



LIKKUTEI TORAH • PARSHAS PEKUDEI • MAAMAR 1

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.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

G-d'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** ¶1-4
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** ¶5-15
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.
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- 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.
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- 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.
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- 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.
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- 7 Pesach, matzah, the Omer and Shavuos** ¶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 Shavuos.
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- 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.
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KEY CONCEPTS

Yud-hei and vav-hei י"ה · ו"ה

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 אֲתַכְפִּיּא · אֲתַהַפְכָּא

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 רַמְיָה אֲבָרִים דְּמִלְכָּא

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 הַשְׁגַּת הַשְׁלִילָה

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 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 first verse of the accounts at the end of 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 שייך 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 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 וכתוב היכל ה' המה (בירמיה ס"ז ד') והוא כמארז"ל 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 G-d 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. The prophet's words "the sanctuary of G-d are they" are read here as speaking of the people themselves, and the Midrash says that G-d desired a dwelling place in the lower realms.

וצ"ל והלא גם בלא"ה 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.

2 והיינו בתחתונים דוקא דפי' תחתונים אין ר"ל במקום שהרי הוא ית' אינו בגדר מקום וכמ"ש

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,

The Alter Rebbe first clarifies what "lower realms" means. Since G-d is not bound by space, "lower" cannot mean physically below.

הנה מקום אתי^{13, 14} רק פי' עליונים ותחתונים היינו במעלה ומדרגה שעולם הזה השפל הוא היותר תחתון ושפל במדרגה

"Behold, there is a place with Me." Rather, "upper" and "lower" are in rank and level: this lowly world is the lowest and most debased in level,

The Sages read "Behold, there is a place with Me" to mean that G-d is the place of the world and the world is not His place. "Upper" and "lower" therefore describe spiritual rank, and our physical world is the lowest rank of all.

דהיינו שהוא סוף ותכלית כל המדרגות השתלשלות¹⁵ העולמות שלכך השגת אלהות הוא בו בהסתר וצמצום גדול והחשך יכסה ארץ¹⁶ ונתאוה הקדוש ברוך הוא להיות בו דוקא בחי' דירה וגילוי אלקותו ית' להאיר את החשך דוקא

that is, it is the end and furthest point of all the levels of the chain of descending worlds (hishtal-shelus), so that in it the apprehension of G-dliness is in concealment and great tzimtzum (contraction), "and darkness shall cover the earth." 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.

This world is the last link in the chain of worlds, where G-dliness is most hidden, as the verse says, "darkness shall cover the earth." G-d's desire is to be revealed precisely here, to light up that darkness.

והיינו ע"י תורה ומצוות וכנודע ממארו"ל יפה שעה אחת בתשובה¹⁷ ומעשים טובים¹⁸ בעוה"ז מכל חיי העוה"ב לפי שעל ידי זה ממשיך גילוי אלקות יותר¹⁹ מבחינת חיי העוה"ב 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 ע"י דאתכפיא סט"א דוקא שהוא היצה"ר²⁰ וכמ"ש בזהר פ' תרומה דקכ"ח כד אתכפיא סט"א אסתלק יקרא דקוב"ה לעילא על כולא²¹ כו'

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.

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.

(ועי' ג"כ ר"פ יתרו)²² ומתחלה צ"ל אתכפא ואח"כ בחינת אתהפכא חשוכא לנהורא וענין אתכפא זו היינו בכל ה' חושים כמו בראיה עוצם עיניו מראות ברע²³ וכן בשמיעה כו'

(See also the beginning of Parshas Yisro.) 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 על ישראל היכל ה' המה פיי היכל הוי' היינו

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 G-d are they": the meaning of "the sanctuary of Havayah" is

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."

כי מ"ע ומצות ל"ת תלוין בשם הוי' כמ"ש לקמן מ"ע בוי"ה ומצות לא תעשה ביי"ה

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 ול"ת נעשים בחינת היכל וכלי לגילוי שם²⁵ הוי"מ ממש 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 עתידים צדיקים שיאמרו לפניהם קדוש³⁰ והיינו משום שע"י תורה ומצוות הם ממשיכים על נפשם גילוי אור א"ס מה שהוא בחינת קדוש ומוכדל 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 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 G-d 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 G-d" three times of the people. The three correspond to the soul's three "garments," thought, speech and action, through which every mitzvah is done.

(ועמ"ש בד"ה וישלח יהושע^{33,34} בהפטרה דפי שלח ועמ"ש מענין ג"פ ארץ³⁵ בת"א ר"פ בראשית בד"ה השמים כסאי^{36,37} ועיין מזה בשל"ה ר"פ ויחי³⁸ ועי ברע"מ פ' עקב דף ער"ב סע"ב³⁹ ובהרמ"ז 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.”)

A list of further places: a maamar on the haftarah of Shelach; Torah Ohr’s discourse on the three times “earth” in Jeremiah (“Earth, earth, earth, hear the word of G-d”); the Shelah; the Raaya Mehemna on Eikev, which links the three “sanctuary of G-d” to the three yuds of the three Names in the Priestly Blessing; the Ramaz there, who links them to Netzach, Hod and Yesod; and a discourse on “For You are my lamp.”

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 אתכפיא סט"א 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 אתכפיא ואתהפכא היכל ה' המה ג"פ כנגד ג"פ 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 G-d 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 G-d” 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 דאתכפיא סט"א והלא אין הס"א תופס מקום כלל בהשתלשלות כידוע וכמ"ש שממית בידים תתפש⁴⁸ כו'. אך הענין יובן בהקדים שרש ענין מ"ע ומצות ל"ת.

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 בהקדמה⁴⁹ ד' די סע"ב וד' ה' ע"א ע"פ זה שמי⁵⁰ לעולם וזה זכרי⁵¹ שמי עם י"ה שס"ה ל"ת ו"ה עם זכרי רמ"ח מ"ע.

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 reads the verse “This is My Name forever, and this is My remembrance” by numbers: “My Name” (350, שמי) with yud-hei (15) is 365, the number of prohibitions; “My remembrance” (237, זכרי) 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 גם פ"י יהא שמיה רבא י"מ שם⁵² י"ה רבא כו'

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.,

Yud-hei is the higher half of the Name, since Yah is a Name in its own right. Some read the Kaddish response "Yehei shemei rabba" as "May the Name Yah be great," showing that yud-hei is treated as a Name by itself.

כמ"ש בטא"ח רס"י נ"ו וכמ"ש ג"כ בענין הנסתר לה' אלקינו י"ה והנגלות⁵³ ו"ה נגלות כו'

as is written in the Tur, Orach Chayim, at the beginning of section 56. 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 Tur records that reading. The verse in Deuteronomy also distinguishes "the hidden things," which belong to G-d, from "the revealed things," which are ours; here the hidden things are yud-hei and the revealed things vav-hei.

וכן שמי למעלה מבחי' זכרי כמובן מ"ש בגמרא ספ"ג דפסחים וא"כ הל"ת הם גבוהים ממ"ע

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 ושב לא זז משם עד שמוחלין לו^{54, 55} משא"כ במל"ת תשובה תולה כו' והיינו לפי

שנמשכים מבחי' י"ה וכמ"ש במ"א בד"ה לבאר ענין⁵⁶ יוה"כ.^{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 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.

7 וזה יפלא לכאורה שהרי המ"ע 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 ליכא שום מעשה רק שיושב ואינו עובר עבירה א"כ איך יהיה זה גדול מהעושה מ"ע

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 ממקום גבוה מאד מבחי"י י"ה ע"כ אין להם כלים למטה

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

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.

רק ע"י שב ואל תעשה כו' וזהו ענין בארץ לא זרועה⁶¹ פי' שהזריעה היא בחינת לא היינו בקיום בחי' לא

except through “sit and do not do,” etc. 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,”

So the only way to draw from that level is by “sitting and not doing.” 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.

דהיינו שמירת מצות ל"ת זהו ממשיך מבחי אשר לא ישב אדם שם^{62,63} היינו למעלה מבחי מ"ע 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 dwelt," a level above "man." The positive commandments make up the "man" above, the 248 limbs of the King, and the prohibitions reach beyond that figure.

8 ויוכן זה בהקדים תחלה ענין מ"ע שהם רמ"ח אברים דמלכא ושס"ה ל"ת 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, 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, one on Israel's saying "we will do" before "we will hear" and one 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 enlothed in it, as the power of intellect is enlothed 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 enlothed in it: the power of thought is in the head and the power of action in the hands.

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

Now, it is explained in [the Book of] the Beinonim, Part I, chapter 51, that the life-force enlothed 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 כו' יעו"ש 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 כו'

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)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.

הרי מוכן שהכחות והחיות שברמ"ח אברים מתאחדים עם הנפש ממש ועכ"ז שוכנים כל אחד בכלי מיוחד כל אחד ואחד בפ"ע 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 דמלכא 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 en clothed 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 en clothed 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 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 ברמ"ח אברים דמלכא עד"מ להיות איהו וחיוהי וגרמוהי חד הוא על ידי רמ"ח מ"ע כגון ע"י צדקה וגמ"ח 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 כשכובש את יצרו שהוא ג"כ בחינת גבורה כמארז"ל איזהו גבור ^{74, 75} כו' ועיין מ"ש מזה באריכות בד"ה משה ידבר. ^{76, 77, 78}

through fulfilling the commandments of judgments (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 judgment draw it into Gevurah, the left arm, and so does conquering one's inclination, which the Mishnah calls true might: "Who is mighty? One who conquers his inclination." For more on this the Alter Rebbe refers to his discourse "Moshe would speak."

12 ועפ"י 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 כמשהו. 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 דברה תורה כלשון בני ⁸⁰ אדם ויש שם ג"כ בחי' פנימיות וחיצוניות ודרך כלל

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. In general,

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.

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

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

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 Tosefta.

תוספתא חדתא⁸⁵ שע”י זה יש הארת פנים כך נמשך למעלה להיות יאר ה’ פניו אליך בחינת
פנימיות.⁸⁶

a new Tosefta. Just as through this there is a shining of the face, so it is drawn above, [so] that “G-d 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 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

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 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.

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 ההמשכה בבחינת אברים החיצונים כמשל על ידי גמ"ח 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.

(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 פ' 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.

וזוהו 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 וי"ה שעולה רמ"ח היינו שעל ידי מ"ע נמשך יחוד וי"ה (ופי זכרי עם וי"ה הנה לפי הגמרא ספ"ג דפסחים משמע דזכרי זהו הקריאה של הוי

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,

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 is pronounced.

כמו שנקרא בשם אדנות והיינו כי קיום המצות צ"ל בבחינת קבלת עול בחינת עבד שעובד את האדון וע"ז מורה שם אדני וכמ"ש במ"א בד"ה ועתה יגדל

as it is read with the Name of Lordship (Adnus). 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,

The Name Havayah is pronounced as Ado-nai, "L-rd," the Name of mastery. This fits the mitzvos, which must be done with acceptance of the yoke, as a servant serves his master; the Alter Rebbe refers to his discourse on "And now let the power of Ado-nai be magnified."

נא⁹⁷ כח אדני⁹⁸ וא"כ פי זכרי עם וי"ה שע"י מ"ע 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}

I pray, the power of Ado-nai." 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 אות זי"ן סעיף י"ג פי' דזכרי בדכורא ז"א כו' וע' בהקדמת תי"ז ד' ד' ע"ב ודף ה' ע"א ובתיקון כ"ב דס"ב ע"ב ובלק"ת 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 זכרי עם ו"ה רמ"ח מ"ע מדוע ל"ת גבוהים ממ"ע. פי' רמ"ח מ"ע הם רמ"ח אברים דמלכא.

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? Explanation: the 248 positive commandments are the 248 limbs of the King,

A summary of section 2. It restates the Tikkunei Zohar's count, the question why the prohibitions are higher, and the image of the positive commandments as the 248 limbs of the King.

המשכות אור א"ס בע"ס חסד כו' ועמ"ש מזה בד"ה אני ישנה ולבי ער¹⁰⁴. גבי רעיתי. והתורה היא אברים הפנימים כו' ופי' זכרי עם ו"ה:

drawings 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 limbs are 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 הן נמשכים מבחי"י י"ה שע"ז נאמר הנסתרות לה' אלקינו שהם למעלה מבחי"י ו"ה וביאור ענין לשון נסתרות שנק' כן בחי"י 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.

The verse in Job, read here as “Chochmah is found from ayin (nothing),” teaches that Chochmah is the very first point of revelation, which emerges from what is beyond revelation. In the Name Havayah, Chochmah is the yud.

17 וע"ז ארז"ל ביו"ד נברא העוה"ב.¹⁰⁸ פ"י שמהחכמה נמשך בבחי"י בינה שהוא הכנת והשגת אלקות שממנה שרש העוה"ב 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"ה¹¹¹ 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. Its name is read as koach mah, “the power of ‘what’,” a state that has not yet become a defined something, because it comes from the ayin above it.

18 ואמנם בחינת האין שממנו תמצא החכמה הוא בחינה שלפני כל ההשתלשלות דשם הוי' וע"ז אמרו

בס"י 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. Sefer Yetzirah's question, “Before one, what do you count?”, describes it: before the first number there is nothing to count.

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.

וז"ש רז"ל 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 תחלה ¹¹⁸ 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.

ועל זה נאמר ישת חשך סתרו ¹¹⁹ (ועמ"ש מזה בד"ה שחורה אני ונאווה ^{120, 121} אש שחורה ע"ג 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.

וע"י 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 שבבחינת 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 פ' אחרי ¹²² ע"פ המאמר שם דע"ט ע"כ הכיאו 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 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 דאתכסיא (ונקראו ג"כ מעמקים^{124, 125} כמ"ש במא"א אות מ"ם ספ"ז¹²⁶ ובזח"ג ס"פ ויקרא¹²⁷ ודרס"ה ע"ב ובפ' בשלח דס"ג ע"ב¹²⁸ וע"ז נאמר מאד עמקו מחשבותיך¹²⁹ וכמ"ש בד"ה באתי לגני^{130, 131} ועיין מ"ש

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." And see what is written

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."

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 ג"כ מעייני הישועה¹³⁶ כמ"ש במא"א שם סעיף פ"ד).¹³⁷

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," Chochmah is called "truth," which is the seal of G-d; 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 הל"ת 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 שהחכמה שבנבראים

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. For 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.

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

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 העליון כו' ושם ישיגו איך שאינו מערך חכמה ידיעא דג"ע כו', וגם יושג יותר מהו הענין לא בחכמה ידיעא ואיך ענין השלילה והמ"י).

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 souls there grasp that G-d is beyond even that wisdom, and so understand negation more deeply.

ומשם נמשכו שרש מצות ל"ת שענינם ג"כ הוא השלילה כמעשה 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 כו'.

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 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 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' פלי"ה בהג"ה¹⁴¹ וא"כ נמשך בחכמה אפס קצהו¹⁴² בבחי' גילוי מבחי' ישת חשך סתרו ע"י ביטול זה כמ"ל 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 ומסתיר¹⁴³ בחי' הביטול ומונע הגילוי וע"י שיושב ולא עובר העבירה שבאה לידו¹⁴⁴ ה"ז 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 השלילה¹⁴⁵ מן המנגד כו' וכמ"ש ולא תחללו¹⁴⁶ לא תעשו חלל וחסרון וע"ז 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 זרועה¹⁴⁷ בחי לא דלית הוא למעלה מבחי הן דמיע 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 ייה הנה לפמ"ש בגמרא ספ"ג דפסחים הנ"ל שמי היינו שם הוי כמו שנכתב וא"כ מהו שמי עם ייה. אך י"ל עפמ"ש בבחי פי בשלח דפ"ו ע"ג¹⁴⁸ ע"פ עזי וזמרת¹⁴⁹ ייה.)

(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 on the verse “My strength and song is Yah.”

וז"ל ומצאתי במדרש תלים בפסוק עזי וזמרת ייה בעוה"ז מקלסין אותו בשתי אותיות אבל לעוה"ב בשש אותיות שנאמר כי ב"ה¹⁵⁰ הוי צור עולמים. והיינו שהפסוק זה נאמר)

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.’” That is, this verse is said

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.”

(בישעיה ס"י כ"ו) גבי ביום ההוא יושר השיר הזה¹⁵¹ שהוא שיר זכר שלע"ל לכן אזי מקלסין אותו בשש אותיות

(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 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 he added 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 Yah is joined 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 עפמ"ש בת"א 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 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' וממש"ש יובן ג"כ פי' שמי דהיינו שמיה רבא שנמשך בבחי' י"ה דהיינו ענין מנענע בראשו כו' ובמא"א פי' בע"א: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

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 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 דתענית¹⁶⁴ ד' ה' ע"א) דפ"י כעיר שחבורה לה היינו ירושלים שלמעלה והיינו כמארו"ל פ"ב דחגיגה¹⁶⁵ בשבעה רקיעים זכול 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.

ופ"י ששם עלו היינו בעיר שחבורה לה דהיינו בירושמ"ע שבעלותם בשלש רגלים בירושלים שלמטה להראות פני ה'

The meaning of “for there [they] went up” is: to the city that is joined to it, namely to the Jerusalem above. For when they went up on the three pilgrimage festivals to the Jerusalem below “to appear before the face of G-d,”

So “there they went up” means up to the Jerusalem above. The verse describes the people going up for the three festivals to appear before G-d in the earthly Jerusalem.

הנה בהיותם בירושמ"ט שם עלו בשניהם¹⁶⁷ דהיינו גם בירושמ"ע כן פי מהרמ"א¹⁶⁸ (בתלים שם סי קכ"ב)
וכי בשל"ה ר"פ ויחי¹⁶⁹ דלפי פשוטו ירושלים שלמטה הוא ירושלים אשר בכאן באה"ק כו'.

then, being in the Jerusalem below, 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.

While in the Jerusalem below, they went up at the same 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 וחי' 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 פי"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 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 ובחי ו"ה הנמשך ע"י קיום מ"ע 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 על ידי קיום מ"ע עלו בשניהם וכמשי"ת אי"ה.

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 על זה נאמר שבטי י"ה עדות לישראל שירושלים שלמעלה זהו חיבור ויחוד י"ה ואזי נקראו ג"כ נש"י 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' על מלתא דעבידא לאגלויי ממש מיד לא הצריכה התורה עדות.¹⁷⁸ כמ"כ עד"מ פי' עדות לישראל¹⁷⁹ זהו על ירושמ"ע שהוא בחי' י"ה הנק' עלמא דאתכסיא¹⁸⁰

Even for “a matter that is bound to be revealed,” actually and immediately, 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.”

כי בחי' יחוד ו"ה שהוא ענין אור הנמשך בכלים זהו הנק' עלמא דאתגליא ולכן נק' 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'igalya), 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 הנק' ירושמ"ט 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 נק' 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.

25 ועל זה נאמר ויקם עדות ביעקב¹⁸² וכתוב ועדותי זו אלמדם.^{183, 184} ועמ"ש כה"ג בד"ה וידעת היום ההפרש בין ממכ"ע ובין סוכ"ע שבבחי' ממכ"ע 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 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 G-d." 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 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."

ופיי העדות הוא ע"י שהי' נותן בה שמן כמדת חברותיה ואעפ"כ היתה דולקת יותר הרבה מהם עד שממנה הי' מתחיל ובה הי' מסיים הי' 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 ענין זה הוא עשייה גשמי' שהנר דולק יותר ואינו ערוך למהות השראת השכינה

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,

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

שהוא גילוי אלקות ועכ"ז הוא עדות ממש ע"זשנס זה עם היותו מעשה גשמי' הוא עדות ממש על השראת השכינה אע"פ שאין ערוך זה לזה.

which is a revelation of G-dliness; and 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 כמ"ש מהרמ"א.

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 עדיין המצות נק' עדות כמ"ש בדרך עדותיך ששתי^{194, 195} והיינו שהציצית הם סימן לבחי' שער ריש' 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' עליונים והרי במהותן אין ערוך זה לזה אעפ"כ 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 הנה אף שהנסתרות לה' אלקינו רק הנגלות לנו ולבנינו¹⁹⁸ עכ"ז

just as with the Torah, which has a revealed [part] and a hidden [part]: although "the hidden things belong to Havayah our G-d," and only "the revealed things are for us and for our children," nevertheless

The Torah too has a revealed part and a hidden part. "The hidden things belong to G-d," and only the revealed things are given to us.

הנה מן הנגלות יש עדות לכל משכיל על דבר¹⁹⁹ על הנסתרות וכמו שאנו יודעין מהגוף שהוא חי ומדבר אנו יודעין שיש לנו נפש כו'

from the revealed things there is testimony, for everyone who "considers a matter," about the hidden things; just as from the body, which lives and speaks, we know that we have a soul, etc.,

Even so, the revealed part testifies to the hidden part for anyone who thinks it through, just as a living, speaking body testifies that there is a soul within it.

כך מהמצות גשמיות הנגלות לנו יש עדות על פנימיותן וכמ"ש כ"ז במ"א ע"פ וידעת היום²⁰⁰ כו'.

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.

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 נמשך מבחי' י"ה להתלבש בו"ה דהיינו ענין מוחין דז"א הנמשך בו מחו"ב רק שזו ההארה אינה

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; only this radiance is not

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. But this radiance is not as it is in its source.

כמו שהיא למעלה בבחי' י"ה עצמו בחי' ישת חשך סתרו כי נתצמצמה עד שתוכל להתלבש בבחי' ו"ה ועכ"ז היא מבחי' י"ה ולמעלה מעלה מבחי' ו"ה ע"כ נק' עדות

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,"

In yud-hei itself it is the hidden "darkness"; 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 שכמו שהן במהותן ועצמותן אי"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 מבחי²⁰² י"ה שהן חוי"ב לבחי ו"ה שהן בחי המדות ועיין בכינוני ח"א פ"ג וע' באדר"ז 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 "a G-d of knowledge is Havayah." 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 calls Daas "testimony."

וכן ג"כ בכל אי מישראל למטה ע"ד מ"ש ברבות (וישלח 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 ברכות כי תשא (סי"פ מ"ו) ע"פ ועתה ה' אבינו אתה²⁰⁵ כו' ובפניהם הם ניכרים שנאמר (ישע"י ס"א) כל רואיהם יכירום כי הם זרע ברך²⁰⁶ ה' והיינו ע"י שיש בכל

The matter is as is said in the [Midrash] Rabbah, Ki Sisa (end of chapter 46), on the verse "And now, G-d, 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 G-d has blessed." That is, because there is in each

Another Midrash says that Jews are recognized by their faces, as Isaiah says, "All who see them will recognize them, that they are the seed that G-d has blessed." This recognizable quality, the Alter Rebbe explains, comes from what is present within every Jew.

א' בחי' שם הוי' ממש כמ"ש במ"א בדי"ה ראה אנכי²⁰⁷ נותן²⁰⁸ בחי' יו"ד הוא בחי' ביטול אליו ית' שלמעלה

one [the level of] the Name Havayah itself, as is explained elsewhere in the discourse beginning "See, I set before you." [The level of] the yud is [the level of] self-nullification (bittul) toward Him, may He be blessed, which is above

In each Jew there is the Name Havayah itself. The yud in a person is bittul, self-nullification before G-d, which is above knowledge and understanding.

מדעת ושכל המושג²⁰⁹ וכמ"ש בבינוני' פרק י"ח ובחי' ה' הוא ענין התבוננות בגדולת ה' ובי' בחי' אלו נקראו תרין ריעין דלא מתפרשין²¹⁰ ונקי' נקודה בהיכלא.

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," and they are called "a point in a palace,"

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" and "a point in a palace."

שהה"א וההתבוננות הוא היכל לגילוי בחי' הביטול של היו"ד כו' וזהו ענין י"ה עדות לישראל כו' ששם עלו כו'.²¹¹

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.

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 ומתגלה ²¹² עיי קיום מצות ל"ת שענינם בחי אתכפיא וביטול וזהו ששם עלו כו' להודות לשם ²¹³ 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 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 וכנודע שיש הפרש בין ברכה להודאה דהברכה ענינו ההמשכה בבחי גילוי. אבל הודאה היינו בבחי שלמעלה מההשגה וגילוי וכמ"ש סד"ה יהודה אתה יודוך אחיך ²¹⁴ ובסידור בביאור ע"פ אתה הצבת כל גבולות ארץ ²¹⁵ כו'

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.

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," and to the Siddur's explanation of "You established all the boundaries of the earth."

עיי ועד"ז הוא ההפרש ג"כ בין מ"ע ומל"ת דמ"ע שהן בבחי וי"ה בחי רמ"ח אברים שהאור נמשך בבחי גילוי בתוך הכלי.

See there. 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,

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.

זהו כמו בחיי ברכה ולכן מברכים על הרבה מ"ע. אבל בחיי ל"ת שהן בבחי' י"ה עלמא דאתכסיא אינו נתפס בשום השגה רק בבחי' הודאה.

are like [the level of] blessing, and therefore one recites a blessing over many positive commandments. 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.

So they are like blessing, which is why many positive commandments are preceded by a blessing. 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 יובן ג"כ הטעם דע"י אתכפיא סט"א אסתלק יקרא דקוב"ה לעילא ^{217, 218} כי זו היא בחי' ומדרגת הל"ת 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 וכי וכן בשאר כל החושים וכן בפנימית המדות שלא להמשך אחר התאות ואהבות גופנים אשר לא להי' 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 G-d'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 G-d's."

34 וכן בשאר כל המדות כנודע ומבואר בספרים הרי כ"ז הוא ענין להסיר הכיסוי המסתיר ומונע אור קדושת ה' ומעורר וממשיך מבחי' יו"ד ה"י בחינת הנסתרות לה' אלקינו²²¹ ישת חשך סתרו²²² שלמעלה ממ"ע 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 שחבורה²²³ כו'. ירושמ"ט בחי' ה' אחרונה וירושמ"ע 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 ומצות ל"ת):

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 ב"פ משכן והם ב' בחי' הנ"ל דירושלים שלמטה

ובחי' כעיר שחוכרה לה כו' והיינו שע"י מ"ע 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

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,"

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": holiness that is drawn down.

שהוא המשכת הארה מבחי' קדש העליון והוא נמשך ע"י רמ"ח מ"ע ואח"כ משכן העדות הוא בחי' י"ה

which is the drawing down of a radiance from [the level of] the supernal Kodesh (holiness); this is drawn through the 248 positive commandments. And then "the Mishkan of the Testimony" is [the level of] yud-hei,

That drawing down is a radiance from the supernal Kodesh (the higher holiness), brought down by the 248 positive commandments. 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.

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. The Alter Rebbe refers to the discourse "Go out and see, O daughters of Zion" for this.

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

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, G-d, 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, G-d, are the greatness and the might" lists those attributes.

שהן ששה מדות וכולם בטלים במקור' לך ה' כו' אותיות לך הם נש"ב שהוא בחי' מי ברא אלה

which are six attributes, and all of them are nullified in their source, "Yours (lecha), G-d," 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 אלה ²³⁷ כי כל מדה כלולה מכל הששה עולה מספר ל"ו שהוא בגימט' 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 לאה ²³⁸ 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 encloded 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 ועי"ז 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. פי' פקודי הוא כמו ענין ופקדת נוך²⁴⁰ וכמארז"ל 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.

ופי' פקודי המשכן שהמשכן הוא בחי' ה"א אחרונה דשם ה' כנ"ל הנק' שכינה והיא מקור ושרש נש"י ולהיות פקודי המשכן בחי' יחוד

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. For there to be "the pekudei of the Mishkan," [the level of] the union

The Mishkan is the final hei of the Name, the Shechinah, the source of the souls of Israel. Its "pekudei" is its union with the vav.

ו"ה הוא ע"י בחי' אלה שית סדרי משנה שע"י עסק התורה שבבחי' ו' נעשה יחוד ו"ה והוא בחי' יחוד קוב"ה ושכינתו שנעשה ע"י עסק התורה

of vav-hei, 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,

That union 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 היינו קדוש בוא"ו מה שנמשך הארה מבחי' קדש העליון להיות מאיר בבחי' ממכ"ע הנק' 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) וכן גם ע"י שאר כל רמ"ח מ"ע נעשה יחוד זה ונקרא ג"כ אלה.²⁴⁴

(As the meaning and nature of this union is explained at length on the verse "There are sixty queens," etc.; see there.) Likewise, through all the rest of the 248 positive commandments this union comes about, and it too is called eileh,

The Alter Rebbe refers to the discourse on "There are sixty queens" for a fuller account of this union. All the other positive commandments bring about the same union and are also called eileh.

כמ"ש אלה המצות²⁴⁵ וכתוב אלה העדות והחוקים²⁴⁶ וכמ"ש אלה מועדי²⁴⁷ הוי'. וע' ברבות ר"פ ויקהל.

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 G-d." See the [Midrash] Rabbah at the beginning of Parshas Vayakhel.

So the Torah says "These are the commandments," "These are the testimonies and the statutes," and "These are the appointed festivals of G-d."

וז"ש פקודי לשון רבים כי ע"י כל מצוה מרמ"ח מ"ע 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 ברבות באיכה ע"פ על אלה אני בוכיה²⁴⁸ על ביטול תורה הה"ד 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 ההי"ד אלה תעשו לה' במועדיכם²⁵⁰ דהיינו כי ע"י כ"ז נמשך בחי' אלה פקודי המשכן בחי' ההמשכה מסוכ"ע בממכ"ע שזהו הנקי אלה.

for the cessation of the offerings, as it is written, 'These you shall offer to G-d on your appointed festivals.' That is, through all these there is drawn [the level of] "These are the accounts 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 G-d on your festivals." Torah and offerings draw down "These are the accounts of the Mishkan," the light that encompasses the worlds into the light that fills them.

42 ולכן בחורבן בהמ"ק נאמר על אלה אני בוכיה²⁵¹ היינו על הסתלקות האור והגילוי הנקרא אלה כוי

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 ויגש דף ר"י ע"א בגין דוי"ו אתרחק ואסתלק מינה וכדין רחל מבכה^{252, 253} כוי 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 הוא בחי' משכן סתם והוא אותיות ו"ה שנקי' 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 די"ה הוא ע"י המל"ת 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"ש²⁵⁷ כו' שהם ב' בחי' מס"נ דק"ש באחד ובכל נפשך²⁵⁸ וכמו שיתבאר ג"כ לקמן דפסוק ראשון דק"ש 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 וא"ו מדות הכלולים מוא"ו. קדוש בוי"ו ש"ס משנה. אלה המצות²⁶⁰ זהו פקודי המשכן יחוד ו"ה 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 accounts 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 בפ"י וענין משכן העדות ועדות לישראל²⁶² הנה מלבד הפירוש הנז"ל 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 ס"י י"ו ז') רבבה כצמח השדה נתתיך ותרבי ותגדלי ותבואי בעדי עדיים²⁶³ והביא רש"י 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 ס"י כ"ו) השני לשון עדי דהיינו ענין קישוטים²⁶⁶

The first: a term of ad, as in "Trust in G-d forever and ever (adei ad)" (in Isaiah, chapter 26). The second: a term of adi, that is, ornaments,

The first meaning is "eternity," as in "Trust in G-d forever and ever (adei ad)." The second is "ornaments."

כמו את עדים מהר חורב^{267, 268} שארז"ל (פ"ט דשבת דפ"ה ע"א) שהן שני כתרים שקשרו להן אחד כנגד נעשה וא' כנגד נשמע.

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 ornaments are those of "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' אין ונכלל בכח הצומח ואח"כ

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

"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.

יצמיח בו כח הצומח והטעם הוא לפי שלא יוכל להיות התהוות יש מיש כ"א כאשר יבא בחי' היש לבחי' הביטול באין תחלה (ועמ"ש מזה בת"א בד"ה קחו מאתכם תרומה).²⁶⁹

the power of growth makes it grow. 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.")

Only then does the power of growth make it sprout. The principle is that a new "something" cannot come from an existing something; it must first be reduced to nothing. The Alter Rebbe refers to the Torah Ohr discourse "Take from among you an offering."

וכך יובן כנס"י בגלות מצרים שהיו משועבדים שם בתכלית שזהו כמשל רקבון הגרעין והיינו בחי' לב נשבר ונדכה²⁷⁰ עד שנעשו בבחי' אין ועי"ז אח"כ ותרבי ותגדלי ותבואי ותגדלי ע"ד

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": "and grew," in the manner of

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 "grew" here means becoming great.

כי מי גוי גדול כו' וכמ"ש ברבות ר"פ לך לך ²⁷¹ ע"פ ואעשך לגוי גדול ²⁷² אותה אומה שכתוב בה

"For which is a great nation," etc., 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,

That greatness is the one in "For which is a great nation." 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."

כי מי גוי גדול ²⁷³ אעמיד ממך והיינו כמ"ש כי חלק ^{274, 275} הוי עמו שנאמר בו גדול ²⁷⁶ הוי כו'.

'For which is a great nation,' I will raise up from you." That is, as it is written, "For G-d's portion is His people," of whom it is said, "Great is G-d," etc.

Israel are "great" because they are G-d's portion, and of G-d it is said, "Great is G-d."

46 וזהו וקרבנו מלכנו לשמך הגדול. ²⁷⁷ גם ע"ד מ"ש בד"ה ויהי בשלח פרעה ^{278, 279} שמבררים בחי'

הנצוצי' 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, [namely] the taking of the birthright from Esav, 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, as Yaakov took the birthright from Esav, 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 בעטרה שעטרה לו אמו ²⁸⁵ ביום חתונתו וקשרו להם

גי"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 והוא

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; and it is

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.

בחי ישת חשך סתרו בחי רעוא דכל רעוין^{286, 287} אנכי מי שאנכי²⁸⁸ סתימא דכ"ס²⁸⁹ נורא תהלות²⁹⁰ דלא ידע ליה בר איהו²⁹¹ שמשם נמשך להם הארה

[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 בענין הל"ת 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 בחי כתרים הנ"ל הם המשכת א"ס ב"ה והרי בחי 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 מענין סלה ובמק"מ 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 לבחי' הנצחיות, וגם בפ' עדי עדיים י"ל 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' זה עולה בקנה א' עם פ' הנ"ל והוא

and as in "until here is the Shabbos boundary." This meaning too fits together with the meaning above, as follows:

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

כי להיות שהמשכה זו שהיא מבחי' ישת חשך סתרו וסדכ"ס דלית מחשבה תפיסא ביה כלל ע"כ נאמר ע"ז לשון עד ר"ל עד כאן שייך בחי' השגה

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,

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.

ולא עד בכלל שאין בבחי' הכתר והמקיף שום השגה כלל, וכענין מ"ש בזהר ר"פ בראשית דף א' ע"ב ע"פ מי ברא אלה.²⁹⁸

but “until” is not inclusive, for in [the level of] Keser (the Crown) and the encompassing [light] there is no apprehension at all; as in what is said in the Zohar at the beginning of Parshas Bereishis, folio 1, side b, on the verse “Who created these”:

The limit itself is not included, since in Keser and the encompassing light there is no apprehension at all. The Zohar says the same of mi, “who,” in “Who created these.”

דהא לעילא לית תמן שאלה²⁹⁹ כו' ע"ש. ומ"ש עדי עדיים לשון רבים ר"ל שאין שיעור כלל לעדיים וכתרים עד רום המעלות בעילוי אחר עילוי זו למעלה מזו מאחר שהוא א"ס.

“for above, there is no question there,” etc.; see there. 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 Zohar there says, “Above, there is no question there.” The plural adayim teaches that the crowns are without measure, rising level above level without end, because they are Ein Sof.

(א"נ י"ל עדי א' עדיים ב' כענין קדש הקדשים דפ"י בפרדס בעה"כ ערך קדש דפ"י קדש הוא כתר וקדשים הם חכמה ובינה כו', ועד"ז הוא ענין עדי עדיים

(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. In the same way, adi adayim

A further reading: adi is one and adayim is two, as in “Holy of Holies,” where, according to the Pardes, “Holy” is Keser and “Holies” are Chochmah and Binah.

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 ועמ"ש בפ' שמות בד"ה זה שמי.^{300, 301} בענין איה סופר.³⁰²

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 ייה הם חוייב והאלף פלא זהו בחי כתר. עוייל בפי עדי עדיים עפמש"ל דעדיים אלו הוא בחי עדות לישראל והם בחי תרין עטרין³⁰³ הנזכר באדר"ז³⁰⁴ 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.

ופי התרין עטרין הם בחי מדות שלמעלה מהשכל הנמשכים ומתלבשים במדות שלמטה מהשכל וההמשכה הוא ע"י הדעת. וכמ"ש במ"א.³⁰⁵ ועי' ברע"מ פי' שופטים דער"ה ע"א ובפי' הרמ"ז שם מענין עדות³⁰⁶ כ"י 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 ייה 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 משה ואדסמ"ך ליה קא

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 שנקי פקודי המשכן דהיינו משכן סתם ה' תתאה שיחוד זה הוא ע"י בחי' אלה ש"ס משנה ורמ"ח מ"ע כנ"ל.

for first it is written, "These are the accounts of the Mishkan," which is the union of vav-hei, called "the accounts (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.

50 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 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"ה³¹⁰ ומבואר למעלה דהמשכה זו מבחי י"ה הוא דוקא ע"י הביטול כמ"ש"ל בפ"י ששם עלו שבטים³¹¹ 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 G-d."

וזהו שמצינו בר"ע³¹² 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 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 הוא ענין אחד עם ההמשכה שבתפלת שמו"ע 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 פי משכן העדות מלשון ותבואי בעדי עדיים³¹⁹ ופרש"י שני פירושים לשון עדים מהר חורב³²⁰ בחי כתרם ולשון עדי עד נצחיות יהללך סלה.³²¹ גם לשון עד פה תבוא³²² ועי"ז אמר אשר פקד 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 Shavuot

52 ז ועפ"ז יובן ג"כ מעט ענין הפסח ואכילת מצה. דהנה פסוק רבבה כצמח השדה³²⁴ כו' ותבואי בעדי עדיים כו' (שהוא בחי משכן העדוי כנ"ל) נאמר על יצ"מ.

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 א' דפסח לבחי גילוי יחודים עליונים הנ"ל. דהיינו אפילו יחוד י"ה שהוא מבחי 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} כוי. ולהיות כי מבחי' גלוי זה נמשך עדות לישראל כדלעיל.

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. And since from [the level of] this revelation "a testimony for Israel" is drawn, as above,

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." From this revelation comes "a testimony for Israel."

ולכן נאמר ע"ז ותבואי בעדי עדיים וככל הפירושים שנת"ל בזה הכל הי' הגילוי מזה בליל א' דפסח.

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.

That is why 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 שבועת הימים³²⁸ (ס"פ בא י"ג ז'). ולשון זה לפי פשוטו אינו מוכן דהל"ל בשבועת 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 שבועת הימים משמע שיאכילו מצה את ז' הימים עצמן וזה תמוה, אבל לפי האמת א"ש כי whereas "es shivas hayamim" implies that they should feed matzah to the seven days themselves, and this is puzzling. But according to the truth [of the matter], it is well understood, for

As written it sounds as if the days themselves are to be fed matzah. The Alter Rebbe says that in its inner meaning this is exactly right.

הנה ז' הימים הן ז' מדות חו"ג כוי שהן נמשכים מבחי' ו"ה דשם הוי' הוי"ו הוא ששה מדות שבפסוק לך ה' הגדולה כוי

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, G-d, is the greatness," etc.,

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, G-d, are the greatness and the might."

והשביעי 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' כשמשגיג איך

and the seventh is [the level of] the hei, which is [the level of] "Yours, G-d, 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, when one grasps how

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

כי הוא חייך³²⁹ כו' ושמחדש בכל יום מע"ב כו' שמהתבוננות זו יולד האהבה או היראה וכנ"ל בענין מי ברא אלה³³⁰ כו'.

"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 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 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.

ובחיי אהבה זו נקי עדי עדיים והוא בחיי תרין עטרין הנ"ל הנמשכים מבחי המדות שלמעלה מהשכל ומתגלים במדות שלמטה מהשכל והוא ההמשכה מבחי י"ה בו"ה וכדי שיזכו ישראל לבחי גילוי זה בפסח

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. And so that Israel would merit [the level of] this revelation on Pesach,

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. Israel needed to merit this revelation on Pesach.

כי ביצי"מ היה עדיין בבחי קטנות³³¹ כצמח השדה בתחלתו ולא היה להם רק האהבה זוטא ולא אה"ר הנ"ל דבחי עדי עדיים לכן כדי שיגיעו לגילוי זה נצטוו לאכול מצה.

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 rab-bah) mentioned above, of [the level of] adi adayim, therefore, in order to reach this revelation, they were commanded to eat matzah.

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 מ"ה והוא בחי הביטול כמו שנראה לעין שאין במצה התנשאות

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

Matzah is mah, "what," self-nullification; one can see that matzah does not rise.

כמו בחמץ ושאור כוי ובחי ביטול זה הוא שבו וע"י נמשך מבחי י"ה כנ"ל בענין משכן העדות אשר פקד ע"פ משה דוקא.³³²

as there is in chametz and leaven, etc. 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.

Chametz and leaven rise and swell; matzah does not. 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 הימים ³³³ 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 שבמצה בכל ז' המדות להיות נמשך בהם מבחי' הביטול דמ"ה ואז יוכלו כנ"י 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 זו ³³⁴ כו' ועמ"ש בד"ה קחו מאתכם תרומה. ^{335, 336})

(On “Matzos shall be eaten the seven days,” see the discourse beginning “To understand what is said in the Haggadah, ‘This matzah,’” etc., and see what is written in the discourse beginning “Take from among you an offering,”

A long parenthesis begins with two references: the discourse on the Haggadah’s “This matzah that we eat” and the Torah Ohr discourse “Take from among you an offering.”

דמצה ולחם עוני ³³⁷ זהו בחי' אתכפיא כו' ע"ש ומבואר לעיל בענין ל"ת שע"י אתכפיא סט"א ע"י אסתלק יקרא דקוב"ה ³³⁸ שע"י נמשך מבחי' יחוד י"ה שהוא משכן העדות

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.”

There 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 עדיי עיי בחיי המצה נמשך בחיי ותבואי בעדי עדיים ועי ג"כ בפע"ח 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, in its gate on the festival of matzos, also connects this verse with Pesach.

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

Now, eating matzah is a preparation for receiving the Torah on Shavuos, 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 Shavuos, the day called in the Song “the day of his wedding,” when “his mother crowned him.”

שהוא בחיי התגלות רעוא דכל רעוין³⁴¹ וסדכ"ס וגם קשרו להם שני כתרים שזה 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 בחיי הביטול כו' (והנה עם היות כי בליל א' דפסח מתגלה ג"כ בחיי עדי עדיים הנ"ל. אך הגילוי הזה הוא אז ממילא דהיינו אתעדל"ע שלא עיי אתעדל"ת

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 נק' פסח לשון דילוג כנודע בענין מדלג על ההרים^{342, 343} כו' ואחר ליל א' דפסח מסתלק גילוי זה ולכך אח"כ מתחיל מצות ספה"ע ז' שבועות כדי להמשיך גילוי יחודים הנ"ל ע"י אתעדל"ת.

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 דספירת העומר ידוע שהיא התהפכות השבע מדות³⁴⁴ דנפש הבהמית וכל מדה כלולה מז' 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.

ובח"י זו הוא בח"י ומדרגת שבעת הימים בח"י ו"ה הנ"ל ואח"כ³⁴⁵ מתגלה עי"ז ממילא אח"כ ביום החמשים מבחי עדי עדיים הנ"ל שלמעלה מבחי ו"ה ולכן נאמר תספרו חמשים יום³⁴⁶ ובאמת אין סופרים רק מ"ט

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, from [the level of] adi adayim mentioned above, which is above [the level of] vav-hei. Therefore it says, "You shall count fifty days," yet in truth one counts only forty-nine;

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," though only forty-nine are counted.

אלא שע"י ספירת המ"ט יום מתגלה ממילא שער החמשים כי הוא מבחי ומדרגת י"ה וכבר נת' דשם הוא מדרגת הל"ת שענינם בבחי שב ואל תעשה ולא בבחי קום ועשה מפני שאין לו כלי כו'

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 is the rank of the prohibitions, whose nature is "sit and do not do," not "arise and do," because it has no vessel, etc.

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'

Therefore in the mitzvah of counting too, one need not count it, as with 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.,

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 is drawn down only of itself, through the preceding seven weeks of refining the attributes.

ולא תחללו³⁴⁸ כו' שע"ז יומשך אח"כ גילוי זה ממילא וכענין ואתם תחרישון³⁴⁹ כמ"ש במ"א. וזהו עיקר ענין עדי עדיים הנ"ל שאז זכו לגילוי הכתרים כו' והוא בחי' גבוה יותר כי בחי' עדיים הנ"ל הם בלי קץ כנ"ל.

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. 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.

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

נמצא העולה מזה שכליל פסח נמשך גילוי בכנס"י בחי' גלוי יחודים הנ"ל מבחי' ו"ה ומבחי' י"ה באתעדל"ע 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 מצות יאכל את שבעת הימים ואח"כ מסתלקת ההמשכה וחוזרים וממשיכים ע"י אתעדל"ת בספה"ע ז' שבועות ואזי 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. ועדי"ז יובן ענין אכילת מצה בחי' ביטול ואתכפיא להיות כצמח השדה ³⁵⁰ בחי' אין ועי"ז ותרכי ותגדלי כוי ובחג השבועות בחי' בעטרה ³⁵¹ כוי 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 כוי דהנה ידוע שבפסוק ראשון דק"ש שמע ישראל ³⁵² ה' אלקינו כוי

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. For it is known that the first verse of the Shema, "Hear, O Israel, Havayah our G-d," etc.,

Section 8 finds the whole structure of the verse in the daily order of prayer, beginning with the first verse of the Shema, "Hear, O Israel, Havayah our G-d."

הוא בחי' יחודא עילאה די"ה הנ"ל הנקי הנסתרות לה' אלקינו³⁵³ כו' והוא ענין משכן העדות אשר פקד ע"פ משה כו' ובפסוק ואהבת בכל לבבך³⁵⁴ כו'

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. And in the verse "And you shall love... with all your heart," etc.,

That first verse is the higher unity of yud-hei, "the hidden things belong to G-d," which is the Mishkan of the Testimony "at the word of Moshe." The next verse, "And you shall love... with all your heart," is of a different kind.

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'

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.,

It 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 תקנו אנכה"ג 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 פסוד"ז הוא כדי שיוכלו להגיע בפסוק ראשון דק"ש ליחוד העליון דה' אלקינו הנקי נסתרות כנ"ל ואם לא השיר והזמרה בפסוד"ז 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 כוי והיו נושאים את המשכן וכמ"ש בני גרשון ובני מררי נושאי המשכן³⁵⁶ (בפי' בהעלותך י"ד י"ז)

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);

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

בני קהת נושאי המקדש וכתוב ובחנות המשכן יקימו³⁵⁷ אותו הלויים (במדבר א' נ"א) (ועמ"ש מזה בד"ה שאו את ראש³⁵⁸ כוי למשפחותם לבית אבותם)

"the sons of Kehas, the bearers of the sanctuary"; 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.")

The sons of Kehas carried the holy vessels, 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 פסוד"ז בשיר ורננה דוקא יגיעו לבחי' היחוד העליון הזה יובן בהקדים תחלה ענין שיר הלויים כוי

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 ס"א י"ד) ופרש"י כלהבת הכבשן שיוצאה תמיד מפי הכבשן וממהרת לחזור ולכנוס³⁶⁰ כך כוי.

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

The G-dly soul, "the lamp of G-d," 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 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 בדי"ה וכל העם רואים את הקולות³⁶² ועי"ז עולה נה"א ממדרגה למדרגה עד רום המעלות כו' וזהו ענין שיר הלויים 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 בחי' יחוד העליון בבחי' משכן העדות הנ"ל וזהו כענין פי' ירושלים הבנויה כעיר שחבורה לה.³⁶³

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. This is like the meaning of "Jerusalem, built as a city that is joined to it,"

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, like "Jerusalem, built as a city that is joined to it."

שמחבר בחיי ירושמ"ט שהוא יחוד וי"ה לבחיי ירושמ"ע שהוא בחיי י"ה והיו לאחדים ממש וכך הוא ענין פסוד"ז לפני ק"ש ענין הכנה לרומם הנפש עד

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. So too Pesukei deZimra before the Shema is a preparation to elevate the soul until

That joining links the lower Jerusalem (vav-hei) to the upper Jerusalem (yud-hei) until they are one. So Pesukei deZimra prepare the soul and raise it.

שתוכל לייחד יחוד העליון בפסוק ראשון דק"ש באמרו הוי אלקינו דהיינו גי"כ חיבור ויחוד בחיי הארת הנשמה המלוכשת בגוף עם מקורה ושרשה שלמעלה בחיי מזליה כמ"ש במ"א בד"ה יונתי בחגוי הסלע.³⁶⁴

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."

Then, 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 that is clothed in the body with its root above, its "mazal," as explained in the discourse "My dove, in the clefts of the rock."

56 וזהו ששם עלו שבטים שבטי³⁶⁵ י"ה שמתחברים בחיי שבטים דבריהא עם שרשן ומקורן שבאצ"י הנק' 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 בבחיי ירושלים הבנויה כעיר שחוברה³⁶⁶ כוי שהוא חיבור והתקשרות בחיי משכן עם משכן העדות דהיינו שחוברה 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 הנק' 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 משה ³⁶⁹ ובני ישראל ³⁷⁰ ובד"ה אשירה להוי' ³⁷¹ וע' בזח"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 G-d"; 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"פ ³⁷² משה עבודת הלויים כו' 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 איתמר ³⁷³ כו' קאי אשר פקד גם על מה שלאחריו
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,

So the words "which was reckoned" refer to what comes after them, the service of the Levites.

דהיינו עבודת הלויים וגם על מה שלפניו והוא משכן העדות וכך רצונו לומר אלה פקודי כו'
namely "the service of the Levites," and also to what precedes it, namely "the Mishkan of the Testimony." So it means to say: "These are the accounts," etc.,

They also refer to what comes before them, the Mishkan of the Testimony. The verse is to be read as follows.

משכן העדות אשר פקד המשכן ע"פ משה לשאת המשכן ועל שניהם אומר אשר פקד כו'

“the Mishkan of the Testimony, which,” the Mishkan, “was reckoned at the word of Moshe”; “the service of the Levites,” to carry the Mishkan; and of both it says, “which was reckoned,” etc.

“The Mishkan of the Testimony” was reckoned at the word of Moshe, and so was “the service of the Levites” to carry the Mishkan; “which was reckoned” is said of both.

ומה שאמר ביד איתמר ענין שלישי הוא שביד איתמר כל העבודה הזאת כו' (וביאור ענין אשר פקד ע"פ משה גם עבודת הלויים לשאת המשכן כו')

And what it says, “by the hand of Isamar,” is a third matter: that all this service was by the hand of Isamar, etc. (The explanation of “which was reckoned at the word of Moshe” [applying] also [to] the service of the Levites, to carry the Mishkan, etc.):

“By the hand of Isamar” is a third element, explained below. First the Alter Rebbe explains how the Levites’ carrying of the Mishkan is also “at the word of Moshe.”

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 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.

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 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" on "The voice of my beloved knocks."

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 דמשה שהן אותיות דפ"ק היפך אותיות פקד. אך משכן העדות פקד ע"פ משה מבחי' פנימי 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 בהתלבשות 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 אך ע"י בחי החכמה נעשה בגידי הדם בחי הדפק כו'

This is the blood that spreads through the 365 sinews, 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, etc.

Binah is like the blood flowing through the 365 vessels, "for the blood is the soul," the main carrier of life; the pulse in those vessels comes from Chochmah.

והן בחי יחוד עליון הנ"ל די"ה ע"י מל"ת דלאו קודם להן כו' וזהו קול דודי דופק³⁸¹ שהוא יחוד חו"ב 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' בזח"ב פ' שמות די"א סע"ב ע"פ וילך איש מבית לוי^{384, 385} ובמק"מ שם דבית לוי זהו בחי חו"ב 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.

58 ומה שאמר ביד איתמר בן אהרן כו' הענין הוא שלא ישאר האדם רק בבחי' זו דרצוא ושוב בלבד

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 דוקא וכמ"ש בפ' דק"ש אחר ואהבת ברצוא ושוב כנ"ל ודברת בם 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 הזה בבחי' כלי והוא באותיות התורה ודוקא כשיש בדבור זה בחי' הביטול וע"ד המבואר במ"א ע"פ ואשים דברי בפ"ך³⁸⁷ שאינו

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”: that it is

“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.”

רק כלי לדבר ה' זו הלכה³⁸⁸ שאומר בפיו ואזי הדבור בחי' כלי לרו"ש וזהו ע"פ משה.

only a vessel for the word of G-d, the halachah that 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 G-d," which the Talmud calls the halachah. Then speech becomes a vessel for running and returning, and this is "by the mouth of Moshe."

פי משה דוקא שמשה היה בבחי' ביטול עד שאמר ונתתי עשב³⁸⁹ דהיינו לפי שאינו דבר ומהות בפ"ע כ"א בטל לגמרי ושכינה מדברת מתוך גרונו³⁹⁰ כו'

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."

ועמ"ש בד"ה משה ידבר³⁹¹ כו' וכמ"כ בכל אדם יש ניצוץ והארת בחי' משה³⁹² דהיינו ע"י ק"ש למס"נ באחד בביטול ממש ע"י אח"כ תען לשוני אמרתך³⁹³ כו' אמרתך ממש.

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. 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 וזהו ביד איתמר פי' איתמר מלשון אתמר הנזכר בגמרא תמיד דפירושו איתמר שממילא איתמר³⁹⁴ ונדבר ובענין אז נדברו יראי³⁹⁵ ה'

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; as in "Then those who fear G-d spoke (nidberu),"

The name Isamar is read as itmar, the Talmud's constant term "it was said," meaning speech that comes of itself. Malachi's "Then those who fear G-d spoke (nidberu)" is the same.

שענינו הוא ענין הדיבור אשר הוא בא ממילא ומאליו ששייך לומר נדברו לשון נפעל ממילא שאם הדבורא מצד עצמם היה לו לומר מדברים או דברים

whose 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”),

Nidberu is passive, “were spoken”: had they been speaking on their own initiative, the verse would have said medabrim or dovrin.

אלא נדברו היינו כאשר נדבר הדבור בהם ממילא וכך הענין בפיי איתמר בלשון תרגום שנאמר ממילא כו'

but nidberu means when the speech is spoken in them of itself. So too is the meaning of itmar in the language of the Targum: what is said of itself, etc.

Nidberu means that the speech was spoken in them of itself. So too the Aramaic itmar means something said of itself.

והוא בדבר ה' שנאמר ממילא מפני שהדבור של האדם הוא בתכלית הביטול בעצמותו עד שאין הדיבור בא מצד עצמו כלל

This is with the word of G-d, which is said of itself because the person's speech is in utter self-nullification in his essence, until the speech does not come from himself at all,

This happens with the word of G-d when a person's speech is so completely self-nullified that it does not come from him at all.

אלא נדבר בו דבר ה' זו ההלכה ממילא ומאליו וכענין אז נדברו יראי ה' כו'

but the word of G-d, the halachah, is spoken in him of itself and on its own, as in “Then those who fear G-d spoke,” etc.

Then G-d's word, the halachah, speaks in him of itself, as with “those who fear G-d.”

וזהו כדוגמת לימוד המשניות שלמד הרב ב"י שאמר לו המגיד אני המשנה המדברת בפך³⁹⁶ כו'

This is like the Mishnah that the Rav, the Beis Yosef, studied, 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 ודברת בם 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' וכענין מ”ש בד”ה ראה

And afterwards, through Torah study, “by the hand of Isamar,” is the joining of yud-hei with vav-hei from above to below, etc., as is written in the discourse beginning “See,

From above downward is Torah study, “by the hand of Isamar”: it joins yud-hei to vav-hei. The Alter Rebbe refers to the discourse “See, I set before you” for this.

אנכי³⁹⁹ בפיי יהא שמיה רבא שם י"ה יתגדל ויתרבה ויומשך בבחי' ו"ה כו' ולא יהי' כס י"ה התכסות בחי' י"ה מבחי' ו"ה.⁴⁰⁰

I [set],” 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.

That discourse 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 from vav-hei.

61 וכ"ז פקד ע"פ משה וכנ"ל וכן לענין מעשה המצות המה ג"כ בחי' כלים אלא שהן מתחלקים באופנים שונים ועכ"ז הרי כללות כולם שיהא בחי' כלי

All this “was reckoned at the word of Moshe,” as mentioned above. And likewise regarding the performance of the mitzvot: they too are [the level of] vessels, only that they are divided in different ways; and nevertheless the general and collective expression of them all is to be [the level of] a vessel

All of this is “at the word of Moshe.” The practical mitzvot are also vessels, each one different, but all together they form one vessel.

לשכון בו בחי' קדושה העליונה וכמ"ש ועשיתם את כל מצותי⁴⁰¹ והייתם קדושים לאלקיכם אני ה' אלקיכם שיש בזה בחי' ההעלאה וההמשכה⁴⁰² כנ"ל והמצוה היא בחי' כלי לזה כמ"ש

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 G-d 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,

That vessel holds the supernal holiness, as in “You shall do all My commandments and be holy to your G-d.” The mitzvot include both the raising and the drawing down, and the mitzvah is the vessel.

כי נר מצוה⁴⁰³ וצ"ל שמחה של מצוה שעיי"ז נמשך הגלוי מבחי' עלמא דאתכסיא בחי' י"ה כו' כי השמחה היא בבינה הנק' משכן העדות.

“For a mitzvah is a lamp.” 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.

So the verse says “a mitzvah is a lamp.” The mitzvot 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 בפסודי' וק"ש ואהבת ודברת במ כו' היינו כסדר האמור בפסוק זה דאלה פקודי כו'

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.,

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."

ע"ד איתמר בן אהרן הכהן⁴⁰⁴ ופי' אהרן הכהן ידוע שהוא בחי' אה"ר דכהנא רבא והוא הממשיך הכח הזה להיות כל סדר העבודה הזאת וכמ"ש במ"א ע"פ בהעלותך את הנרות⁴⁰⁵ ובענין כשמן הטוב⁴⁰⁶ כו'

along the lines of "Isamar the son of Aharon the Kohen." 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.,

The verse ends "Isamar the son of Aharon the Kohen." 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."

יורד על הזקן זקן אהרן כו' גם כל עסק הלויים הי' ע"י אהרן וכמ"ש אהרן ובניו יבאו⁴⁰⁷ ושמנו אותם איש איש על עבודתו כו'

"running down upon the beard, the beard of Aharon," etc. 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.;

"Running down upon the beard, the beard of Aharon." 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 כו' כי תכלית ההעלאה שע"י הלויים הוא בשביל ההמשכה שע"י אהרן זקן אהרן כו' שהוא הלכות התורה כו' וכמ"ש במ"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 עכשיו אבל לע"ל כתיב ביום ההוא^{410, 411} יהיה שבח"י ו"ה שהוא בחי' ירושמ"ט יהיו במדריגת י"ה ממש שהוא בחי' 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 בבחי' שלילה כו' יומשך לע"ל בבחי' גלוי וזהו דירה בתחתונים בבחי' 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 לשון והי'. והיה ביום ההוא כו' דפי' והיה היינו שבח"י ו"ה קודם לבחי' י"ה לפי שיהיה דירה בתחתונים כו':

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. כי פסוד"ז זהו כענין בחי' עבודת הלוים ועי"ז מגיע בשמע ישראל⁴¹³ לבחי' יחוי"ע.

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 יראי⁴¹⁴ 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 G-d 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 G-d 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 בגוכ"ק בכרך תקס"ו (ראה רשימת המאמרים בסה"מ תקס"ו הערה 17) ונדפסה בתו"ח שמות (צילום כתי"י הר"ש סופר) תרנה, ב. ושם בתו"ח ב' ביאורים על מאמר זה (הביאור השני הוא מיום א' דפסח תקס"ו). בתו"ח שמות תרמו, 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 תש"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.” The whole maamar is an explanation of this verse.

שמות ל"ח:כ"א Exodus 38:21

אלה פקודי המשכן מושפן אשר פקד עלי פי 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.

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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 38:21:1 Alshekh on Torah, Exodus 38:21:1

אלה פקודי המשכן וכו'. ראוי לשום שכל והבין במקראות אלו. (א) אומר משכן משכן ב' פעמים. (ב) אומר אשר פקד עלי פי 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 להודיענו 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

“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:8 Exodus 25:8

ועשו לי מקדש ושכנתי בתוכם:

And let them make Me a sanctuary, that I may dwell among them.

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KEHOT'S NOTE

שמות כה, ח.

6 כמארז"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. ע"ק בלק (ע, ג). וש"נ. [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.

Midrash Tanchuma, Nasso 16:1 א"א: ט"ז נשא

ויהי ביום כלות משה. רב אומר, כל מקום שהוא אומר ויהי, דבר חדש הוא. ורב שמעון אומר, כל מקום שהוא אומר ויהי, דבר שהיה נפסק להקב"ה ימים וזמן לקמות שהיה. זה שאמר הכתוב: באתי לגני אחותי פלה (שה"ש ה, א). אמר רבי שמואל בר נחמן, בשעה שברא הקדוש ברוך הוא את העולם, נתאוה 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 G-d." Since G-d is everywhere, the maamar concludes that His "dwelling" must mean revelation.

ירמיהו כ"ג:כ"ד Jeremiah 23:24

אִם-יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא-אֶרְאֶנּוּ נְאֻם-יְיָ הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מִלֵּא נְאֻם-יְיָ

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

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KEHOT'S NOTE

ירמ"י 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"א ע"פ פג. ובד"ה ויבא משה — תרנ"ד ע"פ קמט סעי' ב.

10 דפי תחתונים

Kehot's note points to where this is explained further: Sefer HaMaamarim 5654.

KEHOT'S NOTE

בסה"מ תרנ"ד ע"פ קמט מעיר כ"ק אדמו"ר: "ראה תניא פל"ו".

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"פ 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 G-d, the sanctuary of G-d, the sanctuary of G-d are they." The maamar reads "they" as the people of Israel, who are themselves G-d's sanctuary.

ירמיהו ז' Jeremiah 7:4

אַל-תִּבְטְחוּ לָכֶם אֶל־דִּבְרֵי הַשֹּׁקֶר לֵאמֹר הֵיכַל ה' הֵיכַל ה' הִנֵּה:

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.'

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PARAGRAPH 2

13 הנה מקום אתי

G-d tells Moshe, "Behold, there is a place with Me, and you shall stand upon the rock." The Alter Rebbe cites it to show that G-d is not within the bounds of place.

שמות ל"ג:כ"א Exodus 33:21

וַיֹּאמֶר ה' הִנֵּה מְקוֹם אֵתִי וְנִצַּבְתָּ עַל־הַצּוּר:

And the L-RD said: 'Behold, there is a place by Me, and thou shalt stand upon the rock.

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KEHOT'S NOTE

שמות לג, כא. בסה"מ תרל"ה ח"ב ע"פ 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.

Bereshit Rabbah 68:9 ט"ח:ט"ז

... 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 ז): 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 ...

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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

"For behold, darkness shall cover the earth." The Alter Rebbe uses it to describe this world, where G-dliness is most concealed.

ישעיהו ס"ב:2 Isaiah 60:2

כִּי־הִנֵּה הַחֹשֶׁךְ יִכְסֶה-אֶרֶץ וְעֶרְפֶּל לְאֻמִּים וְעֲלֵיהֶם יִרְחַח ה' וּקְבוּדוֹ עֲלֵיהֶם יִרְאֶה:

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.

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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.

משנה אבות ד:י"ז Pirkei Avot 4:17

הוא ה'ה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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

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

בסה"מ תרנ"ד ע' קמט מוסיף: "אמנם זהו ע"י תומ"צ בעוה"ז דוקא".

20 ע"י דאתכפיא 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

בסה"מ תרל"ה ח"ב שם מוסיף: "שהר"ע כיבוש היצר למנוע תאוות לכו שהוא ענין העמידה . . למנוע הילוך היצה"ר ולהיות משלחי רגל השור והחמור, דהיינו להיות יצרים מסור בידם".

21 כד אתכפיא סט"א אסתלק יקרא דקוב"ה 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.

ספר זוהר, תרומה ו':ל"ח-ז'מ"ה:ז' 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 ועי' 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 סז, בח"ב

KEHOT'S NOTE

בח"ב סז, ב.

23 עוצם עיניו מראות ברע

Isaiah describes the righteous man as one who "shuts his eyes from looking upon evil." The Alter Rebbe brings it as the example of subjugation in the sense of sight.

ישעיהו ל"ג:ט"ו Isaiah 33:15

הלה צדקות ודבר מישרים מאס בכצע מעשקות נער כפיו מתמך בשחד 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;

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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.

יבמות כ' א:ט"ו Yevamot 20a:15

איסור קדושה — שניות מדברי סופרים, ואמאי קרי לקה איסור קדושה? אמר אביי: כל המקיים דברי חכמים נקרא קדוש. אמר לקה רבא: וכל שאינו מקיים דברי חכמים, קדוש הוא דלא מיקרי, רשע נמי לא מיקרי! אלא אמר רבא: קדש עצמך במותר לך.

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 בירמ"י סי' ז' ה' אם הטיב תיטיבו את דרכיכם ואת מעללכם אם עשו תעשו 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 ח"ח:25 שמות

ועשו לי מקדש ושכנתי בתוכם:

And let them make Me a sanctuary, that I may dwell among them.

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- 27 Kehot's note points to Zohar, Terumah 6:40 for these words.

Zohar, Terumah 6:40 ספר הזהר, תרומה ו':6:40

- 28 Kehot's note points to Daniel 2:22 for these words.

Daniel 2:22 דניאל ב':22

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.

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- 29 "The sanctuary of G-d 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':4

אל-תבטחו לכם אל-דברי השקר לאמר היכל ה' היכל ה' המה:

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.'

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PARAGRAPH 3

- 30 עתידים צדיקים שיאמרו לפנייהם 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:75

צדיקים - הא דאמרן. משיח - דכתיב: "וזה שמו אשר יקראו ה' צדקנו". ורשעים - דכתיב: "סביב שמנה עשר אלה, ושם העיר מיום ה' שמה", אל תקרי "שמה" אלא "שמה". אמר רבי אלעזר: עתידין צדיקים שאומרים לפנייהן "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 G-d" three times. The Alter Rebbe sets these against the three times "Holy."

Jeremiah 7:4 ירמיהו ז':4

אל-תבטחו לכם אל-דברי השקר לאמר היכל ה' היכל ה' המה:

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.'

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- 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 G-d" said three times. The Alter Rebbe refers to it for the threefold "sanctuary."

Zohar, Eikev 3:30-4:41 ספר הזהר, עקב ג':30-ד':41

- 33 מחשבה — בדי"ה וישלח יהושע

This is the maamar 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':1

וישלח יהושע בן-נון מן-השטים שנים-אנשים מרגלים תרש לאמר לנו 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.

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- 35 ג"פ ארץ

"Earth, earth, earth, hear the word of G-d." The Alter Rebbe refers to a Torah Ohr discourse on this threefold "earth" as a parallel to the threefold "sanctuary."

Jeremiah 22:29 ירמיהו כ"ב:29

ארץ ארץ ארץ שמעי דברי:

O land, land, land, Hear the word of the L-RD.

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- 36 בת"א . . בדי"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 G-d."

KEHOT'S NOTE

"דשם פיי 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:א' Isaiah 66:1

כה אמר ה' השמים כסאי והארץ הדרגתי אצלי 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?

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38 בשל"ה ר"פ ויהי

Or HaTorah copies the Shelah: Jeremiah says "earth, earth, earth" and "the sanctuary of G-d" three times; there is the lower earth, in which is the sanctuary of G-d, and the higher earth, Malchus of Atzilus, also called "the sanctuary of G-d," from which the lower earth receives.

KEHOT'S NOTE

נעתק באוה"ת נ"ך-א עי' שלו ועי' ששה, שבירמי' כב, כט 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 הי' ע"ש. ראה לקמן ד, א.

39 ועי' 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 גי' ידות כו' ונגד גי' יודין דגי' היות שבברכת כהנים" — אוה"ת נ"ך-א עי' שלו. מובא ג"כ באוה"ת בשלח עי' תקלא. וראה סה"מ תרל"ה ח"א עי' פח. סה"מ תרנ"ד עי' 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 גי' רגלים שהם נה"י" — אוה"ת נ"ך-א עי' 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 נשי"ב הנמשכים מהי' עילאה" — אוה"ת נ"ך-א עי' שלו.

42 כי אתה נרי

"For You are my lamp, O G-d." The opening words of a discourse to which the Alter Rebbe refers for the meaning of "sanctuary."

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה יְיָרִי הַבַּיִת הַזֶּה יִנְיָה חֹשֶׁךְ:

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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43 בקרבך קדוש

"The Holy One in your midst." The Alter Rebbe reads it as G-d's holiness dwelling within the souls in this world.

Hosea 11:9 הושע י"א:ט"ז

לֹא אֶעֱשֶׂה חֲרוֹן אַפִּי לֹא אֶשׁוּב לְשַׁחַת אֶפְרַיִם כִּי אֶל אֲנֹכִי וְלֹא־אִישׁ בְּקִרְבִּי קָדוֹשׁ וְלֹא אָבוֹא בְּעִיר:

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.

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KEHOT'S NOTE

הושע יא, ט.

44 ושכנתי בתוכם

"And I will dwell within them," within the people, specifically.

Exodus 25:8 שמות כ"ה:ח

וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם:

And let them make Me a sanctuary, that I may dwell among them.

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45 סור מרע ועשה טוב

"Turn away from evil and do good." The order of the service: first subduing evil, then doing good.

Psalms 34:15 תהילים ל"ד:ט"ו

סור מִרַע וַעֲשֵׂה־טוֹב בְּקֶשׁ שְׁלוֹם וְרַדְּפֵהוּ:

Depart from evil, and do good; Seek peace, and pursue it.

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KEHOT'S NOTE

תהלים לד, טו. בסה"מ תרל"ה ח"ב עי' שסז מוסיף: "תחלה סור מרע וכיבוש היצה"ר בחי' עמידה הנ"ל ואח"כ ועשה טוב הוא להיות היכל ה' דירה בתחתונים כו'".

PARAGRAPH 4

46 ושכנתי בתוכם

"And I will dwell within them": the dwelling in the people, which section 1 explained.

Exodus 25:8 שמות כ"ה:ח

וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם:

And let them make Me a sanctuary, that I may dwell among them.

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47 היכל ה' המה

The threefold "sanctuary of G-d," set against the threefold "Holy."

Jeremiah 7:4 ירמיהו ז'ד'

אֲל־תִּבְטְחוּ לְכֶם אֲל־דְּבָרֵי הַשֹּׁקֵר לֵאמֹר הֵיכַל ה' הֵיכַל ה' הֵמָּה:

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.'

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PARAGRAPH 5

48 שממית בידים תתפש

The verse speaks of the spider, which one can grasp in the hands, yet it is found in kings' palaces. The Alter Rebbe cites it, with "etc.," in support of the point that the sitra achra has no real place of its own in the order of the worlds.

משלי ל: כ"ח Proverbs 30:28

שִׁמְמִית בְּיָדַיִם תִּתְפַּשׁ וְהִיא בְּהִיכְלֵי מֶלֶךְ:

The spider thou canst take with the hands, Yet is she in kings' palaces.

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KEHOT'S NOTE

משלי ל, כח.

49 בת"ו בהקדמה

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

KEHOT'S NOTE

ועוד (י, ב, יא, א, יח, א, כו, א, סד, א, פט, א, קז, ב, קס, ב, י) [תיקונים מ"ח קג, ג] [קסז, ב] [שם קח, ד]. [כ].

50 The Introduction to the Tikkunei Zohar counts "My Name" with yud-hei as 365, the prohibitions, and "My remembrance" with vav-hei as 248, the positive commandments. This is the foundation of the maamar's second section.

Tikkunei Zohar 4b:9 ט"ז: תקוני זוהר ד' ב: ט"ז:9

וְאֵיִת אוֹרִיִּיתָא דְּכִרְיָאָה, וְאוֹרִיִּיתָא דְּאֶצִּילוֹת, אוֹרִיִּיתָא דְּכִרְיָאָה, יְהוּיָה קִנְיִי רֵאשִׁית דְּרַכּוֹ (משלי ח כב), וְאוֹרִיִּיתָא דְּאֶצִּילוֹת תּוֹרַת יְהוּיָה תְּמִימָה (תהלים יט ח), וְכֵּה תְּמִים תִּהְיֶה עִם יְהוּיָה אֱלֹקֵינוּ (דברים יח יג), וּמִסְטָרָא דִּילָהּ אֶתְמַר עַל יִשְׂרָאֵל, (שם יד יג) בְּנִים אֶתֶם לִיהוּיָה, וּמִנָּה לֵן דְּאוֹרִיִּיתָא דְּאֶצִּילוֹת אֵיהִי תּוֹרַת יְהוּיָה דְּתִלְיָא בְּשִׁמְיָה, אֱלָא הֵכִי אוֹקְמוּהָ זֶה שְׁמִי לְעֵלָם (שמות ג טו), שְׁמִי עִם יְיָ שֵׁם"ה, זָכַר"י עִם יְיָ רַמ"ח, תוֹרַת"ה בְּחֻשְׁבֵּן אֲתוּוֹי תִּרְיִיא, וְעִם אֲנֹכִי וְלֹא יִהְיֶה

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51 G-d tells Moshe, "This is My Name forever, and this is My remembrance from generation to generation." The Tikkunei Zohar reads "My Name" and "My remembrance" as the two halves of the Name joined with the two kinds of commandments.

Exodus 3:15 ט"ו: שמות ג: ט"ו

וַיֹּאמֶר עוֹד אֱלֹקִים אֱלִי־מִשָּׁה כֹּה־תֹאמַר אֱלִי־בְנֵי יִשְׂרָאֵל הִ' אֱלֹקֵי אֲבֹתֵיכֶם אֱלֹקֵי אֲבֹתֵיכֶם אֱלֹקֵי יִצְחָק וְאֱלֹקֵי יַעֲקֹב שְׁלַחְנִי אֲלֵיכֶם זֶה־שְׁמִי לְעֵלָם וְזֶה זְכָרִי 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.

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PARAGRAPH 6

52 יהא שמה רבא י"מ שם י"ה רבא

The Tur records that some explain "shemei rabba" as "the Name Yah [be] great": we pray that the Name Yah, which is now incomplete, be magnified and become complete again at the redemption. The Alter Rebbe brings it to show that yud-hei is a Name by itself.

Tur, Orach Chayim 56:1 א"י: טור, אורח חיים נ"ו:1

... ור"י פירש הטעם לפי שהיו רגילין לומר אותו אחר הדרשה כדאיתא בשילי סוטה אמאי קאי עלמא אסידרא דקדושה ואיהא שמה רבא דאגדתא והיו שם עמי הארץ שאינן מכירין אלא ארמית שהוא לשונם לכן נהגו לאומרו בלשון השכל מבינין בו ולפי פירוש זה יהיה כפשוטו שמה רבא תרגום של שמו הגדול. ועונין הצבור בכוונה שלימה אמן יהא שמה רבא מברך לעלם ולעלמי עלמאי כדאיתא בפרק כל כתבי העונה איש"ר בכל כחו קורעים לו גזר דינו של ע' שנה פירוש בכל כחו בכל כוונתו וגם בכאן מפרשים שמה רבא על השם ...

Orach Chaim, Vilna, 1923 (Public Domain)

53 ו"ה נגלות

In Acharei (28d) the Alter Rebbe explains that "the hidden things" are yud-hei, Abba and Imma (Chochmah and Binah), hidden because the "beard" of Arich Anpin covers them.

KEHOT'S NOTE

על"ק בפי אחרי (כח, ד) שובה האי (פ"ד) סה, ב. ושי"ג מת"ו (ת"י) כה, ב. ובוח"ג (קכג, ב). וענין ו"ה נגלות עי מאו"א ערך בתי גואי סנ"ז ובת"ו (ת"ע) קכט, א. קנח, א [תיקונים מ"ח קג, ג]. [כ]. ראה והחריס — תרל"א עי מח ואילך. סה"מ תרס"ו עי קיא ואילך.

54 עבר על מ"ע ושב . . מוחלין לו

The words here quote Kiddushin 39b:15; the passage is shown below.

Kiddushin 39b:15 ט"ו:39b: קידושין ל"ט ב: ט"ו:39b:15

רַמִּי רַב טוֹכִי בַר רַב קִיסְנָא לְרַבָּה: תַּנּוּ כָּל הָעוֹשֶׂה מַצָּוָה אַחַת מִטִּיבִין לוֹ: עֲשֶׂה - אֵין, לֹא עֲשֶׂה - לֹא. וְרַמִּינְהִי: יֵשֵׁב וְלֹא עָבַר עֲבִירָה - נֹתְנִים לוֹ שָׂכָר כְּעוֹשֶׂה מַצָּוָה! אָמַר לָקָה: הֵמָּה, כְּגוֹן שֶׁבֶא דְּבַר עֲבִירָה לִידּוֹ וְנִיצוֹל הֵימָנָה.

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Tanya, Likkutei Amarim כ"ח: חלק ראשון; ליקוטי אמרים כ"ח: Tanya, Likkutei Amarim

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.

Yoma 86a:7 א"ז:86a: יומא פ"ז א:7

עָבַר עַל עֲשֶׂה וְשָׁב — אֵינוֹ זֶה מִשָּׁם עַד שְׁמוּחְלִין לוֹ, שֶׁנֶּאֱמַר: "שׁוּבוּ בְּנֵי שׁוֹכְבִים". עָבַר עַל לֹא תַעֲשֶׂה וְעֲשֶׂה תְּשׁוּבָה — תְּשׁוּבָה תוֹלָה, יוֹם הַכִּפּוּרִים מְכַפֵּר. שֶׁנֶּאֱמַר: "כִּי בְיוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם מִכָּל חַטֹּאתֵיכֶם".

עבר על כריתות ומיתות בית דין ועשה תשובה — תשובה ויום
הכפורים תוליו, ויסורין מִמֶּרְקִין. שְׁנֵאֲמַר: "ופקדתי בשבט פשעם
ובנגעים עונם".

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

56 בד"ה לבאר ענין יוהכ"פ

That discourse opens with this same teaching and asks:
since a positive commandment overrides a prohibition,
why does teshuvah for a prohibition need more? It begins
to explain teshuvah as turning back to face G-d, who is
never far from a person even at the time of sin.

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:פסחים

רבי אבינא רמי: קתיב "זה שמי לעלם" — "וזה זכרי לדור דור". אמר
הקדוש ברוך הוא: לא כשִׁאֲנִי נכתב, אֲנִי נקרא. נכתב אני בידו הא,
ונקרא אני בְּאֵלֶּךָ דָּלֶת.

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58 "The hidden things belong to G-d 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 and the revealed things as vav-hei.

Deuteronomy 29:28כ"ט:דברים

הנסתרת לִּהְיָיָה Havayah אֶלְקֵינוּ וְהַגְלִיל לָנוּ וְלִבְנֵינוּ עַד־עוֹלָם לְעֻשׂוֹת
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.

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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

ע' 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 com-
mandment 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"ח:תקוני זוהר

ועוד מצוה דא עמודא דאמצעיטא, דאיהו מצוה מסטרא דאבא דאיהו
רא"ש, ומסטרא דאימא דאיהי אש"ר, וְהָכִי צָדִיק מצוה ועושה
מתרוניהו, ובגין דא אתמר על תרוניהו 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

"I remember for you the kindness of your youth... your go-
ing after Me in the wilderness, in a land not sown." The
Alter Rebbe reads "not sown" as "sown with 'not'," the
prohibitions.

Jeremiah 2:2ב"י:ירמיהו

הֲלֹךְ וְקִרְאתָ בְּאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה' וְכִרְתִּי לָךְ חֶסֶד נְעוּרֶיךָ
אֲהַבֶּתְךָ כְּלֹלִיתֶיךָ לְכֶתֶךָ אַחֲרֵי 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.

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KEHOT'S NOTE

ירמ"י 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 The wilderness is described as a land "through which no man passed and where no man dwelt." The Alter Rebbe reads it as a level above "man," the figure formed by the positive commandments.

Jeremiah 2:6ו':ירמיהו

וְלֹא אָמְרוּ אֵינָהּ ה' הַמַּעֲלָה אֶתְנוּ מֵאֶרֶץ מִצְרַיִם הַמּוֹלִידָה אֶתְנוּ בְּמִדְבָּר
בְּאֶרֶץ עֲרָבָה וְשׁוּמָה בְּאֶרֶץ צִיָּה וְצִלְמוֹת בְּאֶרֶץ לֹא־עֹבֵר בָּהּ אִישׁ וְלֹא־יֹשֵׁב
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?'

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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 mitzvos are vessels
for G-d's will.

KEHOT'S NOTE

לקו"ת במדבר יג, א.

65 בשעה שהקדימו ישראל נעשה לנשמע

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.

שבת פ"ח א"ז-ח"ז: 88a:7-8 Shabbat

דרש רבי סימאי: בשעה שהקדימו ישראל "נעשה" ל"נשמע" באו ששים ריבוא של מלאכי השרת, לכל אחד ואחד מן ישראל קשרו לו שני כתרים, אחד כנגד "נעשה" ואחד כנגד "נשמע". וכיון שקטאו ישראל, נדרו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר: "ויתנצלו בני ישראל את עדים מהר חורב". אמר רבי חמא ברבי חנינא: בחורב טענו, בחורב פרקו. בחורב טענו — בדאמרן, בחורב פרקו — דכתבי: "ויתנצלו בני ישראל וגו'". אמר ...

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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 "To My mare among the chariots of Pharaoh I have compared you, My beloved." The words open a Likkutei Torah discourse to which the Alter Rebbe refers.

שיר השירים א': 9:1 Song of Songs

לְסִסְתִּי בְרֻכְבִּי פֶרֶעַה דְּמִיתִיךָ רַעֲיָתִי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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PARAGRAPH 9

68 שהחיות המלובש בהאברים הוא רק בחי' גילוי והארה מהנפש דאילו הנפש עצמה לא שייך 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 enclothed 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.

תניא, חלק ראשון; ליקוטי אמרים 51:3-4 Tanya, Likkutei Amarim

... ולא זו בלבד, אלא גם כללות כל המשכות החיות לשאר האברים, גם כן כלולה ומלובשת במוחין 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 בעין, וכח השמיעה באוזן וכיוצא. וכל הכחות מתפשטים מהמוח בנודע, כי שם הוא עיקר משכן הנשמה כולה בבחינת ...

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69 ע"פ וידבר דעשה"ד

That discourse explains "And G-d spoke all these words, saying: I am G-d your G-d" as the revelation of G-d's very essence below, in physical things, until He is called "your

G-d"; to reach it, one must first count the Omer, subduing and transforming the natural emotions of the animal soul.

KEHOT'S NOTE

לקו"ת במדבר טו, ד.

PARAGRAPH 10

70 איהו וחיוהי . . וגרמוהי חד

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 א

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.

תקוני זוהר ג' ב: 9:3 Tikkunei Zohar 3b

דעשר ספירות דאצילות מלכא בהון, איהו וגרמיה חד בהון, איהו וחייון חד בהון, מה דלאו הכי בעשר ספירות דבריאה, דלאו אינון וחייון 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"ז 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.

משנה אבות ד': 1:4 Pirkei Avot

בן זומא אומר, איזהו חכם, הלומד מכל אדם, שנאמר (תהלים קיט) מכל מלמדי השפילתי כי עדותיך שיחה לי. איזהו גבור, הכובש את יצרו, שנאמר (משלי טז) טוב ארך אפים מגבור ומשל ברוחו מלמד עיר. איזהו עשיר, השמח בחלקו, שנאמר (תהלים קכח) גיגע כפיד 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 ...

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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 en clothed 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 סו, 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:3ג"א: י"ז תקוני זוהר

כתיב והמשכילי יזהירו כזהר הרקיע וגו'

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 19:19ט"ט: י"ט שמות

ויהי קול השפ"ר הולך וחקק 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.

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PARAGRAPH 13

79

שאינ 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:13-15י"ג-י"ט ברכות

מאי "אם ראה תראה" — דברה תורה כלשון בני אדם. "בְּעֵינֵי אֲמִתָּה". "אל תשבח 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, נחלה והדלקת הנר. כלום עברתי 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 ...

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KEHOT'S NOTE

ברכות לא, ב.

81

חכמת אדם תאיר פניו

"A man's wisdom makes his face shine." Wisdom is revealed in the face, the inner dimension.

Ecclesiastes 8:1א' ח: קהלת

מי כהחכם ומי יודע פשר דבר חכמת אדם תאיר פניו ועז 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.

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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, "May G-d make His face shine upon you." Torah study draws down this shining of G-d's "face," His inner dimension.

Numbers 6:25ו' כ"ה במדבר

יאר Havayah פניו אליך ויהנה:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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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 בפי מסעי (צג, רע"ב) וש"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."

Jerusalem Talmud Shabbat 8:1:7ו' א' ח: תלמוד ירושלמי שבת

רבי אבהו נחת לטיבריא. חמוניה תלמידיו דרבי יוחנן אפוי נהירן. אמרו קומי רבי יוחנן. אשכח רבי אבהו סימה. אמר לון. למה. אמרו לכה. אפוי נהירן. אמר לון. דילמא אורייתא חדתא שמעתה. סליק

OYW (segmentation according to Warsaw 1880) (Public Domain)

לגביה. אמר לקה. מאי אורייתא חדתא שמעת. 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 Tosephta. He recited about him, a man's wisdom illuminates his face.

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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, 121a א"ב קכא,

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. תדא"ר רפ"ח. "על"ק פ' מטות פו, ב. [כ].

88

KeHOT's note points to Pesachim 50a:21 for these words.

Pesachim 50a:21 א"כ"א

רבי אבינא רמי: קתיב "זה שמי לעלם" — "וזה זכרי לדור דורי". אמר הקדוש ברוך הוא: לא קשאני נכתב, אני נקרא. נכתב אני בידו הא, ונקרא אני באלף דלת.

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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 18:3 ג"ח"ח רבה

... הקב"ה שידיו פשוטות לעושי תשובה והכל שלו והכל מעשה ידיו ולא הניח הקדוש ברוך הוא דבר שלא גילה לישראל שנאמר (תהילים כ"ה:י"ד) סוד הי ליראיו ובריתו להודיעם ואומר (עמוס ג:ז) כי לא יעשה אדני הי 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 ...

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:15 ט"ו א:ט"ו

איני? והא אנו תנו: אלו דברים שאדם עושה אותם ואוכל פירותיהן בעולם הזה, והקרו קיימת לו לעולם הבא, ואלו הן: כיבוד אב ואם, וגמילות חסדים, והקבאת שלום שבין אדם לחברו, ותלמוד תורה כנגד כולם [הני — אין, מידי אחרת — לא!]

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KEHOT'S NOTE

פאה א, א. שבת קכז, 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 1:1 א"א:משנה

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פירותיהן בעולם הזה והקרו קיימת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והקבאת שלום בין אדם לחברו, ותלמוד תורה כנגד כלם:

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 ...

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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.

יחזקאל א:כ"ה 1:25

ויהי קול מעל לקיע אשר עלי ראשם בעמדם תרפינה כנפיהן:

For, when there was a voice above the firmament that was over their heads, as they stood, they let down their wings.

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95

השמים כסאי

“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:ו שיעיהו ס”ו

כה אמר ה' השמים כסאי והארץ הדם רגלי אייזה 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?

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96

הנגלות 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 29:28חכ”ט דברים כ”ט

הנסתרת ל Havayah אלקינו והנגלת לנו ולבנינו ערעולם 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.

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KEHOT’S NOTE

דברים כט, כה.

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 כה אדני

Moshe’s prayer after 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 14:17יז”ד במדבר י”ד

ועתה יגדל נא כה אדני כאשר דברת לאמר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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99

והי בהיכל קדשו

“And G-d is in His holy sanctuary; let all the earth be silent before Him.” Heichal (sanctuary) equals Ado-nai in num-

ber, so the verse describes Havayah revealed within Ado-nai.

Habakkuk 2:20כ”ב חבקוק ב’

Havayah בהיכל קדשו הם מפניו כל הארץ:

But the L-RD is in His holy temple; Let all the earth keep silence before Him.

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KEHOT’S NOTE

חבקוק 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, 229אז”ג רכט, א

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

“Return, O Israel, unto G-d your G-d.” The words open the discourse of Shabbos Shuva to which the Alter Rebbe refers.

Hosea 14:2ב”ד הושע י”ד

שובה ישראל עד הי אלקיך כי כשלת בעונך:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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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 20:8ח”ח שמות כ’

זכור את יום השבת לקדשו:

Remember the sabbath day, to keep it holy.

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PARAGRAPH 15

104

“I am asleep, but my heart is awake... 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.

Song of Songs 5:2ב”ב שיר השירים ה’

אני ישנה ולבי ער קול דודי דופק פתחי לי אחתי רעיתי יונתי תמתי שראשי נמלא טל קצותי 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.'

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PARAGRAPH 16

105

והחכמי מאין תמצא

"And wisdom, where shall it be found?" Chassidus reads me'ayin as "from nothing": Chochmah comes from the ayin above it.

Job 28:12: "איוב כ"ח: י"ב"

והחכמה מאין תמצא ואי זה מקום בינה:

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

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KEHOT'S NOTE

איוב כח, יב. מכאן ואילך ראה בד"ה מצה זו — תר"מ סעי' מא ואילך.

106

שהחכמי היא ראשית הגילוי בהשתלשלות

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

KEHOT'S NOTE

ראה ע"ה ש' דרושי אבי"ע פ"א.

107

"The hidden things belong to G-d our G-d." The Alter Rebbe reads "the hidden things" as yud-hei, the root of the prohibitions.

Deuteronomy 29:28: "כ"ט: כ"ח"

הנסתרת לִּהְיֹוָה וְהַגִּלְתָּ לָנוּ וּלְבָנֵינוּ עֲדֵי־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.

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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: "יד-יג-יב"

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 יגנז

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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.

Berakhot 17a:12: "א: י"א"

מרגלא בפומיה דרב: לא בעולם 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 ועטרתיהם בראשיהם ונהנין מזיו השכינה, שנאמר: "וַיַּחֲזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

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).

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KEHOT'S NOTE

ברכות יז, א.

110

להנחיל אוהבי יש

"To cause those who love Me to inherit yesh (substance)." The Alter Rebbe reads yesh as the "something" of Binah, the World to Come.

Proverbs 8:21: "ח: כ"א"

לְהַנְחִיל אֲהָבֵי יִשׁ וְאַצְרֵתֵיהֶם אִמְלָא:

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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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 פ' 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 פ' 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:1 Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is 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

אנת הוא חד

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

KEHOT'S NOTE

ת"ז בהקדמה.

115

אנת 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-11a:9 Tikkunei Zohar

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחושבן. 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 אתכסיא) 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 Job 28:12

והחכמה מאין תמצא ואי זה מקום בינה:

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

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117

כבריתו 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:ד'8 Shabbat 77b:8

... אמר לקה. אמר לקה: מאי טעמא ע"ז מסנן ברישא והדר אימרי? אמר לקה כבריתו של עולם, דברישא חשוכא והדר נהורא. מאי טעמא הגי מסנן והגי מגליו? הגי דמפסינן מינייהו — מכסין, והגי דלא מפסינן מינייהו — מגליו. מאי טעמא גמלא וטר גנובתיה? משום דאכל כיסי. מאי טעמא תורא אריכא גנובתיה? משום דדיר באגמי, ובעי לרכושי בקי.

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

KEHOT'S NOTE

שבת עז, ב.

118

שמוכרה 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 אוה"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 ככלל כתר דאצי.

119

ועל זה נאמר ישת חשך סתרו

"He made darkness His hiding place." The maamar's recurring name for the hidden level above Chochmah, the root of the prohibitions.

Psalms 18:12 תהילים י"ח:י"ב

ישת־חשך סתרו סביבותיו סכתו חשכת־מים עבי שחקים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

120

בד"ה שחורה אני ונאווה

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 ונאווה

"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.

Song of Songs 1:5 שיר השירים א:ה

שחורה אני ונאווה בנות ירושלם כאֵהָלִי קֶדֶר כִּירְעוֹת שְׁלֹמֹה:

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

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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

עו, ג. ובביאורו"ז לכ"ק הצ"צ-א עי 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 זוהר, אחרי מות ע"ב:ת"ה-72:405-75:413
ע"ה:ת"י
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 זוהר, ויקרא ס"ו:תמ"ה-66:445-67:449
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 זוהר, בשלח כ"ח:ת"ח-28:408-418
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 MORNING. R. Judah said: Every day ...

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

126

במאור"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 באור"ת בחקותי-ב ע' תרצ.

127

ובזח"ג ס"פ ויקרא

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

KEHOT'S NOTE

דכ"ו ע"א.

128

ובפי' 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 פי' ראה יח, ג.

129

מאד עמקו מחשבותיך

"Your thoughts are very deep." The hidden level of yud-hei is called "depths."

Psalms 92:6 צ"ב:ו'

מה גדלו מעשיך ה' מאד עמקו מחשבותיך:

How great are Thy works, O L-RD! Thy thoughts are very deep.

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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

"I have come into My garden." The words open a discourse to which the Alter Rebbe refers.

Song of Songs 5:1 א'ה' שיר השירים

באתי לגני אחתי כלה אריתי מורי עם-בשמי אכלתי יערי עם-דבשי
שתיתי ייני עם-חלבי אכלו רעים שתי וישכרו 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.

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132

בביאור ע"פ אלה מסעי

There "truth" is explained as "I, G-d, 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."

במדבר ל"ג:א' Numbers 33:1

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.

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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

וְיִישׁ לְקִישׁ אָמַר: "תִּיּוֹ" — סוֹף חוֹתְמוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא, דָּאָמַר רַבִּי חֲנִינָא: חוֹתְמוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא "אֱמֶת". (אָמַר) רַבִּי שְׁמוּאֵל בֶּר נַחֲמָנִי [אָמַר]: אֵלּוּ בְנֵי אָדָם שֶׁקִּיְמוּ אֶת הַתּוֹרָה כְּלָה מְאֹלָף וְעַד תִּיּוֹ.

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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

אָמַר רַבִּי יְהוֹשֻעַ בֶּן לׁוֹי: עֲתִיד הַקָּדוֹשׁ בְּרוּךְ הוּא לְהוֹסִיף עַל יְרוּשָׁלַיִם עַד שֶׁהָסוֹס רָץ וּמִצִּיל. רַבִּי אֶלְעָזָר אָמַר: כָּל מִצְוֹת שֶׁתּוֹלִין לְסוֹס בֵּין עֵינָיו — יִהְיֶה קֹדֶשׁ לְה'. וְרַבִּי יוֹחָנָן אָמַר: כָּל בֵּינָה שֶׁבוֹזֵזִין יִשְׂרָאֵל עַד שֶׁעָה שֶׁהָסוֹס רָץ וּמִצִּיל — יִהְיֶה קֹדֶשׁ לְה'.

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- 136** מעייני הישועה

"You shall draw water with joy from the wellsprings of salvation." Chochmah and Binah are called "the wellsprings of salvation."

Isaiah 12:3 ב"ה א:י"ב

וּשְׁאֲבֹתֶם מַיִם בְּשִׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה:

Therefore with joy shall ye draw water Out of the wells of salvation.

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- 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' גט) מוסיף: וע' בלקו"ת בד"ה ושאתם 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 תער"ב ח"ב ע' אנה. סה"מ תרס"ח ע' רח וע' רי ואילך.

- 139** חכים ולא בחכמה ידיעה

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

KEHOT'S NOTE

ת"ו שם.

- 140** בחכמה עשית

"How many are Your works, O G-d; 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 ב"ה א:י"ב

מִה־רַבּוֹ מַעֲשֵׂיךָ ה' כָּל־כֶּלֶם בְּחִכְמָה עָשִׂיתָ מְלָאָה הָאָרֶץ חַיִּינְךָ:

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

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KEHOT'S NOTE

תהלים קד, כד.

- 141** ולכן נק' החכמה אמת כמ"ש בבינוני פלי"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.

Tanya, Likkutei Amarim 35:5 ליקוטי אמריים: חלק ראשון; ליקוטי אמריים: ת"ה:

וְהִנֵּה, עֲנֵן הַשְּׂרָאָת הַשְּׂכִינָה, הוּא גִילּוֹי אֱלֹהוּתוֹ יִתְבַּרְךָ וְאוֹר אֵיין־סוֹף בְּרוּךְ־הוּא בְּאֵינָה דְבַר, וְהִינֵנוּ לּוֹמַר, שְׂאוֹתוֹ דְבַר נִכְלָל בְּאוֹר ה' וְכִטְל לּוֹ בְּמִצְיָאוֹת לְגַמְרִי, שְׂאֵז הוּא שְׂשׂוּרָה וּמִתְגַּלָּה בּוֹ ה' אֶחָד. אֲכַל כָּל מַה שֶּׁלֹא כִטְל אֱלִיּוֹ בְּמִצְיָאוֹת לְגַמְרִי - אֵין אוֹר ה' שׂוֹרָה וּמִתְגַּלָּה בּוֹ. וְאַף צָדִיק גָּמוּר שֶׁמִּתְדַּבֵּק בּוֹ בְּאַהֲבָה רַבָּה, הֲרִי "לִית מִחֻשְׁבָּה תְּפִיסָא בְּקַה" כָּלֵל בְּאַמִּית, כִּי אֲמִיתָת "ה' אֱלֹקִים אֱמֶת" - הוּא יְחִידוֹ וְאַחֲדוּתוֹ, שְׂהוּא לְבַדּוֹ הוּא וְאַפְסֵם בְּלַעְדּוֹ מִמֶּשׁ.

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- 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.

Numbers 23:13 ב"ה א:י"ב

וַיֹּאמֶר אֵלָיו בִּלְקָם לְכָה־נָא אִתִּי אֶל־מְקוֹם אַחֵר אֲשֶׁר תִּרְאֶנּוּ מִשָּׁם אָפֶס קֶצֶהוּ תִרְאֶה וְכָלּוֹ לֹא תִרְאֶה וְקִבְּנוּ־לִי מִשָּׁם:

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.'

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- 143** לכך אכילת החלב הוא מנגד ומסתיר

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 בח"י 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.

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 כעושה מצוה! אמר לקה: התם, כגון שבא דבר עבירה לידו וניצול הימנה.

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145 רק עיי' בחי' כזו 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

בדי"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 ידיעא כ"א בחי' שלילה לבד ולא תחללו כו'.

146 ולא תחללו

"And you shall not profane My holy Name." The Alter Rebbe reads lo sechalelu as "do not make a void (chahal)," the essence of the prohibitions.

Leviticus 22:32ב"ב:ל"ב

ולא תחללו את-שם קדשי ונקדשתי בתוך בני ישראל אני הי 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 hal-low you,

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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.

Jeremiah 2:2ב"ב:י"ד

הלך וקראת באזני ירושלם לאמר כה אמר ה' זכרתי לך חסד נעוריהך 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.

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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' קל. וראה אוה"ת שמות כרך ז ע' ב'תרע. ובאוה"ת נ"ך ע' רי. סה"מ תרכ"ו (הוצאת תשנ"ט) ע' קכט. סה"מ תרל"ב ע' תפח.

149 עזי וזמרת י"ה

"My strength and song is Yah," from the Song at the Sea. In this world G-d is praised with the two letters of Yah.

Exodus 15:2ב"ב:י"ד

עזי וזמרת קה ויהי לי לישועה זה אלי ואנוהו אלמי 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.

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150 כי ב"ה הוי' צור עולמים

"For in Yah Havayah is the Rock of worlds": the praise of the future with six letters, Yah and Havayah.

Isaiah 26:4ד"ד:י"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)

151 ביום ההוא יושר השיר הזה

"On that day this song shall be sung in the land of Judah." The song of the future, in the masculine form shir.

Isaiah 26:1א"א:י"ד

ביום ההוא יושר השיר הזה בארץ יהודה עיר עז-לנו ישועה ישיבת חומות וְחָלַל:

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.

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PARAGRAPH 19

152 ושמי הוי' לא נודעתי

"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." The Alter Rebbe reads "I was not known" as G-d's essence, which is not known at all.

Exodus 6:3ג'ג:י"ד

וארא אל-אברהם אל-יצחק ואל-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.

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153 בשעה שישראל

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

KEHOT'S NOTE

ברכות ג, סע"א.

154 בשעה שישראל עונין יהא שמיה 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: י"ד 14:3a Berakhot

... חייך וחי ראשך, לא שעה זו בלבד אומרת כה, אלא בכל יום ויום, שלש פעמים אומרת כה. ולא זו בלבד אלא, בשעה שישאל נכנסין לבתי כנסיות ולבתי מדרשות ועונין "יהא שמיא הגדול מבורה", הקדוש ברוך הוא מנענע ראשו, ואומר: אשרי המלך שמקלסין אותו בביתו כה, 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 י"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 נ, 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 י"ב 28:12 Job

והחכמה מאין תמצא ואי זה מקום בינה:

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

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157 ברישא חשוכא

"As in the creation of the world: first darkness and then light."

שבת ע"ז ב: ח"ד 77b:8 Shabbat

... אמר לקה: מאי טעמא עיי' מסנן ברישא והדר אימרי? אמר לקה כברייתו של עולם, דברישא חשוכא והדר נהורא. מאי טעמא הני מכסין והני מגלין? הני דמכסין מינייהו — מכסין, והני דלא מכסין מינייהו — מגלין. מאי טעמא גמלא וטר גנובתיה? משום דאכל כסי. מאי טעמא תורא אריקא גנובתיה? משום דדייר באגמי, וכעי לכרכושי בקי.

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

158 ישתחשך סתרו

"He made darkness His hiding place": the hidden level that is the root of the prohibitions.

תהילים י"ח: י"ב 18:12 Psalms

יִשְׁתַּחֲשֹׁךְ סִתְרוֹ סְבִיבוֹתָיו סָכְתוֹ הַשְׁכַּת־מִים עָבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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159 בבחי' — בע"א

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

"For there the tribes went up, the tribes of Yah, a testimony for Israel, to give thanks to the Name of G-d." Section 4 reads each phrase of this verse.

תהילים קכ"ב: ד' 122:4 Psalms

שָׁשֶׁם עָלוּ שְׁבָטִים שְׁבִטֵי־קָה עֲדוֹת לִישְׂרָאֵל 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.

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KEHOT'S NOTE

תהלים קכב, ד.

161 ירושלים הבנוי

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."

תענית ה' א: י"ב 5a:12 Taanit

ומי איכא ירושלים למעלה? אין, דכתיב: "ירושלים הבנויה כעיר שחברה לה יחדו".

And is there a Jerusalem above? Yes, it is written "The built-up Jerusalem is like a city that was joined together within itself." (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." The Talmud reads it as the Jerusalem below joined to the Jerusalem above.

תהילים קכ"ב: ג' 122:3 Psalms

ירושלם הבנויה כעיר שחברה־לה יחדו:

Jerusalem, that art builded as a city that is compact together;

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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

נבאר ביהל אור ע' תעט עם פ"י רש"י ומה שכתב ע"ז מהרש"א שם.

165 כמארז"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 לח, 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.

חגיגה י"ב ב:ר"ב Chagigah 12b:6

זבול — שבו ירושלים ובית המקדש, ומזבח כנוי, ומיקאל השר הגדול עומד ומקריב עליו קרבן, שנאמר: "כנה כניתי בית זבול לה מכן לשבתך עולמים". ומנלן דאיקרי שמים, דכתיב: "הבט משמים וראה מזבול קדשך ותפארתך".

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 125:1א"ה:רוממות אל על תהילים קכ"ה

שיר המעלות הבוטים וכי אחר אמר בני הגלות החיל 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 בהי יהיה לבם נכון ולא ירך 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 פ"י 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 פ"י ששם עלו היינו בירושמ"ע היינו כעיר שחבורה 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 ויחי

There the Alter Rebbe brings the same words of the Shelah on the threefold "sanctuary of G-d" 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 לח, ג. נעתק לשונו באוה"ת נ"ך-א ע' שלו וביהל אור ע' תעט.

170 והי' בהיכל קדשו

"And G-d is in His holy sanctuary." Heichal equals Adonai, the lower Jerusalem, the sanctuary for Havayah.

Habakkuk 2:20ב:חבקוק

Havayah! בהיכל קדשו ה' מפניו כליהאָרץ:

But the L-RD is in His holy temple; Let all the earth keep silence before Him.

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KEHOT'S NOTE

חבקוק ב, כ.

PARAGRAPH 22

171 ירושלים שלמעלה חיבור חכמה ובינה סוד חיבור ויחוד

The Pardes explains, from the Tikkunei Zohar, that the union of the upper letters, yud and hei, the Jerusalem above, depends on the union of vav and hei below, the Jerusalem below.

Pardes Rimmonim 8:19ט"ח:פרדס רמונים

... או אפשר דעטרוי היינו תרין עטרין דירית חד מאבא וחד מאימא והם חסד שבחכמה וגבורה שבבינה, וכן ביאר הרשב"י בשעת פטירתו בפ' האזינו. ופ"י 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 שהעתקנו בפ"י מענין השמן הטוב ושמן הוא מצד החכמה כמו שנבאר בשער ערכי הכינויים. מתעטר מתתא במה שנשמתינו דצדיקיא. פ"י נשמתינו 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 עי' אירכא.

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 א"ז

KEHOT'S NOTE

ב"ר נז, 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"ז:י"א

... 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) שלש 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: “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: ...

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175

שלום שלום לרחוק ולקרוב

“Peace, peace, to the far and to the near.” The double “peace” is the two unions, yud-hei and vav-hei.

Isaiah 57:19 ט"ז:י"ז

בוֹרָא נִיב שְׁפָתַיִם שְׁלוֹם שְׁלוֹם לְרָחוֹק וְלִקְרוֹב אָמַר הַבּוֹרֵא: וּרְפָאֵתוֹ:

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.

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KEHOT'S NOTE

ישע"י 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:י"ב

שְׁשֵׁם עָלוּ שְׁבָטִים שְׁבִיטָה עֲדוּת לְיִשְׂרָאֵל לְהִדּוֹת 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.

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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 ו"ב:י"ב

כִּי אֵתָא עוּלָא, אָמַר: קְדִישׁוּה לְיִרְחָא בְּמַעְרְבָא. אָמַר רַב כְּהֵנָּא: לָא מִיבְעִיָא עוּלָא, דְּגִבְרָא רַבָּה הוּא, דְּמַהֲיָמֵן. אָלָא אָפִילוּ אִינְיֵשׁ דְּעָלְמָא נְמִי מְהִימֵן. מַאי טַעְמָא? כֹּל מִיִּלְתָּא דְּעָבִידָא לְאִגְלוּי — לָא מְשַׁקְרִי בָּהּ אִינְיֵשׁ. תִּנְיָא נְמִי הָכִי: בָּא אֶחָד בְּסוּף הָעוֹלָם וְאָמַר קְדִישׁוּ בֵּית דִּין אֵת הַחֹדֶשׁ — נֶאֱמַן.

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KEHOT'S NOTE

ר"ה כב, ב.

179

שבטי יה עדות לישראל

“The tribes of Yah, a testimony for Israel”: testimony to the hidden level of yud-hei.

Psalms 122:4 ד"ד:י"ב

שְׁשֵׁם עָלוּ שְׁבָטִים שְׁבִיטָה עֲדוּת לְיִשְׂרָאֵל לְהִדּוֹת 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.

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180

עלמא דאתכסא

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

עי' שש"ב (פכ"ו) ועי' זח"א (יה, 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 פי שופטים דף ערה, א. ראה אוה"ת שופטים ע' תתמו. לקוי"ש ח"כ ע' 104 ובהערה 46.

PARAGRAPH 25

182 ויקם עדות כיעקב

"He established a testimony in Yaakov and set a Torah in Israel." A testimony given to Israel about what is hidden.

Psalms 78:5 ע"ה:ה' תהילים

ויקם עדות כיעקב ותורה שם בישאל אשר צנה את-אבותינו להודיעם לבניהם:

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;

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KEHOT'S NOTE

תהלים עה, ה.

183 ועדותי זו אלמדם

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

KEHOT'S NOTE

שם קלב, יב.

184 ועדותי זו אלמדם

"If your sons keep My covenant and My testimony that I shall teach them." Testimony is something taught, a knowledge.

Psalms 132:12 ע"ה:ה' תהילים קל"ב

אם-ישמרו בניה בריתי ועדתי זו אלמדם גם-בניהם עדי-עד ישובו לכסא-לך:

If thy children keep My covenant And My testimony that I shall teach them, Their children also for ever shall sit upon thy throne.'

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185 ומבשרי אחזה

"From my flesh I see G-d." Of the light that fills the worlds, one can "see" G-d from one's own life.

Job 19:26 י"ט:כ"א איוב

ואחר עורי נקפוצאת ומבשרי אחזה אלוה:

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

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KEHOT'S NOTE

איוב יט, כו.

186 ויאמינו בה

"And they believed in G-d and in Moshe His servant." Of the light that encompasses the worlds there is belief, not

sight.

Exodus 14:31 ל"א:י"ד שמות

וירא ישראל את-היד הגדלה אשר עשה ה' במצרים וייראו העם את-ה' ויאמינו בה' ובמשה עבדו:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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KEHOT'S NOTE

שמות יד, לא.

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

"Know this day and take it to your heart that G-d is G-d." Even what is grasped by faith should be drawn into knowledge.

Deuteronomy 4:39 ד"ל:ט"ז דברים

וידעת היום והשבת אלי-לכבך כי ה' הוא האלקים בשמים ממעל ועל-הארץ מתחת אין עוד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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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 כ"ב ב:מ"ב שבת

מתניב רב שש"ת: "מחוצ לפרוכת העדות יערוך", וכי לאורה הוא צריך? והלא כל ארבעים שנה שהלכו בני ישראל במדבר לא הלקו אלא לאורו! אלא עדות היא לכא עולם שהשכינה שורה בישאל. מאי עדות? אמר רב: זו נר מערכי שנותן בה שמן כמדת חכמותיה, וממנה הנה מדליק ובה הנה מסיים. והא הכא פיו דקביעי נרות, לא סגיאל דלא משקל ואדלוקי. קשיא ביו למאן דאמר משום בוזי מצוה, וביו 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 צפופים ומשתחווים רווחים
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
אבות ה, ה.

192 עומדים צפופים ומשתחווים 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.

משנה אבות ה:ה:5: Pirkei Avot

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 רוחים, ולא הויק 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 ששם 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 125:1:א:ה:א: Romemot El

שיר המעלות הבוטחים וכי אחר אמור בני הגלות הזה כי על הי ישימו בטחונם באמרם עזרנו בשם הי וכי כי כאשר הי 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 בהי יהיה לבם נכון ולא ירך לבם על שעונם הרעו להם ולא רצם כי כלה הי 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)

194 בדרך עדותיך ששתי כעל כל-הון:
"In the way of Your testimonies I rejoiced, as over all wealth." The mitzvos are called "testimonies."
Psalms 119:14:י"ד:י"ט: תהילים קי"ט

I have rejoiced in the way of Thy testimonies, As much as in all riches.
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KEHOT'S NOTE
תהלים קיט, יד.

195 ששתי — כוי
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 רישי כעמר נקא
In Daniel's vision of the Ancient of Days, "the hair of His head was like pure wool." The tzitzis are a sign of this level.
דניאל ז:ט: Daniel 7:9

הנה הוית עד די כרסון רמיו ועתיק יומין יתב לבושה כתלג חור ושער ראשה כעמר 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.
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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.

ברכות ו' א:כ"א-כ"ב: Berakhot 6a:20-21
אמר לקה רב נחמן פר יצחק לרב חייא פר אבין: הני תפילין דמרי עלמא מה כתיב בהו? אמר לקה "ומי כעמר ישראל גוי אחד בארץ". ומי משתבח קודשא בריה הוא בשבחיהו דישאל? אין, דכתיב: "את הי האמרת היום". וכתיב: "והי האמירה היום", אמר להם הקדוש ברוך הוא לישראל: 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, ...

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KEHOT'S NOTE
ברכות ו, א.

198 שהנסתרות לה' אלקינו רק הנגלות לנו ולבנינו
 "The hidden things belong to G-d our G-d, and the revealed things are for us and for our children." The revealed part of the Torah testifies to the hidden.

דברים כ"ט:כ"ח Deuteronomy 29:28
 הנסתרת Havayah 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.

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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.

משלי ט"ז:כ" Proverbs 16:20
 משכיל על-דבר ימצא-טוב ובוטח בה' אשר-יו:

He that giveth heed unto the word shall find good; And whoso trusteth in the L-RD, happy is he.

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200 וידעת היום
 The words open a discourse to which the Alter Rebbe refers on the mitzvos as testimony to their inner dimension.

דברים ד':ל"ט Deuteronomy 4:39
 וידעת היום והשבת אלי-לכך כי ה' הוא האלקים בשמים ממעל ועל-הארץ מתחת אין עוד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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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.

דברים כ"ה:17 Deuteronomy 25:17
 זכור את אשר-עשה לך עמלק בדרך בצאתכם ממצרים:

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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PARAGRAPH 30

202 והוא בחי' הדעת הממשיך ההמשכה מבחי' י"ה שהן חוי"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.

תניא, חלק ראשון; ליקוטי אמרים ג':א' Tanya, Likkutei Amarim 3:1
 והנה, כל בחינה ומדרגה משלש אלו: נפש רוח ונשמה - כלולה מעשר בחינות, כנגד עשר ספירות עליונות שנשתלשלו מהן, הנחלקות לשתיים, שהן: שלש אמות ושבע כפולות; פירוש, חכמה בינה ודעת, ושבעת ימי הבנין: חסד גבורה תפארת כו'.

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203 דעת דהיא סהדותא
 The Idra Zuta calls Daas "testimony" (sahadusa). This supports the reading of eidus as de'os.

ספר הזהר, האדרא זוטא י"ט:פ"ז-19:87-22:95 Zohar, Idra Zuta
 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.

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.

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205 ועתה ה' אבינו אתה
 "And now, G-d, You are our Father." The Midrash on this verse says that Israel are recognized by their faces.

ישעיהו ס"ד:7 Isaiah 64:7
 ועתה ה' אבינו אתה אנחנו החמר ואתה יצרנו ומעשה ידך כלנו:
 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.

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206 "All who see them will recognize them, that they are the seed that G-d has blessed." The Alter Rebbe explains that this is because the Name Havayah is in every Jew.

ישעיהו ס"א:9 Isaiah 61:9
 ונודע בגוים ורעם וצאצאיהם בתוך העמים כל-ראיהם יכירום כי הם ירע ברה' 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.

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207 Kehot's note points to Deuteronomy 11:26-28 for these words.

דברים י"א:כ"ו-11:26-28 Deuteronomy
 ראה אנכי נתן לפניכם היום ברכה וקללה: את-הברכה אשר תשמעו אל-מצות ה' אלקיכם אשר אנכי מצוה אתכם היום: והקללה אם-לא תשמעו אל-מצות ה' אלקיכם וסרתם מן-הדרך אשר אנכי מצוה אתכם היום ללכת אחרי אלקים אחרים אשר לא-ידעתם:

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.

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208 ראה אנכי נותן

“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 כ”א: כ”ו

ראה אנכי נתן לפניכם היום ברכה וקללה:

Behold, I set before you this day a blessing and a curse:

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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 אמרים: ליקוטי ראשון; חלק ראשון; י"ח: י"ג-י"ד

ואף אם הם בורים ועמי הארץ ואין יודעים גדולת ה', וגם במעט שיוצאים אין מתבוננים כלל, ואין מוסרים נפשם מחמת דעת והתבוננות בה' כלל, אלא בלי שום דעת והתבוננות, רק כאלו הוא דבר שאי אפשר כלל לכפור בה' אחד, בלי שום טעם וטענה ומענה כלל. והיינו, משום שה' אחד מאיר ומחיה כל הנפש, על ידי התלקשותו בבחינת חכמה שבה, שהיא למעלה מן הדעת והשכל המושג ומוכן:

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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's prayer: “For a G-d of knowledge (de'os) is G-d.” The Alter Rebbe links de'os with eidus, testimony.

I Samuel 2:3 א ב: שמואל

אל-תרבו תדברו גבהה גבהה יצא עתק מפיכם כי אל דעות Havayah ולו נתקנו עלות:

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

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KEHOT'S NOTE

שמואל-א ב, ג.

PARAGRAPH 31

212 וזהו הנמשך ומתגלה

The note points to a footnote of the Rebbe there in connection 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 G-d.” The Alter Rebbe reads lehodos as acknowledgment.

Psalms 122:4 ד: כ"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.

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PARAGRAPH 32

214 יהודה אתה יודוך אחיך

Yaakov's blessing: “Yehudah, you, your brothers shall acknowledge.” The words open a discourse to which the Alter Rebbe refers on acknowledgment.

Genesis 49:8 ח: ט"ז בראשית

יהודה אתה יודוך אחיך ידך בערף אביך 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.

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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 ז: י"ז תהילים

אתה הצבת כל-גבולות ארץ קנץ וחרף אתה יצרמם:

Thou hast set all the borders of the earth; Thou hast made summer and winter.

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PARAGRAPH 33

216 הודאה — סד"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 ל"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,

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220 עוצם עיניו מראות ברע

"He shuts his eyes from looking upon evil": the subjugation of the senses.

Isaiah 33:15 וי"ג: 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;

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PARAGRAPH 34

221 הנסתרות לה' אלקינו

"The hidden things belong to G-d our G-d": yud-hei, drawn down by restraint.

Deuteronomy 29:28 כ"ח: ט' דברים

הנסתרת ל Havayah אלקינו והנגלת לנו ולבנינו עד-עולם לעשות
את-כָּל-דְּבָרֵי 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.

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222 ישת חשך סתרו

"He made darkness His hiding place": the hidden level above the positive commandments.

Psalms 18:12 י"ח: י"ב תהילים

יִשְׁתַּחֲשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סָכְתוֹ חֹשֶׁךְ מִיָּם עָבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round
about Him; darkness of waters, thick clouds of the skies.

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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' תהילים

יְרוּשָׁלַם הַבְנוּיָה כְּעִיר שֶׁחִבְרָה-לָהּ יְחִידוֹ:

Jerusalem, that art builded as a city that is compact
together;

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224 שבטים שבטי י"ה

"The tribes, the tribes of Yah, a testimony for Israel."

Psalms 122:4 ד' תהילים

שָׁשִׁים עָלוּ שְׁבָטִים שְׁבִטֵי-יָהּ עֲדוּת 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.

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225 בדרך עדותיך

"In the way of Your testimonies": the mitzvos as testimonies.

Psalms 119:14 ט"ד: י"ט תהילים

בְּדֶרֶךְ עֲדוּתֶיךָ שִׁשְׁתִּי כָעַל כְּלִי-הוֹן:

I have rejoiced in the way of Thy testimonies, As much as in
all riches.

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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 ר'

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 ד' ישראל? אין, דכתיב: "את ה'
האמרת היום". וכתיב: "והי האמירה 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 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 ה' וכן איתמר בראהרן 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.

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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.

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229 השוכן אתם

The Mishkan "that dwells with them in the midst of their impurities." The Shechinah, the lower hei, dwells even with them.

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.

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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

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.

Song of Songs 3:11 שיר השירים ג' י"א

צאינה 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.

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PARAGRAPH 37

232 שאו מרום עיניכם

"Lift up your eyes on high and see: Who created these?" The Alter Rebbe reads mi as the hidden source and eileh as what is revealed.

ישעיהו מ"ו:כ"ו Isaiah 40:26

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.

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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.

Zohar I, 1bא, זח"א

KEHOT'S NOTE

זח"א א, ב.

PARAGRAPH 38

234 בינה אם הבנים

The Zohar calls Binah "the mother of the children." The emotive attributes are born from her.

Zohar I, 219אא, זח"א ר"ט

KEHOT'S NOTE

ראה זח"א ר"ט, א. הערה בסה"מ תש"ט ע' 112.

235 אם הבנים

"The mother of the children rejoices." The phrase is applied to Binah.

Psalms 113:9 תהילים קי"ג:ט

מושיבי עקרת הבית אם־הבנים שמחה הלו־קה:

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.

236 בינה . . שנקי מי

Kehot's note points to Zohar II, 117a for these words.

Zohar II, 117a, קיז, א

KEHOT'S NOTE

זח"ב קיז, א.

237 נקראו הששה 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

"Yours, G-d, are the greatness and the might and the beauty and the victory and the splendor." The verse lists the attributes and says that they are all "Yours."

I Chronicles 29:11, י"א:ט:י"א

לך ה' הגדולה והגבורה והתפארת והנצח וההוד כי 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.

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KEHOT'S NOTE

דה"א כט, יא.

PARAGRAPH 40

240 ופקדת נור

"You shall visit your dwelling and not sin." The Talmud reads it as marital union; so pekudei means union.

Job 5:24, ה'כ"ד:ה'

וידעת כי שלום אהלך ופקדת נור ולא תחסא:

And thou shalt know that thy tent is in peace; And thou shalt visit thy habitation, and shalt miss nothing.

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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, ק' ברובין

Yevamot 62b:16, ט"ז: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 לדרכו, 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." The words open a discourse to which the Alter Rebbe refers for this union.

Song of Songs 6:8, ה'ח:ו:שיר

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

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

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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 G-d commanded Moshe." The commandments are called eileh.

Leviticus 27:34, ו'ל:כ"ז:ויקרא

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.

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KEHOT'S NOTE

ויקרא כז, לד.

246 אלה העדות והחוקים

"These are the testimonies, the statutes and the judgments." Again eileh.

Deuteronomy 4:45, ה"מ:ד:דברים

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;

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KEHOT'S NOTE

דברים ד, מה.

247

אלה מועדי ה'

“These are the appointed festivals of G-d.” Again eileh.

Leviticus 23:4 ד"ג:ד' ויקרא

אלה מועדי ה' מקראי קדש אשר תקראו אתם במועדים:

These are the appointed seasons of the L-RD, even holy convocations, which ye shall proclaim in their appointed season.

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KEHOT'S NOTE

ויקרא כג, ד. לו.

PARAGRAPH 41

248

ברכות באיכה ע"פ על אלה אני בוכיה

“For these I weep; my eye, my eye runs with water.” The Midrash reads “these” as the Torah and the offerings.

Lamentations 1:16 א"ט:ט"ז איכה

על־אלה אני בוכיה עיני ירדה מים כי־רחק ממני מנחם משיב נפשי
היו 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.'

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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.

Leviticus 26:46 ויקרא כ"ו:מ"ו

אלה החוקים והמשפטים והתורות אשר נתן ה' בינו ובין בני ישראל בְּהַר סיני בְּיַד־מֹשֶׁה:

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.

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KEHOT'S NOTE

ויקרא כו, מו.

250

אלה תעשו לה' במועדיכם

“These you shall offer to G-d on your appointed festivals.” The Midrash uses it to read “these” as the offerings.

Numbers 29:39 במדבר כ"ט:ל"ט

אלה תעשו לה' במועדיכם לְבַד מִזִּבְחֵיכֶם וּנְדָבָתֵיכֶם לְעֹלֹתֵיכֶם וּלְמִנְחֹתֵיכֶם וּלְנִסְכֵּיכֶם וּלְשִׁלְמֵיכֶם:

These ye shall offer unto the L-RD in your appointed seasons, beside your vows, and your freewill-offerings, whether

אלה פקודי המשכן משכן העדות וגו'

they be your burnt-offerings, or your meal-offerings, or your drink-offerings, or your peace-offerings.

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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.

Lamentations 1:16 א"ט:ט"ז איכה

על־אלה אני בוכיה עיני ירדה מים כי־רחק ממני מנחם משיב נפשי
היו 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.'

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252

רחל מבכה

“Rachel weeps for her children; she refuses to be comforted.” The Zohar reads Rachel as the Shechinah.

Jeremiah 31:15 ירמיהו ל"א:ט"ו

כה אמר Havayah 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.

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KEHOT'S NOTE

ירמיה לא, יד.

253

בגין דוי"א 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 hei is the exile.

Zohar, Vayigash 10:99–11:108 ספר הזהר, ויגש י"ז:צ"ט–י"א:ק"ח

so that the voice was heard in the height of heights. Therefore, too, Rachel wept for her children; she “refused to be comforted for her children, because he is not”. It is not written “they are not” (einam), but “he is not” (einennu), which is an allusion to her Spouse; for if her Spouse were present with her, she would let herself be comforted for them, as they would not remain then in exile; but her Spouse not being with her she cannot be comforted.

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

PARAGRAPH 43

254

שבטי י"ה עדות לישראל

“The tribes of Yah, a testimony for Israel”: testimony to

the hidden yud-hei.

Psalms 122:4 קב"ב:ד

שָׁשָׁם עָלוּ שְׁבָטִים שְׁבִיטֵיהֶם 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.

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255 שכינתא תתאה ושכינתא עלאה

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

KEHOT'S NOTE

ת"ז (עט, א. קנו, א. תיקונים מז"ח ק, ד) קנה, ב [שם קא, ד] קסו, ב [שם קח, א] קעג, ב [שם קיד, ג]. ובוח"א (כו, א. ג, ב). [כ].

256 שכינתא תתאה ושכינתא עלאה

The Zohar speaks of the lower Shechinah and the upper Shechinah. The two Mishkans are these two levels.

Zohar, Bereshit 21:238-248 רמ"ח

257 ועמ"ש — ע"פ שה"ש

The discourse on "The Song of Songs" opens with G-d as the groom and the Community of Israel as the bride, and explains kallah (bride) as related to kilayon, the expiring of the soul in its longing; this is the theme of self-sacrifice to which the text refers.

KEHOT'S NOTE

לקו"ת שה"ש א, א.

258 ובכל נפשך

"And you shall love G-d your G-d with all your heart and with all your soul." Self-sacrifice "with all your soul" corresponds to the plain Mishkan.

Deuteronomy 6:5 ויהי דברים

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.

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PARAGRAPH 44

259 ברא אלה

"Who created these": mi and eileh.

Isaiah 40:26 וישיעו מלכ"ו

שְׁאוּמְרוֹם עֵינֵיכֶם וְרָאוּ מִי־בְרָא אֱלֹהֵי הַמּוֹצִיא בְּמִסְפָּר צְבָאָם לְקָלָם בְּשֵׁם יְקָרָא מֵרַב אוֹנִים וְאִמִּיץ כַּח אִישׁ לֹא נֶעְדָּר:

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

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260 אלה המצות

"These are the commandments": the union of vav-hei.

Leviticus 27:34 ויקרא כ"ו:לד

אֵלֶּה הַמִּצְוֹת אֲשֶׁר צִוָּה ה' אֶת־מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל בְּהַר סִינַי:

These are the commandments, which the L-RD commanded Moses for the children of Israel in mount Sinai.

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261 על אלה אני בוכה

"For these I weep": the loss of that union.

Lamentations 1:16 איכה א:ט"ז

עַל־אֵלֶּה אֲנִי בּוֹכֶיָה עֵינֵי יְרֵדָה מֵאֵם כִּי־רָחַק מִמֶּנִּי מְנַחֵם מְשִׁיב נֶפְשִׁי הִיוּ בְנֵי שׁוֹמְמִים כִּי גָבַר אוֹיֵב:

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.'

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PARAGRAPH 45

262 משכן העדות ועדות לישראל

The note points to Or HaTorah on Vayakhel for "the Mishkan of the Testimony" and "a testimony for Israel."

KEHOT'S NOTE

ראה אוה"ת ויקהל ב'כב.

263 רבבה כצמח השדה נתתיך ותרבי ותגדלי ותבואי בעדי עדיים

G-d recalls Israel's growth in Egypt: "I made you myriads, like the growth of the field, and you increased and grew and came with adi adayim." The whole section explains this verse.

Ezekiel 16:7 ויזקאל ט"ז

רַבְּבָה כְּצֻמַח הַשָּׂדֶה נִתְּתִיךָ וְתִרְבִּי וְתִגְדְּלִי וְתִבְאִי בְּעֲדֵי עַדִּיִים שְׂדֵים נִכְנֹו וּשְׁעָרָךְ צִמַּח וְאֵת עֵרֹם וְעָרְיָה:

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.

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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 G-d forever and ever." Rashi's first meaning of adi: eternity.

Isaiah 26:4 וישיעו כ"ו:ד

בְּטַחוּ בַּה' עַד־עֶד כִּי בָקָה ה' צוּר עוֹלָמִים:

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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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: שמות ל"ג:ו.

ויתנצלו בני ישראל את עדיהם מהר חורב:

And the children of Israel stripped themselves of their ornaments from mount Horeb onward.

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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: שבת פ"ח א'ז:88א.

דרש רבי סימאי: בשעה שהקדימו ישראל "נעשה" ל"נשמע" באו שנים ויבוא של מלאכי השרת, לכל אחד ואחד מישראל קשרו לו שני כתרים, אחד כנגד "נעשה" ואחד כנגד "נשמע". וכיון שחטאו ישראל, ירדו מאה ועשרים ויבוא מלאכי חבלה ופירקום, שנאמר: "ויתנצלו בני ישראל את עדיהם מהר חורב". אמר רבי חמא ברבי חנינא: בחורב טענו, בחורב פרקו. בחורב טענו — כדאמרן, בחורב פרקו — דכתיב: "ויתנצלו בני ישראל וגו'". אמר ...

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269

קחו מאתכם תרומה

"Take from among you an offering for G-d." The words open a Torah Ohr discourse to which the Alter Rebbe refers for "something from nothing."

Exodus 35:5: שמות ל"ה:ה.

קחו מאתכם תרומה לה' כל נדיב לבו וביאה 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;

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270

לב נשבר ונדכה

"A broken and crushed heart, O G-d, You will not despise." The state to which Israel were brought in Egypt.

Psalms 51:19: תהילים נ"א:19.

זבחי 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.

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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

ואעשה 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: בראשית י"ב:2.

ואעשה לגוי גדול ואברכה ואגדלה שמך והיה 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.

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273

כי מי גוי גדול

"For which is a great nation that has G-d close to it?" Israel's greatness is their closeness to G-d.

Deuteronomy 4:7: דברים ד':7.

כי מי 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 whosoever we call upon Him?

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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

"For G-d's portion is His people." Israel are great as the portion of the One who is great.

Deuteronomy 32:9: דברים ל"ב:9.

כי חלק Havayah עמו יעקב חבל נחלתו:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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276

גדול הוי'

"Great is G-d and very much praised."

Psalms 145:3: תהילים קמ"ה:3.

גדול ה' ומהלל מאד ולגדלתו אין חקר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג.

PARAGRAPH 46

277 וקרבנו 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, "G-d's produce," 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.

Exodus 13:17 י"ג:י"ז

וַיְהִי בִשְׁלַח פְּרַעֲה אֶת־הָעָם וְלֹא־נָחַם אֱלֹקִים דֶּרֶךְ אֶרֶץ פִּלְשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פְּנֵי־נֶחֱם הָעָם בְּרֹאֲתָם מִלִּחְמָה וְשָׁבוּ מִצְרָיִם:

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.'

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280 בנו הגדול

Yitzchak "called Esav, his great (elder) son." Esav is called "great," and Yaakov took the birthright from him.

Genesis 27:1 א"א:כ"ז

וַיְהִי כִּי־זָקַן יִצְחָק וַתִּכְהֶיז עֵינָיו מֵרַאת 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.'

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KEHOT'S NOTE

בראשית כז, 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 פי' האזינו עד, ד ואילך.

283 Kehot's note points to Deuteronomy 32:1-52 for these words.

Deuteronomy 32:1-52 נ"ב:א-נ"ב:כ"א

284 האזינו השמים

"Listen, O heavens, and I will speak." The words open a discourse to which the Alter Rebbe refers.

Deuteronomy 32:1 נ"ב:א

הָאֲזִינוּ הַשָּׁמַיִם וְאִדְבְּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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PARAGRAPH 47

285 בעטרה שעטרה לו אמו

"With the crown with which his mother crowned him on the day of his wedding"; the Sages read "the day of his wedding" as the giving of the Torah.

Song of Songs 3:11 י"א:ג

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמַלְךְ שְׁלֹמֹה בְּעֶטְרָה שֶׁעֲטָרָהּ לּוֹ אִמּוֹ כִּי־וְחַתְּנָתָו וּכְיוֹם שִׁמְחַת לְבוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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KEHOT'S NOTE

שה"ש ג, יא.

286 רעוא דכל רעוין

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

KEHOT'S NOTE

אדרי"ז רפח, ב.

287 רעוא דכל רעוין

The Idra Zuta names the highest hidden level "the Will of all wills."

Sofar Zohar, Idra Zuta 4:37-10:49 ט"ז:מ-ט"ז:מ

288 אנכי מי שאנכי

The note points to the sources gathered there for the phrase "Anochi, who I am."

Zohar I, 167 כז"א קסז, ב

KEHOT'S NOTE

זח"א קסז, ב. [כ]. ראה הנסמן במאמרי אדה"ז — פרשיות ע"ר ט.

289

סתימא דכ"ס

Kehot's note points to Zohar II, 146b for these words.

Zohar II, 146b זח"ב קמו, בZohar II, 146b
KEHOT'S NOTE

אדרי"ו רפח, א. [כ]. זח"ב קמו, ב.

290

נורא תהלות

"Awesome in praises": G-d is beyond all praise.

Exodus 15:11 שמות ט"ו:11

מיִּיְמֵימֶכָּה בְּאֵלֶם Havayah מִי כִמְכָה נֶאֱדָר בְּקֶדֶשׁ נִוְרָא 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?

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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.

Zohar III, 288a זח"ג רפח, אZohar III, 288a
KEHOT'S NOTE

זח"ב (רי, ב). [כ]. זח"ג רפח, א.

PARAGRAPH 48

292

הכל ירוממוך 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 הזוהר, ויקרא מ"ז:שלי"ד-49:342-47:334 Zohar, Vayikra
מ"ט:שמ"ב

294

שו"ה בזהר — שזכו

In the first edition the words from "See the Zohar" to "they merited" were missing, replaced by "שזוהו"; 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 האי' (זיטאמיר תר"ח) שזוהו. ובלוח התיקון (שם תרי"א) נרשם חסר מעט. ובהוצאה הבי' (שם תרכ"ו) נדפסו תיבות אלו בפנים בשולי העמוד. וראה הקדמה מדפוס ווילנא תרס"ד נדפס בסו"ס הלוק"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

G-d tells the sea, "Until here you may come, and no further." Ad as a limit.

Job 38:11 איוב ל"ח:11

ואמר עד־פה תבוא ולא תסיף ופא־נְשִׁית בְּגֹאֲזֵיךְ:

And said: 'Thus far shalt thou come, but no further; And here shall thy proud waves be stayed?'

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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.

Chagigah 15a:12 חגיגה ט"ו א:12

תנו רבנן: מעשה באחר שהיה רוכב על הסוס בשבת, והיה רבי מאיר מהלך אחריו ללמוד תורה מפיו, אמר לו: מאיר, חזור לאחריה, שכבר שיערתי בעקבי סוסי עד כאן תחום שבת. אמר לו: אף אתה חזור בה. אמר לו: ולא כבר אמרתי לך כבר שמעתי מאחורי הפרגוד: "שובו בנים שובבים" — חוץ מאחר.

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

KEHOT'S NOTE

חגיגה טו, יא.

298

מי ברא אלה

"Who created these?" The Zohar reads mi as what is beyond question.

Isaiah 40:26 ישעיהו מ':26

שאוי־מרום עיניכם וראו מי־ברא אֵלֶּה הַמוֹצִיא כְּמִסְפֵּר צְבָאִים לְכֻלָּם בְּשֵׁם יְקָרָא מִרְבִּי אוֹנִים וְאִמְיִן כִּי אִישׁ לֹא נֶעְדָּר:

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

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299

דהא לעילא לית תמן שאלה

The Zohar explains "Who created these": one may ask up to a point, but above there is no question at all. This is the meaning of ad, a limit to apprehension.

ספר הזוהר, הקדמה ב':ד'-ד':י"ב-2:4-4:12 Zohar, Introduction

IN THE BEGINNING. R. Eleazar opened his discourse with the text: Lift up your eyes on high and see: who hath created these? (Is. 40, 26). "Lift up your eyes on high": to which place? To that place to which all eyes are turned, to wit, Petah 'Enaim ("eye-opener"). By doing so, you will know that it is the mysterious Ancient One, whose essence can be sought, but not found, that created these: to wit, Mi (Who?), the same who is called "from (Heb. mi) the extremity of heaven on ...

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

ראה תו"א יט, ד.

300

בד"ה זה שמי

At the end of that discourse the Alter Rebbe explains that the words of the Sages, such as the blessings over the mitzvos, are rooted in "Where is the scribe (sofer)?" a level above the "wine" of the Torah, since the Written Torah is called a sefer; this is why "the words of the scribes are dearer."

KEHOT'S NOTE

תו"א נג, ב.

301

זה שמי

"This is My Name forever." The words open a discourse to which the Alter Rebbe refers.

שמות ג':ט"ו Exodus 3:15

וַיֹּאמֶר עוֹד אֱלֹקִים אֱלִי־מִשָּׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל הִ' אֱלֹקֵי אֲבֹתֵיכֶם אֱלֹקֵי אֲבֹרָהֶם אֱלֹקֵי יִצְחָק וְאֱלֹקֵי יַעֲקֹב שְׁלַחְנִי אֲלֵיכֶם זֶה־שְּׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דָּר:

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.

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302

איה סופר

"Where is the scribe? Where is the weigher?" The discourse reads ayeh as alef and yud-hei, Keser above Chochmah and Binah.

ישעיהו ל"ג:י"ח Isaiah 33:18

לִבְךָ יִהְיֶה אֵימָה אֵימָה סֵפֶר אֵימָה שֶׁקֶל אֵימָה סֵפֶר אֶת־הַמְּגִדִּלִים:

Thy heart shall muse on the terror: 'Where is he that counted, where is he that weighed? Where is he that counted the towers?'

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303

תרין עטרין

The Idra Zuta speaks of the "two crowns" included in Daas. The Alter Rebbe identifies them with adayim.

ספר הוהר, האדרא זוטא י"ט:ע"ז-פ"ז Zohar, Idra Zuta 19:77-87

304

הנוכר באדר"ז

The Biur on this maamar opens its fourth section with Ezekiel's adi adayim: the ornaments are "the two crowns" that Z'eir Anpin inherits, which, like the growth of the field, come only after the seed has rotted away.

KEHOT'S NOTE

ועליק בכ"י רפ"ד [ז, א] לה"ט [= לשונו הטהור] הנוכר באדר"ז וש"נ. [כ].

305

ופי התרין עטרין . . וההמשכה הוא ע"י הדעת וכמ"ש במ"א

There the Alter Rebbe distinguishes the emotive attributes above intellect, the lower levels of Arich Anpin, which Daas draws down, from the still higher light drawn through the Torah itself, from the upper levels of Arich Anpin.

KEHOT'S NOTE

306

מענין עדות

The Raaya Mehemna on Shoftim discusses testimony, and the Ramaz's commentary there explains it; the Alter Rebbe refers to both.

ספר הוהר, שופטים ג':י"א-ד':כ"י Zohar, Shoftim 3:11-4:20

307

מענין — ומבואר במ"א

The note points to the Tzemach Tzedek's explanation of the Zohar on testimony.

KEHOT'S NOTE

ראה ביאורו להצ"צ-ב ע' תתרכט ואילך. אוה"ת שופטים ע' תתמו ואילך. תתנב ואילך.

308

בכ"מ שנאמר נס"ו

The Talmud teaches that wherever "netzach," "selah" or "va'ed" is said, it means without interruption forever. So "All shall exalt You, Selah" means endless ascent.

עירובין נ"ד א:י"ד-ט"ו Eruvin 54a:14-15

תָּנָא דְּבִי רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: כָּל מָקוֹם שֶׁנֶּאֱמַר "נִצָּח" "סֵלָה" "וָעֵד" — אֵין לוֹ הַפְסֵק עוֹלָמִית. נִצָּח, דְּכֵתִיב: "כִּי לֹא לְעוֹלָם אָרִיב וְלֹא לִנְצַח אֶקְצוּף". סֵלָה, דְּכֵתִיב: "כָּאֲשֶׁר שָׁמְעֵנוּ בֶּן רֹאִינוּ בְּעִיר ה' צְבָאוֹת בְּעִיר אֱלֹהֵינוּ אֱלֹקִים יְכוֹנְנָה עַד עוֹלָם סֵלָה". וָעֵד, דְּכֵתִיב: "ה' יִמְלֹךְ לְעוֹלָם וָעֵד".

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

KEHOT'S NOTE

עירובין נד, א.

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 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.

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PARAGRAPH 50

310

ונחנו מה

Moshe and Aharon say, "And what are we, that you complain against us?" Moshe's self-nullification, "mah."

שמות ט"ז:ז Exodus 16:7

ובקר וראתם את־כבוד ה' בשמעו את־תלונתכם 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?"

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KEHOT'S NOTE

שמות טז, ז-ח.

311 ששם עלו שבטים

"For there the tribes went up... to give thanks to the Name of G-d": the acknowledgment and self-nullification explained above.

Psalms 122:4 ק"ב:ד: תהילים

שָׁשֶׁם עָלוּ שְׁבָטִים שְׁבִייעָה 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.

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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.

Berakhot 31a:12 ברכות ל"א:א: י"ב

וכן לא יפטר אדם מחברו לא מתוך שיחה, ולא מתוך שחוק, ולא מתוך קלות ראש, ולא מתוך דברים בטלים, אלא מתוך דבר הלכה. שכן מציינו בנביאים הראשונים, שסיימו דבריהם בדברי שבח ותנחומים.

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

"Set me as a seal upon your heart." The words open a discourse to which the Alter Rebbe refers.

Song of Songs 8:6 ח:ו: שיר השירים

שימני כחותם עלי לבך כחותם על זרועך כיעצה כמות אהבה קשה כשאל קנאה רשפיה רשפי אש שלהבתיה:

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

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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

תו"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.

Genesis 49:8 ח"ט:ח: בראשית

יהודה אתה יודוך אחיך ידך בערף אביך 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.

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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 66:1 א:ו: שעייהו

כה אמר ה' השמים כסאי והארץ הדם רגלי אייזה בית אשר תבנו לי ואייזה 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?

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PARAGRAPH 51

319 ותבואי בעדי עדיים

"And you came with adi adayim."

Ezekiel 16:7 ז:ז: יחזקאל

רבכה כצמח השדה נתתיך ותרגי ותגדלי ותבאי בעדי עדיים שדים נכנו ושרך 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.

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320

עדים מהר חורב

“Their ornaments from Mount Chorev”: the crowns.

Exodus 33:6: שמות ל"ג:ו

ויתנצלו בני ישראל את עצמם מהר חורב:

And the children of Israel stripped themselves of their ornaments from mount Horeb onward.

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321

יהללך סלה

“They will yet praise You, Selah”: endless praise.

Psalms 84:5: תהילים פ"ד:ה

אשר יושבי ביתך עוד יהללך סלה:

Happy are they that dwell in Thy house, they are ever praising Thee. Selah

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322

עד פה תבוא

“Until here you may come”: ad as a limit.

Job 38:11: איוב ל"ח:יא

ואמר עד פה תבוא ולא תסיף ופאישית בגאון גלדי:

And said: “Thus far shalt thou come, but no further; And here shall thy proud waves be stayed”?

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323

אשר פקד ע"פ משה

“Which was reckoned at the word of Moshe.”

Exodus 38:21: שמות ל"ח:כא

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.

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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 16:7: יחזקאל ט"ז:ז

רבבה כצמח השדה נתתיך ותרבי ותגדלי ותבאי בעדי עדיים שדים נכנו ושערך צמח ואת ערם וערקה:

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.

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325

שנגלה עליהם ממ"ה

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

KEHOT'S NOTE

הגדה של פסח.

326

בד"ה 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 voice of my beloved, behold he comes, leaping over the mountains.” The words open a discourse to which the Alter Rebbe refers on the revelation of the first night of Pesach.

Song of Songs 2:8: שיר השירים ב':ח

קול דודי הנה"ה בא מדלג עלי ההרים מקפץ עלי הגבעות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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328

מצות יאכל את שבעת הימים

“Matzos shall be eaten the seven days.” The Alter Rebbe reads it as feeding the self-nullification of matzah into the seven attributes.

Exodus 13:7: שמות י"ג:ז

מצות יאכל את שבעת הימים ולא יראה לה חמץ ולא יראה לה שאר בכלי גבלה:

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.

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329

כי הוא חיך

“For He is your life and the length of your days.” Contemplating this gives rise to the love of the soul.

Deuteronomy 30:20: דברים ל':כ

לאהבה את ה' אלקיך לשמע בקלו ולדבקה בו כי הוא חייך וארך ימך 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.

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KEHOT'S NOTE

דברים ל, כ.

330

מי ברא אלה

“Who created these”: the attributes (eileh) born from contemplation (mi).

Isaiah 40:26: וישיעו מִי כִּי

שאוֹמְרוֹם עֵינֵיכֶם וְרָאוּ מִי־בְרָא אֱלֹהֵי הַמּוֹצִיא בְּמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יְקָרָא מֶרֶב אוֹנִים וְאִמִּיץ כַּח אִישׁ לֹא נֶעְדָּר:

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

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331

ביצ"מ היה עדיין בבחי' קטנות

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

“Yours, G-d, are the greatness and the might..., Yours is the kingdom”: the six attributes and Malchus, the seven days.

I Chronicles 29:11: דברי הימים א כ"ט

לך ה' הַגְדֹּלָה וְהַגְבוּרָה וְהַתְפָּאָרֶת וְהַנִּצָּח וְהַהוֹד כִּי־כָל בְּשֵׁמִים וּבְאֲרָץ לך ה' הַמְמֻלָּכָה וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ:

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

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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.

Exodus 13:7: שמות י"ג:ז

מִצּוֹת יֵאָכַל אֶת שִׁבְעַת הַיָּמִים וְלֹא־יֵרָאָה לָךְ חָמֶץ וְלֹא־יֵרָאָה לָךְ שָׂאֵר בְּכָל־גְּבֻלָּךְ:

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.

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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.

Exodus 35:5: שמות ל"ה:ה

קָחוּ מֵאֲתָכֶם תְּרוּמָה לַה' כָּל נָדִיב לְבֹו יְבִיֵּאֵה אֶת תְּרוּמַת ה' זֶהָב וְכֶסֶף וְנִחְשֵׁת:

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;

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337

ולחם עוני

“Seven days you shall eat matzos with it, the bread of poverty.” Matzah as subjugation.

Deuteronomy 16:3: דברים ט"ז:ג

לֹא־תֹאכַל עֲלֵיו חֶמֶץ שִׁבְעַת יָמִים תֹּאכַל־עֲלֵיו מִצּוֹת לָחֶם עֹנִי כִּי בַחֲפוּזוֹן יֵצֵאת מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ:

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

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338

אתכפיא ט"א עי"א אסתלק יקרא דקוב"ה

“When the sitra achra is subdued, the glory of the Holy One, blessed be He, rises.” Matzah, as subjugation, draws down the same higher light.

Zohar, Terumah 6:38-7:45: ספר זוהר, תרומה ו':ל"ח-ז':מ"ה

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)

339

ותרבי ותגדלי ותבואי בעדי עדיים

“And you increased and grew and came with adi adayim,” said of the Exodus.

Ezekiel 16:7: יחזקאל ט"ז:ז

רָבַכָּה כְּצִמְחַת הַשָּׂדֶה נִתְתִּירָה וְתִרְבִּי וְתִגְדְּלִי וְתִבְאִי בְעַדִּי עַדִּיִּים שְׂדֵים נִכְנוּ וּשְׁעָרָה צִמְחָה וְאַתְּ עָרַם וְעָרְיָה:

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.

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340 בעטרה שעטרה לו אמו

“With the crown with which his mother crowned him on the day of his wedding,” the giving of the Torah.

Song of Songs 3:11א”ג: שיר השירים

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמִלְכָּה שְׁלֵמָה בְּעֶטְרָה שֶׁעֲטָרָהּ לּוֹ אִמּוֹ בְּיוֹם הַתְּנָתוֹ וּבְיוֹם שְׁמִיחַת לְבוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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341 רעוא דכל רעוין

The Idra Zuta’s name for the highest hidden level, “the Will of all wills,” revealed at Sinai.

Sofar, Idra Zuta 4:37-10:49ט”ז:ל”ז-ד:אדרא וזטא ד:ל”ז-י:מ”ט

342 בענין מדלג על ההרים

There “leaping over the mountains” is explained: the great light revealed at the Exodus, from the level of “He and His Name alone,” above the chain of descent, could not come through the gradual order of cause and effect, only by “skipping,” like one who leaps from mountain to distant mountain.

KEHOT’S NOTE

ראה לקו”ת שה”ש טו, ב.

343 מדלג על ההרים

“Leaping over the mountains”: the revelation of Pesach comes by “skipping,” not in the gradual order.

Song of Songs 2:8ח”ב: שיר השירים

קוֹל דּוֹדִי הִנֵּה-נִזְהָ בָּא מִדֶּלֶג עַל-הַהָרִים מִקַּפֵּץ עַל-הַגְּבָעוֹת:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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344 והאתעדל”ת דספירת העומר שהיא התהפכות השבע מדות

There the Rebbe Rashab explains the Counting of the Omer as subjugation (iskafya); a note there says that one must look into “Take from among you an offering” in Torah Ohr, with its explanation in the supplements, and into this maamar on Pekudei, where it is stated explicitly that the Counting of the Omer is transformation (is’hapcha).

KEHOT’S NOTE

בסה”מ תרמ”ו-תר”ג ע’ תסה מבאר כ”ק אדמו”ר מהרש”ב שענין ספח”ע ענין אתכפא וע”ז מציין שם: “צריך לעיין במאמר קחו מאתכם תרומה בתו”א ובביאורו בהוספות. ובלקו”ת במאמר פקודי שבהם מפורש ספח”ע הו”ע אתהפכא.”

שבועת — ואח”כ

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.

346 תספרו חמשים יום

“Until the day after the seventh week you shall count fifty days.” Yet only forty-nine are counted; the fiftieth is revealed of itself.

Leviticus 23:16ט”ז: ויקרא

עַד מִמָּחֳרַת הַשָּׁבֹעַת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה הַדְּשָׁה לַיהוָה

even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the L-RD.

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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 22:32כ”ב:ל”ב: ויקרא

וְלֹא תַחֲלִלוּ אֶת-שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדְּשְׁכֶם:

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

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349 ואתם תחרישון

“G-d will fight for you, and you shall be silent.” The revelation comes of itself, without action from below.

Exodus 14:14ד”ד: שמות

Havayah יְלַחֵם לְכֶם וְאַתֶּם תִּחְרִישוּן:

The L-RD will fight for you, and ye shall hold your peace.’

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PARAGRAPH 54

350 כצמח השדה

“Like the growth of the field... and you increased and grew... and came with adi adayim.”

Ezekiel 16:7ז”ז: יחזקאל

רִבְכָּה כְּצֹמַח הַשָּׂדֶה נִתְמַתִּיר וְתִרְבִּי וְתִגְדְּלִי וְתִבְאִי בַּעֲדֵי עֲדָיִים שְׂדֵי לֶחֶם נִכְנֹו וְשִׁעְרָה צִמַּח וְאַתְּ עֵרַם וְעָרְיָה:

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.

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351

בעטרה

“With the crown with which his mother crowned him”: the giving of the Torah on Shavuot.

Song of Songs 3:11א”שיר השירים ג:

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמַלְכָּה שְׁלֵמָה כְּעֶטְרָה שֶׁעֲטָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמֻחָת לְבוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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PARAGRAPH 55

352

שמע ישראל ה' אלקינו

“Hear, O Israel, G-d is our G-d, G-d is One.” The first verse of the Shema is the higher unity, yud-hei.

דברים ו:4Deuteronomy 6:

שְׁמַע יִשְׂרָאֵל הָאֵלֵינוּ הָאֵלֵינוּ הָאֵלֵינוּ אֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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353

הנסתרות לה' אלקינו

“The hidden things belong to G-d our G-d”: the higher unity.

דברים כ”ט:28Deuteronomy 29:

הַנְּסֻתֹת לַהָאֵלֵינוּ הַנִּגְלוֹת לָנוּ וְלִבְנֵינוּ 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.

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354

ואהבת בכל לבבך

“And you shall love G-d your G-d with all your heart”: love born of understanding, the lower unity.

דברים ו:5Deuteronomy 6:

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

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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355

וראו מי ברא אלה

“Lift up your eyes on high and see: Who created these?” Contemplation that gives birth to love.

ישעיהו מ':26Isaiah 40:

שְׂאוּ־מַרְוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֱלֹהֵי הַמַּסְפָּר צָבָאָם לְכֻלָּם בְּשֵׁם יְקָרָא מְרַב אֲוִנִים וְאֲמִיץ כַּח אִישׁ לֹא נֶעְדָּר:

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

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356

בני גרשון ובני מררי נושאי המשכן

“And the sons of Gershon and the sons of Merari, the bearers of the Mishkan, set out.” The Levites carried the Mishkan.

Numbers 10:17במדבר י:

וַהֲוֹרֵד הַמִּשְׁכָּן וַיִּנָּסְעוּ בְנֵי־גֶרְשׁוֹן וּבְנֵי מֶרָרִי נוֹשְׂאֵי הַמִּשְׁכָּן:

And the tabernacle was taken down; and the sons of Gershon and the sons of Merari, who bore the tabernacle, set forward.

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357

“When the Mishkan journeys the Levites shall take it down, and when the Mishkan encamps the Levites shall set it up.”

Numbers 1:51במדבר א':

וּבְנִסְעַת הַמִּשְׁכָּן יוֹרִידוּ אֹתוֹ הַלְוִיִּם וּבְחֻגְתָּ הַמִּשְׁכָּן יָקִימוּ אֹתוֹ הַלְוִיִּם וְהָיָה הַקָּרֵב יוֹמֵת:

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.

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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 1:2במדבר א':

שָׂאוּ אֶת־רֹאשׁ כָּל־עַדַּת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם בְּמִסְפָּר שְׁמוֹת כָּל־זָכָר לְגִלְגָּלָתָם:

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;

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359

והחיות רצוא ושוב כמראה הבזק

“And the Chayos ran and returned, like the appearance of a flash of lightning.” The model of the soul's running and returning.

Ezekiel 1:14יחזקאל א':

וְהַחַיּוֹת רָצוּא וְשׁוּב כְּמֹרֵאֵה הַבֶּזֶק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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כלהבת הכבשן שיוצאה תמיד מפי הכבשן וממהרת לחזור ולכנסו
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 1:14: "על יחזקאל א' יי' ד' רש"

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. דלאטנציי' לא בלע"ז וגוון אש להם כגוון אש היוצא מבין החרסין שמזקקין זהב בכור בתוכן והאש שיוצא' משם צבועה בגווני' (תו' וי"מ) הבזק לשון פיזור כפי שפרשוהו רבותינו כמראה הבזק ר"י אומר בשם ר' סימון בשם ר' לוי בן פרטא כזה שבוע גפת בכירה כלומר שמפורש גפת שהוא פסולת הזת"י 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. הַבִּזָּק, ...

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

361 נר ה' נשמת אדם

"The soul of man is the lamp of G-d." Like a flame, the soul leaps up and returns.

Proverbs 20:27: "משלי כ' כ"ז"

נר ה' נשמת אדם חפש כל־חֲדָרֵי־בֶטֶן:

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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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 20:15: "שמות כ' ט"ו"

וְכָל־הָעָם רָאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הַהָרָה עֲשֵׂן וְקוֹל הָעֵם וְיַנְעוּ וַיַּעֲמָדוּ מֵרָחֵק:

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.

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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 122:3: "תהילים קכ"ב ג'"

יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחִבְרָה־לָּהּ יְחִידוּ:

Jerusalem, that art builded as a city that is compact together;

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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 2:14: "שיר השירים ב' י"ד"

יוֹנָתִי בַּחֲגוּי הַסֵּלַע בְּסֶתֶר הַמַּדְרֵגָה הָרְאִינִי אֶת־מְרָאֶיךָ הַשְּׁמִיעֵנִי אֶת־קוֹלְךָ בְּיִקְוֹלְךָ עָרֵב וּמְרָאֶיךָ נֶאֱמָה:

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

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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: "תהילים קכ"ב ד'"

שְׁשֵׁם עָלוּ שְׁבָטִים שְׁבָטֵי־יְהוָה עָדוֹת 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.

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366 ירושלים הבנויה כעיר שחבורה לה

"Jerusalem, built as a city that is joined": the joining of the two Mishkans.

Psalms 122:3: "תהילים קכ"ב ג'"

יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחִבְרָה־לָּהּ יְחִידוּ:

Jerusalem, that art builded as a city that is compact together;

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KEHOT'S NOTE

תהלים קכב, ג.

367 ועבד הלוי הוא

"And the Levite, he shall serve the service of the Tent of Meeting." The word hu hints at the hidden world.

Numbers 18:23: "במדבר י"ח כ"ג"

וְעַבְד הַלְוִי הוּא אֶת־עֲבֹדֶת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עוֹנֵם חֶקֶת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחִלוּ נַחֲלָה:

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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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 8:37-41א”מ”ל”ז”ח: קרח זהו, קרח זהו, קרח זהו

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 G-d.” The words open two Torah Ohr discourses to which the Alter Rebbe refers.

Exodus 15:1 שמות ט”ו:א

אז ישיר משה ובני ישראל את השירה הזאת ל Havayah ויאמרו לאמר אשירה ל Havayah כי גאה גאה סוס ורכבו רמה בים:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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

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 הלויים ביד איתמר

The end of the opening verse, now explained: pakad applies to both what precedes and what follows.

Exodus 38:21 שמות כ”א:כ

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.

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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 דחכ

Kehot’s note points to where this is explained further: Likkutei Torah of the Arizal.

KEHOT’S NOTE

ע”י לקו”ת להאריז”ל פ’ וירא בטעמי המצות מצות ביקור חולים. ובס’ מא”א אות ד’ ס”ט ובאות פ’ ס”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 פתח 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.’

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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.

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379 בד"ה יונתני בחוגי 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
 "Only be strong not to eat the blood, for the blood is the soul." The blood stands for the life that spreads, Binah.
 Deuteronomy 12:23ג"כ: דברים י"ב: כ"ג
 רק חֹזֵק לְבִלְתִּי אֲכַל הַדֵּם כִּי הַדֵּם הוּא הַנֶּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר:
 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 5:2ה"ב: שיר השירים ה"ב: 2
 אֲנִי יִשְׁנָה וְלִבִּי עָר קוֹל דּוּדִי דּוֹפֵק פֶּתַח־יָלִי אֲחֹתִי רַעֲיָתִי יוֹנְתִי תִמְתִּי שְׂרָאשִׁי נִמְלֵא־טֵל קְוֻצּוֹתַי רְסִיטִי לֵילָה:
 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 תרין ריעין
 Chochmah and Binah, "two companions that never part."
 Zohar, Vayikra 2:29-3:41מ"א:ג"ט-ב"י: ויקרא ב' ט"ז-ג' מ"א

383 כעיר שחוברה
 "Like a city that is joined together": the joining of the two Mishkans.
 Psalms 122:3ג"כ: תהילים קכ"ב: 3
 יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחִבְרָה־לָּהּ יְחִידוֹ:
 Jerusalem, that art builded as a city that is compact together;
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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 17:181-18:192קצ"ב:י"ח-קפ"א-י"ח: קצ"ב: 181-192
 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 2:1ב' שמות ב' 1
 וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת־בִּתּוֹ:
 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 ודברת 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 6:7ו': דברים ו': 7
 וְשִׁנַּנְתֶּם לְבַבְכֶּם וּדְבַרְתֶּם בָּם בְּשִׁבְתְּכֶם בְּבִיתְכֶם בְּדֶרֶךְ וּבְשֹׁכְכֶם וּבְקוּמְכֶם:
 and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.
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387 ואשים דברי בפוך
 "And I have put My words in your mouth." The mouth as a vessel for G-d's word.
 Isaiah 51:16י"א:ט"ז: ישעיהו נ"א: ט"ז
 וְאֲשֶׁם דְּבָרִי בְּפִיךָ וּבִצֵּל יָדִי כְּסִיתִיךָ לְנֹטֵעַ שָׁמַיִם וְלִיסַד אֶרֶץ וְלֹא־מֵר וְלִצִּיּוֹן עַמִּי־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.'
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 KEHOT'S NOTE
 ישע"י נא, טז, כ].

388 לדבר ה' זו הלכה
 The Talmud explains "the word of G-d" as the halachah. Torah law spoken in self-nullification is G-d's word in a person's mouth.
 Shabbat 138b:11-12ב"י:י"א-י"ב: שבת קל"ח ב' י"א-י"ב: 11-12
 "דָּבָר ה'" — זֶה הַלָּכָה, "דָּבָר ה'" — זֶה הַמִּצְוָה, "דָּבָר ה'" — זֶה הַנְּבוּאָה. וּמֵאִי יִשְׁוֹטְטוּ לְבָבָם אֶת דְּבַר ה'?" אָמְרוּ: עֲתִידָהּ אִשָּׁה שֶׁתִּטּוֹל כֶּכֶר שֶׁל תְּרוּמָה וְתִחְזוֹר בְּבִתּוֹ כְּנִסְיוֹת וּבְבִתּוֹ מִדְּרָשׁוֹת לִידַע אִם טְמֵאָה הִיא וְאִם טְהוֹרָה הִיא, וְאִין מִכִּין.

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

כריתות י"ג ב:י"ז-י"ח Keritot 13b:17-18

"בין הטמא ובין הטהור" - אלו טמאות וטהרות. "ולהורות" - זו הוראה. "את כל החוקים" - אלו מדרשות. "אשר דבר ה'" - זו הלכה. "בין משה" - זה תלמוד. יכול אף המשנה? תלמוד לומר: "ולהורות". רבי יוסי ברבי יהודה אומר: יכול אף תלמוד? תלמוד לומר: "ולהורות".

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

KEHOT'S NOTE

שבת קלה, ב. כריתות יג, ב.

389

ונתתי עשב

"And I will give grass in your field for your cattle." Moshe speaks in G-d's first person, a sign of his complete self-nullification.

Deuteronomy 11:15 ו"א:ט"ו

ונתתי עשב בשדה ואכלת ושבעת:

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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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 ו"ט:ג'

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 פיה, הלא הוא דכתיב: ואנכי אהיה עם פיה. מהו והורתיך? רבי אבהו אמר: מורה אני דברי לתוך פיה, 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 ...

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Yayikra 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

תו"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 (קיב, א. קיד, 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

"My tongue shall respond with Your word." After self-nullification, G-d's own word speaks through a person.

Psalms 119:172 תהילים קי"ט:קע"ב

תען לשוני אמרתך כי כל־מצותך צדק:

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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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

עלי"ק סוף נשא הבי (כה, ב). [כ].

395

אז נדברו יראי ה'

"Then those who fear G-d spoke (nidberu) one with another." The passive form shows speech that comes of itself.

Malachi 3:16 מלאכי ג:ט"ו

אז נדברו יראי ה' איש אל־רעהו ויקשב ה' וישמע ויכתב ספר זכרון 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.

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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.

397 ואשים דברי בפיו

"And I have put My words in your mouth": the vessel of self-nullified speech.

ישעיהו נ"א:ט"ז Isaiah 51:16

וְאֶשֶׁם דְּבָרִי בְּפִיךָ וּבְצֶל יָדִי כְּסִיתִיךָ לְנֹטַע שָׁמַיִם וְלִיסַד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עֲמִי־אֵתָהּ:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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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

וּבְנֹסַע הַמִּשְׁכָּן יוֹרִידוּ אוֹתוֹ הַלְוִיִּם וּבְחֲנֹת הַמִּשְׁכָּן יָקִימוּ אוֹתוֹ הַלְוִיִּם וְהָיָה הַקָּרֵב יוֹמָת:

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.

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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

"For a hand is on the throne of Yah (kes Yah)." The shortened kes and the shortened Name Yah suggest a Name not yet whole; Torah study joins yud-hei to vav-hei.

שמות י"ז:ט"ז Exodus 17:16

וַיֹּאמֶר כִּי־יָד עַל־כֶּסֶךָ הָיָה מִלְחָמָה לְבַעֲמֶלֶךְ מִדֹּר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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KEHOT'S NOTE

שמות יז, טז.

PARAGRAPH 61

401 ועשיתם את כל מצותי

"So that you remember and do all My commandments, and be holy to your G-d." The mitzvot are the vessel for supernal holiness.

במדבר ט"ו:מ"ד Numbers 15:40

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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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

"For a mitzvah is a lamp and the Torah is light." The mitzvah is a vessel, like a lamp for its light.

משלי ו':כ"ג Proverbs 6:23

כִּי נֵר מִצְוָה וְתוֹרָה אֹר וְדֶרֶךְ חַיִּים תּוֹכַחַת מוֹסֵר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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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 Exodus 38:21

אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה עַבְדְּת ה' לְוִיִּם בְּיַד אִיתְמָר 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.

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405 בהעלותך את הנרות

"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 Numbers 8:2

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהֶעֱלֶתְךָ אֶת־הַנֵּרוֹת אֶל־מִזְבֵּחַ פְּנֵי הַמְּנוֹרָה יֹאֲרִיאוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the

candlestick.’

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406 כשמן הטוב

“Like the good oil on the head, running down upon the beard, the beard of Aharon.” Aharon draws down from above.

Psalms 133:2: תהילים קל"ג:ב

כשמן הטוב על־הראש ירד על־הזקן וְזֶן־אֶהָרֹן שִׁירֵד עַל־פִּי מְדוּתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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KEHOT'S NOTE

תהלים קלג, ב.

407 אהרן ובניו יבאו

“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 4:19: במדבר ד':י"ט

וְזֹאת עָשׂוּ לָהֶם וְחָיו וְלֹא יָמָתוּ בְּגִשְׁתָּם אֶת־קֹדֶשׁ הַקִּדָּשִׁים אֶהָרֹן וּבְנָיו יָבֹאוּ וְשָׂמוּ אוֹתָם אִישׁ אִישׁ עַל־עֲבֹדָתוֹ וְאֶל־מִשְׁאֹ:

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;

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KEHOT'S NOTE

במדבר ד, יט.

408 וילוו אליך וישרתוך

Of the Levites: “and they shall join you and serve you.” Levi means joining, and their service is joined to Aharon's.

Numbers 18:2: במדבר י"ח:ב

וְגַם אֶת־אֲחֵיהֶּ מִטָּה לְוִי שִׁבְטֵ אֲבִיהֶ הַקָּרֵב אִתָּה וְיָלוּ עֲלֶיךָ וְיִשְׁרָתוּךָ וְאַתָּה וּבְנֶיךָ אִתָּה לִפְנֵי אֱהֹל הָעֵדוּת:

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.

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409 וילוו 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

“On that day G-d will be One and His Name One.” The word yihyeh, yud-hei-yud-hei, hints that vav-hei will rise

to yud-hei.

Zechariah 14:9: זכריה י"ד:ט

וְהָיָה ה' לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה ה' אֶחָד וְשִׁמוֹ 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.

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KEHOT'S NOTE

זכריה יד, ט.

411 והי' ביום ההוא

“And it shall be on that day that a great shofar will be sounded.” Vehayah, with vav-hei before yud-hei, describes the future.

Isaiah 27:13: ישעיהו כ"ז:י"ג

וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֲבָדִים בְּאָרֶץ אַשּׁוּר וְהַנִּדְחִים בְּאָרֶץ מִצְרַיִם וְהִשְׁתַּחֲוּ 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.

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KEHOT'S NOTE

ישעיי 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: דברים ו':ד

שְׁמַע יִשְׂרָאֵל הָאֱלֹהִינוּ הָאֶחָד: Havayah אלקינו Havayah אֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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414 אז נדברו יראי ה'

“Then those who fear G-d spoke”: speech that comes of itself, the level of Isamar.

Malachi 3:16: מלאכי ג':ט"ז

אֲזַ נְדַבְּרוּ יִרְאֵי ה' אִישׁ אֶל־רֵעֵהוּ וַיִּקְשְׁבּוּ ה' וַיִּשְׁמַע וַיִּכְתֹּב סֵפֶר וַיִּזְכְּרוּ 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.

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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