



LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 12

ביאר ע"פ והיה לכם לציצית

An explanation of the verse “And
it shall be for you as tzitzis”



The blue thread of tzitzis is the “blue light” of the flame, Malchus, which consumes the wick: it absorbs whatever comes near it, yet for those who cleave to it in holiness this bittul is not annihilation but the very source of life. Its root is in Chochmah and in the “hairs” of Arich Anpin, which Israel draw down through the mitzvos into Malchus and the lower worlds.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The blue thread of tzitzis is the “blue light” of the flame, Malchus, which consumes the wick: it absorbs whatever comes near it, yet for those who cleave to it in holiness this bittul is not annihilation but the very source of life. Its root is in Chochmah and in the “hairs” of Arich Anpin, which Israel draw down through the mitzvos into Malchus and the lower worlds.

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 opens with the Zohar’s image of a flame: a white light above and a blue light below that consumes the wick. The blue light, techeles, is Malchus of Atzilus, in which the separate worlds are absorbed. The spies called the land one “that consumes its inhabitants,” fearing that such bittul would erase them; in truth it is praise, for “you who cleave to Havayah are alive.” The fire consumes only the coarse yesh of kelipah, as the burning bush showed: it burned and was not consumed. The power to bring bittul into a separate existence comes from Abba, Chochmah, through its Gevuros; techeles is the mochin of Abba, too lofty to descend in exile. The root of Chochmah lies in the “hairs” of Arich Anpin, an overflow that does not touch the Essence yet draws from it; they reach Malchus as the techeles of tzitzis. “Remember” means making the mitzvos “males,” givers; “do” means making them vessels for the Infinite Light; and “holy to your G-d” means drawing the hairs into Malchus, so that bittul reaches even Beriah, Yetzirah and Asiyah.

OUTLINE

- 1 The blue light that consumes the wick** ¶1–3
Techeles is the Zohar’s blue light, Malchus of Atzilus, which absorbs the separate worlds; Atzilus itself is like the white light, essential bittul of Chochmah.
- 2 “A land that consumes its inhabitants”** ¶4–6
The spies feared annihilation in bittul; the Zohar and the burning bush show that the fire consumes only kelipah, while for Israel bittul is life.
- 3 Techeles from the Gevuros of Abba** ¶7–8
Bittul is brought into yesh by the Gevuros of Abba, and techeles, from Abba, is too lofty to descend in exile; Chochmah is bittul, Malchus is ishah drawn through the 248 mitzvos, and the root of Chochmah is the hairs of Arich Anpin.

4 The hairs and the tzitzis

¶9-10

The Maggid's analogy of the hairs; the lock of hair descends through Z'eir Anpin to Nukva and becomes techeles: "it shall be for you as tzitzis, and you shall see it."

5 "Remember": making the mitzvos givers

¶11-12

The King's command below is rooted in the King's limbs above, and a mitzvah draws the hairs into them; in nogah the flow can be diverted to evil, as with the sotah's waters.

6 Esh hei, and making the mitzvos

¶13-14

Uprooting strange fire and raising the Gevuros from below makes Israel "males," and so they make the mitzvos vessels for the Infinite Light itself.

7 "Holy to your G-d"

¶15-17

Holiness is the level of the hairs, as with the nazirite and the threefold "holy"; Israel draw it into Malchus, Elokim, so that bittul reaches Beriah, Yetzirah and Asiyah.

KEY CONCEPTS

The blue light נהורא תכלא

The lower part of the flame, attached to the wick, which consumes whatever it holds; in the maamar it is Malchus of Atzilus, in which the lower worlds are absorbed, and the source of the techeles.

Nullification of the yesh ביטול היש

The bittul of a being that exists as a separate "something" and yet sets its selfhood aside before G-d; for holy beings it is the perfection of their existence, not its end.

Kelipas nogah קליפת נוגה

The husk in which good and evil are mixed; its coarse yesh can enter holiness only by being consumed, and through it the flow of holiness can be diverted to evil.

The hairs of Arich Anpin שערות דא"א

An overflow of the divine "brain" that does not touch the Essence yet draws from it; it is the root of Chochmah and divides the light into many levels, and it reaches Malchus as the techeles.

Ishah: esh hei אשה אש ה'

Malchus as fire and longing to rise from below upward, drawn from ish, esh yud, Chochmah in Z'eir Anpin; the soul as "the lamp of Havayah."

The 248 limbs of the King רמ"ח אברים דמלכא

The 248 mitzvos as the very limbs of Z'eir Anpin; below, a mitzvah is the King's command, but its root is His limbs, and doing it touches the Infinite Light.

SECTION 1 • 11-3

The blue light that consumes the wick

1 ביאר ע"פ והיה לכם לציצית¹

An explanation of the verse “And it shall be for you as tzitzis.”

The heading names the verse this maamar explains, from the passage of tzitzis at the end of Parshas Shelach: “And it shall be for you as tzitzis, and you shall see it and remember all the mitzvos of Havayah and do them.” The maamar goes through the passage phrase by phrase: the blue thread (techeles), “you shall see it,” “you shall remember,” “you shall do” and “you shall be holy.”

2 ענין התכלת.^{2,3} הנה ד' גוונים שבנר הנזכר בפע"ח שער השבת ספ"ד⁴ בשם הזהר בראשית נהורא חיוורא כו' ונהורא תכלא⁵ כו' הוא התחתון הנאחז בפתילה

The matter of the blue (techeles). Now, of the four colors in the lamp mentioned in Pri Etz Chaim, Sha'ar HaShabbos, at the end of chapter 4, in the name of the Zohar on Bereshis, “the white light,” etc., and “the blue light,” etc., [the blue light] is the lower one, which is attached to the wick.

Techeles is the sky-blue dye of the thread the Torah commands to be put on the tzitzis. Pri Etz Chaim, which records the Arizal's teachings, speaks of four colors in the flame of a lamp, following the Zohar's description of a white light above and a blue light below; the blue light is the lower part, the one attached to the wick.

ולפי שמכליון הפתילה הוא דבר שאינו מינו כלה ונבער בו נשתנה האור לגוון תכלת וכך מלי דאצילות נקי נהורא תכלא שנעשית כליון לבי"ע שבטלים אליה ונכללים בה.

And because it is from the consumption of the wick, [where] something that is not of its own kind is consumed and burned up in it, the light changes to the color blue. And so, too, the Malchus (sovereignty) of the World of Atzilus (Emanation) is called “the blue light,” for it becomes a consumption (kilayon) for [the worlds of] Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), which are nullified to it and included in it.

The blue light has its color because it is busy consuming the wick, something foreign to the flame. In the same way Malchus of Atzilus, the last level of the world of divine oneness, is called “the blue light”: the lower worlds of Beriah, Yetzirah and Asiyah are “consumed” in it, in that they set aside their separate existence and are absorbed into it. The text plays on the sound of techeles (blue) and kilayon (consumption).

3 והנה עד מלי דאצילות הוא השתלשלות הע"ס מעילה לעילה בבחי' אחדות משא"כ ביי"ע הם בחי' אחרת
ודבר נפרד מלאכים ונשמות ביטול היש ולהיות כן

Now, up to the Malchus of Atzilus there is the chain of descent (hishtalshelus) of the Ten Sefiros from cause to cause, at the level of oneness; whereas Beriah, Yetzirah and Asiyah are another level and a separate thing: angels and souls, [at the level of] the nullification of the yesh (something). And since this is so,

Within Atzilus the Ten Sefiros unfold one from another, each the cause of the next, and all remain one with G-d. Beriah, Yetzirah and Asiyah are a different order: their angels and souls experience themselves as separate beings, a yesh (a "something"), and their bittul consists in nullifying that separateness.

הנה בבחי' האצילות הוא כמשל אשא חיוורא הנ"ל שהוא מראה האש בעצם שלא בא מדבר שאינו מינו
ממש ודבר זר

at the level of Atzilus it is like the analogy of the white fire mentioned above, which is the appearance of the fire in its essence, which does not come from something truly not of its kind and a foreign thing,

Atzilus is compared to the white light of the flame mentioned above. Its color is the fire's own appearance, since nothing foreign is being burned to produce it.

כמו כליון הפתילה אלא שהוא ביטול בעצם דבחי' ח"ע המתפשט בדרך השתלשלות בכל האצ"י משא"כ
בחי' המלי שנכללים בה עולמות הנפרדים

like the consumption of the wick; rather, it is an essential self-nullification (bittul), of the level of the higher Chochmah (Chochmah Ila'ah), which spreads by way of a chain of descent through all of Atzilus. Whereas the level of Malchus, in which the separate worlds are included,

Unlike the blue light that comes from burning the wick, the bittul of Atzilus is essential: it is the self-effacement of Chochmah Ila'ah, the higher wisdom, which spreads down through all of Atzilus. Malchus is different, because the separate worlds are included in it.

שהוא דבר שאינו מינו ממש בחי' יש ודבר נפרד וכשאעפ"כ נכלל בבחי' ביטול היש זהו ענין נהורא
תכלא שבא מכליון הפתילה כו'.

[that] which is truly something not of its kind, the level of yesh and a separate thing: when it is nevertheless included at the level of the nullification of the yesh, this is the matter of "the blue light," which comes from the consumption of the wick, etc.

The separate worlds are truly foreign to G-dliness, a yesh with an existence of its own. When such a being is nevertheless absorbed by nullifying its self, that is the blue light, which is formed by consuming the wick.

[ועמ"ש מזה בביאור ע"פ כי אתה נרי^{6,7} בסוף הדבור שנהורא תכלא נמשך מכליון הפתילה כנ"ל ונהורא חיוורא נמשך מהשמן שממנו נמשך אור צה כו']

[And see what is written on this in the explanation of the verse "For You are my lamp," at the end of the discourse: that the blue light is drawn from the consumption of the wick, as mentioned above, and the white light is drawn from the oil, from which a pure light is drawn, etc.;

The bracketed gloss refers to the Torah Ohr discourse on "For You are my lamp." At its end it explains that the blue light comes from the consumption of the wick, while the white light comes from the oil, which yields a pure light.

והיינו כי השמן לא נק' דבר שאינו מינו כי שמן הוא בחי' חכמה⁸ עילאה שהוא בחי' התורה כו' ע"ש].
that is, the oil is not called something not of its kind, for oil is the level of the higher Chochmah, which is the level of the Torah, etc. See there.]

Oil does not count as something foreign to the flame, because oil stands for Chochmah Ila'ah, which is the Torah. So the white light that comes from it is a light of essential bittul, not of consumption.

SECTION 2 • 14-6

"A land that consumes its inhabitants"

4 וזהו ענין ארץ אוכלת יושביה⁹ רק שהמרגלים אמרו זה ללה"ר כי המרגלים שקרנים¹⁰ היו. אבל באמת זה הוא לשבח כי ואתם הדבקים בה¹¹ כו' כמ"ש בזה"ק פ' בראשית דנ"א ע"א.

And this is the matter of "a land that consumes its inhabitants"; only, the spies said it as evil speech (lashon hara), for the spies were liars. But in truth this is praise, for "And you who cleave to Havayah," etc., as is written in the holy Zohar, Parshas Bereshis, folio 51a.

The spies reported that the Land of Israel is "a land that consumes its inhabitants." The maamar reads this as a true description of the blue light, Malchus, which absorbs whatever comes close to it; the spies turned it into slander, and the Talmud calls them liars. In truth the same fact is praise, as the Zohar on Bereshis shows from the verse "And you who cleave to Havayah your G-d are alive."

[ות"ח אע"ג דאורחיה דהאי נהורא תכלא אוכמא לשיצאה כל מה דאתדבק ביה תחותי,¹² ישראל מתדבק]

[“And come and see: even though the way of this blue-black light is to destroy all that cleaves to it beneath it, Israel cleave

The Zohar says it is the nature of the blue-black light to destroy whatever clings to it from below, as a flame consumes its wick. Yet Israel cleave to it from below.

בִּיה תַּחֲוֹתַי וְקִיַּיִמָן בְּקִיּוֹמָא הֵה"ד וְאַתֶּם הַדְּבָקִים בְּה' אֱלֹקֵיכֶם חַיִּים כֻּלְכֶם, וּפִי" כִּי עֲנִין דְּאוֹרַחִיה לְשִׁיצָאָה זֶהוּ עִיד שְׂאֲרִיזִיל הוֹשִׁיט הַקֶּבֶ"ה אֶצְבָּעוֹ הַקְטָנָה¹³ בִּינִיהֶם וּשְׂרָפָם.¹⁴

to it beneath it and endure in [their] existence, as it is written, 'And you who cleave to Havayah your G-d are alive, all of you.' And the explanation: the matter of "its way is to destroy" is along the lines of what our Sages, of blessed memory, said: "The Holy One, blessed be He, stretched out His little finger among them and burned them."

Though Israel cleave to the consuming light, they endure, as the verse says: "you who cleave... are alive, all of you." The consuming nature of this light is like what the Sages tell of the angels who objected to the creation of man: G-d stretched out His little finger among them and burned them.

5 וְזֶה הָיָה הַלֵּה"ר שֶׁל הַמְּרַגְלִים שֶׁהָיָא אֶרֶץ אוֹכֶלֶת יוֹשְׁבֶיהָ¹⁵ לֹמֵר שְׁעִיזִי הַבִּיטוֹל יִתְבַּטְּלוּ מִמְּצִיאוֹתָם לְגַמְרֵי כְּעִנִּין הוֹשִׁיט כּוֹי וּשְׂרָפָם הַנִּלְל.

And this was the evil speech of the spies, that it is "a land that consumes its inhabitants": to say that through this self-nullification (bittul) they would be nullified out of their existence entirely, like the matter of "He stretched out," etc., "and burned them," mentioned above.

The spies' slander was the claim that drawing close to G-d in the land would bring a bittul so complete that they would cease to exist. They pictured it like the angels burned by G-d's little finger.

אַבֵּל בְּאַמַּת אֵינּוּ כֵן כִּי אֲדַרְבָּה עֵיקַר הַחַיּוֹת הוּא הַבִּיטוֹל וְאֵינּוּ בִּיטוֹל מִמְּצִיאוֹתָם לְגַמְרֵי ח"ו וְשֵׁם שְׂאֲנִי שֶׁהָיָה לְעוֹנֶשׁ כּוֹי

But in truth it is not so, for on the contrary, the essence of life-force (chayus) is the self-nullification, and it is not a nullification out of their existence entirely, G-d forbid. And there it is different, for it was as a punishment, etc.;

The maamar answers that the opposite is true: bittul is the very core of life, not the end of existence. The angels' case was different, because their burning was a punishment.

ע"כ נִתְבַּטְּלוּ מִמְּצִיאוֹתָם לְגַמְרֵי. מִשְׁא"כ בְּבִיטוֹל דְּנִשְׁי"י כּוֹי אֲדַרְבָּה ע"י וְאַתֶּם הַדְּבָקִים כּוֹי חַיִּים כֻּלְכֶם.¹⁶

therefore they were nullified out of their existence entirely. Whereas with the self-nullification of the souls of Israel, etc., on the contrary, through "And you who cleave," etc., "[you are] alive, all of you."

Because it was a punishment, those angels were wiped out entirely. The bittul of the souls of Israel is the reverse: by cleaving to G-d they become "alive, all of you."

6 והטעם כמ"ש בזהר שם ת"ח כל אינון דלעילא בההוא נהורא תכלא אתכללן אבל תתאי לאו הכי דאינון מלה גסה¹⁷ כו'

And the reason is as is written in the Zohar there: "Come and see: all those that are above are included in that blue light, but the lower ones are not so, for they are a coarse thing," etc.,

The maamar now brings the Zohar's reason why the blue light consumes some things and not others. Beings above are included in the blue light, while those below are "a coarse thing."

ובגין כך אכיל ושצי לון, הרי מבואר דנהורא תכלא לא אכיל ושצי רק מלה גסה

"and therefore it consumes and destroys them." Thus it is explained that the blue light consumes and destroys only a coarse thing,

Because the lower things are coarse, the blue light consumes and destroys them. The maamar concludes that it consumes only what is coarse.

דהיינו היש דק"נ שהוא דבר זר לגמרי, ולא יוכל ליכלל בבחי' מלכות כ"א ע"י ביטול מהותו שכלה והולך לו הקליפה משא"כ אינון דלעילא

that is, the yesh (something) of kelipas nogah, which is a thing entirely foreign and cannot be included in the level of Malchus (sovereignty) except through the nullification of its essence, so that the kelipah (husk) is consumed and goes away. Whereas "those that are above,"

"A coarse thing" means the yesh of kelipas nogah, the husk in which good and evil are mixed, which is wholly foreign to holiness. Such a thing can enter Malchus only if its very being is nullified, so that the husk is burned away and disappears.

שהם בביטול דסט' דקדושה אע"פ שמתכללים בבחי' מלי' בביטול עכ"ז אינה מכלה אותן ח"ו כ"א זהו תכלית שלימות מציאותם.

which are in the self-nullification (bittul) of the side of holiness: even though they are included in the level of Malchus in self-nullification, nevertheless it does not consume them, G-d forbid; rather, this is the ultimate perfection of their existence.

Holy beings, "those that are above," live in the bittul of holiness. They too are absorbed into Malchus, but this does not destroy them; for them it is the fullest perfection of their existence.

ואפשר שזהו ענין מראה הסנה¹⁸ שהראה הקב"ה למשה דכתיב והסנה בוער באש¹⁹ והסנה איננו אוכל.²⁰ וכמ"ש במדרש רבה שמות (פ' ב') מכאן אמרו האש שלמעלה שורפת ואינה אוכלת.

And perhaps this is the matter of the vision of the thornbush that the Holy One, blessed be He, showed Moshe, as it is written, "and the thornbush was burning with fire, and the thornbush was not consumed." And as is written in the Midrash Rabbah on Shemos (section 2): "From here they said: the fire above burns but does not consume."

Moshe's vision of the burning thornbush shows the same truth: the bush burned and was not consumed. The Midrash learns from it that the fire above burns but does not consume.

והיינו כדפי' שם דסנה היינו ישראל וכ"מ בגמרא ספ"ו דשבת (דס"ז ע"א) הסנה הסנה כו' משום דמייכת מכל אילני²¹ כו'

That is, as it explains there, that the thornbush is Israel. And so it is implied in the Gemara at the end of chapter 6 of Shabbos (folio 67a): "Thornbush, thornbush," etc., "because you are lower than all the trees," etc.

The Midrash there implies that the bush stands for Israel, whom the Egyptians could not destroy. In a formula the Talmud records as a remedy, the bush is told that G-d rested His Presence on it not because it is the tallest of trees but because it is the lowliest.

והיינו ע"ד כי אתם המעט²² מכל העמים כו' שמשפילים אי"ע²³ ע"ד ואנכי עפר ואפר²⁴ כו' וע' בת"ז תחלת תקון י"ט²⁵ (דל"ז ע"א)

And this is along the lines of "for you are the least of all the peoples," etc.: that they make themselves lowly, along the lines of "and I am dust and ashes," etc. And see the Tikkunei Zohar, the beginning of Tikkun 19 (folio 37a).

Israel's lowliness is the meaning of "you are the least of all the peoples": the Talmud reads it as Israel making themselves small before G-d, as Avraham said, "I am dust and ashes." The text also refers to the opening of Tikkun 19 in the Tikkunei Zohar.

וז"ש ורצון שוכני סנה²⁶ ועיין פ' בת' דזבחים (ק"י"ח ב')²⁷ ועמ"ש לעיל בדי"ה במדבר סיני באהל מועד²⁸ וע"כ אע"פ שהאש שורפת את הסנה

And this is [the meaning of] what is written, "and the favor of Him who dwelt in the thornbush." And see the last chapter of Zevachim (118b). And see what is written above in the discourse beginning "In the wilderness of Sinai, in the Tent of Meeting." And therefore, even though the fire burns the thornbush,

Moshe's blessing of Yosef speaks of G-d as "Him who dwelt in the thornbush," the Presence resting on what is lowly. The text refers to the last chapter of Zevachim, where this phrase is expounded, and to an earlier discourse in this book, "In the wilderness of Sinai, in the Tent of Meeting."

היינו שימושך רשפי אש²⁹ האהבה בנשיי ולהיות ביטול היש עכ"ז אינה אוכלת ומכלה אותם ממציאותם ח"ו כ"א אדרבה שזה הביטול הוא עיקר החיות כו'.

that is, that the flashes of the fire of love be drawn into the souls of Israel, and that there be the nullification of the yesh, nevertheless it does not consume them and destroy them out of their existence, G-d forbid; rather, on the contrary, this self-nullification is the essence of life-force (chayus), etc.

The fire that burns in the bush is the fiery love for G-d that flares in the souls of Israel and brings them to nullify their sense of self. Yet it does not consume them; this bittul is their very life.

ועי' מזה ברע"מ פ' שופטים דף רע"ד ע"ב ובפ"י הרמ"ז שם שהאש מכלה הקליפה ואינו מכלה הקדושה כו' ע"ש.

And see on this in the Raaya Mehemna, Parshas Shoftim, folio 274b, and in the commentary of the Ramaz (Rabbi Moshe Zacuto) there: that the fire consumes the kelipah and does not consume the holiness, etc. See there.

The Raaya Mehemna on Shoftim, with the commentary of the Ramaz (Rabbi Moshe Zacuto), explains the burning bush the same way. The fire consumes the kelipah, the thorns, but not the holiness.

ועי' עוד מזה בזהר ח"ב דס"ט ע"ב.³⁰ ח"ג דר"פ ע"ב וברכות בשיר השירים ר"פ סמכוני באשיות³¹ כו' ובאשו של סנה.³²

And see further on this in the Zohar, Part II, folio 69b; Part III, folio 280b; and in the Midrash Rabbah on Shir HaShirim, at the beginning of [the passage] "Sustain me with ashishos," etc., "and with the fire of the thornbush."

The text lists further places on the burning bush: two passages of the Zohar and the Midrash on Song of Songs. The Midrash reads "Sustain me with ashishos" as "with many fires," among them the fire of the bush.

עוי"ל בפ"י ואתם הדבקים כו' חיים³³ ע"פ מ"ש בזהר פ' ויגש (דר"ז ע"ב) בגין דאצטרך לשבחה חי לחי³⁴ כו' עד חיים כולכם.

One may further say, in explaining "And you who cleave," etc., "are alive," according to what is written in the Zohar, Parshas Vayigash (folio 207b): "because the living must praise the Living," etc., until "alive, all of you."

A further reading of "you who cleave... are alive": the Zohar on Vayigash teaches that only the living can praise the Living One, and whoever draws near to Him is alive. Those who cleave to G-d, the source of life, are themselves alive.

ועי' בזהר פ' בהר דקיי ע"ב³⁵ ע"פ ועשה טוב שכן ארץ^{36,37} כוי ע"ש ובוזהר פ' ויחי (דרל"ז ע"א) ע"פ ואתם הדבקים³⁸ ודרמ"ה ודו"ק].

And see the Zohar, Parshas Behar, folio 110b, on the verse “And do good, dwell in the land,” etc.; see there. And [see] the Zohar, Parshas Vayechi (folio 237a), on the verse “And you who cleave,” and folio 245; and consider this carefully.]

The gloss closes with more Zohar references: on Behar, on “do good, dwell in the land,” where action below arouses action above, and on Vayechi, on “you who cleave.” It asks the reader to study them closely.

וכמ"ש יראת ה' לחיים יראת ה' תוסיף ימים^{39,40} כוי מלכותך מלכות כל עולמים⁴¹ שזהו חיותם וקיומם מאוא"ס ב"ה הנמשך בהם משא"כ דבר נפרד אין לו חיות ועיקר החיות הוא הביטול כנ"ל:^{42,43,44}

And as it is written, “The fear of Havayah [leads] to life,” “The fear of Havayah adds days,” etc. “Your kingship is a kingship of all worlds”: for this is their life-force and their existence, from the Infinite Light (Or Ein Sof), blessed be He, which is drawn into them; whereas a separate thing has no life-force, and the essence of life-force is the self-nullification, as mentioned above.

Malchus is also called fear, and the verses say that the fear of G-d brings life and adds days. “Your kingship is a kingship of all worlds” means that G-d’s Malchus is the life and existence of every world, through the Infinite Light drawn into it; a separate thing, cut off from that light, has no life, and so bittul is the essence of life.

SECTION 3 • 17-8

Techeles from the Gevuros of Abba

7 ב אך המשכה זו להיות ביטול זה נמשך בבחי' יש שיהי' יש ובטל הוא מבחי' אבא

2. But this drawing-down, that this self-nullification (bittul) be drawn into the level of yesh (something), so that there be [something that is] yesh and [yet] nullified, is from the level of Abba (Chochmah),

Section 2 asks where the power comes from that brings bittul down into a yesh, so that a being exists as a “something” and is yet nullified. The answer: from Abba, the configuration of Chochmah.

כי אבא יסד ברתא⁴⁵ [וזהו אם אין חכמה אין יראה^{46, 47} כי מלי נקי יראה תתאה ושרשה מח"ע]⁴⁸
ותכלת הוא גבורות דאבא

for “Abba founded the daughter” [and this is “If there is no wisdom, there is no fear,” for Malchus (sovereignty) is called “the lower fear,” and its root is from the higher Chochmah (Chochmah Ila’ah)]; and the blue (techeles) is the Gevuros of Abba,

“Abba founded the daughter” means that Chochmah (Abba) is the foundation of Malchus (the daughter). The bracket adds that this is why “if there is no wisdom there is no fear”: Malchus is called “the lower fear,” and its root is the higher Chochmah. Techeles, the blue thread, corresponds to the Gevuros, the restraining powers, of Abba.

כי זה הוא בחי גבורה וצמצום להיות המשכה זו בבחי יש להיות שם נמשך ג"כ בחי ביטול כו

for this is the level of Gevurah (restraint) and contraction (tzimtzum): that this drawing-down be into the level of yesh, so that there, too, the level of self-nullification be drawn, etc.

Gevurah is the power of contraction and limitation. Bringing bittul down into a limited yesh requires exactly this power, so that bittul can be present even there.

[ר"ל שכדי להוריד ולהמשיך הביטול גם למטה במקום נמוך דהיינו בבחי יש זהו ע"י גבורה⁴⁹ וכמ"ש בסידור בד"ה אדני שפתי תפתח⁵⁰

[That is to say: in order to bring down and draw the self-nullification also below, into a low place, that is, into the level of yesh, this is through Gevurah; and as is written in the Siddur, in the discourse beginning “Ado-nai, open my lips”;

The gloss restates the point: to lower bittul into a low place, the yesh, takes Gevurah. It refers to the discourse in the Siddur on “Ado-nai, open my lips.”

וזהו ע"ד שנתבאר בביאור ע"פ קול דודי^{51, 52} שלהיות נמשך המשכה בפנימית בהכלי זהו בחי גבורה ולא בחי דין ח"ו אלא אדרבה כו

and this is along the lines of what was explained in the explanation of the verse “The voice of my beloved”: that for the drawing-down to be drawn inwardly into the vessel is the level of Gevurah, and not the level of judgment (din), G-d forbid; rather, on the contrary, etc.

It compares the explanation of “The voice of my beloved,” where drawing light inward into a vessel is shown to be an act of Gevurah, not of harsh judgment. On the contrary, the restraint is what allows the light to enter the vessel inwardly.

ע"ש ועמ"ש בד"ה הוי' יחתו מריביו ⁵³ בפ"י וענין ויתן עוז למלכו ⁵⁴ ועיין בלק"ת פי וירא ⁵⁵ ע"פ כי אש יצאה מחשבון ⁵⁶ וכמ"ש מזה בביאור ע"פ על כן יאמרו המושלים ⁵⁷ בואו חשבון]. ^{58, 59}

See there. And see what is written in the discourse beginning "Havayah, His adversaries shall be shattered," in the explanation of the matter of "and He will give strength to His king." And see the Likkutei Torah of the Arizal, Parshas Vayeira, on the verse "For a fire went out from Cheshbon," and as is written on this in the explanation of the verse "Therefore the rulers say: Come to Cheshbon."]

Further references follow: the discourse on "Havayah, His adversaries shall be shattered" and its explanation of "He will give strength to His king"; the Arizal's Likkutei Torah on "For a fire went out from Cheshbon"; and the explanation of "Therefore the rulers say: Come to Cheshbon." Kehot notes that the Likkutei Torah on Vayeira cited here is the Arizal's.

8 ולפי שתכלת מוחין דאבא ולבן מוחין דאימא לכן בזה הזמן אין תכלת ^{60, 61} לפי שלגודל מעלתו שהוא מבחי' אבא א"א לירד בזמן הגלות וזהו חכמה בראש חכמה בסוף ^{62, 63} כי א"ס אינו שורה

And because the blue (techeles) is the intellect (mochin) of Abba (Chochmah) and the white is the mochin of Imma (Binah), therefore at this time there is no techeles; for because of its great loftiness, being from the level of Abba, it cannot descend in the time of exile. And this is [the meaning of] "Chochmah at the beginning, Chochmah at the end": for the Infinite One (Ein Sof) does not rest

The white threads of the tzitzis are drawn from the mochin (intellect) of Imma, Binah, and the techeles from the mochin of Abba, Chochmah. Because techeles comes from so lofty a level, it cannot come down during the exile, and so today we have no techeles. Chochmah stands at both ends of the order, "at the beginning and at the end," because the Infinite rests only where there is bittul.

אלא בבחי' חכמה להיותו בחי' ביטול ולכך אור א"ס מתלבש בחכמה דא"ק וא"ק מתלבש בחכמה דאצילות כו' וחכמה עילאה היא בחי' ביטול ממש ונחנו מ"ה ⁶⁴

except in the level of Chochmah (wisdom), since it is the level of self-nullification (bittul). And therefore the Infinite Light (Or Ein Sof) is enclothed in the Chochmah of Adam Kadmon, and Adam Kadmon is enclothed in the Chochmah of the World of Atzilus (Emanation), etc. And the higher Chochmah (Chochmah Ila'ah) is the level of actual self-nullification, "and what (mah) are we,"

Ein Sof rests only in Chochmah, because Chochmah is bittul. So the Infinite Light is enclothed first in the Chochmah of Adam Kadmon, the primordial level above all the worlds, and Adam Kadmon in the Chochmah of Atzilus. Chochmah Ila'ah is true self-effacement, like the words of Moshe and Aharon, "and what (mah) are we."

כי החכמה מאין תמצא⁶⁵ ובינה יש רחובות הנהר⁶⁶ התרחבות הדעת וההשגה משא"כ חכמה עומק המושג בחי העלם ישתחשך סתרו⁶⁷ בחי עדן מקור התענוג

for “Chochmah is found from ayin (nothing),” while Binah (understanding) is yesh (something), “the broad places of the river (Rehovos HaNahar),” the broadening of the mind and of comprehension. Whereas Chochmah is the depth of what is grasped, the level of concealment, “He made darkness His hiding place,” the level of Eden, the source of delight (taanug).

Chochmah “is found from ayin,” from nothingness, while Binah is yesh, the broad expanse of understanding, “the broad places of the river.” Chochmah is the depth of an idea before it is grasped, concealed like “He made darkness His hiding place,” and it is “Eden,” the source of delight.

כי בבחי חכמה עצמה לא ניכר שום תענוג רק בגילוי החכמה בהשגה בינה להנחיל אוהבי יש⁶⁸ נקי גי' העליון ומלכות הוא חכמה תתאה להיות ביטול היש

For in the level of Chochmah itself no delight at all is discernible, only in the revelation of Chochmah in comprehension: Binah, “to bequeath yesh (substance) to those who love Me,” is called the higher Gan Eden. And Malchus (sovereignty) is the lower Chochmah, so that there be the nullification of the yesh:

Delight is not felt in Chochmah itself, only when Chochmah is revealed in comprehension, in Binah, which is the higher Gan Eden, “to bequeath yesh to those who love Me.” Malchus is “the lower Chochmah,” the level at which the yesh is nullified.

ואנחנו כורעים ומשתחווים וצבא השמים לך משתחווים⁶⁹ שיש מי שמבטל א"ע ומשתחוה כו' (ועמ"ש בד"ה כי אברהם לא ידענו^{70, 71} וח"ע דאצילות היא בחינה ממוצעת כו' ע"ש).

“And we bow and prostrate ourselves,” “and the host of heaven bow to You”: that there is one who nullifies himself and prostrates himself, etc. (And see what is written in the discourse beginning “For Avraham did not know us,” and [that] the higher Chochmah of Atzilus is an intermediate level, etc. See there.)

The bittul of Malchus is the bittul of bowing: “we bow and prostrate ourselves,” as in the Aleinu prayer, and “the host of heaven bow to You.” Bowing needs someone who exists and sets himself aside. The text refers to the Torah Ohr discourse “For Avraham did not know us” on Chochmah of Atzilus as an intermediate level.

ונקראת אשה ה' מוצאות הפה התחלקות הדבור בעשרה מאמרות להיות כמה מיני צמצומים והתחלקות העולמות כמ"ש באדרא

And [Malchus] is called ishah (woman), [whose] hei [is] the five articulations of the mouth, the division of speech into Ten Utterances, so that there be many kinds of contractions (tzimtzumim) and the division of the worlds, as is written in the Idra.

Malchus is called ishah, woman, a word made of esh (fire) and the letter hei. The hei, whose value is five, stands for the five articulations of the mouth; speech, the world of Malchus, divides into the Ten Utterances of creation, with many contractions and many distinct worlds, as the Idra describes.

ולכן נק' עולם הדבור בשם אשה כי מאיש לוקחה זאת⁷² שכדי להיות בחי' אשה ממטה למעלה ואל אישך תשוקתך⁷³

And therefore the World of Speech is called by the name ishah (woman), for "this one was taken from ish (man)": that in order for there to be the level of ishah, from below upward, "and your desire shall be to your husband (ishech),"

The World of Speech is called ishah because "this one was taken from ish (man)." Its power to rise from below upward, the longing expressed in "your desire shall be to your husband," comes from ish.

נמשך מבחי' איש אש יו"ד פי' יוד הוא חכמה ונמשך בבחינת איש הוא ז"א שהוא בחינת מדות שהדבור מקבל מהמדות כי הגם דאבא יסד ברתא.⁷⁴

is drawn from the level of ish (man): esh (fire) [and] yud. That is, yud is Chochmah, and it is drawn into the level of ish, which is Z'eir Anpin, which is the level of the emotive attributes (middos), for speech receives from the emotive attributes. For although "Abba founded the daughter,"

Ish is esh (fire) with a yud, and yud stands for Chochmah. Chochmah flows into ish, Z'eir Anpin, the configuration of the emotive attributes, and speech receives from the emotions; this holds even though "Abba founded the daughter," that is, even though Malchus is rooted directly in Chochmah.

מ"מ הרי השכל משפיע במדות תחלה כי הרי אנו רואי בחוש שלפי התגברות המדות ככה יהיה לו כח הדבור שמן המדות עולה למחשבה ולדבור כמ"ש בס"ב ודרך כלל הם רמ"ח מצות רמ"ח אברים דמלכא

nevertheless the intellect flows into the emotive attributes first. For we see from experience that according to the intensity of the emotive attributes, so will one have the power of speech, for from the emotive attributes it rises to thought and to speech, as is written in Sefer Shel Beinonim (the Tanya). And in general, they are the 248 mitzvos, "the 248 limbs of the King,"

Intellect first shapes the emotions, and only through them reaches speech: experience shows that the stronger a person's feelings, the stronger his power of speech, since emotion rises into thought and speech, as the Tanya explains. In general terms, the attributes of Z'eir Anpin are the 248 positive mitzvos, which are called "the 248 limbs of the King."

כי רמ"ח מצות הם ט"ס דז"א ⁷⁵ שכ"א כלול מט' ט' פעמים ט' הם פ"א וכל בחי

for the 248 mitzvos are the nine Sefiros of Z'eir Anpin, each of which is composed of nine; nine times nine is 81. And each level

The count of 248 is built from the structure of Z'eir Anpin: its nine Sefiros each contain nine, which gives 81. Each of these has a head, a middle and an end (rosh, toch, sof).

יש לה ג' בחי רת"ס א"כ ג"פ פ"א הם רמ"ג וה"ח המגדילים הרי רמ"ח שמרמ"ח מצות נמשך מלמעלה שיהא אשה אש ה'

has three aspects, head, middle and end (rosh, toch, sof); if so, three times 81 is 243, and [with] the five Chasadim that bring growth, that makes 248. For from the 248 mitzvos there is drawn from above that there be ishah, esh hei (fire of hei),

Three times 81 is 243, and the five Chasadim, the kindnesses that bring Z'eir Anpin to its full growth, make 248. Through the 248 mitzvos, ishah, "fire of hei," is drawn from above.

דהיינו שיהא ביטול היש ויהא כח להעלות ממטה למעלה ולהיות נר הוי' נ שמת אדם.

that is, that there be the nullification of the yesh, and that there be the power to raise up from below upward, and to be "the lamp of Havayah is the soul of man."

Ishah means the bittul of the yesh together with the power to rise from below upward. This is the soul as "the lamp of Havayah," a flame that strains upward.

(ועמ"ש מזה בפ' מקץ בד"ה רני ושמחי בת ⁷⁶ איך שע"י המצוה נמשך הכח להיות נר הוי' נשמת אדם ⁷⁷ עד וזהו תתן אמת ליעקב. ⁷⁸)

(And see what is written on this in Parshas Mikeitz, in the discourse beginning "Sing and rejoice, O daughter [of Zion]": how through the mitzvah the power is drawn to be "the lamp of Havayah is the soul of man," up to "And this is 'You will give truth to Yaakov.'"

The gloss refers to the Torah Ohr discourse in Parshas Mikeitz, "Sing and rejoice, O daughter of Zion," which explains how a mitzvah draws down the power for the soul to be "the lamp of Havayah," up to its words on "You will give truth to Yaakov."

וכן בד"ה המגביהי לשבת ⁷⁹ גבי וענין נר של המצוה כו' ובד"ה כי אתה נרי ⁸⁰ ובחינת נר נעשה כשנמשך הרמ"ח למטה בנוק' כי נתוסף תרין דרועין דיליה כו'.

And so, too, in the discourse beginning "Who is enthroned on high," regarding the matter of the lamp of the mitzvah, etc.; and in the discourse beginning "For You are my lamp.") And the level of ner (lamp) comes about when the 248 is drawn down below into Nukva (the feminine), for His two arms are added, etc.

It also cites the discourses "Who is enthroned on high," on the lamp of the mitzvah, and "For You are my lamp." The level of ner (lamp), whose letters add up to 250, comes about when the 248 is drawn down into Nukva, Malchus, with His two arms added.

(בזהר הרקיע ס"פ תרומה בדף קס"ו הקשה דא"כ אין כאן רמ"ח אברים כי הרי באדם הרמ"ח אברים הם עם ידיו כו' והאריך שם לבאר זה אבל חסר תשלום הענין.

(In Zohar HaRakia, at the end of Parshas Terumah, on folio 166, he raised the difficulty that, if so, there are not 248 limbs here, for in a person the 248 limbs are [counted] with his hands, etc.; and he expounded at length there to explain this, but the completion of the matter is missing.

The gloss notes a difficulty raised in Zohar HaRakia: a person's 248 limbs already include his arms, so if the two arms are counted separately, what remains is not really 248 limbs. It says the discussion there is left incomplete.

אמנם בפע"ח שער השבת ספ"ד הנ"ל פ"י כי נר הם רמ"ח אברי המלי עם תרין דרועין דיליה ⁸¹ וכמ"ש"כ).

However, in Pri Etz Chaim, Sha'ar HaShabbos, at the end of chapter 4, mentioned above, he explained that ner is the 248 limbs of Malchus with His two arms, and as written [above].)

Pri Etz Chaim resolves it: ner is the 248 limbs of Malchus together with the two arms of the King, Z'eir Anpin, in which Malchus is included.

וביאר הדבר כי להיות נמשך אור א"ס למטה מטה היה הכל בטל באור א"ס ולא היה התהוות היש כלל ע"כ הוכרח להיות הסתלקות וצמצום אחרי התפשטות והם בחינת תרין דרועין דילי שמאלו תחת לראשי וימינו תחבקני⁸²

And the explanation of the matter: were the Infinite Light to be drawn down to the very lowest, everything would be nullified in the Infinite Light, and there would be no coming into being of yesh at all. Therefore there had to be withdrawal and contraction after expansion; and these are the level of His two arms, "His left hand is under my head, and His right hand embraces me."

Why are the arms needed? If the Infinite Light came down without restraint, everything would dissolve in it and no yesh could come into being; so expansion must be followed by withdrawal and contraction. These two movements are the two arms, the left that holds back and the right that embraces: "His left hand is under my head, and His right hand embraces me."

(ועמ"ש ר"פ לך לך בד"ה הנה אברהם בפ"י ויהי ערב ויהי בקר יום אחד)⁸³ וע"כ יש בישראל ג' בחינות כהנים לויים וישראלים.

(And see what is written at the beginning of Parshas Lech Lecha, in the discourse beginning "Behold, Avraham," in the explanation of "And there was evening and there was morning, one day.") And therefore there are in Israel three levels: Kohanim, Levi'im and Yisraelim.

The text refers to the Torah Ohr discourse at the beginning of Lech Lecha, on "there was evening and there was morning, one day." Corresponding to the two arms and their meeting, Israel has three groups: Kohanim, associated with the right, Levi'im with the left, and Yisraelim between them.

והנה שרש התהוות ההמשכה להיות אור א"ס בחכמה הגם דחכים ולא בחכמה ידיעא^{84, 85} אך להיות גילוי בחינת חכים כו' הוא למעלה מהחכמה ונקרא א"א מבחינת שערות.

Now, the root of the coming into being of the drawing-down, that the Infinite Light be in Chochmah, although "[He is] wise, but not with a known wisdom," yet for there to be the revelation of the level of "wise," etc., is above Chochmah, and is called Arich Anpin, from the level of the hairs (se'aros).

The root of the Infinite Light's being in Chochmah lies above Chochmah. G-d is "wise, but not with a known wisdom"; that He should reveal Himself as "wise" at all comes from Arich Anpin, the configuration of Keser, and specifically from its "hairs."

SECTION 4 • 19-10

The hairs and the tzitzis

9 ומשל שערות בשם המגיד נ"ע כמו שערות הראש שהן מותרין שאין נוגעין כלל אל עצמותו

And the analogy of the hairs, in the name of the Maggid, whose soul is in Eden: like the hairs of the head, which are the surplus of the brain, which do not touch his essence at all;

The Maggid of Mezritch, the Alter Rebbe's teacher, explained the Kabbalistic "hairs" by an analogy. The hairs of the head are an overflow of the brain's vitality and do not touch the person's essential self.

והראיה שאם חותכין אותן אין לו כאב כלל ומ"מ הם יונקים מן המוח בעודן על הראש ע"י אד שעולה מן המוח כו'.

and the proof is that if one cuts them he has no pain at all. And nevertheless they draw nourishment from the brain while they are on the head, through a vapor that rises from the brain, etc.

The proof that hair is not part of the self is that cutting it causes no pain. Yet while it grows on the head it draws life from the brain, through a vapor that rises from it.

כך הנה המשכת אור א"ס ב"ה להיות חכים כו' הוא מה שאינו נוגע אל עצמות כלל שאין לו ערך ויחוס כו'

So, too, the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, to be "wise," etc., is something that does not touch the Essence at all, for He has no comparison or relation [to it], etc.;

In the same way, G-d's showing Himself as "wise," the drawing of the Infinite Light into Chochmah, does not touch His essence at all. His essence bears no comparison or relation to such a revelation.

כי הוא לבדו קודם שנברא העולם ואחר שנברא העולם ואין תופס מקום לפניו כלל ביטול המלאכים והנשמות שאם יהיו בטלים ונכללים באור א"ס ב"ה אינו נוגע אליו ית' כלל רק המשכה זו היא עד"מ

for He is alone, before the world was created and after the world was created, and the self-nullification (bittul) of the angels and the souls takes up no place before Him at all: for if they are nullified and included in the Infinite Light, blessed be He, it does not touch Him, may He be blessed, at all. Only, this drawing-down is, by way of analogy,

G-d is alone before creation and after it, as the prayer says, and the bittul of angels and souls takes up no room before Him: whether or not they are absorbed into the Infinite Light makes no difference to Him. The flow that makes their bittul possible is therefore only like hair.

כמו בחיי שערות שהם ממותרי מוחין ומ"מ הם יונקים מעצמותו כו' (ועמ"ש בפ' תצוה ע"פ ועשית בגדי קדש)⁸⁶

like the level of the hairs, which are from the surplus of the brain, and nevertheless draw nourishment from his essence, etc. (And see what is written in Parshas Tetzaveh on the verse "And you shall make holy garments.")

Like hair, this flow is a mere overflow, and yet it is nourished from the essence itself. The text refers to the Torah Ohr discourse in Parshas Tetzaveh on "And you shall make holy garments."

והמשכה זו היא מגלגלתא למעלה מבחי' מוח שע"ז הוא התהוות גילוי אור א"ס להיות בחינת חכמה כו'

And this drawing-down is from the Gulgalta (the skull), above the level of the brain, through which there comes about the revelation of the Infinite Light, to be the level of Chochmah (wisdom), etc.

This flow comes from the Gulgalta, the "skull" of Arich Anpin, above the level of the brain. Through it the Infinite Light is revealed as Chochmah.

והשערות הם המחלקין ההשפעה וההמשכה להיות השגות שונות בא"ס כמה בחינות רבבות מדרגות שהוא כמ"ש הרמב"ם שכליים נבדלים^{87,88} דבמה יבדל המלאך א' מחבירו אם לא בהשגתו מאחר שאין לו גוף ואין לו מקום גשמי.⁸⁹

And the hairs are what divide the flow and the drawing-down, so that there be different comprehensions of the Infinite One (Ein Sof), many levels, myriads of degrees. This is as the Rambam wrote of separate intelligences: for by what is one angel distinguished from another, if not by his comprehension, since he has no body and no physical place?

Hairs are many and separate, so they divide the flow into countless different ways of grasping G-d, myriads of levels. The Rambam explains that separate intelligences, angels without bodies or physical place, can differ from one another only in the degree of their understanding.

10 ועד"ז כל ההבדל שמעולם ועד עולם בכמה עולמות לאין קץ הוא ע"פ ההשגה כל חד וחד כו'

And in the same way, the whole difference from world to world, in many worlds without end, is according to the comprehension, each and every one, etc.

Just as angels differ only by comprehension, so do whole worlds: the endless worlds differ from one another only in how much each grasps of G-dliness.

וכמ"ש בע"ח⁹⁰ דקוצי דשערי מכה ברישא דז"א מאחוריו⁹¹ להיות התחלקות הדעת כי ג' מוחין חב"ד והדעת נחלק לחו"ג אהוי"ר כו'

And as is written in Etz Chaim, that the lock of hair (kotzei de-sa'arei) strikes the head of Z'eir Anpin from behind, so that there be the division of Daas (knowledge): for the three mochin are Chochmah, Binah and Daas, and Daas divides into Chesed and Gevurah, love and awe, etc.

Etz Chaim describes a "lock of hair" that strikes the head of Z'eir Anpin from behind. This divides Z'eir Anpin's Daas into Chesed and Gevurah, the roots of love and awe.

וקוצי דשערי זה נמשך ונסתיים בנוק⁹² כמ"ש בכוונת הציצית.⁹³ עיין בפע"ח שער הציצית רפ"ג וע"ש ג"כ בפ"ה דהיינו להיות נמשך מזה תכל"ת.

And this lock of hair is drawn and ends in Nukva (the feminine), as is written in the intention of the tzitzis. See Pri Etz Chaim, Sha'ar HaTzitzis, beginning of chapter 3, and see there also in chapter 5: that is, that the techeles be drawn from this.

The lock continues down and ends in Nukva, Malchus, as the Arizal's intentions for tzitzis, recorded in Pri Etz Chaim, explain. From this lock the techeles is drawn.

וזהו והיה לכם לציצית⁹⁴ ועי' ברכות בא פט"ו (דקל"א ע"ג) הציצית נתתי לכם שנאמר והיה לכם לציצית⁹⁵ היינו כנ"ל בענין ואתם הדבקים כו'.

And this is "And it shall be for you as tzitzis." And see the Midrash Rabbah, Parshas Bo, section 15 (folio 131c): "The tzitzis I gave to you, as it is said, 'And it shall be for you as tzitzis': that is, as mentioned above regarding "And you who cleave," etc.

This is the meaning of "it shall be for you as tzitzis": tzitzis also means a lock of hair, as Pri Etz Chaim notes from "He took me by a lock (tzitzis) of my head." The Midrash lists tzitzis among the gifts G-d gave "to you," which the maamar connects to "you who cleave... are alive."

וראיתם אותו דהיינו שבח"י שערות שער רישיה כעמר נקא⁹⁶ יהיה נמשך למטה בתכלת מלי דאצילות: "And you shall see it": that is, that the level of the hairs, "the hair of His head like clean wool," will be drawn down below into the techeles of the Malchus (sovereignty) of Atzilus.

"And you shall see it" means that the hairs of Arich Anpin, described as white "like clean wool," are drawn down and become visible below in the techeles, Malchus of Atzilus.

SECTION 5 • ¶11-12

“Remember”: making the mitzvot givers

11 ג ולהבין ענין וזכרתם את כל מצות⁹⁷ ה' וזכרתם כלומר לעשות אותם זכרים משפיעים כי

3. And to understand the matter of “and you shall remember all the mitzvot of Havayah”: “and you shall remember (u’zechartem)” means to make them males (zecharim), bestowers of influence. For

Section 3 turns to the next words, “and you shall remember (u’zechartem) all the mitzvot.” The maamar reads zechartem as zecharim, “males”: to make the mitzvot givers of influence, as the male gives.

הנה מבואר בלק”ת פ’ בראשית⁹⁸ בטעמי מצות כי ב’ אותיות מ”צ ממצוה הם בא”ת ב”ש י”ה.

it is explained in the Likkutei Torah of the Arizal, Parshas Bereshis, on the reasons of the mitzvot, that the two letters mem-tzadi of mitzvah are, in the Atbash [substitution], yud-hei.

The Arizal’s Likkutei Torah notes that the first two letters of mitzvah, mem and tzadi, become yud and hei in the Atbash cipher. Atbash pairs the first letter of the alphabet with the last, the second with the second-to-last, and so on.

ועם ב’ אותיות ו”ה דמצוה הרי הוא שם הוי’ ונק’ רמ”ח אברין דמלכא ומלכא הוא ז”א.

And with the two letters vav-hei of mitzvah, it is the Name Havayah; and [the mitzvot] are called “the 248 limbs of the King,” and “the King” is Z’eir Anpin.

Together with its last two letters, vav and hei, mitzvah thus spells the Name Havayah. That is why the mitzvot are called “the 248 limbs of the King,” and the King is Z’eir Anpin.

ולפעמים נקראו מצות המלך כי מצות המלך היא⁹⁹ עיין בזהר ס”פ שלח דקע”ה ע”ב מצוה במל”¹⁰⁰ ותורה בז”א

And sometimes they are called “the command of the king,” [as in] “for it was the king’s command”; see the Zohar at the end of Parshas Shelach, folio 175b: the mitzvah is in Malchus (sovereignty), and the Torah in Z’eir Anpin.

Yet mitzvah also means “command,” as in “it was the king’s command.” In that sense, the Zohar at the end of Shelach places the mitzvah in Malchus and the Torah in Z’eir Anpin.

(ור"ל דא"כ הם במלי ולא בז"א ועוד כי רמ"ח אברים היינו עצמיות ז"א ממש משא"כ פי' ציווי המלך הם פקודתו לבד ולא עצמותו ואיבריו ממש, ועמ"ש מענין זה ג"כ בביאור ע"פ וידבר אלקים^{101, 102} דעשרת הדברות ושם נת' בע"א קצת).

(That is to say: if so, they are in Malchus and not in Z'eir Anpin. And moreover, "248 limbs" means the very essence of Z'eir Anpin itself, whereas the meaning of "the command of the king" is his order alone, and not his essence and his actual limbs. And see what is written on this subject also in the explanation of the verse "And G-d spoke," of the Ten Commandments; and there it was explained somewhat differently.)

The gloss sharpens the difficulty: if the mitzvot are in Malchus, they are not in Z'eir Anpin; and "limbs" means the King's very self, whereas a "command" is only his order. It refers to the explanation of the Ten Commandments, "And G-d spoke," where the matter is explained somewhat differently.

אך הענין כי באמת למטה הוא מצות המלך אך שרשה למעלה היא בבחי' אברים דמלכא

But the matter is that in truth, below it is "the command of the king," but its root above is in the level of "limbs of the King,"

The answer: below, in the world of action, a mitzvah is the King's command; but its root above is in the King's limbs themselves.

כי מאיש לוקחה זאת¹⁰³ והיינו ע"י אתעדל"ת של האדם ממשיך להיות המצוה אברין דמלכא כמשל מי שנוגע בצפרני רגליו של אדם מרגיש כמוה כו'

for "this one was taken from ish (man)." That is, through the arousal from below (isarusa dilesata) of the person, he draws [it down] so that the mitzvah is "limbs of the King." As in the analogy of one who touches the toenails of a person: [the person] feels it in the brain, etc.;

As "this one was taken from ish (man)" teaches, what is below comes from what is above, and a person's arousal from below makes the mitzvah reach up to be the King's limbs. When someone touches a person's toenail, the person feels it in his brain.

כך ע"י מצוה גשמיות שעושה למטה בשביל שכך מצות המלך סתם נוגע באור א"ס ב"ה השורה ומלובש בה ולהמשיך בחי' שערות דא"א ברמ"ח מצות רמ"ח

so, through a physical mitzvah that one does below simply because such is the King's command, he touches the Infinite Light (Or Ein Sof), blessed be He, that rests and is en clothed in it; and so to draw the level of the hairs of Arich Anpin into the 248 mitzvot, the 248

So a physical mitzvah, done simply because it is the King's command, touches the Infinite Light en clothed in it. Through it the hairs of Arich Anpin are drawn into the 248 mitzvot, which are the 248 limbs of Z'eir Anpin.

אברים דז"א שיהיו הם המשפיעים בחינת המשכת חכמה עילאה ששרשו נמשך משערות דא"א והיינו שיומשך מזה הביטול למטה כו' כנ"ל דהיינו להיות אש ה' כו'.

limbs of Z'eir Anpin, so that they be the bestowers of the level of the drawing-down of the higher Chochmah (Chochmah Ila'ah), whose root is drawn from the hairs of Arich Anpin; that is, that from this the self-nullification (bittul) be drawn below, etc., as mentioned above; that is, to be esh hei (fire of hei), etc.

The limbs of Z'eir Anpin then become givers, passing on the flow of Chochmah Ila'ah, whose root is in the hairs of Arich Anpin. This brings bittul down below, and makes the "fire of hei," ishah, described above.

אך ולא תתורו אחרי לבבכם כו' כי באמת באצילות לא יגורך רע¹⁰⁴ וכמ"ש מזה בביאור ע"פ במדבר סיני באהל מועד¹⁰⁵ אבל בנוגה המשכת טו"ר הגם שיש שם ג"כ ע"ס

But [as for] "and you shall not stray after your heart," etc.: for in truth, in the World of Atzilus (Emanation) "evil does not dwell with You," and as is written on this in the explanation of the verse "In the wilderness of Sinai, in the Tent of Meeting"; but in nogah [there is] a drawing-down of good and evil, although there are also Ten Sefiros there,

The verse goes on: "and you shall not stray after your heart." In Atzilus no evil can dwell, but in nogah, the realm where good and evil are mixed, the flow can pass to evil, even though nogah too has Ten Sefiros.

אך שהם מעורבים טו"ר כידוע ויכולה ההשפעה להחליף כו' [ע"ד מ"ש בלקוטי הש"ס להאריז"ל¹⁰⁶ גבי פי' ירדן¹⁰⁷ שנוטל מזה ונותן לזה¹⁰⁸

only they are mixed, good and evil, as is known, and the flow can switch over, etc. [Along the lines of what is written in Likkutei HaShas of the Arizal, of blessed memory, regarding the explanation of "Yarden" (the Jordan), that it takes from this one and gives to that one,

Because good and evil are mixed there, the flow can switch sides. The gloss cites the Arizal's explanation of the Jordan (Yarden), which "takes from this one and gives to that one."

דהיינו קליפת נוגה אשר לפעמים היא קדושה ולפעמים היא קליפה נוטלין מזה ונותנין לזה בסוד הגניבה והעשיקה הנזכר בסבא דמשפטים עכ"ל.

that is, kelipas nogah, which is at times holiness and at times kelipah (husk); they take from this one and give to that one, in the mystery of the theft and the oppression mentioned in the Saba of Mishpatim. End of quote.

The Arizal explains it as kelipas nogah, which sometimes belongs to holiness and sometimes to kelipah, so that what is taken from one side is given to the other. He connects this to the "theft" and "oppression" of souls described in the Saba of Mishpatim, the discourse of the old man in the Zohar on Mishpatim.

12 ור"ל שע"י הנוגה נמשך היניקה מהקדושה גם להרע וכמ"ש מזה ע"פ ויקחו אליך פרה,¹⁰⁹ ומ"ש בשם הסבא דמשפטים הוא בדף צ"ה ע"ב].

That is to say, through nogah nourishment is drawn from holiness also to the evil, as is written on this on the verse "And they shall take to you a heifer." And what is cited in the name of the Saba of Mishpatim is on folio 95b.]

The gloss explains the danger: through nogah, nourishment from holiness can reach evil as well. It refers to the explanation of "And they shall take to you a heifer," and gives the place of the Saba of Mishpatim, folio 95b.

וזהו ענין השקאת הסוטה מים המאריים^{110, 111} לבדוק כו' ונקתה ונזרעה¹¹² כו' [עיין ברע"מ פ' אמור דצ"ז¹¹³ א' ובזוהר נשא דקכ"ד א' ב' ובפ"י יחי דרמ"א ב'].

And this is the matter of giving the suspected wife (sotah) the waters that bring the curse to drink, to test, etc.; "and she shall be cleared and shall conceive," etc. [See the Raaya Mehemna, Parshas Emor, folio 97a; and the Zohar, Nasso, folio 124a-b; and in [Parshas] Vayechi, folio 241b.]

This is why the suspected wife (sotah) drinks the waters that bring the curse: they test her, and if she is innocent, "she shall be cleared and shall conceive." For this the gloss points to the Raaya Mehemna on Emor, the Zohar on Nasso and a passage in Vayechi.

SECTION 6 • ¶13-14

Esh hei, and making the mitzvos

13 וכן בכל אדם שהוא מורכב מטו"ר וצריך לעקור התשוקה וההתלהבות של אש זרה כו' ועי"ז אש ה' פי' אש של ה'.

And so, too, in every person, who is composed of good and evil and needs to uproot the desire and the fervor of a strange fire, etc.; and through this [there is] esh hei, meaning a fire of G-d.

Every person is a mixture of good and evil and must uproot the passion of "strange fire," desire for what is not holy. When he does, his fire becomes esh hei, a fire for G-d.

וע"ד האמת אש ה' ה' עצמה היא בחי' אש והם ה"ג של הנוק' העולים למעלה ומתמתקים בהמשכת אש יו"ד הם החסדים והם ה"ג עליונים שהם חסדים¹¹⁴ שמלמעלה למטה

And according to the way of truth [the Kabbalah]: esh hei, the hei itself is the level of fire, and these are the five Gevuros of Nukva (the feminine), which rise upward and are sweetened through the drawing-down of esh yud (fire of yud), which are the Chasadim; and these are the higher five Gevuros, which are Chasadim [flowing] from above downward.

In the Kabbalah, the hei of esh hei is itself fire: the five Gevuros of Nukva, which rise upward and are sweetened by esh yud, the Chasadim that come from above. These Chasadim are also called the higher five Gevuros, but they flow from above downward.

וזהו למען תזכרו¹¹⁵ שתהיו אתם הזכרים¹¹⁶ כי בהעלותך את הנרות^{117, 118} ה"ג של הנוק' אשה מזרעת תחלה¹¹⁹ יולדת זכר [ועיין בזהר פרשה תזריע¹²⁰ (דמ"ב ע"ב) א"ר יוסי כו']

And this is [the meaning of] “so that you shall remember (tizkeru)”: that you yourselves be the males (zecharim). For “when you raise up the lamps,” the five Gevuros of Nukva: “a woman who emits seed first gives birth to a male.” [And see the Zohar, Parshas Tazria (folio 42b): “Rabbi Yosei said,” etc.,

This is “so that you shall remember (tizkeru)”: that you become zecharim, males, givers. Raising the five Gevuros of Nukva is like “when you raise up the lamps”; and the Talmud’s teaching that “a woman who emits seed first gives birth to a male” is read in Chassidus as a principle: when the arousal comes first from the receiver below, the result is “male,” a power that gives.

ל ת לה בפומא אלא ילידו דילה אי להוי דכר ובפ"י הרמ"ז שם ואז עוזר את החסדים כו'

“she has nothing in her mouth but her offspring, that it be a male”; and in the commentary of the Ramaz (Rabbi Moshe Zacuto) there: “and then it helps the Chasadim,” etc.

The Zohar on Tazria adds that from conception to birth a woman’s only concern is that her child be male, and the Ramaz explains that she thereby helps the Chasadim. In the image, the Gevuros rising from below assist the Chasadim that come from above.

ע"ש] וכמשל הנר של מטה שמדליק הנר של מעלה בעלות הלהב ממטה למעלה וכן נר מנר עד רום המעלות

See there.] And as in the analogy of the lower lamp that kindles the upper lamp, as the flame rises from below upward; and so lamp from lamp, up to the highest heights

Another image: a lower lamp kindles an upper one as its flame rises, and so on, lamp from lamp, up to the highest heights. An ascent from below sets off further ascents above it.

(וכמו שנזכר בשבת עליות העולמות¹²¹ שמתקרב עולם לעולם ועולם לעולם עד רום המעלות כי כשעולה העליון הנה התחתון ג"כ עולה אחריו כו')

(and as is mentioned regarding Shabbos, the ascents of the worlds: that world draws near to world and world to world, up to the highest heights; for when the higher one ascends, the lower one also ascends after it, etc.).

So too on Shabbos, as the Arizal's teachings describe, the worlds ascend: each world draws near the one above it, for when the higher rises, the lower rises after it.

ועי"ז ועשיתם את כל מצותי שהם הם העושים את המצוה להיות המשכת אור א"ס ב"ה במצוה ולהיות המצוה כלי לאור א"ס

And through this, "and you shall do all My mitzvos": that it is they who make the mitzvah, so that there be a drawing-down of the Infinite Light (Or Ein Sof), blessed be He, into the mitzvah, and that the mitzvah be a vessel for the Infinite Light.

Through this, "and you shall do all My mitzvos" is read as "you shall make them": Israel make the mitzvah into something that holds the Infinite Light, a vessel for it.

כי מצד שא"ס ב"ה כשמו כן הוא אין לו סוף כו' הרי הוא רם ונשגב כו'

For inasmuch as the Infinite One (Ein Sof), blessed be He, is as His Name, having no end, etc., He is exalted and lofty, etc.;

The Infinite One, as His Name says, has no end, and so in Himself He is exalted beyond any vessel.

אלא שנש"י הם הם הממשיכים כו' [וע' מ"ש מזה בפ' בחקתי בד"ה הנה מבואר בע"ה].¹²²

only, the souls of Israel are the very ones who draw [it] down, etc. [And see what is written on this in Parshas Bechukosai, in the discourse beginning "It is explained in Etz Chaim."

Only the souls of Israel can draw Him down into the mitzvos. The gloss refers to the discourse in Parshas Bechukosai, "It is explained in Etz Chaim."

14 ואפשר כי זהו עוד בחינה עליונה יותר מבחי' וזכרתם שנאמר תחלה לעשות אותם זכרים דהיינו מה שמעוררים ע"י המצוה גילוי והמשכת רמ"ח אברין דמלכא ז"א דאצילות

And perhaps this is a still higher level than the level of "and you shall remember," which is said first, to make them males: that is, what one arouses through the mitzvah, the revelation and drawing-down of the 248 limbs of the King, Z'eir Anpin of the World of Atzilus (Emanation),

The gloss suggests that "and you shall do" is a higher level than "and you shall remember." "Remember," making the mitzvos male, means arousing through the mitzvah the revelation of the 248 limbs of the King, Z'eir Anpin of Atzilus.

שהוא הנקרא זכר חסדו¹²³ אכן בחינת ועשיתם את כל מצותי¹²⁴ היינו המשכת אור א"ס ממש ברמ"ח איברים דז"א וכמ"ש באגה"ק קרוב לסופו ד"ה

which is called “He remembered (zachar) His kindness.” But the level of “and you shall do all My mitzvos” is the drawing-down of the very Infinite Light (Or Ein Sof) into the 248 limbs of Z’eir Anpin. And as is written in Iggeres HaKodesh, near its end, [in] the passage beginning

Z’eir Anpin is called zachar, as in “He remembered (zachar) His kindness.” “And you shall do” goes further: it draws the very Infinite Light into those 248 limbs, as Iggeres HaKodesh explains near its end.

להבין מ"ש בפע"ח שכל המצות לתקן רמ"ח איברי ז"א ע"י המשכת אור א"ס בהן במוחין¹²⁵ כו' ומקור המוחין הוא לבנונית כו' הוא עונג וחפץ עליון כו' ע"ש.

“To understand what is written in Pri Etz Chaim, that all the mitzvos are to rectify the 248 limbs of Z’eir Anpin through drawing the Infinite Light into them, into the mochin,” etc., “and the source of the mochin is the whiteness (lavnunis),” etc., “which is the supernal delight and desire,” etc. See there.

Iggeres HaKodesh explains the Arizal’s teaching that all the mitzvos rectify the 248 limbs of Z’eir Anpin by drawing the Infinite Light into them, into their mochin. The source of the mochin is the “whiteness” (lavnunis), the supernal delight and will.

SECTION 7 • ¶15-17

“Holy to your G-d”

15 ועי' מ"ש בביאור ע"פ וארשתוך לי^{126, 127}. ועתה יובן ענין והייתם קדושים לאלקיכם.¹²⁸ קדוש בחי' שערות כמ"ש בנזיר קדוש

And see what is written in the explanation of the verse “And I will betroth you to Me.”] And now the matter of “and you shall be holy to your G-d” will be understood. “Holy” is the level of the hairs, as is written of the nazirite, “Holy

The bracket that opened in the previous paragraphs closes with a reference to the explanation of “And I will betroth you to Me.” The maamar now explains the verse’s last words, “and you shall be holy to your G-d”: “holy” is the level of the hairs, as the Torah says of the nazirite, “holy.”

יהיה גדל פרע שער ראשו^{129, 130} שהנזיר ממשיך בחי' שערות כמ"ש מזה בפ' אמור בד"ה ונקדשתי בתוך בניי¹³¹ דהיינו שממשיך מבחי' שערות דא"א.

he shall be; he shall let the locks of the hair of his head grow": for the nazirite draws down the level of the hairs, as is written on this in Parshas Emor, in the discourse beginning "And I shall be sanctified among the children of Israel"; that is, that he draws down from the level of the hairs of Arich Anpin.

The nazirite is "holy" because he lets his hair grow: he draws down the level of the hairs. The discourse on "And I shall be sanctified" in Parshas Emor explains that he draws from the hairs of Arich Anpin.

16 ועד"ז הוא ענין קדוש דקדושה וג"פ קדוש¹³² כנגד ג' קוצי דשערי [נראה דצ"ל הפי' כנגד ג' שמות הוי' שבמוחין עליונים דא"א שמהם נמשך הי"ג קוצין

And in the same way is the matter of "holy" in the Kedushah, and the three times "holy," corresponding to three locks of hair [it seems that the explanation must be: corresponding to the three Names Havayah in the higher mochin of Arich Anpin, from which the thirteen locks are drawn;

In the same way, "holy" in the Kedushah prayer, said three times, corresponds to three locks of hair. The bracketed gloss refines this: the three "holy"s correspond to three Names Havayah in the higher mochin of Arich Anpin, from which the thirteen locks of hair come.

ואלו נמשכין ומאירין בז"א ע"י קוצי דשערי דא"א היורד מאחורי ז"א¹³³ כמ"ש כ"ז בפע"ה שער חזרת העמידה ספ"ג] שהם כנגד ג' בחי' בי"ע שבאצילות והן חב"ד חג"ת נה"י

and these are drawn and shine into Z'eir Anpin through the lock of hair of Arich Anpin that descends behind Z'eir Anpin, as all this is written in Pri Etz Chaim, Sha'ar Chazaras HaAmidah, at the end of chapter 3], which correspond to the three levels of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) within Atzilus (Emanation), and these are Chochmah-Binah-Daas, Chesed-Gevurah-Tiferes, [and] Netzach-Hod-Yesod.

These lights shine into Z'eir Anpin through the lock of Arich Anpin that hangs down behind it, as Pri Etz Chaim explains. The three "holy"s correspond to the three levels within Atzilus that parallel Beriah, Yetzirah and Asiyah: Chochmah-Binah-Daas, Chesed-Gevurah-Tiferes, and Netzach-Hod-Yesod.

וזהו ג"כ ענין ג' קוצין שיש בצורת אות יוד קוץ העליון והיוד עצמו וקוץ התחתון¹³⁴ כו' [ועיין בפרדס שער י"א פ"ז] ועי"ז נמשך להיות הוי' צבאות להיות המשכות החיות בעולמות.

And this is also the matter of the three tips (kotzin) in the form of the letter yud: the upper tip, the yud itself, and the lower tip, etc. [And see Pardes, Sha'ar 11, chapter 7.] And through this it is drawn to be "Havayah of Hosts (Tzevaos)," so that there be the drawings-down of life-force (chayus) into the worlds.

The letter yud has the same three parts: a tip above, the body of the yud, and a tip below (see Pardes Rimmonim). Through this holiness comes "Havayah of Hosts," the drawing of life-force into all the worlds.

17 וזהו והייתם קדושים לאלקיכם¹³⁵ ולא כתיב להוי' אלא היינו לבחי' מלכות שהוא בחי' יחודא תתאה כורעים ומשתחוים ביטול היש ופי' שישאל הם הממשיכים בחי' שערות לבחי' מל' להיות ביטול כנ"ל

And this is "and you shall be holy to your G-d (Elokeichem)"; and it is not written "to Havayah," but rather this is to the level of Malchus (sovereignty), which is the level of the lower unity (yichuda tata'ah), "bowing and prostrating," the nullification of the yesh (something). And the meaning is that Israel are the ones who draw the level of the hairs into the level of Malchus, so that there be self-nullification (bittul), as mentioned above;

The verse says "holy to your Elokim," not "to Havayah," because Elokim here means Malchus, the level of the lower unity (yichuda tata'ah), where creatures exist and bow, nullifying their yesh. Israel are the ones who draw the hairs down into Malchus so that there be bittul there.

דהיינו שע"ז יומשך הביטול גם בבי"ע להיות ביטול היש וזהו אל תקרי בניך אלא בוניך¹³⁶ כו': that is, that through this the self-nullification be drawn also into Beriah, Yetzirah and Asiyah, so that there be the nullification of the yesh. And this is [the meaning of] "Do not read 'your children' (banayich), but 'your builders' (bonayich)," etc.

Through Israel this bittul reaches even Beriah, Yetzirah and Asiyah. This is the Sages' reading "do not read banayich, 'your children,' but bonayich, 'your builders'": Israel are the builders who draw bittul into the lower worlds.

IN ONE'S AVODAH

Bittul is not a loss of self but the source of life: one who cleaves to G-d is "alive," and only the coarse yesh of kelipah is burned away. So a person should uproot the passion of "strange fire" and turn his fervor into a fire for G-d, and should do each physical mitzvah simply because it is the King's command, for in this way he touches the Infinite Light and makes the mitzvah its vessel; and he should guard against "straying after the heart," where the flow of holiness can be diverted to evil.

QUESTIONS FOR DISCUSSION

1. Why does the blue light consume the wick but not the holy beings "above"? What, according to the maamar, makes the difference?
2. What exactly was the spies' mistake about "a land that consumes its inhabitants," and how does the burning bush answer it?
3. Why is techeles linked to the Gevuros of Abba, and why does that explain its absence in exile?
4. How does the Maggid's analogy of the hairs explain a divine flow that does not touch the Essence yet draws from it?
5. What is the difference between "remember" (making the mitzvot "males") and "do" (making them vessels for the Infinite Light)?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 והיה לכם לציצית

“And it shall be for you as tzitzis, and you shall see it and remember all the mitzvos of Havayah and do them, and you shall not stray after your heart and after your eyes.” The maamar explains this verse and the next one phrase by phrase.

במדבר ט"ו:ל"ט Numbers 15:39

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתּוּרוּ אַחֲרַי לְכַבֶּכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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PARAGRAPH 2

2 ענין התכלת

Kehot notes that an earlier version (mahadura kamma) of this discourse is printed in Or HaTorah on Shelach, with glosses different from those printed here.

KEHOT'S NOTE

מהדו"ק מהנדפס כאן עם הגהות אחרות באוה"ת שלח כרך ה' ע' א'תרי"א. [בהוצאת תשנ"ו כרך ב בהוספות ע' 108].

3 ענין התכלת

“Speak to the children of Israel and tell them to make tzitzis on the corners of their garments throughout their generations, and to put on the tzitzis of each corner a thread of techeles.” This is the techeles the maamar explains.

במדבר ט"ו:ל"ח Numbers 15:38

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עַל־צִיצִית הַכָּנֶף פֶּתִיל תְּכֵלֶת:

‘Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue.

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4 ד' גוונין שבנר הנזכר בפע"ח שער השבת ספ"ד

Near the end of this chapter, Pri Etz Chaim says that the lamp has four kinds of flame corresponding to the four letters of Havayah, as the Zohar on Bereshis mentions, and

that the two lower ones, near the wick, are perceptible to us.

Pri Etz Chaim, Gate of the Sabbath ד' שער השבת

5 נהורא חיוורא כו' ונהורא תכלא

The Zohar describes a rising flame: a white light above that never changes, and below it a blue or black light, attached to the wick, which consumes whatever it is attached to beneath it. The maamar applies the blue light to Malchus of Atzilus.

ספר זוהר, בראשית פ"ו רמ"ח-רס"ג Zohar, Bereshit 86:248-263

Further, in the flame itself there are two lights: one white and luminous, and the other black, or blue. The white light is the higher of the two and rises steadily. The black or blue light is underneath the other, which rests on it as on a pedestal.

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

PARAGRAPH 3

6 כביאור ע"פ כי אתה נרי

The discourse reads “For You are my lamp, Havayah” as the Havayah of Z'eir Anpin, drawn in the order of descent from the thirteen attributes of mercy, and “Havayah lights up my darkness” as the Havayah of Arich Anpin, which shines beyond that order into the darkness of the time before Mashiach.

KEHOT'S NOTE

תו"א מא, ג.

7 כי אתה נרי

“For You are my lamp, Havayah; and Havayah lights up my darkness.” The Torah Ohr discourse on this verse is the one the gloss cites.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה יְיָרִי Havayah וְיָגִיהַ חֹשֶׁךְ: Havayah

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

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8 שמן הוא בחי' חכמה

Kehot refers to this lexicon of Kabbalistic terms for the association of oil (shemen) with Chochmah.

KEHOT'S NOTE

ראה מא"א אות ש, סמ"ח.

PARAGRAPH 4

9 ארץ אוכלת יושביה

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

KEHOT'S NOTE

שלח יג, לב.

10

המרגלים שקרנים היו

Rav Mesharshya says, "The spies were liars." The same page brings Rava's teaching that G-d intended "a land that consumes its inhabitants" for good, and the spies took it for bad.

Sotah 35a:7ד:א: סוטה ל"ה

"וְהָאֲנָשִׁים אֲשֶׁר עָלוּ עִמּוֹ אָמְרוּ לֹא נוֹכַל וְגו'". אָמַר רַבִּי חֲנִינְיָא בְּרַם פָּפֵא: דְּבַר גְּדוּל דְּבָרוֹ מְרַגְלִים בְּאוֹתָהּ שְׁעָה. "כִּי חֲזַק הוּא מִמֶּנּוּ", אֵל תִּקְרִי "מִמֶּנּוּ", אֵלָּא "מִמֶּנּוּ" — כִּכְיָכוֹל אֶפִּילוּ פַעַל הַפִּיט אֵינוֹ יָכוֹל לְהוֹצִיא כִּלְיוֹ מִשָּׁם.

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KEHOT'S NOTE

סוטה לה, א.

11

ואתם הדבקים בה'

"And you who cleave to Havayah your G-d are alive, all of you, today." The Zohar reads it as Israel cleaving to the consuming light and living.

Deuteronomy 4:4ד:ד: דברים

וְאַתֶּם הַדְּבָקִים בַּה' אֱלֹהֵיכֶם חַיִּים כָּל־כֶּתֶם הַיּוֹם:

But ye that did cleave unto the L-RD your G-d are alive every one of you this day.

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KEHOT'S NOTE

דברים ד, ד.

12

אע"ג דאורחיה דהאי נהורא תכלא אוכמא לשיצאה כל מה דאתדבק ביה תחותי

The Zohar: although the way of this blue-black light is to destroy all that cleaves to it from beneath, Israel cleave to it from beneath and endure, as it says, "And you who cleave to Havayah your G-d are alive."

ספר זוהר, בראשית פ"ו:רמ"ח-רס"ג:248-263Zohar, Bereshit 86:

Further, although it is the nature of this blue or black light to consume everything that is in contact with it beneath, yet Israel are able to cleave to it from below and still exist; so it is written, "and ye that cleave to the L-rd your G-d are all of you alive this day". Your G-d and not our G-d: to wit, that blue or black flame which consumes and destroys all that cleaves to it from below; yet you cleave and are still alive.

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13

הושיט הקב"ה אצבעו הקטנה

When G-d wished to create man, a group of ministering angels objected; He stretched out His little finger among them and burned them. The maamar uses this as the example of being consumed out of existence.

Sanhedrin 38b:5ה:ב: סנהדרין ל"ח

אָמְרוּ לְפָנָיו: רַבּוֹנוֹ שֶׁל עוֹלָם, "מָה אָנוֹשׁ כִּי תִזְכְּרֵנוּ וְכֵן אָדָם כִּי תִפְקְדֵנוּ?" הוֹשִׁיט אֶצְבָּעוֹ קְטַנָּה בִּינְיָהוּ וְשָׂרְפָם. וְכֵן פֶּת שְׁנִיָּה. פֶּת שְׁלִישִׁית אָמְרוּ לְפָנָיו: רַבּוֹנוֹ שֶׁל עוֹלָם, רִאשׁוֹנִים שֶׁאָמְרוּ לְפָנָיו מָה הוֹעִילוֹ? כָּל הָעוֹלָם כּוּלּוֹ שֶׁלָּךְ הוּא. כָּל מָה שֶׁאֵתָּה רּוֹצֶה לַעֲשׂוֹת בְּעוֹלָמְךָ - עֲשֵׂה.

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KEHOT'S NOTE

סנהדרין לח, ב.

14

"The land through which we passed to scout it is a land that consumes its inhabitants." This is the spies' report, which the maamar reads as describing the consuming blue light.

Numbers 13:32ג:ל"ב: במדבר

וַיֵּצִיאוּ דִבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֹתָהּ אָרֶץ אֲכָלֶת יוֹשְׁבֶיהָ הוּא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְּתוֹכָהּ אֲנָשִׁי מַדּוּת:

And they spread an evil report of the land which they had spied out unto the children of Israel, saying: 'The land, through which we have passed to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

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PARAGRAPH 5

15

ארץ אוכלת יושביה

The spies' words, "a land that consumes its inhabitants," which the maamar calls their evil speech.

Numbers 13:32ג:ל"ב: במדבר

וַיֵּצִיאוּ דִבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֹתָהּ אָרֶץ אֲכָלֶת יוֹשְׁבֶיהָ הוּא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְּתוֹכָהּ אֲנָשִׁי מַדּוּת:

And they spread an evil report of the land which they had spied out unto the children of Israel, saying: 'The land, through which we have passed to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

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16

ואתם הדבקים בו' חיים כולכם

"And you who cleave to Havayah your G-d are alive, all of you, today." For the souls of Israel, cleaving to G-d brings life, not annihilation.

Deuteronomy 4:4ד:ד: דברים

וְאַתֶּם הַדְּבָקִים בַּה' אֱלֹהֵיכֶם חַיִּים כָּל־כֶּתֶם הַיּוֹם:

But ye that did cleave unto the L-RD your G-d are alive every one of you this day.

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PARAGRAPH 6

17

כל אינון דלעילא בההוא נהורא תכלא אתכללן אבל תתאי לאו הכי דאינון מלה גסה

"Come and see: all those above are included in that blue light, but those below are not, for they are a coarse thing...

and therefore it consumes and destroys them." The maamar reads "coarse thing" as the yesh of kelipas nogah.

ספר זוהר, בראשית פ"ו:רס"ג-86:263-87:276 פ"ו:ער"ו

It is true that it also pervades the heaven, and there are many objects there which are imperishable. These, however, are constituted of this blue light, whereas the lower ones are of coarser material, and constitute a lower world on which the upper one rests. Hence the blue light consumes and destroys them.¹From this point to 52a ad fin. is a Cabbalistic interpolation on the origin of the Serpent.²Our translation of the Hebrew text resumes with the fifth line from the bottom of page 52a.

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18

מראה הסנה

The Raaya Mehemna on Ki Seitzei speaks of the vision Moshe saw in the thornbush, "this great sight," and connects it to the 248 commandments.

ספר זוהר, כי תצא י"ח:פ"ח-כ"ז:צ"ח 18:88-20:98

19

והסנה בוער באש

"And he looked, and behold, the thornbush was burning with fire, and the thornbush was not consumed." The maamar sees in it a fire that burns without destroying.

Exodus 3:2 שמות ג' ב"י

וַיֵּרָא מֵלֶאכֶד ה' אֵלָיו בְּלֶבֶת־אֵשׁ מִתּוֹךְ הַסֵּה וַיֵּרָא וְהִנֵּה הַסֵּה בֹעֵר בְּאֵשׁ וְהַסֵּה אֵינֶנּוּ אֶפְלָ:

And the angel of the L-RD appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

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KEHOT'S NOTE

שמות ג, ב.

20

והסנה בוער באש והסנה איננו אוכל

The Raaya Mehemna on Shoftim reads "the thornbush was burning with fire, and the thornbush was not consumed": the thorns, the forces of evil, were burned, while the branches, fruit and leaves of the bush were not.

ספר זוהר, שופטים א' א"ב-י"א:1-2:10 Zohar, Shoftim

21

In a remedy the Talmud records, the bush is addressed: "Thornbush, thornbush, not because you are taller than all the trees did the Holy One, blessed be He, rest His Presence upon you, but because you are lower than all the trees."

Shabbat 67a:5 שבת ס"ז א:ה'

וכי פסק לקה, ליתתיה וליפסקיה ולימא הכי: "הסנה הסנה! לאו משום דגביהת מכל אילני אשרי קודשא בריך הוא שכינתיה עלך, אלא משום דמייכת מכל אילני אשרי קודשא בריך הוא שכינתיה עלך. וכי היכי דחמיתיה אשתא לחגגיה מישאל ועורקיה וערקת מן קדמוהי, כן תחמיניה אשתא לפלוני בר פלוני ותיערוק מן קדמוהי."

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

22

כי אתם המעט

"Not because you are more numerous than all the peoples did Havayah desire you and choose you, for you are the least of all the peoples." The maamar reads it as Israel's self-effacement.

דברים ז' 7:7 Deuteronomy

לֹא מִרְבִּכֶּם מִכָּל־הָעַמִּים חֶשֶׁק ה' בָּכֶם וַיִּבְחַר בָּכֶם כִּי־אַתֶּם הַמְּעַט מִכָּל־הָעַמִּים:

The L-RD did not set His love upon you, nor choose you, because ye were more in number than any people—for ye were the fewest of all peoples—

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KEHOT'S NOTE

דברים ז, ז.

23

שמשפילים א"ע

The Talmud expounds the verse: G-d says to Israel, "I desire you, for even when I bestow greatness on you, you make yourselves small before Me"; to Avraham He gave greatness, and he said, "I am dust and ashes."

חולין פ"ט א' ו-ז:6-7 Chullin 89a

נתתי גדולה לאברהם אמר לפני (בראשית יח, כז) ואנכי עפר ואפר למשה ואהרן אמר (שמות טז, ז) ונחנו מה לדוד אמר (תהלים כב, ז) ואנכי תולעת ולא איש אבל עובדי כוכבים אינן כן נתתי גדולה לגמרוך אמר (בראשית יא, ד) הבה נבנה לנו עיר ופרעה אמר (שמות ה, ב) מי ה' לסנחריב אמר (מלכים ב יח, לה) מי בכל אלקי הארצות וגו' לגבוכדנצר אמר (ישעיהו יד, יד) אעלה על במתי עב לחירם מלך צור אמר (יחזקאל כח, ב) מושב אלקים ישבתי בלב ימים

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

ראה חולין פט, א.

24

ואנכי עפר ואפר

Avraham, pleading for Sodom: "Behold, I have undertaken to speak to G-d, and I am dust and ashes."

בראשית י"ח כ"ז:18 Genesis

וַיַּעַן אַבְרָהָם וַיֹּאמֶר הִנֵּה־נָא הוֹאֵלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאֲנֹכִי עָפָר וָאֵפֶר:

And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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KEHOT'S NOTE

בראשית יח, כז.

25

ת"י תחלת תקון יט

For this Tikkun, Kehot sends the reader to an earlier discourse in this parsha.

KEHOT'S NOTE

ראה לעיל מד, סע"ד.

26

ורצון שוכני סנה

Moshe's blessing of Yosef: "...and the favor of Him who dwelt in the thornbush." The maamar links G-d's dwelling

in the lowly bush to Israel's lowliness.

דברים ל"ג:16

וממגד ארץ ומלאה ורצון שכני סנה תבואתה לראש יוסף ולקדקד נזיר אהיו:

And for the precious things of the earth and the fulness thereof, And the good will of Him that dwelt in the bush; Let the blessing come upon the head of Joseph, And upon the crown of the head of him that is prince among his brethren.

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KEHOT'S NOTE

דברים לג, טז.

27 ורצון שוכני סנה ועיני פ' בת' דובחים (ק"י"ח ב')

Rabbi Yosei son of Rabbi Chanina expounds Yosef's blessing, "the favor of Him who dwelt in the thornbush (sneh)": the eye that did not wish to enjoy what was not its own merited to eat "among the hated ones (senu'in)," playing on the word sneh.

דובחים ק"י"ח ב:ג-ד' 118b:3-4 Zevachim

רבי יוסי ברבי חנינא אמר: "ורצון שכני סנה" - עין שלא רצתה ליהנות מדבר שאינו שלו, תזכה ותאכל בין השנואים. תנא: רואה שאמרו - רואה כולו, ולא המפסיק בינו לבינו. אמר לקה רבי שמעון בן אלקיים לרבי אלעזר, אסברא לך: כגון פי כנישתא דמעון. אמר רב פפא: רואה שאמרו - לא רואה כולו, אלא רואה מקצתו.

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

28 במדבר סיני באהל מועד

"And Havayah spoke to Moshe in the wilderness of Sinai, in the Tent of Meeting." An earlier discourse in this book opens with these words.

Numbers 1:1א' במדבר

וידבר ה' אל־משה במדבר סיני באהל מועד באחד לחדש השני בשנה השנית לצאתם מארץ מצרים לאמר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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29 רשפי אש

"For love is strong as death... its flashes are flashes of fire, a flame of G-d." The maamar's "flashes of the fire of love" echo this verse.

Song of Songs 8:6ו' שיר השירים

שימיני כחותם על־לבך כחותם על־זרועך כיעצה כמות אהבה קשה כשאל קנאה רשפיה רשפי אש שלהבתיה:

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

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30 בזח"ב דס"ט ע"ב

Kehot notes that this Zohar passage is quoted in Or HaTorah on Shemos.

KEHOT'S NOTE

נעתק באוה"ת שמות ע' סז. וראה יהל אור ע' לא.

31 סמכוני באשיות

"Sustain me with ashishos, refresh me with apples, for I am faint with love." The Midrash on this verse is cited for the fire of the bush.

Song of Songs 2:5ה' שיר השירים

סמכוני באשיות רפדוני בתפוחים כייחולת אהבה אני:

'Stay ye me with dainties, refresh me with apples; For I am love-sick.'

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32 סמכוני באשיות כו' ובאשו של סנה

The Midrash reads "Sustain me with ashishos" as "with many fires": the fire of Avraham, of Moriah, of the thorn-bush, of Eliyahu, and of Chaniah, Mishael and Azariah.

Shir HaShirim Rabbah 2:5ה' שיר השירים רבה

סמכוני באשיות, בשתי אשיות, באש של מעלה ובאש של מטה. דבר אחר, סמכוני באשיות, בשתי אשיות, תורה בכתב ותורה בפה. דבר אחר, סמכוני באשיות, באשיות הרבה, באשו של אברהם, ושל מוריה, ושל סנה, ובאשו של אליהו, ושל חנניה מישאל ועזריה. דבר אחר, סמכוני באשיות, אלו ההלכות המאוששות. רפדוני בתפוחים, אלו ההגדות שריחן וטעמן בתפוחים. כי חולת אהבה אני, אמרה כנסת ישראל לפני הקדוש ...

"Support me with raisin cakes, cushion me with apples, for I am lovesick" (Song of Songs 2:5). "Support me with raisin cakes [ba'ashishot]," with two fires [ishot], a heavenly fire and an earthly fire. Alternatively, "support me with raisin cakes [ba'ashishot]," with two fires [ishot], the written Torah and the oral Torah. Alternatively, "support me with raisin cakes [ba'ashishot]," with many fires [ishot]; with the fire of Abraham, 38:13. of Moriah, of the bush, of Elijah, and of Hanaya Mishael and Azarya. Another matter, "support me with raisin cakes [ba'ashishot]," ...

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

33 ואתם הדבקים כו' חיים

"And you who cleave to Havayah your G-d are alive, all of you, today," the verse that the Zohar passages cited here expound.

Deuteronomy 4:4ד' דברים

ואתם הדבקים בה' אלקיכם חיים כלכם היום:

But ye that did cleave unto the L-RD your G-d are alive every one of you this day.

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34 בגין דאצטרך לשבחא חי לחי

The Zohar on Vayigash: the dead cannot praise G-d, because the living must praise the Living; whoever draws

near to Him is alive, as it says, "And you who cleave... are alive, all of you."

ספר הזהר, ויגש ה' מ"ו-ר' נ"ז: 5:46-6:57 Zohar, Vayigash

Hence again David said: "The dead praise not the L-rd" (Ibid. 115, 17), inasmuch as it is the due of the living to praise the Living One, but not of the dead. Hence "The dead praise not the L-rd.... But we will bless the L-rd" (Ibid. 17), we who are alive and have no lot or part in the side of death. Hezekiah also said: "The living, the living, he shall praise thee, as I do this day" (Is. 38, 19), as the living has kinship with the living; King ...

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

35 בזהר פ' בהר דק"י ע"ב

Kehot refers to Yahel Or for the Zohar on Behar cited here.

KEHOT'S NOTE

ראה יהל אור ע' שלא.

36 ועשה טוב שכן ארץ

The Zohar on Behar expounds "Trust in Havayah and do good, dwell in the land": action below arouses action above, and by doing "good" one comes to "dwell in the land," the higher land.

ספר הזהר, בהר ה' נ"ב-ט' נ"ט: 8:52-9:59 Zohar, Behar

AND IF YE SAY, WHAT SHALL WE EAT, ETC. R. Judah cited here the verse: "Trust in the L-rd and do good, dwell in the land and follow after faithfulness" (Ps. 37, 3).

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

37 ועשה טוב שכן ארץ

"Trust in Havayah and do good; dwell in the land and cherish faithfulness."

Psalms 37:3: תהילים ל"ז:ג

בטח ביה' ועשה טוב שכן ארץ ורעה אמונה:

Trust in the L-RD, and do good; dwell in the land, and cherish faithfulness.

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38 (דרל"ז ע"א) ע"פ ואתם הדבקים

The Zohar on Vayechi says that Israel are bound to the moon, joined to the place that shines from the higher sun, and cleave to it, as it says, "And you who cleave to Havayah your G-d are alive."

ספר הזהר, ויחי נ"ח: תקס"ו-נ"ח: 58:566-59:575 Zohar, Vayechi

This accords with R. Eleazar's exposition of the verse: "Thou hast multiplied the nation, thou hast increased its joy" (Is. 9, 2), where he refers "nation" to Israel and "it" to the moon, which gained accession of light for the sake of Israel. Which are superior, Israel or the Gentiles? Assuredly, the moon is highest, and the sun of the Gentiles is under this moon, and this sun derives light from this moon. See, then, the difference between Israel and the nations. Israel cling to the moon and are linked ...

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

39 יראת ה' תוסיף ימים

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

KEHOT'S NOTE

שם י, כז.

40 יראת ה' תוסיף ימים

"The fear of Havayah adds days, but the years of the wicked will be shortened."

משלי י"ב: 10:27 Proverbs

יראת ה' תוסיף ימים ושנות רשעים תקצרנה:

The fear of the L-RD prolongeth days; But the years of the wicked shall be shortened.

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41 מלכותך מלכות כל עולמים

"Your kingship is a kingship of all worlds, and Your dominion is in every generation." The maamar reads it as Malchus being the life of all the worlds.

תהילים קמ"ה: 145:13 Psalms

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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42 יראת ה' לחיים

"The fear of Havayah [leads] to life; one rests satisfied, untouched by evil." Since Malchus is called fear, the maamar reads it as Malchus giving life.

משלי י"ט: 19:23 Proverbs

יראת ה' לחיים ושבע ילין בלי-פקד רע:

The fear of the L-RD tendeth to life; And he that hath it shall abide satisfied, He shall not be visited with evil.

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KEHOT'S NOTE

משלי יט, כג.

43 The Zohar on Yitro, on the fire in the thornbush: the bush

was within that holiness and clung to it, "for there is no pure except from within the impure."

ספר הזהר, יתרו א' נ"ג-נ"ח: 1:50-3:59 Zohar, Yitro

44 "From here they said: the fire above burns but does not

consume." The Midrash adds that the vision showed Moshe that just as the bush burned and was not consumed, so the Egyptians could not destroy Israel.

שמות רבה ב' ה"ד: 2:5 Shemot Rabbah

וירא מלאך ה' אלו - הדא הוא דכתיב (שיר ה, ב): אני ישנה ולבי ער. אני ישנה, מן המצות. ולבי ער, לעשותן. (שם שם, שם): תמתי, בסיני, שנתממו עמי בסיני ואמרו: (שמות כד, ז): כל אשר דבר ה' נעשה ונשמע. אמר רבי ינאי: מה התאומים הללו, אם חשש אחד בראשו, חבירו מרגיש כן. אמר הקדוש ברוך הוא: כביכול (תהלים צא, טו), עמו אנכי בצרה. דבר אחר: מהו עמו אנכי בצרה? כשיש להם צרה אינם קוראים אלא להקדוש ברוך הוא. במצרים, (שמות כ, כג): ותעל שועתם אל האלקים. בים, (שם יד, ...)

"An angel of the L-rd appeared to him in a flame of fire from the midst of the bush. He looked, and behold, the bush burned with fire, but the bush was not consumed" (Exodus 3:2). "An angel of the L-rd appeared to him" - that is what is written: "I am asleep, but my heart is awake" (Song of Songs 5:2). I am asleep from the mitzvot, but my heart is awake to perform them. "My perfect one [tamati]" (Song of Songs 5:2) at Sinai, as they had perfect ...

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PARAGRAPH 7

45

אבא יסד ברתא

The Raaya Mehemna on Pinchas expounds "With Chochmah He founded the earth": Chochmah is Abba, and "earth" is the daughter, Malchus. This is the source of the phrase "Abba founded the daughter."

Zohar III, 248a א, רמח, זח"ג

KEHOT'S NOTE

זח"ג רמח, א. רנו, ב.

46

אם אין חכמה אין יראה

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

KEHOT'S NOTE

אבות ג, יז.

47

אם אין חכמה אין יראה

Rabbi Elazar ben Azariah: "If there is no wisdom, there is no fear; if there is no fear, there is no wisdom." The bracket reads it as Malchus, the lower fear, being rooted in Chochmah.

Pirkei Avot 3:17 ג, יז, אבות

רבי אלעזר בן עזריה אומר, אם אין תורה, אין דרך ארץ. אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראה. אם אין יראה, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמח, אין תורה. אם אין תורה, אין קמח. הוא היה אומר, כל שחכמתו מרבה ממששיו, למה הוא דומה, לאילן שענפיו מרבין ושרשיו מעטין, והרוח באה ועוקרתו והופכתו על פניו, שנאמר (ירמיה יז) והיה כערער בערבה ולא יראה כי יבוא טוב ושכן חררים במדבר ארץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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48

מל' נקי יראה תתאה ושרשה מח"ע

Kehot refers to this lexicon of Kabbalistic terms for Malchus being called "the lower fear," rooted in

Chochmah Ila'ah.

KEHOT'S NOTE

ראה ג"כ מא"א אות י"ד, סכ"ו.

49

ור"ל . . זהו ע"י גבורה

the passage shares nothing with the note

KEHOT'S NOTE

באזה"ת במדבר-ה ע' אתריא מביא רא"י מלקו"ת תוריע ע"פ ואשה כי תזריע ע"ש.

50

אדני שפתי תפתח

"Ado-nai, open my lips, and my mouth will declare Your praise," said before the Amidah. The Siddur's discourse on these words is cited for how Gevurah draws bittul down.

Psalms 51:17 א, יז, תהילים

אדני שפתי תפתח ופי יגיד תהלתך:

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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51

בביאור ע"פ קול דודי

There it explains that through the mitzvah the Infinite Light is drawn down to be en clothed in a vessel, and that this drawing-down is essentially Gevurah, not judgment, G-d forbid; on the contrary, it is the main spreading of life-force, rooted in the five Gevuros of Atik.

KEHOT'S NOTE

לקו"ת שה"ש טז, ב.

52

קול דודי

"The voice of my beloved! Here he comes, leaping over the mountains." The explanation of this verse is in Likkutei Torah on Shir HaShirim.

Song of Songs 2:8 שיר השירים ב:ח

קול דודי הנח"ה כא מדלג על ההרים מקפץ על הגבעות:

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

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53

בד"ה הוי יחתו מריביו

There the cantillation of "Havayah, His adversaries shall be shattered" is explained as a drawing from a very high place, from Arich Anpin into Z'eir Anpin; through the revelation of the Havayah of Arich Anpin in Z'eir Anpin the forces of judgment, "His adversaries," are nullified, for the Gevurah in Z'eir Anpin is included in Chesed.

KEHOT'S NOTE

לעיל פי' נשא כה, ד.

54 הוי יחתו מריביו בפ"י וענין ויתן עוז למלכו

Chanah's song: "Havayah, His adversaries shall be shattered... and He will give strength to His king." The discourse on this verse is in Likkutei Torah, Nasso.

I Samuel 2:10 א ב:י: שמואל

Havayah יחתו מריביו עליו בשמים ירעם ירעם Havayah ידיו אפסיי ארץ

ויתנו עוז למלכו וירם קרן משיחו:

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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55 בלקו"ת פי וירא

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

KEHOT'S NOTE

להאריזו"ל.

56 כי אש יצאה מחשבון

"For a fire went out from Cheshbon, a flame from the city of Sichon."

Numbers 21:28 א:כ"ח: במדבר

כ"אש יצאה מחשבון להבה מקרית סיוח אכלה ער מואב בעלי גמות ארנו:

For a fire is gone out of Heshbon, A flame from the city of Sichon; It hath devoured Ar of Moab, The lords of the high places of Arnon.

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57 ע"פ על כן יאמרו המושלים

The passage compares the halachos to hairs, "the hair of His head like clean wool": just as light from the brain is drawn into the hairs, so through the halachos a light from G-d's wisdom, which no thought can grasp, is drawn down and en clothed in the laws set before us.

KEHOT'S NOTE

לקמן פי חקת טו, ב.

58 מלכותך מכ"ע

The words here quote Psalms 145:13; the passage is shown below.

Psalms 145:13 י:י"ג: תהילים

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

59 על כן יאמרו המושלים בואו חשבון

"Therefore the rulers say: Come to Cheshbon, let it be built and established." The explanation of this verse is in

Likkutei Torah, Chukas.

במדבר כ"א:כ"ז: Numbers 21:27

על-כן יאמרו המשלים באו חשבון תבנה ותכונן עיר סיוח:

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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PARAGRAPH 8

60 בזה הזמן אין תכלת

Kehot points to the Rebbe Rashab's long letter to the Rebbe of Radzin on the absence of techeles in our time.

KEHOT'S NOTE

ראה טושי"ע ארי"ה רס"א, בב"י ובב"ח שם. ראה ג"כ פע"ח שי הציצית פ"ה. ראה אגרות-קודש לכ"ק אדמו"ר מוהרש"ב כרך-א סי' קנח (ע' שנה) מכתב ארוך להאדמו"ר מראדזין.

61 בזה הזמן אין תכלת

Pri Etz Chaim says that in our time, after the destruction of the Temple, we have no power to put on techeles, because we reach only to the mochin of Binah of Imma; the light of Chochmah still comes out, en clothed in the tzitzis of Binah.

Pri Etz Chaim, Gate of Fringes 5:1א: שער הציצית

ונחזור לבאר מה שכתבתי לעיל, כי האמת הוא, שבזמן הזה אחר החורבן, אין בנו כח להטיל תכלת, כי אין אנו משיגין רק עד מוח בינה דאמא. אמנם ודאי הוא, שאין אור עליון ההוא דמוח חכמה נמנע מלצאת, רק שאינו יוצא ע"י מעשינו, אבל ודאי הוא שהוא יוצא, בהתלבשות תוך ציצית מוח בינה, וא"כ מוכרח הוא שיהיו רומזים ציצית חכמה דאימא, בציצית בינה דאמא:

Pri Etz Chaim (Public Domain)

62 חכמה בראש . . בסוף

The passage explains "Chochmah at the beginning and Chochmah at the end": Chochmah is bittul, so the Infinite Light rests in Chochmah; Chochmah Ila'ah is the true bittul through which the Infinite Light is drawn into Atzilus, and the lower Chochmah, Malchus, is the nullification of the yesh, the source of the bittul of Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

ת"ז (תמ"א [ת"מ פ, ב] ובזח"א [כו, ב] [עקב טו, ב. ושי"ג]. [כ].

63 חכמה בראש חכמה בסוף

The Zohar on Bereshis speaks of two yuds hinted in the word vayitzer ("and He formed"), the formation of the higher beings and of the lower: "and they are Chochmah at the beginning and Chochmah at the end."

Zohar, Bereshit 21:248-22:255 א:רמ"ה: ספר זוהר, בראשית

כ"ב:רנ"ה

In reference to that time it is said of Moses and Israel, "Then thou shalt delight in the L-rd", and the words shall be fulfilled, "then Moses shall sing" (Ex. 15, 1).1The Hebrew text of this page does not correspond entirely to the English translation. Further, the river "shall part from thence and

become four heads” (Gen. 2, 10). The first of these is Hesed (Kindness), which is the right arm. From this shall drink the camp of Michael, and with it the tribe of Judah and his two accompanying ...

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

64 ונחנו מ"ה

Moshe and Aharon: “And what (mah) are we, that you complain against us?” The maamar reads mah as the bittul of Chochmah.

Exodus 16:7: שמו"ט

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

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

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65 החכמה מאין תמצא

“And wisdom, where (me'ayin) shall it be found?” Chassidus reads it as “Chochmah is found from ayin, nothingness.”

Job 28:12: איוב כ"ח:י"ב

והחכמה מאין תמצא ואי זה מקום בינה:

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

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

66 רחובות הנהר

“And Shaul of Rechovos HaNahar reigned in his place,” one of the kings of Edom. In Kabbalah “the broad places of the river” are Binah.

Genesis 36:37: בראשית ל"ז:י"ז

וימת שמלה וימלך תחתיו שאול מרחבות הנהר:

And Samlah died, and Shaul of Rehoboth by the River reigned in his stead.

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

67 ישת חושך סתרו

“He made darkness His hiding place, His canopy around Him.” The maamar applies it to the concealment of Chochmah.

Psalms 18:12: תהילים י"ח:י"ב

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

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

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KEHOT'S NOTE

תהלים יח, יב.

68 להנחיל אוהבי יש

Wisdom speaks: “to bequeath yesh (substance) to those who love me, and I will fill their treasuries.” Here yesh is

Binah, the higher Gan Eden.

Proverbs 8:21: משלי ח':כ"א

להנחיל אהבי יש ואצרתיהם אִמְלָא:

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

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69 וצבא השמים לך משתחיים

“You give life to them all, and the host of heaven bow to You.” Bowing is the bittul of Malchus.

Nehemiah 9:6: נחמיה ט':ו'

אתה־הוא ה' לבדך אתה עשית את־השמים שמי השמים וכל־צבאם הארץ וכל־אשר עליה הימים וכל־אשר בהם ואתה מחיה את־כלם וצבא השמים לך משתחיים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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

70 בד"ה כי אברהם לא ידענו

The discourse explains the cry of exile, “For Avraham did not know us and Israel does not recognize us”: in earlier times the attributes of Avraham and Israel, at the level of the light that fills the worlds, were revealed, so miracles were seen openly; now they are hidden, and redemption comes from “You, Havayah, are our Redeemer,” a level above Avraham.

KEHOT'S NOTE

תו"א צג, א.

71 כי אברהם לא ידענו

“For You are our Father, for Avraham did not know us and Israel does not recognize us.” The Torah Ohr discourse on these words is cited.

Isaiah 63:16: ישעיהו ס"ג:ט"ז

כִּי־אַתָּה אֲבִינוּ כִּי אֲבֵרָהֵם לֹא יָדָעֵנו וְיִשְׂרָאֵל לֹא יִכְיֶרְנוּ אֶתָּה ה' אֲבִינוּ גִּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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72 כי מאיש לוקחה זאת

“She shall be called ishah (woman), for this one was taken from ish (man).” The maamar reads it as Malchus drawing its power from Z'eir Anpin.

Genesis 2:23: בראשית ב':כ"ג

וַיֹּאמֶר הָאָדָם זֹאת הִפָּעַם עֵצָם מֵעֵצִי וְכָשָׁר מִבְּשָׁרִי לָזָאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקְחָהּ זֹאת:

And the man said: ‘This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.’

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73

ואל אישך תשוקתך

"And your desire shall be to your husband." The maamar reads it as the longing of Malchus to rise from below upward.

בראשית ג:16 ט"ו

אֶל-הָאִשָּׁה אָמַר ה'רְבָּה אֲרֻכָּה עֲצֻבוֹנָהּ וְהָרַגְהָ בְּעֲצָב תִּלְדִּי בָנִים וְאֶל-אִישָׁהּ תִּשְׁקָתָהּ וְהוּא יִמְשָׁל-בָּהּ:

Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

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74

כי הגם דאבא יסד ברתא

The Raaya Mehemna on Pinchas: Chochmah is Abba and "earth" is the daughter, as in "With Chochmah He founded the earth."

ספר זוהר, פנחס ק':תער"ו-102:682-100:676 Zohar, Pinchas ק"ב:תרפ"ב

75

כי רמ"ח מצות הם ט"ס דו"א

The passage speaks of the extension of Moshe in every generation, the bittul in each person according to his measure, and the Torah scholar who receives from Chochmah Ila'ah, "the power of mah," for "Abba founded the daughter." Kehot points there for the 248 mitzvos as the nine Sefiros of Z'eir Anpin.

KEHOT'S NOTE

ראה תו"א סח, ג.

76

רני ושמחי בת

"Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst." The Torah Ohr discourse on this verse is cited.

Zechariah 2:14 זכריה ב:יד

רְנִי וְשִׂמְחִי בַת־צִיּוֹן כִּי הִנֵּנִיבָא וְשִׁכְנִיתִי בְּתוֹכְךָ נְאֻם־ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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77

נר הוי' נשמת אדם

"The lamp of Havayah is the soul of man, searching all the chambers of the belly." The soul, like a flame, rises upward.

Proverbs 20:27 משלי כ:כ"ז

נֵר ה' נְשָׁמַת אָדָם חִפְשׁ כָּל־חֲדָרֵי־בֶטֶן:

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

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78

תתן אמת ליעקב

"You will give truth to Yaakov, kindness to Avraham." The point in the Torah Ohr discourse up to which the gloss

refers the reader.

Micah 7:20 מִיכָה ז':כ

תַּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּינוּ מִיָּמֵי קָדָם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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79

המגביהי לשבת

"Who is like Havayah our G-d, who is enthroned on high." The discourse on this verse is cited for the lamp of the mitzvah.

תהילים קי"ג:ה Psalms 113:5

מִי כֹה אֶלְקֵינוּ הַמְּגִבִּיהִי לְשִׁבְתָּהּ:

Who is like unto the L-RD our G-d, That is enthroned on high,

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80

ובד"ה כי אתה נרי

"For You are my lamp, Havayah." The Torah Ohr discourse on this verse is cited again for the lamp.

II Samuel 22:29 שמואל ב כ"ט:כ"ט

כִּי־אַתָּה נִירִי הַיְיָ הַשֶּׁשִּׁי: Havayah וְיָגִיהָ הַשֶּׁשִּׁי:

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

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81

נר הם רמ"ח אברי המלי עם תרין דרועין דיליה

At the end of this chapter Pri Etz Chaim says that the mystery of ner is the 248 limbs of Malchus, for she is included in the two arms of the King, and then she is called ner.

פרי עץ חיים, שער השבת 4:10 Pri Etz Chaim, Gate of the Sabbath ד"י:

הדלקת הנר - ארז"ל, הדלקת נר בשבת חובה, הסוד הוא, כי ב' נרות הם, בינה ומלכות, ותכוין לכבות ב' הנרות של הסט"א. (ועיין בשבחים) והנה נר שבת הוא בבינה, שהוא אהי"ה, גי' חובה, לכן הוא חובי"ה ולא רשות. ועיין מ"ש בפסוק כי נר מצוה ותורה אור. וכבר ידעת, כי הם סוד גי' יחודים עליונים - הוי"ה אהי"ה, הוי"ה אלקי"ם, הוי"ה אדני, וכולם גי' נ"ר. גם דע, כי סוד נ"ר, הם רמ"ח איברי המלכות, כי היא נכללת בב' דרועין דמלכא, אז נקראת נ"ר כנודע:

Pri Etz Chaim (Public Domain)

82

שמאלו תחת לראשי וימינו תחבקני

"His left hand is under my head, and His right hand embraces me." The maamar reads it as the two arms, withdrawal and expansion.

Song of Songs 2:6 שיר השירים ב:ו

שְׁמָאלוֹ תַּחַת לְרָאשִׁי וַיְמִינוּ תַּחְבֵּקֵנִי:

Let his left hand be under my head, And his right hand embrace me.

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83

ויהי ערב ויהי בקר יום אחד

"And there was evening and there was morning, one day." The Torah Ohr discourse at the beginning of Lech Lecha

ומוציא הארתן לחוץ. ועד"ז יש חד קוצא דשערי, דתלייא מרישא דז"א עד רישא דנוקבא במצח שלה ממש, כמ"ש בענין תפילין ש"י, וזהו דז"א הם שערות שחורות, כנוצר באדרא והנה אותו קוצי דשערי דרישא דז"א, נקרא ציץ לשון זכר, לפי שהוא מתפשט ונתלה עד רישא דז"א שהוא זכר. אבל קוצי דשערי דרישא דעצמו דז"א, נקרא ציצית לשון נקבה, לפי שהוא מתפשט ונתלה עד רישא דנוקבא והם בחי ...

Pri Etz Chaim (Public Domain)

94

והיה לכם לציצית

"And it shall be for you as tzitzis, and you shall see it." The maamar reads tzitzis as the hairs drawn down into the techeles.

במדבר ט"ו:ל"ט Numbers 15:39

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתְּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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95

הציצית נתתי לכם שנאמר והיה לכם לציצית

Among the things G-d says He gave "to you," the Midrash lists: "The tzitzis I gave to you, as it is said, 'And it shall be for you as tzitzis.'"

שמות רבה ט"ז:כ"ג Shemot Rabbah 15:23

... כל מקום אשר תדרוך כף רגליכם בו. וגו'. לא נתתי תורה אלא לכם, שנאמר (משלי ד, ב): כי לקח טוב נתתי לכם תורתי וגו'. הציצית נתתי לכם, שנאמר (במדבר טו, לט): והיה לכם לציצית. ימים טובים נתתי לכם, שנאמר (ויקרא כג, ז): מקרא קודש יהיה לכם. יום הכפורים נתתי לכם, שנאמר (שם שם, כח): כי יום כפורים הוא. לולב לכם, שנאמר (שם שם, מ): ולקחתם לכם ביום הראשון. סוכה לכם, שנאמר (שם שם, מב): כל האזרח בישראל וגו'. לא נתתי אורה אלא לכם, שנאמר (ישעיה ס, א): קומי ...

Another interpretation: "This month shall be for you" (Exodus 12:2) - that is what is written: "They will be for you alone, and there is nothing for strangers with you" (Proverbs 5:17). The Holy One blessed be He said to them: 'I do not caution idolaters against idol worship, but only you, as it is stated: "You shall not make idols for yourself" (Leviticus 26:1). I gave justice only to you, as it is stated: "Hear this, priests, and hearken, house of Israel, and listen, house of the king, as ...

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96

בעמר נקא

Daniel's vision of the Ancient of Days: "His garment was white as snow, and the hair of His head like clean wool." Pri Etz Chaim applies the white hairs to Arich Anpin.

דניאל ז' ט"ז Daniel 7:9

תָּהָה הָיִית עַד דִּי כָרְסָן רָמְיוּ וְעִתִּיק יוֹמִין יָתֵב לְבוּשָׁה כְּתֹלֵג חָזָר וְשָׁעָר רִאשָׁה כְּעֶמֶר נִקָּא כְּרִסְיָה שְׂכִבְיָן דִּי־נֹר גְּלִגְלוּהִי נֹר דְּלֵק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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PARAGRAPH 11

97

וזכרתם את כל מצות ה'

"...and you shall see it and remember all the mitzvot of Havayah and do them, and you shall not stray after your heart and after your eyes." The maamar now explains "remember" and "you shall not stray."

במדבר ט"ו:ל"ט Numbers 15:39

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתְּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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98

בלק"ת פ' בראשית

The passage cites the same teaching, that mem-tzadi of mitzvah are yud-hei in Atbash, and explains that because the letters are substituted, the union of Abba and Imma that a mitzvah brings is not a complete revelation; the essential union of yud-hei comes through the self-sacrifice of the Shema.

KEHOT'S NOTE

בד"ה סוד מציאות המצות. ראה לעיל פי' אמור לג, ג.

99

כי מצות המלך היא

"And the people were silent and did not answer him a word, for it was the king's command, saying: Do not answer him." Here mitzvah means a command.

II Kings 18:36 ב"י"ח:ל"ו

וְהַחֲרִישׁוּ הָעָם וְלֹא־עָנוּ אֹתוֹ דְּבַר כִּי־מִצְוַת הַמֶּלֶךְ הָיָה לֵאמֹר לֹא תַעֲנֶהוּ: But the people held their peace, and answered him not a word; for the king's commandment was, saying: 'Answer him not.'

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KEHOT'S NOTE

מלכים ב יח, לו. [כ].

100

מצות המלך היא עיין בזהר ס"פ שלח דקע"ה ע"ב מצוה במל'

The Zohar at the end of Shelach says that "mitzvah" is used as in "it was the king's command," that foundation and root are crowned together in the King, and on this it reads "and you shall see it and remember all the mitzvot of Havayah."

Zohar, Sh'lach 46:336-346 מ"ו:שלי"ו-שמ"ו

101

בביאור ע"פ וידבר אליקים

the passage shares nothing with the note

KEHOT'S NOTE

לעיל פ' במדבר.

102 וידבר אלקים
 “And G-d spoke all these words, saying,” the opening of the Ten Commandments. The explanation of this verse is cited.

Exodus 20:1 א"כ: שמות

וידבר אלקים את כל־הדברים האלה לאמר:

And G-d spoke all these words, saying:

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103 כי מאיש לוקחה זאת
 “For this one was taken from ish (man).” The maamar applies it to the mitzvah below, which has its root in the King above.

בראשית ב' כ"ג: Genesis 2:23

ויאמר האדם זאת הפעם עצם מעצמי ובשר מבשרי לזאת יקרא אשה כי מאיש לקחה זאת:

And the man said: ‘This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.’

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104 לא יגורך רע
 “For You are not a G-d who desires wickedness; evil shall not dwell with You.” The maamar applies it to Atzilus.

תהילים ה' ה: Psalms 5:5

כי לא אל־הפץ־רשע אתה לא יגורך רע:

For Thou art not a G-d that hath pleasure in wickedness; Evil shall not sojourn with Thee.

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KEHOT'S NOTE

תהלים ה, ה.

105 במדבר סיני באהל מועד
 “And Havayah spoke to Moshe in the wilderness of Sinai, in the Tent of Meeting.” The explanation of this verse, earlier in this book, is cited.

במדבר א' א: Numbers 1:1

וידבר ה' אל־משה במדבר סיני באהל מועד באחד לחדש השני בשנה השנית לצאתם מארץ מצרים לאמר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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106 בליקוטי הש"ס להאריז"ל
 Kehot locates the Arizal's explanation of the Jordan in his Likkutei HaShas on Tractate Chagigah.

KEHOT'S NOTE

במס' חגיגה.

107 ירדן . . דהיינו ק"נ
 Kehot refers to Or HaTorah on Va'eschanan for this explanation of the Jordan as kelipas nogah.

KEHOT'S NOTE

ראה אוה"ת ואתחנן ע' ק"נ.

108 ירדן — לזה
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

על"ק (צד, א). וש"נ. [כ].

PARAGRAPH 12

109 ויקחו אליך פרה
 “This is the statute of the Torah... speak to the children of Israel, and they shall take to you a red heifer.” The explanation of this verse, cited here, discusses how evil draws nourishment from holiness.

במדבר י"ט ב': Numbers 19:2

זאת חקת התורה אשר־צוה ה' לאמר דבר אל־בני ישראל ויקחו אליך פרה אדמה תמימה אשר אין־בה מום אשר לא־עלה עליה על:

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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110 השקאת הסוטה מים המארים
 “And if the woman was not defiled but is pure, she shall be cleared and shall conceive seed.”

במדבר ה' כ"ח: Numbers 5:28

KEHOT'S NOTE

במדבר ה, כח.

111 מים המארים
 The Zohar on Nasso reads “the bitter waters that bring the curse” as the Holy Name at the time it is found in judgment.

ספר זוהר, נשא ה' ס"ג ס"ג: Zohar, Nasso 5:60-63

IF ANY MAN'S WIFE (lit. man, man, if his wife) GO ASIDE, AND COMMIT A TRESPASS (lit. trespass a trespass) AGAINST HIM, ETC. R. Eleazar said: ‘Why twice ‘man, man’? It speaks of a man who has behaved as a man should, following the admonition: “Drink waters out of thy own cistern”, etc. (Prov. 5, 15). Why, again, the double expression “trespass a trespass”? It points, on the one hand, to the Community of Israel, and, on the other, to her Spouse. We thus read further: THEN SHALL THE ...

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

112 ונקתה וזרעה
 The Raaya Mehemna on Emor: the faithful wife comes close to the high priest to be tested; being pure, “she shall

be cleared and shall conceive seed," and gains strength and love with her husband.

ספר הזהר, אמור ל"ב:קנ"ה-ל"ד:קס"ב 32:155-34:162 Zohar, Emor

113 ברע"מ פ' אמור דצ"ז א'

Kehot refers to the Tzemach Tzedek's explanations of the Zohar for this passage of the Raaya Mehemna on Emor.

KEHOT'S NOTE

ראה ביאה"ז להצ"צ-ב ע' תתקלו ואילך.

PARAGRAPH 13

114 והם ה"ג עליונים שהם חסדים

Or HaTorah's version adds here: "(that is, the Gevuros of Abba are the Chasadim of Imma; see what is written on the Zohar at the beginning of Vayeitzei, on 'Arise,' etc.)."

KEHOT'S NOTE

באוה"ת פ' שלח כרך-ה ע' א'תריג נוסף: "(ר"ל גבורות דאבא הם חסדים דאימא, עמ"ש על הזהר ר"פ ויצא ע"פ קומה כו)".

115 למען תזכרו

"So that you shall remember and do all My mitzvos, and be holy to your G-d." The maamar reads "remember" as becoming zecharim (males) and "do" as making the mitzvos.

Numbers 15:40 ט"ו:מ' במדבר

למען תזכרו ועשיתם את כל מצותי והייתם קדושים לאלקיכם:

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

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116 וזהו למען תזכרו שתהיו אתם הזכרים

Or HaTorah's version adds: "(that is, through the sweetening of the five Gevuros of Nukva, of esh hei, in the higher five Gevuros of Abba, esh yud, they themselves become males, as explained shortly below)."

KEHOT'S NOTE

באוה"ת שם נוסף: "(ר"ל ע"י מיתוק ה"ג דנוק' דאש ה' בה"ג העליונים דאבא אש יו"ד נעשה הם עצמן בבחי' זכרים, כדלקמן בסמוך)".

117 בהעלותך את הנרות

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

KEHOT'S NOTE

שם ח, ב.

118 בהעלותך את הנרות

"When you raise up the lamps, the seven lamps shall give light toward the face of the menorah." The maamar applies "raising the lamps" to the rising Gevuros.

Numbers 8:2 ח"ב:ב' במדבר

דבר אל־אֶהֱרֹן וְאֶמְרָתָּ אֵלָיו פְּהַעֲלֶתְהָ אֶת־הַנֵּרוֹת אֶל־מֹל פְּנֵי הַמִּנְוָה יֵאֲרִי שִׁבְעַת הַנֵּרוֹת:

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

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119 אשה מזרעת תחלה

Rav Yitzchak son of Rav Ami: "If the man emits seed first, she bears a female; if the woman emits seed first, she bears a male," as it says, "When a woman conceives and bears a male."

Berakhot 60a:14 ד"א: ס' ברכות

ומי מהני רחמי? והאמר רב יצחק בריה דרב אמי: איש מזריע תחלה — יולדת נקבה, אשה מזרעת תחלה — יולדת זכר. שנאמר: "אשה כי תזריע וילדה זכר!" הָאָא בְּמֵאֵי עֲסָקִינוּ — כְּגוֹן שֶׁהִזְרִיעוּ שְׁנֵיהֶם בְּכֵת אֶחָת.

But is it of any avail to pray [during the first forty days that it should be a male child]? For lo, R. Isaac b. R. Ammi has said : If it is the man who first emits seed his wife bears a daughter ; but if the woman first emits seed she gives birth to a son ; as it is said, "If a woman emits seed and bare a male child" (Lev. xii. 2)! With what are we here dealing ? For instance, if they both emit seed ...

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KEHOT'S NOTE

ברכות ס, א. וש"נ.

120 ועיין זוהר פרשה תזריע

Kehot notes that Or HaTorah discusses this Zohar on Tazria at length.

KEHOT'S NOTE

בארוכה באוה"ת שם. ראה גם לקמן פ' מטות פד, ג.

121 שנוי בשבת עליות העולמות

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

KEHOT'S NOTE

ראה פע"ח ש' השבת.

122 On "When a woman conceives and bears a male," Rabbi Yosei says that from the day she conceives until the day she gives birth a woman speaks only of her child, that it be male.

ספר הזהר, תזריע א"ב-ג:י"א: 1:2-3:11 Zohar, Tazria

R. Aha also asked why the word "conceive-seed" is used instead of merely "conceive". R. Jose answered: 'A woman from the time she becomes pregnant till she is delivered can talk of nothing but the child she is to bear, whether it is to be a boy or a girl.'

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

PARAGRAPH 14

123 זכר חסדו

"He remembered His kindness and His faithfulness to the house of Israel." Z'eir Anpin is called zachar, the one who "remembers" kindness.

Psalms 98:3 ח"ג:ג' תהילים

זָכַר חֲסִדוֹ וְאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רְאוּ כָל־אֲפִסְי־אֲרָץ אֵת יְשׁוּעָתוֹ אֶלְקִינוּ:

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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124 ועשיתם את כל מצותי

“So that you shall remember and do all My mitzvos.” The gloss sees in “do” a higher level than “remember.”

Numbers 15:40 ט"ו:מ:מ

לִמְעוֹ תִזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
that ye may remember and do all My commandments, and be holy unto your G-d.

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125 המשכת אור א"ס בהן במוחין

The passage quotes the same words of Iggeres HaKodesh, reading “the Infinite Light, blessed be He.” It explains that the mitzvos, called the 248 limbs of the King, are lights drawn into vessels, which need guarding, since a flaw in a vessel lets nourishment be drawn even from the light en-clothed in it.

KEHOT'S NOTE

וכ"ה לקמן פ' ראה כא, ד אבל שם "אוא"ס ב"ה" וכ"ה בדרך מצותיך כא, ב. אוה"ת יתרו ע' תקמא וע' א"טו.

PARAGRAPH 15

126 בביאור ע"פ וארשתיה לי

Kehot's note points to Numbers 17:3 for these words.

Numbers 17:3 י"ז:ג:מ

אֶת מַחְתֹּת הַחֹטְאִים הָאֵלֶּה כִּנְפֹשֶׁתָם וַעֲשׂוּ אֹתָם רִקְעֵי פָחִים צָפוּי לְמִזְבֵּחַ כִּי־הִקְרִיבֶם לִפְנֵי־י' וַיִּקְדָּשׁוּ וַיְהִי לְאוֹת לִבְנֵי יִשְׂרָאֵל:

even the fire-pans of these men who have sinned at the cost of their lives, and let them be made beaten plates for a covering of the altar—for they are become holy, because they were offered before the L-RD—that they may be a sign unto the children of Israel.'

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KEHOT'S NOTE

לעיל במדבר יז, ג.

127 וארשתיה לי

“And I will betroth you to Me forever; I will betroth you to Me with righteousness and justice, with kindness and compassion.”

Hosea 2:21 א"כ:כ"א:ו

וְאֶרְשֶׁתִּיךָ לִי לְעוֹלָם וְאֶרְשֶׁתִּיךָ לִי בְצֶדֶק וּבִמְשָׁפֶט וּבְחֶסֶד וּבְרַחֲמִים:
And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lov-ingkindness, and in compassion.

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128 והייתם קדושים לאלהיכם

“...and you shall be holy to your G-d,” the last clause of the

tztizis passage that the maamar explains.

Numbers 15:40 ט"ו:מ:מ

לִמְעוֹ תִזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:

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

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129 Kehot's note points to Nazir 39b:5 for these words.

Nazir 39b:5 ה"ט:ב:ה' נזיר

נְזִיר שְׁגִילַח בֵּין בְּתֵעַר בֵּין בְּזוּג, או שסיפספ כל שהוא — חייב. תנו רבנן: "תער", אין לי אלא תער. תלש, מירט, סיפספ כל שהוא, מנין — תלמוד לומר: "קדוש יהיה גדל פרע שער ראשו", דברי רבי אשיה.

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

130 קדוש יהיה גדל פרע שער ראשו

“All the days of his vow of nazirus no razor shall pass over his head... he shall be holy; he shall let the locks of the hair of his head grow.” The maamar ties the nazirite's holiness to his hair.

Numbers 6:5 ה'ה:ג:מ

כָּל־יְמֵי נְדָר נְזִירוֹ תֵּעַר לֹא־יַעֲבֹר עַל־רֹאשׁוֹ עַד־מְלֵאת הַיָּמִם אֲשֶׁר־יִזְרֹחַ לְה' קְדוֹשׁ יִהְיֶה גְדֹל פְּרַע שְׁעָרָאֲשׁוֹ:

All the days of his vow of Naziriteship there shall no razor come upon his head; until the days be fulfilled, in which he consecrateth himself unto the L-RD, he shall be holy, he shall let the locks of the hair of his head grow long.

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131 ונקדשתי בתוך בניי

“And you shall not profane My holy Name, and I shall be sanctified among the children of Israel.” The discourse on these words is in Likkutei Torah, Emor.

Leviticus 22:32 כ"ב:ל"ב:ו

וְלֹא תַחֲלִלוּ אֶת־שֵׁם קְדוֹשִׁי 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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PARAGRAPH 16

132 קדוש דקדושה וג"פ קדוש

“And one called to another and said: Holy, holy, holy is Havayah of Hosts; the whole earth is full of His glory.” This is the threefold “holy” of the Kedushah, which ends with “Havayah of Hosts.”

Isaiah 6:3 ג'ג:ו:ו

וְקָרָא זֶה אֶל־זֶה וַאֲמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כְּלֵי־הָאָרֶץ כְּבוֹדוֹ:

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

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133

קוצי דשערי דא"א היורד מאחורי ז"א

At the end of this chapter on the Kedushah, Pri Etz Chaim says that its light is drawn from the lock of hair of Arich Anpin that descends behind Z'eir Anpin, and that we say "holy" three times corresponding to three Names Havayah.

Pri Etz Chaim, Gate of the Repetition of the Silent Prayer 3:13ג:פרי עץ חיים, שער חזרת העמידה ג:י"ג:13

... וכל הויה מהם במילוי יודין, הוא קדוש. אמנם הארת אלו של הקדושה, הם נמשכין מקוצי דשערי דא"א, היורד מאחורי ז"א כנודע, והוא מאיר לו שפע ממוחין עליונים דא"א, הנקרא קדוש. לכן אומרים ג"פ קק"ק, נגד הויות ההם, שכל אחד גי' קודש, ואלו נמשכין כנ"ל, ומאירין במוחין דז"א. ובוה תבין, כי איך כל קדוש הוא במוחין עלאין, כי גי' קדוש אלו, נמשכין ממוחין עלאין דא"א, דרך קוצי דשערי להאיר בז"א, וכבר בארנו יותר סוד הקדושה במ"א כנ"ל:

Pri Etz Chaim (Public Domain)

גי קוצין שיש בצורת אות יוד קוץ העליון והיוד עצמו וקוץ התחתון

Pardes Rimonim, discussing the hidden lights in Keser, describes the first yud of the Name as itself three: "a tip above, a tip below and a body in the middle."

Pardes Rimmonim 11:7ז:א:פרדס רמונים

PARAGRAPH 17

135

והייתם קדושים לאלקים

"...and you shall be holy to your G-d (Elokeichem)." The maamar notes that the verse uses the Name Elokim, not Havayah.

Numbers 15:40ט"ו:מ:במדבר

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

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

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אל תקרי בניך אלא בוניך

Torah scholars increase peace in the world, as it says, "And all your children shall be taught of Havayah, and great shall be the peace of your children": do not read "your children" (banayich) but "your builders" (bonayich).

Berakhot 64a:14ד"א:ברכות ס"ד

אל תקרי "בְּנֵיךָ" אֶלָּא "בּוֹנֵיךָ". "שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ וְאֵין לְמוֹ מְכַשּׁוֹל". "יְהִי שְׁלוֹם בְּחֵילָה שְׁלֹחַ בְּאַרְמְנוֹתֶיךָ". "לְמַעַן אֲחֵי וְרַעֲי אֲדַבְּרָה בְּאֵין שְׁלוֹם בְּךָ. לְמַעַן בֵּית ה' אֲלֵקִינוּ אֲבָקְשָׁה טוֹב לָךְ". "ה' עֹז לְעַמּוֹ יִתֵּן ה' יִבְרַךְ אֶת עַמּוֹ בְּשְׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The

L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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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