



LIKKUTEI TORAH • PARSHAS PEKUDEI • MAAMAR 2

הנה פקודי המשכן הוא יחוד ו"ה דשם הוי"...

“The accounts of the Mishkan”
is the union of vav-hei



“These are the accounts of the Mishkan, the Mishkan of the Testimony” names two unions: the lower union of Z’eir Anpin and Nukva, drawn through Torah and the positive commandments as light in vessels, and the higher union of Abba and Imma, drawn through the prohibitions and bittul, which reveals G-d’s essence only as “testimony,” like knowledge by negation. The higher union is humbler in form and higher in source, and in prayer the lower is lifted into it.

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

“These are the accounts of the Mishkan, the Mishkan of the Testimony” names two unions: the lower union of Z’eir Anpin and Nukva, drawn through Torah and the positive commandments as light in vessels, and the higher union of Abba and Imma, drawn through the prohibitions and bittul, which reveals G-d’s essence only as “testimony,” like knowledge by negation. The higher union is humbler in form and higher in source, and in prayer the lower is lifted into it.

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 reads Exodus 38:21 as two unions in the Divine Name, enacted daily in the Shema. “The accounts of the Mishkan” is the union of Z’eir Anpin and Nukva (vav-hei), the verse “And you shall love,” drawn by Torah and the positive commandments. “The Mishkan of the Testimony, counted at the word of Moshe” is the union of Abba and Imma (yud-hei), the first verse of the Shema, drawn by the prohibitions and by Moshe’s bittul. With the Rambam’s negative attributes, the Alter Rebbe shows that Chochmah reveals the Infinite Light in Binah not as comprehension but as knowledge by negation; the prohibitions, which only remove what conceals, reach this higher light, and its revelation is “testimony” about the hidden. Edus also means adi: ornament, eternity and limit, all describing Keser, whose crowns come through bittul, as a seed rots before it grows. Pakad hides dofek, the pulse, whose ratzo and shov joins Chochmah and Binah. Pesukei deZimrah, the Levites’ song, lifts the lower union to the higher, and Torah spoken in bittul, “by the hand of Isamar,” is the vessel for it all.

OUTLINE

- 1 Two unions in one verse** ¶1-3
“The accounts of the Mishkan” is the union of Z’eir Anpin and Nukva, through Torah and mitzvos, the verse “And you shall love”; “the Mishkan of the Testimony, counted at the word of Moshe” is the union of Abba and Imma, through bittul, the first verse of the Shema, with its large ayin and daled spelling ed.
- 2 Chochmah, Binah and knowledge by negation** ¶4-9
The Arizal ties the prohibitions to Abba and Imma. Chochmah is ayin, above comprehension; Binah is yesh, comprehension and love. Like the Rambam’s negative attributes, what Chochmah reveals in Binah is a real revelation yet not a grasp of the essence, and the response it produces is bittul.

3 The prohibitions reach higher

¶10-17

The prohibitions are negations that remove what hides G-dliness; “in a land not sown,” they reveal the light of Keser, which cannot enter vessels. The positive commandments grasp the essence of a lesser radiance. Hence the worth of the rabbinic fences, and hence the name “testimony.”

4 The ornament of ornaments

¶18-23

As a seed rots before it grows, Malchus becomes a point before rising face-to-face and receiving the crowns from Arich Anpin. Adi means ornament, eternity and limit, all of them Keser; an excursus explains that Ein Sof names the light, not the Essence. The tribes rise to Keser, where only acknowledgment fits.

5 Counted at the word of Moshe

¶24

In the Shema, the first verse is the bittul of Abba and Imma and “And you shall love” the rectification of Z’eir Anpin. Testimony fits sovev, drawn into Daas by Israel; the union reaches up to Ein Sof; testimony (an illumination) and crown (the essence) are both true, each at its level.

6 The pulse

¶25-29

Pakad has the letters of dofek, the pulse, 184, the “back” of Abba, clothed in the blood of Imma, 161; together they spell Moshe. In service, the heart’s ratzo and shov is the pulse, drawing down the Mishkan of the Testimony; the heartbeat and the pulse of the hand match the two Mishkans.

7 The service of the Levites

¶30-34

Pesukei deZimrah, the Levites’ song, lifts the lower union to the higher one in the Shema and cuts away the animal soul’s concealment; the Zohar’s esmach shows the joy of that ascent. “By the hand of Isamar” is Torah spoken in bittul, born of great love, which gives the strength to rise.

8 Summary

¶35-44

A concise restatement of the whole maamar, section by section, ending with Torah study as the main goal.

KEY CONCEPTS

The union of Abba and Imma יחוד אבא ואימא

The union of Chochmah and Binah, yud-hei of the Name: the Infinite Light that is above comprehension revealed in Binah. It is brought about through the prohibitions and bittul, and is “the Mishkan of the Testimony.”

The union of Z’eir Anpin and Nukva יחוד זעיר אנפין ונוקבא

The union of the emotive attributes with Malchus, vav-hei of the Name: light clothed in vessels. It is brought about through Torah and the positive commandments, and is “the accounts of the Mishkan.”

Knowledge by negation ידיעת השלילות

Knowing something by what it is not, as the Rambam says all attributes of G-d must be understood. It is a real revelation that does not grasp the essence, and the maamar’s analogy for how Chochmah is revealed in Binah.

Testimony עדות

A witness tells of what is hidden without showing it. So the union of Abba and Imma reveals G-d’s essence only as testimony, and the word also hints at adi, ornament, eternity and limit, all of them Keser.

Bittul ביטול

Self-nullification: being “nothing” before G-d, Moshe’s “and what are we.” It is the response to a revelation above comprehension, above even love.

Ratzo and shov רצוא ושוב

“Running and returning”: the soul’s yearning toward G-d and its return, like the beat of the pulse; the ratzo comes from Binah and the shov from the bittul of Chochmah.

The two crowns תרין עטרין

The “ornament of ornaments” that Z’eir Anpin inherits from Arich Anpin, the essence of Keser; they are reached only after a stage of bittul, as a seed rots before it grows.

SECTION 1 • 11-3

Two unions in one verse

1 הנה פקודי המשכן¹ הוא יחוד ו"ה דשם הוי' דהיינו יחוד זוי"נ ופקודי מלשון לפקוד את אשתו² ומשכן היינו שכינת עוזו ית' שהיא מדת מלכות³ כנודע, ויחוד זה הוא ע"י תומ"צ

Now, "the accounts of the Mishkan" (pekudei hamishkan) is the union of vav-hei of the Name Havayah, that is, the union of Z'eir Anpin and Nukva. "Pekudei" is from the expression "to visit (lifkod) one's wife," and "Mishkan" is "the Shechinah of His might," may He be blessed, which is the attribute of Malchus, as is known. And this union comes about through Torah and mitzvos,

The maamar opens with Exodus 38:21, "These are the accounts of the Mishkan, the Mishkan of the Testimony," and reads its first phrase as a union within the Divine Name. Vav and hei, the last two letters of Havayah, stand for Z'eir Anpin (the six emotive attributes) and Nukva (Malchus); "pekudei" is read in the sense of a husband "visiting" his wife, that is, union, and the Mishkan is the Shechinah, Malchus. This lower union is brought about through Torah and mitzvos.

וזהו אלה פקודי⁴ כי שיתא סדרי משנה וכל אחד כלול מששה זהו גימטריי' אלה ומזה נמשך בחי' פקודי המשכן יחוד זוי"נ,

and this is [the meaning of] "These are the accounts" (eileh pekudei): for the six orders of the Mishnah, each one comprising six, are the numerical value of eileh; and from this is drawn the level of "the accounts of the Mishkan," the union of Z'eir Anpin and Nukva.

The word eileh ("these") has the numerical value 36 (alef 1, lamed 30, hei 5). The six orders of the Mishnah, each comprising six, also make 36, so the verse's opening words hint that Torah study draws down the union of Z'eir Anpin and Nukva.

אך משכן העדות הוא יחוד י"ה וכמ"ש שבטי י"ה עדות לישראל⁵ כי עדות שייך על דבר שהוא נסתר ונעלם

But "the Mishkan of the Testimony" (mishkan ha'edus) is the union of yud-hei, as it is written, "the tribes of Yah, a testimony to Israel"; for "testimony" applies to something that is hidden and concealed,

The second phrase, "the Mishkan of the Testimony," is a higher union, of yud and hei, the first two letters of Havayah, which stand for Chochmah and Binah. The proof is Psalms 122:4, where "the tribes of Yah" are called in the same breath "a testimony (edus) to Israel." Testimony is needed only for what cannot be seen directly, so the word suits a hidden level.

והיינו או"א שנק' נסתרות, ויחוד זה הוא פקד ע"פ משה שהוא בחי' בטול ונחנו מ"ה⁶

and this is Abba and Imma, which are called "the hidden things." And this union is [the one] "counted at the word of Moshe," who is the level of self-nullification (bittul), "and what (mah) are we."

Abba and Imma (Chochmah and Binah) are called "the hidden things," as against the emotive attributes, which are revealed. The verse says this Mishkan was counted "at the word of Moshe," and Moshe stands for bittul, as he said of himself and Aharon, "and what are we" (Exodus 16:7).

(גם שם משה מורה על חיבור ויחוד או"א כי משה גימטריא קפ"ד קס"א⁷ והיינו יחוד שם ע"ב דאבא עם שם אהיה דאימא כמ"ש לקמן. ועוד⁸ דמשה זכה לבינה).⁹

(The name Moshe also indicates the joining and union of Abba and Imma, for Moshe has the numerical value of 184 [and] 161, that is, the union of the Name Av (72) of Abba with the Name Ehe-yeh of Imma, as is explained below. Moreover, Moshe attained Binah.)

The parenthesis adds two more links between Moshe and the union of Abba and Imma. The letters of Moshe (mem 40, shin 300, hei 5) total 345, which is 184, the "back" form of the Name Av (72) that belongs to Abba, plus 161, the Name Ehe-yeh spelled out with yuds, which belongs to Imma; section 6 returns to this. And the Talmud says that of the fifty gates of Binah all but one were given to Moshe.

ובי' יחודים אלו הן בסדר התפלה בכל יום בק"ש כי פסוק ראשון דק"ש שמע ישראל¹⁰ הוי' אלקינו¹¹ כו'

These two unions are in the order of prayer every day, in the Shema: for the first verse of the Shema, "Hear, O Israel, Havayah is our G-d, etc.,"

The two unions are enacted every day in prayer, in the Shema. The first verse, "Hear, O Israel, Havayah is our G-d, Havayah is One," belongs to the higher union.

הוא בחי' יחוד או"א והוא ענין משכן העדות אשר פקד ע"פ משה שהוא בחי' מ"ה וביטול והיינו שצריך למסור נפשו באחד שע"י ביטול זה נמשך יחוד הנ"ל דמשכן העדות.

is the level of the union of Abba and Imma, and it is the matter of "the Mishkan of the Testimony, which was counted at the word of Moshe," who is the level of mah and self-nullification. That is, one must give over one's soul at [the word] "One" (echad), for through this self-nullification the union mentioned above, of the Mishkan of the Testimony, is drawn down.

At the word "One" (echad) a person is to give over his soul, ready to give up life itself for G-d's unity. This bittul is the quality of Moshe, and through it the union of Abba and Imma, the "Mishkan of the Testimony," is drawn down.

2 ובפסוק ואהבת את¹² הוי כו' הוא ענין יחוד זו"נ כי את הוא בחי' מל' שהוא בחי' את הטפל¹³ לשם הוי,

And in the verse "And you shall love es Havayah, etc.," is the matter of the union of Z'eir Anpin and Nukva: for es is the level of Malchus, which is the level of the es that is subordinate to the Name Havayah;

The second verse of the Shema, "And you shall love es Havayah your G-d," belongs to the lower union. The small word es, which marks the object of a verb and has no meaning of its own, stands for Malchus, which is secondary to the Name Havayah (Z'eir Anpin) and receives from it.

וגם את לשון עת¹⁴ שהוא מקור הזמן ופי' ואהבת את שע"י האהבה מעורר אהבה עליונה לבחי' את היינו שיהיה הוי אלקיך יחוד זו"נ והוא ענין אלה פקודי המשכן.

and also, es is an expression of eis (time), which is the source of time. And the meaning of "And you shall love es" is that through the love one arouses a supernal love for the level of es, that is, that there be "Havayah your G-d (Elokecha)," the union of Z'eir Anpin and Nukva. And this is the matter of "These are the accounts of the Mishkan."

Es is also read as eis, "time," for Malchus is the source of time. So "And you shall love es" means that a person's love below arouses a supernal love toward Malchus, so that Havayah (Z'eir Anpin) becomes "your G-d" (Elokecha, Nukva): the union of Z'eir Anpin and Nukva, which is "the accounts of the Mishkan."

3 ולכן בפסוק ראשון אמר משה במשנה תורה הוי אלקינו¹⁵ להיותו יחוד או"א אשר יחוד זה פקד ע"פ משה. ובפסוק ואהבת נאמר הוי אלקיך¹⁶ להיותו יחוד זו"נ וכמ"ש במ"א.

Therefore, in the first verse, Moshe said in Mishneh Torah [Deuteronomy], "Havayah our G-d (Elokeinu)," since it is the union of Abba and Imma, which union "was counted at the word of Moshe." And in the verse "And you shall love," it says, "Havayah your G-d (Elokecha)," since it is the union of Z'eir Anpin and Nukva, as is explained elsewhere.

The wording of the two verses shows the difference. In the first verse Moshe says "our G-d," including himself, because the union of Abba and Imma is his level, "counted at the word of Moshe"; in the second he says "your G-d," for that verse is the union of Z'eir Anpin and Nukva. Mishneh Torah ("the repetition of the Torah") is a traditional name for Deuteronomy.

וזהו מ"ש בזהר פ' פינחס דרל"ו ע"ב¹⁷ בענין ע' רבתי דשמע וד' רבתי דאחד וסימנא דא עד¹⁸ הוי בכם והוא כענין משכן העדות.

And this is what is said in the Zohar, Parshas Pinchas, page 236b, concerning the large ayin of Shema and the large daled of Echad: "And the sign of this is 'Havayah is witness (ed) among you'"; and this is like the matter of the Mishkan of the Testimony,

In the Torah scroll the ayin of Shema and the daled of Echad are written large. Together they spell ed, "witness," and the Zohar gives as their sign "Havayah is witness among you" (I Samuel 12:5). The Alter Rebbe links this ed with the edus, "testimony," of the Mishkan of the Testimony, since both belong to the first verse of the Shema.

וכמשי"ת (ועיין בבעל הטורים פ' ואתחנן שכתב ג"כ שזהו ענין עד הויה בכם וגם כדכתיב ואתם עדי¹⁹ ועיין בזהר קדושים דפ"ו):²⁰

as will be explained. (And see the Baal HaTurim on Parshas Va'eschanan, who also writes that this is the matter of "Havayah is witness among you," and also as it is written, "And you are My witnesses"; and see the Zohar, [Parshas] Kedoshim, page 86.)

The point will be developed later in the maamar. The parenthesis adds that the Baal HaTurim also reads the large letters as "witness," together with Isaiah 43:12, "And you are My witnesses," and cites a parallel in the Zohar on Parshas Kedoshim.

SECTION 2 • ¶4-9

Chochmah, Binah and knowledge by negation

4 ב והנה להבין ביאור הדברים למה נק' יחוד או"א משכן העדות צריך להקדים מ"ש בלק"ת

2. Now, to understand the explanation of these matters, why the union of Abba and Imma is called "the Mishkan of the Testimony," we must first preface what is written in Likkutei Torah [of the Arizal],

Section 2 begins. To explain why the union of Abba and Imma is called "the Mishkan of the Testimony," the Alter Rebbe first brings a teaching of the Arizal from his Likkutei Torah, in the introduction to Taamei HaMitzvos ("the reasons for the commandments").

בהקדמה לטעמי מצות שע"י קיום מצות ל"ת הוא גורם בחי' יחוד דא"א וזהו שמי עם²¹ י"ה שס"ה וע"י קיום מ"ע הוא בחי' יחוד דז"נ.

in the introduction to Taamei HaMitzvos: that through fulfilling the prohibitive commandments one brings about the level of the union of Abba and Imma, and this is "shemi (My Name) with yud-hei: 365"; and through fulfilling the positive commandments [one brings about] the level of the union of Z'eir Anpin and Nukva.

The Arizal teaches that keeping the prohibitions brings about the union of Abba and Imma, and keeping the positive commandments brings about the union of Z'eir Anpin and Nukva. He bases it on the verse "This is My Name (shemi) forever, and this is My remembrance (zichri)": shemi (350) with yud-hei (15) makes 365, the number of prohibitions.

5 וזהו ו"ה עם זכרי רמ"ח, וצ"ל שייכות ענין קיום מל"ת ליחוד א"א דוקא, והענין הוא

And this is "vav-hei with zichri (My remembrance): 248." Now, we must understand the connection of fulfilling the prohibitive commandments specifically with the union of Abba and Imma. The explanation is

Zichri (237) with vav-hei (11) makes 248, the number of positive commandments. The question now is why refraining from forbidden things should be connected specifically with the higher union, of Abba and Imma.

כי בחי' יחוד דא"א הוא בחי' ביטול היש²² שיהיה בטל לאור אין סוף ב"ה עד שאינו תופס מקום כלל וכענין שאמר משה ונחנו מה²³ מ"ה ממש ונקי' זה יחוד דא"א

that the level of the union of Abba and Imma is the level of the nullification of the yesh ("something"): that it be nullified to the Infinite Light, blessed be He, until it takes up no place at all, like what Moshe said, "And what (mah) are we": truly mah. And this is called the union of Abba and Imma,

The union of Abba and Imma is bittul hayesh: the nullification of one's being a separate "something," until one takes up no place at all before the Infinite Light. Moshe expressed this when he said "and what are we," and this state is what the Kabbalah calls the union of Abba and Imma.

כי החכמה הוא בחי' אין כמ"ש והחכמה מאין תמצא²⁴ וגם חכמה היינו כח מה, ובינה הוא בחי' יש כמ"ש להנחיל אוהבי יש²⁵ דקאי על ג"ע ששרשו מבחי' בינה כמ"ש ונהר יוצא מעדן²⁶ כו'

for Chochmah is the level of ayin ("nothing"), as it is written, "And Chochmah is found from ayin"; and also, chochmah is koach mah ("the potential of what"). And Binah is the level of yesh ("something"), as it is written, "To cause those who love me to inherit yesh," which refers to Gan Eden, whose root is from the level of Binah, as it is written, "And a river goes out of Eden, etc.,"

Chochmah is ayin, "nothing": Job 28:12, "And wisdom, where (me'ayin) shall it be found?", is read as "Chochmah comes from ayin," and the word chochmah is split into koach mah, "the potential of 'what.'" Binah is yesh, "something," as in Proverbs 8:21, "to cause those who love me to inherit yesh," which refers to Gan Eden, rooted in Binah, the river that goes out of Eden (Genesis 2:10).

שמתגלה אא"ס ב"ה בבחי' השגה להנשמות להיות נהנין מזיו²⁷ כו' וכנודע והיחוד דא"א שהן חו"ב הוא יחוד אין ויש שהיש בטל לאין להיות גילוי בחי' אין ביש וכמ"ש במ"א ע"פ מזמור לתודה²⁸ (עיי' בסידור)

where the Infinite Light, blessed be He, is revealed in a manner of comprehension to the souls, so that they may "delight in the radiance, etc.," as is known. And the union of Abba and Imma, which are Chochmah and Binah, is the union of ayin and yesh, in which the yesh is nullified to the ayin, so that there is a revelation of the level of ayin within the yesh, as is explained elsewhere on the verse "A psalm of thanksgiving" (see the Siddur).

In Gan Eden the souls "delight in the radiance of the Shechinah" (Berachos 17a): the Infinite Light is revealed to them as comprehension. The union of Chochmah and Binah is a union of ayin and yesh, in which the yesh is nullified to the ayin, so that the ayin is revealed within the yesh; the discourse on "A psalm of thanksgiving" in the Siddur explains this.

וממשיכין יחוד זה בקי"ש להיות יחוד זה והמשכה זו מאין ליש (ועמ"ש בזה כפ' ואתחנן בד"ה להכין מ"ש האריז"ל. ועמ"ש מענין יחוד א"א כביאור ע"פ ונקדשתי).^{29,30}

And this union is drawn down in the Shema, so that there be this union and this drawing-down from ayin to yesh. (And see what is written on this in Parshas Va'eschanan, in the discourse beginning "To understand what the Arizal wrote"; and see what is written on the matter of the union of Abba and Imma in the explanation on the verse "And I shall be sanctified.")

This union, from ayin to yesh, is drawn down in the Shema. The parenthesis points to two other Likkutei Torah discourses: "To understand what the Arizal wrote," in Parshas Va'eschanan, and the explanation (biur) on "And I shall be sanctified," in Parshas Emor.

ופי ענין שהחכמה הוא כח מה וביטול. הענין הוא להיות כי החכמה הוא למעלה מבחי בינה והשגה

And [now] the explanation of the matter that Chochmah is koach mah and self-nullification. The point is that Chochmah is above the level of Binah and comprehension,

The Alter Rebbe now explains why Chochmah is called koach mah and bittul. Chochmah is above Binah, the faculty of understanding and comprehension.

דהיינו שמתגלה א"ס מה דלית מחשבה תפיסא³¹ כוי וענין גילוי זה הוא ביטול ההשגה וביטול הנשמות במציאת באור א"ס ב"ה דלית מחשבה כוי

that is, there is revealed [in it] the Infinite Light, that which "no thought can grasp, etc."; and the nature of this revelation is the nullification of comprehension and the nullification of the souls' existence in the Infinite Light, blessed be He, of which "no thought, etc.,"

What is revealed in Chochmah is the Infinite Light that "no thought can grasp" (Tikkunei Zohar). Such a revelation cannot be comprehended; it brings about the nullification of comprehension, and the souls are nullified in their very existence before the Infinite Light.

וכמ"ש בבינונים פי"ח והחכמה הוא מקור השכל³² כוי מה שאינו מושג כוי ולכן מתלבש בה אור א"ס דלית מחשבה תפיסא ביה כוי

as is written in [Sefer Shel] Beinonim, chapter 18: "And Chochmah is the source of intellect, etc., that which is not grasped, etc.; and therefore the Infinite Light clothes itself in it, whom no thought can grasp, etc."

Tanya, chapter 18, says this explicitly: Chochmah is the source of intellect and understanding and is above them, which is why it is called koach mah, what is not yet grasped; and therefore the Infinite Light, which no thought can grasp, is clothed in it.

משא"כ בחי בינה הוא הבנה והשגה והוא רק בבחי זיו השכינה (וכמ"ש במ"א ביאור ענין מוחין דאבא ומוחין דאימא בד"ה להבין מ"ש בהגדה מצה זו).³³

Whereas the level of Binah is understanding and comprehension, and it is only at the level of the radiance of the Shechinah. (As is explained elsewhere, [in] the explanation of the matter of the intellect (mochin) of Abba and the intellect of Imma, in the discourse beginning "To understand what is said in the Haggadah, 'This matzah.'")

Binah, by contrast, is understanding and comprehension, and it grasps only "the radiance of the Shechinah," a glow of the divine light rather than the light itself. The parenthesis points to the discourse in Parshas Tzav on "This matzah" in the Haggadah, which explains the difference between the mochin of Abba and the mochin of Imma.

והנה מבחי' בינה שהוא הבנה והשגה שייך שיהיה נמשך התפעלות האהבה והרי זה ההתכוננות עם ההתפעלות הכל בבחי' יש ודבר נראה ונרגש

Now, from the level of Binah, which is understanding and comprehension, it is fitting that an arousal of love be drawn forth. And this contemplation, together with the arousal, is all in the mode of yesh, a thing seen and felt,

Comprehension in Binah can give rise to love of G-d. But both the contemplation and the love it arouses remain yesh: a definite experience that is seen and felt.

שהרי יש מי שמשגיג ויש מי שמתפעל (וזהו להנחיל אוהבי יש הרי בחי' יש שייך בבחי' אהבה) משא"כ בחי' חכמה מה שהוא למעלה מהשגה.

for there is (yesh) one who comprehends and there is one who is aroused. (And this is "To cause those who love me to inherit yesh": so the level of yesh pertains to the level of love.) Whereas the level of Chochmah is that which is above comprehension,

In such love there is someone who understands and someone who is moved, so the self remains; that is why the verse joins yesh with "those who love me." Chochmah, however, is above comprehension.

דהיינו גילוי מאא"ס ב"ה סתימא דכל סתימין דלית מחשבה תפיסא ביה כלל ואין הגילוי בבחי' הבנה והשגה

that is, a revelation from the Infinite Light, blessed be He, the "Hidden of all hidden," whom no thought can grasp at all, and the revelation is not in the mode of understanding and comprehension;

In Chochmah the revelation is of the Infinite Light as the "Hidden of all hidden" (a Zohar term for the most concealed level), which no thought can grasp at all. So it is not a revelation in the form of understanding.

לכן גם ההתפעלות מזה אינו בבחי' יש כמו האהבה אלא ההתפעלות מזה הוא בבחי' הביטול והוא שמתבטל מן המציאות כמ"ש ונחנו מה וכמבואר בבינונים פל"ט אשר עולם האצי"

therefore the arousal from this, too, is not in the mode of yesh, like love; rather, the arousal from this is in the mode of self-nullification, that is, one becomes nullified out of existence, as it is written, "And what are we." And as is explained in [Sefer Shel] Beinonim, chapter 39, that the World of Atzilus,

Since the revelation is not comprehension, the response to it is not love, a felt yesh, but bittul, a nullification of one's very existence, as in Moshe's "and what are we." Tanya, chapter 39, says the same about the World of Atzilus.

שהוא בחי חכמה בכלל הוא למעלה מבחי ג"ע והוא מדור הצדיקים הגדולים³⁴ שעבודתם למעלה מבחי אהבה כ"א בבחי ביטול ע"ד האבות הן הן המרכבה³⁵ כו'.³⁶

which is the level of Chochmah in general, is above the level of Gan Eden, and it is the abode of the great tzaddikim, whose service is above the level of love, but rather in the mode of self-nullification, in the manner of "the Patriarchs are themselves the Chariot, etc."

Tanya there describes Atzilus, which as a whole is Chochmah, as higher than Gan Eden; it is the abode of the great tzaddikim, whose service was above love, a total bittul. Such were the Patriarchs, of whom the Midrash says that they "are themselves the Chariot" of G-d.

6 וענין יחוד או"א הוא ההמשכה מאור א"ס ב"ה המלוכש במוחין דאבא שלמעלה מההשגה שיהי נמשך ומתגלה בבינה,

And the matter of the union of Abba and Imma is the drawing-down of the Infinite Light, blessed be He, that is clothed in the intellect (mochin) of Abba, which is above comprehension, so that it be drawn down and revealed in Binah.

The union of Abba and Imma means that the Infinite Light clothed in Chochmah (the mochin of Abba), which is above comprehension, is drawn down and revealed in Binah, the faculty of comprehension.

אך גילוי זה אינו בבחי השגה ממש מאחר דבאמת לית מחשבה תפיסא³⁷ כי אלא ענין גילוי זה בבינה יובן מעט מזער עדי"מ ממ"ש הרמב"ם בענין התוארים³⁸ שנאמרו על הקב"ה שנאמר רק בשלילות ואינם תוארים עצמיים.

But this revelation is not in the mode of actual comprehension, since in truth "no thought can grasp Him"; rather, the nature of this revelation in Binah may be understood in some small measure, by way of analogy, from what the Rambam writes concerning the attributes said of the Holy One, blessed be He: that they are said only as negations and are not essential attributes.

Since "no thought can grasp Him," this revelation in Binah cannot be true comprehension. To give some idea of what it is, the Alter Rebbe turns to the Rambam's teaching that the attributes we ascribe to G-d are negations, not descriptions of His essence.

7 וענין ההפרש בין תוארי השלילה לתוארי החיוב שתוארים עצמיים שנק' בלשון פלוסופים תוארי החיוב הם מורים על מהות הדבר מהו.

And the difference between negative attributes and positive attributes is [this]: essential attributes, which in the language of the philosophers are called positive attributes, indicate the essence of the thing, what it is.

The Rambam distinguishes two kinds of attributes. "Positive" attributes, which are essential attributes in the philosophers' language, tell us what a thing is: its essence.

ותוארי השלילה לא יודיענו דבר בשום פנים מן העצם המבוקש מה הוא אלא שיודיענו שהוא מושלל מדבר המנגד וסותר לאותו העצם המבוקש ומהותו.

But negative attributes do not inform us of anything whatsoever about the entity being sought, what it is; they only inform us that it is divested of anything that opposes and contradicts that entity being sought and its essence.

Negative attributes tell us nothing about what the thing is. They only tell us that whatever contradicts its nature does not apply to it.

8 ולכן לפי שהקב"ה הוא למעלה מההשגה ואין אפשר להשיג מהותו בשום פנים ע"כ לא יתכן לומר עליו ית' התוארים כמו כל יכול וחכם ורוצה

Therefore, since the Holy One, blessed be He, is above comprehension, and it is in no way possible to comprehend His essence, one cannot ascribe to Him, may He be blessed, attributes such as "omnipotent," "wise" and "willing,"

Since G-d is entirely beyond comprehension, terms like "omnipotent," "wise" and "willing" cannot describe Him as they describe us.

כי הוא למעלה ממהות יכולת וחכמה ורצון שבנבראים עד שאין ערך ודמיון בינו ובינינו כלל לומר עליו תוארים אלו בלשון תוארים עצמיים

for He is above the essence of the ability, wisdom and will that are in created beings, to the point that there is no comparison or likeness at all between Him and us, [such as would allow us] to say these attributes of Him as essential attributes;

His essence is beyond the ability, wisdom and will found in created beings. There is no comparison between Him and us that would let these words define what He is.

רק שהם נאמרו בלשון שלילה היינו ענין יכול שנאמר עליו ית' הוא מפשיט ממנו ית' כל מה שהוא היפך היכולת כמ"ש לא ייעף

rather, they are said in the manner of negation. That is, the [word] "able" said of Him, may He be blessed, divests from Him, may He be blessed, everything that is the opposite of ability, as it is written, "He does not grow faint

So these words are negations. Calling G-d "able" removes from Him everything that is the opposite of ability, as Isaiah says, "He does not grow faint."

ולא ייגע³⁹ כו', ועד"ז הוא ענין חכם ורוצה כו' מפשיט ממנו ית' מה שהוא היפך החכמה כו'

and does not grow weary, etc." In the same way, "wise" and "willing," etc., divest from Him, may He be blessed, what is the opposite of wisdom, etc.

The verse continues, "and does not grow weary." In the same way "wise" and "willing" only deny of Him the opposites of wisdom and will.

ונמצא לא יודיעו תוארים אלו ידיעת מהותו רק יודיעו מה שאנו שוללים ממנו הדברים שהם היפך מהותו כביכול,

It follows that these attributes do not give knowledge of His essence; they only make known that we negate of Him the things that are the opposite of His essence, as it were.

These attributes therefore give no knowledge of His essence. They only tell us what we deny of Him: the things that are, so to speak, contrary to His essence.

נמצא ידיעה זו הוא גילוי שמתגלה לנו גילוי ממנו ית' ומ"מ אינו השגה במהותו כלל ומ"מ גם בבחי' ידיעה זו⁴⁰ שבדרך שלילה שייך ידיעות עצומות אין קץ ממש גבוה מעל גבוה כמ"ש הרמב"ם כ"ז

It follows that this knowledge is a revelation, in which a revelation of Him, may He be blessed, is revealed to us, and nevertheless it is not a comprehension of His essence at all. And nevertheless, even in this level of knowledge, which is by way of negation, there can be immense knowledge, truly without end, higher and higher, as the Rambam writes all this

Still, this knowledge is a real revelation of G-d to us, even though it does not grasp His essence. And knowledge by negation can grow without end, ever higher, as the Rambam explains.

(בספרו מ"נ ח"א פנ"ז נ"ח נ"ט עד פרק ס') שכי' שיש ריבוי ידיעות ג"כ בדרך שלילה עד שבענינים הגשמיים יוכל האדם ע"י ריבוי הידיעות השלילות להגיע כמעט לציור הדבר כמו שהוא כו'.

(in his book, the Moreh Nevuchim [Guide for the Perplexed], Part I, chapters 57, 58, 59, up to chapter 60), where he writes that there is a multitude of knowledge also by way of negation, to the point that in physical matters a person can, through the multitude of negative knowledge, almost arrive at a picture of the thing as it is, etc.

In the Guide for the Perplexed (Part I, chapters 57-60) the Rambam writes that negations can be multiplied, and that with physical things a person who learns enough negations can come close to a picture of the thing as it actually is.

ועדי"ז יובן הנמשל בענין היחוד וגילוי ההמשכה מחכמה שהוא בחי' מקור השכל שאינו מושג שבו מלוכש אור א"ס מה שלמעלה מההשגה ומה שנמשך בחי' זו ממש שהיא הבנה והשגה ונקי יחוד או"א

In the same way the analogue can be understood, concerning the union and the revelation of the drawing-down from Chochmah, which is the level of the source of intellect that is not grasped, in which is clothed the Infinite Light, that which is above comprehension; and [concerning] what is drawn into this very level, which is understanding and comprehension, and which is called the union of Abba and Imma:

Now the analogy is applied. Chochmah is the source of intellect and is itself beyond grasp, and in it is clothed the Infinite Light that is above comprehension; what is drawn from it into Binah, the faculty of understanding, is called the union of Abba and Imma.

הנה ההבנה וההשגה אינה השגת המהות אלא השגת⁴¹ עד"מ השגת השלילות כו' כי הנה אא"ס ב"ה לית מחשבה תפיסא ב"י כלל⁴² במהותו.

this understanding and comprehension is not a comprehension of the essence, but a comprehension, by way of analogy, [like] the comprehension of negations, etc. For as to the Infinite Light, blessed be He, "no thought can grasp Him" at all in His essence.

What Binah understands of this is not the essence but something like the knowledge of negations, for the Infinite Light in its essence cannot be grasped by thought at all.

ולכן הכתר נקי ישת חשך סתרו שהכתר מלביש לאא"ס ב"ה ומחשיך שיהי בלתי מתגלה (כמ"ש בתחלת ביאור האדר"ז מהאריז"ל. ועמ"ש בביאור ע"פ שחורה אני^{43,44} אש שחורה)

Therefore Keser is called "He made darkness His hiding place," for Keser clothes the Infinite Light, blessed be He, and darkens [it], so that it be unrevealed (as is written at the beginning of the Arizal's commentary on the Idra Zuta; and see what is written in the explanation on the verse "I am black," [on] "black fire");

That is why Keser is described as "He made darkness His hiding place" (Psalms 18:12): Keser clothes the Infinite Light and hides it. The parenthesis cites the Arizal's commentary on the Idra Zuta, and the Likkutei Torah discourse on "I am black," on the Torah's "black fire."

וע"י הכתר הוא שורה ומתלבש בבחי' חכמה שהוא ג"כ למעלה מהשכל המושג ומוכן. וזהו בחי' מוחין דאבא שבו מלוכש אא"ס מה שלמעלה מסדר ההשתלשלות

and through Keser it rests and clothes itself in the level of Chochmah, which is also above the intellect that is grasped and understood. And this is the level of the intellect of Abba, in which is clothed the Infinite Light, that which is above the order of the chain of descending worlds (hishtalshelus)

Through Keser the Infinite Light rests in Chochmah, which is also above intellect that can be grasped. This is the mochin of Abba, in which is clothed the light that is above the order of hishtalshelus.

(ועיין בפ"י הרמ"ז בזהר פ' אמור דצ"ד דמציאות אבא נמשך מפנימי שבתוך השע רות ד"ג ת"ד. משא"כ מציאות אימא נמשך מהשערות עצמן. ועיין בזהר הרקיע⁴⁵ פ' ויקרא ע"פ כשמן הטוב כו' וכמ"ש במ"א).⁴⁶

(and see the commentary of the Ramaz on the Zohar, Parshas Emor, page 94, that the existence of Abba is drawn from the inner dimension within the hairs of the thirteen tikkunim of the beard, whereas the existence of Imma is drawn from the hairs themselves; and see the Zohar HaRakia, Parshas Vayikra, on the verse "Like the good oil, etc.," and as is explained elsewhere).

The parenthesis cites the Ramaz (Rabbi Moshe Zacuto) on the Zohar: Abba derives from the inner core within the hairs of the thirteen tikkunim of the beard, while Imma derives from the hairs themselves. Abba is thus rooted in a more inward level than Imma.

אמנם בחי' בינה היינו הבנת והשגת המהות אך הבנה והשגה זו הוא בבחי' זיו והארה לבד מאא"ס ב"ה הנמשך בסדר ההשתלשלות שבחי' זו נמשך ומתגלה בבינה והשגה באצילות ונמשך ג"כ בג"ע העליון.

However, the level of Binah is understanding and comprehension of the essence; but this understanding and comprehension is only at the level of a radiance and illumination from the Infinite Light, blessed be He, drawn forth in the order of the chain of descending worlds. This level is drawn down and revealed in understanding and comprehension in Atzilus, and is drawn also into the upper Gan Eden.

Binah does grasp an essence, but only the essence of a radiance and glow of the Infinite Light that descends through the order of the worlds. This level is revealed as comprehension in Atzilus and also in the upper Gan Eden.

אבל בחי' אור א"ס ב"ה שבכתר עליון א"א שיומשך ויתגלה בבינה והשגה ממש ואעפ"כ נמשך ומתגלה ע"י יחוד חו"ב אלא שגילוי זה אינו⁴⁷ בחי' השגה כ"א ביטול ההשגה.⁴⁸

But the level of the Infinite Light, blessed be He, that is in the supernal Keser cannot be drawn down and revealed in actual understanding and comprehension; and nevertheless it is drawn down and revealed through the union of Chochmah and Binah, except that this revelation is not the level of comprehension, but rather the nullification of comprehension.

The Infinite Light within the supernal Keser cannot be revealed as real comprehension. Yet through the union of Chochmah and Binah it is drawn down and revealed, as a nullification of comprehension rather than comprehension.

9 וא"א למצוא משל לזה למטה כ"א מענין ידיעת השלילות שהוא גילוי וידיעה בהשגה ממש שמתקרב בידיעה זו להדבר המבוקש ועכ"ז אינו השגת המהות כמו בבחי' הזיו שבסדר ההשתלשלות כו'.

And it is impossible to find an analogy for this below except from the matter of the knowledge of negations, which is a revelation and a knowing in actual comprehension, for through this knowledge one draws close to the thing sought; and nevertheless it is not a comprehension of the essence, as [there is] in the level of the radiance in the order of the chain of descending worlds, etc.

Below, the only analogy for this is knowledge by negation. It is a real revelation and a real knowing that brings one closer to what one seeks, yet it is not a grasp of the essence, as there is with the radiance that descends through the order of the worlds.

וזהו הטעם שההתפעלות הנמשך מגילוי וידיעה זו הוא בחי' הביטול שהוא ג"כ ענין הפשטת המנגד והוא שלא יהי' יש ומסתיר על אא"ס ב"ה לפי שכל התפעלות בהכרח שתדמה למקורה המולידה.

And this is the reason that the arousal drawn forth from this revelation and knowledge is the level of self-nullification (bittul), which is also a divesting of what opposes, namely, that one not be a yesh that conceals the Infinite Light, blessed be He; for every arousal must necessarily resemble its source that gives birth to it.

This is why the response born of this revelation is bittul. Bittul is itself a removal of what opposes: one stops being a yesh that hides the Infinite Light. Every emotional response must resemble the source that gives birth to it.

ולכן יען שמקורה היא ג"כ בחי' ביטול ההשגה כנ"ל ע"כ ההתפעלות הנוולד ממנה הוא ג"כ בחי' ונחנו מה⁴⁹ שהוא בחי' ביטול כו':⁵⁰

Therefore, since its source is also the level of the nullification of comprehension, as mentioned above, the arousal born of it is also the level of "And what are we," which is the level of self-nullification, etc.

Since the source here is a nullification of comprehension, the feeling it gives birth to is also nullification: "and what are we."

SECTION 3 • ¶10-17

The prohibitions reach higher

10 ג וזהו הטעם למ"ש בלק"ת דע"י קיום מל"ת הוא יחוד דא"א כי הנה כל הל"ת ענינם ג"כ

3. And this is the reason for what is written in Likkutei Torah [of the Arizal], that through fulfilling the prohibitive commandments there is the union of Abba and Imma. For all the prohibitions, too, are in their nature

Section 3 begins. This is why the Arizal says that keeping the prohibitions brings about the union of Abba and Imma: the prohibitions too are, in essence, negations.

רק בחי' שלילות דבר המנגד ומסתיר אלקותו ית' כמו לא תאכל חלב כו' או שעטנז לא יעלה עליך⁵¹ כו'

only the level of negations of something that opposes and conceals His G-dliness, may He be blessed, such as "You shall not eat chelev (forbidden fat), etc.," or "Shaatzetz shall not come upon you, etc.,"

Each prohibition negates something that opposes and hides G-dliness, as with the laws against eating forbidden fat (chelev) or wearing shaatzetz, the forbidden mixture of wool and linen.

שאינו עשיית דבר בקום ועשה רק להמנע מהדברים הנ"ל שהן המסתירים ומונעים הביטול לא"ס ב"ה
כי הן בחי' יש ודבר נפרד לגמרי היפך האין

which is not doing something by an active deed, but only refraining from the things mentioned, which are what conceal and prevent self-nullification to the Infinite One, blessed be He, for they are the level of yesh and a thing entirely separate, the opposite of the ayin.

A prohibition is kept not by doing something but by refraining. The forbidden things hide G-dliness and prevent bittul because they are yesh, entirely separate things, the very opposite of ayin.

לכן הם פוגמים הביטול ומונעים הביטול מהנפש מה שיש בנפש מבחי' חכ' להבטל לאא"ס ב"ה

Therefore they blemish the self-nullification and prevent the self-nullification of the soul: that which there is in the soul from the level of Chochmah, to be nullified to the Infinite Light, blessed be He,

They therefore damage the soul's bittul: they keep the Chochmah within the soul from being nullified to the Infinite Light.

כמו דכולא קמ"י כלא חשיב⁵² והם מונעים ביטול זה מפני שהם יש ודבר נפרד היפך האין כו'.

as in "all before Him is considered as nothing"; and they prevent this self-nullification because they are yesh and a separate thing, the opposite of the ayin, etc.

That bittul is the recognition that "all before Him is considered as nothing" (Zohar). The forbidden things block it because they are a separate yesh.

11 ויש מצות ל"ת שחייבים עליהם כרת שכורתים את הנפש משרשה שלא להיות בה בחי ביטול זה.

And there are prohibitive commandments for which one is liable to kares (excision), for they cut the soul off from its root, so that this level of self-nullification is not in it.

Some prohibitions carry the penalty of kares, "cutting off." Such a transgression cuts the soul off from its root, so that this bittul is absent from it.

ויוכן זה יותר באכילת חמץ בפסח כי מצה הוא בחי מ"ה וביטול וכמאמר מצה זו שאנו אוכלים⁵³ על שום מ"ה והחמץ הוא בחי יש כו', ועכ"פ כל מצות ל"ת הוא שלילת ומניעת דבר המסתיר על א"ס ב"ה וקדושתו.

This will be understood better from eating chametz on Pesach: for matzah is the level of mah and self-nullification, as in the saying, "This matzah that we eat, on account of what (mah)?" while chametz is the level of yesh, etc. And in any case, every prohibitive commandment is the negation and prevention of something that conceals the Infinite Light, blessed be He, and His holiness.

Chametz on Pesach shows this most clearly. Matzah is mah and bittul, as the Haggadah's question "This matzah that we eat, for what (mah) reason?" hints, while chametz, leavened and risen, is yesh; and eating chametz on Pesach is one of the prohibitions that carry kares. In general, every prohibition negates and holds back something that conceals the Infinite Light and its holiness.

12 ולכן ע"י קיום בחי זו שמסירים ההסתר ע"י נמשך היחוד עליון דא"א שהוא ג"כ גילוי א"ס ב"ה סדכ"ס שנמשך ומתגלה וגילוי זה א"א ג"כ

Therefore, through fulfilling this level, in which the concealment is removed, through this the supernal union of Abba and Imma is drawn down, which is also a revelation of the Infinite Light, blessed be He, the Cause of all causes, that is drawn down and revealed. And this revelation, too, is impossible

Keeping the prohibitions removes what conceals, and so draws down the supernal union of Abba and Imma, a revelation of the Infinite Light, the Cause of all causes. This revelation too can only take the form of knowledge by negation.

רק בידיעת השלילות שנמשך בחי ידיעה והשגה בו ית' ע"ד⁵⁴ הפשטה ממנו ית' דבר מה שהוא נגד מהותו ית' ואף שאין זה ידיעת המהות

except in the knowledge of negations, in which a level of knowledge and comprehension of Him, may He be blessed, is drawn forth by way of divesting from Him, may He be blessed, whatever is contrary to His essence, may He be blessed. And although this is not knowledge of the essence,

In such knowledge G-d is known by removing from Him whatever is contrary to His essence. It is not knowledge of the essence itself.

הנה הוא קירוב וגילוי גדול כנ"ל וגדול אין קץ יותר מהשגת המהות שבבחי הזיו המאיר בסדר ההשתלשלות כו.⁵⁵

it is a great closeness and revelation, as mentioned above, and infinitely greater than the comprehension of the essence that is in the level of the radiance that shines in the order of the chain of descending worlds, etc.

Even so, it is a great closeness and revelation, infinitely greater than grasping the essence of the radiance that shines down through the order of the worlds.

13 וזהו מ"ש בארץ לא זרועה⁵⁶ ר"ל הלא הוא זרועה היינו מל"ת שהם גבוהים ממ"ע דלאו קודם להן מלמעלה למטה

And this is [the meaning of] what is written, "in a land not sown": that is to say, the "not" (lo) is [what is] sown, namely, the prohibitive commandments, which are higher than the positive commandments, for the lav ("not") precedes them, from above to below,

Jeremiah 2:2 praises Israel for following G-d "in a land not sown." The Alter Rebbe reads lo zeru'ah ("not sown") as "the 'not' is sown": the prohibitions, the "nots," are what is sown, and they are higher than the positive commandments, because the "no" comes first as the light descends from above.

כמאמר ברישא חשוכא והדר נהורא⁵⁷ לפי שבחי אור הכתר לא יוכל לבא בהתלבשות בבחי כלי להיות

as in the saying, "First darkness, and afterward light." For the level of the light of Keser cannot come to be clothed in the level of a vessel, since

So too the Talmud's saying, "First darkness, and afterward light": the darkness, the negation, comes first. The light of Keser cannot be clothed in a vessel.

כי הוא למעלה מהשתלשלות דאוי"כ כנ"ל דלית מחשבה תפיסא ביי⁵⁸ רק בבחי' לא בלבד הוא שיכול להתגלות והיינו בדרך ידיעת השלילות.

it is above the chain of descent of lights and vessels, as mentioned above, [for] "no thought can grasp Him"; only in the mode of "not" alone can it be revealed, namely, by way of the knowledge of negations.

Keser is above the chain of lights and vessels, and no thought can grasp it. It can be revealed only through "not," that is, through knowledge by negation.

14 ולכן נאמר ע"ז ישת חשך סתרו שאין המהות ממש מושג, וההמשכה וגילוי זה הוא ע"י קיום מל"ת דוקא שהניצוצים שנפלו בהן בשבה"כ

Therefore it is said of this, "He made darkness His hiding place," for the essence itself is not grasped. And this drawing-down and revelation comes specifically through fulfilling the prohibitive commandments: for the sparks that fell into them in the shattering of the vessels

This is why it is said of Keser, "He made darkness His hiding place": its essence is not grasped. Its revelation comes specifically through the prohibitions, which concern the sparks of holiness that fell into forbidden things at the shattering of the vessels, the primordial breaking in which divine light fell into the lower realms.

הן ירדו ונמשכו למטה בג' קליפות הטמאות והן המסתירים ומונעים לגמרי גילוי אור הכתר לכן ע"י העברת המנגד נמשך גילוי אור הכתר בחו"ב בבחי' הנ"ל.

descended and were drawn down below, into the three impure kelipos, and they are what conceal and entirely prevent the revelation of the light of Keser. Therefore, through removing what opposes, the revelation of the light of Keser is drawn into Chochmah and Binah, in the manner mentioned above.

Those sparks descended into the three impure kelipos, the realms of evil from which forbidden things draw their life, and these block the light of Keser entirely. So when what opposes is removed, by refraining from the forbidden, the light of Keser is revealed in Chochmah and Binah, in the manner of knowledge by negation.

אמנם רמ"ח מ"ע הן בבחי' ו"ה שהוא יחוד זו"נ אשר הוא בחי' אורות המתלבשים בכלים והוא

However, the 248 positive commandments are at the level of vav-hei, which is the union of Z'eir Anpin and Nukva, which is the level of lights that are clothed in vessels; and this is

The 248 positive commandments belong to vav-hei, the union of Z'eir Anpin and Nukva, which is lights clothed in vessels.

כמו בחיי השגת המהות ולא ע"ד שלילה לבד ומצד זה יש בהן מעלה יתירה מבמצות ל"ת

like the level of comprehension of the essence, and not merely by way of negation. And from this aspect they have an advantage over the prohibitive commandments

This is like grasping the essence, not merely knowing by negation, and in this respect the positive commandments have an advantage over the prohibitions.

(ואפשר מה"ט עשה דוחה ל"ת)⁵⁹ אבל באמת הל"ת גבוהים יותר לפי שהשגת המהות שנמשך ע"י קיום מ"ע

(and perhaps for this reason a positive commandment overrides a prohibition). But in truth the prohibitions are higher, because [with] the comprehension of the essence that is drawn down through fulfilling the positive commandments,

Perhaps, the Alter Rebbe suggests, this is why in halachah a positive commandment overrides a prohibition (Shabbos 132b). But in truth the prohibitions are higher.

הנה אור זה הנמשך ומתגלה הוא רק כמו זיו והארה לבד לגבי האור הנמשך ומתגלה ע"י מצות ל"ת

this light that is drawn down and revealed is only like a mere radiance and illumination compared with the light drawn down and revealed through the prohibitive commandments.

The light grasped through the positive commandments, though grasped in its essence, is only a radiance and glow compared with the light revealed through the prohibitions.

ולכן גדול יותר ידיעת השלילות שבמקור האור מהשגת המהות שבבחי' הזיו (וכעין זה אמרו דחכם

עדיף מנביא⁶⁰ אף שהנביא משיג המהות והחכם אינו משיג רק המציאות

Therefore the knowledge of negations that is in the source of the light is greater than the comprehension of the essence that is in the level of the radiance. (Similar to this, they said that "a sage is superior to a prophet," even though the prophet grasps the essence and the sage grasps only the existence,

So knowing the source of light by negation is greater than grasping the essence of its radiance. The Talmud says similarly that "a sage is superior to a prophet," although the prophet sees the essence and the sage knows only that something exists.

אלא לפי שהחכם משיג המציאות ממדרגות העליונות שאינן מתגלות בנבואה כלל, וכ"ש שהוא כן במל"ת לגבי מ"ע שההשג' אינו ע"ד ידיעת המציאות לבד כ"א גילוי ממש רק שהוא עדי"מ למטה בידיעת השלילות כו'.

but [it is] because the sage grasps the existence of higher levels that are not revealed in prophecy at all. And all the more so is this the case with the prohibitive commandments compared with the positive commandments, for the comprehension is not merely in the manner of knowing the existence, but an actual revelation, only that it is, by way of analogy below, in [the manner of] the knowledge of negations, etc.

The sage is superior because what he knows to exist belongs to higher levels than any revealed in prophecy. With the prohibitions this holds all the more, since what they draw down is not only knowledge of existence but an actual revelation, though in the form, to use our analogy, of knowledge by negation.

ומזה יובן גודל מעלות דברי סופרים שהן ג"כ סייגים וגדרים כעין מצות ל"ת וכמ"ש ע"פ שחורה אני^{61,62} כו', וגם ז' מצות דרבנן עם שהם בקום ועשה⁶³ מ"מ המכוון בהם להרחיק הרע כנודע מענין נטילת ידיים⁶⁴ כו'.

From this can be understood the great superiority of the words of the Scribes, which are also fences and safeguards, like the prohibitive commandments, as is explained on the verse "I am black, etc." And also the seven rabbinic mitzvos: although they are by active deed, nevertheless their intent is to distance evil, as is known regarding the washing of the hands, etc.

This explains the great worth of the rabbinic enactments, "the words of the Scribes," which are fences and safeguards like the prohibitions. Even the seven rabbinic mitzvos, though they are active deeds, aim at distancing evil, as is known of washing the hands (netilas yadayim).

וזוהו ענין בינה יתירה⁶⁵ נתנה כו' אשר מה שבתושב"כ לא יוכל להיות ההמשכה רק בבחי' השגת השלילות נמשך בתשבע"פ ע"י קום ועשה כו' שהוא בחי' השגת המהות כו'.

And this is the matter of "Extra Binah was given, etc.": that what in the Written Torah could be drawn down only in the mode of comprehension of negations, is drawn down in the Oral Torah through active deed, etc., which is the level of comprehension of the essence, etc.

The Sages said that "extra Binah was given" (Niddah 45b), and here the phrase is applied to the Oral Torah. What the Written Torah could draw down only as knowledge by negation, the Oral Torah draws down through active deeds, as a grasp of essence.

והנה אין כ"ז סותר למ"ש במ"א דע"י מל"ת נמשך מקור האור בבחי' גילוי ממש כי זהו לע"ל אשר אז יתגלה אור הכתר ממש שמזה נמשך תחה"מ.

Now, all this does not contradict what is explained elsewhere, that through the prohibitive commandments the source of the light is drawn down in actual revelation: for that is in the Time to Come, when the light of Keser itself will be revealed, from which the Resurrection of the Dead is drawn.

Elsewhere it is said that the prohibitions draw down the source of light as an actual revelation. That refers to the Time to Come, when the light of Keser itself will be revealed and will bring about the Resurrection of the Dead.

משא"כ היחוד וההמשכה דעכשיו אפי' בעולמות עליונים אין הגילוי מעצמותו ית' רק עד"מ הנ"ל מענין ידיעת השלילות כו'.

Whereas [in] the union and drawing-down of the present, even in the higher worlds, the revelation is not from His very Essence, may He be blessed, but only in the manner of the analogy mentioned above, of the knowledge of negations, etc.

In the present, however, even in the higher worlds, the revelation is not of G-d's essence but only in the manner of knowledge by negation.

ולכן אפי' האבות שמדור שלהם הוא בעולם האצ"י⁶⁶ למעלה מבחי' ג"ע העליון כמ"ש בבינונים פל"ט יתלבשו בגוף גשמי בתחה"מ ואין זה אלא משום שאז יהי' למטה גילוי בחי' עליונה יותר)

Therefore even the Patriarchs, whose abode is in the World of Atzilus, above the level of the upper Gan Eden, as is written in [Sefer Shel] Beinonim, chapter 39, will be clothed in a physical body at the Resurrection of the Dead; and this is only because then there will be, below, a revelation of a higher level.)

That is why even the Patriarchs, whose place is in Atzilus, above the upper Gan Eden (Tanya, chapter 39), will be clothed again in physical bodies at the Resurrection: a higher level will then be revealed below, in the physical world.

(ועיין מ"ש ע"פ שימני כחותם⁶⁷ כו'). וזהו שרמ"ח מ"ע נק' רמ"ח אברים דמלכא שהאור נמשך בכלים ממש.

(And see what is written on the verse "Set me as a seal, etc.") And this is why the 248 positive commandments are called "the 248 limbs of the King": for the light is drawn into actual vessels.

The parenthesis refers to the discourse on "Set me as a seal" (Song of Songs 8:6). The 248 positive commandments are called "the 248 limbs of the King," because through them the light is drawn into actual vessels.

ובכל זה יובן מ"ש בזוהר כד אתכפיא סט"א אשתלים יקרא דקוב"ה כי ענין אתכפיא סט"א זהו ענין קיום מל"ת וכל דקדוקי סופרים אשר הם הכל הרחקת הרע

And with all this can be understood what is said in the Zohar: "When the sitra achra is subdued, the glory of the Holy One, blessed be He, is made complete." For the subduing of the sitra achra is the fulfillment of the prohibitive commandments and all the fine points of the Scribes, which are all the distancing of evil;

The Zohar says that when the sitra achra, the side opposed to holiness, is subdued, the glory of G-d is made complete. Subduing it means keeping the prohibitions and all the fine points of rabbinic law, all of which distance evil.

לכן עי"ז אשתלים יקרא דקוב"ה היינו בחי' ז"א שעולה ברום המעלות והוא בבחי' יחוד דא"א גם שנמשך בו בחי' כתר מא"א ממש כמבואר גבי חג השבועות.

therefore through this "the glory of the Holy One, blessed be He, is made complete," that is, the level of Z'eir Anpin, which rises to the loftiest heights and is in the level of the union of Abba and Imma; and also, the level of Keser is drawn into it from Arich Anpin itself, as is explained concerning the festival of Shavuos.

So the prohibitions raise "the glory of the Holy One, blessed be He," Z'eir Anpin, to the loftiest heights, to the level of the union of Abba and Imma; and Keser, from Arich Anpin itself, is drawn into it, as is explained concerning Shavuos.

וזהו אשתלים יקרא כו' וכמשי"ת לקמן אי"ה בפ"י ותבואי בעדי עדיים⁶⁸, וזהו ג"כ ענין דירה בתחתונים.⁶⁹

And this is "the glory is made complete, etc.," as will be explained below, G-d willing, in the explanation of "and you came to the ornament of ornaments" (ba'adi adayim). And this is also the matter of a dwelling place among the lower realms.

This will be explained below with "and you came to the ornament of ornaments" (Ezekiel 16:7). It is also the meaning of "a dwelling place among the lower realms," G-d's purpose that He be at home in this lowest world.

15 והנה ביחוד זו"נ שהוא עי"י תורה ומצות עשה יש ג"כ ב' מדרגות. כי התורה היא בחי' אברים הפנימים

Now, in the union of Z'eir Anpin and Nukva, which comes through Torah and the positive commandments, there are also two levels. For the Torah is the level of the inner limbs;

The union of Z'eir Anpin and Nukva itself has two levels. Torah study is like the inner limbs of the body.

וגם אורייתא מחכמה נפקת וא"כ הוא ג"כ המשכת מוחין דא"א והמצות הן אברים החיצונים כו'.

and also, "the Torah comes forth from Chochmah," and if so, it is also a drawing-down of the intellect (mochin) of Abba and Imma; whereas the mitzvos are the outer limbs, etc.

And "the Torah comes forth from Chochmah" (Zohar), so Torah study also draws down the mochin of Abba and Imma. The mitzvos are like the outer limbs.

16 וזהו אלה פקודי המשכן משכן העדות פי פקודי המשכן הוא כחי יחוד וז"נ שנמשך ע"י תומ"צ

And this is [the meaning of] "These are the accounts of the Mishkan, the Mishkan of the Testimony." That is, "the accounts of the Mishkan" is the level of the union of Z'eir Anpin and Nukva, which is drawn down through Torah and mitzvos,

Returning to the verse: "the accounts of the Mishkan" is the union of Z'eir Anpin and Nukva, drawn down through Torah and mitzvos.

והיינו אלה פקודי פי אלה הוא בגימטרי ל"ו שהוא לפי שהמדות דז"א ששה שז"א נאצל בסוד שרש בבחי ו"ק

and this is "These (eileh) are the accounts." That is, eileh has the numerical value of 36, because the emotive attributes (middos) of Z'eir Anpin are six, for Z'eir Anpin is emanated, in the mystery of [its] root, at the level of the six extremities (vav ketzavos);

Eileh equals 36 because Z'eir Anpin is emanated at its root as six attributes, the six extremities (Chesed through Yesod).

והנה כ"א כלול משהה הרי ל"ו וגם אלה אותיות לאה כי לאה ילדה ששה בנים⁷⁰ ו"ק הנ"ל.

and each one comprises six, making 36. And also, eileh has the letters of Leah, for Leah bore six sons, the six extremities mentioned above.

Each of the six includes all six, which makes 36. And eileh has the same letters as Leah, who bore six sons, again the six extremities.

17 וזהו מי ברא אלה⁷¹ מי היינו בחי בינה שיש בה נז"ן שערים כמנין מי ומבחי בינה נמשך לידת המדות שהן בחי אלה

And this is [the meaning of] "Who (mi) created these (eileh)?" Mi is the level of Binah, in which there are fifty gates, the numerical value of mi; and from the level of Binah comes the birth of the emotive attributes (middos), which are the level of eileh.

Isaiah 40:26, "Who created these?", is read as two levels: mi ("who"), numerically 50, is Binah with its fifty gates of understanding, and eileh ("these") is the emotive attributes born from Binah.

ומזה נמשך פקודי המשכן שז"א ממשיך למלי דאצילות להיות המשכה בבי"ע כו', וזה נמשך ע"י עסק התורה

And from this comes "the accounts of the Mishkan": that Z'eir Anpin draws down to Malchus of Atzilus, so that there be a drawing-down into Beriah, Yetzirah and Asiyah, etc. And this is drawn down through the study of Torah,

From the attributes comes "the accounts of the Mishkan": Z'eir Anpin flows into Malchus of Atzilus, and through her the light is drawn into the lower worlds, Beriah, Yetzirah and Asiyah. This is brought about through Torah study.

שהוא ג"כ שיתא סדרי משנה אשר ג"כ כ"א כלול מששה כמספר אלה וכן ע"י קיום מ"ע שהוא ג"כ ברמ"ה אברים דז"א כנודע.

which is also the six orders of the Mishnah, each of which also comprises six, the number of eileh; and likewise through fulfilling the positive commandments, which is also in the 248 limbs of Z'eir Anpin, as is known.

Torah study is the six orders of the Mishnah, each comprising six, the number of eileh (36). The positive commandments also belong here, since they correspond to the 248 "limbs" of Z'eir Anpin.

וענין משכן העדות הוא יחוד דאז"א (כי בינה נקי שכינתא עילאה כמ"ש במ"א ע"פ שה"ש) שנמשך ע"י ל"ת והטעם שנקי משכן העדות היינו

And the matter of the Mishkan of the Testimony is the union of Abba and Imma (for Binah is called "the supernal Shechinah," as is explained elsewhere on "The Song of Songs"), which is drawn down through the prohibitions. And the reason it is called the Mishkan of the Testimony is

The Mishkan of the Testimony is the union of Abba and Imma; Binah is called "the supernal Shechinah," a higher dwelling-place than Malchus, as the discourse on "The Song of Songs" explains. This union is drawn down through the prohibitions, and now the name "testimony" is explained.

כי עדות שייך על דבר הנסתר שאין זה העדות גילוי מהות הדבר ממש כך הוא ענין ידיעת השלילה עם היותו גילוי מ"מ אינו השגת המהות

that testimony applies to something hidden, for this testimony is not a revelation of the actual essence of the thing. So too is the knowledge of negation: although it is a revelation, nevertheless it is not a comprehension of the essence;

Testimony is needed only for something hidden: a witness tells us that something is so without showing us the thing itself. Knowledge by negation is the same: a real revelation, yet not a grasp of the essence.

רק הוא עדות על בחי' סתימא דכל סתימין עדות ולא גילוי המהות ממש ע"ד שהוא ברמ"ח מ"ע שנמשך האור בכלים ממש

it is only a testimony about the level of the "Hidden of all hidden": testimony, and not a revelation of the actual essence, as there is in the 248 positive commandments, where the light is drawn into actual vessels.

It testifies about the "Hidden of all hidden" without revealing its essence, unlike the 248 positive commandments, in which the light is drawn into actual vessels.

אבל ע"י קיום מל"ת לפי שע"י נמשך הגילוי ממהו"ע שלמעלה מעלה מבחי' אור הנמשך ממנו ית' ע"י מ"ע לכך א"א להיות הגילוי

But through fulfilling the prohibitive commandments, since through this the revelation is drawn from His being and essence, which is far, far higher than the level of the light drawn from Him, may He be blessed, through the positive commandments, therefore the revelation cannot be

Since the prohibitions draw down a revelation from G-d's very being and essence, far above the light drawn through the positive commandments, that revelation cannot take the form of grasping an essence.

ע"ד השגת המהות כ"א ע"ד בחי' עדות שאינו ממשות הדבר ממש כדפי' בלק"ת בתהלים סי' ע"ח והוא עד"מ למטה בענין ידיעת השלילות כנ"ל.

in the manner of comprehension of the essence, but only in the manner of the level of testimony, which is not the actual substance of the thing, as is explained in Likkutei Torah [of the Arizal] on Tehillim, Psalm 78; and this is, by way of analogy below, the matter of the knowledge of negations, as mentioned above.

It can only be testimony, which is not the substance of the thing itself, as the Arizal's Likkutei Torah explains on Psalm 78. Below, the analogy for this is knowledge by negation.

אך עוד יובן פי' וענין עדות והוא עפמ"ש ששם עלו שבטים שבטי⁷² יה עדות לישראל להודות לשם ה':

But the meaning and matter of "testimony" can be understood further, according to what is written, "For there the tribes went up, the tribes of Yah, a testimony to Israel, to give thanks to the Name of G-d."

A second meaning of "testimony" will now be drawn from Psalms 122:4, "There the tribes went up, the tribes of Yah, a testimony to Israel, to give thanks to the Name of G-d."

SECTION 4 • ¶18-23

The ornament of ornaments

18 ד והנה תחלה יש להבין פי' הפסוק (ביחזקאל ס"י י"ו) רבבה כצמח השדה נתתיך⁷³ ותרבי ותגדלי ותבואי בעדי עדיים.

4. Now, first we must understand the meaning of the verse (in Ezekiel, chapter 16), “I have made you a myriad, like the growth of the field; and you increased and grew, and came to the ornament of ornaments (ba’adi adayim).”

Section 4 begins with Ezekiel 16:7, in which G-d describes Israel as a young girl He raised: “I have made you a myriad, like the growth of the field; and you increased and grew, and came to the ornament of ornaments.” The phrase ba’adi adayim will turn out to be another key to the word edus.

דהנה בעדי עדיים הוא לשון קישוט והוא תרין עטרין דירית ז"א כנוצר באד"ר שהן בחי' ב' פ"ת דנו"ה דא"א.

For “ba’adi adayim” is an expression of adornment, and it is “the two crowns that Z’eir Anpin inherits,” as mentioned in the Idra Rabba, which are the level of the two lower joints of Netzach and Hod of Arich Anpin.

Ba’adi adayim means adornment, and in Kabbalah it is “the two crowns that Z’eir Anpin inherits,” mentioned in the Idra Rabba of the Zohar. They are the two lower joints of Netzach and Hod of Arich Anpin, the configuration of Keser, which reach down into Z’eir Anpin.

והענין כי צמח השדה עד"מ התבואה לא תצמח אלא ע"י רקבון הזרע בתחלה שנעשה בחי' אין ועי"ז צומח אח"כ ונעשה יש ודבר משא"כ

The point is that the growth of the field, for example grain, grows only through the rotting of the seed first, so that it becomes the level of ayin (“nothing”); and through this it afterward grows and becomes yesh (“something”), a thing. Whereas

The image of “the growth of the field” explains how this ascent happens. A seed of grain sprouts only after it rots and becomes ayin, “nothing”; only then does it grow into a new yesh, “something.”

כמו שהיה בתחלה הזרע יש לא אפשר שיהיה ממנו צמיחה והתהוות יש אחר וגם באופן משובח ונעלה יותר מהיש הראשון.

[with] the seed as it was at first, a yesh, it is impossible that there come from it growth and the coming-into-being of another yesh, and moreover in a manner more excellent and exalted than the first yesh.

Had the seed stayed a yesh, as it was, nothing new could have grown from it, let alone something finer and greater than the original seed.

19 וכך הנמשל למעלה כמ"ש בע"ח בענין יחוד⁷⁴ זו"נ שא"א להיות החזרת פכ"פ אם לא שנסתר פרצוף הראשון דמלי בתחלה להיות בתחלה רק נקודה א' תחת היסוד

And so is the analogue above, as is written in Etz Chaim concerning the union of Z'eir Anpin and Nukva: it is impossible for there to be the return to face-to-face unless the first configuration (partzuf) of Malchus is first dismantled, so that at first it is only a single point beneath Yesod.

The same happens above. Etz Chaim teaches that for Z'eir Anpin and Nukva to be turned face-to-face, the first configuration (partzuf) of Malchus must first be dismantled, until she is a single point beneath Yesod.

כי מתחלה הם אב"א וכדי שיוחזרו מבחי' אב"א להיות בבחי' פכ"פ צ"ל בה באמצע בחי' ביטול מציאות הראשון ולהעשות רק נקודה א' תחת היסוד כו'.

For at first they are back-to-back, and in order that they be turned from the level of back-to-back to be at the level of face-to-face, there must be in her, in between, the level of nullification of the first existence, becoming only a single point beneath Yesod, etc.

At first Z'eir Anpin and Nukva are back-to-back. To pass to face-to-face, Malchus must go through a stage in between in which her former existence is nullified and she becomes only a point.

(ובמ"א ע"פ אז תשמח בתולה במחול^{75,76} נתבאר שכדי שיהיה עלייה מבחי' פכ"פ לבחינת פכ"פ במדרגה יותר גבוהה כי יש כמה מדרגות בבחי' פכ"פ כו')

(And elsewhere, on the verse "Then the maiden shall rejoice in the dance," it is explained that in order for there to be an ascent from the level of face-to-face to the level of face-to-face at a higher rung, for there are several rungs within the level of face-to-face, etc.,

The parenthesis adds what is explained on "Then the maiden shall rejoice in the dance" (Jeremiah 31:13): face-to-face itself has several rungs, and moving from one to a higher one also needs this process.

הנה צ"ל בתחלה אב"א ואח"כ נעשים נקודה תחת היסוד ואח"כ נגדלת בבחי' פכ"פ במדרגה יותר גבוהה כו' ושם נתבאר הענין ג"כ בעבודת ה'.

there must first be back-to-back, and afterward they become a point beneath Yesod, and afterward she grows into the level of face-to-face at a higher rung, etc.; and there the matter is also explained in [terms of] the service of G-d.)

First back-to-back, then a point beneath Yesod, and then growth into face-to-face at a higher rung. That discourse also applies the process to a person's service of G-d.

וזהו רבבה כצמח השדה נתתיך שכמו שגידול התבואה א"א שיהי' יש מיש כ"א ע"י שנעשה כינתיים בחי' אין כך להיות עליית כנס"י במדרגה היותר נעלה צ"ל תחלה בבחי' ביטול ואין ונק' נקודה תחת היסוד כו'

And this is "I have made you a myriad, like the growth of the field": just as with the growth of grain it is impossible that there be yesh from yesh, but only by its becoming, in between, the level of ayin, so for there to be an ascent of the Congregation of Israel to the most exalted rung, there must first be [the state of] self-nullification and ayin, which is called "a point beneath Yesod," etc.

This is "like the growth of the field": as grain cannot grow yesh from yesh but only through ayin in between, the Congregation of Israel can rise to its highest rung only by first passing through bittul, becoming "a point beneath Yesod."

ועי"ז אח"כ ותרבי ותגדלי ותבואי בעדי עדיים שהן בחי' תרין עטרין הנ"ל שנמשכים לז"א ומז"א לנוק' והן מבחי' א"א ממש

And through this, afterward, "you increased and grew, and came to the ornament of ornaments," which are the level of the two crowns mentioned above, which are drawn to Z'eir Anpin and from Z'eir Anpin to Nukva; and they are from the level of Arich Anpin itself

After that comes "you increased and grew, and came to the ornament of ornaments": the two crowns, drawn to Z'eir Anpin and from it to Nukva, which come from Arich Anpin itself.

(שהן עצמותו ומהותו ולא הארה לבד וגם אחסנתו דא"א שהם הארה אך שההארה הוא מבחי' עליונה יותר כו' כמבואר בע"ח שער הנסירה פ"ו. ועיי' בלק"ת פ' וירא אותן ב' עטרין שהם תכלית ועיקר כו').

(for they are its very essence and being, and not merely an illumination; and also “the inheritance of Abba and Imma,” which is an illumination, but the illumination is from a higher level, etc., as is explained in Etz Chaim, Sha’ar HaNesirah, chapter 6. And see Likkutei Torah [of the Arizal], Parshas Vayeira, [on] those two crowns, that they are the ultimate purpose and the essence, etc.).

The parenthesis stresses that the two crowns are the very essence of Arich Anpin, not just an illumination. “The inheritance of Abba and Imma” (what Abba and Imma bequeath to Z’eir Anpin) is only an illumination, though from a higher level, as Etz Chaim, Sha’ar HaNesirah, explains; and the Arizal’s Likkutei Torah calls the two crowns the ultimate purpose.

והנה בפ"י עדי יש ג' ענינים. הא' כפשוטו לשון קישוט כמו את עדים מהר חורב.⁷⁷

Now, in the meaning of adi there are three senses. The first, in its plain meaning, is an expression of adornment, as in “their ornaments (edyam) from Mount Horeb.”

Now the word adi is examined. It has three meanings; the first is plain “ornament,” as in Exodus 33:6, where Israel stripped off “their ornaments from Mount Horeb.”

הב' לשון נצחית כמו משובח ומפואר עדי עד שמו הגדול. הג' לשון עד פה תבא⁷⁸ היינו עד כאן ולא יותר.

The second is an expression of eternity, as in “Praised and glorified forever and ever (adei ad) is His great Name.” The third is an expression of “until (ad) here shall you come,” that is, up to here and no further.

The second is eternity, as in the prayer “praised and glorified forever and ever (adei ad) is His great Name.” The third is ad as “until,” a limit, as in Job 38:11, “Until here shall you come, and no further.”

20 והנה כל הג' פירושים ענין אי הם שכולם שייכים בבחי' כתר דהפ"י הא' לשון קישוט פשוט שזהו בחי' הכתר שהוא בחי' עטרה⁷⁹ שעל הראש וכמו צדיקים יושבים ועטרותיהם⁸⁰ בראשיהם.

Now, all three meanings are one matter, for they all pertain to the level of Keser. The first meaning, an expression of adornment, is plain: this is the level of Keser, which is the level of a crown upon the head, as in “The righteous sit with their crowns on their heads.”

All three meanings of adi belong to Keser. The first, ornament, plainly does: Keser is the crown on the head, as in the Sages’ picture of the World to Come, “The righteous sit with their crowns on their heads.”

והנה כמו שהעטרה והכתר נעשה מאבנים טובות שהם בעצם בחי' דומם רק שנזדככו להיות מאירים ובהירים ועי"ז עושים מהם עטרה וכתר למלך.

Now, just as a diadem and crown are made of precious stones, which in essence are the level of the inanimate, only that they have been refined to be shining and bright, and through this a diadem and crown for the king are made of them,

A king's crown is made of precious stones, which are by nature inanimate matter; they have only been refined until they shine, and that is what makes them fit for a royal crown.

כמ"כ ארז"ל סנד"ל קושר כתרים לקונו⁸¹ מתפלתיהן של ישראל שאותיות התפלה נקי' ג"כ אבנים וכשנזדככו עי"ז מס"נ באחד נעשים בחי' עטרה וכתר

so too our Sages, of blessed memory, said that Sandalphon ties crowns for his Maker from the prayers of Israel; for the letters of prayer are also called "stones," and when they are refined through self-sacrifice (mesirus nefesh) at [the word] "One," they become the level of a diadem and crown.

So our Sages say that the angel Sandalphon ties crowns for his Maker from the prayers of Israel. The letters of prayer are also called "stones," and when they are refined by self-sacrifice at the word "One" in the Shema, they become a crown.

וכן מקיום המצות שהן ג"כ תרי"ג מצות דאורייתא וז' דרבנן⁸² תר"ך עמודי אור⁸³ דבחי' כתר לפי שנשפלו בעשיי' גשמיות בקלף דתפילין וצמר דציצית שהיא

And likewise from the fulfillment of the mitzvos, which are also the 613 mitzvos of the Torah and the seven of the Rabbis, 620 pillars of light, of the level of Keser; because they have been lowered into physical action, in the parchment of tefillin and the wool of tzitzis, which is

Likewise the mitzvos: the 613 of the Torah and the 7 of the Rabbis make 620, the numerical value of keser, and are called "620 pillars of light." They reach Keser because they descend into physical action, in the parchment of tefillin and the wool of tzitzis.

כמו בחי' דומם עד"מ ונעוץ תחלתן בסופן^{84,85} לכן עי"ז נמשך האור שלמעלה מהשתלשלות שהוא בחי' כתר.

like the level of the inanimate, for example, and "their beginning is wedged in their end," therefore through this is drawn down the light that is above the chain of descent, which is the level of Keser.

These materials are like the inanimate, the lowest level of creation. Since "their beginning is wedged in their end" (Sefer Yetzirah), the lowest reaches the highest, and so the mitzvos draw down the light above hishtal-shelus, the level of Keser.

21 וזהו שארז"ל דלעתיד צדיקים יושבים ועטרותיהם בראשיהם⁸⁶ כי בג"ע אין הגילוי רק מבחי' נהר היוצא מעדן⁸⁷ שהוא בחי' חו"ב

And this is why our Sages, of blessed memory, said that in the Time to Come "the righteous sit with their crowns on their heads": for in Gan Eden the revelation is only from the level of "the river that goes out of Eden," which is the level of Chochmah and Binah,

This is why the crowns belong to the Time to Come. In Gan Eden the revelation comes only from "the river that goes out of Eden," Chochmah and Binah, that is, comprehension.

ולכן הגילוי רק לנשמה אך לעתיד בתח"מ⁸⁸ שיהיה הגילוי גם לגוף כמ"ש ועצמותיך יחליץ⁸⁹ היינו ע"י גילוי אור שלמעלה מהשתלשלות יוכל לימשך גם למטה יותר.

and therefore the revelation is only to the soul. But in the Time to Come, at the Resurrection of the Dead, the revelation will be to the body as well, as it is written, "And He will strengthen your bones"; that is, through the revelation of the light that is above the chain of descent, it will be able to be drawn even lower.

Comprehension can reach only the soul. At the Resurrection the revelation will reach the body too, "and He will strengthen your bones" (Isaiah 58:11), because a light from above hishtalshelus, Keser, can descend lower than a light from within it.

22 וכןודע בענין ועברתי בארץ מצרים⁹⁰ אני ולא מלאך⁹¹ כו'⁹² וגילוי זה היינו מבחי' כתר וזהו ועטרותיהם בראשיהם לעתיד דוקא וזהו ענין בעדי עדיים שנק' ג"כ תרין עטרין וכנ"ל.

As is known concerning "And I will pass through the land of Egypt": "I, and not an angel, etc."; and this revelation is from the level of Keser. And this is "with their crowns on their heads," specifically in the Time to Come. And this is the matter of ba'adi adayim, which are also called "the two crowns," as mentioned above.

The Haggadah reads G-d's words at the Exodus, "And I will pass through the land of Egypt," as "I, and not an angel": G-d Himself, not a messenger. Such a revelation is from Keser, the same light as the crowns of the righteous in the Time to Come and the "ornament of ornaments," also called "the two crowns."

הב' ענין נצחיות גם זה הוא בענין הכתר דהנה הכתר הוא בחי' ממוצע בין עצמות א"ס לנאצלים⁹³ ויש בו מבחי' תחתונה שבא"ס כמ"ש בע"ח שמ"א פ"ג.⁹⁴ וכיון שיש בו בחי' א"ס

The second, the matter of eternity: this too pertains to Keser. For Keser is the level of an intermediary between the essence of the Infinite Light and the emanated [beings], and it contains [something] of the lowest level within the Infinite One (Ein Sof), as is written in Etz Chaim, Sha'ar 41, chapter 3. And since it contains the level of Ein Sof,

The second meaning of adi, eternity, also fits Keser. Keser is the intermediary between the essence of the Infinite Light and the emanated levels, and it contains the lowest level of Ein Sof. The Kehot note corrects the reference: in current editions it is Etz Chaim, Sha'ar 42 (Drushei ABYA), chapter 1.

לכן הוא לשון נצחיות דהיינו פי' א"ס (ויוכן זה יותר עפ"מ"ש הרמ"ע בהקדמה בס' יונת אלם ובספר פלח הרמון⁹⁵ שער ד' הקושי' למה נק' אור אין סוף⁹⁶ שלכאורה היה ראוי לקרותו אין לו תחלה

therefore it is an expression of eternity, which is the meaning of Ein Sof ("without end"). (This will be understood better according to what the Rama [of Fano] writes in the introduction to the book Yonas Ilem, and in the book Pelach HaRimon, Sha'ar 4: the question why it is called Or Ein Sof, "light without end," when seemingly it would have been fitting to call it "without beginning,"

Since Keser contains Ein Sof, "without end," it is called by a word for eternity. The parenthesis brings a question of the Rama of Fano (Rabbi Menachem Azariah), a Kabbalist: why is G-d's light called "without end" rather than "without beginning"?

דהיינו שהוא קדמון כי בכלל קדמון הוא בוודאי נצחי אבל בכלל נצחי אין קדמון לפי שהשכלים הנבדלים הם נצחים ברצון הבורא ית' אע"פ שהם מחודשים מאין ליש.

that is, that it is primordial; for [being] primordial certainly includes [being] eternal, but [being] eternal does not include [being] primordial, since the separate intelligences are eternal by the will of the Creator, may He be blessed, even though they are newly brought into being from nothing to something.

"Without beginning" would say more: whatever has no beginning certainly has no end, but not the reverse. The separate intelligences of the philosophers are endless by the Creator's will, though they were created from nothing.

ותירץ דמה שאנו קורין אין סוף אין ר"ל לתאר מהותו ועצמותו יתעלה ח"ו כי לו דומיה תהלה⁹⁷ רק שהוא לבחי' שמו ית' שאין לו סוף כו'.

And he answered that what we call Ein Sof is not meant to describe His being and essence, may He be exalted, G-d forbid, for "to Him, silence is praise"; rather, it is [said] of the level of His Name, may He be blessed, that it has no end, etc.

The Rama answers that "Ein Sof" does not describe G-d's essence at all, for of that "silence is praise." It describes His "Name," that is, His light, which has no end.

וביאר הענין כי שמו הוא בחי' אור וזיו עד"מ הנמשך מן המאור ברצונו הטוב וקודם שנברא העולם היה הוא ושמו בלבד⁹⁸ שהיה האור כלול במאור והיה בחי' אין לגמרי

The explanation of the matter: His Name is the level of light and radiance, by way of analogy, drawn forth from the luminary by His good will. And before the world was created, there was He and His Name alone, for the light was included in the luminary and was the level of ayin entirely,

The Alter Rebbe explains: G-d's "Name" is His light and radiance, drawn from Him by His will, as rays come from the sun. Before creation "there was He and His Name alone," the light contained within its source and not yet anything at all.

כמו במאור השמש הזיו כלול בבחי' אין לגמרי ואח"כ נמשך להיות בחי' זיו וכו' היה הצמצום ונמשך בחי' קו כו'

as in the luminary of the sun the radiance is included in the level of ayin entirely; and afterward it was drawn forth to be the level of radiance, and in it was the tzimtzum, and the level of the kav was drawn forth, etc.

So the sun's rays are wholly included, as nothing, within the sun itself. Afterward the light was drawn forth as a radiance, and in it took place the tzimtzum and then the drawing of the kav, the line of light from which the worlds are built.

ולכן על בחינה זו שייך לקרותו⁹⁹ אין סוף דוקא כי האור הוא זיו והמשכה וגילוי שנמשך ממהותו ועצמותו ועל המשכה זו שייך לומר שנמשך ומתפשט בבחי' א"ס כו'

Therefore it is of this level specifically that it is fitting to call it Ein Sof: for the light is a radiance, an extension and revelation drawn forth from His being and essence, and of this extension it is fitting to say that it is drawn forth and spreads in the manner of Ein Sof ("without end"), etc.

Only of this light, which extends from His essence, can one say that it spreads without end; so the name Ein Sof belongs specifically to the light.

ולכן בבחי' הכתר שיש בו בחינה תחתונה שבא"ס שייך בו לשון עדי עד שהוא פי' נצחיות דהיינו ממש בחי' א"ס. וזהו משובח ומפואר עדי עד שמו הגדול. שמו הגדול היינו בחי' כתר.

Therefore, regarding the level of Keser, in which there is the lowest level within Ein Sof, the expression *adei ad* applies, which means eternity, that is, actually the level of Ein Sof. And this is "Praised and glorified forever and ever (*adei ad*) is His great Name." "His great Name" is the level of Keser,

Keser contains the lowest level of this Ein Sof, so *adei ad*, "forever and ever," fits it. In the prayer "praised and glorified forever and ever is His great Name," "His great Name" is Keser.

כי מלי נקי שם סתם והכתר שנמשך ממלי דא"ס נקי שמו הגדול ולכן הוא עדי עד בבחי' א"ס ועמ"ש במ"א בפ"י שובה ישראל¹⁰⁰ עד¹⁰¹ כו'.

for Malchus is called simply "Name," and Keser, which is drawn from Malchus of Ein Sof, is called "His great Name"; therefore it is *adei ad*, in the mode of Ein Sof. And see what is written elsewhere in the explanation of "Return, O Israel, unto (*ad*), etc.")

Malchus is simply called "Name," while Keser, drawn from Malchus of Ein Sof (the lowest level of the Infinite Light), is "His great Name," and so it is *adei ad*. The parenthesis refers to the explanation of "Return, O Israel, unto (*ad*) Havayah your G-d" in Likkutei Torah.

והפי' הגי' בענין עד שהוא לשון הפסק כמו עד פה¹⁰² יצדק ג"כ בבחי' הכתר דייקא לפי שלעולם אין תפיסא והשגה באור¹⁰³ הכתר שלכך נקי החכמה ראשית לפי

And the third meaning of *ad*, as an expression of cessation, as in "until (*ad*) here," also fits the level of Keser specifically, because there is never any grasp or comprehension of the light of Keser. That is why Chochmah is called "beginning" (*reishis*), because

The third meaning, *ad* as a limit, also fits Keser specifically, because the light of Keser can never be grasped. That is why Chochmah, not Keser, is called "the beginning" (*reishis*).

שהיא ראשית הגילוי ונקי יהי אור אבל הכתר הוא בחי' ישת חשך סתרו¹⁰⁴ שאין בו השגה

it is the beginning of revelation, and it is called "Let there be light"; but Keser is the level of "He made darkness His hiding place," for there is no comprehension in it.

Chochmah is the beginning of revelation, "Let there be light," while Keser is "He made darkness His hiding place," beyond any comprehension.

ולכן נקרא עד (היינו עד ולא עד בכלל כי מצד היות בו בחי' תחתונה שבמאציל הוא ודאי עד ולא עד בכלל שאין בבחי' זו שום השגה דלכך בחי' תחתונה שבמאציל הוא נקי עתיק שנעתק ונבדל מהנאצלים.

Therefore it is called ad ("until"). (That is, "until, but not including": for, insofar as there is in it the lowest level of the Emanator, it is certainly "until, but not including," since in this level there is no comprehension at all; that is why the lowest level of the Emanator is called Atik, for it is removed (ne'etak) and separate from the emanated [beings].

So Keser is ad, a boundary: in the Talmud's phrase, "until, but not including." Insofar as it contains the lowest level of the Emanator, it lies outside what can be grasped, which is why that level is called Atik, "removed," separate from the emanated levels.

ונקי ג"כ רישא דלא אתיידע כו' כנודע. אמנם מצד הבחי' שבכתר שהיא שרש הנאצלים מצד זה י"ל עד ועד בכלל שהרי על כל פנים בחי' זו במנין העשר ספ"י וא"כ הוא מכלל הע"ס וזהו עד ועד בכלל.

And it is also called "the Head that is not known," etc., as is known. However, from the aspect of the level within Keser that is the root of the emanated [beings], from this aspect one may say "until, and including": for at any rate this level is counted among the ten Sefiros, and if so it is part of the Ten Sefiros; and this is "until, and including."

It is also called "the Head that is not known" (Zohar). But the aspect of Keser that is the root of the emanated levels is counted among the ten Sefiros, so from that side it is "until, and including."

וי"ל דלכך נאמר ותבואי בעדי עדיים שנמשך בהם מכל בחי' עד הנ"ל. וזהו בחי' ישתבח שמך לעד מלכנו פ"י שמך הוא מלי' דאצילות וישתבח שמך

And it may be said that this is why it says "and you came to the ornament of ornaments (ba'adi adayim)": for there is drawn into them from every level of ad mentioned above. And this is the level of "May Your Name be praised forever (la'ad), our King": "Your Name" is Malchus of Atzilus, and "may Your Name be praised

This may be why the verse says adi adayim, a doubled form: something of every sense of ad is drawn into the crowns. The same is meant in the prayer "May Your Name be praised forever (la'ad), our King," where "Your Name" is Malchus of Atzilus.

לעד שתתעלה להיות בבחי' מלי' דא"ס שנק' עד ככל הג' פירושים דלעיל בפ"י עד וכמ"ש והיה אור הלבנה ¹⁰⁵ כו' וכמ"ש פ' מקץ ע"פ רני ושמחי ¹⁰⁶ בת ¹⁰⁷ כו' שבחי' בת תתעלה לע"ל ביתר שאת כו' ע"ש).

forever (la'ad)" [means] that it be elevated to be at the level of Malchus of Ein Sof, which is called ad, according to all three meanings of ad given above; and as it is written, "And the light of the moon shall be, etc."; and as is explained in Parshas Mikeitz on the verse "Sing and rejoice, O daughter, etc.," that the level of "daughter" will be elevated in the Time to Come with surpassing loftiness, etc.; see there.)

The prayer asks that Malchus of Atzilus rise to the level of Malchus of Ein Sof, which is called ad in all three senses. So too Isaiah promises that the light of the moon, Malchus, will be like the light of the sun, and the discourse on "Sing and rejoice, O daughter" explains that the "daughter" will be raised higher still in the Time to Come.

וזוהו שנק' ג"כ משכן העדות כי הנה משכן זה שהוא יחוד דא"א נמשך בו מבחי' הכתר שהוא בחי' עדי עדיים ככל הג' פירושים הנ"ל שבפ"י עד.

And this is why it is also called "the Mishkan of the Testimony" (ha'edus): for into this Mishkan, which is the union of Abba and Imma, there is drawn from the level of Keser, which is the level of adi adayim, according to all three meanings of ad mentioned above.

This is why the union of Abba and Imma is called the Mishkan of the Testimony (edus): it receives from Keser, which is adi adayim in all three senses of ad.

(ועיין בלק"ת פ' וירא הובא לקמן וכנודע שבחי' אחסנתוי דא"א ותרין עטרין הנ"ל מתלבשים ביסודות דא"א כמ"ש הרמ"ז פ' אמור דצ"ט).

(And see Likkutei Torah [of the Arizal], Parshas Vayeira, cited below; and as is known, the level of "the inheritance of Abba and Imma" and the two crowns mentioned above are clothed in the Yesods of Abba and Imma, as the Ramaz writes on Parshas Emor, page 99.)

The parenthesis notes, from the Ramaz, that "the inheritance of Abba and Imma" and the two crowns are clothed in the Yesods of Abba and Imma, and refers to the Arizal's Likkutei Torah on Vayeira, cited below.

וזוהו ג"כ פ"י ששם עלו שבטים שבטי ¹⁰⁸ יה עדות לישראל כי הנה הי"ב שבטים הם שרשם

And this is also the meaning of "For there the tribes went up, the tribes of Yah, a testimony to Israel": for the twelve tribes have their root

The same explains Psalms 122:4, "There the tribes went up, the tribes of Yah, a testimony to Israel." The twelve tribes have their root in the emotive attributes of Atzilus.

במדות דאצילות והם י"ב גבולי אלכסון¹⁰⁹ דז"א ושרשם הוא בא"א היינו דשרש המדות דאצילות הוא מבחי המדות שבכתר שנק' טורי חשוכא.¹¹⁰

in the emotive attributes (middos) of Atzilus, and they are the twelve diagonal boundaries of Z'eir Anpin; and their root is in Arich Anpin, that is, the root of the emotive attributes of Atzilus is from the level of the emotive attributes within Keser, which are called "the mountains of darkness."

They are the twelve "diagonal boundaries" of Z'eir Anpin, a term from Sefer Yetzirah. Their root is in Arich Anpin, in the emotive attributes within Keser, which are called "the mountains of darkness."

23 ולכן נאמר ששם עלו שבטים¹¹¹ שמגיעים בהעלאת מ"ן לשרשם בבחי הכתר ועי"ז נמשך בחי עדות לישראל היינו בחי המשכת התרין עטרין הנ"ל לז"א.

Therefore it says, "For there the tribes went up": for through the raising of mayin nukvin (feminine waters) they reach their root in the level of Keser; and through this is drawn down the level of "a testimony to Israel," that is, the level of the drawing-down of the two crowns mentioned above to Z'eir Anpin.

Through raising mayin nukvin ("feminine waters," the upward striving of the lower level) the tribes reach their root in Keser. Then "a testimony to Israel" is drawn down: the two crowns descend to Z'eir Anpin, which is called Israel.

וזהו להודות לשם הוי כי להיות בבחי הכתר אין שייך השגה ותפיסא ממש ע"כ אמר להודות שאין שייך ע"ז רק בחי הודאה

And this is "to give thanks (lehodos) to the Name of Havayah": for since in the level of Keser actual comprehension and grasp do not apply, therefore it says "to give thanks," for of this nothing applies but the level of acknowledgment (hoda'ah),

Since Keser cannot be grasped, the verse says "to give thanks (lehodos) to the Name": the only fitting response is hoda'ah, acknowledgment.

כי ההודאה היא בחי ביטול והיינו לגבי בחינה שלמעלה מהשגה וכמ"ש במ"א ע"פ יהודה אתה^{112, 113} ובענין הלל ברכה והודאה

for acknowledgment is the level of self-nullification (bittul), that is, in relation to a level that is above comprehension; as is explained elsewhere on the verse "Yehudah, you," and on the matter of praise, blessing and acknowledgment.

Acknowledgment means admitting what one cannot understand; it is bittul before a level above comprehension. This is explained on the verse "Yehudah, you [your brothers shall acknowledge]" and on the difference between praise, blessing and acknowledgment.

ולכן אמרו מאן דלא כרע במודים¹¹⁴ לא יקום בתחיה"מ כי תחיה"מ הוא ע"י התגלות אור הכתר כנ"ל בענין ועטרותיהם בראשיהם. והעלאת מ"ן לבחי"י זו הודאה¹¹⁵ וביטול כו':

Therefore they said, "Whoever does not bow at Modim will not rise at the Resurrection of the Dead": for the Resurrection of the Dead comes through the revelation of the light of Keser, as mentioned above regarding "with their crowns on their heads." And the raising of mayin nukvin to this level is acknowledgment and self-nullification, etc.

So the Zohar says that whoever does not bow at Modim, the blessing of thanksgiving in the Amidah, will not rise at the Resurrection: the Resurrection comes through the light of Keser, and the way to Keser is acknowledgment and bittul.

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Counted at the word of Moshe

24 ה אשר פקד ע"פ משה. היינו כמ"ש בפע"ח¹¹⁶ דבחי"י יחוד או"א הוא כפ' ראשון דק"ש בתיבת ה' אלקינו ובפסוק ואהבת ואילך הוא תיקון גלגלתא¹¹⁷ דז"א ומתפשט עטרא דחסדים עד חסד דז"א וכל הפרקים דז"א מתייחדים בו

5. "Which was counted at the word of Moshe": that is, as is written in Pri Etz Chaim, that the level of the union of Abba and Imma is in the first verse of the Shema, at the words "Havayah our G-d (Elokeinu)"; and from the verse "And you shall love" onward is the rectification (tikkun) of the skull (gulgalta) of Z'eir Anpin, and the crown of the chassadim spreads down to the Chesed of Z'eir Anpin, and all the joints of Z'eir Anpin are united in it.

Section 5 turns to "which was counted at the word of Moshe." Pri Etz Chaim teaches that the union of Abba and Imma takes place in the first verse of the Shema, at "Havayah our G-d," while from "And you shall love" onward comes the rectification of the skull (gulgalta) of Z'eir Anpin: the crown of chassadim (kindnesses) spreads down to its Chesed, and all its joints are united.

אבל בפסוק ראשון שהיחוד הוא באו"א אין אור האהבה מורגשת שם עדיין מאחר שהיחוד שם בבחי"י הביטול דחכמה ואין עוד מלבדו¹¹⁸ ממש ולא יש מי שאוהב כו'

But in the first verse, where the union is in Abba and Imma, the light of love is not yet felt there, since the union there is in the mode of the self-nullification (bittul) of Chochmah, and there is truly nothing else besides Him, and there is no one who loves, etc.;

In the first verse, where the union is in Abba and Imma, love is not yet felt. That union is the bittul of Chochmah, where "there is nothing else besides Him," so there is no one left to do the loving.

אלא אח"כ כשנמשך האור בז"א שייך בו בחי' אהבה וזהו פסוק ואהבת כו' ונמצא היחוד דא"א שבפסוק ראשון שהוא

only afterward, when the light is drawn into Z'eir Anpin, does the level of love apply to it, and this is the verse "And you shall love, etc." It follows that the union of Abba and Imma in the first verse, which is

Love becomes possible only when the light is drawn into Z'eir Anpin, the emotive attributes, and that is the verse "And you shall love." The first verse, by contrast, is the union of Abba and Imma.

כמו בחי' משכן העדות הוא פקד ומתייחד ע"י משה דוקא שהוא בחי' מה וביטול כו'

like the level of the Mishkan of the Testimony, is "counted" and united specifically through Moshe, who is the level of mah and self-nullification, etc.;

That union, the Mishkan of the Testimony, is "counted" and united specifically through Moshe, the quality of mah and bittul.

ובפסוק ואהבת הוא כדוגמת אלה פקודי המשכן אלה ו' מדות דז"א וראשיתם האהבה כו' והוא יחוד זו"נ.

and in the verse "And you shall love" it is like "These are the accounts of the Mishkan": eileh, the six emotive attributes (middos) of Z'eir Anpin, the first of which is love, etc.; and this is the union of Z'eir Anpin and Nukva.

The verse "And you shall love" corresponds to "These are the accounts of the Mishkan": eileh is the six attributes of Z'eir Anpin, headed by love (Chesed), and this is the union of Z'eir Anpin and Nukva.

(ועפ"ז יובן שבפסוק ראשון עי' די רבתי הוא בחי' עד הוי' בכם כמש"ל היינו ממש בחי' משכן העדות שבפסוק זה

(According to this it will be understood that [the fact that] in the first verse the ayin and daled are enlarged is the level of "Havayah is witness (ed) among you," as is written above, that is, actually the level of the Mishkan of the Testimony in this verse,

The parenthesis returns to the enlarged ayin and daled, ed, in the first verse of the Shema, "Havayah is witness among you," and identifies it with the Mishkan of the Testimony in that verse.

שהוא יחוד או"א נמשך ומתגלה מאור הכתר שזהו פי' עד לשון קישוט ולשון נצחיות ולשון עד פה תבא ¹¹⁹ כו' כנ"ל וגם לשון עדות על דבר הנסתר.

which is the union of Abba and Imma, drawn down and revealed from the light of Keser; for this is the meaning of ad: an expression of adornment, an expression of eternity, and an expression of "until (ad) here shall you come, etc.," as mentioned above; and also an expression of testimony about a hidden thing.

That verse is the union of Abba and Imma drawn from the light of Keser, which carries all the meanings of ad: ornament, eternity and limit, and also edus, testimony about something hidden.

והענין כי בבחי' ממכ"ע כתיב ומבשרי אחזה אלוה. ¹²⁰ אבל בבחי' סובב כתיב ויאמינו ¹²¹ למעלה מהשגה וזהו בחי' נסתרות. אבל ממכ"ע נק' עלמא דאתגלייא ולכן על בחי' סוכ"ע שייך ל' עדות.

The point is that of the level of the light that fills all worlds (memalei kol almin) it is written, "From my flesh I see G-d"; but of the level of the encompassing [light] it is written, "And they believed," above comprehension, and this is the level of "the hidden things." But memalei kol almin is called "the revealed world." Therefore the term "testimony" applies to the level of the light that encompasses all worlds (sovev kol almin).

Of memalei kol almin, the light that fills the worlds, Job says, "From my flesh I see G-d": it can be perceived. Of sovev kol almin, the encompassing light, it says, "And they believed," for it is above comprehension and belongs to "the hidden things"; so "testimony," which concerns what is hidden, fits sovev.

ועדות הוא בחי' דעת שמ"מ נמשך בבחי' דעת וכמ"ש במ"א ע"פ וידעת היום ^{122, 123} כו'. וזהו אתם עדי ¹²⁴ וכתוב ויקם עדות ביעקב ¹²⁵ כו' כי המשכת סוכ"ע בבחי' דעת הוא ע"י נש"י בעסק התומ"צ כו'.

And testimony is the level of Daas: that nevertheless it is drawn into the level of Daas, as is explained elsewhere on the verse "And you shall know this day, etc." And this is "You are My witnesses"; and it is written, "And He established a testimony in Yaakov, etc."; for the drawing of sovev kol almin into the level of Daas is through the souls of Israel, by their occupation with Torah and mitzvos, etc.

Testimony also belongs to Daas, knowledge: through it even sovev is drawn into Daas, as is explained on "And you shall know this day." This is "You are My witnesses" and "He established a testimony in Yaakov": the souls of Israel draw sovev into Daas through Torah and mitzvos.

והנה במ"א נתבאר דענין יחוד קוב"ה ושכינתיה ימצא עד רום המעלות דהיינו באצילות הם יחוד זו"נ ולמעלה מעלה נקי הקו הנמשך מאא"ס ב"ה שכינה שהוא נמשך ממל' דא"ס ועצמות המאציל ית' נקי קוב"ה.

Now, it is explained elsewhere that the union of the Holy One, blessed be He, and His Shechinah is found up to the loftiest heights: that is, in Atzilus they are the union of Z'eir Anpin and Nukva; and far higher, the kav drawn forth from the Infinite Light, blessed be He, is called Shechinah, for it is drawn from Malchus of Ein Sof, and the essence of the Emanator, may He be blessed, is called the Holy One, blessed be He.

A further explanation: the union of "the Holy One, blessed be He, and His Shechinah" exists at every height. In Atzilus it is Z'eir Anpin and Nukva; far higher, the kav, drawn from Malchus of Ein Sof, is called Shechinah, and the essence of the Emanator is called the Holy One, blessed be He.

ולכן בכהאריז"ל כ' דשמו הוא בחי' מל' ובס' הקבלה הראשונים כ' שמו גימטריא רצון ואלו ואלו דא"ח שבחי' מל' דא"ס נקי ג"כ שמו והוא בחי' שמו הגדול ומשם נמשך הרצון הוא הכתר דאצילות.

Therefore in the writings of the Arizal it is written that "His Name" is the level of Malchus, while in the books of the early Kabbalists it is written that shemo ("His Name") has the numerical value of ratzon ("will"); and these and these are the words of the living G-d: for the level of Malchus of Ein Sof is also called "His Name," and it is the level of "His great Name," and from there is drawn the will, which is the Keser of Atzilus.

The writings of the Arizal call "His Name" Malchus, while earlier Kabbalists note that shemo ("His Name") equals ratzon ("will"), 346. Both are right: Malchus of Ein Sof is called "His Name," "His great Name," and from it comes the will, the Keser of Atzilus.

וזהו וישמחו בך ישראל מקדשי שמך. שנשמות ישראל ממשיכים יחוד קוב"ה וזהו מקדשי שמך שממשיכים מקדושת מהו"ע ית' לבחי' שמך.

And this is "And Israel, who sanctify Your Name, shall rejoice in You": for the souls of Israel draw down the union of the Holy One, blessed be He [and His Shechinah]; and this is "who sanctify Your Name," for they draw down from the holiness of His being and essence, may He be blessed, to the level of "Your Name."

Hence the Shabbos prayer "Israel, who sanctify Your Name, shall rejoice in You": the souls of Israel bring about this union, drawing holiness from G-d's very essence into "Your Name."

וזה יצדק בין ביחוד זו"נ דאצילות בין אפי' למעלה מעלה שנמשך האור מעצמותו ית' בבחי' הקו כו'.
וכיון שכן א"ש בטוב יותר ענין משכן העדות דלפי מש"ל הוא יחוד או"א אלא יש בו הארת הכתר כו'.

And this holds true both of the union of Z'eir Anpin and Nukva of Atzilus and even far higher, where the light is drawn from His Essence, may He be blessed, into the level of the kav, etc. And since this is so, the matter of the Mishkan of the Testimony is resolved even better: for according to what was written above, it is the union of Abba and Imma, except that it contains an illumination of Keser, etc.,

This applies both to the union of Z'eir Anpin and Nukva and to the union far above, where light is drawn from the Essence into the kav. It also sheds new light on the Mishkan of the Testimony, which was described above as the union of Abba and Imma containing an illumination of Keser.

ולפמ"ש במ"א הרי יחוד הוא בבחי' הכתר ממש שנמשך ממלי' דא"ס שהוא בחי' שמו והיחוד להיות
נמשך תוספת אור מא"ס ב"ה

while according to what is explained elsewhere, the union is in the level of Keser itself, which is drawn from Malchus of Ein Sof, which is the level of "His Name," and the union is so that an addition of light be drawn from the Infinite One, blessed be He.

On this explanation the union is in Keser itself, drawn from Malchus of Ein Sof, "His Name," and its purpose is to draw an addition of light from the Infinite One.

וכן מבואר בפע"ח בכוונת ק"ש ובלק"ת פ' וירא ביחוד דק"ש שהוא יחוד או"א ואו"א מכתר וכתר
מעתיק עד א"ס כו' להתחדש וליקח אותן ה' עטרין משרשן העליון.

And so it is explained in Pri Etz Chaim on the kavanah (intention) of the Shema, and in Likkutei Torah [of the Arizal], Parshas Vayeira, on the union of the Shema: that it is the union of Abba and Imma, and Abba and Imma from Keser, and Keser from Atik, up to Ein Sof, etc., to be renewed and to take those two crowns from their supernal root.

So Pri Etz Chaim, on the intention of the Shema, and the Arizal's Likkutei Torah on Vayeira describe the union of the Shema as reaching from Abba and Imma to Keser, from Keser to Atik and up to Ein Sof, to renew the two crowns from their highest root.

וזהו ענין עי' די רבתי שבפסוק ראשון דק"ש וכמ"ל בפ"י עד באריכות. והנה לכאורה יש חילוק גדול בין פ"י עד לשון עדות ובין פ"י עד לשון עטרה וקישוט.

And this is the matter of the enlarged ayin and daled in the first verse of the Shema, as is written above at length in the explanation of ad. Now, seemingly there is a great difference between the meaning of ad as an expression of testimony and the meaning of ad as an expression of crown and adornment.

This is the meaning of the enlarged ayin and daled in the first verse of the Shema. But a question arises: ad as "testimony" and ad as "crown and ornament" seem very different.

כי לשון עדות היינו כשאנו מאיר רק הארה ולא העצמית וכמ"ל בלק"ת בתהלים סי' ע"ח על פסוק ויקם עדות ביעקב וז"ל אינו ממשות היסוד אלא עדות לבד עכ"ל.

For the expression "testimony" [applies] when only an illumination shines, and not the essential [light], as is written in Likkutei Torah [of the Arizal] on Tehillim, Psalm 78, on the verse "And He established a testimony in Yaakov"; these are his words: "It is not the actual substance of Yesod, but only a testimony." End of quote.

Testimony applies where only an illumination shines, not the thing itself, as the Arizal says on "He established a testimony in Yaakov": "not the actual substance of Yesod, but only a testimony."

ואילו לי' עטרה וכתר היינו עצמיות ממש. וי"ל דבכאן שני הענינים אמת. כי הנה למעלה ממשיכים בחינת הכתר ממש כנ"ל שנמשך מא"ס לעתיק ומעתיק לאריך כו'

Whereas the expression "crown" and "Keser" means the actual essence. And it may be said that here both matters are true. For above, the level of Keser itself is drawn down, as mentioned above, for it is drawn from Ein Sof to Atik, and from Atik to Arich, etc.;

A crown, Keser, means the essence itself. The answer is that both are true: above, Keser itself is drawn down, from Ein Sof to Atik and from Atik to Arich Anpin.

אך מה שנמשך בזו"נ יש שהוא רק בחי' הארה לבד וכמו בחי' אחסנתוי דאוי"א שמבואר בפע"ח שער הנסירה פ"ו כי חו"ב שבו כו' אינו רק הארה אחת כו'.

but of what is drawn into Z'eir Anpin and Nukva, there is [some] that is only the level of a mere illumination, like the level of "the inheritance of Abba and Imma," of which it is explained in Pri Etz Chaim, Sha'ar HaNesirah, chapter 6, that the Chochmah and Binah in it, etc., are only a single illumination, etc.

But what reaches Z'eir Anpin and Nukva is in part only an illumination, like "the inheritance of Abba and Imma," of which Pri Etz Chaim says the Chochmah and Binah in it are only a single illumination.

או כמש"ל באריכות בענין יחוד חו"ב שהוא עד"מ ידיעת השלילות כו' ואין זה רק הארה כי העצמיות ממש א"א להיות מתגלה עתה בהשגה אפי' באצילות כו'

Or, as is written above at length on the matter of the union of Chochmah and Binah, that it is by way of analogy [like] the knowledge of negations, etc., and this is only an illumination, for the essence itself cannot be revealed now in comprehension, even in Atzilus, etc.,

Or, as explained at length in section 2, the union of Chochmah and Binah is like knowledge by negation, only an illumination, because the essence itself cannot now be revealed as comprehension, even in Atzilus.

וכמ"ש ג"כ במ"א בפ"י צאינה וראינה בעטרה¹²⁶ כו' עד לע"ל כשיקויים ואת רוח הטומאה אעביר מן הארץ¹²⁷ אז כתיב השמים החדשים והארץ החדשה אשר אני עושה¹²⁸ כו' וכמ"ש בפ' בראשית ע"פ זה ע"ש):¹²⁹

as is also explained elsewhere in the explanation of "Go forth and gaze upon the crown, etc."; until the Time to Come, when "And I will remove the spirit of impurity from the land" will be fulfilled; then it is written, "the new heavens and the new earth that I make, etc.," as is explained in Parshas Bereishis on this verse; see there.)

So it is also explained on "Go forth and gaze upon the crown." Only in the Time to Come, when "I will remove the spirit of impurity from the land," will there be "the new heavens and the new earth," and the essence will be revealed, as the Torah Ohr discourse on Bereishis explains.

SECTION 6 • ¶125-29

The pulse

25 ו והנה פ"י אשר פקד הנה פקד אותיות דפ"ק שהוא אחוריים דשם הוי' שבמילוי יודין

6. Now, the meaning of "which was counted" (asher pakad): pakad has the letters of dofek ("pulse"), which is the "back" (achorayim) of the Name Havayah spelled out with yuds,

Section 6 explains "which was counted" (pakad). Pakad has the same letters as dofek, "pulse," and dofek equals 184, the "back" (achorayim) of the Name Havayah spelled out with yuds: its spelled-out letters added up cumulatively, yud, then yud-hei, and so on.

דהיינו אחוריים דשם ע"ב שבחכמה שהוא העולה קפ"ד וכמ"ש בטעמי מצות פ' וירא שבדפק מאיר מבחי' אבא ובתוכו הארת אור א"ס ולכן דופק תמיד כי בחכמה שורה אא"ס

that is, the "back" of the Name Av (72), which is in Chochmah, which amounts to 184; as is written in Taamei HaMitzvos, Parshas Vayeira, that in the pulse there shines [light] from the level of Abba, and within it an illumination of the Infinite Light; therefore it beats constantly, for the Infinite Light rests in Chochmah.

This is the Name Av (72), which belongs to Chochmah, and its "back" totals 184. The Arizal's Taamei HaMitzvos on Vayeira teaches that the pulse carries light from Abba with the Infinite Light within it, which is why it never stops beating: the Infinite Light rests in Chochmah.

ולכן בדפק יש נקודות שדופק כמו קמץ או פתח או צירי או סגול כי הנקודות הם בחכמה אך הדפק שביד הוא מבחי' אחוריים דאבא.

Therefore in the pulse there are vowel-points, for it beats like a kamatz or a patach or a tzeirei or a segol, for the vowel-points are in Chochmah. But the pulse in the hand is from the level of the "back" of Abba.

That is why the pulse beats in patterns like the vowel signs kamatz, patach, tzeirei and segol, for the vowels belong to Chochmah. The pulse in the hand is from the "back" of Abba.

26 והנה קפ"ד קס"א גימטריא משה ופ"י קס"א הוא שם אה"י במילוי יודי"ן שהוא פנימית בינה.

Now, 184 [and] 161 are the numerical value of Moshe; and the meaning of 161 is the Name Ehe-yeh spelled out with yuds, which is the inner dimension of Binah.

Moshe (345) is 184 plus 161: 184 is the "back" of Abba's Name, as just explained, and 161 is the Name Ehe-yeh spelled out with yuds, the inner dimension of Binah (Imma).

והענין כי הנה הדם הוא הנפש¹³⁰ והוא המחיה לכל האברים והוא מבחי' בינה. גם שם אה"י בריבוע גימטריא דם כמ"ש בע"ח. אך בחי' אחוריים דאבא מתלבשים בפנימיות בינה.

The point is that "the blood is the soul," and it gives life to all the limbs, and it is from the level of Binah. Also, the Name Ehe-yeh in its "square" [form] has the numerical value of dam ("blood"), as is written in Etz Chaim. But the level of the "back" of Abba is clothed in the inner dimension of Binah.

Blood is "the soul," the life of all the limbs, and it comes from Binah; the Name Ehe-yeh written cumulatively (alef, alef-hei, alef-hei-yud, alef-hei-yud-hei) totals 44, dam, "blood." Into this inner Binah, the blood, the "back" of Abba, the pulse, is clothed.

27 וזהו ענין הדפק שבגידי הדם גם יש לחלוחית וחלקי המים בדם והם מבחי' החסדים ומזה נגדלים האברים כמיא דאשקי לאילנא ואתרבי בההוא שקי'.

And this is the matter of the pulse in the blood vessels. There is also moisture and watery parts in the blood, and they are from the level of the chassadim (kindnesses), and from this the limbs grow, "like water that waters a tree, and it grows through that watering."

The pulse beats in the blood vessels. The blood also contains moisture and watery parts, which come from the chassadim (kindnesses); they make the limbs grow, "like water that waters a tree, and it grows through that watering," in the Zohar's words.

וזהו ענין אדם א' דם. ועמ"ש בע"ה בדרוש הנגעים שסבת הנגע הוא מהסתלקות אור אבא והסימן ע"ז הוא בהרת לבנה שהוא הסתלקות הדם מאותו אבר.

And this is the matter of adam ("man"): alef, dam ("blood"). And see what is written in Etz Chaim, in the discourse on the afflictions (nega'im): that the cause of the affliction is the withdrawal of the light of Abba, and the sign of this is a white baheres (bright spot), which is the withdrawal of the blood from that limb.

Adam, "man," is made of alef and dam, "blood." Etz Chaim, in its discourse on the afflictions (nega'im) of tzaraas, says that their cause is the withdrawal of the light of Abba, and the sign is a white spot (baheres), where the blood has withdrawn from that limb.

א"כ מוכרח שבהדם מלובש אור אבא וכנ"ל בענין הדפק כו'. ועמ"ש מזה בפ' תזריע בד"ה קא מפלגי במתיבתא דרקיע כו'.

If so, it necessarily follows that the light of Abba is clothed in the blood, as mentioned above regarding the pulse, etc. And see what is written about this in Parshas Tazria, in the discourse beginning "They were disputing in the Heavenly Academy, etc."

So the light of Abba must be clothed in the blood, as was said of the pulse. The text refers to the Likkutei Torah discourse on Tazria, "They were disputing in the Heavenly Academy."

28 והנה דפיקו דליבא שם נמשך הארת פנימיות ובדפק שביד נמשך אחוריים דאבא ולפי שחכמה ובינה מלובשים בהדפק

Now, in the beating of the heart (defiku deliba) there is drawn an illumination of the inner dimension, and in the pulse in the hand there is drawn the "back" of Abba. And since Chochmah and Binah are clothed in the pulse,

The heartbeat carries an illumination of the inner dimension; the pulse in the hand carries the "back" of Abba. Chochmah and Binah are both clothed in the pulse.

לכן דופק תמיד שהוא בחי' ביטול רוי"ש כו' כי חכמה הוא ביטול כנ"ל נמצא בדפק יש יחוד חוי"ב קפ"ד קס"א כנ"ל.

therefore it beats constantly, which is the level of self-nullification, [of] ratzo and shov ("running and returning"), etc., for Chochmah is self-nullification, as mentioned above. It follows that in the pulse there is the union of Chochmah and Binah, 184 [and] 161, as mentioned above.

So it beats without stopping, in the rhythm of ratzo and shov, "running and returning," the movement of bit-tul that belongs to Chochmah. The pulse thus holds the union of Chochmah and Binah, 184 and 161.

29 וזהו אשר פקד ע"פ משה וכן באדם בעבודת ה' בחי' אשר פקד היינו שיהיה בבחי' רוי"ש שהרצוא נמשך מבחי' גבורי' דבינה

And this is "which was counted (pakad) at the word of Moshe." And so in man, in the service of G-d, the level of "which was counted" is that there be [service] in the mode of ratzo and shov: for the ratzo ("running") comes from the level of the gevuros (severities) of Binah,

In a person's service of G-d, "which was counted" (pakad, the pulse) means serving in ratzo and shov. Ratzo, the soul's running toward G-d, comes from the gevuros, the fiery intensity, of Binah.

והוא בחי' הדם והשוב נמשך מבחי' חכמה שהוא בחי' ביטול המלובש שם וזהו בחי' הדפק דלב שהלב צ"ל רוי"ש.

and it is the level of the blood; and the shov ("returning") comes from the level of Chochmah, which is the level of self-nullification (bittul) that is clothed there. And this is the level of the pulse of the heart, for the heart must be [in] ratzo and shov.

Ratzo is the blood. Shov, the return, comes from Chochmah, the bittul clothed within it; and this is the heart-beat, for the heart must be in ratzo and shov.

וזהו פקד ע"פ משה שבחי' משה הוא אחוריים דאבא ופנימי' דאימא קפ"ד קס"א כנ"ל (ובמשה כתיב מן המים משיתיהו¹³¹ היינו ג"כ בחי' כמיא דאשקי לאילנא כו'

And this is "counted at the word of Moshe": for the level of Moshe is the "back" of Abba and the inner dimension of Imma, 184 [and] 161, as mentioned above. (And of Moshe it is written, "From the water I drew him," which is also the level of "like water that waters a tree, etc.,")

So "counted at the word of Moshe," for Moshe (184 plus 161) is the "back" of Abba and the inner dimension of Imma. The parenthesis adds that of Moshe it says, "From the water I drew him," linking him with the water that makes the tree grow.

הני"ל ועי"י הביטול דר"ש ממשיך בחי' משכן העדות אשר פקד כו' גם אלה פקודי המשכן י"ל פקודי הוא ג"כ בחי' הדפק הני"ל שעייז נמשך ג"כ יחוד ו"ה.

mentioned above. And through the self-nullification of ratzo and shov one draws down the level of "the Mishkan of the Testimony, which was counted, etc." Also, [regarding] "These are the accounts of the Mishkan," it may be said that pekudei is also the level of the pulse mentioned above, through which the union of vav-hei is also drawn down.

Through the bittul of ratzo and shov one draws down the Mishkan of the Testimony. Pekudei in "the accounts of the Mishkan" may also refer to the pulse, through which the union of vav-hei is drawn down as well.

ועמ"ש בד"ה מחר חודש ¹³² ונפקדת ¹³³ כי פקידה הוא ממקום גבוה מאד להיות פקד את שרה ¹³⁴ ופקד פקדתי ¹³⁵ הוא סימן למשיח כו' וע"ש בענין נה"י חדשים ששרשן מהכתר ע"פ אל עליון כו'

And see what is written in the discourse beginning "Tomorrow is the New Moon, and you will be remembered (nifkadta)": that "remembering" (pekidah) is from a very high place, for "He remembered (pakad) Sarah," and "I have surely remembered (pakod pakadti)" is the sign for Mashiach, etc. And see there on the matter of new Netzach, Hod and Yesod, whose root is from Keser, on [the words] "G-d Most High, etc.,

The discourse on "Tomorrow is the New Moon, and you will be remembered" explains that pekidah, "remembering," comes from a very high place, as in "G-d remembered Sarah" and "I have surely remembered," the sign of the redeemer. It also speaks of "new" Netzach, Hod and Yesod rooted in Keser, in the words of the Amidah, "G-d Most High."

ומביא גואל לבני בניהם כו' וכך היחוד דזו"ג אף שהוא ע"י נה"י מ"מ מקור ושרש יחוד זה והוא ענין פקד את שרה שרשו נמשך ג"כ מבחי' כתר כו'.

and brings a redeemer to their children's children, etc." And so the union of Z'eir Anpin and Nukva: although it is through Netzach, Hod and Yesod, nevertheless the source and root of this union, which is the matter of "He remembered Sarah," has its root drawn also from the level of Keser, etc.

The blessing continues, "and brings a redeemer to their children's children." So too, though the union of Z'eir Anpin and Nukva takes place through Netzach, Hod and Yesod, its source, the pekidah of "He remembered Sarah," is rooted in Keser.

וזהו בני במזל תליי¹³⁶ כוי. ואפשר שנגד ב' בחי' משכן אלו זהו ענין הדפק שבלב והדפק שביד כי הדפק שביד הוא בחי' חיצוניות אבא

And this is "Children depend on mazal, etc." And perhaps corresponding to these two levels of Mishkan are the pulse in the heart and the pulse in the hand: for the pulse in the hand is the level of the outer dimension (chitzoniyus) of Abba,

This is "Children depend on mazal," mazal being, in the Kabbalah, a level of Keser. Perhaps the two Mishkans correspond to the pulse in the heart and the pulse in the hand, and the pulse in the hand is from the outer dimension of Abba.

וזהו להיות פקודי המשכן סתם גם הידים הם המדות חו"ג שזהו פי' אלה ו"ק חו"ג תנה"י וכן נאמר שמאלו תחת לראשי¹³⁷ וימינו תחבקני הרי שיחוד זו"נ הם ע"י תריין דרועין דילי' ימינא ושמאלא ובינייהו כלה.

and this is [why] it is "the accounts of the Mishkan," unqualified. Also, the hands are the attributes of Chesed and Gevurah, for this is the meaning of eileh: the six extremities, Chesed, Gevurah, Tiferes, Netzach, Hod, Yesod. And so it says, "His left hand is under my head, and his right hand embraces me"; thus the union of Z'eir Anpin and Nukva is through "his two arms, right and left, and between them the bride."

That is "the accounts of the Mishkan," unqualified. The hands are Chesed and Gevurah, the first of the six attributes that make up eileh, and "His left hand is under my head, and his right hand embraces me" shows that the union of Z'eir Anpin and Nukva comes through his two arms, "and between them the bride."

אמנם הדפק שבלב שבו נמשך מבחי' פנימי' מהמוח שע"י המשכה מהמוח עי"ז הוא סוגר ופותח כמ"ש במ"א ע"פ אני ישנה¹³⁸ כוי קול דודי דופק¹³⁹ כוי זהו בחי' יחוד או"א שהן בחי' מוחא וליבא כמאמר חכמה מוחא בינה ליבא.^{140, 141}

However, the pulse in the heart, into which there is drawn from the inner level of the brain, for through the drawing from the brain it closes and opens, as is explained elsewhere on the verse "I sleep, etc.; the voice of my beloved knocks (dofek), etc.," is the level of the union of Abba and Imma, which are the level of the brain and the heart, as the saying goes, "Chochmah is the brain, Binah is the heart."

The heartbeat draws from the inner dimension of the brain, which makes the heart close and open, as is explained on "I sleep... the voice of my beloved knocks (dofek)." It is the union of Abba and Imma, brain and heart, as the Tikkunei Zohar says: "Chochmah is the brain, Binah is the heart."

וצי"ע דבטעמי מצות פ' וירא¹⁴² אמר כי אין פנימיות אבא יורד למטה רק אחוריים שלו כנודע כו' והוא קפ"ד שהוא דפק כו'. מיהו י"ל ששם מדבר רק בדפק שביד.

This needs examination, for in Taamei HaMitzvos, Parshas Vayeira, he said that the inner dimension of Abba does not descend below, only its "back," as is known, etc., and that is 184, which is dofek ("pulse"), etc. However, it can be said that there he speaks only of the pulse in the hand.

A difficulty: Taamei HaMitzvos says that only the "back" of Abba, 184, the pulse, descends below, not its inner dimension. One answer is that it speaks only of the pulse in the hand.

או י"ל כי גם בחיצוניות ואחוריים יש כמה בחי' אשר עכ"פ בחי' הדפק¹⁴³ שכלב הוא בחי' פנימיות לגבי הדפק שביד כמו שמבואר על פסוק אני ישנה הנזכר לעיל).

Or it can be said that even in the outer dimension and "back" there are several levels, such that at any rate the level of the pulse in the heart is the level of the inner dimension relative to the pulse in the hand, as is explained on the verse "I sleep," mentioned above.)

Or there are several levels even within the outer dimension, so that the heartbeat is "inner" relative to the pulse in the hand, as is explained on "I sleep."

והנה סדר העבודה תקנו אנכה"ג פסוד"ז קודם ק"ש וענין זה הוא כמ"ש כאן משכן העדות אשר פקד ע"פ משה עבודת הלויים הרי דשייך בחי' עבודת הלויים לבחי' משכן העדות אשר פקד ע"פ

משה.^{144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157}

Now, [in] the order of the service, the Men of the Great Assembly instituted Pesukei deZimrah before the Shema. And this matter is as it is written here, "the Mishkan of the Testimony, which was counted at the word of Moshe, the service of the Levites": thus the level of the service of the Levites pertains to the level of "the Mishkan of the Testimony, which was counted at the word of Moshe."

The Men of the Great Assembly set Pesukei deZimrah, the psalms of praise, before the Shema. The verse itself joins "the Mishkan of the Testimony, counted at the word of Moshe" with "the service of the Levites," whose song is the model for Pesukei deZimrah.

The service of the Levites

30 והענין הוא לפי שמעלת יחוד זה דא"א גבוה מאד ולא יוכלו כנס"י להגיע אליו לכך תקנו שיאמרו פסוד"י תחלה שע"י יוכלו להגיע לבחי' הביטול דבחי' אשר פקד ע"פ משה בפסוק א' דק"ש.

The point is that the level of this union of Abba and Imma is very high, and the Congregation of Israel would not be able to reach it; therefore they instituted that Pesukei deZimrah be said first, so that through this they would be able to reach the level of self-nullification (bittul) of the level of "which was counted at the word of Moshe," in the first verse of the Shema.

The union of Abba and Imma is so high that the Congregation of Israel could not reach it directly. So the Sages placed Pesukei deZimrah first, to bring a person to the bittul of "counted at the word of Moshe" in the first verse of the Shema.

31 וענין הזמרה הזאת הוא מעלת ומדרגת הלויים שהם היו האומרים שיר והם היו ג"כ נושאי המשכן¹⁵⁸ כמ"ש ונשאו המשכן¹⁵⁹ כו'.

And the matter of this song (zimrah) is the quality and rung of the Levites, for they were the ones who said song, and they were also the bearers of the Mishkan, as it is written, "And they shall carry the Mishkan, etc."

Song is the level of the Levites, who sang in the Temple and who also carried the Mishkan.

והענין הוא דכמו למעלה כתיב והחיות נושאות הכסא¹⁶⁰ דהיינו ע"י שהם מתנשאים ברעש גדול בהתפעלות ע"י הם מגביהים ומעלים את השכינה.

The point is that, just as above it is written, "And the chayos (holy creatures) carry the Throne," that is, through their raising themselves up with a great noise, in arousal, through this they lift and raise up the Shechinah.

Above, the chayos, the holy creatures of the Chariot, "carry the Throne": by raising themselves with a great noise, in arousal, they lift up the Shechinah.

32 וכך הוא ענין השיר של הלויים שהוא ג"כ בבח' י' ר"ש ע"י הם נושאים את המשכן דהיינו להעלות ולהגביה את בחי' זו"נ ולקשרו ולחברו בבחי' משכן העדות דא"א.

And so is the matter of the song of the Levites: since it too is in the mode of ratzo and shov, through this they carry the Mishkan, that is, to raise and lift up the level of Z'eir Anpin and Nukva, and to bind and join it with the level of the Mishkan of the Testimony, of Abba and Imma.

The Levites' song is also ratzo and shov, and through it they "carry" the Mishkan: they raise Z'eir Anpin and Nukva and bind them to the Mishkan of the Testimony, the union of Abba and Imma.

וזהו ועבד הלוי הוא ¹⁶¹ וכמ"ש בזהר פקודי דרכ"א ע"ב ועמשי"ל בפ' בשלח בד"ה אשירה כו'

And this is "And the Levite, he shall serve," as is written in the Zohar, Pekudei, page 221b; and see what is written above in Parshas Beshalach, in the discourse beginning "I will sing, etc.,

This is "And the Levite, he shall serve," explained in the Zohar on Pekudei. The text also refers to the discourse on "I will sing to G-d" in Parshas Beshalach.

כי גאה גאה ¹⁶² כו' ע"ש מענין שיר הלויים ועיין בזהר פ' פקודי ע"פ ויביאו את המשכן ¹⁶³ כו'

for He is highly exalted, etc."; see there on the matter of the song of the Levites. And see the Zohar, Parshas Pekudei, on the verse "And they brought the Mishkan, etc."

That discourse, on "for He is highly exalted," speaks of the Levites' song, and the Zohar on "And they brought the Mishkan to Moshe" is cited as well.

וכן באדם ע"י פסוד"ז להיות רוממות אל בגרונם ע"י ידחה ממנו ההסתר דנה"ב והוא ענין זמיר עריצים ¹⁶⁴ ועי"ז יתגלה פנימי' הלב שיוכל לבוא בפסוק ראשון דק"ש לבחי' ביטול ומס"נ באחד ¹⁶⁵ כו'. ^{166, 167}

And so in man: through Pesukei deZimrah, so that "the exaltations of G-d are in their throat," through this the concealment of the animal soul will be thrust away from him, and this is the matter of "cutting down the tyrants" (zemir aritzim); and through this the inner dimension of the heart will be revealed, so that one can come, in the first verse of the Shema, to the level of self-nullification and self-sacrifice (mesirus nefesh) at [the word] "One," etc.

In a person, Pesukei deZimrah, "the exaltations of G-d in their throat," pushes away the concealment of the animal soul; this is zemir aritzim, "cutting down the tyrants." Then the inner heart is revealed, and one can reach the bittul and self-sacrifice at "One" in the first verse of the Shema.

33 ונמצא סדר העבודה כך הוא תחלה פסוד"ז לנשאות בחי' יח"ת שהוא בחי' אלה פקודי המשכן לקשרו

ולחברו ביח"ע דמשכן העדות שבפסוק ראשון דק"ש

It follows that the order of the service is thus: first, Pesukei deZimrah, to carry up the level of the lower unity (yichuda tata'ah), which is the level of "These are the accounts of the Mishkan," to bind and join it with the higher unity (yichuda ila'ah) of the Mishkan of the Testimony, which is in the first verse of the Shema.

So the order of prayer is: first Pesukei deZimrah, which lifts the lower unity, "the accounts of the Mishkan," to bind it to the higher unity, the Mishkan of the Testimony, in the first verse of the Shema.

וזהו ששם עלו שבטים שבטי יה שהעלייה הוא מתחיל מבחינת השבטים סתם שמקבלים מיחודיות וכנודע מענין י"ב בקר שבכריא' וכמ"ש בזהר ר"פ במדבר ועלייתם הוא להיות בכח' שבטי יה

And this is "For there the tribes went up, the tribes of Yah": the ascent begins from the level of "the tribes," plain, who receive from the lower unity, as is known regarding the twelve oxen in Beriah, and as is written in the Zohar at the beginning of Parshas Bamidbar; and their ascent is to be at the level of "the tribes of Yah,"

This is "There the tribes went up, the tribes of Yah." The ascent starts from "tribes" plain, who receive from the lower unity, as is known of the twelve oxen in Beriah (the Zohar at the beginning of Bamidbar), and they rise to become "tribes of Yah."

שהוא יחוד עליון דא"א אשר הוא בחי' עדות לישראל היינו משכן העדות ואחר פסוק ראשון דק"ש נאמר בתורה ואהבת היינו שנמשך האור מלמעלה למטה מא"א לזו"נ

which is the supernal union of Abba and Imma, which is the level of "a testimony to Israel," that is, the Mishkan of the Testimony. And after the first verse of the Shema, it says in the Torah, "And you shall love": that is, the light is drawn from above to below, from Abba and Imma to Z'eir Anpin and Nukva.

"The tribes of Yah" is the higher union of Abba and Imma, "a testimony to Israel," the Mishkan of the Testimony. After the first verse comes "And you shall love," the light flowing down from Abba and Imma to Z'eir Anpin and Nukva.

וזהו פי' עדות לישראל שנמשך בחי' עדות הנ"ל לישראל שהוא ז"א וכמ"ש ג"כ בפע"ח בפ"י הק"ש שנמשכין המוחין מא"א ותרין עטרין הנ"ל ומתלבשים בזו"נ כו' ע"ש.

And this is the meaning of "a testimony to Israel": the level of testimony mentioned above is drawn to "Israel," which is Z'eir Anpin; as is also written in Pri Etz Chaim in the explanation of the Shema, that the intellect (mochin) is drawn from Abba and Imma, and the two crowns mentioned above, and they are clothed in Z'eir Anpin and Nukva, etc.; see there.

That is "a testimony to Israel": the testimony is drawn to "Israel," Z'eir Anpin. Pri Etz Chaim likewise says that in the Shema the mochin and the two crowns are drawn from Abba and Imma and clothed in Z'eir Anpin and Nukva.

(ועפ"ז יש לפרש ג"כ מ"ש בזהר פינחס דרל"ו¹⁶⁸ דענין אתוון דאשתארו שי מי משמע¹⁶⁹ אי חי מאחד וסימן אשמ"ח הה"ד אנכי אשמח בהי¹⁷⁰ כי

(According to this one can also explain what is said in the Zohar, Pinchas, page 236, about the matter of the letters that remain, shin and mem from Shema and alef and ches from Echad, whose sign is esmach ("I will rejoice"), as it is written, "I will rejoice in Havayah." For

The parenthesis explains more of the same Zohar passage: besides the large ayin and daled, the remaining letters of Shema and Echad are shin-mem and alef-ches, which spell esmach, "I will rejoice," as in "I will rejoice in Havayah."

הנה אותיות עי ד' שהם גדולים מורה על בחי' משכן העדות כנ"ל ואותיות שי מי זהו בחי' מלי שנקי שם ואותיות אי חי זהו בחי' ז"א ולפי שבפסוק ראשון דק"ש מתחברים ומתייחדים זו"נ באו"א

the letters ayin and daled, which are large, indicate the level of the Mishkan of the Testimony, as mentioned above; the letters shin and mem are the level of Malchus, which is called shem ("Name"); and the letters alef and ches are the level of Z'eir Anpin. And since in the first verse of the Shema Z'eir Anpin and Nukva are joined and united with Abba and Imma,

Ayin-daled is the Mishkan of the Testimony; shin-mem (shem, "name") is Malchus; alef-ches is Z'eir Anpin. In the first verse of the Shema, Z'eir Anpin and Nukva are joined to Abba and Imma.

לכן אותיות ש"מ א"ח כלולים עם ע"ד וסימן אשמח שהשמחה הוא מגודל העלייה ומגילוי אור חדש מא"ס ב"ה וגם שעלייה זו באה ע"י עבודת הלוים שהוא שיר ושמחה.

therefore the letters shin-mem [and] alef-ches are included with ayin-daled; and the sign is esmach ("I will rejoice"), for the joy is from the greatness of the ascent and from the revelation of a new light from the Infinite One, blessed be He; and also, this ascent comes through the service of the Levites, which is song and joy.

So their letters join the large ayin-daled, and the sign is "I will rejoice": joy at so great an ascent and at a new light from the Infinite One. The ascent itself comes through the Levites' service, which is song and joy.

ולא עוד כי גם הביטול שבפסוק ראשון דק"ש הוא ג"כ בבחי' שמחה שזהו ענין יחוד או"א שהחכמה הוא ביטול והבינה הוא שמחה. ועמ"ש מזה ע"פ מאמר הזהר פ' קרח דקע"ו¹⁷¹ ע"פ ויקומו לפני משה¹⁷² כו'.

Moreover, even the self-nullification (bittul) in the first verse of the Shema is also in the mode of joy, for this is the matter of the union of Abba and Imma: Chochmah is self-nullification and Binah is joy. And see what is written about this on the saying of the Zohar, Parshas Korach, page 176, on the verse "And they rose up before Moshe, etc."

Even the bittul of the first verse is joyful, for the union of Abba and Imma joins Chochmah, which is bittul, with Binah, which is joy. The text refers to its discussion of the Zohar on Korach, on "And they rose up before Moshe."

וגם י"ל פ"י אשמח בה' שמפעיל השמחה בשם הוי' כמ"ש במ"א ע"פ שוש אשיש^{173, 174} בהוי' וע"פ ויספו ענוים בה'¹⁷⁵ שמחה¹⁷⁶ כו' וענוה זהו מדרגת משה שזה פסוק ראשון דק"ש לכן נרמז בו אשמח שהם מוסיפים שמחה בשם הוי' כו'):

It can also be said that the meaning of "I will rejoice in Havayah" is that one brings about joy in the Name Havayah, as is explained elsewhere on the verse "I will greatly rejoice in Havayah" and on the verse "And the humble shall increase joy in Havayah, etc."; and humility is the rung of Moshe, which is the first verse of the Shema; therefore esmach is alluded to in it, for they add joy in the Name Havayah, etc.)

"I will rejoice in Havayah" can also mean that one brings joy into the Name Havayah, as in "I will greatly rejoice in Havayah" and "the humble shall increase joy in Havayah." Humility is Moshe's quality, the first verse of the Shema, so esmach is hinted there.

34 והנה פ"י ביד איתמר בן אהרן הכהן¹⁷⁷ איתמר הוא הדיבור שממילא כענין אני המשנה המדברת בפ"ך

Now, the meaning of "by the hand of Isamar, son of Aharon the Kohen": Isamar ("it was said") is speech that comes of itself, like the matter of "I am the Mishnah that speaks in your mouth,"

"By the hand of Isamar": the name Isamar is the Talmud's word for "it was said," speech that flows of itself, like the saying "I am the Mishnah that speaks in your mouth."

וזהו אז נדברו יראי¹⁷⁸ ה' והוא בחי' ודברת במ¹⁷⁹ שבק"ש שהדבור בד"ת הוא בבחי' ביטול כמו ואשים דברי בפך¹⁸⁰

and this is "Then those who fear G-d spoke (nidberu)," and it is the level of "And you shall speak of them" in the Shema: that speech in words of Torah is in the mode of self-nullification (bittul), as in "And I have put My words in your mouth,"

This is "Then those who fear G-d spoke," and "you shall speak of them" in the Shema: Torah spoken in bittul, as in "I have put My words in your mouth."

והיינו שהכלי להמשיך האור הנמשך ע"י יחוד או"א שהוא בחי' ביטול זהו ע"י עסק התורה בבחי' ביטול הנ"ל שכשעוסק בתורה בבחי' ביטול הי"ז דבר ה' בפיו.

that is, the vessel to draw down the light that is drawn through the union of Abba and Imma, which is the level of self-nullification, is through the study of Torah in the mode of self-nullification mentioned above: for when one studies Torah in the mode of self-nullification, this is the word of G-d in his mouth.

The vessel for the light of the union of Abba and Imma is Torah study in bittul: then it is G-d's word in one's mouth.

וז"ש אזכיר את שמי¹⁸¹ כו' והוא בחי' בן אהרן אהרן הוא אהבה רבה והוא מ"ש קודם ודברת במ פסוק ואהבת כו'

And this is [the meaning of] what is written, "I cause My Name to be mentioned, etc." And it is the level of "son of Aharon": Aharon is ahavah rabbah ("great love"), and this is what is written before "And you shall speak of them": the verse "And you shall love, etc."

So it says, "Wherever I cause My Name to be mentioned, I will come to you." "Son of Aharon": Aharon is ahavah rabbah, "great love," the verse "And you shall love," which comes before "you shall speak of them."

(שמזה נמשך להיות עסק התורה אח"כ בבחי' תען לשוני אמרתך¹⁸² כמ"ש בד"ה להבין ביום השמע"צ כו' ע"ש גבי כי גבר עלינו¹⁸³ חסדו ואמת¹⁸⁴ ה' לעולם).

(From this it comes about that the study of Torah afterward is in the mode of "My tongue shall respond with Your word," as is explained in the discourse beginning "To understand, on the day of Shemini Atzeres, etc."; see there on "For His kindness has prevailed over us, and the truth of G-d is forever.")

From that love comes Torah study of the kind "My tongue shall respond with Your word," as is explained in the discourse for Shemini Atzeres, on "For His kindness has prevailed over us, and the truth of G-d is forever."

והנה עבודת הלויים ביד איתמר כי הנה כדי שיהיה כח בלויים לנשאות את המשכן שהוא שיר והעלאה כנ"ל נמשך מקודם כח לזה מלמעלה כמ"ש ע"פ הקל קול יעקב^{185, 186} והוא נק' מ"ד המעורר מ"נ

Now, "the service of the Levites, by the hand of Isamar": for in order that the Levites have the strength to carry the Mishkan, which is song and elevation, as mentioned above, the strength for this is first drawn from above, as is explained on the verse "The voice is the voice of Yaakov"; and this is called mayin duchrin (masculine waters), which arouse mayin nukvin (feminine waters);

The Levites' service is "by the hand of Isamar": to have the strength to carry the Mishkan, song and elevation, power must first come from above, as is explained on "The voice is the voice of Yaakov." This is mayin duchrin ("masculine waters"), the influx from above that arouses mayin nukvin, the striving from below.

והיינו שע"י עסק התורה בבחי' הנ"ל נותן כח שע"י יוכל אח"כ להעלות נפשו בתפלה בבחי' ר"ש (וע"י בת"א פ' משפטים ע"פ ויחזו כו' ויאכלו וישתו)¹⁸⁷

that is, through the study of Torah in the mode mentioned above, it gives strength, so that through this one can afterward raise up one's soul in prayer in the mode of ratzo and shov (and see Torah Ohr, Parshas Mishpatim, on the verse "And they beheld, etc., and they ate and drank").

Torah study in bittul gives the strength to raise one's soul in prayer in ratzo and shov. The text refers to Torah Ohr, Mishpatim, on "And they beheld G-d, and they ate and drank."

וזהו שעבודת הלויים הוא ביד איתמר כו' וגם הכלי לכל בחי' יחודים הנ"ל הוא ביד איתמר כנ"ל:

And this is why the service of the Levites is "by the hand of Isamar, etc."; and also the vessel for all the levels of unions mentioned above is "by the hand of Isamar," as mentioned above.

So the service of the Levites is "by the hand of Isamar," and Torah study is also the vessel for all the unions described above.

SECTION 8 • ¶35-44

Summary

35 קיצור מהנ"ל ענין עיין דלית רבתי שבפסוק ראשון דק"ש זהו פי עד ע"ד משכן העדות דהוא ג"כ יחוד

או"א שבפסוק ראשון דק"ש ויחוד זו"נ זהו פקודי המשכן והוא פסוק ואהבת את ¹⁸⁸

Summary of the above: the matter of the large ayin and daled in the first verse of the Shema is the meaning of ed, in the manner of the Mishkan of the Testimony, which is likewise the union of Abba and Imma in the first verse of the Shema. And the union of Z'eir Anpin and Nukva is "the accounts of the Mishkan," and it is the verse "And you shall love es";

A summary begins. The enlarged ayin and daled in the first verse of the Shema spell ed, the "testimony" of the Mishkan of the Testimony, the union of Abba and Imma; the union of Z'eir Anpin and Nukva is "the accounts of the Mishkan," the verse "And you shall love es."

ולכן אמר מרבע"ה בפסוק ראשון הוי אלקינו ¹⁸⁹ ובואהבת אמר הוי אלקיך כי בחי יחוד או"א הנק' משכן העדות הוא פקד ע"פ משה:

therefore Moshe our teacher, peace be upon him, said in the first verse, "Havayah our G-d (Elokeinu)," and in "And you shall love" he said, "Havayah your G-d (Elokecha)," for the level of the union of Abba and Imma, called the Mishkan of the Testimony, "was counted at the word of Moshe."

So Moshe said "our G-d" in the first verse and "your G-d" in "And you shall love," for the union of Abba and Imma is the one "counted at the word of Moshe."

36 והטעם שיחוד או"א נק' משכן העדות הוא בהקדים מ"ש בלק"ת פ' בראשית שע"י קיום מל"ת הוא יחוד או"א

And the reason the union of Abba and Imma is called the Mishkan of the Testimony is [understood] by prefacing what is written in Likkutei Torah [of the Arizal], Parshas Bereishis: that through fulfilling the prohibitive commandments there is the union of Abba and Imma.

The summary of section 2: the union of Abba and Imma is called the Mishkan of the Testimony because, as the Arizal's Likkutei Torah on Bereishis says, it comes through the prohibitions.

והנה בינה שהיא השגה נק' להנחיל אוהבי יש ¹⁹⁰ ואוהבי שבינה היא אם הבנים ¹⁹¹ בחי אהבה

Now, Binah, which is comprehension, is called "To cause those who love me to inherit yesh"; and [it says] "those who love me," for Binah is "the mother of the children," the level of love.

Binah, comprehension, is "to cause those who love me to inherit yesh," and "those who love me" fits it, for Binah is "the mother of the children," the level of love.

אך חכמה היא בחי' אין שמתגלה בו א"ס דלית מחשבה תפיסא ביה¹⁹² ולכן הוא כח מה ביטול שלמעלה מבחי' אהבה.

But Chochmah is the level of ayin, in which is revealed the Infinite One, whom "no thought can grasp"; therefore it is koach mah, self-nullification (bittul) that is above the level of love.

Chochmah is ayin, in which the Infinite One, whom "no thought can grasp," is revealed; so it is koach mah, a bittul above love.

37 וענין הגילוי שמחכמה בכינה יש להבין זה ע"ד שכי' הרמב"ם¹⁹³ שהתוארים שאנו מתארים את הקב"ה אינם עצמיים כ"א זהו רק שאנו שוללים ממנו ית' הדבר שהוא היפך זה

And the matter of the revelation from Chochmah in Binah can be understood along the lines of what the Rambam wrote: that the attributes with which we describe the Holy One, blessed be He, are not essential, but rather this is only that we negate of Him, may He be blessed, the thing that is the opposite of this;

The revelation of Chochmah in Binah is like the Rambam's attributes: they are not essential, but only deny of G-d their opposites.

אבל א"א לומר שהם עצמיים כי אינן ערוך לו כלל וידיעת השלילות הוא גילוי ואעפ"כ אינו כלל השגות המהות כך עד"מ זהו הגילוי דיחוד הוי"ב:

but it is impossible to say that they are essential, for they bear no comparison to Him at all. And the knowledge of negations is a revelation, yet nevertheless it is not at all a comprehension of the essence; so too, by way of analogy, is the revelation of the union of Chochmah and Binah.

They cannot be essential, for they bear no comparison to Him. Knowledge by negation is a revelation, yet not a grasp of the essence, and so is the union of Chochmah and Binah.

38 ומזה יובן מ"ש בלק"ת כי ל"ת הוא ג"כ בחי' שלילה למנוע הבחי' המסתיר עליו ית' ועי"ז נמשך יחוד או"א שהגילוי ע"ד ידיעת השלילות

From this will be understood what is written in Likkutei Torah [of the Arizal]: for a prohibition, too, is the level of negation, to hold back the level that conceals Him, may He be blessed; and through this is drawn the union of Abba and Imma, in which the revelation is in the manner of the knowledge of negations,

So the prohibitions, being negations, remove what conceals G-d, and through them comes the union of Abba and Imma, a revelation like knowledge by negation.

וזהו היחוד דא"א וזהו בארץ לא זרועה¹⁹⁴ ומ"ע הן אורות בכלים כמו השגת המהות ומ"מ ל"ת גבוהים יותר

and this is the union of Abba and Imma; and this is "in a land not sown." And the positive commandments are lights in vessels, like comprehension of the essence; and nevertheless the prohibitions are higher,

This is "in a land not sown." The positive commandments are lights in vessels, like grasping an essence; yet the prohibitions are higher.

כי השגת המהות רק בהארה וזיו וזהו יחוד זו"נ אבל במקור האור בחי' כתר הידיעה רק ע"ד הנ"ל
for the comprehension of the essence is only in an illumination and radiance, and this is the union of Z'eir Anpin and Nukva; but in the source of the light, the level of Keser, the knowledge is only in the manner mentioned above

Grasping the essence reaches only an illumination and radiance, the union of Z'eir Anpin and Nukva; the source of light, Keser, can be known only by negation.

(וזהו ע"ד חכם עדיף מנביא¹⁹⁵ אף שהנבואה השגת המהות. וגם זהו כענין ברכה והודאה) ולכן כד
אתכפייא סט"א אסתלק¹⁹⁶ יקרא כו':

(and this is along the lines of "a sage is superior to a prophet," even though prophecy is a comprehension of the essence; and also this is like the matter of blessing and acknowledgment). Therefore, "when the sitra achra is subdued, the glory ascends, etc."

This is like "a sage is superior to a prophet," though prophecy grasps an essence, and like the difference between blessing and acknowledgment. Therefore, "when the sitra achra is subdued, the glory ascends."

39 וזהו אלה פקודי המשכן¹⁹⁷ היינו יחוד זו"נ שע"י תורה ומ"ע וש"ס משנה כ"א כלול מששה גימטריא
אלה ופקודי לשון לפקוד את אשתו ומשכן העדות יחוד

And this is "These are the accounts of the Mishkan": that is, the union of Z'eir Anpin and Nukva, which comes through Torah and the positive commandments; and the six orders of the Mishnah, each comprising six, are the numerical value of eileh; and pekudei is an expression of "to visit (lifkod) one's wife." And the Mishkan of the Testimony is the union

The summary of the opening: "the accounts of the Mishkan" is the union of Z'eir Anpin and Nukva, through Torah and the positive commandments; eileh, 36, is the six orders of the Mishnah, each of six; and pekudei means union, as in "visiting" one's wife. The Mishkan of the Testimony is the higher union.

אוי"א שלפי שהגילוי מא"ס ב"ה ממש א"א להיות השגת המהות כ"א ע"ד עדות עדי"מ שהעדות אינו ממשות הדבר ממש כ"א שמעידים עליו וכך הוא עד"מ ענין ידיעת השלילות כנ"ל:

of Abba and Imma: since the revelation is from the Infinite One, blessed be He, Himself, it cannot be a comprehension of the essence, but only in the manner of testimony. By way of analogy, testimony is not the actual substance of the thing, but rather that one testifies about it; and so, by way of analogy, is the matter of the knowledge of negations, as mentioned above.

It is the union of Abba and Imma: since its revelation comes from the Infinite One Himself, it cannot be grasped as an essence, only "testified" to, as a witness tells of what is not shown; so too knowledge by negation.

40 אך פי' משכן העדות הוא ג"כ לשון עדי עדיים וכתוב רכבה כצמח השדה נתתיך¹⁹⁸ שצ"ל תחלה בבחי' אין נקודה תחת היסוד ועי"ז אח"כ תהי' בבחי'

But the meaning of "the Mishkan of the Testimony" is also an expression of adi adayim ("the ornament of ornaments"). And it is written, "I have made you a myriad, like the growth of the field": that there must first be the level of ayin, a point beneath Yesod, and through this, afterward, she will be at the level of

Edus also means adi adayim, "the ornament of ornaments." As Ezekiel 16:7 teaches, there must first be ayin, a point beneath Yesod, and only then does she come to face-to-face.

פב"פ ותבואי בעדי עדיים הם תרי"ן עטרין שנמשכים לזו"נ והם מבחי' א"א ממש ופי' עדי יש בו ג' פירושם.

face-to-face; and "you came to the ornament of ornaments": these are the two crowns that are drawn to Z'eir Anpin and Nukva, and they are from the level of Arich Anpin itself. And the meaning of adi has three interpretations.

Then she "came to the ornament of ornaments," the two crowns drawn to Z'eir Anpin and Nukva from Arich Anpin itself. Adi has three meanings.

אי' לי' קישוט שהוא בחי' כתר וכענין ועטרותיהם בראשיהם¹⁹⁹ כי תרי"ג מצות דאורייתא עם ז' מצות דרבנן הם תרי"ך עמודי אור דבחי' כתר.

First, an expression of adornment, which is the level of Keser, like the matter of "with their crowns on their heads"; for the 613 mitzvos of the Torah together with the seven rabbinic mitzvos are 620 pillars of light, of the level of Keser.

First, ornament, the crown of Keser, as in "the righteous with their crowns on their heads": the 613 mitzvos of the Torah and the 7 of the Rabbis make 620, the pillars of light of Keser.

הב' עד לשון נצחיות כי הכתר יש בו מבחי' תחתונה דא"ס ב"ה והיינו נצחיות שזהו פי' אין סוף.

Second, ad as an expression of eternity, for Keser contains [something] of the lowest level of the Infinite One (Ein Sof), blessed be He; and this is eternity, for this is the meaning of Ein Sof ("without end").

Second, eternity: Keser contains the lowest level of Ein Sof, and "without end" means eternal.

משא"כ מהותו ועצמותו לא שייך לקרוא אין סוף וכמ"ש במ"א דא"ס קאי על האור כו'.²⁰⁰

Whereas His being and essence cannot be called Ein Sof, as is explained elsewhere, that Ein Sof refers to the light, etc.

G-d's being and essence cannot be called Ein Sof; the name refers only to His light, as is explained elsewhere.

41 והפי' הגי' עד לשון עד פה תבוא²⁰¹ שבכתר אין שום השגה וזהו עדות לישראל לשון עדי עדיים ככל גי'

פירושים הנ"ל ולפי שביחוד או"א נמשך מבחי' הכתר ע"כ נק' משכן העדות

And the third meaning: ad as an expression of "until (ad) here shall you come," for in Keser there is no comprehension at all. And this is "a testimony (edus) to Israel," an expression of adi adayim, according to all three meanings mentioned above. And since into the union of Abba and Imma there is drawn from the level of Keser, therefore it is called the Mishkan of the Testimony.

Third, ad as a limit, "until here shall you come": Keser is beyond comprehension. All three meanings are in "a testimony (edus) to Israel," and because the union of Abba and Imma receives from Keser, it is called the Mishkan of the Testimony.

וזהו ששם עלו שבטים²⁰² באתעדל"ת להמשיך בחי' עדות עדי עדיים לישראל ו"א להודות לשם כי בבחי' זו שלמעלה מההשגה אין שייך רק הודאה וביטול:

And this is "For there the tribes went up," through an arousal from below, to draw down the level of testimony, adi adayim, "to Israel," Z'eir Anpin, "to give thanks to the Name": for in this level, which is above comprehension, nothing applies but acknowledgment and self-nullification (bittul).

"There the tribes went up": through an arousal from below they draw this testimony, adi adayim, down "to Israel," Z'eir Anpin, "to give thanks," for before what is above comprehension there can be only acknowledgment and bittul.

42 וזהו אשר פקד ע"פ משה כמו יחוד או"א שבפסוק ראשון דק"ש הוא ע"י בחי' בטול שזהו למעלה מבחי'

אהבה כי ואהבת הוא תיקון ז"א

And this is "which was counted at the word of Moshe": like the union of Abba and Imma in the first verse of the Shema, which is through the level of self-nullification, which is above the level of love; for "And you shall love" is the rectification (tikkun) of Z'eir Anpin.

Summary of section 5: "counted at the word of Moshe" is the union of Abba and Imma in the first verse of the Shema, through a bittul above love, while "And you shall love" is the rectification of Z'eir Anpin.

ולכן בפסוק ראשון דק"ש הוא ע"י רבתי בחי' עד היינו יחוד או"א שנק' משכן העדות ובאמת ביחוד דק"ש הוא למעלה עד א"ס ממש כמ"ש בפע"ח וזהו ג"כ נק' יחוד קבה"ו וזהו ממש משכן העדות.

Therefore in the first verse of the Shema there are the large ayin and daled, the level of ed, that is, the union of Abba and Imma, which is called the Mishkan of the Testimony. And in truth, the union of the Shema reaches above, up to Ein Sof itself, as is written in Pri Etz Chaim; and this is also called the union of the Holy One, blessed be He, and His Shechinah, and this is actually the Mishkan of the Testimony.

So the first verse has the large ayin and daled, ed, the Mishkan of the Testimony. In truth the union of the Shema reaches up to Ein Sof itself, according to Pri Etz Chaim: the union of the Holy One, blessed be He, and His Shechinah.

והנה לי עדות שהוא רק הארה ולשון עדי וכתר אין סותרים זא"ז כי למעלה נמשך בכתר ממש אך באצילות מאיר מזה הארה ולע"ל יהיה גילוי העצמיות ממש: ²⁰³

Now, the expression "testimony," which is only an illumination, and the expression adi and Keser do not contradict each other: for above, it is drawn into Keser itself, but in Atzilus an illumination of it shines; and in the Time to Come there will be a revelation of the actual essence.

"Testimony," an illumination, and "ornament" or "crown," the essence, do not conflict: above, Keser itself is drawn down; in Atzilus only its illumination shines; in the Time to Come the essence itself will be revealed.

43 ופי' פקד אותיות דפק שהוא מבחי' חכמה המלוכש בדם שמבחי' פנימי' בינה וזהו ענין שס"ה ל"ת כנגד שס"ה גידים ובדפיקו דליבא יש הארה פנימי' המוח ובדפק היד מבחינת חיצוניות

And the meaning of pakad: [it has] the letters of dofek ("pulse"), which is from the level of Chochmah clothed in the blood, which is from the level of the inner dimension of Binah. And this is the matter of the 365 prohibitions corresponding to the 365 sinews. And in the beating of the heart there is an inner illumination from the level of the brain, and in the pulse of the hand, from the level of the outer dimension.

Summary of section 6: pakad is dofek, the pulse, Chochmah clothed in the blood, which is the inner dimension of Binah. The 365 prohibitions, which bring about the union of Abba and Imma, correspond to the 365 sinews; the heartbeat carries an inner illumination from the brain, and the pulse in the hand an outer one.

וזהו ג"כ ענין אלה פקודי וגם בחי' פקידה שרשה מכתר כמו פקד פקדתי.²⁰⁴ והנה ענין דפיקו דליבא בעבודה הוא רצוא ושוב ועי"ז נמשך מלמעלה קול דודי דופק:²⁰⁵

And this is also the matter of "These are the accounts." And also, the level of pekidah ("remembering") has its root in Keser, as in "I have surely remembered (pakod pakadti)." Now, the beating of the heart in [divine] service is ratzo and shov (running and returning), and through this there is drawn from above "the voice of my beloved knocks (dofek)."

This is also "These are the accounts." Pekidah is rooted in Keser, as in "I have surely remembered." In a person's service the heartbeat is ratzo and shov, and through it comes from above "the voice of my beloved knocks."

44 ופסודי' הקודם לק"ש וברכותיה זהו ענין עבודת הלויים בשירה וזמרה שמגביהים משכן דז"נ למשכן העדות דאוי"א בפסוק ראשון דק"ש.

And Pesukei deZimrah, which precedes the Shema and its blessings, is the matter of the service of the Levites in song and melody, who lift up the Mishkan of Z'eir Anpin and Nukva to the Mishkan of the Testimony of Abba and Imma, in the first verse of the Shema.

Pesukei deZimrah, before the Shema and its blessings, is the Levites' song, lifting the Mishkan of Z'eir Anpin and Nukva to the Mishkan of the Testimony of Abba and Imma in the first verse of the Shema.

וזהו ועבד הלוי הוא ²⁰⁶ ועי"ז נמשך אח"כ מלמעלה למטה עדות לישראל ולכן יש אותיות אשמח בפסוק ראשון על חיבור זו"נ לאו"א אך עיקר הכוונה הוא להיות ודברת במ ²⁰⁷ כו'

And this is "And the Levite, he shall serve"; and through this, afterward, "a testimony to Israel" is drawn from above to below. Therefore the letters of esmach ("I will rejoice") are in the first verse, for the joining of Z'eir Anpin and Nukva to Abba and Imma. But the main intent is that there be "And you shall speak of them, etc.,"

This is "And the Levite, he shall serve," and then "a testimony to Israel" flows down from above. Esmach, "I will rejoice," is hinted in the first verse for the joining of Z'eir Anpin and Nukva to Abba and Imma; but the main goal is "you shall speak of them."

בד"ת וזהו ענין ביד איתמר והוא בחי' בן אהרן אה"ר שבפסוק ואהבת ועי"ז נמשך הכח לאתעדל"ת כו':

in words of Torah; and this is the matter of "by the hand of Isamar," and it is the level of "son of Aharon," ahavah rabbah ("great love"), which is in the verse "And you shall love"; and through this the strength is drawn for the arousal from below, etc.

That means words of Torah: "by the hand of Isamar," "son of Aharon," whose first letters spell ahavah rabbah, the great love of "And you shall love." From it comes the strength for the arousal from below.

IN ONE'S AVODAH

Before the Shema, Pesukei deZimrah should lift a person as the Levites' song lifted the Mishkan: its praises push away the concealment of the animal soul so that the inner heart is revealed. Then, at "One," a person gives over his soul in bittul, the level of Moshe, above even love; from "And you shall love" comes love, and from love comes Torah study in bittul, G-d's word in one's mouth, which gives strength for the next ascent. The heart should live in ratzo and shov, like a pulse. And refraining from what is forbidden, and keeping the rabbinic fences, is not a lesser service: it removes what hides G-d and reaches higher than the positive deeds.

QUESTIONS FOR DISCUSSION

1. Why does the maamar consider the prohibitions, which involve no action, higher than the positive commandments, and in what respect are the positive commandments superior?
2. How does the Rambam's teaching on negative attributes explain what is revealed in the union of Chochmah and Binah, and why is the response to it bittul rather than love?
3. What are the three meanings of ad (adi), and how does each describe Keser?
4. Why must Malchus become "a point beneath Yesod" before rising to face-to-face, and what does the seed that rots teach about growth in a person's service of G-d?
5. How do Pesukei deZimrah, the first verse of the Shema, "And you shall love" and "And you shall speak of them" form one order of service in this maamar?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 הנה פקודי המשכן

According to the note, from here on this discourse is printed, with glosses, in the Tzemach Tzedek's Biurei HaZohar, vol. 2, p. 1006 onward.

KEHOT'S NOTE

מכאן ואילך נדפס עם הגהות בביאורו"ז להצ"צ-ב ע' תתרו ואילך. וראה בהנסמן לעיל בהמ"מ בריש המאמר.

2 לפקוד את אשתו

Rabbi Yehoshua ben Levi: "A man is obligated to visit (lifkod) his wife when he sets out on a journey." The maamar reads pekudei in this sense, as union.

Yevamot 62b:16 ט"ב:ב

אמר רבי יהושע בן לוי: כל היודע באשתו שהיא קראת שמים ואינו פוקדה — נקרא חוטא, שנאמר: "וידעת כי שלום אהלך וגו'". ואמר רבי יהושע בן לוי: חייב אדם לפקוד את אשתו בשעה שהוא יוצא לדרך, שנאמר: "וידעת כי שלום אהלך וגו'".

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

3 שכנית עוזו . . מלכות

Iggeres HaKodesh 25 explains that the word of G-d, which dwells and is clothed in every creature to give it life, is called "Shechinah" by the Sages and "Malchus" by the Kabbalists, for a king rules his kingdom by his word.

KEHOT'S NOTE

ראה אגה"ק סכ"ה (קלט, א).

4 "These are the accounts of the Mishkan, the Mishkan of the Testimony, which were counted at the word of Moshe, the service of the Levites, by the hand of Isamar son of Aharon the Kohen." The whole maamar reads this verse phrase by phrase.

שמות ל"ח:21

אלה פקודי המשכן משכן העדת אשר פקד עלי פי משה עבדת הלויים ביד איתמר בן־אהרן הכהן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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5 "For there the tribes went up, the tribes of Yah, a testimony to Israel, to give thanks to the Name of G-d." The verse joins the Name Yah with "testimony," and the Alter Rebbe uses it to identify the Mishkan of the Testimony with the union of yud-hei, Abba and Imma.

Psalms 122:4 ד"ב:ד

ששם עלו שבטים שבטיקה עדות לישראל להדות לשם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the

L-RD.

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6 ונחנו מ"ה

Moshe and Aharon say to Israel, "And what are we, that you complain against us?" Chassidus reads this "what" (mah) as Moshe's complete self-nullification.

Exodus 16:7 ז"ז:ז

ובקר וראיתם את־כבוד ה' בשמעו את־תלנתיכם עליה ונחנו מה כי תלינו עלינו:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?"

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7 משה גימטריא קפ"ד קס"א

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

KEHOT'S NOTE

מא"א אות מ סנ"ה. ובלקו"ת שם בשמות ד"ה ותקרא שמו משה יעו"ש. [כ].

8 דאימא — ועוד

A textual variant: Biurei HaZohar reads here, "And moreover, Moshe is the level of the supernal Daas, which joins Abba and Imma; and moreover..." The note suggests the words dropped out of the printed text because two phrases begin with the same word (ve'od, "and moreover").

KEHOT'S NOTE

בביאורו"ז שם וכן בשני כתי"י (נרשמו להלן בהוספות): ועוד דמשה הוא בחי דעת עליון שהוא המו"ק אור"א ועוד. ואולי נשמט מפני תיבות הדומות (ועוד . . ועוד).

9 משה זכה לבינה

Kehot's note points to Rosh Hashanah 21b for these words.

Rosh Hashanah 21b כ"א

KEHOT'S NOTE

ראה ר"ה כא, ב.

10 שמע ישראל

"Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar identifies this first verse of the Shema with the higher union, of Abba and Imma.

Deuteronomy 6:4 ד"ד:ו

שמע ישראל Havayah אלקינו Havayah אחד:

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

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11 אלקינו — כו

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

PARAGRAPH 2

12 ואהבת את הוי

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar reads the particle es and the words "your G-d" in this verse as the union of Z'eir Anpin and Malchus.

Deuteronomy 6:5: דברים ו'ה:5

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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

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13 את הטפל

That discourse explains the es of "And you shall love es Havayah your G-d" as "the subordinate es," which the Zohar reads as including the left in the right: the love is to be included in awe and bittul, for awe, the feminine side, is subordinate to love.

KEHOT'S NOTE

עלי"ק בד"ה וידעת הוי בואתחנן (ז, ד). [כ].

14 את לשון עת

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב. עלי"ק ח' דברים (ב, ג) מוח"ב (קנה, ב). [כ].

PARAGRAPH 3

15 הוי אלקינו

"Hear, O Israel, Havayah is our G-d (Elokeinu), Havayah is One." In the first verse Moshe says "our G-d," which the maamar ties to the union that is counted "at the word of Moshe."

Deuteronomy 6:4: דברים ו'ה:4

שְׁמַע יִשְׂרָאֵל הָאֵלֹהִים הָאֶחָד הָאֵלֹהִים הָאֶחָד הָאֵלֹהִים הָאֶחָד:

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

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16 הוי אלקיך

"And you shall love Havayah your G-d (Elokecha)." In the second verse it says "your G-d," which the maamar ties to the union of Z'eir Anpin and Nukva.

Deuteronomy 6:5: דברים ו'ה:5

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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

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17 בזהר פי פנחס דרליו ע"ב

The Kehot note on this Zohar citation points to the Siddur's section on the Shema, at the place marked "ד"ה"

זה."

KEHOT'S NOTE

ע"ן בסידור שער הק"ש ד"ה זה.

18 וסימנא דא עד הוי בכם

The Zohar on Parshas Pinchas explains the large ayin of Shema and the large daled of Echad: together they formed, "witness," and its sign is "Havayah is witness among you." The Alter Rebbe sees in this the testimony (edus) of the Mishkan of the Testimony.

Zohar, Pinchas 73:453-75:462: תס"ב ע"ה: תס"ב ע"ה: תס"ב ע"ה: תס"ב ע"ה:

The first 36 lines of the Hebrew text do not appear in our translation. Now Phineas stood before the stern judgement of Isaac to shield the world and to close the breach, and therefore Phineas here corresponds to Isaac. The reference is to the fact that there is here in the text an extra yod in the name Pinhas, which makes it numerically equivalent to Yizhak (viz. 198). and here the Left was united with the Right. HE TURNED BACK MY ANGER, ETC. We have here mentioned the three chiefs of Gehinnom, ...

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

19 "And you are My witnesses, says G-d, and I am G-d." Israel are called G-d's witnesses; the parenthesis connects this with the ed of the Shema.

ישעיהו מ"ג: י"ב: Isaiah 43:12

אֲנִכִּי הַגִּדְתִּי וְהוֹשַׁעְתִּי וְהִשְׁמַעְתִּי וְאֵין בְּכֶם זֶר וְאַתֶּם עֲדִי נְאֻם-ה' וְאֵין אֵל:

I have declared, and I have saved, and I have announced, and there was no strange god among you; therefore ye are My witnesses, saith the L-RD, and I am G-d.

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20 עד הוי בכם

Shmuel says to the people, "Havayah is witness among you, and His anointed is witness this day." The Zohar uses these words as the sign of the large letters ayin and daled.

I Samuel 12:5: ה"ב: שמואל א

וַיֹּאמֶר אֶלֵיהֶם עַד ה' בְּכֶם וְעַד מְשִׁיחוֹ הַיּוֹם הַזֶּה כִּי לֹא מָצָאתֶם בְּיָדִי מְאוּמָה וַיֹּאמְרוּ עַד:

And he said unto them: 'The L-RD is witness against you, and His anointed is witness this day, that ye have not found aught in my hand.' And they said: 'He is witness.'

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PARAGRAPH 4

21 שמי עם י"ה שס"ה

"This is My Name forever, and this is My remembrance from generation to generation." The Arizal's gematria joins shemi ("My Name") with yud-hei to make 365, the

prohibitions, and zichri (“My remembrance”) with vav-hei to make 248, the positive commandments.

שמות ג:ט"ו Exodus 3:15

וַיֹּאמֶר עוֹד אֶלְקִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל ה' אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֵלֵיכֶם זֶה־שְּׁמִי לְעֹלָם וְזֶה זְכָרִי לְדוֹר 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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PARAGRAPH 5

22 בחי' יחוד דאורי"א הוא בחי' ביטול היש

The note says that the idea that the union of Abba and Imma is bittul hayesh is explained there; Or HaTorah in turn points to Likkutei Torah, Tzav 13a, and to the Siddur on “A psalm of thanksgiving.”

KEHOT'S NOTE

נתבאר באוה"ת ויקרא-ב ע' תפח ושם מציין ללקו"ת צו יג, א. ולסידור בד"ה מזמור לתודה.

23 ונחנו מה

Moshe and Aharon say, “And what are we, that you complain against us?” (repeated in verse 8). The maamar takes “what” (mah) as Moshe’s complete self-nullification, the bittul of Chochmah.

שמות ט"ז:7 Exodus 16:7

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלַלְתִּיכֶם עַל־יְה' וְנַחֲנוּ מָה כִּי תִלְיִנוּ עָלֵינוּ:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?

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KEHOT'S NOTE

שמות טז, ז. ח.

24 והחכמה מאין תמצא

“But wisdom, where (me'ayin) shall it be found?” Chassidus reads me'ayin as “from nothing”: Chochmah is the level of ayin.

איוב כ"ח:י"ב Job 28:12

וְהַחֲכֵמָה מֵאֵין תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

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

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KEHOT'S NOTE

איוב כח, יב.

25 להנחיל אוהבי יש

Wisdom says, “To cause those who love me to inherit substance (yesh), and I will fill their treasuries.” The maamar

...הנה פקודי המשכן הוא יחוד וי"ה דשם הוי"

reads yesh as the “something” of Binah, applies the verse to Gan Eden, and notes that it pairs yesh with love.

משלי ח:כ"א Proverbs 8:21

לְהַנְחִיל אֶהְבִּי יֵשׁ וְאַצְרֵיתֵיהֶם אֲמִלָּא:

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.

26 ונהר יוצא מעדן

“And a river went out of Eden to water the garden.” The maamar identifies this river with Binah, the root of Gan Eden.

בראשית ב':10 Genesis 2:10

וְנָהָר יֵצֵא מִעֵדֶן לְהַשְׁקוֹת אֶת־הַגֶּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

27 נהנין מזיו

“In the World to Come there is no eating or drinking... but the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah.” The maamar uses the phrase for the souls’ comprehension of G-dliness in Gan Eden.

ברכות י"ז א"א Berachot 17a

28 מזמור לתודה

“A psalm of thanksgiving.” The text refers to its discourse on this psalm, in the Siddur, for the union of ayin and yesh.

תהילים ק:1 Psalms 100:1

מִזְמוֹר לְתוֹדָה הָרִיעוּ לַה' כָּל־הָאָרֶץ:

A Psalm of thanksgiving. Shout unto the L-RD, all the earth.

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29 בביאור ע"פ ונקדשתי

There the Alter Rebbe cites Etz Chaim: the union of Abba and Imma requires raising mayin nukvin with actual self-sacrifice in the Shema, while for the union of Z'eir Anpin and Nukva raising mayin nukvin through Torah and mitzvos suffices.

KEHOT'S NOTE

לקו"ת אמור לג, ג.

30 ונקדשתי

“And I shall be sanctified among the children of Israel.” The text refers to its explanation (biur) on this verse for the union of Abba and Imma.

ויקרא כ"ב:ל"ב Leviticus 22:32

וְלֹא תַחֲלִלוּ אֶת־שְׁמִי קֹדֶשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדְּשְׁכֶם:

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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31 דלית מחשבה תפיסא

In Elijah's prayer (Pasach Eliyahu): "No thought can grasp
You at all." The maamar applies it to the Infinite Light that
is revealed in Chochmah but cannot be comprehended.

Tikkunei Zohar 17a:10-12ב"א:י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה
תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר
ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין.
ובהון אתכסאית (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון
ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חברה מאלין
עשר. אתחשיב ליה כאלו אפריש בך.

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32 והחכמה הוא מקור השכל

Tanya: "Chochmah is the source of intellect and under-
standing and is above understanding... this is the term
chochmah, koach mah... therefore the Infinite Light,
which no thought can grasp at all, is clothed in it." The
maamar quotes it for the definition of Chochmah.

Tanya, Likkutei Amarim 18:9-10מ"ח:ט"ז
י"ח:ט"ז

הנה, החכמה היא מקור השכל וההבנה, והיא למעלה מהבנה שהיא
הבנת השכל והשגתו, והחכמה - היא למעלה מההבנה וההשגה, והיא
מקור להן. והוה לשון חכמה - "כ"ח מ"ה", שהוא מה שאינו מושג
ומובן, ואינו נתפס בהשגה עדיין, ולכן מתלבש בה אור אינסוף ברוך.
הוא דלית מחשבה תפיסא בקה כלל.

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33 להבין מ"ש בהגדה מצה זו

The discourse explains that the festivals reveal the mochin
of Imma, whose expression is joy ("the mother of the chil-
dren rejoices"), while Shabbos reveals the higher mochin
of Abba, where there is no such revealed joy.

KEHOT'S NOTE

לקו"ת צו יא, ד.

34 מדור הצדיקים הגדולים

Tanya explains that Atzilus cannot be grasped by created
minds, and so it is "the abode of the great tzaddikim,
whose service is far above" the love and awe that come
from understanding, being an actual chariot for G-d.

Tanya, Likkutei Amarim 39:15מ"ט:ט"ז
ל"ט:ט"ז

והנה, "שכר מצוה - מצוה", פירוש, שמשכרה נדע מהותה ומדרגתה,
ואין לנו עסק בנסתרות שהם צדיקים הגדולים, שהם בבחינת מרובה,
רק הנגלות לנו, שאחריהם כל אדם ימשוך, לידע נאמנה מהות ומדרגת
עבודת ה' בדחילו ורחימו בהתגלות לבו, הנמשכות מן הבינה ודעת
בגדולת אינסוף ברוך הוא - מקומה ב" ספירות דבריאה, ועבודת
בדחילו ורחימו הטבעיים שבמוחו - ב" ספירות דיצירה.

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35 האבות הן הן המרכבה

Reish Lakish: "The Patriarchs are themselves the Chariot,"
proved from "And G-d went up from upon Avraham." The
Kehot note also lists Bereshit Rabbah 82:6 and Zohar III,
257b.

Bereshit Rabbah 47:6מ"ז:ו

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול
ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם
הקבי"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה,
שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם
הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני
לדבר. אמר לו: הפטר בשלום, הה"ד: ויעל אלקים מעל אברהם. אמר
ריש לקיש: האבות הן הן המרכבה, שנא: ויעל אלקים מעל אברהם.
ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from
upon Abraham" (Genesis 17:22). It is taught: One who de-
parts from another person, whether of greater or lesser
stature, must take his leave from him. From whom do you
derive this? From Abraham. On one occasion, Abraham was
speaking with the Holy One blessed be He, when the minis-
tering angels came to speak with him. He said to them: 'Let
me first take my leave from the Divine Presence, which is of
greater stature than you, then I will speak with ...

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Zohar III, 257bזח"ג רנו, כ

KEHOT'S NOTE

ב"ר פמ"ז, ו. פפ"ב, ו. זח"ג רנו, ב.

36 כו — במציאת

The Kehot note says only: see the Rebbe's note printed in
the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

PARAGRAPH 6

37 לית מחשבה תפיסא

Elijah's prayer (Pasach Eliyahu): "No thought can grasp
You at all." This is why the revelation of Chochmah in
Binah cannot be real comprehension.

Tikkunei Zohar 17a:10-12ב"א:י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה
תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר
ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין.
ובהון אתכסאית (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון
ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חברה מאלין
עשר. אתחשיב ליה כאלו אפריש בך.

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38 הרמב"ם — בענין התוארים

The note first says that the text itself cites the Rambam's source below, at the words "without end," and then lists these pages among the places where the Rambam's teaching on the attributes, and all of this matter, is discussed.

KEHOT'S NOTE

נסמן לקמן בפנים שו"ה אין קץ. וראה בכ"ז סי' מאמרי אדה"ז — ענינים ע"י סד וע"י ע. סה"מ תקס"ה ח"א ע"י ח ואילך. סה"מ הקצרים ע"י תקטו ואילך. דרמ"צ נה, סע"א. סה"מ באתי לגני ע"י סו.

PARAGRAPH 8

39 לא ייעף ולא ייגע

"The everlasting G-d... does not grow faint and does not grow weary; His understanding is unsearchable." The maamar reads "able" as the negation of faintness and weariness.

ישעיהו מ"ב:28 Isaiah 40:28

הֲלוֹא יָדַעְתָּ אִם־לֹא שָׁמַעְתָּ אֱלֹקֵי עוֹלָם הִ' בּוֹרֵא קְצוֹת הָאָרֶץ לֹא יֵעָף וְלֹא יֵיגַע אֵין חֶקֶר לְתַבּוּנָתוֹ:

Hast thou not known? hast thou not heard That the everlasting G-d, the L-RD, The Creator of the ends of the earth, Fainteth not, neither is weary? His discernment is past searching out.

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KEHOT'S NOTE

ישע"י מ, כח.

40 ומ"מ גם בבחי' ידיעה זו

The note points there on the point that even knowledge by way of negation can grow without end.

KEHOT'S NOTE

ראה סה"מ תערי"ב ח"ג ע"י אישצה.

41 אלא השגת

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

42 לית מחשבה תפיסא ב"י כלל

"No thought can grasp You at all." Hence the Infinite Light in its essence cannot be comprehended, and what Binah receives of it is like knowledge by negation.

Tikkunei Zohar 17a:10-12 י"א-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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43 בכיבור ע"פ שחורה אני

The discourse on "I am black" explains the Sages' teaching that the Torah was given as black fire upon white fire, and applies it also to "with the yud the World to Come was created." It describes the World to Come, the higher Gan Eden, as the souls' delight in grasping G-dliness, a delight without end or limit.

KEHOT'S NOTE

לקו"ת שה"ש ד, ב ואילך.

44 שחורה אני

"I am black but comely." The text refers to its explanation on this verse, which speaks of the Torah's "black fire."

Song of Songs 1:5 ה' שיר השירים

שְׁחוּרָה אָנִי וְנֹאנָה בְּנוֹת יְרוּשָׁלַם כְּאֶהְיֶה 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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45 וע"י כפי' הרמ"ז . . ועיין בזהר הרקיע

According to the note, the passages of the Ramaz and of Zohar HaRakia cited here are copied out there.

KEHOT'S NOTE

נעתקו באוה"ת ויקרא-ג ע"י תשלג.

46 וכמ"ש במ"א

The note suggests that "as is explained elsewhere" apparently refers to this place in Or HaTorah.

KEHOT'S NOTE

כנראה הכוונה לאוה"ת ויקרא-ג ע"י תשלג.

47 אינו — כ"י

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

48 "He made darkness His hiding place." The maamar applies the verse to Keser, which clothes and conceals the Infinite Light.

Psalm 18:12 תהילים י"ח:12

וַיַּעַשׂ יְהוָה חֹשֶׁךְ מְכֹתוֹ סִבְיֹתָיו סָכְתוֹ חֹשְׁכֵי־מַיִם 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 9

49 ונחנו מה

"And what are we." The bittul born of a revelation above comprehension.

Exodus 16:7 שמות ט"ז:7

וּבִקֵּר וּרְאִיתֶם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלַנְתִּיכֶם עַל־יְדֵי וְנַחְנוּ מֶה כִּי תִלְנְנוּ עָלֵינוּ:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?"

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50 **היא — ג"כ**

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

PARAGRAPH 10

51 **שעטנו לא יעלה עליך**

"A garment of mixed kinds, shaatnez, shall not come upon you." The maamar gives it as an example of a prohibition kept by refraining, not by doing.

Leviticus 19:19 ויקרא י"ט:י"ט

אַתְּחַקְתִּי תִשְׁמְרוּ בְּהִמָּתְךָ לֹא-תַרְבִּיעַ כְּלָאִים שָׂדֶךְ לֹא-תִזְרַע כְּלָאִים וּבְגָד כְּלָאִים שֶׁעֲטָנוּ לֹא יַעֲלֶה עָלֶיךָ:

Ye shall keep My statutes. Thou shalt not let thy cattle gender with a diverse kind; thou shalt not sow thy field with two kinds of seed; neither shall there come upon thee a garment of two kinds of stuff mingled together.

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KEHOT'S NOTE

ויקרא יט, יט.

52 **כלא חשיב**

The Zohar: "All before Him is considered as nothing." This is the bittul of Chochmah in the soul that the forbidden things obstruct.

Sfar Hahar, הקדמה כ"קפ"ח-20:188-22:199 Zohar, Introduction כ"ב:קצ"ט

PARAGRAPH 11

53 **מצה זו שאנו אוכלים**

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

KEHOT'S NOTE

הגדה של פסח.

PARAGRAPH 12

54 **והשגה — ע"ד**

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

55 **ב"ה — בחי**

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

...הנה פקודי המשכן הוא יחוד ו"ה דשם הוי"

PARAGRAPH 13

56 **בארץ לא זרועה**

"I remember for you the kindness of your youth... your following Me in the wilderness, in a land not sown." The maamar reads "not sown" as "the 'not' is sown," the prohibitions.

Jeremiah 2:2 ב"י:ב' ירמיהו

הֲלֹךְ וְקִרְאָתָהּ בְּאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה' וְכִרְתִּי לָךְ חֶסֶד נְעוּרֶיךָ אֲהַבְתָּ כְּלוּלֶיךָ לְכַתֵּךְ 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

ירמיה ב, ב.

57 **ברישא חשוכא והדר נהורא**

The Talmud's rule, "First darkness and afterward light," cited in the Kehot note. The maamar applies it to the prohibitions, the "darkness" of negation, which come before the light of the positive commandments.

Shabbat 77b:8 שבת ע"ז ב:ח

... אָמַר לָקָה: מַאי טַעְמָא עֵינֵי מַסְגֵּן בְּרִישָׁא וְהָדָר אִימְרִי? אָמַר לָקָה כְּבָרִיתוֹ שֶׁל עוֹלָם, דְּבָרִישָׁא חֲשׁוּכָא וְהָדָר נְהוּרָא. מַאי טַעְמָא הֵנִי מְכַסֶּינָא וְהֵנִי מְגַלֵּינָא? הֵנִי דְּמַכְסִּינָא מִינֵיהּ — מְכַסֶּינָא, וְהֵנִי דְּלֹא מְכַסִּינָא מִינֵיהּ — מְגַלֵּינָא. מַאי טַעְמָא גְּמֵלָא זוּטֵר גְּנוּבְתִּיהּ? מְשׁוּם דְּאָכַל כִּיסִּי. מַאי טַעְמָא תוֹרָא אֲרִיכָא גְּנוּבְתִּיהּ? מְשׁוּם דְּדִיר בְּאַגְמִי, וּבְעֵי לְכַרְכּוּשִׁי קָמִי.

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KEHOT'S NOTE

שבת עז, ב. [כ].

58 **דלית מחשבה תפיסא ב"י**

"No thought can grasp You at all." Since the light of Keser cannot be grasped, it can be revealed only by negation.

Tikkunei Zohar 17a:10-12 תקוני זוהר י"ז א:י"ב-י"א

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיא (נ"א אתכסיא) מבני נשא. ואנת הוא דקשר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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PARAGRAPH 14

59 **עשה דוחה ל"ת**

The Talmud derives the rule that a positive commandment overrides a prohibition (as with circumcision on a place of tzaraas). The Alter Rebbe suggests the rule reflects the ad-

vantage of the positive commandments, which grasp essence.

Shabbat 132b:9 ט"ב ב: ט"ז

לישנא אחריןא. מילה דוחה את הצרעת, מאי טעמא? דאיתי עשה ודחי לא תעשה. ומאי "או אינו" דקאמר — הדר קאמר: אימר דאמרין דאיתי עשה ודחי את לא תעשה — לא תעשה גרידא, האי עשה ולא תעשה הוא. ומה אני מקיים "ימול בשר ערלתו" — בזמן שאין בה בהרת, תלמוד לומר: "בשר" — ואף על פי שיש שם בהרת.

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KEHOT'S NOTE

שבת קלב, ב. וש"נ.

60

חכם עדיף מנביא

"A sage is superior to a prophet." The maamar explains that the sage knows the existence of higher levels than prophecy reaches, as the prohibitions reveal a higher light than the positive commandments.

Bava Batra 12a:14-15 ט"ז א: י"ד-ט"ו

אמר אמימר: וחסם עדיף מנביא, שנאמר: "ונבא ללב חסמה" — מי נתלה במי? הוי אומר: קטן נתלה בגדול. אומר אבוי: תדע, דאמר גברא רבה מילתא, ומתאמרא משמיה דגברא רבה אחריןא כותיה. אומר רבא: ומאי קושיא? ודילמא תרוניהו בני חד מזלא נינהו! אלא אומר רבא: תדע, דאמר גברא רבה מילתא, ומתאמרא

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KEHOT'S NOTE

ב"ב יב, א.

61

וכמ"ש — ע"פ שחורה אני

In the explanation of "I am black but comely," the passage applies "and you shall fear your G-d" to the Oral Torah, Malchus: the seven rabbinic mitzvos and the other fences and safeguards of the words of the Scribes, which are "more stringent than the words of the Torah" and "dearer than the wine of Torah," because they are rooted in the "scribe" (sofer), above the Written Torah, the "book" (sefer).

KEHOT'S NOTE

לקו"ת שה"ש יא, ב.

62

שחורה אני

"I am black but comely." The text refers to its discourse on this verse for the worth of the rabbinic fences.

Song of Songs 1:5 ה'ה: 1:5 שיר השירים

שחורה אני ונאווה בנות ירושלם כאהלי קדר פיריעות שלמה:

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

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63

ז' מצות דרבנן . . בקום ועשה

The note points there on the seven rabbinic mitzvos, which are active deeds yet aim at distancing evil.

KEHOT'S NOTE

ראה לקו"ש חכ"א ע' 401.

64

כנודע מענין נטילת ידיים

The note points to the Siddur's section on washing the hands for what "is known" of this mitzvah: that its intent is to remove evil.

KEHOT'S NOTE

ראה סידור שער נט"י. תורת שמואל — מצה זו תר"מ סעי' מג ואילך.

65

בינה יתירה

"The Holy One, blessed be He, gave extra understanding (Binah) to woman more than to man." The maamar applies the phrase to the Oral Torah.

Niddah 45b:11-12 כ"א-כ"ב: 11-45b Niddah

אמר רב חסדא: מאי טעמא דרב? דכתיב "ויכן ה' [אלקים] את הצלע", מלמד שנתן הקדוש ברוך הוא בינה יתירה באשה יותר מבאיש. ואידך, ההוא מבאי לקה לכדריש לקיש, דאמר ריש לקיש משום רבי שמעון בן מנסא: "ויכן ה' [אלקים] את הצלע אשר לקח מן האדם לאשה ויבאה אל האדם" — מלמד שקלעה הקדוש ברוך הוא לחיה והביאה אצל אדם הראשון, שכן בכרפי הים קורין לקלעיתא — בנייתא.

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KEHOT'S NOTE

נדה מה, ב.

66

שמדור שלהם הוא בעולם האצ"י

Tanya places the great tzaddikim, who were an actual chariot for G-d, in Atzilus, above the upper Gan Eden in Beriah.

תניא, חלק ראשון; ליקוטי אמרים 39:1 אמרים
ל"ט א:

ומפני זה גם כן, נקראים המלאכים בשם חיות ובהמות, כדכתיב: "ופני ארצה אל הימין וגוי ופני שור מהשמאל וגוי", לפי שאינם בעלי בחירה, ונקראתם ונקראתם היא טבעית להם, כמו שקתוב ב"רעיא מהימנא" פירשת פנחס. ולכן מעלת הצדיקים גדולה מהם, כי, מדור נשמות הצדיקים — הוא בעולם הבריאה, ומדור המלאכים — בעולם היצירה.

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67

"Set me as a seal upon your heart." The text refers to its discourse on this verse for the higher revelation of the Time to Come.

Song of Songs 8:6 ה'ה: 8:6 שיר השירים

שימיני כחותם על לבך כחותם על זרועך כפני צה 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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68

"And you came to the ornament of ornaments." The maamar will explain this verse in section 4, where adi becomes a key to the Mishkan of the Testimony.

Ezekiel 16:7 ז"ו: 16:7 יחזקאל

רבכה צמח השדה נתתיה ותרכי ותגדלי ותבאי בעדי עדיים שדים נכנו ושעור 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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69 “He made darkness His hiding place.” Keser is called so because its essence is not grasped.

Psalms 18:12 תהילים י"ח:י"ב

יִשְׁתַּחֲשֹׁף סָתְרוֹ סְבִיבוֹתָיו סָכְתוֹ חֲשֹׁכֵת־מַיִם 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 16

70 לאה ילדה ששה בנים

Leah says at Zevulun's birth, “for I have borne him six sons.” The maamar links her six sons with the six attributes of Z'eir Anpin.

Genesis 30:20 בראשית ל"ב:כ'

וַתֹּאמֶר לְאָה וְזָבְדָנִי אֱלֹקִים אֲתִי וְזָבַד טוֹב הַפַּעַם יִזְבְּלֵנִי אִישִׁי כִּי־יִלְדֶנִי לוֹ שֵׁשָׁה בָנִים וַתִּקְרָא אֶת־שְׁמוֹ וְזָבְלוֹן:

And Leah said: ‘G-d hath endowed me with a good dowry; now will my husband dwell with me, because I have borne him six sons.’ And she called his name Zebulun.

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PARAGRAPH 17

71 מי ברא אלה

“Lift up your eyes on high and see: who created these?” The maamar reads mi (“who”) as Binah and eileh (“these”) as the emotive attributes it gives birth to.

Isaiah 40:26 ישעיהו מ"ב:כ'

שְׂאוּ־מַרְוֶם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בַמִּסְפָּר צָבָאם לְכֶלֶם בְּשֵׁם יְקָרָא מֶרֶב אוֹנִים וְאִמְיָן 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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72 ששם עלו שבטים שבטי יה עדות לישראל

“For there the tribes went up, the tribes of Yah, a testimony to Israel, to give thanks to the Name of G-d.” The maamar now uses the verse for a second meaning of “testimony.”

Psalms 122:4 תהילים קכ"ב:ד'

שֵׁשֶׁם עָלוּ שְׁבִטִים שְׁבִטֵי־יִשְׂרָאֵל לְהַדוֹת לְשֵׁם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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...הנה פקודי המשכן הוא יהוד ויה דשם הוי

PARAGRAPH 18

73 רבבה כצמח השדה נתתיך

“I have made you a myriad, like the growth of the field; and you increased and grew, and came to the ornament of ornaments.” The maamar reads the verse as the growth of the Congregation of Israel, through bittul, to the crowns of Keser.

Ezekiel 16:7 יחזקאל ט"ז:ז'

רַבְבָּה כְּצֻמַח הַשָּׂדֶה נָתַתִּיךָ וַתִּרְבִּי וַתִּגְדְּלִי וַתִּבְאֵי בְעָדֵי עֲדָיִים שְׂדֵי־נִכְנֹ וַיִּשְׁעָרְךָ צִמַח וְאֵת עֵרֶם 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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PARAGRAPH 19

74 כמ"ש בע"ה בענין יהוד זו"ן

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

KEHOT'S NOTE

ש' תיקון דגוקי (פ"ב-ג) ובש' מיעוט הירח — ובש' מ"ן ומ"ד. [כ].

75 ע"פ אז תשמח בתולה במחול

The note identifies the discourse on “Then the maiden shall rejoice in the dance,” to which the text refers, as printed there.

KEHOT'S NOTE

סה"מ תקס"ה ח"א ע' ריד. אוה"ת נ"ך-ב ע' תתפד ואילך.

76 אז תשמח בתולה במחול

“Then the maiden shall rejoice in the dance, and young men and old together.” The text refers to its discourse on this verse, which explains the ascent from one rung of face-to-face to a higher one.

Jeremiah 31:13 ירמיהו ל"א:י"ג

אָז תִּשְׂמַח בְּתוֹלָה בְּמַחֹל וּבַחֲרִים וְזָקֵנִים יַחְדָּו וְהַפְכֵתִי אֲבָלָם לְשִׂשׂוֹן וְנַחֲמֵתִים וְשִׂמְחֵתִים מִיגֻזָּם:

Then shall the virgin rejoice in the dance, And the young men and the old together; For I will turn their mourning into joy, And will comfort them, and make them rejoice from their sorrow.

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77 את עדים מהר חורב

“And the children of Israel stripped themselves of their ornaments from Mount Horeb.” This is the first meaning of adi: ornament.

Exodus 33:6 שמות ל"ג:ו'

וַיִּתְנַעֲלוּ בְנֵי־יִשְׂרָאֵל אֶת־עֲדֵי־מַהֲרֵי חוֹרֵב:

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

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78

עד פה תבא

G-d to the sea: “Until here shall you come, and no further.”
This is the third meaning of ad: a limit.

Job 38:11א"י: איוב

ואמר עדיפה תבוא ולא תסיף ופא"לשית בגאון גלילך:

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

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PARAGRAPH 20

79

הכתר שהוא בחי עטרה

Iggeres HaKodesh 17 explains “with their crowns on their heads”: the crown is an encompassing light, called Keser, the intermediary that joins the Emanator with the emanated, and in the Time to Come it will shine in this world to the righteous who rise at the Resurrection.

KEHOT'S NOTE

ראה אגה"ק סי' יז (קכה, ב). לקמן שלח מז, ג.

80

צדיקים יושבים ועטרותיהם

“In the World to Come... the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah.” The maamar reads the crown as Keser.

Berakhot 17a:12א"י: ברכות י"ז

מרגלא בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא ממשא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם בראשיהם ונהנים מזיו השכינה, שנאמר: “ויחזו את האלקים ויאכלו וישתו”.

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, “And they beheld G-d, and did eat and drink” (Exod. xxiv. II).

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KEHOT'S NOTE

ברכות יז, א.

81

סנדל"ל קושר כתרים לקונו

The Talmud describes the angel Sandalphon, who stands behind the Chariot and “ties crowns for his Maker.” The Kehot note lists Zohar passages and Tosafos there, which tie the crowns to Israel's prayers.

Zohar I, 167b, בסז, קסז

Zohar II, 58a, אה"ב נח

Zohar III, 252b, אה"ב נח

Chagigah 13b:4ד"ב: חגיגה י"ג ב

“וארא חסיות והנה אופן אחד בארץ אצל חסיות”, אמר רבי אלעזר: מלאך אחד שהוא עומד בארץ, וראשו מגיע אצל חסיות. במתניתא תנא: סנדלפון שמו, הגבוה מחברו מהלך חמש מאות שנה. ועומד אחורי המרכבה וקושר כתרים לקונו. איני? והכתיב: “ברוך כבוד ה'”

...הנה פקודי המשכן הוא יחוד ויה דשם הוי

ממקומו, מכלל המקומו ליכא דידע לקה! דאמר שם אתגא ואזל ויתביב ברישיה.

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KEHOT'S NOTE

זח"א קסז, ב. זח"ב נח, א. זח"ג רנב, ב. ועייג"כ תוד"ה וקושר חגיגה יג, ב. ע"ל ד"ה ראו פ"ה (ב, סוף עמוד) ב. [כ].

82

תרי"ג . וזו דרבנן

The note refers to the sources it lists there for the 613 mitzvos of the Torah together with the 7 rabbinic mitzvos.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה"ז — פרושיות לעי שלח.

83

תרי"ך עמודי אור

The passage explains that the 248 positive commandments are the 248 “limbs,” the vessels of Z'eir Anpin, that receive the light drawn from Keser, the “620 pillars of light,” which are the 613 mitzvos of the Torah and the seven rabbinic mitzvos; without the vessels the light would depart.

KEHOT'S NOTE

פרדס ש"ח פ"ג. עלי"ק בחקותי (מז, ב) ושי"ג. [כ].

84

נעוץ תחלתו בסופו

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

KEHOT'S NOTE

סי"י פ"א מ"ז.

85

ונעוץ תחלתו בסופו

“Their end is wedged in their beginning and their beginning in their end.” The maamar uses it to explain why mitzvos done with lowly physical things reach the highest level, Keser.

Sefer Yetzirah 1:7א"י: ספר יצירה

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

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

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

PARAGRAPH 21

86

צדיקים יושבים ועטרותיהם בראשיהם

“The righteous sit with their crowns on their heads.” The maamar places the crowns in the Time to Come, after the Resurrection.

Berakhot 17a:12א"י: ברכות י"ז א

מרגלא בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא ממשא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם בראשיהם ונהנים מזיו השכינה, שנאמר: “ויחזו את האלקים ויאכלו וישתו”.

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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

87 **נהר היוצא מעדן**
 "And a river went out of Eden." The maamar identifies it with Chochmah and Binah, the source of the revelation in Gan Eden.

Genesis 2:10

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגֶּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:
 And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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88 **אך לעתיד בתחיה**
 Iggeres HaKodesh 17 contrasts the revelation in Gan Eden, from memalei kol almin through great contractions, as comprehension of Chochmah, with the revelation at the Resurrection, from sovev kol almin, without limit; all the souls now in the higher Gan Eden will be clothed in their bodies to enjoy it.

KEHOT'S NOTE

ראה אגה"ק סי' יז.

89 **ועצמותיך יחליץ**
 "And He will strengthen your bones." The maamar reads it as the revelation reaching the body at the Resurrection.

Isaiah 58:11

וְנָתַתְּ ה' תְּמִיד וְהִשְׁבִּיעַ בְּצִחְצֻחוֹת נֶפֶשׁ וְעֲצָמֶיךָ יִחְלִיץ וְהָיִיתָ כְּגֵן רוֹוֶה וְכִמְוֹצָא מֵיִם אֲשֶׁר לֹא יִכָּבֹּד מִיָּמָיו:

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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KEHOT'S NOTE

ישע"י נח, יא.

PARAGRAPH 22

90 **ועברתי בארץ מצרים**
 "And I will pass through the land of Egypt on this night." The Haggadah reads it as "I, and not an angel"; the maamar sees in this a revelation from Keser.

Exodus 12:12

וְעָבַרְתִּי בְּאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִכֵּיתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד־בְּהֵמָה וּבְכָל־אֱלֹקֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי ה'

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and

...הנה פקודי המשכן הוא יהוד ו"ה דשם הוי"

beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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KEHOT'S NOTE

שמות יב, יב.

91 **אני ולא מלאך**
 The Kehot note says the words "I, and not an angel" are quoted and explained in the Zohar here.

Zohar, Vayera 27:410-413

92 **אני ולא מלאך וכו'**
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

הובא ונתבאר בזו"א קיו, א.

93 **ממוצע בין עצמות אא"ס לנאצלים**
 The Arizal teaches that between the Creator and the created there is an intermediate level, a tiny spark drawn from the last level of the Creator. The text cites "Sha'ar 41, chapter 3" after the Shklov printing; the Kehot note corrects it to Sha'ar 42 (Drushei ABYA), chapter 1.

Sefer Etz Chaim 42:3

ועתה נדבר בבחי' כל עולם מאלו מה ענינם דע כי השורש והנשמות והגופים הם בחי' א' שאין פירוד ביניהן אך הלבושים והיכלות הם ב' בחי' נפרדות מג' בחינות הנ"ל ובין ב' אלו שהם בין הגופים ובין הלבושים שם הם מדור הקליפות והם ממש נדבקים באחור עור הגוף וטעם הדבר מפני שג' בחי' הפנימית יש בתוכם או"פ והיותר גרוע באו"פ יוצא בתוך העור ושם מסתיים ואה"מ הוא להיפך כי אור היותר חיצון הוא גדול יותר כנודע נמצא כי אור מקיף שבלבוש היותר פנימי הנדבק אל הגוף הוא אור המקיף היותר קטן ...

Sefer Etz Chaim (Public Domain)

94 **בע"ח שמ"א פ"ג**
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפנינו שמ"ב (דרושי אבי"ע) פ"א וכצ"ל ולא פ"ג. [כ].

95 **ובספר פלח הרמון**
 The note points there for a further discussion of the passage in Pelach HaRimon cited here.

KEHOT'S NOTE

ראה גם באוה"ת שבת שובה ע' א'תתקכ"א.

96 **למה נק' אור אין סוף**
 The first of many places the note lists on why it is called Or Ein Sof, "light without end"; the Tzemach Tzedek's glosses on it are printed in the same volume.

KEHOT'S NOTE

ראה סה"מ תקס"ז ע' כב. הגהות כ"ק אדמו"ר הצ"צ שם ע' תכג. עם תיקונים באוה"ת ענינים ע' קסא ואילך. סה"מ תקס"ח ע' שיט. ד"ה וידבר גוי זאת חוקת — תרס"ו. סה"מ תעריב ח"א ע' צד ואילך. סה"מ תעריב-תרע"ו ע' יב. סה"מ עדר"ת ע' קמט. סה"מ תרצ"ו ע' 27. ד"ה מצה זו תשי"ז ע' 237. ד"ה ואלה שמות תשי"ב.

97

דומי תהלה

"To You, silence is praise." The Rama uses it to say that G-d's essence cannot be described, so "Ein Sof" refers only to His light.

Psalms 65:2: כִּי־בִּיטָה הוֹדִיתָ לָנוּ

לך דמיה תהלה אלקים בציון ולך ישלם נדר:

Praise waiteth for Thee, O G-d, in Zion; and unto Thee the vow is performed.

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KEHOT'S NOTE

תהלים סה, ב.

98

קודם שנברא העולם היה הוא ושמו בלבד

"Before the world was created, there was the Holy One, blessed be He, and His great Name alone." The maamar reads it as the light still contained in its source: "His Name" within Him.

Pirkei DeRabbi Eliezer 3:2: כִּי־בִּיטָה הוֹדִיתָ לָנוּ

עד שלא נברא העולם, היה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה במחשבה לברא את העולם, והיה מחריט את העולם לפניו ולא היה עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחריט בארץ יסודותיו ומוקאיו ומוצאיו, אינו מתחיל לבנות, כך הקדוש ברוך הוא החריט לפניו את העולם ולא היה עומד עד שברא את התשובה.

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

99

ונמשך — על . לקרותו

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

100

בפי שובה ישראל

There "Return, O Israel, unto (ad)" means to return the level of ad, the revealed glory of G-d's kingship, to its source, the Infinite Light itself; and the main thing is that it be ad, lasting forever, not only at certain times, so that the awe of G-d is always on one's face.

KEHOT'S NOTE

לקו"ת ש"ש סז, ג.

101

שובה ישראל עד

"Return, O Israel, unto Havayah your G-d." The text refers to its explanation of the word ad in this verse.

Hosea 14:2: כִּי־בִּיטָה הוֹדִיתָ לָנוּ

שובה ישראל עד ה' אלקיך כי כשלת בעונך:

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

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102

עד פה

"Until here shall you come, and no further." Ad as a limit, which fits Keser, beyond all comprehension.

Job 38:11: אִיּוֹב לֵימָּה

ואמר עד־פה תבוא ולא תסיף ופא־ישית בגאון גלִיך:

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

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103

יהי אור

"And G-d said, Let there be light." Chochmah, the beginning of revelation, is called by this first utterance.

Genesis 1:3: בְּרֵאשִׁית אֵי: ג

ויאמר אלקים יהי אור ויהי־אור:

And G-d said: 'Let there be light.' And there was light.

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KEHOT'S NOTE

בראשית א, ג. וראה הנסמן במאמרי אדה"ז — פרשיות לעי תשסו.

104

ישת חשך סתרו

"He made darkness His hiding place." This is Keser, beyond all comprehension.

Psalms 18:12: כִּי־בִּיטָה הוֹדִיתָ לָנוּ

ישת־חשך סתרו סביבותיו ספתו השַׁכְתָּ־מִמֶּנִּי עֲבֵי שָׁחַקִּים:

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

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105

והי אור הלבנה

"And the light of the moon shall be like the light of the sun." The moon stands for Malchus, which will be raised in the Time to Come.

Isaiah 30:26: כִּי־בִּיטָה הוֹדִיתָ לָנוּ

והיה אור־הלבנה כאור החמה ואור החמה יהיה שבעתים כאור שבעת הימים ביום חבש ה' את־שָׁכְרָ עָמוֹ וּמַחֵץ מִכְתּוֹ יִרְפָּא:

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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KEHOT'S NOTE

ישע"י ל, כו.

106

וכמ"ש . . ע"פ רני ושמחי

The discourse on "Sing and rejoice, O daughter of Zion" asks why the Congregation of Israel is called "daughter," and ends, as the maamar says, that in the Time to Come, "Sing and rejoice, O daughter," the level of "daughter" will rise with surpassing loftiness, to be "a woman of valor, the crown of her husband."

KEHOT'S NOTE

תוי"א לו, ד.

107

רני ושמחי בת

"Sing and rejoice, O daughter of Zion, for behold I come and will dwell in your midst." The text refers to its discourse on this verse about the elevation of the "daughter," Malchus.

Zechariah 2:14 זכריה ב':יד

רני ושמחי בת ציון כי הנני בא ושכנתי בתוכך נאם ה'
'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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108

ששם עלו שבטים שבטי יה עדות לישראל

"For there the tribes went up, the tribes of Yah, a testimony to Israel." The maamar reads it as the tribes rising to their root in Keser.

Psalms 122:4 תהילים קכ"ב:ד

ששם עלו שבטים שבטי יה עדות לישראל להדות לשם ה'
Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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109

י"ב גבולי אלכסון

The passage explains that the twelve tribes are extensions drawn from the Patriarchs, Chesed, Gevurah and Tiferes, and correspond to the twelve diagonal boundaries: the lines that join one of a body's six directions to another, as the attributes blend with one another; so too the twelve stones of the breastplate.

KEHOT'S NOTE

עי ראה (כו, ג) וש"נ. [כ].

110

נקי החכמי ראשית

"The beginning of wisdom is the fear of G-d." The Kehot note gives this verse for Chochmah being called "beginning."

Psalms 111:10 תהילים קיא:י

ראשית חכמה יראת ה' שכל טוב לכל עשייתם תהלתו עמדת לעד:
The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

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KEHOT'S NOTE

ראה תהלים קיא, י. הנסמן במאמרי אדה"ו — פרשיות לעי תרסה.

PARAGRAPH 23

111

ששם עלו שבטים

"For there the tribes went up... to give thanks to the Name of G-d." The maamar reads "to give thanks" as acknowledgment before Keser.

Psalms 122:4 תהילים קכ"ב:ד

ששם עלו שבטים שבטי יה עדות לישראל להדות לשם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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112

במ"א . ע"פ יהודה אתה

The discourse on "Yehudah, you, your brothers shall acknowledge you" explains that Yehudah is named for hoda'ah, acknowledgment, as in "We acknowledge (modim) You," and that hoda'ah is bittul and inclusion in the Infinite Light that encompasses all worlds, expressed in the bowings of the Amidah.

KEHOT'S NOTE

תוי"א מה, א.

113

יהודה אתה

"Yehudah, you, your brothers shall acknowledge you." The name Yehudah comes from hoda'ah, acknowledgment; the text refers to its discourse on this verse.

Genesis 49:8 בראשית מ"ט:ח

יהודה אתה יודוך אחיך ידך בערף אחיך ישתחוו לך בני אחיך:
Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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114

מאן דלא כרע במודים

The Zohar warns about one who does not bow at Modim; the Kehot note also lists Zohar III, 164a. The maamar ties it to the Resurrection, which comes through Keser.

Zohar II, 100a זח"ב ק, א

Zohar III, 164a זח"ג קסד, א

KEHOT'S NOTE

זח"ב ק, א. זח"ג קסד, א. עליק במדבר (עה, ד) וש"נ. [כ]. ובפי בלק עא, א.
וראה אוה"ת חנוכה כרך ה עי תתקלו, א ואילך. ובמאמרי אדה"ו — הקצרים עי שנג.

115

הכתר — זו הודאה

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

PARAGRAPH 24

116

בפע"ח

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

KEHOT'S NOTE

שי הק"ש עד פ"כ. [כ].

117

תיקון גלגלתא

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

KEHOT'S NOTE

הוא שם (פכ"ג). [כ].

118

אין עוד מלבדו

"Havayah is G-d; there is nothing else besides Him." In the bittul of the first verse there is truly nothing besides Him, and so no one who loves.

Deuteronomy 4:35 דברים ד':ל"ה

אתה הראת לדעת כי ה' הוא האֱלֹהִים אין עוד מלבדו:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

119

עד פה תבא

"Until here shall you come." One of the meanings of ad that the first verse of the Shema carries.

Job 38:11 איוב ל"ח:יא

ואמר עד־פה תבוא ולא תסיף ופא־לְשִׁית בְּגֹאֲזֵי גְלִיד:

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

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120

ומבשרי אחזה אלוה

"From my flesh I see G-d." The maamar applies it to memalei kol almin, the light that can be perceived within the worlds.

Job 19:26 איוב כ"ט:כ"ו

ואחר עורי נקפוצא ומבשרי אֶחְזֶה אֱלֹהִים:

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

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121

ויאמינו

"And they believed in Havayah and in Moshe His servant." Faith, above comprehension, belongs to sovev kol almin.

Exodus 14:31 שמות י"ד:ל"א

וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת־ה' וַיֹּאמְרוּ כִּי־יְהוָה וְכַמֶּשֶׁה עֲבָדוֹ:

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.

122

ש"מ — ע"פ ידיעת היום

Knowledge and feeling belong to memalei kol almin, called "the revealed world," while of sovev kol almin it says "I, G-d, have not changed"; faith must be nurtured until it is fixed in the heart as knowledge and feeling, as it will be when "the earth shall be full of knowledge," and this is drawn down through Torah and mitzvos.

KEHOT'S NOTE

ראה לקו"ת ואתחנן ד, ב.

123

ידיעת היום

"And you shall know this day and take it to your heart." The text refers to its discourse on this verse for drawing sovev into Daas.

Deuteronomy 4:39 דברים ד':ל"ט

וַיְדַעַת הַיּוֹם וְהִשְׁבַּת אֶל־לִבְכֶּךָ כִּי ה' הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

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

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124

אתם עדי

"You are My witnesses, says G-d." Israel testify to what is hidden, sovev, by drawing it into Daas.

Isaiah 43:10 ישעיהו מ"ג:י

אַתֶּם עֲדֵי נְאֻם־ה' וְעַבְדִּי אֲשֶׁר בְּחַרְתִּי לְמַעַן תִּדְעוּ וְתֹאמְרוּ לִי וְתִבְּנִי כִּי־אֲנִי הוּא לִפְנֵי לֹא־נֻצַר אֵל וְאַחֲרֵי לֹא יִהְיֶה:

Ye are My witnesses, saith the L-RD, and My servant whom I have chosen; that ye may know and believe Me, and understand That I am He; before Me there was no G-d formed, neither shall any be after Me.

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KEHOT'S NOTE

ישע"י מ"ג, י.

125

ויקם עדות ביעקב

"And He established a testimony in Yaakov." The Arizal comments that this testimony is "not the actual substance of Yesod, but only a testimony," an illumination.

Psalms 78:5 תהילים ע"ח:ה

וַיִּקָּם עֲדוּת בַּיַּעֲקֹב וְתוֹרָה שָׁם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לְבָנֵיהֶם:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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KEHOT'S NOTE

תהלים עח, ה.

126

צאינה וראינה בעטרה

"Go forth and gaze... upon King Shlomo, upon the crown with which his mother crowned him." The text refers to its discourse on this verse for the crown revealed only in the Time to Come.

Song of Songs 3:11 שיר השירים ג':יא

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה בְּעֹטְרָה שֶׁעֲטָרָהּ־לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמֻחַת 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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127

ואת רוח הטומאה אעביר מן הארץ

"And I will remove the spirit of impurity from the land."
Only then will the essence of Keser be revealed.

Zechariah 13:2:יג"ב:זכריה

והיה כיום ההוא נאם ה' צבאות אכרית את־שמות העצבים מן־הארץ
ולא יזכרו עוד וגם את־הנביאים ואת־רוח הטמאה אעביר מן־הארץ:

And it shall come to pass in that day, Saith the L-RD of hosts,
That I will cut off the names of the idols out of the land, And
they shall no more be remembered; And also I will cause the
prophets And the unclean spirit to pass out of the land.

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128

השמים החדשים והארץ החדשה אשר אני עושה

"For as the new heavens and the new earth that I make
shall stand before Me." The renewal of the Time to Come,
when the essence itself will be revealed.

ישעיהו ס"ו:כ"ב: Isaiah 66:22

כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני
נאם־ה' כן יעמד ורעכם ושמכם:

For as the new heavens and the new earth, which I will
make, shall remain before Me, saith the L-RD, so shall your
seed and your name remain.

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129

עד הוי"ב ככם

"Havayah is witness among you." The Zohar's sign for the
large ayin and daled of the Shema.

שמואל א י"ב:ה' I Samuel 12:5

ויאמר אליהם עד ה' בכם ועד משיחו היום הזה כי לא מצאתם בידי
מאומה ויאמר עד:

And he said unto them: 'The L-RD is witness against you,
and His anointed is witness this day, that ye have not found
aught in my hand.' And they said: 'He is witness.'

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PARAGRAPH 26

130

הדם הוא הנפש

"For the blood is the soul." The maamar takes the blood as
the life of the body, from Binah.

דברים י"ב:כ"ג Deuteronomy 12:23

רק חזק לבלתי אכל הדם כי הדם הוא הנפש ולא־תאכל הנפש עם־
הבשר:

Only be steadfast in not eating the blood; for the blood is the
life; and thou shalt not eat the life with the flesh.

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PARAGRAPH 29

131

מן המים משיתיהו

Pharaoh's daughter names him Moshe, "for from the wa-
ter I drew him." The maamar links this with the water that

makes the tree grow.

שמות ב':י" Exodus 2:10

ויגדל הילד ותבאָהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבִן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר
כִּי מִן־הַמַּיִם מְשִׁיתָהוּ:

And the child grew, and she brought him unto Pharaoh's
daughter, and he became her son. And she called his name
Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב', י.

132

בד"ה מחר חודש

The note identifies the discourse beginning "Tomorrow is
the New Moon," which the text cites on pekidah, as print-
ed there.

KEHOT'S NOTE

אוה"ת בראשית כא, א.

133

מחר חודש ונפקדת

Yonasan to David: "Tomorrow is the New Moon, and you
will be remembered." The text refers to its discourse on
this verse about pekidah.

שמואל א כ':י"ח I Samuel 20:18

ויאמר־לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקַדְתָּ כִּי יִפְקֹד מוֹשֶׁה:

And Jonathan said unto him: 'To-morrow is the new moon;
and thou wilt be missed, thy seat will be empty.

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134

פקד את שרה

"And G-d remembered Sarah as He had said." Pekidah
from a very high place, rooted in Keser.

בראשית כ"א:1' Genesis 21:1

וה' פָּקַד אֶת־שָׂרָה כְּאֲשֶׁר אָמַר וַיַּעַשׂ ה' לְשָׂרָה כְּאֲשֶׁר דִּבֶּר:

And the L-RD remembered Sarah as He had said, and the
L-RD did unto Sarah as He had spoken.

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KEHOT'S NOTE

בראשית כא, א.

135

פקד פקדתי

"I have surely remembered you." The words given to
Moshe as the sign of the redemption.

שמות ג':ט"ז Exodus 3:16

לְךָ וְאֶסְפַּת אֶת־זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם ה' אֱלֹהֵי אֲבֹתֵיכֶם נִרְאָה אֵלַי
אֱלֹהֵי אֲבֹרָהֶם יִצְחָק וַיַּעֲקֹב לֵאמֹר פֶּקַד פִּקְדָתִי אֶתְכֶם וְאֶת־הָעֲשׂוֹי לְכֶם
בְּמִצְרַיִם:

Go, and gather the elders of Israel together, and say unto
them: The L-RD, the G-d of your fathers, the G-d of
Abraham, of Isaac, and of Jacob, hath appeared unto me,
saying: I have surely remembered you, and seen that which
is done to you in Egypt.

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KEHOT'S NOTE

שמות ג, טז.

136

בני במזלא תלי

"Children, life and sustenance do not depend on merit but on mazal." The maamar ties "children," the fruit of union, to a root in Keser.

מועד קטן כ"ח א:י"ג:28a: Moed Katan

אמר רבא: חיי, בני ומזוני, לא בזכותא תליא מילתא, אלא במזלא תליא מילתא. דהא רבה ורב חסדא תרנייהו רבנן צדיקי הוו, מר מצלי ואמי מיטרא ומר מצלי ואמי מיטרא,

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

KEHOT'S NOTE

מ"ק כח, א.

137

שמאלו תחת לראשי

"His left hand is under my head, and his right hand embraces me." The union of Z'eir Anpin and Nukva through the arms, Chesed and Gevurah.

Song of Songs 2:6 שיר השירים ב:6

שמאלו תחת לראשי וימינו תחבקני:

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה"ש ב, ו.

138

ע"פ אני ישנה

The note identifies the discourse on "I sleep" that the text cites as printed there.

KEHOT'S NOTE

סה"מ תקס"ח ע' כא ואילך. ראה לקו"ת שה"ש לג, ג.

139

קול דודי דופק

"I sleep, but my heart is awake; the voice of my beloved knocks." The word dofek links the verse to the heartbeat.

Song of Songs 5:2 שיר השירים ה:2

אני ישנה ולבי ער קול דודי דופק פתחי לי אחתי רעיתי יונתי תמתי שראשי נמלא טל קנצותי רסיסי לילה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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140

חכי מוחא בינה ליבא

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

KEHOT'S NOTE

ת"ז בהקדמה.

141

חכמה מוחא בינה ליבא

In the introduction to the Tikkunei Zohar (Pasach Eliyahu): Chochmah is the brain and Binah is the heart. The maamar sees their union in the heartbeat.

Tikkunei Zohar 17a:17-19 תקוני זוהר י"ז א:י"ז-י"ט:17-19

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלן תרין כתיב *הנסתרות ליי אלקינו. כתר עליון איהו כתר מלכות.

ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועי וענפוי (נ"א ואנפוי). כמיה דאשקי לאילנא ואתרבי בההוא שקיו.

Constantinople, 1740 (CC-BY-NC)

142

וכמ"ש בטעמי מצות פ' וירא

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה גם אוה"ת שה"ש ב ע' תפו.

143

הדפק — בדי"ה קא מפלגי

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

KEHOT'S NOTE

לקו"ת תזריע כב, ב ואילך.

144

הגדול — בך

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

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

145

הרי יחוד

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

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

146

כמש"ל באריכות

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

KEHOT'S NOTE

לעיל בפ"ב ו, ב. [כ].

147

ואת רוח הטומאה אעביר

The words here quote Zechariah 13:2; the passage is shown below.

זכריה י"ג:2:13 Zechariah

והנה ביום ההוא נאם ה' צבאות אכרית את השמות העצבים מן הארץ ולא יזכרו עוד וגם את הנביאים ואת הרוח הטמאה אעביר מן הארץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכרי' יג, ב.

148

השמים החדשים

The words here quote Isaiah 66:22; the passage is shown below.

ישעיהו ס"ו:22:66 Isaiah

כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני נאם ה' כן יעמד ורעכם ושםכם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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KEHOT'S NOTE

ישע"י סו, כב.

149 כפי בראשית ע"פ זה

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

תו"א א, ג ואילך.

150 והנה קפ"ד קס"א גימט' משה . . שהוא פנימית בינה

Kehot's note points to where this is explained further: Or HaTorah.
KEHOT'S NOTE

באוה"ת דברים ע" ה מציי"ן ע"ז "והוא מכואר ג"כ במאו"א אות מ"ם סנ"ה ושם פ"י שזהו ענין יסודות דחוי"ב". ע"ש.

151 אח"י בריבוע גימטריא דם

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

במאו"א אות ד סט"ז ובי"ג. [כ].

152 כמ"ש בע"ה

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

שער הארת המוחין (פ"ז). [כ].

153 אדם א' דם

Kehot's note points to where this is explained further: Shelah (Shnei Luchos HaBris).
KEHOT'S NOTE

שלי"ה בהקדמת בית ישראל בית דוד (כא, א).

154 ועמ"ש בע"ה

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

ע' ח' דברים [?] (ו' סע"ב) שכי' והוא מ"ש לאה ורחל (פ"ז-ח). [כ].

155 מהסתלקות אור אבא

Kehot's note points to where this is explained further: Derech Mitzvosecha.
KEHOT'S NOTE

ראה בארוכה בדרמ"צ מצות תומאת מצורע.

156 נה"י החדשים

The note points there on the "new" Netzach, Hod and Yesod.
KEHOT'S NOTE

ראה ליקוט פירושם לאגה"ק סי' א ע' כה.

157 ע"פ א-ל עליון . . ומביא גואל

The passage explains that "who bestows kindnesses" is the Netzach, Hod and Yesod of Z'eir Anpin, renewed each time, for the new Netzach, Hod and Yesod come from Keser; and "brings a redeemer to their children's children" is Netzach and Hod.
KEHOT'S NOTE

נוסח תפלת שמו"ע. ראה לקמן מסעי צ, ג, צה, ב. ביאורו"ז להצ"צ-א ע' סו בשם הפע"ח.

PARAGRAPH 31

158 ונשא המשכן

"And they shall carry the curtains of the Mishkan." The Kehot note says the text's quotation should read so; the Levites were the bearers of the Mishkan.

במדבר ד': כ"ה 4:25 Numbers

וְנָשְׂאוּ אֶת־יְרִיעֵת הַמִּשְׁכָּן וְאֶת־אֹהֶל מוֹעֵד מִכֶּסֶּהוּ וּמִכֶּסֶּה הַתֶּחֱשֹׁשׁ אֲשֶׁר־עָלָיו מִלְמַעְלָה וְאֶת־מִסְכֵּה פֶתַח אֹהֶל מוֹעֵד:

they shall bear the curtains of the tabernacle, and the tent of meeting, its covering, and the covering of sealskin that is above upon it, and the screen for the door of the tent of meeting;

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159 כמ"ש ונשא המשכן

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

KEHOT'S NOTE

במדבר (ד, כה) א"י ונשא את יריעות המשכן וכצ"ל. [כ].

160 והחיות נושאות הכסא

Explaining why the angels are called "mighty in strength," the passage compares them to "the chayos carry the Throne": they lift and exalt the "likeness of a man" on the Throne up to the Infinite Light itself, a strength rooted in the World of Tohu.

KEHOT'S NOTE

נסמן לקמן במדבר (יד ריש ב) ושי"ג וע"ע בשה"ש (ט סע"ג) ושם (כה, ג). [כ].

PARAGRAPH 32

161 ועבד הלוי הוא

"And the Levite, he shall perform the service of the Tent of Meeting." The Levites' service is song that lifts the Mishkan.

במדבר י"ח: כ"ג 18:23 Numbers

וְעָבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עוֹנֵם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִגְחָלוּ נִחְלָה:

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

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162 כי גאה גאה

"I will sing to G-d, for He is highly exalted." The text refers to its discourse on this verse about the Levites' song.

שמות ט"ו: א' 15:1 Exodus

אֲזַיְרִי־מִשְׁחָה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לְהַבְיָאָהּ Havayah וַיֹּאמְרוּ לְאִמְרַי אֲשִׁירָהּ Havayah כִּי־גָאָה גָאָה סוֹס וָרֶכֶב רָמָה בָּיָם:

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

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163 ויביאו את המשכן

"And they brought the Mishkan to Moshe." The text refers to the Zohar on this verse.

Exodus 39:33 ל"ט:ג

וַיָּבִיאוּ אֶת־הַמִּשְׁכָּן אֶל־מֹשֶׁה אֶת־הָאֹהֶל וְאֶת־כָּל־כֵּלָיו כְּרָשִׁיו בְּרִיחוֹ וְעִמָּדָיו וְאֹדָנָיו:

And they brought the tabernacle unto Moses, the Tent, and all its furniture, its clasps, its boards, its bars, and its pillars, and its sockets;

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164 זמיר עריצים

"The song (zemir) of the tyrants shall be brought low." Chassidus reads zemir as "cutting": the song of praise cuts down the animal soul's concealment.

Isaiah 25:5 ה"ה:ג

כְּחֶרֶב בְּצִיּוֹן שְׂאוֹן זְרִים תִּכְנִיעַ חֶרֶב בְּצֹל עֵב זְמִיר עֲרִיצִים יֵעָנָה:

As the heat in a dry place, Thou didst subdue the noise of strangers; As the heat by the shadow of a cloud, the song of the terrible ones was brought low.

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Zohar III, 281א, רפא, זח"ג

KEHOT'S NOTE

ע"פ ישע"י כה, ה. ראה זח"ג רפא, א. וראה באוה"ת דברים ו' ע' ברמט.

165 ומס"ג באחד

The passage says every Jew has a hidden love for G-d that must be brought out with toil of soul and body, and that prayer was instituted for this: to give over one's soul at "One," chiefly by surrendering one's will to His will, in turning from evil and doing good.

Numbers 13:4 ג"ד:ג

וְאֵלֶּה שְׁמוֹתֵם לְמִטָּה רְאוּבֵן שְׁמוּעַ בֶּן־זִכְוֹר:

And these were their names: of the tribe of Reuben, Shammua the son of Zaccur.

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KEHOT'S NOTE

ראה פע"ח שער ק"ש פ"יב. ב"ח לטוא"ח ר"ס סא. ראה לקמן במדבר יג, ד.

166 רוממות א-ל בגרונם

"The exaltations of G-d are in their throat." The praises of Pesukei deZimrah.

Psalms 149:6 ו"ט:ג

רִוּמָמוֹת אֵל בְּגִרוֹנָם וְחֶרֶב פִּיפִּיּוֹת בְּיָדָם:

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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KEHOT'S NOTE

תהלים קמט, ו.

167 The text cites the Zohar on Pekudei, page 221b, on the service of the Levites.

ספר זוהר, פקודי ד' כ"א-ל"א 4:21-31 Zohar, Pekudei

We read further: THROUGH THE SERVICE OF THE LEVITES. The inner significance of this is supplied by the passage: "But the Levite shall serve Hu (lit. He)" (Num. 18, 23), which is an emblem of the Holy Name. Therein is enclosed the mystery of the Divine Name, which is characterized by "He" (hu), and not "Thou" (atthah). The Tabernacle is thus fitly identified with the "service of the Levites". Or we may also say that the Tabernacle is the "service of the Levites", inasmuch as they carried it on their ...

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

PARAGRAPH 33

168 בזהר פנחס דרל"ו

The note points to the Siddur for a further discussion of this Zohar passage on the letters of Shema and Echad.

KEHOT'S NOTE

ראה גם בסידור עז, ג ואילך.

169 אתון דאשתארו ש' מ' משמע א' ח' מאחד וסימן

Rabbi Shimon on the Shema: after the large ayin and daled (ed), the letters that remain are shin-mem and alef-ches, "and the sign is esmach," as it is written, "I will rejoice in G-d"; whoever makes this unification every day has joy prepared for him from above.

ספר זוהר, פנחס ע"ג:תנ"ג-ע"ה:תס"ב 73:453-75:462 Zohar, Pinchas

2The first 36 lines of the Hebrew text do not appear in our translation. Now Phineas stood before the stern judgement of Isaac to shield the world and to close the breach, and therefore Phineas here corresponds to Isaac, 1The reference is to the fact that there is here in the text an extra yod in the name Pinhas, which makes it numerically equivalent to Yizhak (viz. 198). and here the Left was united with the Right. HE TURNED BACK MY ANGER, ETC. We have here mentioned the three chiefs of Gehinnom, ...

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

170 אנכי אשמח בה'

"May my words be pleasing to Him; I will rejoice in G-d." The Zohar uses esmach as the sign of the letters shin-mem and alef-ches.

Psalms 104:34 ד"ל:יד

יֵעָרֵב עָלָיו שִׁיחִי אֲנֹכִי אֲשַׁמַּח בְּה'

Let my musing be sweet unto Him; as for me, I will rejoice in the L-RD.

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KEHOT'S NOTE

תהלים קד, לד.

171 ועמ"ש . . הזהר פ' קרח דקע"ו

The note identifies the discussion of the Zohar on Korach, to which the text refers, as printed there.

KEHOT'S NOTE

ביאורו צב, ד והגהות בביאורו להצ"צ-ב עי תתקעז ואילך.

172 ויקומו לפני משה
 "And they rose up before Moshe." The text refers to its discussion of the Zohar on this verse in Parshas Korach.

במדבר ט"ז:ב' Numbers 16:2

וַיָּקֻמוּ לִפְנֵי מֹשֶׁה וְאַנְשֵׁי מִבְּנֵי יִשְׂרָאֵל חֲמִשִּׁים וּמֵאֹתָיִם נְשִׂאֵי עֲדָה קְרָאִי מוֹעֵד אֲנֹשִׁיָּשָׁם:

and they rose up in face of Moses, with certain of the children of Israel, two hundred and fifty men; they were princes of the congregation, the elect men of the assembly, men of renown;

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173 ע"פ שוש אשיש
 The discourse on "I will greatly rejoice in G-d" distinguishes simchah, joy revealed outwardly, as on Sukkos, "the time of our rejoicing," from gilah, joy still hidden inside the heart and covered by trembling, as in "rejoice with trembling," the mode of Rosh Hashanah.

KEHOT'S NOTE

ראה לקו"ת נצבים מז, א. אוה"ת נצבים עי אירמא.

174 שוש אשיש
 "I will greatly rejoice in G-d; my soul shall exult in my G-d." The text refers to its discourse on this verse for bringing joy into the Name Havayah.

ישעיהו ט"א:10 Isaiah 61:10

שׁוֹשׁ אֲשִׁישׁ בְּהִי תִגַּל נַפְשִׁי בְּאַלְהִי כִי הִלְבִּישָׁנִי בְּגָדֵי־יִשְׁעֵי מַעִיל צִדְקָה יַעֲטֵנִי כְּחֹתֶן יִכְהֹוּ פָּאֵר וְכַפְלָה תַּעֲדָה כְּלִיהִי:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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175 וע"פ ויספו ענוים בה'
 The note points there for the discourse on "And the humble shall increase joy in G-d."

KEHOT'S NOTE

ראה אוה"ת ויחי שסז, א.

176 ויספו ענוים בה' שמחה
 "And the humble shall increase joy in G-d." Humility, Moshe's quality, adds joy in the Name Havayah.

ישעיהו כ"ט:19 Isaiah 29:19

וַיִּסְכּוּ עֲנוּיִם בְּהִי שְׂמֵחָה וְאַבְיוֹנֵי אָדָם בְּקֹדֶשׁ יִשְׂרָאֵל יִגִּילוּ:

The humble also shall increase their joy in the L-RD, and the neediest among men shall exult in the Holy One of Israel.

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PARAGRAPH 34

177 ביד איתמר בן אהרן הכהן
 "...the service of the Levites, by the hand of Isamar son of Aharon the Kohen." The last words of the verse the maamar explains.

שמות ל"ח:כ"א Exodus 38:21

אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכֹּן הָעֵדוּת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה עֲבַדַּת הַלְוִיִּם בְּיַד אֵיתָמָר 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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178 אז נדברו יראי ה'
 "Then those who fear G-d spoke to one another, and G-d listened and heard." Speech in words of Torah, in bittul.

מלאכי ג' ט"ו Malachi 3:16

אֲזַ נִדְּבְרוּ יִרְאֵי ה' אִישׁ אֶל־רֵעֵהוּ וַיִּקְשֹׁב ה' וַיִּשְׁמָע וַיִּכְתֹּב סֵפֶר זִכְרוֹן לִפְנֵי לִירְאֵי ה' וַלְחֹשְׁבֵי 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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KEHOT'S NOTE

מלאכי ג, טז.

179 ודברת במ
 "And you shall speak of them." The verse of the Shema about Torah study, which the maamar links with Isamar.

דברים ו':7 Deuteronomy 6:7

וַשִׁנְתֶּם לְבָבְךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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180 ואשים דברי בפוך
 "And I have put My words in your mouth." Torah spoken in bittul is G-d's word in a person's mouth.

ישעיהו נ"א:16 Isaiah 51:16

וְאֲשֶׁם דְּבָרִי בְּפִיךָ וּבִצֵּל יָדִי כִּסִּיתִיךָ לְנֹטַע שְׁמַיִם וְלִיסַד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עֲמִי־אֲמָתָה:

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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181

אזכיר את שמי

"In every place where I cause My Name to be mentioned, I will come to you and bless you." Speaking Torah draws G-d's presence.

Exodus 20:21 שמות כ"א

מִזְבַּח אֲדָמָה תַעֲשֶׂה לִּי וְזִבְחֶת עָלָיו אֶת־עֹלֹתֶיךָ וְאֶת־שְׁלֵמֶיךָ אֶת־צֹאנֶךָ וְאֶת־בְּקָרֶךָ בְּכָל־הַמָּקוֹם אֲשֶׁר אֲזַכִּיר אֶת־שְׁמִי אָבוֹא אֵלֶיךָ וּבִרְכָתֶיךָ:

An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen; in every place where I cause My name to be mentioned I will come unto thee and bless thee.

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KEHOT'S NOTE

שמות כ, כא.

182

תען לשוני אמרתך

"My tongue shall respond with Your word." Torah study that echoes G-d's word, like an answer.

Psalms 119:172 תהילים קי"ט:כע"ב

תַּעֲן לְשׁוֹנִי אִמְרֹתֶיךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק:

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

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KEHOT'S NOTE

תהלים קיט, קעב.

183

להבין ביום השמע"צ . גבי כי גבר עלינו

The passage explains "For His kindness has prevailed over us, and the truth of G-d is forever": love, however close, is still the person's truth, while the truth of G-d, where He is One and there is no one who loves, is grasped only in the Torah, His will.

KEHOT'S NOTE

לקו"ת סוכות פא, ג.

184

כי גבר עלינו חסדו ואמת ה' לעולם

"For His kindness has prevailed over us, and the truth of G-d is forever." The text refers to its discourse on this verse.

Psalms 117:2 תהילים קי"ז:ב

כִּי־גָבַר עָלֵינוּ חֲסִדּוֹ וְאֶמֶת־Havayah לְעוֹלָם הִלְלוּ־קָה:

For His mercy is great toward us; And the truth of the L-RD endureth for ever. Hallelujah.

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185

כמ"ש ע"פ הקל קול יעקב

The note identifies the discourse on "The voice is the voice of Yaakov," which the text cites for the strength drawn from above, as printed in the Siddur.

KEHOT'S NOTE

סידור יט, א ואילך.

186

הקל קול יעקב

"The voice is the voice of Yaakov." The voice of Torah,

which gives strength from above.

בראשית כ"ז:22 Genesis 27:22

וַיֵּגֶשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיִּמָּשְׁחוּ וַיֹּאמֶר הַקֵּל קוֹל יַעֲקֹב וְהַיָּדַיִם יָדַי עֲשׂוּ:

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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187

ויאכלו וישתו

"And they beheld G-d, and they ate and drank." The text refers to the Torah Ohr discourse on this verse.

Exodus 24:11 שמות כ"ד:יא

וְאֶל־אֲצִילֵי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יְדּוֹ וַיַּחֲזוּ אֶת־הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ:

And upon the nobles of the children of Israel He laid not His hand; and they beheld G-d, and did eat and drink.

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PARAGRAPH 35

188

ואהבת את

"And you shall love Havayah your G-d." The lower union, "the accounts of the Mishkan."

Deuteronomy 6:5 דברים ו':ה

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

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

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189

הוי אליקינו

"Havayah is our G-d." Moshe includes himself in the first verse, the union counted at his word.

Deuteronomy 6:4 דברים ו':ד

שְׁמַע יִשְׂרָאֵל HAVAYAH אֱלֹהֵינוּ HAVAYAH אֶחָד:

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

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PARAGRAPH 36

190

להנחיל אוהבי יש

"To cause those who love me to inherit substance (yesh)."
Binah is yesh, and its response is love.

Proverbs 8:21 משלי ח':כ"א

לְהַנְחִיל אֶהְבִּי יֵשׁ וְאַצְרֵתֵיהֶם אֲמַלֵּא:

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

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191

אם הבנים

"He settles the barren woman in her home, a joyful mother of children." In Kabbalah the "mother" is Binah, from

which the emotive attributes, beginning with love, are born.

תהילים קי"ג:9 Psalms 113:9

מושיבי עקרת הבית אם־הבנים שמחה הללו־קה:

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

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192 דלית מחשבה תפיסא ביה

"No thought can grasp You at all." The Infinite One revealed in Chochmah.

תקוני זוהר י"ז א:י"ב-10:17a Tikkunei Zohar

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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PARAGRAPH 37

193 ע"ד שכי הרמב"ם

The note points back to the full treatment earlier in this maamar, which applies the Rambam's analogy to the prohibitions: they are negations of what hides G-dliness, refraining rather than doing, so they uncover the soul's bitul and bring about the union of Abba and Imma.

KEHOT'S NOTE

ראה לעיל ו, ד.

PARAGRAPH 38

194 בארץ לא זרועה

"In a land not sown." Read as "the 'not' is sown": the prohibitions.

ירמיהו כ"ב:2 Jeremiah 2:2

הלך וקראת באזני ירושלם לאמר כה אמר ה' זכרתי לך חסד נעוריהך אהבת פלוליתך 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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195 חכם עדיף מנביא

"A sage is superior to a prophet." The Kehot note adds that the saying appears elsewhere too.

בבא בתרא י"ב א:י"ד-ט"ו Bava Batra 12a:14-15

אמר אמימר: וחכם עדיף מנביא, שנאמר: "ונבא ללב חכמה" – מי נתלה במי? הרי אומר: קטן נתלה בגדול. אמר אביי: תדע, דאמר גברא רבה מילתא, ומתאמרא משמיה דגברא רבה אחרינא כותיה. אמר רבא:

...הנה פקודי המשכן הוא יחוד ו"ה דשם הוי"

ומאי קושיא? ודילמא תרנייהו בני חד מולא גינהו! אלא אמר רבא: תדע, דאמר גברא רבה מילתא, ומתאמרא

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KEHOT'S NOTE

ב"ב יב, א. ועוד.

196 כענין — אסתלק

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

PARAGRAPH 39

197 אלה פקודי המשכן

"These are the accounts of the Mishkan, the Mishkan of the Testimony." The summary returns to the verse's opening words.

שמות ל"ח:21 Exodus 38:21

אלה פקודי המשכן משכן העדת אשר פקד עלי פי משה עבדת הלוים כינר איתמר כן־אחרון 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 40

198 רבבה כצמח השדה נתתיך

"I have made you a myriad, like the growth of the field." Growth through ayin, before "the ornament of ornaments."

יחזקאל ט"ז:7 Ezekiel 16:7

רבבה כצמח השדה נתתיך ותגרבי ותגדלי ותבאי בעדי עדיים שדים נכנו וישער 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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199 ועטרותיהם בראשיהם

"The righteous sit with their crowns on their heads." The crown is Keser.

ברכות י"ז א:י"ב Berachot 17a:12

מרנלא בפומיה דרב: לא כעולם הזה העולם הפא. העולם הפא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משה ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם בראשיהם ונגהים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit

enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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200 **ישנה אדם לתלמידו**

The words here quote Pesachim 3b:3; the passage is shown below.

Pesachim 3b:3 ג' ב:ג פסחים

ובאורייתא מי לא כתיב "טמא"? אלא: כל היכא דכי הדדי נינהו — משתעי בלשון נקיה, כל היכא דנפישין מילי — משתעי בלשון קצרה. כדאמר רב הונא אמר רב, ואמרי לה, אמר רב הונא אמר רב משום רבי מאיר: לעולם ישנה אדם לתלמידו דרך קצרה.

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KEHOT'S NOTE

פסחים ג, ב.

PARAGRAPH 41

201 **עד פה תבוא**

"Until here shall you come, and no further." The third meaning of ad: a limit.

Job 38:11 י"ח:א י"א י"א

ואמר עד־פה תבוא ולא תסיף ופא־קשית בגאון גלִיָה:

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

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202 **ששם עלו שבטים**

"For there the tribes went up... a testimony to Israel, to give thanks to the Name of G-d." The ascent to Keser and the acknowledgment it calls for.

Psalms 122:4 ד' ב:ד תהילים

ששם עלו שבטים שבטי־קה עדות לישׂרָאֵל 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 42

203 **ע"י — תיקון**

The Kehot note says only: see the Rebbe's note printed in the additions (hosafos); above, 20b.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

PARAGRAPH 43

204 **פקד פקדתי**

"I have surely remembered you." Pekidah from Keser.

Exodus 3:16 ט"ז:3 שמות

לך ואספת את־זקני ישרָאֵל ואמרַת אֲלֵהֶם ה' אֱלֹקֵי אֲבֹתֵיכֶם נִרְאָה אֵלַי אֱלֹקֵי אֲבֹרָהֶם יִצְחָק וְיַעֲקֹב לֵאמֹר פֶּקֶד פִּקְדָתִי אֶתְכֶם וְאֶת־הָעָשׂוּי לָכֶם בְּמִצְרַיִם:

Go, and gather the elders of Israel together, and say unto them: The L-RD, the G-d of your fathers, the G-d of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying: I have surely remembered you, and seen that which is done to you in Egypt.

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205 **קול דודי דופק**

"The voice of my beloved knocks." The answer from above to the heart's ratzo and shov.

Song of Songs 5:2 ב'2:5 שיר השירים

אני ישנה ולבי צר קול דודי דופק פתח־לי אֶחָתִי רַעֲיָתִי יוֹנָתִי תַמְתִּי שְׂרָאִשִׁי נִמְלֵא־טֵל קְצוֹתַי רִסְסִי לִלְיָה:

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 44

206 **ועבד הלוי הוא**

"And the Levite, he shall serve." The song of Pesukei deZimrah.

Numbers 18:23 ג"ח:כ"ג במדבר

וְעַבֵּד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֹנֶם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ 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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207 **ודברת כם**

"And you shall speak of them." Torah study, the main goal.

Deuteronomy 6:7 ו'7:6 דברים

וְשִׁנַּנְתֶּם לְבַבְיְךָ וּדְבַרְתָּ בָּם בְּשֹׁכְבְּתְךָ בְּבִיתְךָ וּבִלְכָתְךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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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