' גילוי ממש כי זהו לע"ל [לעתיד לבוא] אשר אז יתגלה אור הכתר ממש שמזה נמשך תח"מ [תחיית המתים].

Now, all this does not contradict what is explained elsewhere, that through the prohibitive commandments the source of the light is drawn down in actual revelation: for that is in the Time to Come, when the light of Keser itself will be revealed, from which the Resurrection of the Dead is drawn.

Elsewhere it is said that the prohibitions draw down the source of light as an actual revelation. That refers to the Time to Come, when the light of Keser itself will be revealed and will bring about the Resurrection of the Dead.

משא"כ היחוד וההמשכה דעכשיו אפי' [אפילו] בעולמות עליונים אין הגילוי מעצמותו ית' רק עדי"מ הנ"ל מענין ידיעת השלילות כו'.

Whereas [in] the union and drawing-down of the present, even in the higher worlds, the revelation is not from His very Essence, may He be blessed, but only in the manner of the analogy mentioned above, of the knowledge of negations, etc.

In the present, however, even in the higher worlds, the revelation is not of G-d's essence but only in the manner of knowledge by negation.

ולכן אפי' [אפילו] האבות שמדור שלהם הוא בעולם האצ"י⁶⁶ למעלה מבחי' גי'ע [גן עדן] העליון כמ"ש בבינונים פל"ט יתלבשו בגוף גשמי בתח"מ [בתחיית המתים] ואין זה אלא משום שאז יהי' [יהיה] למטה גילוי בחי' עליונה יותר)

Therefore even the Patriarchs, whose abode is in the World of Atzilus, above the level of the upper Gan Eden, as is written in [Sefer Shel] Beinonim, chapter 39, will be clothed in a physical body at the Resurrection of the Dead; and this is only because then there will be, below, a revelation of a higher level.)

That is why even the Patriarchs, whose place is in Atzilus, above the upper Gan Eden (Tanya, chapter 39), will be clothed again in physical bodies at the Resurrection: a higher level will then be revealed below, in the physical world.

(ועיין מ"ש ע"פ שימני כחותם⁶⁷ כו'). וזהו שרמ"ח מ"ע [מצות עשה] נק' רמ"ח אברים דמלכא שהאור נמשך בכלים ממש.

(And see what is written on the verse "Set me as a seal, etc.") And this is why the 248 positive commandments are called "the 248 limbs of the King": for the light is drawn into actual vessels.

The parenthesis refers to the discourse on "Set me as a seal" (Song of Songs 8:6). The 248 positive commandments are called "the 248 limbs of the King," because through them the light is drawn into actual vessels.

ובכל זה יובן מ"ש בזוהר כד אתכפיא סט"א [סטרא אחרא] אשתלים יקרא דקוב"ה [דקודשא בריך הוא] כי ענין אתכפיא סט"א [סטרא אחרא] זהו ענין קיום מל"ת [מצות לא תעשה] וכל דקדוקי סופרים אשר הם הכל הרחקת הרע

And with all this can be understood what is said in the Zohar: "When the sitra achra is subdued, the glory of the Holy One, blessed be He, is made complete." For the subduing of the sitra achra is the fulfillment of the prohibitive commandments and all the fine points of the Scribes, which are all the distancing of evil;

The Zohar says that when the sitra achra, the side opposed to holiness, is subdued, the glory of G-d is made complete. Subduing it means keeping the prohibitions and all the fine points of rabbinic law, all of which distance evil.

לכן עי"ז אשתלים יקרא דקוב"ה [דקודשא בריך הוא] היינו בחי' ז"א שעולה ברום המעלות והוא בבחי' יחוד דאו"א [דאבא ואימא] גם שנמשך בו בחי' כתר מא"א [מאריך אנפין] ממש כמבואר גבי חג השבועות.

therefore through this "the glory of the Holy One, blessed be He, is made complete," that is, the level of Z'eir Anpin, which rises to the loftiest heights and is in the level of the union of Abba and Imma; and also, the level of Keser is drawn into it from Arich Anpin itself, as is explained concerning the festival of Shavuos.

So the prohibitions raise "the glory of the Holy One, blessed be He," Z'eir Anpin, to the loftiest heights, to the level of the union of Abba and Imma; and Keser, from Arich Anpin itself (the "Long Face," the configuration of Keser), is drawn into it, as is explained concerning Shavuos.

וזהו אשתלים יקרא כוי וכמשי"ת [וכמו שיתבאר] לקמן אי"ה [אם ירצה השם] כפי ותבואי בעדי עדיים⁶⁸, וזהו ג"כ ענין דירה בתחתונים.⁶⁹

And this is “the glory is made complete, etc.,” as will be explained below, G-d willing, in the explanation of “and you came to the ornament of ornaments” (ba’adi adayim). And this is also the matter of a dwelling place among the lower realms.

This will be explained below with “and you came to the ornament of ornaments” (Ezekiel 16:7). It is also the meaning of “a dwelling place among the lower realms,” G-d’s purpose that He be at home in this lowest world.

15 והנה ביחוד זו"נ [זעיר אנפין ונוקבא] שהוא ע"י תורה ומצות עשה יש ג"כ ב' מדרגות. כי התורה היא בחי אברים הפנימים

Now, in the union of Z'eir Anpin and Nukva, which comes through Torah and the positive commandments, there are also two levels. For the Torah is the level of the inner limbs;

The union of Z'eir Anpin and Nukva itself has two levels. Torah study is like the inner limbs of the body.

וגם אורייתא מחכמה נפקת וא"כ הוא ג"כ המשכת מוחין דא"א [דאבא ואימא] והמצות הן אברים החיצונים כוי.

and also, “the Torah comes forth from Chochmah,” and if so, it is also a drawing-down of the intellect (mochin) of Abba and Imma; whereas the mitzvos are the outer limbs, etc.

And “the Torah comes forth from Chochmah” (Zohar), so Torah study also draws down the mochin of Abba and Imma. The mitzvos are like the outer limbs.

16 וזהו אלה פקודי המשכן משכן העדות פי פקודי המשכן הוא בחי יחוד זו"נ [זעיר אנפין ונוקבא] שנמשך ע"י תומ"צ [תורה ומצות]

And this is [the meaning of] “These are the accounts of the Mishkan, the Mishkan of the Testimony.” That is, “the accounts of the Mishkan” is the level of the union of Z'eir Anpin and Nukva, which is drawn down through Torah and mitzvos,

Returning to the verse: “the accounts of the Mishkan” is the union of Z'eir Anpin and Nukva, drawn down through Torah and mitzvos.

והיינו אלה פקודי פי' אלה הוא בגימטריי [בגימטריא] ל"ו שהוא לפי שהמדות דז"א ששה שז"א נאצל בסוד שרש בבחי' ו"ק [וי קצוות] והנה כ"א [כל אחד / כל אחת] כלול מששה הרי ל"ו

and this is "These (eileh) are the accounts." That is, eileh has the numerical value of 36, because the emotive attributes (middos) of Z'eir Anpin are six, for Z'eir Anpin is emanated, in the mystery of [its] root, at the level of the six extremities (vav ketzavos); and each one comprises six, making 36.

Eileh equals 36 because Z'eir Anpin is emanated at its root as six attributes, the six extremities (Chesed through Yesod), and each of the six includes all six: six times six is 36.

וגם אלה אותיות לאה כי לאה ילדה ששה בנים⁷⁰ וייק [וי קצוות] הנ"ל.

And also, eileh has the letters of Leah, for Leah bore six sons, the six extremities mentioned above.

And eileh (alef-lamed-hei) has the same letters as Leah (lamed-alef-hei), who bore six sons, again the six extremities.

17 וזהו מי ברא אלה⁷¹ מי היינו בחי' בינה שיש בה נוי"ן שערים כמנין מי ומבחי' בינה נמשך לידת המדות שהן בחי' אלה

And this is [the meaning of] "Who (mi) created these (eileh)?" Mi is the level of Binah, in which there are fifty gates, the numerical value of mi; and from the level of Binah comes the birth of the emotive attributes (middos), which are the level of eileh.

Isaiah 40:26, "Who created these?", is read as two levels: mi ("who"), numerically 50, is Binah with its fifty gates of understanding, and eileh ("these") is the emotive attributes born from Binah.

ומזה נמשך פקודי המשכן שז"א ממשיך למלי' דאצילות להיות המשכה בבי"ע כו',

And from this comes "the accounts of the Mishkan": that Z'eir Anpin draws down to Malchus of Atzilus, so that there be a drawing-down into Beriah, Yetzirah and Asiyah, etc.

From the attributes comes "the accounts of the Mishkan": Z'eir Anpin flows into Malchus of Atzilus, and through her the light is drawn into the lower worlds, Beriah, Yetzirah and Asiyah.

וזה נמשך ע"י עסק התורה שהוא ג"כ שיתא סדרי משנה אשר ג"כ כ"א [כל אחד / כל אחת] כלול משה
כמספר אלה וכן ע"י קיום מ"ע [מצות עשה] שהוא ג"כ ברמ"ח אברים דז"א כנודע.

And this is drawn down through the study of Torah, which is also the six orders of the Mishnah, each of which also comprises six, the number of eileh; and likewise through fulfilling the positive commandments, which is also in the 248 limbs of Z'eir Anpin, as is known.

This is drawn down through Torah study, which is the six orders of the Mishnah, each comprising six, the number of eileh (36). The positive commandments also draw it, since they correspond to the 248 "limbs" of Z'eir Anpin.

וענין משכן העדות הוא יחוד דא"א [דאבא ואימא] (כי בינה נק' שכינתא עילאה כמ"ש במ"א ע"פ שה"ש
[שיר השירים]) שנמשך ע"י ל"ת [לא תעשה]

And the matter of the Mishkan of the Testimony is the union of Abba and Imma (for Binah is called "the supernal Shechinah," as is explained elsewhere on "The Song of Songs"), which is drawn down through the prohibitions.

The Mishkan of the Testimony is the union of Abba and Imma; Binah is called "the supernal Shechinah," a higher dwelling-place than Malchus, as the discourse on "The Song of Songs" explains. This union is drawn down through the prohibitions.

והטעם שנק' משכן העדות היינו כי עדות שייך על דבר הנסתר שאין זה העדות גילוי מהות הדבר ממש
And the reason it is called the Mishkan of the Testimony is that testimony applies to something hidden, for this testimony is not a revelation of the actual essence of the thing.

Testimony is needed only for something hidden: a witness tells us that something is so without showing us the thing itself.

כך הוא ענין ידיעת השלילה עם היותו גילוי מ"מ אינו השגת המהות רק הוא עדות על בחי' סתימא דכל
סתימין עדות ולא גילוי המהות ממש ע"ד שהוא ברמ"ח מ"ע [מצות עשה] שנמשך האור בכלים ממש

So too is the knowledge of negation: although it is a revelation, nevertheless it is not a comprehension of the essence; it is only a testimony about the level of the "Hidden of all hidden": testimony, and not a revelation of the actual essence, as there is in the 248 positive commandments, where the light is drawn into actual vessels.

Knowledge by negation is the same: a real revelation, yet not a grasp of the essence. It only testifies about the "Hidden of all hidden" without revealing its essence, unlike the 248 positive commandments, in which the light is drawn into actual vessels.

אבל ע"י קיום מל"ת [מצות לא תעשה] לפי שע"י נמשך הגילוי ממהו"ע [ממהותו ועצמותו] שלמעלה מעלה מבחי אור הנמשך ממנו ית' ע"י מ"ע [מצות עשה]

But through fulfilling the prohibitive commandments, since through this the revelation is drawn from His being and essence, which is far, far higher than the level of the light drawn from Him, may He be blessed, through the positive commandments,

The prohibitions draw down a revelation from G-d's very being and essence, far above the light drawn through the positive commandments.

לכך א"א להיות הגילוי ע"ד השגת המהות כ"א ע"ד בחי עדות שאינו ממשות הדבר ממש כדפי בלק"ת [בלקוטי תורה (להאריז"ל)] בתהלים סי' ע"ח והוא עדי"מ למטה בענין ידיעת השלילות כנ"ל.

therefore the revelation cannot be in the manner of comprehension of the essence, but only in the manner of the level of testimony, which is not the actual substance of the thing, as is explained in Likkutei Torah [of the Arizal] on Tehillim, Psalm 78; and this is, by way of analogy below, the matter of the knowledge of negations, as mentioned above.

Therefore that revelation cannot take the form of grasping an essence; it can only be testimony, which is not the substance of the thing itself, as the Arizal's Likkutei Torah explains on Psalm 78. Below, the analogy for this is knowledge by negation.

אך עוד יובן פי' וענין עדות והוא עפמ"ש [על פי מה שכתוב] ששם עלו שבטים שבטי⁷² יה עדות לישראל להודות לשם ה':

But the meaning and matter of "testimony" can be understood further, according to what is written, "For there the tribes went up, the tribes of Yah, a testimony to Israel, to give thanks to the Name of Havayah."

A second meaning of "testimony" will now be drawn from Psalms 122:4, "There the tribes went up, the tribes of Yah, a testimony to Israel, to give thanks to the Name of Havayah."

SECTION 4 • ¶18-23

The ornament of ornaments

18 ד והנה תחלה יש להבין פי' הפסוק (ביחזקאל ס"י י"ו) רבבה כצמח השדה נתתיך⁷³ ותרבי ותגדלי ותבואי בעדי עדיים.

4. Now, first we must understand the meaning of the verse (in Ezekiel, chapter 16), “I have made you a myriad, like the growth of the field; and you increased and grew, and came to the ornament of ornaments (ba’adi adayim).”

Section 4 begins with Ezekiel 16:7, in which G-d describes Israel as a young girl He raised: “I have made you a myriad, like the growth of the field; and you increased and grew, and came to the ornament of ornaments.” The phrase ba’adi adayim will turn out to be another key to the word edus.

דהנה בעדי עדיים הוא לשון קישוט והוא תרין עטרין דירית ז"א כנזכר באד"ר [באדרא רבא] שהן בחי' ב' פ"ת [פרקין תתאין] דנו"ה [דנצח והוד] דא"א.

For “ba’adi adayim” is an expression of adornment, and it is “the two crowns that Z’eir Anpin inherits,” as mentioned in the Idra Rabba, which are the level of the two lower joints of Netzach and Hod of Arich Anpin.

Ba’adi adayim means adornment, and in Kabbalah it is “the two crowns that Z’eir Anpin inherits,” mentioned in the Idra Rabba of the Zohar. They are the two lower joints of Netzach and Hod of Arich Anpin, the configuration of Keser, which reach down into Z’eir Anpin.

והענין כי צמח השדה עד"מ התבואה לא תצמח אלא ע"י רקבון הזרע בתחלה שנעשה בחי' אין ועי"ז צומח אח"כ ונעשה יש ודבר

The point is that the growth of the field, for example grain, grows only through the rotting of the seed first, so that it becomes the level of ayin (“nothing”); and through this it afterward grows and becomes yesh (“something”), a thing.

The image of “the growth of the field” explains how this ascent happens. A seed of grain sprouts only after it rots and becomes ayin, “nothing”; only then does it grow into a new yesh, “something.”

משא"כ כמו שהיה בתחלה הזרע יש לא אפשר שיהיה ממנו צמיחה והתהוות יש אחר וגם באופן משוכח ונעלה יותר מהיש הראשון.

Whereas [with] the seed as it was at first, a yesh, it is impossible that there come from it growth and the coming-into-being of another yesh, and moreover in a manner more excellent and exalted than the first yesh.

But had the seed stayed a yesh, as it was, nothing new could have grown from it, let alone something finer and greater than the original seed.

19 וכך הנמשל למעלה כמ"ש בע"ח [בעץ חיים] בענין יחוד⁷⁴ זו"נ [זעיר אנפין ונוקבא] שא"א להיות החזרת פב"פ [פנים בפנים] אם לא שנסתר פרצוף הראשון דמלי בתחלה להיות בתחלה רק נקודה א' תחת היסוד

And so is the analogue above, as is written in Etz Chaim concerning the union of Z'eir Anpin and Nukva: it is impossible for there to be the return to face-to-face unless the first configuration (partzuf) of Malchus is first dismantled, so that at first it is only a single point beneath Yesod.

The same happens above. Etz Chaim teaches that for Z'eir Anpin and Nukva to be turned face-to-face (fully turned toward each other in union, rather than back-to-back, joined only from behind), the first configuration (partzuf) of Malchus must first be dismantled, until she is a single point beneath Yesod.

כי מתחלה הם אב"א [אחור באחור] וכדי שיוחזרו מבחי"אב"א [אחור באחור] להיות בבחי"פב"פ [פנים בפנים] צ"ל בה באמצע בחי" ביטול מציאות הראשון ולהעשות רק נקודה א' תחת היסוד כו'.

For at first they are back-to-back, and in order that they be turned from the level of back-to-back to be at the level of face-to-face, there must be in her, in between, the level of nullification of the first existence, becoming only a single point beneath Yesod, etc.

At first Z'eir Anpin and Nukva are back-to-back. To pass to face-to-face, Malchus must go through a stage in between in which her former existence is nullified and she becomes only a point.

(ובמ"א ע"פ אז תשמח בתולה במחול^{75,76} נתבאר שכדי שיהיה עליה מבחי"פב"פ [פנים בפנים] לבחינת פב"פ [פנים בפנים] במדרגה יותר גבוהה כי יש כמה מדרגות בבחי"פב"פ [פנים בפנים] כו')

(And elsewhere, on the verse "Then the maiden shall rejoice in the dance," it is explained that in order for there to be an ascent from the level of face-to-face to the level of face-to-face at a higher rung, for there are several rungs within the level of face-to-face, etc.,

The parenthesis adds what is explained on "Then the maiden shall rejoice in the dance" (Jeremiah 31:13): face-to-face itself has several rungs, and moving from one to a higher one also needs this process.

הנה צ"ל בתחלה אב"א [אחור באחור] ואח"כ נעשים נקודה תחת היסוד ואח"כ נגדלת בבחי' פב"פ [פנים בפנים] במדרגה יותר גבוהה כו' ושם נתבאר הענין ג"כ בעבודת ה'.

there must first be back-to-back, and afterward they become a point beneath Yesod, and afterward she grows into the level of face-to-face at a higher rung, etc.; and there the matter is also explained in [terms of] the service of G-d.)

First back-to-back, then a point beneath Yesod, and then growth into face-to-face at a higher rung. That discourse also applies the process to a person's service of G-d.

וזהו רבבה כצמח השדה נתתיך שכמו שגידול התבואה א"א שיהי' [שיהיה] יש מיש כ"א ע"י שנעשה בינתיים בחי' אין כך להיות עליית כנס"י [כנסת ישראל] במדרגה היותר נעלה צ"ל תחלה בבחי' ביטול ואין ונק' נקודה תחת היסוד כו'

And this is "I have made you a myriad, like the growth of the field": just as with the growth of grain it is impossible that there be yesh from yesh, but only by its becoming, in between, the level of ayin, so for there to be an ascent of the Congregation of Israel to the most exalted rung, there must first be [the state of] self-nullification and ayin, which is called "a point beneath Yesod," etc.

This is "like the growth of the field": as grain cannot grow yesh from yesh but only through ayin in between, the Congregation of Israel can rise to its highest rung only by first passing through bittul, becoming "a point beneath Yesod."

ועי"ז אח"כ ותרבי ותגדלי ותבואי בעדי עדיים שהן בחי' תרין עטרין הנ"ל שנמשכים לז"א ומז"א לנוק' [לנוקבא] והן מבחי' א"א ממש

And through this, afterward, "you increased and grew, and came to the ornament of ornaments," which are the level of the two crowns mentioned above, which are drawn to Z'eir Anpin and from Z'eir Anpin to Nukva; and they are from the level of Arich Anpin itself

After that comes "you increased and grew, and came to the ornament of ornaments": the two crowns, drawn to Z'eir Anpin and from it to Nukva, which come from Arich Anpin itself.

(שהן עצמותו ומהותו ולא הארה לבד וגם אחסנתו דא"א [דאבא ואימא] שהם הארה אך שההארה הוא מבחי' עליונה יותר כו' כמבואר בע"ח [בעץ חיים] שער הנסירה פ"ו. ועיין בלק"ת [בלקוטי תורה (להאריז"ל)] פ' וירא אותן ב' עטרין שהם תכלית ועיקר כו').

(for they are its very essence and being, and not merely an illumination; and also "the inheritance of Abba and Imma," which is an illumination, but the illumination is from a higher level, etc., as is explained in Etz Chaim, Sha'ar HaNesirah, chapter 6. And see Likkutei Torah [of the Arizal], Parshas Vayeira, [on] those two crowns, that they are the ultimate purpose and the essence, etc.).

The parenthesis stresses that the two crowns are the very essence of Arich Anpin, not just an illumination. "The inheritance of Abba and Imma" (what Abba and Imma bequeath to Z'eir Anpin) is only an illumination, though from a higher level, as Etz Chaim, Sha'ar HaNesirah, explains; and the Arizal's Likkutei Torah calls the two crowns the ultimate purpose.

והנה בפ"י עדי יש ג' ענינים. הא' כפשוטו לשון קישוט כמו את עדים מהר חורב.⁷⁷

Now, in the meaning of adi there are three senses. The first, in its plain meaning, is an expression of adornment, as in "their ornaments (edyam) from Mount Horeb."

Now the word adi is examined. It has three meanings; the first is plain "ornament," as in Exodus 33:6, where Israel stripped off "their ornaments from Mount Horeb."

הב' לשון נצחית כמו משובח ומפואר עדי עד שמו הגדול. הג' לשון עד פה תבא⁷⁸ היינו עד כאן ולא יותר.

The second is an expression of eternity, as in "Praised and glorified forever and ever (adei ad) is His great Name." The third is an expression of "until (ad) here shall you come," that is, up to here and no further.

The second is eternity, as in the morning prayer Baruch She'amar, "praised and glorified forever and ever (adei ad) is His great Name." The third is ad as "until," a limit, as in Job 38:11, "Until here shall you come, and no further."

20 והנה כל הג' פירושים ענין א' הם שכולם שייכים בבחי' כתר דהפ"י הא' לשון קישוט פשוט שזהו בחי' הכתר שהוא בחי' עטרה⁷⁹ שעל הראש וכמו צדיקים יושבים ועטרותיהם⁸⁰ בראשיהם.

Now, all three meanings are one matter, for they all pertain to the level of Keser. The first meaning, an expression of adornment, is plain: this is the level of Keser, which is the level of a crown upon the head, as in "The righteous sit with their crowns on their heads."

All three meanings of adi belong to Keser. The first, ornament, plainly does: Keser is the crown on the head, as in the Sages' picture of the World to Come, "The righteous sit with their crowns on their heads."

והנה כמו שהעטרה והכתר נעשה מאבנים טובות שהם בעצם בחי' דומם רק שנזדככו להיות מאירים ובהירים ועיי"ז עושים מהם עטרה וכתר למלך.

Now, just as a diadem and crown are made of precious stones, which in essence are the level of the inanimate, only that they have been refined to be shining and bright, and through this a diadem and crown for the king are made of them,

A king's crown is made of precious stones, which are by nature inanimate matter; they have only been refined until they shine, and that is what makes them fit for a royal crown.

כמ"כ [כמו כן] ארז"ל [אמרו רבותינו זכרונם לברכה] סנד"ל [סנדלפון] קושר כתרים לקונו⁸¹ מתפללותיהן של ישראל שאותיות התפלה נק' ג"כ אבנים וכשנזדככו עיי"מס"נ [מסירות נפש] באחד נעשים בחי' עטרה וכתר

so too our Sages, of blessed memory, said that Sandalphon ties crowns for his Maker from the prayers of Israel; for the letters of prayer are also called "stones," and when they are refined through self-sacrifice (mesirus nefesh) at [the word] "One," they become the level of a diadem and crown.

So our Sages say that the angel Sandalphon ties crowns for his Maker from the prayers of Israel. The letters of prayer are also called "stones," and when they are refined by self-sacrifice at the word "One" in the Shema, they become a crown; in Likkutei Torah, Beshalach, the Alter Rebbe explains that the sparks raised through self-sacrifice in prayer become, above, a crown over the head.

וכן מקיום המצות שהן ג"כ תרי"ג מצות דאורייתא וז' דרבנן⁸² תרי"ך עמודי אור⁸³ דבחי' כתר

And likewise from the fulfillment of the mitzvos, which are also the 613 mitzvos of the Torah and the seven of the Rabbis, 620 pillars of light, of the level of Keser.

Likewise the mitzvos: the 613 of the Torah and the 7 of the Rabbis make 620, the numerical value of keser, and are called "620 pillars of light."

לפי שנשפלו בעשיי' [בעשייה] גשמיות בקלף דתפילין וצמר דציצית שהיא כמו בחי' דומם עד"מ ונעוץ תחלתן בסופן^{84, 85} לכן עיי"ז נמשך האור שלמעלה מהשתלשלות שהוא בחי' כתר.

Since they have been lowered into physical action, in the parchment of tefillin and the wool of tzitzis, which is like the level of the inanimate, for example, and "their beginning is wedged in their end," therefore through this is drawn down the light that is above the chain of descent, which is the level of Keser.

They reach Keser because they descend into physical action, in the parchment of tefillin and the wool of tzitzis, materials like the inanimate, the lowest level of creation. Since "their beginning is wedged in their end" (Sefer Yetzirah), the lowest reaches the highest, and so the mitzvos draw down the light above hishtalshelus, the level of Keser.

21 וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] דלעתיד צדיקים יושבים ועטרותיהם בראשיהם⁸⁶ כי בגי'ע [בגן עדן] אין הגילוי רק מבחי' נהר היוצא מעדן⁸⁷ שהוא בחי' חו"ב [חכמה ובינה]

And this is why our Sages, of blessed memory, said that in the Time to Come "the righteous sit with their crowns on their heads": for in Gan Eden the revelation is only from the level of "the river that goes out of Eden," which is the level of Chochmah and Binah,

This is why the crowns belong to the Time to Come. In Gan Eden the revelation comes only from "the river that goes out of Eden," Chochmah and Binah, that is, comprehension.

ולכן הגילוי רק לנשמה אך לעתיד בתח"מ [בתחיית המתים]⁸⁸ שיהיה הגילוי גם לגוף כמ"ש ועצמותיך יחליץ⁸⁹ היינו ע"י גילוי אור שלמעלה מהשתלשלות יוכל לימשך גם למטה יותר.

and therefore the revelation is only to the soul. But in the Time to Come, at the Resurrection of the Dead, the revelation will be to the body as well, as it is written, "And He will strengthen your bones"; that is, through the revelation of the light that is above the chain of descent, it will be able to be drawn even lower.

Comprehension can reach only the soul. At the Resurrection the revelation will reach the body too, "and He will strengthen your bones" (Isaiah 58:11), because a light from above hishtalshelus, Keser, can descend lower than a light from within it. Tanya, Iggeres HaKodesh 17, explains the same: the revelation in Gan Eden is of memalei kol almin, through great contractions, while at the Resurrection the light of sovev kol almin will shine, and the souls now in Gan Eden will be clothed in their bodies to receive it.

22 וכנודע בענין ועברתי בארץ מצרים⁹⁰ אני ולא מלאך⁹¹ כו'⁹² וגילוי זה היינו מבחי' כתר וזהו ועטרותיהם בראשיהם לעתיד דוקא וזהו ענין בעדי עדיים שנק' ג"כ תרין עטרין וכנ"ל.

As is known concerning "And I will pass through the land of Egypt": "I, and not an angel, etc."; and this revelation is from the level of Keser. And this is "with their crowns on their heads," specifically in the Time to Come. And this is the matter of ba'adi adayim, which are also called "the two crowns," as mentioned above.

The Haggadah reads G-d's words at the Exodus, "And I will pass through the land of Egypt," as "I, and not an angel": G-d Himself, not a messenger. Such a revelation is from Keser, the same light as the crowns of the righteous in the Time to Come and the "ornament of ornaments," also called "the two crowns."

הב' ענין נצחיות גם זה הוא בענין הכתר דהנה הכתר הוא בחי' ממוצע בין עצמות א"ס [אור אין סוף] לנאצלים⁹³ ויש בו מבחי' תחתונה שבא"ס כמ"ש בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג'].⁹⁴

The second, the matter of eternity: this too pertains to Keser. For Keser is the level of an intermediary between the essence of the Infinite Light and the emanated [beings], and it contains [something] of the lowest level within the Infinite One (Ein Sof), as is written in Etz Chaim, Sha'ar 41, chapter 3.

The second meaning of adi, eternity, also fits Keser. Keser is the intermediary between the essence of the Infinite Light and the emanated levels, and it contains the lowest level of Ein Sof. The text cites Etz Chaim, Sha'ar 41, chapter 3, as in the Shklov printing; the Kehot note reads it as Sha'ar 42 (Derushei ABYA), chapter 1, in current editions.

וכיון שיש בו בחי' א"ס לכן הוא לשון נצחיות דהיינו פ"י א"ס

And since it contains the level of Ein Sof, therefore it is an expression of eternity, which is the meaning of Ein Sof ("without end").

Since Keser contains Ein Sof, "without end," it is called by a word for eternity, adi, "forever."

(ויובן זה יותר עפמ"ש [על פי מה שכתוב] הרמ"ע [הרב מנחם עזריה] בהקדמה בס' יונת אלם ובספר פלח הרמון⁹⁵ שער ד' הקושי' [הקושיא] למה נק' אור אין סוף⁹⁶ שלכאורה היה ראוי לקרותו אין לו תחלה דהיינו שהוא קדמון כי בכלל קדמון הוא בוודאי נצחי אבל בכלל נצחי אין קדמון לפי שהשכלים הנבדלים הם נצחים ברצון הבורא ית' אע"פ [אף על פי] שהם מחודשים מאין ליש.

(This will be understood better according to what the Rama [of Fano] writes in the introduction to the book Yonas Ilem, and in the book Pelach HaRimon, Sha'ar 4: the question why it is called Or Ein Sof, "light without end," when seemingly it would have been fitting to call it "without beginning," that is, that it is primordial; for [being] primordial certainly includes [being] eternal, but [being] eternal does not include [being] primordial, since the separate intelligences are eternal by the will of the Creator, may He be blessed, even though they are newly brought into being from nothing to something.

The parenthesis brings a question of the Rama of Fano (Rabbi Menachem Azariah, the Italian Kabbalist): why is G-d's light called "without end" rather than "without beginning"? "Without beginning" would say more: whatever has no beginning certainly has no end, but not the reverse, for the separate intelligences (pure minds, such as the angels) are endless by the Creator's will, though they were created from nothing.

ותירץ דמה שאנו קורין אין סוף אין ר"ל [רוצה לומר] לתאר מהותו ועצמותו יתעלה ח"ו [חס ושלום] כי לו דומיה תהלה⁹⁷ רק שהוא לבחי' שמו ית' שאין לו סוף כו'.

And he answered that what we call Ein Sof is not meant to describe His being and essence, may He be exalted, G-d forbid, for "to Him, silence is praise"; rather, it is [said] of the level of His Name, may He be blessed, that it has no end, etc.

The Rama answers that "Ein Sof" does not describe G-d's essence at all, for of that "silence is praise." It describes His "Name," that is, His light, which has no end.

וביאר הענין כי שמו הוא בחי' אור וזיו עד"מ הנמשך מן המאור ברצונו הטוב וקודם שנברא העולם היה הוא ושמו בלבד⁹⁸ שהיה האור כלול במאור והיה בחי' אין לגמרי

The explanation of the matter: His Name is the level of light and radiance, by way of analogy, drawn forth from the luminary by His good will. And before the world was created, there was He and His Name alone, for the light was included in the luminary and was the level of ayin entirely,

The Alter Rebbe explains: G-d's "Name" is His light and radiance, drawn from Him by His will, as rays come from the sun. Before creation "there was He and His Name alone," the light contained within its source and not yet anything at all.

כמו במאור השמש הזיו כלול בבחי' אין לגמרי ואח"כ נמשך להיות בחי' זיו וכו' היה הצמצום ונמשך בחי' קו כו'

as in the luminary of the sun the radiance is included in the level of ayin entirely; and afterward it was drawn forth to be the level of radiance, and in it was the tzimtzum, and the level of the kav was drawn forth, etc.

So the sun's rays are wholly included, as nothing, within the sun itself. Afterward the light was drawn forth as a radiance, and in it took place the tzimtzum and then the drawing of the kav, the line of light from which the worlds are built.

ולכן על בחינה זו שייך לקרותו⁹⁹ אין סוף דוקא כי האור הוא זיו והמשכה וגילוי שנמשך ממהותו ועצמותו ועל המשכה זו שייך לומר שנמשך ומתפשט בבחי' א"ס כו'

Therefore it is of this level specifically that it is fitting to call it Ein Sof: for the light is a radiance, an extension and revelation drawn forth from His being and essence, and of this extension it is fitting to say that it is drawn forth and spreads in the manner of Ein Sof ("without end"), etc.

Only of this light, which extends from His essence, can one say that it spreads without end; so the name Ein Sof belongs specifically to the light.

ולכן בבחי' הכתר שיש בו בחינה תחתונה שבא"ס שייך בו לשון עדי עד שהוא פי' נצחיות דהיינו ממש בחי' א"ס. וזהו משובח ומפואר עדי עד שמו הגדול.

Therefore, regarding the level of Keser, in which there is the lowest level within Ein Sof, the expression *adei ad* applies, which means eternity, that is, actually the level of Ein Sof. And this is "Praised and glorified forever and ever (*adei ad*) is His great Name."

Keser contains the lowest level of this Ein Sof, so *adei ad*, "forever and ever," fits it, as in the prayer "praised and glorified forever and ever (*adei ad*) is His great Name."

שמו הגדול היינו בחי' כתר. כי מל' נקי' שם סתם והכתר שנמשך ממל' דא"ס נקי' שמו הגדול ולכן הוא עדי עד בבחי' א"ס ועמ"ש במ"א בפ' שובה ישראל¹⁰⁰ עד¹⁰¹ כו'.

"His great Name" is the level of Keser, for Malchus is called simply "Name," and Keser, which is drawn from Malchus of Ein Sof, is called "His great Name"; therefore it is *adei ad*, in the mode of Ein Sof. And see what is written elsewhere in the explanation of "Return, O Israel, unto (*ad*), etc.")

"His great Name" is Keser: Malchus is simply called "Name," while Keser, drawn from Malchus of Ein Sof (the lowest level of the Infinite Light), is "His great Name," and so it is *adei ad*. The parenthesis refers to the explanation of "Return, O Israel, unto (*ad*) Havayah your G-d" in Likkutei Torah, Shabbos Shuvah, where *ad* is the revealed glory of G-d's kingship, which a person returns to its source, the Infinite Light, so that it abides in him forever (*ad*).

והפי' הג' בענין עד שהוא לשון הפסק כמו עד פה¹⁰² יצדק ג"כ בבחי' הכתר דייקא לפי שלעולם אין תפיסא והשגה באור¹⁰³ הכתר

And the third meaning of *ad*, as an expression of cessation, as in "until (*ad*) here," also fits the level of Keser specifically, because there is never any grasp or comprehension of the light of Keser.

The third meaning, *ad* as a limit, also fits Keser specifically, because the light of Keser can never be grasped.

שלכך נקי' החכמה ראשית לפי שהיא ראשית הגילוי ונקי' יהי אור אבל הכתר הוא בחי' ישת חשך סתור¹⁰⁴ שאין בו השגה

That is why Chochmah is called "beginning" (*reishis*), because it is the beginning of revelation, and it is called "Let there be light"; but Keser is the level of "He made darkness His hiding place," for there is no comprehension in it.

That is why Chochmah, not Keser, is called "the beginning" (*reishis*): Chochmah is the beginning of revelation, "Let there be light," while Keser is "He made darkness His hiding place," beyond any comprehension.

ולכן נקרא עד (היינו עד ולא עד בכלל כי מצד היות בו בחי' תחתונה שבמאציל הוא ודאי עד ולא עד בכלל שאין בבחי' זו שום השגה דלכך בחי' תחתונה שבמאציל הוא נקי עתיק שנעתק ונבדל מהנאצלים. ונקי ג"כ רישא דלא אתיידע כו' כנודע.

Therefore it is called ad ("until"). (That is, "until, but not including": for, insofar as there is in it the lowest level of the Emanator, it is certainly "until, but not including," since in this level there is no comprehension at all; that is why the lowest level of the Emanator is called Atik, for it is removed (ne'etak) and separate from the emanated [beings]. And it is also called "the Head that is not known," etc., as is known.

So Keser is ad, a boundary: in the Talmud's phrase, "until, but not including." Insofar as it contains the lowest level of the Emanator, it lies outside what can be grasped, which is why that level is called Atik, "removed" (ne'etak), separate from the emanated levels, and also "the Head that is not known" (Zohar).

אמנם מצד הבחי' שבכתר שהיא שרש הנאצלים מצד זה י"ל [יש לומר] עד ועד בכלל שהרי על כל פנים בחי' זו במנין העשר ספ"י [ספירה / ספירות] וא"כ הוא מכלל הע"ס [העשר ספירות] וזהו עד ועד בכלל.

However, from the aspect of the level within Keser that is the root of the emanated [beings], from this aspect one may say "until, and including": for at any rate this level is counted among the ten Sefiros, and if so it is part of the Ten Sefiros; and this is "until, and including."

But the aspect of Keser that is the root of the emanated levels is counted among the ten Sefiros, so from that side it is "until, and including."

וי"ל [ויש לומר] דלכך נאמר ותבואי בעדי עדיים שנמשך בהם מכל בחי' עד הנ"ל.

And it may be said that this is why it says "and you came to the ornament of ornaments (ba'adi adayim)": for there is drawn into them from every level of ad mentioned above.

This may be why the verse says adi adayim, a doubled form: something of every sense of ad is drawn into the crowns.

וזהו בחי' ישתבח שמך לעד מלכנו פי' שמך הוא מלי' דאצילות וישתבח שמך לעד שתתעלה להיות בבחי' מלי' דא"ס שנקי' עד ככל הג' פירושים דלעיל בפ"י עד וכמ"ש והיה אור הלכנה ¹⁰⁵ כוי וכמ"ש פי' מקץ ע"פ רני ושמחי ¹⁰⁶ בת ¹⁰⁷ כוי שבחי' בת תתעלה לע"ל [לעיתיד לבוא] ביתר שאת כוי ע"ש).

And this is the level of "May Your Name be praised forever (la'ad), our King": "Your Name" is Malchus of Atzilus, and "may Your Name be praised forever (la'ad)" [means] that it be elevated to be at the level of Malchus of Ein Sof, which is called ad, according to all three meanings of ad given above; and as it is written, "And the light of the moon shall be, etc."; and as is explained in Parshas Mikeitz on the verse "Sing and rejoice, O daughter, etc.," that the level of "daughter" will be elevated in the Time to Come with surpassing loftiness, etc.; see there.)

The prayer Yishtabach says, "May Your Name be praised forever (la'ad), our King": "Your Name" is Malchus of Atzilus, and the prayer asks that it rise to the level of Malchus of Ein Sof, which is called ad in all three senses. So too Isaiah promises that the light of the moon, Malchus, will be like the light of the sun, and the discourse on "Sing and rejoice, O daughter" (Torah Ohr, Mikeitz) ends that in the Time to Come the "daughter" will rise with surpassing loftiness.

וזהו שנקי' ג"כ משכן העדות כי הנה משכן זה שהוא יהוד דא"א [דאבא ואימא] נמשך בו מבחי' הכתר שהוא בחי' עדי עדיים ככל הג' פירושים הנ"ל שבפ"י עד.

And this is why it is also called "the Mishkan of the Testimony" (ha'edus): for into this Mishkan, which is the union of Abba and Imma, there is drawn from the level of Keser, which is the level of adi adayim, according to all three meanings of ad mentioned above.

This is why the union of Abba and Imma is called the Mishkan of the Testimony (edus): it receives from Keser, which is adi adayim in all three senses of ad.

(ועיין בלק"ת [בלקוטי תורה (להאריז"ל)] פי' וירא הובא לקמן וכנודע שבחי' אחסנתוי דא"א [דאבא ואימא] ותרין עטרין הנ"ל מתלבשים ביסודות דא"א [דאבא ואימא] כמ"ש הרמ"ז [הרב משה זכות] פי' אמור דצ"ט).

(And see Likkutei Torah [of the Arizal], Parshas Vayeira, cited below; and as is known, the level of "the inheritance of Abba and Imma" and the two crowns mentioned above are clothed in the Yesods of Abba and Imma, as the Ramaz writes on Parshas Emor, page 99.)

The parenthesis notes, from the Ramaz, that "the inheritance of Abba and Imma" and the two crowns are clothed in the Yesods of Abba and Imma, and refers to the Arizal's Likkutei Torah on Vayeira, cited below.

וזהו ג"כ פי' ששם עלו שבטים שבטי ¹⁰⁸ יה עדות לישראל

And this is also the meaning of "For there the tribes went up, the tribes of Yah, a testimony to Israel."

The same explains Psalms 122:4, "There the tribes went up, the tribes of Yah, a testimony to Israel."

כי הנה הי"ב שבטים הם שרשם במדות דאצילות והם י"ב גבולי אלכסון¹⁰⁹ דז"א ושרשם הוא בא"א היינו דשרש המדות דאצילות הוא מבחי' המדות שבכתר שנק' טורי חשוכא.¹¹⁰

For the twelve tribes have their root in the emotive attributes (middos) of Atzilus, and they are the twelve diagonal boundaries of Z'eir Anpin; and their root is in Arich Anpin, that is, the root of the emotive attributes of Atzilus is from the level of the emotive attributes within Keser, which are called "the mountains of darkness."

The twelve tribes have their root in the emotive attributes of Atzilus: they are the twelve "diagonal boundaries" of Z'eir Anpin, a term from Sefer Yetzirah. In Likkutei Torah, Re'eh, the Alter Rebbe explains that a diagonal is a line joining one of the six directions to another, as the attributes blend with one another, and that the tribes are extensions of the Patriarchs. Their root is in Arich Anpin, in the emotive attributes within Keser, which are called "the mountains of darkness."

23 ולכן נאמר ששם עלו שבטים¹¹¹ שמגיעים בהעלאת מ"ן [מ"ן נוקבין] לשרשם בבחי' הכתר ועי"ז נמשך בחי' עדות לישראל היינו בחי' המשכת התריין עטרין הנ"ל לז"א.

Therefore it says, "For there the tribes went up": for through the raising of mayin nukvin (feminine waters) they reach their root in the level of Keser; and through this is drawn down the level of "a testimony to Israel," that is, the level of the drawing-down of the two crowns mentioned above to Z'eir Anpin.

Through raising mayin nukvin ("feminine waters," the upward striving of the lower level) the tribes reach their root in Keser. Then "a testimony to Israel" is drawn down: the two crowns descend to Z'eir Anpin, which is called Israel.

וזוהו להודות לשם הוי' כי להיות בבחי' הכתר אין שייך השגה ותפיסא ממש ע"כ אמר להודות שאין שייך עי"ז רק בחי' הודאה

And this is "to give thanks (lehodos) to the Name of Havayah": for since in the level of Keser actual comprehension and grasp do not apply, therefore it says "to give thanks," for of this nothing applies but the level of acknowledgment (hoda'ah),

Since Keser cannot be grasped, the verse says "to give thanks (lehodos) to the Name": lehodos means both "to thank" and "to acknowledge," and the only fitting response to Keser is hoda'ah, acknowledgment.

כי ההודאה היא בחי' ביטול והיינו לגבי בחינה שלמעלה מהשגה וכמ"ש במ"א ע"פ יהודה אתה^{112, 113}
ובענין הלל ברכה והודאה

for acknowledgment is the level of self-nullification (bittul), that is, in relation to a level that is above comprehension; as is explained elsewhere on the verse "Yehudah, you," and on the matter of praise, blessing and acknowledgment.

Acknowledgment means admitting what one cannot understand; it is bittul before a level above comprehension. The discourse on "Yehudah, you [your brothers shall acknowledge]" (Torah Ohr, Vayechi) explains that Yehudah is named for this hoda'ah, which all Israel express when they bow and say "We acknowledge (modim) You"; the text also points to the difference between praise, blessing and acknowledgment.

ולכן אמרו מאן דלא כרע במודים¹¹⁴ לא יקום בתחיה"מ [בתחיית המתים] כי תחיה"מ [תחיית המתים] הוא ע"י
התגלות אור הכתר כנ"ל בענין ועטרותיהם בראשיהם. והעלאת מ"ן [מ"ן נוקבין] לבחי' זו הודאה¹¹⁵
וביטול כו':

Therefore they said, "Whoever does not bow at Modim will not rise at the Resurrection of the Dead": for the Resurrection of the Dead comes through the revelation of the light of Keser, as mentioned above regarding "with their crowns on their heads." And the raising of mayin nukvin to this level is acknowledgment and self-nullification, etc.

So the Zohar says that whoever does not bow at Modim, the blessing of thanksgiving in the Amidah, will not rise at the Resurrection: the Resurrection comes through the light of Keser, and the way to Keser is acknowledgment and bittul. In Likkutei Torah, Balak, the Alter Rebbe explains that bowing at Modim draws the light into the eighteen vertebrae of the spine, and that one who does not bow does not draw down that life.

SECTION 5 • 124

Counted at the word of Moshe

24 ה אשר פקד ע"פ משה. היינו כמ"ש בפע"ח [בפרי עץ חיים]¹¹⁶ דבחי יחוד או"א [אבא ואימא] הוא כפ' ראשון דק"ש [דקריאת שמע] בתיבת ה' אלקינו ובפסוק ואהבת ואילך הוא תיקון גלגלתא¹¹⁷ דז"א ומתפשט עטרא דחסדים עד חסד דז"א וכל הפרקים דז"א מתייחדים בו

5. "Which was counted at the word of Moshe": that is, as is written in Pri Etz Chaim, that the level of the union of Abba and Imma is in the first verse of the Shema, at the words "Havayah our G-d (Elokeinu)"; and from the verse "And you shall love" onward is the rectification (tikkun) of the skull (gulgalta) of Z'eir Anpin, and the crown of the chassadim spreads down to the Chesed of Z'eir Anpin, and all the joints of Z'eir Anpin are united in it.

Section 5 turns to "which was counted at the word of Moshe." Pri Etz Chaim (the Arizal's teachings on the prayers, recorded by Rabbi Chaim Vital) teaches that the union of Abba and Imma takes place in the first verse of the Shema, at "Havayah our G-d," while from "And you shall love" onward comes the rectification of the skull (gulgalta) of Z'eir Anpin: the crown of chassadim (kindnesses) spreads down to its Chesed, and all its joints are united.

אבל בפסוק ראשון שהיחוד הוא באו"א [באבא ואימא] אין אור האהבה מורגשת שם עדיין מאחר שהיחוד שם בבחי הביטול דחכמה ואין עוד מלבדו¹¹⁸ ממש ולא יש מי שאוהב כו'

But in the first verse, where the union is in Abba and Imma, the light of love is not yet felt there, since the union there is in the mode of the self-nullification (bittul) of Chochmah, and there is truly nothing else besides Him, and there is no one who loves, etc.;

In the first verse, where the union is in Abba and Imma, love is not yet felt. That union is the bittul of Chochmah, where "there is nothing else besides Him," so there is no one left to do the loving.

אלא אח"כ כשנמשך האור בז"א שייך בו בחי אהבה וזהו פסוק ואהבת כו'

only afterward, when the light is drawn into Z'eir Anpin, does the level of love apply to it, and this is the verse "And you shall love, etc."

Love becomes possible only when the light is drawn into Z'eir Anpin, the emotive attributes, and that is the verse "And you shall love."

ונמצא היחוד דא"א [דאבא ואימא] שבפסוק ראשון שהוא כמו בחי' משכן העדות הוא פקד ומתייחד ע"י משה דוקא שהוא בחי' מה וביטול כו'

It follows that the union of Abba and Imma in the first verse, which is like the level of the Mishkan of the Testimony, is "counted" and united specifically through Moshe, who is the level of mah and self-nullification, etc.;

So the union of Abba and Imma in the first verse, the Mishkan of the Testimony, is "counted" and united specifically through Moshe, the quality of mah and bittul.

ובפסוק ואהבת הוא כדוגמת אלה פקודי המשכן אלה וי' מדות דז"א וראשיתם האהבה כו' והוא יחוד זו"נ [זעיר אנפין ונוקבא].

and in the verse "And you shall love" it is like "These are the accounts of the Mishkan": eileh, the six emotive attributes (middos) of Z'eir Anpin, the first of which is love, etc.; and this is the union of Z'eir Anpin and Nukva.

The verse "And you shall love" corresponds to "These are the accounts of the Mishkan": eileh is the six attributes of Z'eir Anpin, headed by love (Chesed), and this is the union of Z'eir Anpin and Nukva.

(ועפ"ז [ועל פי זה] יובן שבפסוק ראשון עי' די רבתי הוא בחי' עד הוי' בכם כמש"ל [כמה שכתוב לעיל])

(According to this it will be understood that [the fact that] in the first verse the ayin and daled are enlarged is the level of "Havayah is witness (ed) among you," as is written above,

The parenthesis returns to the enlarged ayin and daled, ed, in the first verse of the Shema: they are "Havayah is witness (ed) among you," as said above in section 1.

היינו ממש בחי' משכן העדות שבפסוק זה שהוא יחוד א"א [אבא ואימא] נמשך ומתגלה מאור הכתר שזהו פי' עד לשון קישוט ולשון נצחיות ולשון עד פה תבא ¹¹⁹ כו' כנ"ל וגם לשון עדות על דבר הנסתר.

that is, actually the level of the Mishkan of the Testimony in this verse, which is the union of Abba and Imma, drawn down and revealed from the light of Keser; for this is the meaning of ad: an expression of adornment, an expression of eternity, and an expression of "until (ad) here shall you come, etc.," as mentioned above; and also an expression of testimony about a hidden thing.

This is the Mishkan of the Testimony in that verse: the union of Abba and Imma drawn from the light of Keser, which carries all the meanings of ad: ornament, eternity and limit, and also edus, testimony about something hidden.

והענין כי בבחי' ממכ"ע [ממלא כל עלמין] כתיב ומבשרי אחזה אלוה. ¹²⁰ אבל בבחי' סובב כתיב ויאמינו ¹²¹ למעלה מהשגה וזהו בחי' נסתרות. אבל ממכ"ע [ממלא כל עלמין] נקי עלמא דאתגליא ולכן על בחי' סוכ"ע שייך לי [לשון] עדות.

The point is that of the level of the light that fills all worlds (memalei kol almin) it is written, "From my flesh I see G-d"; but of the level of the encompassing [light] it is written, "And they believed," above comprehension, and this is the level of "the hidden things." But memalei kol almin is called "the revealed world." Therefore the term "testimony" applies to the level of the light that encompasses all worlds (sovev kol almin).

Of memalei kol almin, the light that fills the worlds, Iyov says, "From my flesh I see G-d": it can be perceived. Of sovev kol almin, the encompassing light, it says, "And they believed," for it is above comprehension and belongs to "the hidden things"; so "testimony," which concerns what is hidden, fits sovev.

ועדות הוא בחי' דעת שמ"מ נמשך בבחי' דעת וכמ"ש במ"א ע"פ וידעת היום ^{122, 123} כו'. וזהו אתם עדי ¹²⁴ וכתוב ויקם עדות ביעקב ¹²⁵ כו' כי המשכת סוכ"ע בבחי' דעת הוא ע"י נשיי [נשמות ישראל] בעסק התומ"צ [התורה ומצות] כו'.

And testimony is the level of Daas: that nevertheless it is drawn into the level of Daas, as is explained elsewhere on the verse "And you shall know this day, etc." And this is "You are My witnesses"; and it is written, "And He established a testimony in Yaakov, etc."; for the drawing of sovev kol almin into the level of Daas is through the souls of Israel, by their occupation with Torah and mitzvos, etc.

Testimony also belongs to Daas, knowledge: through it even sovev is drawn into Daas. In Likkutei Torah, Va'eschanan ("And you shall know this day"), the Alter Rebbe explains that faith in what is above comprehension must be nurtured until it is fixed in the heart as knowledge and feeling, and that this is done through Torah and mitzvos. This is "You are My witnesses" and "He established a testimony in Yaakov": the souls of Israel draw sovev into Daas through Torah and mitzvos.

והנה במ"א נתבאר דענין יחוד קוב"ה [קודשא בריך הוא] ושכינתיה ימצא עד רום המעלות דהיינו באצילות הם יחוד זו"נ [זעיר אנפין ונוקבא] ולמעלה מעלה נקי הקו הנמשך מאא"ס [מאור אין סוף] ב"ה שכינה שהוא נמשך ממלי דא"ס ועצמות המאציל ית' נקי קוב"ה [קודשא בריך הוא].

Now, it is explained elsewhere that the union of the Holy One, blessed be He, and His Shechinah is found up to the loftiest heights: that is, in Atzilus they are the union of Z'eir Anpin and Nukva; and far higher, the kav drawn forth from the Infinite Light, blessed be He, is called Shechinah, for it is drawn from Malchus of Ein Sof, and the essence of the Emanator, may He be blessed, is called the Holy One, blessed be He.

A further explanation: the union of "the Holy One, blessed be He, and His Shechinah" exists at every height. In Atzilus it is Z'eir Anpin and Nukva; far higher, the kav, drawn from Malchus of Ein Sof, is called Shechinah, and the essence of the Emanator is called the Holy One, blessed be He.

ולכן בכהאריז"ל [בכתבי האריז"ל] כ' [כתב] דשמו הוא בחי' מלי' ובס' הקבלה הראשונים כ' [כתב] שמו גימטריא רצון ואלו דא"ח [דברי אלקים חיים] שבחי' מלי' דא"ס נקי ג"כ שמו והוא בחי' שמו הגדול ומשם נמשך הרצון הוא הכתר דאצילות.

Therefore in the writings of the Arizal it is written that "His Name" is the level of Malchus, while in the books of the early Kabbalists it is written that shemo ("His Name") has the numerical value of ratzon ("will"); and these and these are the words of the living G-d: for the level of Malchus of Ein Sof is also called "His Name," and it is the level of "His great Name," and from there is drawn the will, which is the Keser of Atzilus.

The writings of the Arizal call "His Name" Malchus, while earlier Kabbalists note that shemo ("His Name") equals ratzon ("will"), 346. Both are right: Malchus of Ein Sof is called "His Name," "His great Name," and from it comes the will, the Keser of Atzilus.

וזהו וישמחו בך ישראל מקדשי שמך. שנשמות ישראל ממשיכים יחוד קוב"ה [קודשא בריך הוא] וזהו מקדשי שמך שממשיכים מקדושת מהו"ע [מהותו ועצמותו] ית' לבחי' שמך.

And this is "And Israel, who sanctify Your Name, shall rejoice in You": for the souls of Israel draw down the union of the Holy One, blessed be He [and His Shechinah]; and this is "who sanctify Your Name," for they draw down from the holiness of His being and essence, may He be blessed, to the level of "Your Name."

Hence the prayer "Israel, who sanctify Your Name, shall rejoice in You": the souls of Israel bring about this union, drawing holiness from G-d's very essence into "Your Name."

וזה יצדק בין ביחוד זו"נ [זעיר אנפין ונוקבא] דאצילות בין אפי' [אפילן] למעלה מעלה שנמשך האור מעצמותו ית' בבחי' הקו כו'.

And this holds true both of the union of Z'eir Anpin and Nukva of Atzilus and even far higher, where the light is drawn from His Essence, may He be blessed, into the level of the kav, etc.

This applies both to the union of Z'eir Anpin and Nukva and to the union far above, where light is drawn from the Essence into the kav.

וכיון שכן א"ש [אתי שפיר] בטוב יותר ענין משכן העדות דלפי מש"ל [מה שכתוב לעיל] הוא יחוד או"א [אבא ואימא] אלא יש בו הארת הכתר כו'. ולפמ"ש [ולפי מה שכתוב] במ"א הרי יחוד הוא בבחי' הכתר ממש שנמשך ממלי דא"ס שהוא בחי' שמו והיחוד להיות נמשך תוספת אור מא"ס ב"ה

And since this is so, the matter of the Mishkan of the Testimony is resolved even better: for according to what was written above, it is the union of Abba and Imma, except that it contains an illumination of Keser, etc., while according to what is explained elsewhere, the union is in the level of Keser itself, which is drawn from Malchus of Ein Sof, which is the level of "His Name," and the union is so that an addition of light be drawn from the Infinite One, blessed be He.

This explains the Mishkan of the Testimony even better. Above it was described as the union of Abba and Imma containing an illumination of Keser; on the explanation given elsewhere, the union is in Keser itself, drawn from Malchus of Ein Sof, "His Name," and its purpose is to draw an addition of light from the Infinite One.

וכן מבואר בפע"ח [בפרי עץ חיים] בכוונת ק"ש [קריאת שמע] ובלק"ת [ובלקוטי תורה (להאריז"ל)] פ' וירא ביחוד דק"ש [דקריאת שמע] שהוא יחוד או"א [אבא ואימא] ואו"א [ואבא ואימא] מכתר וכתר מעתיק עד א"ס כו' להתחדש וליקח אותן הבי' עטרין משרשן העליון.

And so it is explained in Pri Etz Chaim on the kavanah (intention) of the Shema, and in Likkutei Torah [of the Arizal], Parshas Vayeira, on the union of the Shema: that it is the union of Abba and Imma, and Abba and Imma from Keser, and Keser from Atik, up to Ein Sof, etc., to be renewed and to take those two crowns from their supernal root.

So Pri Etz Chaim, on the intention of the Shema, and the Arizal's Likkutei Torah on Vayeira describe the union of the Shema as reaching from Abba and Imma to Keser, from Keser to Atik and up to Ein Sof, to renew the two crowns from their highest root.

וזהו ענין ע' ד' רבתי שבפסוק ראשון דק"ש [דקריאת שמע] וכמ"ל [וכמה שכתוב לעיל] בפ"י עד באריכות.

And this is the matter of the enlarged ayin and daled in the first verse of the Shema, as is written above at length in the explanation of ad.

This is the meaning of the enlarged ayin and daled in the first verse of the Shema, as explained above at length.

והנה לכאורה יש חילוק גדול בין פ"י עד לשון עדות ובין פ"י עד לשון עטרה וקישוט. כי לשון עדות היינו כשאנו מאיר רק הארה ולא העצמית וכמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] בתהלים ס"י ע"ח על פסוק ויקם עדות ביעקב וז"ל [וזה לשוננו] אינו ממשות היסוד אלא עדות לבד עכ"ל [עד כאן לשוננו]. ואילו לי [לשון] עטרה וכתר היינו עצמיות ממש.

Now, seemingly there is a great difference between the meaning of ad as an expression of testimony and the meaning of ad as an expression of crown and adornment. For the expression "testimony" [applies] when only an illumination shines, and not the essential [light], as is written in Likkutei Torah [of the Arizal] on Tehillim, Psalm 78, on the verse "And He established a testimony in Yaakov"; these are his words: "It is not the actual substance of Yesod, but only a testimony." End of quote. Whereas the expression "crown" and "Keser" means the actual essence.

But a question arises: ad as "testimony" and ad as "crown and ornament" seem very different. Testimony applies where only an illumination shines, not the thing itself, as the Arizal says on "He established a testimony in Yaakov": "not the actual substance of Yesod, but only a testimony"; a crown, Keser, means the essence itself.

וי"ל [ויש לומר] דבכאן שני הענינים אמת. כי הנה למעלה ממשיכים בחינת הכתר ממש כנ"ל שנמשך מא"ס לעתיק ומעתיק לאריך כו'

And it may be said that here both matters are true. For above, the level of Keser itself is drawn down, as mentioned above, for it is drawn from Ein Sof to Atik, and from Atik to Arich, etc.;

The answer is that both are true: above, Keser itself is drawn down, from Ein Sof to Atik and from Atik to Arich Anpin.

אך מה שנמשך בזו"נ [בזעיר אנפין ונוקבא] יש שהוא רק בחי הארה לכד וכמו בחי אחסנתוי דא"א [דאבא ואימא] שמבואר בפע"ח [בפרי עץ חיים] שער הנסירה פ"ו כי חו"ב [חכמה ובינה] שבו כו' אינו רק הארה אחת כו'.

but of what is drawn into Z'eir Anpin and Nukva, there is [some] that is only the level of a mere illumination, like the level of "the inheritance of Abba and Imma," of which it is explained in Pri Etz Chaim, Sha'ar HaNesirah, chapter 6, that the Chochmah and Binah in it, etc., are only a single illumination, etc.

But what reaches Z'eir Anpin and Nukva is in part only an illumination, like "the inheritance of Abba and Imma," of which Pri Etz Chaim says the Chochmah and Binah in it are only a single illumination.

או כמש"ל [כמה שכתוב לעיל] באריכות בענין יחוד חו"ב [חכמה ובינה] שהוא עד"מ ידיעת השלילות כו' ואין זה רק הארה כי העצמיות ממש א"א להיות מתגלה עתה בהשגה אפי' [אפילו] באצילות כו'

Or, as is written above at length on the matter of the union of Chochmah and Binah, that it is by way of analogy [like] the knowledge of negations, etc., and this is only an illumination, for the essence itself cannot be revealed now in comprehension, even in Atzilus, etc.,

Or, as explained at length in section 2, the union of Chochmah and Binah is like knowledge by negation, only an illumination, because the essence itself cannot now be revealed as comprehension, even in Atzilus.

וכמ"ש ג"כ במ"א בפ"י צאינה וראינה בעטרה ¹²⁶ כו' עד לע"ל [לעתיד לבוא] כשיקויים ואת רוח הטומאה אעביר מן הארץ ¹²⁷ אז כתיב השמים החדשים והארץ החדשה אשר אני עושה ¹²⁸ כו' וכמ"ש בפ' בראשית ע"פ זה ע"ש): ¹²⁹

as is also explained elsewhere in the explanation of "Go forth and gaze upon the crown, etc."; until the Time to Come, when "And I will remove the spirit of impurity from the land" will be fulfilled; then it is written, "the new heavens and the new earth that I make, etc.," as is explained in Parshas Bereishis on this verse; see there.)

So it is also explained on "Go forth and gaze upon the crown." Only in the Time to Come, when "I will remove the spirit of impurity from the land," will there be "the new heavens and the new earth," and the essence will be revealed, as the Torah Ohr discourse on Bereishis explains.

SECTION 6 • ¶25-29

The pulse

25 ו והנה פי אשר פקד הנה פקד אותיות דפ"ק שהוא אחוריים דשם הוי שבמילוי יודין

6. Now, the meaning of “which was counted” (asher pakad): pakad has the letters of dofek (“pulse”), which is the “back” (achorayim) of the Name Havayah spelled out with yuds,

Section 6 explains “which was counted” (pakad). Pakad has the same letters as dofek, “pulse,” and dofek equals 184, the “back” (achorayim) of the Name Havayah spelled out with yuds: its spelled-out letters added up cumulatively, yud, then yud-hei, and so on.

דהיינו אחוריים דשם ע"ב [שם ע"ב] שבחכמה שהוא העולה קפ"ד וכמ"ש בטעמי מצות פי וירא שבדפק מאיר מבחי אבא ובתוכו הארת אור א"ס ולכן דופק תמיד כי בחכמה שורה א"ס [אור אין סוף]

that is, the “back” of the Name Av (72), which is in Chochmah, which amounts to 184; as is written in Taamei HaMitzvos, Parshas Vayeira, that in the pulse there shines [light] from the level of Abba, and within it an illumination of the Infinite Light; therefore it beats constantly, for the Infinite Light rests in Chochmah.

This is the Name Av (72), which belongs to Chochmah, and its “back” totals 184. The Arizal’s Taamei HaMitzvos on Vayeira teaches that the pulse carries light from Abba with the Infinite Light within it, which is why it never stops beating: the Infinite Light rests in Chochmah.

ולכן בדפק יש נקודות שדופק כמו קמץ או פתח או צירי או סגול כי הנקודות הם בחכמה אך הדפק שביד הוא מבחי אחוריים דאבא.

Therefore in the pulse there are vowel-points, for it beats like a kamatz or a patach or a tzeirei or a segol, for the vowel-points are in Chochmah. But the pulse in the hand is from the level of the “back” of Abba.

That is why the pulse beats in patterns like the vowel signs kamatz, patach, tzeirei and segol, for the vowels belong to Chochmah. The pulse in the hand is from the “back” of Abba.

26 והנה קפ"ד קס"א גימטריא משה ופי קס"א הוא שם אהי במילוי יודי"ן שהוא פנימית בינה.

Now, 184 [and] 161 are the numerical value of Moshe; and the meaning of 161 is the Name Ehe-yeh spelled out with yuds, which is the inner dimension of Binah.

Moshe (345) is 184 plus 161: 184 is the “back” of Abba’s Name, as just explained, and 161 is the Name Ehe-yeh spelled out with yuds, the inner dimension of Binah (Imma).

והענין כי הנה הדם הוא הנפש¹³⁰ והוא המחיה לכל האברים והוא מבחי' בינה. גם שם אהי' בריבוע גימטריא דם כמ"ש בע"ה [בעץ חיים]. אך בחי' אחוריים דאבא מתלבשים בפנימיות בינה.

The point is that "the blood is the soul," and it gives life to all the limbs, and it is from the level of Binah. Also, the Name Ehe-yeh in its "square" [form] has the numerical value of dam ("blood"), as is written in Etz Chaim. But the level of the "back" of Abba is clothed in the inner dimension of Binah.

Blood is "the soul," the life of all the limbs, and it comes from Binah; the Name Ehe-yeh written cumulatively (alef, alef-hei, alef-hei-yud, alef-hei-yud-hei) totals 44, dam, "blood." Into this inner Binah, the blood, the "back" of Abba, the pulse, is clothed.

27 וזהו ענין הדפק שבגידי הדם גם יש לחלוחית וחלקי המים בדם והם מבחי' החסדים ומזה נגדלים האברים כמיא דאשקי לאילנא ואתרבי בהוא שקי' [שקיא].

And this is the matter of the pulse in the blood vessels. In the blood there are also moisture and watery parts, and they are from the level of the chassadim (kindnesses), and from this the limbs grow, "like water that waters a tree, and it grows through that watering."

The pulse beats in the blood vessels. The blood also contains moisture and watery parts, which come from the chassadim (kindnesses); they make the limbs grow, "like water that waters a tree, and it grows through that watering," in the Zohar's words.

וזהו ענין אדם א' דם. ועמ"ש בע"ה [בעץ חיים] בדרוש הנגעים שסבת הנגע הוא מהסתלקות אור אבא והסימן ע"ז הוא בהרת לבנה שהוא הסתלקות הדם מאותו אבר.

And this is the matter of adam ("man"): alef, dam ("blood"). And see what is written in Etz Chaim, in the discourse on the afflictions (nega'im): that the cause of the affliction is the withdrawal of the light of Abba, and the sign of this is a white baheres (bright spot), which is the withdrawal of the blood from that limb.

Adam, "man," is made of alef and dam, "blood." Etz Chaim, in its discourse on the afflictions (nega'im) of tzaraas, says that their cause is the withdrawal of the light of Abba, and the sign is a white spot (baheres), where the blood has withdrawn from that limb.

א"כ מוכרח שבהדם מלובש אור אבא וכנ"ל בענין הדפק כו'. ועמ"ש מזה בפ' תזריע בד"ה קא מפלגי במתיבתא דרקיע כו'.

If so, it necessarily follows that the light of Abba is clothed in the blood, as mentioned above regarding the pulse, etc. And see what is written about this in Parshas Tazria, in the discourse beginning "They were disputing in the Heavenly Academy, etc."

So the light of Abba must be clothed in the blood, as was said of the pulse. The text refers to the Likkutei Torah discourse on Tazria, "They were disputing in the Heavenly Academy," where the Alter Rebbe explains from the Zohar and Etz Chaim that an affliction comes when the light of Abba withdraws from Z'eir Anpin, and that the white spot is the blood, "the soul," withdrawing from that place.

28 והנה דפיקו דליבא שם נמשך הארת פנימיות ובדפק שביד נמשך אחוריים דאבא

Now, in the beating of the heart (defiku deliba) there is drawn an illumination of the inner dimension, and in the pulse in the hand there is drawn the "back" of Abba.

The heartbeat carries an illumination of the inner dimension; the pulse in the hand carries the "back" of Abba.

ולפי שחכמה ובינה מלובשים בהדפק לכן דופק תמיד שהוא בחי' ביטול רוי"ש [רצוא ושוב] כו' כי חכמה הוא ביטול כנ"ל נמצא בדפק יש יחוד חו"ב [חכמה ובינה] קפ"ד קס"א כנ"ל.

And since Chochmah and Binah are clothed in the pulse, therefore it beats constantly, which is the level of self-nullification, [of] ratzo and shov ("running and returning"), etc., for Chochmah is self-nullification, as mentioned above. It follows that in the pulse there is the union of Chochmah and Binah, 184 [and] 161, as mentioned above.

Since Chochmah and Binah are both clothed in the pulse, it beats without stopping, in the rhythm of ratzo and shov, "running and returning," the movement of bittul that belongs to Chochmah. The pulse thus holds the union of Chochmah and Binah, 184 and 161.

29 וזהו אשר פקד ע"פ משה וכן באדם בעבודת ה' בחי' אשר פקד היינו שיהיה בבחי' רוי"ש [רצוא ושוב]

And this is "which was counted (pakad) at the word of Moshe." And so in man, in the service of G-d, the level of "which was counted" is that there be [service] in the mode of ratzo and shov.

In a person's service of G-d, "which was counted" (pakad, the pulse) means serving in ratzo and shov, "running and returning," like the beat of a pulse.

שהרצוא נמשך מבחי גבורי [גבורות] דבינה והוא בחי הדם והשוב נמשך מבחי חכמה שהוא בחי ביטול המלוכש שם וזהו בחי הדפק דלב שהלב צ"ל רוי"ש [רצוא ושוב].

For the ratzo ("running") comes from the level of the gevuros (severities) of Binah, and it is the level of the blood; and the shov ("returning") comes from the level of Chochmah, which is the level of self-nullification (bittul) that is clothed there. And this is the level of the pulse of the heart, for the heart must be [in] ratzo and shov.

Ratzo, the soul's running toward G-d, comes from the gevuros, the fiery intensity, of Binah, and it is the blood. Shov, the return, comes from Chochmah, the bittul clothed within it; and this is the heartbeat, for the heart must be in ratzo and shov.

וזהו פקד ע"פ משה שבחי משה הוא אחוריים דאבא ופנימי [ופנימיות / ופנימית] דאימא קפ"ד קס"א כנ"ל (ובמשה כתיב מן המים משיתיהו¹³¹ היינו ג"כ בחי כמיא דאשקי לאילנא כוי הנ"ל

And this is "counted at the word of Moshe": for the level of Moshe is the "back" of Abba and the inner dimension of Imma, 184 [and] 161, as mentioned above. (And of Moshe it is written, "From the water I drew him," which is also the level of "like water that waters a tree, etc.," mentioned above.

So "counted at the word of Moshe," for Moshe (184 plus 161) is the "back" of Abba and the inner dimension of Imma. The parenthesis adds that of Moshe it says, "From the water I drew him," linking him with the water that makes the tree grow.

וע"י הביטול דרו"ש [דרצוא ושוב] ממשיך בחי משכן העדות אשר פקד כוי גם אלה פקודי המשכן י"ל [יש לומר] פקודי הוא ג"כ בחי הדפק הנ"ל שע"י נמשך ג"כ יחוד ו"ה.

And through the self-nullification of ratzo and shov one draws down the level of "the Mishkan of the Testimony, which was counted, etc." Also, [regarding] "These are the accounts of the Mishkan," it may be said that pekudei is also the level of the pulse mentioned above, through which the union of vav-hei is also drawn down.

Through the bittul of ratzo and shov one draws down the Mishkan of the Testimony. Pekudei in "the accounts of the Mishkan" may also refer to the pulse, through which the union of vav-hei is drawn down as well.

ועמ"ש בד"ה מחר חודש¹³² ונפקדת¹³³ כי פקידה הוא ממקום גבוה מאד להיות פקד את שרה¹³⁴ ופקד פקדתי¹³⁵ הוא סימן למשיח כוי וע"ש בענין נה"י [נצח הוד יסוד] חדשים ששרשן מהכתר ע"פ אל עליון כוי ומביא גואל לבני בניהם כוי

And see what is written in the discourse beginning "Tomorrow is the New Moon, and you will be remembered (nifkadta)": that "remembering" (pekidah) is from a very high place, for "He remembered (pakad) Sarah," and "I have surely remembered (pakod pakadti)" is the sign for Mashiah, etc. And see there on the matter of new Netzach, Hod and Yesod, whose root is from Keser, on [the words] "G-d Most High, etc., and brings a redeemer to their children's children, etc."

The discourse on "Tomorrow is the New Moon, and you will be remembered" explains that pekidah, "remembering," comes from a very high place, as in "Havayah remembered Sarah" and "I have surely remembered," the sign of the redeemer. It also speaks of "new" Netzach, Hod and Yesod rooted in Keser, in the words of the Amidah, "G-d Most High... and brings a redeemer to their children's children"; in Likkutei Torah, Masei, the Alter Rebbe explains that "who bestows kindnesses" is the Netzach, Hod and Yesod of Z'eir Anpin, renewed from Keser, and "brings a redeemer" is Netzach and Hod.

וכך היחוד דזו"נ [דזעיר אנפין ונוקבא] אף שהוא ע"י נה"י [נצח הוד יסוד] מ"מ מקור ושרש יחוד זה והוא ענין פקד את שרה שרשו נמשך ג"כ מבחי כתר כוי.

And so the union of Z'eir Anpin and Nukva: although it is through Netzach, Hod and Yesod, nevertheless the source and root of this union, which is the matter of "He remembered Sarah," has its root drawn also from the level of Keser, etc.

So too, though the union of Z'eir Anpin and Nukva takes place through Netzach, Hod and Yesod, its source, the pekidah of "He remembered Sarah," is rooted in Keser.

וזהו בני במזל תל"י¹³⁶ כוי. ואפשר שנגד ב' בחי' משכן אלו זהו ענין הדפק שבלב והדפק שביד כי הדפק שביד הוא בחי' חיצוניות אבא

And this is "Children depend on mazal, etc." And perhaps corresponding to these two levels of Mishkan are the pulse in the heart and the pulse in the hand: for the pulse in the hand is the level of the outer dimension (chitzoniyus) of Abba,

This is "Children depend on mazal," mazal being, in the Kabbalah, a level of Keser. Perhaps the two Mishkans correspond to the pulse in the heart and the pulse in the hand, and the pulse in the hand is from the outer dimension of Abba.

וזהו להיות פקודי המשכן סתם גם הידים הם המדות חו"ג [חסד וגבורה] שזהו פי' אלה ו"ק [וי קצוות] חו"ג [חסד וגבורה] תנה"י [תפארת נצח הוד יסוד] וכן נאמר שמאלו תחת לראשי¹³⁷ וימינו תחבקני הרי שיחוד זו"נ [זעיר אנפין ונוקבא] הם ע"י תרין דרועין דילי' [דיליה] ימינא ושמאלא ובינייהו כלה.

and this is [why] it is "the accounts of the Mishkan," unqualified. Also, the hands are the attributes of Chesed and Gevurah, for this is the meaning of eileh: the six extremities, Chesed, Gevurah, Tiferes, Netzach, Hod, Yesod. And so it says, "His left hand is under my head, and his right hand embraces me"; thus the union of Z'eir Anpin and Nukva is through "his two arms, right and left, and between them the bride."

That is "the accounts of the Mishkan," unqualified. The hands are Chesed and Gevurah, the first of the six attributes that make up eileh, and "His left hand is under my head, and his right hand embraces me" shows that the union of Z'eir Anpin and Nukva comes through his two arms, "and between them the bride."

אמנם הדפק שכלב שבו נמשך מבחי' פנימי' [פנימיות / פנימית] מהמוח שע"י המשכה מהמוח ע"י הוא סוגר ופותח כמ"ש במ"א ע"פ אני ישנה¹³⁸ כו' קול דודי דופק¹³⁹ כו' זהו בחי' יחוד או"א [אבא ואימא] שהן בחי' מוחא וליבא כמאמר חכמה מוחא בינה ליבא.^{140, 141}

However, the pulse in the heart, into which there is drawn from the inner level of the brain, for through the drawing from the brain it closes and opens, as is explained elsewhere on the verse "I sleep, etc.; the voice of my beloved knocks (dofek), etc.," is the level of the union of Abba and Imma, which are the level of the brain and the heart, as the saying goes, "Chochmah is the brain, Binah is the heart."

The heartbeat draws from the inner dimension of the brain, which makes the heart close and open, as is explained on "I sleep... the voice of my beloved knocks (dofek)": in Likkutei Torah, Shir HaShirim, the Alter Rebbe explains that blood sent to the heart is closed within it and the force drawn from the brain opens it, which is why the heart beats constantly, in ratzo and shov. It is the union of Abba and Imma, brain and heart, as the Tikkunei Zohar says: "Chochmah is the brain, Binah is the heart."

וצ"ע [וצריך עיון] דבטעמי מצות פ' וירא¹⁴² אמר כי אין פנימיות אבא יורד למטה רק אחוריים שלו כנודע כו' והוא קפ"ד שהוא דפק כו'. מיהו י"ל [יש לומר] ששם מדבר רק בדפק שביד.

This needs examination, for in Taamei HaMitzvos, Parshas Vayeira, he said that the inner dimension of Abba does not descend below, only its "back," as is known, etc., and that is 184, which is dofek ("pulse"), etc. However, it can be said that there he speaks only of the pulse in the hand.

A difficulty: Taamei HaMitzvos says that only the "back" of Abba, 184, the pulse, descends below, not its inner dimension. One answer is that it speaks only of the pulse in the hand.

או י"ל [יש לומר] כי גם בחיצוניות ואחוריים יש כמה בחי אשר עכ"פ [על כל פנים] בחי הדפק¹⁴³ שבלב הוא בחי פנימיות לגבי הדפק שביד כמו שמבואר על פסוק אני ישנה הנזכר לעיל).

Or it can be said that even in the outer dimension and "back" there are several levels, such that at any rate the level of the pulse in the heart is the level of the inner dimension relative to the pulse in the hand, as is explained on the verse "I sleep," mentioned above.)

Or there are several levels even within the outer dimension, so that the heartbeat is "inner" relative to the pulse in the hand, as is explained on "I sleep."

והנה סדר העבודה תקנו אנכה"ג [אנשי כנסת הגדולה] פסוד"ז [פסוקי דזמרה] קודם ק"ש [קריאת שמע] וענין זה הוא כמ"ש כאן משכן העדות אשר פקד ע"פ משה עבודת הלויים הרי דשייך בחי עבודת הלויים לבחי משכן העדות אשר פקד ע"פ משה.^{144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157}

Now, [in] the order of the service, the Men of the Great Assembly instituted Pesukei deZimrah before the Shema. And this matter is as it is written here, "the Mishkan of the Testimony, which was counted at the word of Moshe, the service of the Levites": thus the level of the service of the Levites pertains to the level of "the Mishkan of the Testimony, which was counted at the word of Moshe."

The Men of the Great Assembly, the sages who set the order of prayer at the start of the Second Temple, placed Pesukei deZimrah, the psalms of praise, before the Shema. The verse itself joins "the Mishkan of the Testimony, counted at the word of Moshe" with "the service of the Levites," whose song is the model for Pesukei deZimrah.

SECTION 7 • ¶30-34

The service of the Levites

30 והענין הוא לפי שמעלת יחוד זה דא"א [דאבא ואימא] גבוה מאד ולא יוכלו כנס"י [כנסת ישראל] להגיע אליו לכך תקנו שיאמרו פסוד"ז [פסוקי דזמרה] תחלה שע"י יוכלו להגיע לבחי הביטול דבחי אשר פקד ע"פ משה בפסוק א' דק"ש [דקריאת שמע].

The point is that the level of this union of Abba and Imma is very high, and the Congregation of Israel would not be able to reach it; therefore they instituted that Pesukei deZimrah be said first, so that through this they would be able to reach the level of self-nullification (bittul) of the level of "which was counted at the word of Moshe," in the first verse of the Shema.

The union of Abba and Imma is so high that the Congregation of Israel could not reach it directly. So the Sages placed Pesukei deZimrah first, to bring a person to the bittul of "counted at the word of Moshe" in the first verse of the Shema.

31 וענין הזמרה הזאת הוא מעלת ומדרגת הלויים שהם היו האומרים שיר והם היו ג"כ נושאי המשכן¹⁵⁸ כמ"ש ונשאו המשכן¹⁵⁹ כו'.

And the matter of this song (zimrah) is the quality and rung of the Levites, for they were the ones who said song, and they were also the bearers of the Mishkan, as it is written, "And they shall carry the Mishkan, etc."

Song is the level of the Levites, who sang in the Temple and who also carried the Mishkan.

והענין הוא דכמו למעלה כתיב והחיות נושאות הכסא¹⁶⁰ דהיינו ע"י שהם מתנשאים ברעש גדול בהתפעלות עי"ז הם מגביהים ומעלים את השכינה.

The point is that, just as above it is written, "And the chayos (holy creatures) carry the Throne," that is, through their raising themselves up with a great noise, in arousal, through this they lift and raise up the Shechinah.

Above, the chayos, the holy creatures of the Chariot, "carry the Throne": by raising themselves with a great noise, in arousal, they lift up the Shechinah. In Likkutei Torah, Bamidbar, the Alter Rebbe explains that they lift and exalt "the likeness of a man" on the Throne up to the Infinite Light itself.

32 וכך הוא ענין השיר של הלויים שהוא ג"כ בבח י" רי"ש [רצוא ושוב] עי"ז הם נושאים את המשכן דהיינו להעלות ולהגביה את בחי' זו"נ [זעיר אנפין ונוקבא] ולקשרו ולחברו בבחי' משכן העדות דא"א [דאבא ואימא].

And so is the matter of the song of the Levites: since it too is in the mode of ratzo and shov, through this they carry the Mishkan, that is, to raise and lift up the level of Z'eir Anpin and Nukva, and to bind and join it with the level of the Mishkan of the Testimony, of Abba and Imma.

The Levites' song is also ratzo and shov, and through it they "carry" the Mishkan: they raise Z'eir Anpin and Nukva and bind them to the Mishkan of the Testimony, the union of Abba and Imma.

וזהו ועבד הלוי הוא¹⁶¹ וכמ"ש בזהר פקודי דרכ"א ע"ב

And this is "And the Levite, he shall serve," as is written in the Zohar, Pekudei, page 221b.

This is "And the Levite, he shall serve" (Numbers 18:23), explained in the Zohar on Pekudei.

ועמשי"ל [ועיין מה שכתוב לעיל] בפי בשלח בד"ה אשירה כו' כי גאה גאה¹⁶² כו' ע"ש מענין שיר הלויים ועיין בזהר פ' פקודי ע"פ ויביאו את המשכן¹⁶³ כו'

And see what is written above in Parshas Beshalach, in the discourse beginning "I will sing, etc., for He is highly exalted, etc."; see there on the matter of the song of the Levites. And see the Zohar, Parshas Pekudei, on the verse "And they brought the Mishkan, etc."

The text refers to the Likkutei Torah discourse on "I will sing to Havayah, for He is highly exalted," in Parshas Beshalach, on the Levites' song, and to the Zohar on "And they brought the Mishkan to Moshe."

וכן באדם ע"י פסוד"י [פסוקי דזמרה] להיות רוממות אל בגרונו ע"י ידחה ממנו ההסתר דנה"ב [דנפש הבהמית] והוא ענין זמיר עריצים¹⁶⁴ וע"י יתגלה פנימי [פנימיות / פנימית] הלב שיוכל לבוא בפסוק ראשון דק"ש [דקריאת שמע] לבחי ביטול ומס"נ [ומסירות נפש] באחד¹⁶⁵ כו'.^{166, 167}

And so in man: through Pesukei deZimrah, so that "the exaltations of G-d are in their throat," through this the concealment of the animal soul will be thrust away from him, and this is the matter of "cutting down the tyrants" (zemir aritzim); and through this the inner dimension of the heart will be revealed, so that one can come, in the first verse of the Shema, to the level of self-nullification and self-sacrifice (mesirus nefesh) at [the word] "One," etc.

In a person, Pesukei deZimrah, "the exaltations of G-d in their throat," pushes away the concealment of the animal soul; this is zemir aritzim, "cutting down the tyrants," for zemir means both "song" and "pruning." Then the inner heart is revealed, and one can reach the bittul and self-sacrifice at "One" in the first verse of the Shema; in Likkutei Torah, Bamidbar, the Alter Rebbe explains that prayer was instituted for this, to give over one's soul at "One," chiefly by surrendering one's will to G-d's will.

33 ונמצא סדר העבודה כך הוא תחלה פסוד"י [פסוקי דזמרה] לנשאות בחי יחודית [יחודא תתאה] שהוא בחי אלה

פקודי המשכן לקשרו ולחברו ביחוד"ע [ביחודא עילאה] דמשכן העדות שבפסוק ראשון דק"ש [דקריאת שמע]

It follows that the order of the service is thus: first, Pesukei deZimrah, to carry up the level of the lower unity (yichuda tata'ah), which is the level of "These are the accounts of the Mishkan," to bind and join it with the higher unity (yichuda ila'ah) of the Mishkan of the Testimony, which is in the first verse of the Shema.

So the order of prayer is: first Pesukei deZimrah, which lifts the lower unity, "the accounts of the Mishkan," to bind it to the higher unity, the Mishkan of the Testimony, in the first verse of the Shema.

וזוהו ששם עלו שבטים שבטי יה שהעלייה הוא מתחיל מבחינת השבטים סתם שמקבלים מיחודית [מיחודא תתאה] וכנודע מענין י"ב בקר שבכריא' [שבכריאה / שבכריאת] וכמ"ש בזהר ר"פ במדבר ועלייתם הוא להיות

בכחי שבטי יה שהוא יחוד עליון דאוי"א [דאבא ואימא] אשר הוא בחי עדות לישראל היינו משכן העדות

And this is "For there the tribes went up, the tribes of Yah": the ascent begins from the level of "the tribes," plain, who receive from the lower unity, as is known regarding the twelve oxen in Beriah, and as is written in the Zohar at the beginning of Parshas Bamidbar; and their ascent is to be at the level of "the tribes of Yah," which is the supernal union of Abba and Imma, which is the level of "a testimony to Israel," that is, the Mishkan of the Testimony.

This is "There the tribes went up, the tribes of Yah." The ascent starts from "tribes" plain, who receive from the lower unity, as is known of the twelve oxen in Beriah (the twelve oxen on which the Sea stood in Shlomo's Temple, which the Kabbalah places in Beriah; the Zohar at the beginning of Bamidbar), and they rise to become "tribes of Yah," the higher union of Abba and Imma, "a testimony to Israel," the Mishkan of the Testimony.

ואחר פסוק ראשון דק"ש [דקריאת שמע] נאמר בתורה ואהבת היינו שנמשך האור מלמעלה למטה מא"א [מאבא ואימא] לזו"נ [לזעיר אנפין ונוקבא]

And after the first verse of the Shema, it says in the Torah, "And you shall love": that is, the light is drawn from above to below, from Abba and Imma to Z'eir Anpin and Nukva.

After the first verse comes "And you shall love": the light flows down from Abba and Imma to Z'eir Anpin and Nukva.

וזהו פי' עדות לישראל שנמשך בחי' עדות הנ"ל לישראל שהוא ז"א וכמ"ש ג"כ בפע"ח [בפרי עץ חיים] כפי' הק"ש [הקריאת שמע] שנמשכין המוחין מאו"א [מאבא ואימא] ותרין עטרין הנ"ל ומתלבשים בזו"נ [בזעיר אנפין ונוקבא] כו' ע"ש.

And this is the meaning of "a testimony to Israel": the level of testimony mentioned above is drawn to "Israel," which is Z'eir Anpin; as is also written in Pri Etz Chaim in the explanation of the Shema, that the intellect (mochin) is drawn from Abba and Imma, and the two crowns mentioned above, and they are clothed in Z'eir Anpin and Nukva, etc.; see there.

That is "a testimony to Israel": the testimony is drawn to "Israel," Z'eir Anpin. Pri Etz Chaim likewise says that in the Shema the mochin and the two crowns are drawn from Abba and Imma and clothed in Z'eir Anpin and Nukva.

(ועפ"ז [ועל פי זה] יש לפרש ג"כ מ"ש בזהר פינחס דרל"ו¹⁶⁸ דענין אתוון דאשתארו שי' מי משמע¹⁶⁹ א' ח' מאחד וסימן אשמ"ח הה"ד [הדא הוא דכתיב] אנכי אשמח בהי¹⁷⁰)

(According to this one can also explain what is said in the Zohar, Pinchas, page 236, about the matter of the letters that remain, shin and mem from Shema and alef and ches from Echad, whose sign is esmach ("I will rejoice"), as it is written, "I will rejoice in Havayah.")

The parenthesis explains more of the same Zohar passage: besides the large ayin and daled, the remaining letters of Shema and Echad are shin-mem and alef-ches, which spell esmach, "I will rejoice," as in "I will rejoice in Havayah."

כי הנה אותיות עי' די שהם גדולים מורה על בחי' משכן העדות כנ"ל ואותיות שי' [שם] מי זהו בחי' מלי' שנקי' שם ואותיות א' ח' זהו בחי' ז"א

For the letters ayin and daled, which are large, indicate the level of the Mishkan of the Testimony, as mentioned above; the letters shin and mem are the level of Malchus, which is called shem ("Name"); and the letters alef and ches are the level of Z'eir Anpin.

Ayin-daled is the Mishkan of the Testimony; shin-mem (shem, "name") is Malchus; alef-ches is Z'eir Anpin.

ולפי שבפסוק ראשון דק"ש [דקריאת שמע] מתחברים ומתייחדים זו"נ [זעיר אנפין ונוקבא] באו"א [באבא ואימא] לכן אותיות ש"מ א"ה כלולים עם ע"ד וסימן אשמח שהשמחה הוא מגדל העלייה ומגילוי אור חדש מא"ס ב"ה וגם שעלייה זו באה ע"י עבודת הלויים שהוא שיר ושמחה.

And since in the first verse of the Shema Z'eir Anpin and Nukva are joined and united with Abba and Imma, therefore the letters shin-mem [and] alef-ches are included with ayin-daled; and the sign is esmach ("I will rejoice"), for the joy is from the greatness of the ascent and from the revelation of a new light from the Infinite One, blessed be He; and also, this ascent comes through the service of the Levites, which is song and joy.

Since in the first verse of the Shema Z'eir Anpin and Nukva are joined to Abba and Imma, their letters join the large ayin-daled, and the sign is "I will rejoice": joy at so great an ascent and at a new light from the Infinite One. The ascent itself comes through the Levites' service, which is song and joy.

ולא עוד כי גם הביטול שבפסוק ראשון דק"ש [דקריאת שמע] הוא ג"כ בבחי' שמחה שזהו ענין יחוד או"א [אבא ואימא] שהחכמה הוא ביטול והבינה הוא שמחה. ועמ"ש מזה ע"פ מאמר הזהר פ' קרח דקע"ו¹⁷¹ ע"פ ויקומו לפני משה¹⁷² כו'.

Moreover, even the self-nullification (bittul) in the first verse of the Shema is also in the mode of joy, for this is the matter of the union of Abba and Imma: Chochmah is self-nullification and Binah is joy. And see what is written about this on the saying of the Zohar, Parshas Korach, page 176, on the verse "And they rose up before Moshe, etc."

Even the bittul of the first verse is joyful, for the union of Abba and Imma joins Chochmah, which is bittul, with Binah, which is joy. The text refers to its discussion of the Zohar on Korach, on "And they rose up before Moshe."

וגם י"ל [יש לומר] פ"י אשמח בה' שמפעיל השמחה בשם הוי' כמ"ש במ"א ע"פ שוש אשיש^{173, 174} בהוי' וע"פ ויספו ענוים בה'¹⁷⁵ שמחה¹⁷⁶ כו' וענוה זהו מדרגת משה שזה פסוק ראשון דק"ש [דקריאת שמע] לכן נרמז בו אשמח שהם מוסיפים שמחה בשם הוי' כו'):

It can also be said that the meaning of "I will rejoice in Havayah" is that one brings about joy in the Name Havayah, as is explained elsewhere on the verse "I will greatly rejoice in Havayah" and on the verse "And the humble shall increase joy in Havayah, etc."; and humility is the rung of Moshe, which is the first verse of the Shema; therefore esmach is alluded to in it, for they add joy in the Name Havayah, etc.)

"I will rejoice in Havayah" can also mean that one brings joy into the Name Havayah, as in "I will greatly rejoice in Havayah" and "the humble shall increase joy in Havayah." Humility is Moshe's quality, the first verse of the Shema, so esmach is hinted there.

34 והנה פי' ביד איתמר בן אהרן הכהן¹⁷⁷ איתמר הוא הדיבור שממילא כענין אני המשנה המדברת בפיו

Now, the meaning of "by the hand of Isamar, son of Aharon the Kohen": Isamar ("it was said") is speech that comes of itself, like the matter of "I am the Mishnah that speaks in your mouth,"

"By the hand of Isamar": the name Isamar is the Talmud's word for "it was said," speech that flows of itself, like the saying "I am the Mishnah that speaks in your mouth."

וזהו אז נדברו יראי¹⁷⁸ ה' והוא בחי' ודברת במ¹⁷⁹ שבק"ש [שבקריאת שמע] שהדבור בד"ת [בדברי תורה] הוא בבחי' ביטול כמו ואשים דברי בפיו¹⁸⁰

and this is "Then those who fear Havayah spoke (nidberu)," and it is the level of "And you shall speak of them" in the Shema: that speech in words of Torah is in the mode of self-nullification (bittul), as in "And I have put My words in your mouth,"

This is "Then those who fear Havayah spoke (nidberu)": nidberu suggests speech that comes of itself. It is also "you shall speak of them" in the Shema: Torah spoken in bittul, as in "I have put My words in your mouth."

והיינו שהכלי להמשיך האור הנמשך ע"י יחוד או"א [אבא ואימא] שהוא בחי' ביטול זהו ע"י עסק התורה בבחי' ביטול הנ"ל שכשעוסק בתורה בבחי' ביטול ה"ז [הרי זה] דבר ה' בפיו.

that is, the vessel to draw down the light that is drawn through the union of Abba and Imma, which is the level of self-nullification, is through the study of Torah in the mode of self-nullification mentioned above: for when one studies Torah in the mode of self-nullification, this is the word of G-d in his mouth.

The vessel for the light of the union of Abba and Imma is Torah study in bittul: then it is G-d's word in one's mouth.

וז"ש [וזהו שכתוב] אזכיר את שמי¹⁸¹ כו' והוא בחי' בן אהרן אהרן הוא אהבה רבה והוא מ"ש קודם ודברת במ פסוק ואהבת כו'

And this is [the meaning of] what is written, "I will mention My Name, etc." And it is the level of "son of Aharon": Aharon is ahavah rabbah ("great love"), and this is what is written before "And you shall speak of them": the verse "And you shall love, etc."

So it says, "[In every place where] I will mention My Name": when Torah is spoken in bittul, it is G-d Himself who mentions His Name. "Son of Aharon": the first letters of Aharon, alef-hei-reish, abbreviate ahavah rabbah, "great love," the verse "And you shall love," which comes before "you shall speak of them."

(שמזה נמשך להיות עסק התורה אח"כ בבחי' תען לשוני אמרתך¹⁸² כמ"ש בד"ה להבין ביום השמע"צ [השמיני עצרת] כו' ע"ש גבי כי גבר עלינו¹⁸³ חסדו ואמת¹⁸⁴ ה' לעולם).

(From this it comes about that the study of Torah afterward is in the mode of "My tongue shall respond with Your word," as is explained in the discourse beginning "To understand, on the day of Shemini Atzeres, etc."; see there on "For His kindness has prevailed over us, and the truth of Havayah is forever.")

From that love comes Torah study of the kind "My tongue shall respond with Your word," as is explained in the discourse for Shemini Atzeres (Likkutei Torah, Sukkos) on "For His kindness has prevailed over us, and the truth of Havayah is forever": love, however close, is still the person's own truth, while "the truth of Havayah" is grasped only in the Torah, His will.

והנה עבודת הלויים ביד איתמר כי הנה כדי שיהיה כח בלויים לנשאות את המשכן שהוא שיר והעלאה כנ"ל נמשך מקודם כח לזה מלמעלה כמ"ש ע"פ הקל קול יעקב^{185, 186} והוא נקי מ"ד [מ"יין דוכרין] המעורר מ"נ [מ"יין נוקבין]

Now, "the service of the Levites, by the hand of Isamar": for in order that the Levites have the strength to carry the Mishkan, which is song and elevation, as mentioned above, the strength for this is first drawn from above, as is explained on the verse "The voice is the voice of Yaakov"; and this is called mayin duchrin (masculine waters), which arouse mayin nukvin (feminine waters);

The Levites' service is "by the hand of Isamar": to have the strength to carry the Mishkan, song and elevation, power must first come from above, as is explained on "The voice is the voice of Yaakov." This is mayin duchrin ("masculine waters"), the influx from above that arouses mayin nukvin, the striving from below.

והיינו שע"י עסק התורה בבחי' הנ"ל נותן כח שע"י יוכל אח"כ להעלות נפשו בתפלה בבחי' רוי"ש [רצוא ושוב] (ועיין בת"א [בתורה אור] פ' משפטים ע"פ ויחזו כו' ויאכלו וישתו)¹⁸⁷

that is, through the study of Torah in the mode mentioned above, it gives strength, so that through this one can afterward raise up one's soul in prayer in the mode of ratzo and shov (and see Torah Ohr, Parshas Mishpatim, on the verse "And they beheld, etc., and they ate and drank").

Torah study in bittul gives the strength to raise one's soul in prayer in ratzo and shov. The text refers to Torah Ohr, Mishpatim, on "And they beheld G-d, and they ate and drank."

וזהו שעבודת הלויים הוא ביד איתמר כו' וגם הכלי לכל בחי' יחודים הנ"ל הוא ביד איתמר כנ"ל:

And this is why the service of the Levites is "by the hand of Isamar, etc."; and also the vessel for all the levels of unions mentioned above is "by the hand of Isamar," as mentioned above.

So the service of the Levites is "by the hand of Isamar," and Torah study is also the vessel for all the unions described above.

SECTION 8 • ¶35-44

Summary

35 קיצור מהנ"ל ענין עיין דלית רבתי שבפסוק ראשון דק"ש [דקריאת שמע] זהו פי' עד ע"ד משכן העדות
דהוא ג"כ יחוד או"א [אבא ואימא] שבפסוק ראשון דק"ש [דקריאת שמע] ויחוד זו"נ [זעיר אנפין ונוקבא] זהו פקודי
המשכן והוא פסוק ואהבת את¹⁸⁸

Summary of the above: the matter of the large ayin and daled in the first verse of the Shema is the meaning of ed, in the manner of the Mishkan of the Testimony, which is likewise the union of Abba and Imma in the first verse of the Shema. And the union of Z'eir Anpin and Nukva is "the accounts of the Mishkan," and it is the verse "And you shall love es";

A summary begins. The enlarged ayin and daled in the first verse of the Shema spell ed, the "testimony" of the Mishkan of the Testimony, the union of Abba and Imma; the union of Z'eir Anpin and Nukva is "the accounts of the Mishkan," the verse "And you shall love es."

ולכן אמר מרבע"ה [משה רבינו עליו השלום] בפסוק ראשון הוי' אלקינו¹⁸⁹ ובואהבת אמר הוי' אלקיך כי בחי' יחוד או"א [אבא ואימא] הנקי משכן העדות הוא פקד ע"פ משה:

therefore Moshe our teacher, peace be upon him, said in the first verse, "Havayah our G-d (Elokeinu)," and in "And you shall love" he said, "Havayah your G-d (Elokecha)," for the level of the union of Abba and Imma, called the Mishkan of the Testimony, "was counted at the word of Moshe."

So Moshe said "our G-d" in the first verse and "your G-d" in "And you shall love," for the union of Abba and Imma is the one "counted at the word of Moshe."

36 והטעם שיחוד או"א [אבא ואימא] נקי משכן העדות הוא בהקדים מ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] פי' בראשית שע"י קיום מל"ת [מצות לא תעשה] הוא יחוד או"א [אבא ואימא]

And the reason the union of Abba and Imma is called the Mishkan of the Testimony is [understood] by prefacing what is written in Likkutei Torah [of the Arizal], Parshas Bereishis: that through fulfilling the prohibitive commandments there is the union of Abba and Imma.

The summary of section 2: the union of Abba and Imma is called the Mishkan of the Testimony because, as the Arizal's Likkutei Torah on Bereishis says, it comes through the prohibitions.

והנה בינה שהיא השגה נקי להנחיל אוהבי יש¹⁹⁰ ואוהבי שבינה היא אם הבנים¹⁹¹ בחיי אהבה

Now, Binah, which is comprehension, is called "To cause those who love me to inherit yesh"; and [it says] "those who love me," for Binah is "the mother of the children," the level of love.

Binah, comprehension, is "to cause those who love me to inherit yesh," and "those who love me" fits it, for Binah is "the mother of the children," the level of love.

אך חכמה היא בחיי אין שמתגלה בו א"ס דלית מחשבה תפיסא ביה¹⁹² ולכן הוא כח מה ביטול שלמעלה מבחי אהבה.

But Chochmah is the level of ayin, in which is revealed the Infinite One, whom "no thought can grasp"; therefore it is koach mah, self-nullification (bittul) that is above the level of love.

Chochmah is ayin, in which the Infinite One, whom "no thought can grasp," is revealed; so it is koach mah, a bittul above love.

37 וענין הגילוי שמחכמה בבינה יש להבין זה ע"ד שכי [שכתב] הרמב"ם [הרבי משה בן מימון]¹⁹³ שהתוארים

שאנו מתארים את הקב"ה אינם עצמיים כ"א זהו רק שאנו שוללים ממנו ית' הדבר שהוא היפך זה

And the matter of the revelation from Chochmah in Binah can be understood along the lines of what the Rambam wrote: that the attributes with which we describe the Holy One, blessed be He, are not essential, but rather this is only that we negate of Him, may He be blessed, the thing that is the opposite of this;

The revelation of Chochmah in Binah is like the Rambam's attributes: they are not essential, but only deny of G-d their opposites.

אבל א"א לומר שהם עצמיים כי אינן ערוך לו כלל וידיעת השלילות הוא גילוי ואעפ"כ [ואף על פי כן] אינו כלל השגות המהות כך עד"מ זהו הגילוי דיחוד חו"ב [חכמה ובינה]:

but it is impossible to say that they are essential, for they bear no comparison to Him at all. And the knowledge of negations is a revelation, yet nevertheless it is not at all a comprehension of the essence; so too, by way of analogy, is the revelation of the union of Chochmah and Binah.

They cannot be essential, for they bear no comparison to Him. Knowledge by negation is a revelation, yet not a grasp of the essence, and so is the union of Chochmah and Binah.

38 ומזה יובן מ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] כי ל"ת [לא תעשה] הוא ג"כ בחי שלילה למנוע הבחי המסתיר עליו ית' ועי"ז נמשך יחוד או"א [אבא ואימא] שהגילוי ע"ד ידיעת השלילות

From this will be understood what is written in Likkutei Torah [of the Arizal]: for a prohibition, too, is the level of negation, to hold back the level that conceals Him, may He be blessed; and through this is drawn the union of Abba and Imma, in which the revelation is in the manner of the knowledge of negations,

So the prohibitions, being negations, remove what conceals G-d, and through them comes the union of Abba and Imma, a revelation like knowledge by negation.

וזהו היחוד דאו"א [דאבא ואימא] וזהו בארץ לא זרועה¹⁹⁴

and this is the union of Abba and Imma; and this is "in a land not sown."

This is the union of Abba and Imma, and this is "in a land not sown": the "not" is what is sown.

ומ"ע [ומצות עשה] הן אורות בכלים כמו השגת המהות ומ"מ ל"ת [לא תעשה] גבוהים יותר כי השגת המהות רק בהארה וזיו וזהו יחוד זו"נ [זעיר אנפין ונוקבא] אבל במקור האור בחי כתר הידיעה רק ע"ד הנ"ל

And the positive commandments are lights in vessels, like comprehension of the essence; and nevertheless the prohibitions are higher, for the comprehension of the essence is only in an illumination and radiance, and this is the union of Z'eir Anpin and Nukva; but in the source of the light, the level of Keser, the knowledge is only in the manner mentioned above

The positive commandments are lights in vessels, like grasping an essence; yet the prohibitions are higher, for grasping the essence reaches only an illumination and radiance, the union of Z'eir Anpin and Nukva, while the source of light, Keser, can be known only by negation.

(וזהו ע"ד חכם עדיף מנביא¹⁹⁵ אף שהנבואה השגת המהות. וגם זהו כענין ברכה והודאה) ולכן כד אתכפייא סט"א [סטרא אחרא] אסתלק¹⁹⁶ יקרא כו':

(and this is along the lines of "a sage is superior to a prophet," even though prophecy is a comprehension of the essence; and also this is like the matter of blessing and acknowledgment). Therefore, "when the sitra achra is subdued, the glory ascends, etc."

This is like "a sage is superior to a prophet," though prophecy grasps an essence, and like the difference between blessing and acknowledgment. Therefore, "when the sitra achra is subdued, the glory ascends": here the Zohar is quoted as it is usually cited, istalek, "ascends," where section 3 (14.15) has ishtalim, "is made complete."

39 וזהו אלה פקודי המשכן¹⁹⁷ היינו יחוד זו"נ [זעיר אנפין ונוקבא] שע"י תורה ומ"ע [ומצות עשה] וש"ס [וששה סדרי

משנה] משנה כ"א [כל אחד / כל אחת] כלול מששה גימטריא אלה ופקודי לשון לפקוד את אשתו

And this is "These are the accounts of the Mishkan": that is, the union of Z'eir Anpin and Nukva, which comes through Torah and the positive commandments; and the six orders of the Mishnah, each comprising six, are the numerical value of eileh; and pekudei is an expression of "to visit (lifkod) one's wife."

The summary of the opening: "the accounts of the Mishkan" is the union of Z'eir Anpin and Nukva, through Torah and the positive commandments; eileh, 36, is the six orders of the Mishnah, each of six; and pekudei means union, as in "visiting" one's wife.

ומשכן העדות יחוד או"א [אבא ואימא] שלפי שהגילוי מא"ס ב"ה ממש א"א להיות השגת המהות כ"א ע"ד עדות עד"מ שהעדות אינו ממשות הדבר ממש כ"א שמעידים עליו וכך הוא עד"מ ענין ידיעת השלילות כנ"ל:

And the Mishkan of the Testimony is the union of Abba and Imma: since the revelation is from the Infinite One, blessed be He, Himself, it cannot be a comprehension of the essence, but only in the manner of testimony. By way of analogy, testimony is not the actual substance of the thing, but rather that one testifies about it; and so, by way of analogy, is the matter of the knowledge of negations, as mentioned above.

The Mishkan of the Testimony is the union of Abba and Imma: since its revelation comes from the Infinite One Himself, it cannot be grasped as an essence, only "testified" to, as a witness tells of what is not shown; so too knowledge by negation.

40 אך פי משכן העדות הוא ג"כ לשון עדי עדיים וכתוב רכבה כצמח השדה נתתיך¹⁹⁸ שצ"ל תחלה בבחי'

אין נקודה תחת היסוד ועי"ז אח"כ תה"י [תהיה] בבחי' פכ"פ [פנים בפנים]

But the meaning of "the Mishkan of the Testimony" is also an expression of adi adayim ("the ornament of ornaments"). And it is written, "I have made you a myriad, like the growth of the field": that there must first be the level of ayin, a point beneath Yesod, and through this, afterward, she will be at the level of face-to-face.

Edus also means adi adayim, "the ornament of ornaments." As Ezekiel 16:7 teaches, there must first be ayin, a point beneath Yesod, and only then does she come to face-to-face.

ותבואי בעדי עדיים הם תרין עטרין שנמשכים לזו"נ [לזעיר אנפין ונוקבא] והם מבחי"א"א ממש ופי' עדי יש בו ג' פירושים.

And "you came to the ornament of ornaments": these are the two crowns that are drawn to Z'eir Anpin and Nukva, and they are from the level of Arich Anpin itself. And the meaning of adi has three interpretations.

Then she "came to the ornament of ornaments," the two crowns drawn to Z'eir Anpin and Nukva from Arich Anpin itself. Adi has three meanings.

א' לי [לשון] קישוט שהוא בחי' כתר וכענין ועטרותיהם בראשיהם¹⁹⁹ כי תרי"ג מצות דאורייתא עם ז' מצות דרבנן הם תר"ך עמודי אור דבחי' כתר.

First, an expression of adornment, which is the level of Keser, like the matter of "with their crowns on their heads"; for the 613 mitzvos of the Torah together with the seven rabbinic mitzvos are 620 pillars of light, of the level of Keser.

First, ornament, the crown of Keser, as in "the righteous with their crowns on their heads": the 613 mitzvos of the Torah and the 7 of the Rabbis make 620, the pillars of light of Keser.

הב' עד לשון נצחיות כי הכתר יש בו מבחי' תחתונה דא"ס ב"ה והיינו נצחיות שזהו פי' אין סוף.

Second, ad as an expression of eternity, for Keser contains [something] of the lowest level of the Infinite One (Ein Sof), blessed be He; and this is eternity, for this is the meaning of Ein Sof ("without end").

Second, eternity: Keser contains the lowest level of Ein Sof, and "without end" means eternal.

משא"כ מהותו ועצמותו לא שייך לקרוא אין סוף וכמ"ש במ"א דא"ס קאי על האור כו'.²⁰⁰

Whereas His being and essence cannot be called Ein Sof, as is explained elsewhere, that Ein Sof refers to the light, etc.

G-d's being and essence cannot be called Ein Sof; the name refers only to His light, as is explained elsewhere.

41 והפ"י הג' עד לשון עד פה תבוא²⁰¹ שבכתר אין שום השגה וזהו עדות לישראל לשון עדי עדיים ככל ג' פירושים הנ"ל ולפי שביחוד או"א [אבא ואימא] נמשך מבחי' הכתר ע"כ נק' משכן העדות

And the third meaning: ad as an expression of "until (ad) here shall you come," for in Keser there is no comprehension at all. And this is "a testimony (edus) to Israel," an expression of adi adayim, according to all three meanings mentioned above. And since into the union of Abba and Imma there is drawn from the level of Keser, therefore it is called the Mishkan of the Testimony.

Third, ad as a limit, "until here shall you come": Keser is beyond comprehension. All three meanings are in "a testimony (edus) to Israel," and because the union of Abba and Imma receives from Keser, it is called the Mishkan of the Testimony.

וזהו ששם עלו שבטים²⁰² באתעדל"ת [באתערותא דלתתא] להמשיך בחי' עדות עדי עדיים לישראל ז"א להודות לשם כי בבחי' זו שלמעלה מההשגה אין שייך רק הודאה וביטול:

And this is "For there the tribes went up," through an arousal from below, to draw down the level of testimony, adi adayim, "to Israel," Z'eir Anpin, "to give thanks to the Name": for in this level, which is above comprehension, nothing applies but acknowledgment and self-nullification (bittul).

"There the tribes went up": through an arousal from below they draw this testimony, adi adayim, down "to Israel," Z'eir Anpin, "to give thanks," for before what is above comprehension there can be only acknowledgment and bittul.

42 וזהו אשר פקד ע"פ משה כמו יחוד או"א [אבא ואימא] שבפסוק ראשון דק"ש [דקריאת שמע] הוא ע"י בחי' בטול שזהו למעלה מבחי' אהבה כי ואהבת הוא תיקון ז"א

And this is "which was counted at the word of Moshe": like the union of Abba and Imma in the first verse of the Shema, which is through the level of self-nullification, which is above the level of love; for "And you shall love" is the rectification (tikkun) of Z'eir Anpin.

Summary of section 5: "counted at the word of Moshe" is the union of Abba and Imma in the first verse of the Shema, through a bittul above love, while "And you shall love" is the rectification of Z'eir Anpin.

ולכן בפסוק ראשון דק"ש [דקריאת שמע] הוא ע' ד' רבתי בחי' עד היינו יחוד או"א [אבא ואימא] שנק' משכן העדות ובאמת ביחוד דק"ש [דקריאת שמע] הוא למעלה עד א"ס ממש כמ"ש בפע"ח [בפרי עץ חיים] וזהו ג"כ נק' יחוד קבה"ו וזהו ממש משכן העדות.

Therefore in the first verse of the Shema there are the large ayin and daled, the level of ed, that is, the union of Abba and Imma, which is called the Mishkan of the Testimony. And in truth, the union of the Shema reaches above, up to Ein Sof itself, as is written in Pri Etz Chaim; and this is also called the union of the Holy One, blessed be He, and His Shechinah, and this is actually the Mishkan of the Testimony.

So the first verse has the large ayin and daled, ed, the Mishkan of the Testimony. In truth the union of the Shema reaches up to Ein Sof itself, according to Pri Etz Chaim: the union of the Holy One, blessed be He, and His Shechinah.

והנה לי [לשון] עדות שהוא רק הארה ולשון עדי וכתר אין סותרים זא"ז [זה אל זה / זה את זה] כי למעלה נמשך בכתר ממש אך באצילות מאיר מזה הארה ולע"ל [ולעתיד לבוא] יהיה גילוי העצמיות ממש: ²⁰³

Now, the expression "testimony," which is only an illumination, and the expression adi and Keser do not contradict each other: for above, it is drawn into Keser itself, but in Atzilus an illumination of it shines; and in the Time to Come there will be a revelation of the actual essence.

"Testimony," an illumination, and "ornament" or "crown," the essence, do not conflict: above, Keser itself is drawn down; in Atzilus only its illumination shines; in the Time to Come the essence itself will be revealed.

43 ופי' פקד אותיות דפק שהוא מבחי' חכמה המלוכלש בדם שמבחי' פנימי' [פנימיות / פנימית] בינה וזהו ענין שס"ה ל"ת [לא תעשה] כנגד שס"ה גידים ובדפיקו דליבא יש הארה פנימי' [פנימיות / פנימית] מבחי' המוח ובדפק היד מבחינת חיצוניות

And the meaning of pakad: [it has] the letters of dofek ("pulse"), which is from the level of Chochmah clothed in the blood, which is from the level of the inner dimension of Binah. And this is the matter of the 365 prohibitions corresponding to the 365 sinews. And in the beating of the heart there is an inner illumination from the level of the brain, and in the pulse of the hand, from the level of the outer dimension.

Summary of section 6: pakad is dofek, the pulse, Chochmah clothed in the blood, which is the inner dimension of Binah. The 365 prohibitions, which bring about the union of Abba and Imma, correspond to the 365 sinews; the heartbeat carries an inner illumination from the brain, and the pulse in the hand an outer one.

וזהו ג"כ ענין אלה פקודי וגם בחי פקידה שרשה מכתר כמו פקד פקדתי.²⁰⁴ והנה ענין דפיקו דליבא בעבודה הוא רצוא ושוב ועי"ז נמשך מלמעלה קול דודי דופק:²⁰⁵

And this is also the matter of "These are the accounts." And also, the level of pekidah ("remembering") has its root in Keser, as in "I have surely remembered (pakod pakadti)." Now, the beating of the heart in [divine] service is ratzo and shov (running and returning), and through this there is drawn from above "the voice of my beloved knocks (dofek)."

This is also "These are the accounts." Pekidah is rooted in Keser, as in "I have surely remembered." In a person's service the heartbeat is ratzo and shov, and through it comes from above "the voice of my beloved knocks."

44 ופסודי"ז [ופסוקי דזמרה] הקודם לק"ש [לקריאת שמע] וברכותיה זהו ענין עבודת הלויים בשירה וזמרה שמגביהים משכן דו"נ [דועיר אנפין ונוקבא] למשכן העדות דא"א [דאבא ואימא] בפסוק ראשון דק"ש [דקריאת שמע].

And Pesukei deZimrah, which precedes the Shema and its blessings, is the matter of the service of the Levites in song and melody, who lift up the Mishkan of Z'eir Anpin and Nukva to the Mishkan of the Testimony of Abba and Imma, in the first verse of the Shema.

Pesukei deZimrah, before the Shema and its blessings, is the Levites' song, lifting the Mishkan of Z'eir Anpin and Nukva to the Mishkan of the Testimony of Abba and Imma in the first verse of the Shema.

וזהו ועבד הלוי הוא²⁰⁶ ועי"ז נמשך אח"כ מלמעלה למטה עדות לישראל ולכן יש אותיות אשמח בפסוק ראשון על חיבור דו"נ [דועיר אנפין ונוקבא] לאו"א [לאבא ואימא] אך עיקר הכוונה הוא להיות ודברת בם²⁰⁷ כו' בד"ת [בדברי תורה]

And this is "And the Levite, he shall serve"; and through this, afterward, "a testimony to Israel" is drawn from above to below. Therefore the letters of esmach ("I will rejoice") are in the first verse, for the joining of Z'eir Anpin and Nukva to Abba and Imma. But the main intent is that there be "And you shall speak of them, etc.," in words of Torah.

This is "And the Levite, he shall serve," and then "a testimony to Israel" flows down from above. Esmach, "I will rejoice," is hinted in the first verse for the joining of Z'eir Anpin and Nukva to Abba and Imma; but the main goal is "you shall speak of them," in words of Torah.

וזהו ענין ביד איתמר והוא בחי' בן אהרן אה"ר [אהבה רבה] שבפסוק ואהבת ועיי' נמשך הכח לאתעדל"ת
[לאתערותא דלתתא] כו':

And this is the matter of "by the hand of Isamar," and it is the level of "son of Aharon," ahavah rab-bah ("great love"), which is in the verse "And you shall love"; and through this the strength is drawn for the arousal from below, etc.

This is "by the hand of Isamar," "son of Aharon," whose first letters, alef-hei-reish, abbreviate ahavah rab-bah, the great love of "And you shall love." From it comes the strength for the arousal from below.

IN ONE'S AVODAH

Before the Shema, Pesukei deZimrah should lift a person as the Levites' song lifted the Mishkan: its praises push away the concealment of the animal soul so that the inner heart is revealed. Then, at "One," a person gives over his soul in bittul, the level of Moshe, above even love; from "And you shall love" comes love, and from love comes Torah study in bittul, G-d's word in one's mouth, which gives strength for the next ascent. The heart should live in ratzo and shov, like a pulse. And refraining from what is forbidden, and keeping the rabbinic fences, is not a lesser service: it removes what hides G-d and reaches higher than the positive deeds.

QUESTIONS FOR DISCUSSION

1. Why does the maamar consider the prohibitions, which involve no action, higher than the positive commandments, and in what respect are the positive commandments superior?
2. How does the Rambam's teaching on negative attributes explain what is revealed in the union of Chochmah and Binah, and why is the response to it bittul rather than love?
3. What are the three meanings of ad (adi), and how does each describe Keser?
4. Why must Malchus become "a point beneath Yesod" before rising to face-to-face, and what does the seed that rots teach about growth in a person's service of G-d?
5. How do Pesukei deZimrah, the first verse of the Shema, "And you shall love" and "And you shall speak of them" form one order of service in this maamar?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 הנה פקודי המשכן

According to the note, from here on this discourse is printed, with glosses, in the Tzemach Tzedek's Biurei HaZohar, vol. 2, p. 1006 onward.

KEHOT'S NOTE

מכאן ואילך נדפס עם הגהות בביאורו"ז להצ"צ-ב ע' תתרו ואילך. וראה בהנסמן לעיל בהמ"מ בריש המאמר.

2 לפקוד את אשתו

Rabbi Yehoshua ben Levi: "A man is obligated to visit (lifkod) his wife when he sets out on a journey." The maamar reads pekudei in this sense, as union.

Yevamot 62b:16:י"ט ב:מ"ט

אמר רבי יהושע בן לוי: כל היודע באשתו שהיא קראת שמים ואינו פוקדה — נקרא חוטא, שנאמר: "וידעת כי שלום אהלך וגו'". ואמר רבי יהושע בן לוי: חייב אדם לפקוד את אשתו בשעה שהוא יוצא לדרך, שנאמר: "וידעת כי שלום אהלך וגו'".

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

3 שכינת עוזו . . מלכות

Iggeres HaKodesh 25 explains that the word of G-d, which dwells and is clothed in every creature to give it life, is called "Shechinah" by the Sages and "Malchus" by the Kabbalists, for a king rules his kingdom by his word.

KEHOT'S NOTE

ראה אגה"ק סכ"ה (קלט, א).

4 The closing accounts of the Mishkan: "These are the accounts of the Mishkan, the Mishkan of the Testimony, which were counted at the word of Moshe, the service of the Levites, by the hand of Isamar son of Aharon the Kohen." Plainly, pekudei are the reckonings of the materials, drawn up at Moshe's direction by the Levites under Isamar; the maamar reads the verse phrase by phrase as two unions, taking pekudei in the sense of "visiting" (union). (context: Steinsaltz Tanakh)

שמות ל"א:כ"א:Exodus 38:21

אלה פקודי המשכן משכן העדת אשר פקד עלי פי משה עבדת הלויים ביד איתמר בן אהרן הכהן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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

5 A pilgrim's song of ascent describes Jerusalem: "For there the tribes went up, the tribes of Yah, a testimony to Israel, to give thanks to the Name of Havayah." Plainly, the tribes' going up to Jerusalem is a testimony for all Israel; the Alter Rebbe reads "the tribes of Yah" as the union of yud-hei, Abba and Imma, and "testimony" as the mark of a

hidden level, the Mishkan of the Testimony. (context: Steinsaltz Tanakh)

Psalms 122:4:ד"ב:קכ"ב תהילים

ששם עלו שבטים שבטיקה עדות לישראל להדות לשם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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

6 ונחנו מ"ה

When the people complain of hunger in the wilderness, Moshe and Aharon answer, "And what are we, that you complain against us?": the complaint is not against them but against G-d (verse 8). Chassidus reads this "what" (mah) as Moshe's complete self-nullification. (context: Steinsaltz Tanakh)

שמות ט"ז:7:Exodus 16:7

ובקר וראיתם את-כבוד ה' בשמעו את-תלנתיכם עליה ונחנו מה כי תלינו עלינו:

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)

7 משה גימטריא קפ"ד קס"א

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

KEHOT'S NOTE

מאורי אות מ סנ"ה. ובלקו"ת שם בשמות ד"ה ותקרא שמו משה יעו"ש. [כ].

8 דאימא — ועוד

A textual variant: Biurei HaZohar reads here, "And moreover, Moshe is the level of the supernal Daas, which joins Abba and Imma; and moreover..." The note suggests the words dropped out of the printed text because two phrases begin with the same word (ve'od, "and moreover").

KEHOT'S NOTE

בביאורו"ז שם וכן בשני כתי"י (נרשמו להלן בהוספות): ועוד דמשה הוא בחי דעת עליון שהוא המזווג או"א ועוד. ואולי נשמט מפני תיבות הדומות (ועוד . . ועוד).

9 משה זכה לבינה

Kehot's note points to Rosh Hashanah 21b for these words.

ראש השנה כ"א ב21 Rosh Hashanah

KEHOT'S NOTE

ראה ר"ה כא, ב.

10 שמע ישראל

"Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar identifies this first verse of the Shema with the

higher union, of Abba and Imma.

Deuteronomy 6:4 ו"ד: דברים

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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

11 אלקינו — כו

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

PARAGRAPH 2

12 ואהבת את הוי

Moshe commands Israel, "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar reads the particle es (untranslated in plain English) and the words "your G-d" in this verse as the union of Z'eir Anpin and Malchus. (context: Steinsaltz Tanakh)

Deuteronomy 6:5 ו"ה: דברים

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

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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

13 את הטפל

That discourse explains the es of "And you shall love es Havayah your G-d" as "the subordinate es," which the Zohar reads as including the left in the right: the love is to be included in awe and bittul, for awe, the feminine side, is subordinate to love.

KEHOT'S NOTE

על"ק בד"ה וידעת הב' בואתחנן (ז, ד). [כ].

14 את לשון עת

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב. על"ק ח' דברים (ב, ג) מזח"ב (קנה, ב). [כ].

PARAGRAPH 3

15 הוי אלקינו

"Hear, O Israel, Havayah is our G-d (Elokeinu), Havayah is One." In the first verse Moshe says "our G-d," which the maamar ties to the union that is counted "at the word of Moshe."

Deuteronomy 6:4 ו"ד: דברים

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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

16 הוי אלקיך

"And you shall love Havayah your G-d (Elokecha)." In the second verse it says "your G-d," which the maamar ties to the union of Z'eir Anpin and Nukva.

Deuteronomy 6:5 ו"ה: דברים

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

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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

17 בזהר פ' פנחס דרל"ו ע"ב

The Kehot note on this Zohar citation points to the Siddur's section on the Shema, at the place marked "ד"ה זה."

KEHOT'S NOTE

ע"ין בסידור שער הק"ש ד"ה זה.

18 וסימנא דא עד הוי בכח

The Zohar on Parshas Pinchas explains the large ayin of Shema and the large daled of Echad: together they formed, "witness," and its sign is "Havayah is witness among you." The Alter Rebbe sees in this the testimony (edus) of the Mishkan of the Testimony.

Zohar, Pinchas 73:453-75:462 תס"ב: ע"ה: תנ"ג-ע"ה: תנ"ג

The first 36 lines of the Hebrew text do not appear in our translation. Now Phineas stood before the stern judgement of Isaac to shield the world and to close the breach, and therefore Phineas here corresponds to Isaac.¹ The reference is to the fact that there is here in the text an extra yod in the name Pinhas, which makes it numerically equivalent to Yizhak (viz. 198). and here the Left was united with the Right. HE TURNED BACK MY ANGER, ETC. We have here mentioned the three chiefs of Gehinnom, ...

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

19 G-d tells Israel through the prophet, "And you are My witnesses, says Havayah, and I am G-d": Israel testify to Him, for they saw what He foretold and did. The parenthesis connects this with the ed of the Shema. (context: Steinsaltz Tanakh)

ישעיהו מ"ג:12 Isaiah 43:12

אֲנֹכִי הַגִּדְתִּי וְהוֹשַׁעְתִּי וְהִשְׁמַעְתִּי וְאִין בְּכֶם זֶר וְאַתֶּם עֲדִי נְאֻם-ה' וְאִנִּי אֵל:

I have declared, and I have saved, and I have announced, and there was no strange god among you; therefore ye are My witnesses, saith the L-RD, and I am G-d.

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

20 עד הוי בכח

As Shmuel hands over the leadership to King Shaul, he asks the people whether he ever wronged them; when they say he did not, he declares, "Havayah is witness among you, and His anointed is witness this day, that you have found nothing in my hand." The Zohar takes its first words, ed Havayah, as the sign of the large ayin and daled

שמות טז, ז. ח.

of the Shema, which spell ed, "witness." (context: Steinsaltz Tanakh)

I Samuel 12:5:ה"ה"ב:א שמואל

וַיֹּאמֶר אֲלֵיהֶם עַד ה' בָּכֶם וְעַד מִשְׁחֹה הַיּוֹם הַזֶּה כִּי לֹא מָצָאתֶם בְּיָדִי מְאוּמָה וַיֹּאמֶר עַד:

And he said unto them: 'The L-RD is witness against you, and His anointed is witness this day, that ye have not found aught in my hand.' And they said: 'He is witness.'

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

PARAGRAPH 4

21

שמי עם י"ה שס"ה

At the burning bush G-d tells Moshe the Name by which he is to speak of Him to Israel: "This is My Name forever, and this is My remembrance for every generation." The Arizal's gematria joins shemi ("My Name," 350) with yud-hei (15) to make 365, the prohibitions, and zichri ("My remembrance," 237) with vav-hei (11) to make 248, the positive commandments. (context: Steinsaltz Tanakh)

Exodus 3:15:ו"ט"ו"ג שמות

וַיֹּאמֶר עוֹד אֱלֹקִים אֱלִי-מֹשֶׁה כֹּה-תֹאמַר אֶל-בְּנֵי יִשְׂרָאֵל ה' אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֲלֵיכֶם וְהִשְׁמִי לְעַלְמֵ וְזֶה יִקְרִי לְדֹר דֹּר:

And G-d said moreover unto Moses: 'Thus shalt thou say unto the children of Israel: The L-RD, the G-d of your fathers, the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.

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

PARAGRAPH 5

22

בחי יחוד דא"א הוא בחי ביטול היש

The note says that the idea that the union of Abba and Imma is bittul hayesh is explained there; Or HaTorah in turn points to Likkutei Torah, Tzav 13a, and to the Siddur on "A psalm of thanksgiving."

KEHOT'S NOTE

נתבאר באוה"ת ויקרא-ב ע' תפח ושם מציין ללקו"ת צו יג, א. ולסידור בדי"ה מזמור לתודה.

23

ונחנו מה

Moshe and Aharon say, "And what are we, that you complain against us?" (repeated in verse 8). The maamar takes "what" (mah) as Moshe's complete self-nullification, the bittul of Chochmah.

Exodus 16:7:ז"ז"ו שמות

וּבֹקֶר וּרְאִיתֶם אֶת-כְּבוֹד ה' בְּשָׁמְעוֹ אֶת-תְּלַנְתִּיכֶם עַל-יְהוָה וְנַחֲנוּ מָה כִּי תִלְיִנוּ עֲלֵינוּ:

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

24

והחכמה מאין תמצא

Iyov contrasts the treasures that people dig out of the earth with wisdom: "But wisdom, where (me'ayin) shall it be found, and where is the place of understanding?" Chassidus reads me'ayin as "from nothing": Chochmah comes from, and is, the level of ayin. (context: Steinsaltz Tanakh)

Job 28:12:ח"י"ב"ב איוב

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.

25

להנחיל אוהבי יש

Wisdom, speaking in the first person, says, "To cause those who love me to inherit substance (yesh), and I will fill their treasures." The maamar reads yesh as the "something" of Binah, applies the verse to Gan Eden, and notes that it pairs yesh with love. (context: Steinsaltz Tanakh)

Proverbs 8:21:ח"כ"א משלי

להנחיל אהבי יש ואצרתיהם אמלא:

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

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

KEHOT'S NOTE

משלי ח, כא.

26

ונהר יוצא מעדן

"And a river went out of Eden to water the garden." The maamar identifies this river with Binah, the root of Gan Eden.

Genesis 2:10:י"ב"א בראשית

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת-הָאָרֶץ וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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

KEHOT'S NOTE

בראשית ב, י.

27

נהנין מזיו

"In the World to Come there is no eating or drinking... but the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." The maamar uses the phrase for the souls' comprehension of G-dliness in Gan Eden.

Berachot 17a:ז"ז ברכות

28

מזמור לתודה

"A psalm of thanksgiving." The text refers to its discourse on this psalm, in the Siddur, for the union of ayin and

yesh.

Psalms 100:1 ק:א:א תהילים

מזמור לתודה הריעו לה' כליהאָרץ:

A Psalm of thanksgiving. Shout unto the L-RD, all the earth.
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

29

בביאור ע"פ ונקדשתי

There the Alter Rebbe cites Etz Chaim: the union of Abba and Imma requires raising mayin nukvin with actual self-sacrifice in the Shema, while for the union of Z'eir Anpin and Nukva raising mayin nukvin through Torah and mitzvos suffices.

KEHOT'S NOTE

לקו"ת אמור לג, ג.

30

ונקדשתי

G-d commands, "You shall not profane My holy Name, and I shall be sanctified among the children of Israel; I am Havayah who sanctifies you." The text refers to its explanation (biur) on this verse in Likkutei Torah, Emor, for the union of Abba and Imma.

Leviticus 22:32 ל"ב:כ"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 hallowed among the children of Israel: I am the L-RD who hallow you,

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

31

דלית מחשבה תפיסא

In Eliyahu's prayer (Pasach Eliyahu): "No thought can grasp You at all." The maamar applies it to the Infinite Light that is revealed in Chochmah but cannot be comprehended.

Tikkunei Zohar 17a:10-12 ל"ב:א-י"א תקוני זוהר

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 אתכסיא) מבני נשא. ואנת הוא דקשר לון ומיחד לון. ובגין דאנת מלגא. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

32

והחכמה הוא מקור השכל

Tanya: "Chochmah is the source of intellect and understanding and is above understanding... this is the term chochmah, koach mah... therefore the Infinite Light, which no thought can grasp at all, is clothed in it." The maamar quotes it for the definition of Chochmah.

Tanya, Likkutei Amarim 18:9-10 ליקוטי אמרים חלק ראשון; תניא, ליקוטי אמרים

הנה, החכמה היא מקור השכל וההבנה, והיא למעלה מהבנה שהיא הבנת השכל והשגתו, והחכמה - היא למעלה מההבנה וההשגה, והיא מקור להן. וזהו לשון חכמה - "כ"ח מ"ה", שהוא מה שאינו מושג

...הנה פקודי המשכן הוא יהוד ו"ה דשם הוי"

ומוכן, ואינו נתפס בהשגה עדיין, ולכן מתלבש בה אוריאל-סוף פקודי הוא דלית מחשבה תפיסא בקה קלל.

Kehot Publication Society (CC-BY-NC)

33

להבין מ"ש בהגדה מצה זו

The discourse explains that the festivals reveal the mochin of Imma, whose expression is joy ("the mother of the children rejoices"), while Shabbos reveals the higher mochin of Abba, where there is no such revealed joy.

KEHOT'S NOTE

לקו"ת צו יא, ד.

34

מדור הצדיקים הגדולים

Tanya explains that Atzilus cannot be grasped by created minds, and so it is "the abode of the great tzaddikim, whose service is far above" the love and awe that come from understanding, being an actual chariot for G-d.

Tanya, Likkutei Amarim 39:15 תניא, חלק ראשון; ליקוטי אמרים

והנה, "שכר מצוה - מצוה", פירוש, שמשכרה נדע מהותה ומדרגתה, ואין לנו עסק בנסתרות שהם צדיקים הגדולים, שהם בבחינת מרכבה, רק הנגלות לנו, שאחריהם כל אדם ימוש, לידע נאמנה מהות ומדרגת עבודת ה' בדחילו ורחימו בהתגלות לבו, הנמשכות מן הבינה ודעת בגדולת אי-סוף פקודי-הוא - מקומה ב' ספירות דבריאה, ועבודה בדחילו ורחימו הטבעיים שבמחוץ - ב' ספירות דיצירה.

Kehot Publication Society (CC-BY-NC)

35

האבות הן הן המרכבה

Reish Lakish: "The Patriarchs are themselves the Chariot," proved from "And G-d went up from upon Avraham." The Kehot note also lists Bereshit Rabbah 82:6 and Zohar III, 257b.

Bereshit Rabbah 47:6 בראשית רבה מ"ז:ו

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקבי"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, ה"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)

Zohar III, 257b ז"ג רנז, בב' 257

KEHOT'S NOTE

ב"ר פמי"ז, ו. פפ"ב, ו. זח"ג רנו, ב.

36 כו — במציאת
The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

PARAGRAPH 6

37 לית מחשבה תפיסא
Eliyahu's prayer (Pasach Eliyahu): "No thought can grasp You at all." This is why the revelation of Chochmah in Binah cannot be real comprehension.

Tikkunei Zohar 17a:10-12 א"י-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (ניא אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאוו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

38 הרמב"ם — בענין התוארים
The note first says that the text itself cites the Rambam's source below, at the words "without end," and then lists these pages among the places where the Rambam's teaching on the attributes, and all of this matter, is discussed.

KEHOT'S NOTE

נסמן לקמן בפנים שו"ה אין קץ. וראה בכ"ז ס' מאמרי אדה"ז — ענינים ע' סד וע' ע. סה"מ תקס"ה ח"א ע' ח ואילך. סה"מ הקצרים ע' תקטז ואילך. דרמ"צ נה, סע"א. סה"מ באתי לגני ע' סו.

PARAGRAPH 8

39 לא ייעף ולא ייגע
The prophet answers Israel, who complain that G-d no longer sees their plight: "Did you not know, have you not heard? The everlasting G-d, Havayah, Creator of the ends of the earth, does not grow faint and does not grow weary; His understanding is unsearchable." The maamar reads "able" as the negation of faintness and weariness. (context: Steinsaltz Tanakh)

Isaiah 40:28 מ"ב-כ"ח

הָלוֹא יָדַעְתָּ אֱסִילָא שְׁמַעְתָּ אֱלֹקֵי עוֹלָם ה' בּוֹרָא קְצוֹת הָאָרֶץ לֹא יִיָּעַף וְלֹא יִיָּגַע אֵין חֶקֶר לְתַבְּנוּתוֹ:

Hast thou not known? hast thou not heard That the everlasting G-d, the L-RD, The Creator of the ends of the earth, Fainteth not, neither is weary? His discernment is past searching out.

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

KEHOT'S NOTE

ישע"י מ, כח.

40 ומ"מ גם בכחי ידיעה זו
The note points there on the point that even knowledge by way of negation can grow without end.

KEHOT'S NOTE

ראה סה"מ תער"ב ח"ג ע' אשצה.

41 אלא השגת
The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

42 לית מחשבה תפיסא ביי כלל
"No thought can grasp You at all." Hence the Infinite Light in its essence cannot be comprehended, and what Binah receives of it is like knowledge by negation.

Tikkunei Zohar 17a:10-12 א"י-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (ניא אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאוו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

43 בביאור ע"פ שחורה אני
The discourse on "I am black" explains the Sages' teaching that the Torah was given as black fire upon white fire.

KEHOT'S NOTE

לקו"ת שה"ש ד, ב ואילך.

44 שחורה אני
The beloved says to the daughters of Jerusalem, "I am black but comely." The text refers to its explanation on this verse (Likkutei Torah, Shir HaShirim), which speaks of the Torah's "black fire" on white fire and of the darkness in which the light is hidden. (context: Steinsaltz Tanakh)

שיר השירים א:ה' Song of Songs 1:5

שְׁחוֹרָה אֲנִי וְנֹאחָה בְּנוֹת יְרוּשָׁלַם כְּאֶהְיֶה קֶדֶר כִּירְיָעוֹת שְׁלֹמֹה:

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

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

45 וע' בפ"י הרמ"ז . . ועיין בזהר הרקיע
According to the note, the passages of the Ramaz and of Zohar HaRakia cited here are copied out there.

KEHOT'S NOTE

נעתקו באוה"ת ויקרא-ג ע' תשלג.

46 וכמ"ש במ"א
The note suggests that "as is explained elsewhere" apparently refers to this place in Or HaTorah.

KEHOT'S NOTE

כנראה הכוונה לאוה"ת ויקרא-ג ע' תשלג.

47 אינו — כו

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

48 In David's song of deliverance G-d comes down in a storm: "He made darkness His hiding place, His canopy around Him, dark waters and thick clouds." Plainly, the dark rain clouds conceal Him; the maamar applies the verse to Keser, which clothes and conceals the Infinite Light. (context: Steinsaltz Tanakh)

Psalms 18:12 תהילים י"ח:י"ב

לְשִׁת־חֹשֶׁךְ סָתְרוּ סְבִיבוֹתָיו סָכְתוּ חֲשָׁכֹת־מַיִם עָבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion about Him; darkness of waters, thick clouds of the skies.

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

PARAGRAPH 9

49 ונחנו מה

"And what are we." The bittul born of a revelation above comprehension.

Exodus 16:7 שמות ט"ז:ז

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלַנְתְּיָכֶם עַל־ה' וְנַחֲנוּ מָה כִּי תֵּלִינוּ עֲלֵינוּ:

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)

50 היא — ג"כ

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

PARAGRAPH 10

51 שעטנו לא יעלה עליך

Among the decrees given without a stated reason: "You shall keep My statutes... and a garment of mixed kinds, shaatnez, shall not come upon you." The maamar gives it as an example of a prohibition kept by refraining, not by doing. (context: Steinsaltz Tanakh)

Leviticus 19:19 ויקרא י"ט:י"ט

אֶת־חֻקֵּי תִשְׁמְרוּ בְּהִמָּתֵךְ לֹא־תַרְבִּיעַ כְּלָאִים שָׂדֶךְ לֹא־תִרְעַע כְּלָאִים וּבְגָד כְּלָאִים שֶׁעֲטָנוּ לֹא יַעֲלֶה עָלֶיךָ:

Ye shall keep My statutes. Thou shalt not let thy cattle gender with a diverse kind; thou shalt not sow thy field with two kinds of seed; neither shall there come upon thee a garment of two kinds of stuff mingled together.

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

KEHOT'S NOTE

ויקרא יט, ט.

52 כלא השיב

The Zohar: "All before Him is considered as nothing." This is the bittul of Chochmah in the soul that the forbidden things obstruct.

Zohar, Introduction 20:188-22:199 כ"קפ"ה-הקדמה כ"ב:קצ"ט

PARAGRAPH 11

53 מצה זו שאנו אוכלים

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

KEHOT'S NOTE

הגדה של פסח.

PARAGRAPH 12

54 והשנה — ע"ד

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

55 ב"ה — בחי

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

PARAGRAPH 13

56 בארץ לא זרועה

G-d sends the prophet to tell Jerusalem, "I remember for you the kindness of your youth, the love of your bridal days, your following Me in the wilderness, in a land not sown": a desert where nothing grows. The maamar reads "not sown" as "the 'not' is sown," the prohibitions. (context: Steinsaltz Tanakh)

Jeremiah 2:2 ירמיהו ב'ב'ב'

הֲלֹךְ וּקְרֵאת בְּאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה' וְכִרְתִּי לָךְ חֶסֶד נְעוּרֶיךָ אֶהְבֶּת כְּלוּלֶתֶיךָ לְכֶתֶךָ אַחֲרֵי בְּמִדְבָּר בְּאַרְצָא לֹא זְרוּעָה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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

KEHOT'S NOTE

ירמ"ב, ב.

57 ברישא חשוכא והדר נהורא

The Talmud explains why the dark goats walk at the head of the flock and the white sheep after them: "as the world was created, first darkness and afterward light." The maamar applies it to the prohibitions, the "darkness" of nega-

tion, which come before the light of the positive commandments.

Shabbat 77b:8 ע"ב:ב

... אמר לקה: מאי טעמא עיי' מסנן ברישא וחדר אימרי? אמר לקה כברייתו של עולם, דברי שא חשוכא וחדר נהורא. מאי טעמא הני מכסין ונהני מגליין? הני דמכסין מינייהו — מכסין, ונהני דלא מכסין מינייהו — מגליין. מאי טעמא גמלא זוטא גנובתיה? משום דאכל כסי. מאי טעמא תורא אריקא גנובתיה? משום דדייר באגמי, וכעי לכרופשי בקי.

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

KEHOT'S NOTE

שבת עז, ב. [כ].

58

דלית מחשבה תפיסא ביי

"No thought can grasp You at all." Since the light of Keser cannot be grasped, it can be revealed only by negation.

Tikkunei Zohar 17a:10-12 ע"ב:א-י:י

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 (ניא אתכסייא) מבני נשא. ואנת הוא דקשר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 14

59

עשה דוחה לית

The Talmud derives the rule that a positive commandment overrides a prohibition (as with circumcision on a place of tzaraas). The Alter Rebbe suggests the rule reflects the advantage of the positive commandments, which grasp essence.

Shabbat 132b:9 ע"ב:ט

לישנא אחריןא. מילה דוחה את הצרעת, מאי טעמא? דאיתי עשה ודחי לא תעשה. ומאי "או אינו" דקאמר — הדר קאמר: אימר דאמרינו דאיתי עשה ודחי את לא תעשה — לא תעשה גרידא, האי עשה ולא תעשה הוא. ומה אני מקיים "ימול בשר ערלתו" — בזמן שאין בה בהרת, תלמוד לומר: "בשר" — ואף על פי שיש שם בהרת.

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

KEHOT'S NOTE

שבת קלב, ב. וש"נ.

60

חכם עדיף מנביא

"A sage is superior to a prophet." The maamar explains that the sage knows the existence of higher levels than prophecy reaches, as the prohibitions reveal a higher light than the positive commandments.

Bava Batra 12a:14-15 ע"ב:ט-י:ט

אמר אמימר: וחכם עדיף מנביא, שנאמר: "ונבא לבב חכמה" — מי נתלה במי? הרי אומר: קטן נתלה בגדול. אמר אביי: תדע, דאמר גברא רבה מילתא, ומתאמר משמיה דגברא רבה אחריןא כוותיה. אמר רבא:

...הנה פקודי המשכן הוא יחוד וי"ה דשם הוי

ומאי קושיא? ודילמא תרנייהו בני חד מולא ניהו! אלא אמר רבא: תדע, דאמר גברא רבה מילתא, ומתאמר

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

KEHOT'S NOTE

ב"ב יב, א.

61

וכמ"ש — ע"פ שחורה אני

In the explanation of "I am black but comely," the passage applies "and you shall fear your G-d" to the Oral Torah, Malchus: the seven rabbinic mitzvos and the other fences and safeguards of the words of the Scribes, which are "more stringent than the words of the Torah" and "dearer than the wine of Torah," because they are rooted in the "scribe" (sofer), above the Written Torah, the "book" (sefer).

KEHOT'S NOTE

לקו"ת שה"ש יא, ב.

62

שחורה אני

"I am black but comely." The text refers to its discourse on this verse for the worth of the rabbinic fences.

Song of Songs 1:5 שיר השירים א:ה

שחורה אני ונאנה בנות ירושלם כהלי קדר פירעות שלמה:

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

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

63

ז' מצות דרבנן . . בקום ועשה

The note points there on the seven rabbinic mitzvos, which are active deeds yet aim at distancing evil.

KEHOT'S NOTE

ראה לקו"ש חכ"א ע' 401.

64

כנודע מענין נטילת ידיים

The note points to the Siddur's section on washing the hands for what "is known" of this mitzvah: that its intent is to remove evil.

KEHOT'S NOTE

ראה סידור שער נט"י. תורת שמואל — מצה זו תר"מ סעי' מג ואילך.

65

בינה יתירה

"The Holy One, blessed be He, gave extra understanding (Binah) to woman more than to man." The maamar applies the phrase to the Oral Torah.

Niddah 45b:11-12 ע"ב:י"א-י"ב

אמר רב חסדא: מאי טעמא דרב? דכתב 'ויבן ה' [אלקים] את הצלע'. מלמד שנתן הקדוש ברוך הוא בינה יתירה באשה יותר מבאיש. ואידך, ההוא מבאי לקה לכריריש לקיש. דאמר ריש לקיש משום רבי שמעון בן מנסאי: 'ויבן ה' [אלקים] את הצלע אשר לקח מן האדם לאשה ויבאה אל האדם' — מלמד שקלעה הקדוש ברוך הוא לחנה והביאה אצל אדם הראשון, שכן בכרפי הים קורין לקלעיתא — בניתא.

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

KEHOT'S NOTE

נדה מה, ב.

66

שמדור שלהם הוא בעולם האצי

Tanya places the great tzaddikim, who were an actual chariot for G-d, in Atzilus, above the upper Gan Eden in Beriah.

תניא, חלק ראשון; ליקוטי אמריים 39:1 אמריים
לי"ט:א

ומפני זה גם כן, נקראים המלאכים בשם חיות ובהמות, כדכתיב: "ופני
אריה אל הימין וגו' ופני שור מהשמאל וגו'", לפי שאינם בעלי בחירה,
ויראתם ואהבתם היא טבעית להם, כמו שקטוב ב"רעיא מהימנא"
פרשת פנחס. ולכן מעלת הצדיקים גדולה מהם, כי, מדור נשמות
הצדיקים - הוא בעולם הבריאה, ומדור המלאכים - בעולם הציורה.

Kehot Publication Society (CC-BY-NC)

67

The beloved asks her lover, "Set me as a seal upon your heart, as a seal upon your arm, for love is strong as death."
The text refers to its discourse on this verse (Likkutei Torah, Shir HaShirim) for the higher revelation of the Time to Come. (context: Steinsaltz Tanakh)

שיר השירים ח':6

שימי כחותם עלי לבך כחותם על ידועך כרעה כמות אהבה קשה
כשאל קנאה רשפיה רשפי אש שלהבתיה:

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

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

68

G-d recalls to Jerusalem how He raised her like an abandoned baby girl: "I made you a myriad, like the growth of the field, and you increased and grew and came to the ornament of ornaments (ba'adi adayim)," that is, to her full beauty. The maamar will explain the verse in section 4, where adi becomes a key to the Mishkan of the Testimony. (context: Steinsaltz Tanakh)

יחזקאל ט"ז:7

רבבה כצמח השדה נתתיך ותרבי ותגדלי ותבאי בעדי עדיים שדים נכנו
ושערך צמח ואת ערם ועריה:

I cause thee to increase, even as the growth of the field. And thou didst increase and grow up, and thou camest to excellent beauty: thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare.

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

69

"He made darkness His hiding place." Keser is called so because its essence is not grasped.

תהילים י"ח:12

ישתחשך סתרו סביבותיו סכת 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)

PARAGRAPH 16

70

לאה ילדה ששה בנים

At Zevulun's birth Leah says, "This time my husband will dwell with me, for I have borne him six sons." The maamar links her six sons with the six attributes of Z'eir Anpin. (context: Steinsaltz Tanakh)

בראשית ל':20

ותאמר לאה ויבדני אלקים אתי ויבד טוב הפעם ויבדני אישי כי ילדתי לו
ששה בנים ותקרא את שמו זבולון:

And Leah said: 'G-d hath endowed me with a good dowry; now will my husband dwell with me, because I have borne him six sons.' And she called his name Zebulun.

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

PARAGRAPH 17

71

מי ברא אלה

The prophet bids Israel, "Lift up your eyes on high and see: who created these?", the stars that come out by number, each called by name. Following the Zohar, the maamar reads mi ("who") as Binah and eileh ("these") as the emotive attributes it gives birth to. (context: Steinsaltz Tanakh)

ישעיהו מ':26

שאו מרום עיניכם וראו מי יברא אלה המוציא כמספר צבאם לכלם
בשם יקרא מרב אונים ואמין כח איש לא נעדר:

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)

72

ששם עלו שבטים שבטי יה עדות לישראל

A pilgrim's song: "For there the tribes went up, the tribes of Yah, a testimony to Israel, to give thanks to the Name of Havayah." The maamar now uses the verse for a second meaning of "testimony."

Psalms 122:4

ששם עלו שבטים שבטי יה עדות לישראל להדות לשם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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

PARAGRAPH 18

73

רבבה כצמח השדה נתתיך

G-d recalls to Jerusalem how He raised her like an abandoned baby girl: "I have made you a myriad, like the growth of the field; and you increased and grew, and came to the ornament of ornaments," that is, to her full beauty. The maamar reads the verse as the growth of the

תנא: סנדלפון שמו, הגבוה מחברו מהלך חמש מאות שנה. ועומד אחורי המרכבה וקושר כתרים לקונו. אינני? והקתיב: "פרוך כבוד ה' ממקומו", מכלל דמקומו ליכא דידע לקה! דאמר שם אתנא ואזל ויתיב ברישיה.

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

KEHOT'S NOTE

זח"א קסז, ב. זח"ב נח, א. זח"ג רנב, ב. ועייג"כ תוד"ה וקושר חגיגה יג, ב. ע"ל ד"ה ראו פ"ה (ב, סו"ף עמוד ב.) [כ].

82 תרי"ג . וז' דרבנן

The note refers to the sources it lists there for the 613 mitzvos of the Torah together with the 7 rabbinic mitzvos.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה"ז — פרשיות לעי שלח.

83 תרי"ך עמודי אור

The passage explains that the 248 positive commandments are the 248 "limbs," the vessels of Z'eir Anpin, that receive the light drawn from Keser, the "620 pillars of light," which are the 613 mitzvos of the Torah and the seven rabbinic mitzvos; without the vessels the light would depart.

KEHOT'S NOTE

פרדס ש"ח פ"ג. על"ק בחקותי (מו, ב) וש"נ. [כ].

84 נעוץ תחלתו בסופן

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

KEHOT'S NOTE

סי"י פ"א מ"ז.

85 ונעוץ תחלתו בסופן

"Their end is wedged in their beginning and their beginning in their end." The maamar uses it to explain why mitzvos done with lowly physical things reach the highest level, Keser.

ספר יצירה א:ו"ז Sefer Yetzirah 1:7

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is 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)

PARAGRAPH 21

86 צדיקים יושבים ועטרותיהם בראשיהם

"The righteous sit with their crowns on their heads." The maamar places the crowns in the Time to Come, after the Resurrection.

ברכות י"ז א:י"ב Berachot 17a:12

מרגלזא בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא

...הנה פקודי המשכן הוא יחוד ו"ה דשם הוי"

שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם בראשיהם ונהנים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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

87 נהר היוצא מעדן

"And a river went out of Eden." The maamar identifies it with Chochmah and Binah, the source of the revelation in Gan Eden.

בראשית ב':10

ונהר יצא מעדן להשקות את־הגן ומשם יפרד והיה לארבעה ראשים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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

88 אך לעתיד בתחא"מ

Iggeres HaKodesh 17 contrasts the revelation in Gan Eden, from memalei kol almin through great contractions, as comprehension of Chochmah, with the revelation at the Resurrection, from sovev kol almin, without limit; all the souls now in the higher Gan Eden will be clothed in their bodies to enjoy it.

KEHOT'S NOTE

ראה אגה"ק סי' יז.

89 ועצמותיה יחליץ

The prophet promises the one who feeds the hungry: "Havayah will guide you always, satisfy your soul in parched places, and strengthen your bones." The maamar reads it as the revelation reaching the body at the Resurrection. (context: Steinsaltz Tanakh)

ישעיהו נ"ח:י"א Isaiah 58:11

ונהגד ה' תמיד והשביע בצחצחות נפשך ועצמותיך יחליץ והיית כגן רנה וקמוצא מים אשר לא יכזבו מימיו:

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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

KEHOT'S NOTE

ישע"י נח, יא.

PARAGRAPH 22

90 ועברתי בארץ מצרים

G-d tells Moshe and Aharon what He will do on the night of the Exodus: "And I will pass through the land of Egypt on this night and strike every firstborn... I am Havayah." The Haggadah reads it as "I, and not an angel"; the maamar

sees in this a revelation from Keser. (context: Steinsaltz Tanakh)

שמות י"ב:12 Exodus 12:12

וְעָבַרְתִּי בְּאֶרֶץ-מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִפֵּיתִי כָל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם מָאָד וְעַד-בְּהֵמָה וּבְכָל-אֱלֹקֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי ה'

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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

KEHOT'S NOTE

שמות יב, יב.

91 אני ולא מלאך

The Kehot note says the words "I, and not an angel" are quoted and explained in the Zohar here.

ספר הזוהר, וירא כ"ז:ת"י-ת"יג:410-413 Zohar, Vayera 27:410-413

92 אני ולא מלאך וכו'

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

KEHOT'S NOTE

הובא ונתבאר בזו"א ק"ו, א.

93 ממוצע בין עצמות אא"ס לנאצלים

The Arizal teaches that between the Creator and the created there is an intermediate level, a tiny spark drawn from the last level of the Creator. The text cites "Sha'ar 41, chapter 3" after the Shklov printing; the Kehot note corrects it to Sha'ar 42 (Drushei ABYA), chapter 1.

Sefer Etz Chaim 42:3 עץ חיים מ"ב:ג

ועתה נדבר בבחי' כל עולם מאלו מה ענינם דע כי השורש והנשמות והגופים הם בחי' א' שאין פירוד ביניהן אך הלבושים והיכלות הם ב' בחי' נפרדות מג' בחינות הנ"ל ובין ב' אלו שהם בין הגופים ובין הלבושים שם הם מדור הקליפות והם ממש נדבקים באחור עור הגוף וטעם הדבר מפני שג' בחי' הפנימית יש בתוכם או"פ והיותר גרוע באו"פ יוצא בתוך העור ושם מסתיים ואה"מ הוא להיפך כי אור היותר חיצון הוא גדול יותר כנודע נמצא כי אור מקיף שבלבוש היותר פנימי הנדבק אל הגוף הוא אור המקיף היותר קטן ...

Sefer Etz Chaim (Public Domain)

94 בע"ה שמ"א פ"ג

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפנינו שמ"ב (דרושי אבי"ע) פ"א וכצ"ל ולא פ"ג. [כ].

95 ובספר פלח הרמון

The note points there for a further discussion of the passage in Pelach HaRimon cited here.

KEHOT'S NOTE

ראה גם באוה"ת שבת שובה ע' איתקכא.

96 למה נק' אור אין סוף

The first of many places the note lists on why it is called Or Ein Sof, "light without end"; the Tzemach Tzedek's glosses

on it are printed in the same volume.

KEHOT'S NOTE

ראה סה"מ תקס"ז ע' כב. הגהות כ"ק אדמו"ר הצ"צ שם ע' תכג. עם תיקונים באוה"ת ענינים ע' קסא ואילך. סה"מ תקס"ח ע' שיט. ד"ה וידבר גוי זאת חוקת — תרס"ו. סה"מ תעריב ח"א ע' צד ואילך. סה"מ תעריב-תרע"ו ע' יב. סה"מ עדרית ע' קמט. סה"מ תרצ"ו ע' 27. ד"ה מצה זו תשי"ז ע' 237. ד"ה ואלה שמות תש"כ.

97 דומי תהלה

David's psalm opens, "To You, silence is praise, O G-d, in Zion": no words of praise are adequate to Him. The text, quoting the Rama, says "to Him"; the Rama uses it to say that G-d's essence cannot be described, so "Ein Sof" refers only to His light. (context: Steinsaltz Tanakh)

Psalms 65:2 ס"ה:ב' Psalms 65:2

לך דמָה תהלה אֱלֹקִים בְּצִיּוֹן וְלֹךְ יִשְׁלַם-נֶדֶר:

Praise waiteth for Thee, O G-d, in Zion; and unto Thee the vow is performed.

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

KEHOT'S NOTE

תהלים סה, ב.

98 קודם שנברא העולם היה הוא ושמו בלבד

"Before the world was created, there was the Holy One, blessed be He, and His great Name alone." The maamar reads it as the light still contained in its source: "His Name" within Him.

פרקי דרבי אליעזר ג'ב:2 Pirkei DeRabbi Eliezer 3:2

עד שלא נברא העולם, היה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה במחשבה לברא את העולם, והיה מחריט את העולם לפניו ולא היה עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחריט בארץ יסודותיו ומוכאיו ומוצאיו, אינו מתחיל לבנות. כך הקדוש ברוך הוא החריט לפניו את העולם ולא היה עומד עד שברא את התשובה.

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

99 ונמשך — על . . לקרותו

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

100 בפ"י שובה ישראל

There "Return, O Israel, unto (ad)" means to return the level of ad, the revealed glory of G-d's kingship, to its source, the Infinite Light itself; and the main thing is that

it be ad, lasting forever, not only at certain times, so that the awe of G-d is always on one's face.

KEHOT'S NOTE

לקויות שיש סז, ג.

101

שובה ישראל עד

The prophet calls the people, "Return, O Israel, unto (ad) Havayah your G-d, for you have stumbled in your sin." The text refers to its explanation of the word ad in this verse (Likkutei Torah, Shabbos Shuvah). (context: Steinsaltz Tanakh)

Hosea 14:2: ידוע

שובה ישראל עד ה' אלקיך כי כשלת בעונך:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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

102

עד פה

"Until here shall you come, and no further." Ad as a limit, which fits Keser, beyond all comprehension.

איוב ל"ח: י"א

ואמר עד-פה תבוא ולא תסיף ופא-ישית בגאון גלדי:

And said: "Thus far shalt thou come, but no further; And here shall thy proud waves be stayed?"

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

103

יהי אור

"And G-d said, Let there be light." Chochmah, the beginning of revelation, is called by this first utterance.

בראשית א': ג

ויאמר אלקים יהי אור ויהי-אור:

And G-d said: 'Let there be light.' And there was light.

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

KEHOT'S NOTE

בראשית א, ג. וראה הנסמן במאמרי אדה"ז — פרשיות לעי תשסו.

104

ישת חשך סתרו

"He made darkness His hiding place." This is Keser, beyond all comprehension.

תהילים י"ח: י"ב

לשת-חשך סתרו סביבותיו ספתו 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)

105

והי אור הלבנה

The prophet describes the day of redemption, when G-d heals His people: "And the light of the moon shall be like the light of the sun, and the light of the sun sevenfold." The moon stands for Malchus, which will be raised in the Time to Come. (context: Steinsaltz Tanakh)

ישעיהו ל"ו: כ"ו

והיה אור-הלכנה כאור החמה ואור החמה יהיה שבעתים כאור שבעת הימים ביום חבש ה' את-שקר עמו ומחץ מכתו ירפא:

...הנה פקודי המשכן הוא יהוד ויה דשם הוי

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)

KEHOT'S NOTE

ישעיי ל, כו.

106

וכמ"ש . . ע"פ רני ושמחי

The discourse on "Sing and rejoice, O daughter of Zion" speaks of the two levels in Torah, testimony (edus) and teaching (Torah), and of "the mother of the children," the source of the revelation in Gan Eden; it ends, as the maamar cites, that in the Time to Come, "Sing and rejoice, O daughter," the level of "daughter" will rise with surpassing loftiness, to be "a woman of valor, the crown of her husband."

KEHOT'S NOTE

תויא לו, ד.

107

רני ושמחי בת

G-d tells Zion through the prophet, "Sing and rejoice, O daughter of Zion, for behold, I come and will dwell in your midst, says Havayah." The text refers to its discourse on this verse (Torah Ohr, Mikeitz) about the elevation of the "daughter," Malchus. (context: Steinsaltz Tanakh)

Zechariah 2:14: זכריה ב'

רני ושמחי בת-ציון כי הנני-בא ושכנתי בתוכך נאם-ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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

108

ששם עלו שבטים שבטי יה עדות לישראל

A pilgrim's song: "For there the tribes went up, the tribes of Yah, a testimony to Israel, to give thanks to the Name of Havayah." The maamar reads it as the tribes rising to their root in Keser.

Psalms 122:4: תהילים קכ"ב

ששם עלו שבטים שבטי-קה עדות לישראל להדות לשם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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

109

י"ב גבולי אלכסון

The passage explains that the twelve tribes are extensions drawn from the Patriarchs, Chesed, Gevurah and Tiferes, and correspond to the twelve diagonal boundaries: the lines that join one of a body's six directions to another, as the attributes blend with one another; so too the twelve stones of the breastplate.

KEHOT'S NOTE

עי ראה (כו, ג) ושי"ג. [כ].

110

נקי החכמי ראשית

The psalmist sums up, "The beginning of wisdom is the fear of Havayah." The Kehot note gives this verse for

Chochmah being called “beginning.” (context: Steinsaltz Tanakh)

Psalms 111:10: תהילים קי"א:י

ראשית חכמה יראת ה' שכל טוב לכל־עשיהם תהלתו עמדת לעד:

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

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

KEHOT'S NOTE

ראה תהלים קיא, י. הנסמן במאמרי אדה"ז — פרשיות לעי תרסה.

PARAGRAPH 23

111

ששם עלו שבטים

“For there the tribes went up... to give thanks to the Name of Havayah.” The maamar reads “to give thanks” as acknowledgment before Keser.

Psalms 122:4: תהילים קכ"ב:ד

ששם עלו שבטים שבטיקה עדות לישראל להדות לשם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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

112

במ"א . . ע"פ יהודה אתה

The discourse on “Yehudah, you, your brothers shall acknowledge you” explains that Yehudah is named for hoda'ah, acknowledgment, as in “We acknowledge (modim) You,” and that hoda'ah is bittul and inclusion in the Infinite Light that encompasses all worlds, expressed in the bowings of the Amidah.

KEHOT'S NOTE

תנ"א מה, א.

113

יהודה אתה

Yaakov blesses Yehudah: “Yehudah, you, your brothers shall acknowledge you.” The name Yehudah comes from hoda'ah, acknowledgment; the text refers to its discourse on this verse (Torah Ohr, Vayechi). (context: Steinsaltz Tanakh)

Genesis 49:8: בראשית מ"ט:ח

יהודה אתה יודוך אחיך ידך בערף אחיך ישתחוו לך בני אחיך:

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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

114

מאן דלא כרע במודים

The Zohar warns about one who does not bow at Modim; the Kehot note also lists Zohar III, 164a. The maamar ties it to the Resurrection, which comes through Keser.

Zohar II, 100a: זח"ב ק, 100a

Zohar III, 164a: זח"ג קסד, 164a

KEHOT'S NOTE

...הנה פקודי המשכן הוא יחוד ו"ה דשם הוי"

זח"ב ק, א. זח"ג קסד, א. עליק במדבר (עה, ד) ושי"ג. [כ]. ובפי בלק עא, א. וראה אוה"ת חנוכה כרך ה עי תתקלו, א ואילך. ובמאמרי אדה"ז — הקצרים עי שנג.

115

הכתר — זו הודאה

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

PARAGRAPH 24

116

כפע"ח

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

KEHOT'S NOTE

שי הק"ש עד פ"כ. [כ].

117

תיקון גלגלתא

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

KEHOT'S NOTE

הוא שם (פכ"ג). [כ].

118

אין עוד מלבדו

Moshe reminds Israel of what they saw: “You were shown, to know that Havayah is G-d; there is nothing else besides Him.” In the bittul of the first verse there is truly nothing besides Him, and so no one who loves. (context: Steinsaltz Tanakh)

Deuteronomy 4:35: דברים ד':ל"ה

אתה הראת לדעת כי ה' הוא האלקים אין עוד מלבדו:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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

KEHOT'S NOTE

דברים ד, לה.

119

עד פה תבא

“Until here shall you come.” One of the meanings of ad that the first verse of the Shema carries.

Job 38:11: איוב ל"ח:יא

ואמר עדיפה תבוא ולא תסיף ופא'ישיית בגאון גל'ך:

And said: ‘Thus far shalt thou come, but no further; And here shall thy proud waves be stayed’?

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

120

ומבשרי אחזה אלוה

Iyov, in his suffering, declares that his Redeemer lives and that “from my flesh I shall see G-d.” Chassidus reads the words as perceiving G-dliness from one's own being, and the maamar applies them to memalei kol almin, the light that can be perceived within the worlds. (context: Steinsaltz Tanakh)

Job 19:26: איוב י"ט:כ"ו

ואחר עורי נקפוזאת ומבשרי אחזה אלוה:

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

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

121

ויאמינו

After the splitting of the sea, “Israel saw the great hand... and they believed in Havayah and in Moshe His servant.” Faith, above comprehension, belongs to sovev kol almin. (context: Steinsaltz Tanakh)

Exodus 14:31א"ל: שמות

וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת־ה'

וַיֵּאֱמִינוּ 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)

KEHOT'S NOTE

שמות יד, לא.

122

שמ"מ — ע"פ וידעת היום

Knowledge and feeling belong to memalei kol almin, called “the revealed world,” while of sovev kol almin it says “I, Havayah, have not changed”; faith must be nurtured until it is fixed in the heart as knowledge and feeling, as it will be when “the earth shall be full of knowledge,” and this is drawn down through Torah and mitzvos.

KEHOT'S NOTE

ראה לקו"ת ואתחנן ד, ב.

123

וידעת היום

Moshe tells Israel, “And you shall know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below; there is nothing else”: not only to hear it but to make it one's own. The text refers to its discourse on this verse (Likkutei Torah, Va'eschanan) for drawing sovev into Daas. (context: Steinsaltz Tanakh)

Deuteronomy 4:39ט"ד: דברים

וַיִּדְעֶתָ הַיּוֹם וְהִשְׁבַּתָּ אֶל־לִבְּךָ כִּי ה' הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

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)

124

אתם עדי

G-d tells Israel through the prophet, “You are My witnesses, says Havayah, and My servant whom I have chosen.” Israel testify to what is hidden, sovev, by drawing it into Daas. (context: Steinsaltz Tanakh)

Isaiah 43:10י"ג: ישעיהו

אַתֶּם עֲדֵי נְאֻמִּי וְעַבְדִּי אֲשֶׁר בְּחַרְתִּי לְמַעַן תִּדְעוּ וְתֵאֱמַרְנָה לִי וְתִבְרַנָּה כִּי־אֲנִי הוּא לִפְנֵי לֹא־נוֹצָר אֵל וְאַחֲרַי לֹא יִהְיֶה:

Ye are My witnesses, saith the L-RD, and My servant whom I have chosen; that ye may know and believe Me, and under-

...הנה פקודי המשכן הוא יהוד ו"ה דשם הוי"

stand That I am He; before Me there was no G-d formed, neither shall any be after Me.

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

KEHOT'S NOTE

ישע"י מג, י.

125

ויקם עדות ביעקב

Asaf's psalm recounts that G-d “established a testimony in Yaakov and set a Torah in Israel,” which the fathers were to teach their children. The Arizal comments that this testimony is “not the actual substance of Yesod, but only a testimony,” an illumination. (context: Steinsaltz Tanakh)

Psalms 78:5ה"ח: תהילים

וַיִּקָּם עֲדוּת בְּיַעֲקֹב וְתוֹרָה שָׁם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לְבָנֵיהֶם:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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

KEHOT'S NOTE

תהלים עח, ה.

126

צאינה וראינה בעטרה

The daughters of Zion are called, “Go forth and gaze... upon King Shlomo, upon the crown with which his mother crowned him on the day of his wedding.” The text refers to its discourse on this verse for the crown revealed only in the Time to Come. (context: Steinsaltz Tanakh)

Song of Songs 3:11א"ג: שיר השירים

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה בְּעֹטְרָה שְׁעֹטְרָה־לּוֹ אִמּוֹ בְּיוֹם הַתְּנַתּוֹ וּבְיוֹם שְׁמֻחַת לְבָו:

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)

127

ואת רוח הטומאה אעביר מן הארץ

G-d promises through the prophet that on that day He will cut off the names of the idols, “and I will also remove the prophets and the spirit of impurity from the land.” Only then will the essence of Keser be revealed. (context: Steinsaltz Tanakh)

Zechariah 13:2ב"ג: זכריה

וְהָיָה בְּיוֹם הַהוּא נֹאֵם ה' צְבָאוֹת אֶכְרִית אֶת־שְׁמוֹת הָעִצְצִים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמְאָה אֶעֱבִיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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

128

השמים החדשים והארץ החדשה אשר אני עושה

G-d promises, “For as the new heavens and the new earth that I make shall stand before Me, says Havayah, so shall

your seed and your name stand." The renewal of the Time to Come, when the essence itself will be revealed. (context: Steinsaltz Tanakh)

ישעיהו ס"ו:כ"ב: Isaiah 66:22

כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני נאם-ה' כן יעמד ורעכם ושמכם:

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)

129 עד הוי בכמ

"Havayah is witness among you." The Zohar's sign for the large ayin and daled of the Shema.

שמואל א י"ב:ה' I Samuel 12:5

ויאמר אליהם עד ה' בכמ ועד משיחו היום הזה כי לא מצאתם בידי מאומה ויאמר עד:

And he said unto them: 'The L-RD is witness against you, and His anointed is witness this day, that ye have not found aught in my hand.' And they said: 'He is witness.'

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

PARAGRAPH 26

130 הדם הוא הנפש

In forbidding the eating of blood the Torah gives the reason, "for the blood is the soul," the animal's life. The maamar takes the blood as the life of the body, from Binah. (context: Steinsaltz Tanakh)

דברים י"ב:כ"ג: Deuteronomy 12:23

רק חזק לבלתי אכל הדם כי הדם הוא הנפש ולא תאכל הנפש עם הבשר:

Only be steadfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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

PARAGRAPH 29

131 מן המים משיתיהו

Pharaoh's daughter adopts the child and names him Moshe, "for from the water I drew him (meshisihu)." The maamar links this with the water that makes the tree grow. (context: Steinsaltz Tanakh)

שמות ב':י' Exodus 2:10

ויגדל הילד ותבאהו לבת-פרעה ויהי-לה לבן ותקרא שמו משה ותאמר כי מן-המים משיתיהו:

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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

KEHOT'S NOTE

שמות ב, י.

132 בד"ה מחר חודש

The note identifies the discourse beginning "Tomorrow is the New Moon," which the text cites on pekidah, as printed there.

KEHOT'S NOTE

אוה"ת בראשית כא, א.

133 מחר חודש ונפקדת

Yehonasan tells David, "Tomorrow is the New Moon, and you will be missed (nifkadta), for your seat will be empty." Plainly, nifkadta means that his absence will be noticed; the discourse the text cites reads it as pekidah, being "remembered" from a very high place. (context: Steinsaltz Tanakh)

שמואל א כ':י"ח I Samuel 20:18

ויאמר-לו הונחמן מחר חדש ונפקדת כי יפקד מושבך:

And Jonathan said unto him: 'To-morrow is the new moon; and thou wilt be missed, thy seat will be empty.'

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

134 פקד את שרה

"And Havayah remembered (pakad) Sarah as He had said": she conceived Yitzchak. Pekidah from a very high place, rooted in Keser. (context: Steinsaltz Tanakh)

בראשית כ"א:1: Genesis 21:1

וה' פקד את-שרה כאשר אמר ויעש ה' לשרה כאשר דבר:

And the L-RD remembered Sarah as He had said, and the L-RD did unto Sarah as He had spoken.

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

KEHOT'S NOTE

בראשית כא, א.

135 פקד פקדתי

At the burning bush G-d tells Moshe to say to the elders of Israel in His name, "I have surely remembered you (pakod pakadti)." The words given to Moshe as the sign of the redemption. (context: Steinsaltz Tanakh)

שמות ג':ט"ז Exodus 3:16

לך ואספת את-זקני ישראל ואמרת אליהם ה' אלקי אבותיכם נראה אלי אלקי אברהם יצחק ויעקב לאמר פקד פקדתי אתכם ואת-העשוי לכם במצרים:

Go, and gather the elders of Israel together, and say unto them: The L-RD, the G-d of your fathers, the G-d of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying: I have surely remembered you, and seen that which is done to you in Egypt.

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

KEHOT'S NOTE

שמות ג, טז.

136 בני במזל תלי

Rava: "Life, children and sustenance do not depend on merit but on mazal." In the Kabbalah mazal is a level of

Keser; the maamar ties “children,” the fruit of union, to a root in Keser.

מועד קטן כ"ח א:י"ג:28a: Moed Katan

אמר רבא: חיי, בני ומזוני, לא בוכותא תליא מילתא, אלא במזלא תליא מילתא. דהא רבה ורב חסדא תרנויהו רבנן צדיקי הוו, מר מצלי ואיתי מיטרא ומר מצלי ואיתי מיטרא,

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

KEHOT'S NOTE

מ"ק כח, א.

137 שמאלו תחת לראשי

The beloved, longing for her lover, says, “His left hand is under my head, and his right hand embraces me.” The union of Z'eir Anpin and Nukva through the arms, Chesed and Gevurah. (context: Steinsaltz Tanakh)

Song of Songs 2:6:שיר השירים ב' ו'6:2 Song of Songs

שמאלו תחת לראשי וימינו תחבקני:

Let his left hand be under my head, And his right hand embrace me.

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

KEHOT'S NOTE

שה"ש ב, ו.

138 ע"פ אני ישנה

The note identifies the discourse on “I sleep” that the text cites as printed there.

KEHOT'S NOTE

סה"מ תקס"ח ע' כא ואילך. ראה לקו"ת שה"ש לג, ג.

139 קול דודי דופק

The beloved says, “I sleep, but my heart is awake; the voice of my beloved knocks (dofek): Open for me.” The word dofek, “knocks,” is also the word for the pulse, and this links the verse to the heartbeat. (context: Steinsaltz Tanakh)

Song of Songs 5:2:שיר השירים ה' ב'2:5 Song of Songs

אני ישנה ולבי ער קול דודי דופק פתחי לי אחתי רעיתי יונתי תמתי שראשי נמלא טל קנצותי 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)

140 חכי מוחא בינה ליבא

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

KEHOT'S NOTE

ת"ו בהקדמה.

חכמה מוחא בינה ליבא

In the introduction to the Tikkunei Zohar (Pasach Eliyahu): Chochmah is the brain and Binah is the heart. The maamar sees their union in the heartbeat.

Tikkunei Zohar 17a:17-19:תקוני זוהר י"ז א:י"ז-י"ט17a:17-19 Tikkunei Zohar

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אליו תרין 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 בדרועוי וענפוי (נ"א ואנפוי). כמא דאשקי לאילנא ואתרבי בההא שקיו.

Constantinople, 1740 (CC-BY-NC)

142 וכמ"ש בטעמי מצות פי וירא

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה גם אוה"ת שה"ש ב ע' תפו.

143 הדפק — בד"ה קא מפלגי

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

KEHOT'S NOTE

לקו"ת תוריע כב, ב ואילך.

144 הגדול — בך

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

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

145 הרי יחוד

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

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

146 כמש"ל באריכות

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

KEHOT'S NOTE

לעיל בפ"ב ו, ב. [כ].

147 ואת רוח הטומאה אעביר

The words here quote Zechariah 13:2; the passage is shown below.

Zechariah 13:2:זכריה י"ג:ב2:13 Zechariah

והיה כיום ההוא נאם ה' צבאות אכרית את שמות העצבים מן הארץ ולא יזכרו עוד וגם את הנביאים ואת רוח הטומאה אעביר מן הארץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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

KEHOT'S NOTE

זכרי' יג, ב.

ראה ליקוט פירושים לאגדה"ק סי' א ע' כה.

148 השמים החדשים

The words here quote Isaiah 66:22; the passage is shown below.

ישעיהו ס"ו:כ"ב Isaiah 66:22

כִּי כְאֲשֶׁר הָשְׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עִמָּדִים לִפְנֵי נְאֻמֹּתַי כֵּן יַעֲמֵד 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)

KEHOT'S NOTE

ישע"י סו, כב.

149 בפ' בראשית ע"פ זה

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

KEHOT'S NOTE

תו"א א, ג ואילך.

150 והנה קפ"ד קס"א גימט' משה . . שהוא פנימית בינה

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה"ת דברים ע' ח מציינ' ע"ז "והוא מבואר ג"כ במא"א אות מ"ם סנה" ושמ פ"י שזהו ענין יסודות דח"ב". ע"ש.

151 אח"י בריבוע גימטריא דם

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

KEHOT'S NOTE

במא"א אות ד סט"ז ובי"ג. [כ].

152 כמ"ש בע"ה

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

KEHOT'S NOTE

שער הארת המוחין (פ"ז). [כ].

153 אדם א' דם

Kehot's note points to where this is explained further: Shelah (Shnei Luchos HaBris).

KEHOT'S NOTE

של"ה בהקדמת בית ישראל בית דוד (כא, א).

154 ועמ"ש בע"ה

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

KEHOT'S NOTE

ע' ח' דברים [?] (ו' סע"ב) שכי' והוא מ"ש לאה ורחל (פ"ז-ח). [כ].

155 מהסתלקות אור אבא

Kehot's note points to where this is explained further: Derech Mitzvosecha.

KEHOT'S NOTE

ראה בארוכה בדרמ"צ מצות טומאת מצורע.

156 נה"י החדשים

The note points there on the "new" Netzach, Hod and Yesod.

KEHOT'S NOTE

ע"פ א-ל עליון . . ומביא גואל

157

The passage explains that "who bestows kindnesses" is the Netzach, Hod and Yesod of Z'eir Anpin, renewed each time, for the new Netzach, Hod and Yesod come from Keser; and "brings a redeemer to their children's children" is Netzach and Hod.

KEHOT'S NOTE

נוסח תפלת שמו"ע. ראה לקמן מסעי צ, ג. צה, ב. ביאוה"ז להצ"צ-א ע' סו בשם הפע"ח.

PARAGRAPH 31

158 ונשאו המשכן

Among the loads of the Levite family of Gershon: "And they shall carry the curtains of the Mishkan and the Tent of Meeting." The text quotes it as "And they shall carry the Mishkan"; the Kehot note says it should read as in the verse. The Levites were the bearers of the Mishkan. (context: Steinsaltz Tanakh)

במדבר ד':כ"ה Numbers 4:25

וְנָשְׂאוּ אֶת־יְרִיעֵת הַמִּשְׁכָּן וְאֶת־אֹהֶל מוֹעֵד מִכֶּסֶהוּ וּמִכֶּסֶה הַתֵּחָשׁ אֲשֶׁר־עָלָיו מִלְמַעְלָה וְאֶת־מִסְכַּת פֶּתַח אֹהֶל מוֹעֵד:

they shall bear the curtains of the tabernacle, and the tent of meeting, its covering, and the covering of sealskin that is above upon it, and the screen for the door of the tent of meeting;

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

159 כמ"ש ונשאו המשכן

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

KEHOT'S NOTE

בבמדבר (ד, כה) אי' ונשאו את יריעות המשכן וכצ"ל. [כ].

160 והחיות נושאות הכסא

Explaining why the angels are called "mighty in strength," the passage compares them to "the chayos carry the Throne": they lift and exalt the "likeness of a man" on the Throne up to the Infinite Light itself, a strength rooted in the World of Tohu.

KEHOT'S NOTE

נסמן לקמן במדבר (יד ריש ב) וש"נ וע"ע בשח"ש (ט סע"ג) ושם (כה, ג). [כ].

PARAGRAPH 32

161 ועבד הלוי הוא

"And the Levite, he shall perform the service of the Tent of Meeting." The Levites' service is song that lifts the Mishkan.

במדבר י"ח:כ"ג Numbers 18:23

וְעָבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנֵם חֻקַּת עֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנָּחֵלוּ נִחְלָה:

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)

162

כי גאה גאה

After the crossing of the sea Moshe and Israel sing, "I will sing to Havayah, for He is highly exalted." The text refers to its discourse on this verse about the Levites' song. (context: Steinsaltz Tanakh)

Exodus 15:1 ט"ו:א שמות

אָז יִשְׁרָאֵל־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לֵה' וַיֹּאמְרוּ לְאֹמֶר אֲשִׁירָה לֵה' כִּי־גָאָה גָאָה סוֹס וְרֹכֵבוֹ 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)

163

ויביאו את המשכן

"And they brought the Mishkan to Moshe." The text refers to the Zohar on this verse.

Exodus 39:33 ל"ט:ג שמות

וַיָּבִיאוּ אֶת־הַמִּשְׁכָּן אֶל־מֹשֶׁה אֶת־הָאֹהֶל וְאֶת־כָּל־כֵּלָיו קֶרְסִיו קֶרְשָׁיו בְּרִיחָו וְעַמֻּדָיו וְאֹדְנָיו:

And they brought the tabernacle unto Moses, the Tent, and all its furniture, its clasps, its boards, its bars, and its pillars, and its sockets;

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

164

זמיר עריצים

Isaiah's song of praise: as heat is checked by the shade of a cloud, G-d brings low zemir aritzim, "the song of the tyrants," or, in another sense of the word, their "pruning." Chassidus reads zemir as "cutting": the song of praise cuts down the animal soul's concealment. (context: Steinsaltz Tanakh)

Isaiah 25:5 ה"ה:ה שיעור

כְּחֹרֵב בְּצִיּוֹן שְׂאוֹן זֵרִים תִּכְנֹנֶנָּה חֹרֵב בְּצֵל עֵב זְמִיר עָרִיצִים יִעָנֶה:

As the heat in a dry place, Thou didst subdue the noise of strangers; As the heat by the shadow of a cloud, the song of the terrible ones was brought low.

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

Zohar III, 281א זח"ג רפא

KEHOT'S NOTE

ע"פ ישע"י כה, ה. ראה זח"ג רפא, א. וראה באוה"ת דברים-ו ע' בירמט.

165

ומס"נ באחד

The passage says every Jew has a hidden love for G-d that must be brought out with toil of soul and body, and that prayer was instituted for this: to give over one's soul at

"One," chiefly by surrendering one's will to His will, in turning from evil and doing good.

Numbers 13:4 ד"ג:ד במדבר

וְאֵלֶּה שְׁמוֹתֵם לְמִטָּה רְאוּבֵן שְׁמוּעַ בֶּן־זִכּוֹר:

And these were their names: of the tribe of Reuben, Shammua the son of Zaccur.

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

KEHOT'S NOTE

ראה פע"ח שער ק"ש פיי"ב. ב"ח לטו"ח ר"ס סא. ראה לקמן במדבר יג, ד.

166

רוממות א-ל בגרונם

The psalm of the pious: "The exaltations of G-d are in their throat, and a double-edged sword in their hand." The praises of Pesukei deZimrah. (context: Steinsaltz Tanakh)

Psalms 149:6 ו"ט:ו תהלים

רוממות אֶל בְּגִרְוֹנָם וְחֶרֶב פִּיפּוֹת בְּיָדָם:

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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

KEHOT'S NOTE

תהלים קמט, ו.

167

The text cites the Zohar on Pekudei, page 221b, on the service of the Levites.

Zohar, Pekudei 4:21-31 א"א-ל"א ד:ב פקודי

We read further: THROUGH THE SERVICE OF THE LEVITES. The inner significance of this is supplied by the passage: "But the Levite shall serve Hu (lit. He)" (Num. 18, 23), which is an emblem of the Holy Name. Therein is enclosed the mystery of the Divine Name, which is characterized by "He" (hu), and not "Thou" (attah). The Tabernacle is thus fitly identified with the "service of the Levites". Or we may also say that the Tabernacle is the "service of the Levites", inasmuch as they carried it on their ...

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

PARAGRAPH 33

168

בוהר פנחס דרל"ו

The note points to the Siddur for a further discussion of this Zohar passage on the letters of Shema and Echad.

KEHOT'S NOTE

ראה גם בסידור עז, ג ואילך.

169

אתון דאשתארו ש' מ' משמע א' ח' מאחד וסימן

Rabbi Shimon on the Shema: after the large ayin and daled (ed), the letters that remain are shin-mem and alef-ches, "and the sign is esmach," as it is written, "I will rejoice in Havayah"; whoever makes this unification every day has joy prepared for him from above.

Zohar, Pinchas 73:453-75:462 ת"ת:ג-ג:ת"ת:ב

2The first 36 lines of the Hebrew text do not appear in our translation. Now Phineas stood before the stern judgement of Isaac to shield the world and to close the breach, and therefore Phineas here corresponds to Isaac, 1The reference is to the fact that there is here in the text an extra yod in the

name Pinhas, which makes it numerically equivalent to Yizhak (viz. 198). and here the Left was united with the Right. HE TURNED BACK MY ANGER, ETC. We have here mentioned the three chiefs of Gehinnom, ...

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

170

אנכי אשמח בה'

The psalm of creation ends, "May my words be pleasing to Him; I will rejoice in Havayah." The Zohar uses esmach ("I will rejoice") as the sign of the letters shin-mem and alef-ches. (context: Steinsaltz Tanakh)

Psalms 104:34 ל"ד:ל"ד תהלים ק"ד

יֵעָרֵב עָלַי שִׁיחִי אֲנֹכִי אֲשַׁמַּח בְּה'

Let my musing be sweet unto Him; as for me, I will rejoice in the L-RD.

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

KEHOT'S NOTE

תהלים קד, לד.

171

ועמ"ש . . הזהר פי קרח דקע"ו

The note identifies the discussion of the Zohar on Korach, to which the text refers, as printed there.

KEHOT'S NOTE

ביאורו"ז צב, ד והגהות בביאורו"ז להצ"צ-ב ע' תתקצו ואילך.

172

ויקומו לפני משה

Korach and his company "rose up before Moshe," with two hundred and fifty princes of the congregation. The text refers to its discussion of the Zohar on this verse in Parshas Korach. (context: Steinsaltz Tanakh)

Numbers 16:2 ב"ב:2 במדבר ט"ז

וַיָּקֻמוּ לִפְנֵי מֹשֶׁה וְאַנְשֵׁים מִבְּנֵי־יִשְׂרָאֵל חֲמִשִּׁים וּמֵאֵתָם נְשִׂאֵי עֲדָה קְרָאִי מוֹעֵד אֲנֹשִׁי־שָׁם:

and they rose up in face of Moses, with certain of the children of Israel, two hundred and fifty men; they were princes of the congregation, the elect men of the assembly, men of renown;

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

173

ע"פ שוש אשיש

The discourse on "I will greatly rejoice in Havayah" distinguishes simchah, joy revealed outwardly, as on Sukkos, "the time of our rejoicing," from gilah, joy still hidden inside the heart and covered by trembling, as in "rejoice with trembling," the mode of Rosh Hashanah.

KEHOT'S NOTE

ראה לקו"ת נצבים מז, א. אוה"ת נצבים ע' א'רמא.

174

שוש אשיש

Speaking for Israel at the redemption, the prophet says, "I will greatly rejoice in Havayah; my soul shall exult in my G-d, for He has clothed me in garments of salvation." The text refers to its discourse on this verse (Likkutei Torah,

...הנה פקודי המשכן הוא יהוד ו"ה דשם הוי"

Nitzavim) for bringing joy into the Name Havayah. (context: Steinsaltz Tanakh)

ישעיהו ס"א:י"ז Isaiah 61:10

שׁוֹשׁ אֲשִׁישׁ בְּה' תִּגַּל נַפְשִׁי בְּאַלְקֵי כִי הִלְבִּישָׁנִי בְּגָדֵי־יִשְׁעַ מַעֲלֵל צִדְקָה יַעֲטֵנִי כְּתֹתוֹ יִכְהֶן פָּאֵר וְכַפְלָה תַּעֲדָה כְּלִיהָ:

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)

175

וע"פ ויספו ענוים בה'

The note points there for the discourse on "And the humble shall increase joy in Havayah."

KEHOT'S NOTE

ראה אוה"ת ויחי שסו, א.

176

ויספו ענוים בה' שמחה

The prophet foretells, "And the humble shall increase joy in Havayah, and the neediest of men shall rejoice in the Holy One of Israel." Humility, Moshe's quality, adds joy in the Name Havayah. (context: Steinsaltz Tanakh)

ישעיהו כ"ט:י"ט Isaiah 29:19

וַיִּסְפּוּ עֲנוּיִם בְּה' שִׂמְחָה וְאַבְיוֹנֵי אָדָם בְּקֹדֶשׁ יִשְׂרָאֵל יִגִּילוּ:

The humble also shall increase their joy in the L-RD, and the neediest among men shall exult in the Holy One of Israel.

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

PARAGRAPH 34

177

ביד איתמר בן אהרן הכהן

"...the service of the Levites, by the hand of Isamar son of Aharon the Kohen." The last words of the verse the maamar explains.

שמות ל"ח:כ"א Exodus 38:21

אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכֹּן הָעֵדֻת אֲשֶׁר קָדַד עֲלֵי־פִי מֹשֶׁה עֲבַדַּת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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

178

אז נדברו יראי ה'

Against those who say serving G-d is in vain, the prophet tells that "those who fear Havayah spoke to one another, and Havayah listened and heard." The maamar reads nid-beru as speech in words of Torah that comes of itself, in bittul. (context: Steinsaltz Tanakh)

מלאכי ג:ט"ז Malachi 3:16

אֲזַ נְדַבְּרוּ יִרְאֵי ה' אִישׁ אֶל־רֵעֵהוּ וַיִּקְשֹׁב ה' וַיִּשְׁמָע וַיִּכְתֹּב סֵפֶר זָכְרוֹן לְפָנָיו לִירְאֵי ה' וּלְחֹשְׁבֵי שְׁמוֹ:

Then they that feared the L-RD Spoke one with another; and the L-RD hearkened, and heard, and a book of remembrance was written before Him, for them that feared the L-RD, and that thought upon His name.

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

מלאכי ג, טז.

179

ודברת בם

"And you shall speak of them." The verse of the Shema about Torah study, which the maamar links with Isamar.

Deuteronomy 6:7: דברים ו:ז

ושננתם לְבָנֶיךָ וְדַבַּרְתָּ בָם בְּשֹׁכֶמֶת בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכֶמֶת וּבְקוֹמְךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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

180

ואשים דברי בפיך

G-d tells His people, "And I have put My words in your mouth, and in the shadow of My hand I have covered you." Torah spoken in bittul is G-d's word in a person's mouth. (context: Steinsaltz Tanakh)

ישעיהו נ"א:טז Isaiah 51:16

ואֲשֶׁם דְּבָרֵי בְּפִיךָ וּבִצֵּל יָדִי כִסִּיתִיךָ לְנֹטֵעַ שָׁמַיִם וְלִיסַד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עֲמִי־אֶתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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

181

אזכיר את שמי

After the Ten Commandments G-d tells Moshe the law of the altar: "In every place where I will mention My Name, I will come to you and bless you," usually understood as the place where He causes His Name to be mentioned. The maamar takes the words literally: when Torah is spoken in bittul, G-d Himself mentions His Name through the speaker. (context: Steinsaltz Tanakh)

Exodus 20:21: שמות כ':כ"א

מִזְבֵּחַ אֲדָמָה תַעֲשֶׂה־לִּי וְזִבְחֶת עָלָיו אֶת־עֹלֹתֶיךָ וְאֶת־שְׁלָמֶיךָ אֶת־צִנּוֹתֶיךָ וְאֶת־בִּקְרָךְךָ בְּכָל־הַמָּקוֹם אֲשֶׁר אֲזַכִּיר אֶת־שְׁמִי אָבוֹא אֵלֶיךָ וּבִרְכָתֶיךָ:

An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen; in every place where I cause My name to be mentioned I will come unto thee and bless thee.

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

KEHOT'S NOTE

שמות כ, כא.

182

תען לשוני אמרתך

"My tongue shall respond with Your word." Torah study that echoes G-d's word, like an answer.

Psalms 119:172: תהילים קי"ט:קע"ב

תען לְשׁוֹנִי אִמְרָתְךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק:

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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

KEHOT'S NOTE

תהלים קיט, קעב.

183

להבין ביום השמע"צ . גבי כי גבר עלינו

The passage explains "For His kindness has prevailed over us, and the truth of Havayah is forever": love, however close, is still the person's truth, while the truth of Havayah, where He is One and there is no one who loves, is grasped only in the Torah, His will.

KEHOT'S NOTE

לקו"ת סוכות פא, ג.

184

כי גבר עלינו חסדו ואמתה' לעולם

The shortest psalm calls on the nations to praise G-d, "for His kindness has prevailed over us, and the truth of Havayah is forever." The text refers to its discourse on this verse (Likkutei Torah, Sukkos). (context: Steinsaltz Tanakh)

Psalms 117:2: תהילים קי"ז:ב

כִּי־גָבַר עָלֵינוּ חֲסִדּוֹ וְאֱמֶת־ה' לְעוֹלָם הַלְלוּ־הָ:

For His mercy is great toward us; And the truth of the L-RD endureth for ever. Hallelujah.

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

185

כמ"ש ע"פ הקל קול יעקב

The note identifies the discourse on "The voice is the voice of Yaakov," which the text cites for the strength drawn from above, as printed in the Siddur.

KEHOT'S NOTE

סידור יט, א ואילך.

186

הקל קול יעקב

Yitzchak feels Yaakov, disguised as Eisav, and says, "The voice is the voice of Yaakov, but the hands are the hands of Eisav." The voice of Torah, which gives strength from above. (context: Steinsaltz Tanakh)

Genesis 27:22: בראשית כ"ז:כ"ב

וַיֵּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיִּמְשְׁחוּ וַיֹּאמֶר הַקֵּל קוֹל יַעֲקֹב וְהַיָּדִים יָדֵי עֵשָׂו:

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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

187

ויאכלו וישתו

"And they beheld G-d, and they ate and drank." The text

refers to the Torah Ohr discourse on this verse.

שמות כ"ד:י"א Exodus 24:11

וְאֶל־אַצִּילִי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ וַיַּחֲזוּ אֶת־הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ:

And upon the nobles of the children of Israel He laid not His hand; and they beheld G-d, and did eat and drink.

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

PARAGRAPH 35

188

ואהבת את

“And you shall love Havayah your G-d.” The lower union, “the accounts of the Mishkan.”

דברים ו':ה' Deuteronomy 6:5

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

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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

189

הוי אלקינו

“Havayah is our G-d.” Moshe includes himself in the first verse, the union counted at his word.

דברים ו':ד' Deuteronomy 6:4

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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

PARAGRAPH 36

190

להנחיל אוהבי יש

“To cause those who love me to inherit substance (yesh).” Binah is yesh, and its response is love.

משלי ח':כ"א Proverbs 8:21

לִהְנַחִיל אֶהְבִּי יֵשׁ וְאַצְרִיתֵיהֶם 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)

191

אם הבנים

“He settles the barren woman in her home, a joyful mother of children.” In Kabbalah the “mother” is Binah, from which the emotive attributes, beginning with love, are born.

תהילים קי"ג:ט' Psalms 113:9

מוֹשִׁיבִי עַקְרַת הַבַּיִת אִם־הַבָּנִים שְׂמִיחָה הִלְלוּ־קָה:

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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

...הנה פקודי המשכן הוא יהוד ו"ה דשם הוי"

192

דלית מחשבה תפיסא ביה

“No thought can grasp You at all.” The Infinite One revealed in Chochmah.

תקוני הזהר י"ז א"י-י"ב Tikkunei Zohar 17a:10-12

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 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)

PARAGRAPH 37

193

ע"ד שכי הרמב"ם

The note points back to the full treatment earlier in this maamar, which applies the Rambam's analogy to the prohibitions: they are negations of what hides G-dliness, refraining rather than doing, so they uncover the soul's bitul and bring about the union of Abba and Imma.

KEHOT'S NOTE

ראה לעיל ו, ד.

PARAGRAPH 38

194

בארץ לא זרועה

“In a land not sown.” Read as “the ‘not’ is sown”: the prohibitions.

ירמיהו ב':ב' Jeremiah 2:2

הֲלֹךְ וְקִרְאֵת בְּאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה' זְכַרְתִּי לָךְ חֶסֶד נְעוּרֶיךָ אֲהַבֵּת כְּלוּלִיתֶיךָ לְכַתֵּךְ אַחֲרַי בְּמִדְבָּר בְּאֶרֶץ לֹא זְרוּעָה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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

195

חכם עדיף מנביא

“A sage is superior to a prophet.” The Kehot note adds that the saying appears elsewhere too.

בבא בתרא י"ב א"י-ט"ו Bava Batra 12a:14-15

אָמַר אַמִּימֶר: וְחָכָם עָדִיף מִנְּבִיא, שֶׁנֶּאֱמַר: “וְנָבִיא לֵבָב חֻקָּה” – מִי נִתְּלָה בְּמִי? הֲוֵי אוֹמֵר: קִטָּן נִתְּלָה בְּגִדּוּל. אָמַר אַבִּי: תִּדַּע, דְּאָמַר גִּבְרָא רַבָּה מִיִּלְתָּא, וּמִתְאַמְרָא מִשְׁמִיחָה דְּגִבְרָא רַבָּה אַחֲרֵינָא כְּוֹתִיחָה. אָמַר רַבָּא: וּמַאי קוּשִׁיָּא? וְדִילְמָא תְּרוּוּיָהּ בְּנֵי חַד מְזֵלָא גִּינְהוּן אֱלָא אָמַר רַבָּא: תִּדַּע, דְּאָמַר גִּבְרָא רַבָּה מִיִּלְתָּא, וּמִתְאַמְרָא

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

KEHOT'S NOTE

ב"ב יב, א. ועוד.

196

כענין — אסתלק

The Kehot note says only: see the Rebbe's note printed in

the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

PARAGRAPH 39

197

אלה פקודי המשכן

"These are the accounts of the Mishkan, the Mishkan of the Testimony." The summary returns to the verse's opening words.

שמות ל"ח:21א"כ Exodus 38:21a

אלה פקודי המשכן משכן העדות אשר פקד על פי משה עבד ה' ביד איתמר בן-אהרן הכהן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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

PARAGRAPH 40

198

רבבה כצמח השדה נתתיך

"I have made you a myriad, like the growth of the field." Growth through ayin, before "the ornament of ornaments."

יחזקאל ט"ז:7א Ezekiel 16:7a

רבבה כצמח השדה נתתיך ותבאי בעדי עדיים שדים נכני ושערה צמח ואת ערם וערניה:

I cause thee to increase, even as the growth of the field. And thou didst increase and grow up, and thou camest to excellent beauty: thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare.

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

199

ועטרותיהם בראשיהם

"The righteous sit with their crowns on their heads." The crown is Keser.

ברכות י"ז א:12ב Berachot 17a:12b

מרגלזא בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם בראשיהם ונהנים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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

200

ישנה אדם לתלמידו

The words here quote Pesachim 3b:3; the passage is

...הנה פקודי המשכן הוא יחוד ו"ה דשם הוי"

shown below.

פסחים ג' ב:3 Pesachim 3b:3

ובאורייתא מי לא כתיב "טמא"? אלא: כל היכא דכי הדדי נינהו — משתעי בלשון נקיה, כל היכא דנפישין מילי — משתעי בלשון קצרה. כדאמר רב הונא אמר רב, ואמרי לה, אמר רב הונא אמר רב משום רבי מאיר: לעולם ישנה אדם לתלמידו דרך קצרה.

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

KEHOT'S NOTE

פסחים ג, ב.

PARAGRAPH 41

201

עד פה תבוא

"Until here shall you come, and no further." The third meaning of ad: a limit.

איוב ל"ח:11א Job 38:11a

ואמר עד פה תבוא ולא תסיף ופא ישיית בגאון גליה:

And said: 'Thus far shalt thou come, but no further; And here shall thy proud waves be stayed'?

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

202

ששם עלו שבטים

"For there the tribes went up... a testimony to Israel, to give thanks to the Name of Havayah." The ascent to Keser and the acknowledgment it calls for.

Psalms 122:4ד"ב Psalms 122:4

ששם עלו שבטים שבטיקה עדות לישראל להדות לשם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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

PARAGRAPH 42

203

ע"י — תיקון

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

PARAGRAPH 43

204

פקד פקדתי

"I have surely remembered you." Pekidah from Keser.

שמות ג' ט"ז Exodus 3:16

לך ואספת את זקני ישראל ואמרת אליהם ה' אלקי אבותיכם נראה אלי אלקי אברהם יצחק ויעקב לאמר פקד פקדתי אתכם ואת העשוי לכם במצרים:

Go, and gather the elders of Israel together, and say unto them: The L-RD, the G-d of your fathers, the G-d of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying: I have surely remembered you, and seen that which is done to you in Egypt.

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

205

קול דודי דופק

"The voice of my beloved knocks." The answer from above to the heart's ratzo and shov.

Song of Songs 5:2 שיר השירים ה':ב

אני ישנה ולבי ער קול דודי דופק פתחי לי אחתי רעיתי יונתי תמתי
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)

PARAGRAPH 44

206

ועבד הלוי הוא

"And the Levite, he shall serve." The song of Pesukei deZimrah.

במדבר י"ח:כ"ג Numbers 18:23

ועבד הלוי הוא את-עבדת אהל מועד והם ישאו עונם חקת עולם
לדורותיכם ובתוה בני ישראל לא ינחלו נחלה:

But the Levites alone shall do the service of the tent of meet-
ing, 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)

207

ודברת במ

"And you shall speak of them." Torah study, the main goal.

דברים ו':ז Deuteronomy 6:7

ושננתם לבניה ודברת במ בשבתה בביתה ובלקחה בדרך ובשכבה
ובקומה:

and thou shalt teach them diligently unto thy children, and
shalt talk of them when thou sittest in thy house, and when
thou walkest by the way, and when thou liest down, and
when thou risest up.

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



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); Torat Moshe, Warsaw, 1875 (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); Daat Bereshit Rabbah (Public Domain); The Sefaria Midrash Rabbah, 2022 (CC-BY); Torat Emet 357 (Public Domain); Mishnah Yomit by Dr. Joshua Kulp (CC-BY); The Zohar; London, Soncino Press, 1933 (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Rabbi Mike Feuer, Jerusalem Anthology (CC-BY); Tikkunei Zohar - Vocalized (Public Domain); Orach Chaim, Vilna, 1923 (Public Domain); Kehot Publication Society (CC-BY-NC); Constantinople, 1740 (CC-BY-NC); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY); The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY); OYW (segmentation according to Warsaw 1880) (Public Domain); Wikisource Talmud Bavli (CC-BY-SA); Sefer Yetzirah, Warsaw 1884 (Public Domain); Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain); Romemot El, Warsaw 1875 (Public Domain); Pardes Rimmonim (Public Domain); On Your Way (Public Domain); The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY); Daat Shemot Rabbah (Public Domain); Sefer Etz Chaim (Public Domain); Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain); Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain).

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/likutei-torah/pekudei/

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