LIKKUTEI TORAH · PARSHAS SHELACH · MAAMAR 17

ביאור הדברים ע"פ אני כו' דפ' ציצית וענין...

An explanation of the words on "I am [Havayah your G-d]" in the section of tzitzis

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The will is the outer "skull" covering a hidden "brain" of divine delight; by fulfilling G-d's will through physical mitzvos, Israel become li rosh, "a head for Me," drawing down the will and the delight within it. The doubled "I am Havayah your G-d" marks two stages: now, the Havayah of Z'eir Anpin revealed through Torah and mitzvos; in the future, the Havayah of Atik, beside which even Atzilus will count as Elokim.

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

THE BIG IDEA

The will is the outer "skull" covering a hidden "brain" of divine delight; by fulfilling G-d's will through physical mitzvos, Israel become li rosh, "a head for Me," drawing down the will and the delight within it. The doubled "I am Havayah your G-d" marks two stages: now, the Havayah of Z'eir Anpin revealed through Torah and mitzvos; in the future, the Havayah of Atik, beside which even Atzilus will count as Elokim.

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

This explanation of the preceding maamar opens with a question: how can the will be the "outer dimension" of intellect when Keser is above Chochmah? There are two intellects: Chochmah of Atzilus, below the will, and the hidden brain (Mocha Stima'ah) within Keser, above the will, where the delight of the Infinite One rests; long notes reconcile this with Etz Chaim and trace the hidden brain to Radla. Israel are li rosh because through the mitzvos, planted in physical action like pillars on hard ground, they draw down the will and the delight within it, as a nod of the head moves the brain inside. The Exodus has endless levels, from leaving the lower worlds to rising above Atzilus itself, and "to be Elokim to you" means that in the future even Havayah will seem like Elokim. The second "I am Havayah" is the drawing-down that only souls in bodies, not angels, can achieve. Torah and mitzvos are vessels for rav chesed and the Torah of Havayah, to be revealed through Atik itself.

OUTLINE

1 **Two intellects: the will as an outer dimension** ¶1–3

Chochmah of Atzilus is below the will, but Mocha Stima'ah, the hidden brain within Keser, is above it and holds the delight of the Infinite One. Notes reconcile the accounts in Etz Chaim, explain why Daas replaces Keser in the inner count of the Sefiros, and trace the hidden brain to Radla, the Unknowable Head.

2 **Li rosh: drawing down the will through the mitzvos** ¶4–6

G-d's will is for the nullification of the yesh, which gives Him delight. The 620 mitzvos are pillars planted in physical action that bear the supernal delight; G-d's "nod" at "May His great Name be blessed" is the will drawing down the delight within it. Israel rise to li rosh, first in Z'eir Anpin and in the future in Arich Anpin.

3 Havayah considered as Elokim ¶7–10

Atzilus is Havayah and Malchus is Elokim; in the future the Infinite One above Atzilus will be revealed, and Havayah will seem like Elokim. The Exodus has many levels, in love and in self-nullification, up to rising above Atzilus; Yaakov's descent to Charan and return to his father's house, Yitzchak, show the path.

4 The second "I am Havayah": drawing down ¶11–13

The aim is not ascent but drawing the Infinite Light below, which the angels cannot do. Through the positive and prohibitive mitzvos, self-nullification below draws the true Ayin, the light of Keser, into the yesh of Atzilus.

5 The vessels and what they will reveal ¶14–15

Rav chesed, a soul to the Chesed of Atzilus, and the Torah of Havayah, a Chochmah above Keser whose root is in Radla, will be revealed in the future; acts of kindness, Torah and mitzvos are their vessels, and tzitzis, with its threads and its tallis, embodies both.

6 Two Names, two names, two stages ¶16–24

Havayah and Elokim parallel Yisrael and Yaakov, the soul above the body and the soul within it. The first "I am Havayah" is Z'eir Anpin revealed in Malchus through Torah and mitzvos; the second is Atik revealed in Z'eir Anpin, which needs a drawing-down from Atik itself, as at the splitting of the sea.

KEY CONCEPTS

Mocha Stima'ah (the hidden brain) מוחא סתימאה

The hidden intellect within Keser, above the will, in which the delight of the Infinite One rests: the hidden reason behind the will.

Gulgalta (the skull) גלגלתא

The outer dimension of Keser, the will, which covers the hidden brain and lets only a "hair" of its light through; the source of the mitzvos.

Radla (the Unknowable Head) רישא דלא אתידע

The highest level of Atik, identified with the lowest level of the Emanator; the root of the hidden brain and of Daas, outside the count of the Sefiros.

li rosh ("a head for Me") לי ראש

The letters of Yisrael: Israel's power, through fulfilling G-d's will, to reach the "head," the will and the delight within it, and draw it down.

the nullification of the yesh ביטול היש

Setting aside one's separate existence. G-d's delight is in it, and it is the "raising of feminine waters" that calls forth the drawing-down from above.

the Exodus from Egypt יציאת מצרים

Going out of every "strait" (meitzar) and limit; it has endless levels, from leaving the lower worlds to rising above Atzilus.

rav chesed (abundant kindness) רב חסד

The supernal kindness of Atik, "the Chesed of truth," to be revealed in the future; the Chesed of Atzilus is its vessel.

Havayah and Elokim הוי' ואלקים

The revealing Name and the concealing one. Relative to a higher revelation, each level of Havayah counts as Elokim.

SECTION 1 · ¶1–3

Two intellects: the will as an outer dimension

1 ביאור הדברים ע"פ אני[1] כו' דפ' ציצית וענין בשעה שישראל אומרים[2] יהא שמיה רבא כו'.

An explanation of the words on "I am," etc., in the section of tzitzis, and of the matter of "When Israel say, 'May His great Name,'" etc.

> This section is an explanation (biur) of the preceding maamar, which opened with the verse "I am Havayah your G-d" in the section of tzitzis and spoke of the Sages' teaching that when Israel respond "May His great Name be blessed," the Holy One, blessed be He, "nods His head." Its notes, many of them in parentheses, take up the Kabbalistic background in detail.

להבין ענין הרצון שנתבאר שהוא בחי' חיצוניות נגד השכל דהלא הרצון גבוה מהשכל (כי הרצון הוא בחינת כתר והשכל הוא בחינת חכמה וזהו שמבקשים יהי רצון ועמ"ש בד"ה מה יפו פעמיך ובד"ה מזוזה מימין).

[We need] to understand the matter of the will, which was explained to be the level of the outer dimension (chitzoniyus) relative to the intellect: for is not the will higher than the intellect? (For the will is the level of Keser (the Crown), and the intellect is the level of Chochmah (wisdom); and this is why we ask, "Yehi ratzon (May there be will)." And see what is written in the discourse beginning "How beautiful are your steps," and in the discourse beginning "The mezuzah on the right.")

> The previous maamar described the will as an outer dimension compared with intellect. That seems backwards: in the order of the Sefiros the will (Keser, the Crown) is above intellect (Chochmah), which is why we ask in prayer for will to be drawn down from above, "yehi ratzon."

אך הענין כי יש ב' בחי' שכל. א' הוא בחי' חכמה אבא דאצילות שיונק ממזלא דאריך והוא למטה מהרצון

However, the explanation is that there are two levels of intellect. One is the level of Chochmah, Abba of the World of Atzilus (Emanation), which draws its nourishment from the mazla of Arich [Anpin]; and it is below the will,

> The answer is that "intellect" refers to two different levels. The first is ordinary Chochmah of Atzilus, called Abba ("father"), which receives its light from the mazla of Arich Anpin (the "long face," the outer configuration of Keser), part of its "beard," through which light flows down; this Chochmah is indeed below the will.

שהרי יניקתו מבחי' שערות בלבד הנמשכות מבחינת גלגלתא שהוא רצון ואין ערוך השערות לגבי בחי' גלגלתא עצמה,

for its nourishment is only from the level of the hairs, which are drawn from the level of the Gulgalta (the skull), which is will; and the hairs bear no comparison to the level of the Gulgalta itself.

> In Kabbalah's image of the divine "head," the hairs grow from the skull (Gulgalta), and the skull stands for the will. Since Chochmah receives only from the hairs, which are nothing compared with the skull itself, it is lower than the will.

והבי' הוא בחינת מוחא סתימאה שהוא בחינת שכל הנעלם מכל רעיון[3] והוא למעלה מן הרצון כי בו הוא בחינת תענוג שהוא בבחי' א"ס ממש

And the second is the level of Mocha Stima'ah (the hidden brain), which is the level of "intellect hidden from all thought"; and it is above the will, for within it is the level of delight, which is at the level of the Infinite One (Ein Sof) itself.

> The second kind of intellect is Mocha Stima'ah, the "hidden brain" inside the skull: intellect "hidden from all thought," a phrase of the Shabbos hymn E-l Mistater (by a student of the Ramak, as the Kehot note says) that Torah Ohr, at the start of Lech Lecha, uses for Avram. It is higher than the will because the divine delight, which is the Infinite One itself, rests within it.

(והרצון הוא בחי' חיצוניות של מו"ס [מוחא סתימאה] וכמו הגלגלת לגבי המוח שבתוכו, שבחינת מו"ס [מוחא סתימאה] הוא הפנימיות של הרצון שהוא הטעם הכמוס של הרצון, וכל זה מבואר בע"ח [בעץ חיים] (שער כ"ב פי"ה)[4]

(And the will is the level of the outer dimension of Mocha Stima'ah, like the skull relative to the brain within it; for the level of Mocha Stima'ah is the inner dimension (pnimiyus) of the will, which is the hidden reason for the will. And all this is explained in Etz Chaim) (Sha'ar (Gate) 22, chapter 5):

> Will relates to the hidden brain as a skull to the brain it holds: the will is the outer shell, and Mocha Stima'ah is its inner core, the hidden reason why the will wants what it wants. The source is Etz Chaim, Rabbi Chaim Vital's record of the Arizal's teaching; the Kehot note says the chapter cited here is Sha'ar Mochin d'Tzelem, chapter 1, in current editions.

כי המוח הסתום שבכתר כו' בכתר יש בו בחי' פנימיות שהם מוחין שבו בעצמו כו' ע"ש,

"For the hidden brain that is in Keser," etc.; "in Keser there is a level of inner dimension, which is the intellect (mochin) within it itself," etc.; see there.

> This is the quotation from Etz Chaim: Keser has an inner dimension, "brains" of its own, hidden within it.

הרי מבואר מזה דבחי' מו"ס [מוחא סתימאה] זהו פנימית דגלגלתא שהיא חיצוניות שלו וכמשנ"ת [וכמו שנתבאר] גם כן במ"א בביאור ע"פ כי על[5] כל כבוד חופה ונקרא סתימאה כי אינו בא לידי גילוי כלל.

Thus it is explained from this that the level of Mocha Stima'ah is the inner dimension of the Gulgalta, which is its outer dimension, as was also explained elsewhere, in the explanation on "For over all the glory, a canopy." And it is called Stima'ah (hidden) because it does not come to revelation at all.

> From Etz Chaim it follows that Mocha Stima'ah is the inner core and the Gulgalta its outer covering. It is called "hidden" because it never comes into revelation at all; the explanation on "For over all the glory, a canopy," near the end of Likkutei Torah's Shir HaShirim, likewise calls the will "only the outer dimension of Mocha Stima'ah," whose inner reasons will be revealed in the Time to Come.

מה שאין כן חכמה דאצילות דאתפתחא ל"ב שבילין וכמ"ש בזהר ח"ג [חלק ג'] (דקכ"ח סע"ב [סוף עמוד ב]) שזהו ענין ונהר יוצא מעדן[6,7] כו'.

Which is not so with Chochmah of Atzilus, which "opens up into thirty-two paths," as is written in the Zohar, Part III (end of 128b), that this is the meaning of "And a river goes out from Eden," etc.

> Chochmah of Atzilus, by contrast, opens up into "thirty-two paths," the channels through which wisdom flows on to the other Sefiros. The Zohar reads "a river goes out from Eden" as this outflow from a hidden source.

והמשכת החכמה דאצילות מח"ס [מחכמה סתימאה] הוא על ידי שערות ועל זה נאמר וזרח משעיר למו[8] (עמ"ש מזה בביאור ע"פ[9] ואהיה אצלו אמון וע"פ תורה צוה כו') שבחינת שערה א' בלבד נמשך להיות מושג ולהיות תענוג הנשמות בג"ע [בגן עדן] כו'.

And the drawing-down of Chochmah of Atzilus from the hidden Chochmah (Chochmah Stima'ah) is through hairs; and of this it is said, "And He shone forth from Seir to them" (see what is written on this in the explanation on "Then I was by Him as a nursling," and on "The Torah [that Moshe] commanded," etc.): for only the level of a single hair is drawn down to be comprehended and to be the delight of the souls in Gan Eden, etc.

> Chochmah of Atzilus receives from the hidden wisdom only through "hairs," narrow channels that carry a mere glimmer of what lies within; so the Alter Rebbe hears "He shone forth from Seir" as "from a hair," reading Se'ir (שעיר) as se'ar (שער), and only a single hair's worth of that light becomes the comprehension and delight of the souls in Gan Eden. In Likkutei Torah, Bamidbar (the discourse for Shavuos on "Then I was by Him as a nursling"), the Alter Rebbe explains that delight reaches Chochmah only through a great contraction, like hairs, which grow from the skull that covers the brain.

וגם המשכת השערות ויניקתן מח"ס הוא ע"י בחי' גלגלתא שמכסה על מו"ס [מוחא סתימאה]

And also, the drawing-down of the hairs and their nourishment from the hidden Chochmah is through the level of the Gulgalta, which covers over Mocha Stima'ah;

> And the hairs themselves receive from the hidden brain only through the skull that covers it.

דהיינו שהרצון מסתיר ומעלים את בחינת מו"ס [מוחא סתימאה] שלמעלה מהרצון ולהיות רק שערה לבד נמשכת על ידי הגלגלת כו',

that is, the will hides and conceals the level of Mocha Stima'ah, which is above the will, so that only a hair alone is drawn through the skull, etc.

> So the will, the "skull," conceals the hidden brain that is above it and lets only a hair's breadth of its light through. This is the sense in which the will is the outer dimension of something higher than itself.

ולכן מבואר בענין מנין הע"ס דלפעמים הכתר נמנה במנין הע"ס [העשר ספירות] ופעמים [העשר ספירות] הדעת נמנה ואז אין הכתר נמנה,

Therefore it is explained, regarding the count of the Ten Sefiros, that sometimes Keser is counted in the count of the Ten Sefiros and sometimes Daas (knowledge) is counted, and then Keser is not counted.

> The Sefiros are always counted as exactly ten, but sometimes the list begins with Keser and sometimes it leaves Keser out and counts Daas instead.

והיינו כי כשמונים בחינת חיצוניות הע"ס [העשר ספירות] אזי גם הכתר נמנה במנין הספירות, כי חיצוניות הכתר דהיינו הרצון נמנה בכלל עשר ספירות. אבל בבחינת פנימיות אין הכתר נמנה.

That is: when one counts the level of the outer dimension of the Ten Sefiros, then Keser too is counted in the count of the Sefiros, for the outer dimension of Keser, namely the will, is counted among the ten Sefiros. But at the level of the inner dimension, Keser is not counted.

> The two lists reflect two ways of counting. When the outer dimension of the Sefiros is counted, the outer side of Keser, the will, is one of the ten; in a count by the inner dimension, Keser is left out.

כי פנימיות הכתר הוא מו"ס [מוחא סתימאה] שהוא בחינת א"ס ממש ואינו בכלל ע"ס [עשר ספירות] אלא שהוא מקור כו' ואז החכמה דאצילות היא הראשונה שבע"ס [שבעשר ספירות] ראשית חכמה.

For the inner dimension of Keser is Mocha Stima'ah, which is the level of the Infinite One itself, and it is not included among the Ten Sefiros; rather, it is [their] source, etc. And then Chochmah of Atzilus is the first of the Ten Sefiros: "reishis chochmah" (the beginning, Chochmah).

> The inner dimension of Keser, Mocha Stima'ah, is the Infinite One itself, the source of the Sefiros rather than one of them. In that count Chochmah is the first Sefirah, and the phrase reishis chochmah ("the beginning of wisdom," as in Psalms 111:10) is read as "the first is Chochmah."

(ולפי זה מה שכתוב במ"א בדוכתי טובא בענין תורה ומצות בהא דלפעמים משמע שהתורה היא למעלה מהמצות ופעמים משמע שהמצות הם למעלה מהתורה שהענין הוא ששניהם אמת

(And according to this, what is written elsewhere, in many places, on the subject of Torah and mitzvos—that sometimes it is implied that the Torah is above the mitzvos, and sometimes it is implied that the mitzvos are above the Torah, and that the explanation is that both are true,

> A long parenthesis applies the distinction to a familiar question in Chassidus: some passages describe the Torah as higher than the mitzvos and others the mitzvos as higher than the Torah, and the usual answer is that both are true.

כי התורה היא מבחי' מוחא והמצות מבחי' גלגלתא ויש מעלה במוח שאינו בגלגלתא שהוא בחינת פנימית ויש מעלה בגלגלתא שהוא חיצונית עליון יותר כו'.

for the Torah is from the level of the Mocha (the brain) and the mitzvos from the level of the Gulgalta; and there is an advantage in the brain that is not in the Gulgalta, for it is the level of the inner dimension, and there is an advantage in the Gulgalta, for it is a higher outer dimension, etc.—

> That usual answer says that the Torah comes from the "brain," an inner dimension, and the mitzvos from the "skull," an outer but higher dimension. Each therefore has an advantage the other lacks.

צ"ל לפ"ז [לפי זה] דהיינו לפי שהתורה נמשכת מחכמה דאצילות ולגבי חכמה דאצילות שייך לומר כן

must, according to this, be [understood] as follows: it is because the Torah is drawn from Chochmah of Atzilus, and with regard to Chochmah of Atzilus it is apt to say so:

> In light of what was just explained, that answer must be speaking of Chochmah of Atzilus, the ordinary intellect from which the Torah as we have it is drawn; of that Chochmah it can rightly be said.

שעם היותה בחינת פנימית וגלגלתא היא חיצוניות. אך לפי שהיא חיצונית הכתר לכן בבחינה זו היא גבוה יותר מהחכמה דאצילות ואף על פי כן בבחינה א' יש מעלה בחכמה יותר להיותה בחינת פנימית וגלגלתא היא בחי' חיצוניות.

that although it is the level of the inner dimension and the Gulgalta is the outer dimension, yet because [the Gulgalta] is the outer dimension of Keser, therefore in this respect it is higher than Chochmah of Atzilus; and even so, in one respect Chochmah has the advantage, being the level of the inner dimension, while the Gulgalta is the level of the outer dimension.

> Chochmah is an inner dimension and the Gulgalta an outer one; yet because the Gulgalta is the outer dimension of Keser itself, it outranks Chochmah of Atzilus, while Chochmah, being inner, keeps an advantage of its own. So at this level both statements hold.

וכ"מ [וכן משמע] בע"ח [בעץ חיים] שם שכ"ב פ"ה ובפרק א' אות ב' במ"ש לכן בבחי' זו המוחין הם עיקרים כו' ע"ש.

And so it is implied in Etz Chaim there, Sha'ar (Gate) 22, chapter 5, and in chapter 1, section 2, in what is written: "Therefore, in this respect the mochin are the main thing," etc.; see there.

> Etz Chaim supports this when it says that "in this respect the mochin are the main thing": in one respect the brains, though lower, are primary.

אבל מו"ס [מוחא סתימאה] שהיא פנימית הכתר היא למעלה לגמרי מבחי' גלגלתא שהיא חיצוניות שלו. מאחר דמו"ס [דמוחא סתימאה] הוא הבחינה שבכתר שאינו במנין הע"ס [העשר ספירות] כלל פשיטא דבחי' זו הוא למעלה לגמרי מבחינה שבכתר שהוא במנין הע"ס [העשר ספירות]

But Mocha Stima'ah, which is the inner dimension of Keser, is entirely above the level of the Gulgalta, which is its outer dimension. Since Mocha Stima'ah is the level in Keser that is not in the count of the Ten Sefiros at all, it is obvious that this level is entirely above the level in Keser that is in the count of the Ten Sefiros;

> The two-sided answer does not work for Mocha Stima'ah, the inner dimension of Keser itself. Since it is not counted among the ten Sefiros at all, it must be entirely above the Gulgalta, which is counted.

כי הבחי' שאינו במנין העי"ס [העשר ספירות] היינו לפי שהיא בחינה תחתונה שבמאציל דאנת הוא חד[10] ולא בחושבן[11] וכמ"ש בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג']. ואע"ג [ואף על גב] דבע"ח [דבעץ חיים] שם איתא דזהו בחי' עתיק ומו"ס [ומוחא סתימאה] הוא בבחי' א"א,

for the level that is not in the count of the Ten Sefiros is so because it is the lowest level of the Emanator, for "You are One, but not in number," as is written in Etz Chaim, Sha'ar (Gate) 41, chapter 3. And although in Etz Chaim there it is stated that this is the level of Atik, while Mocha Stima'ah is at the level of Arich Anpin,

> A level is left out of the count because it belongs to the Emanator, G-d Himself, rather than to what He emanates; as Eliyahu's prayer in the Tikkunei Zohar says, "You are One, but not in number." A difficulty: Etz Chaim names that uncounted level Atik (the "Ancient One," the inner dimension of Keser), while Mocha Stima'ah belongs to Arich Anpin, the level below it.

אך הרי ע"ז נתבאר כאן שבמו"ס [שבמוחא סתימאה] הוא בחי' תענוג שהוא בחי' א"ס ממש ור"ל [ורוצה לומר] דבחי' עתיק שהוא בחי' תענוג הוא מתגלה בח"ס בבחי' פנימית ממש. משא"כ בחי' גלגלתא שהיא חיצוניות וכמ"ש בע"ח [בעץ חיים]) (שכ"ב פ"ה) **באריכות,**

yet regarding this it was explained here that in Mocha Stima'ah there is the level of delight, which is the level of the Infinite One itself. That is to say, the level of Atik, which is the level of delight, is revealed in the hidden Chochmah in the mode of the very inner dimension; which is not so with the level of the Gulgalta, which is the outer dimension, as is written in Etz Chaim) **(Sha'ar (Gate) 22, chapter 5) at length.**

> The answer is that this maamar places the delight, which is the Infinite One itself, inside Mocha Stima'ah. That is, Atik, which is delight, is revealed within the hidden wisdom as its very inner dimension, which is not so with the Gulgalta.

וע"כ מו"ס [מוחא סתימאה] **אינו במנין ע"ס** [עשר ספירות] **ע"ד מ"ש בע"ח** [בעץ חיים] (שמ"א פ"ג [פרק ג']). **ועיין מ"ש בביאור ע"פ שוש אשיש[12, 13] מבואר כמ"ש כאן.**

And therefore Mocha Stima'ah is not in the count of the Ten Sefiros, along the lines of what is written in Etz Chaim (Sha'ar (Gate) 41, chapter 3). And see what is written in the explanation on "I will greatly rejoice": it is explained [there] **as is written here.**

> Since Atik itself shines within it, Mocha Stima'ah shares Atik's status of not being counted among the Sefiros. The text adds that the explanation on "I will greatly rejoice," in Likkutei Torah, Nitzavim, says the same; there the drawing-down from Mocha Stima'ah, in which the Gevuros of Atik are enclothed, is discussed.

אמנם בביאור ע"פ יביאו לבוש מלכות[14,15] מבואר דגם לגבי בחי' מו"ס [מוחא סתימאה] שייך לומר שיש בחי' בגלגלתא שהיא גבוה יותר

However, in the explanation on "Let them bring royal apparel" it is explained that even relative to the level of Mocha Stima'ah it is apt to say that there is an aspect in the Gulgalta that is higher;

> Now a contrary view: the explanation on "Let them bring royal apparel," in Torah Ohr, says that even compared with Mocha Stima'ah the Gulgalta has an aspect in which it is higher.

כי מו"ס [מוחא סתימאה] היא חכמה שבכתר והוא מקור התורה וגלגלתא הוא כתר שבכתר והוא מקור המצות אלא שהיא חיצוניות כו'

for Mocha Stima'ah is the Chochmah within Keser, and it is the source of the Torah, and the Gulgalta is the Keser within Keser, and it is the source of the mitzvos; only that it is the outer dimension, etc.

> There Mocha Stima'ah is "Chochmah within Keser," the source of the Torah, and the Gulgalta is "Keser within Keser," the source of the mitzvos. As the crown of the crown, the Gulgalta would be the higher of the two; its only drawback is that it is outer.

וכן נת' [נתבאר] עוד במ"א, ולכאורה זהו נגד מ"ש בע"ח [בעץ חיים] (שכ"ב פ"ה) הנ"ל,

And so it was explained further elsewhere. And seemingly this contradicts what is written in Etz Chaim (Sha'ar (Gate) 22, chapter 5), mentioned above.

> This seems to contradict Etz Chaim, quoted above, which makes Mocha Stima'ah the inner dimension of Keser and the Gulgalta its outer one.

ולפ"ז [ולפי זה] צ"ל שהפנימית דכתר שלמעלה לגמרי מגלגלתא הוא מ"ש בע"ח [בעץ חיים] שכ"ב ספ"ו שהכתר שלו הוא אור רוחני מקיף עליו כו' אמנם החיצוניות שלו המתפשטים למטה כו' הוא הגלגלת כו' ע"ש,

And according to this it must be said that the inner dimension of Keser, which is entirely above the Gulgalta, is what is written in Etz Chaim, Sha'ar (Gate) 22, end of chapter 6: that "its Keser is a spiritual light encompassing it," etc.; "however, its outer dimension, which spreads downward," etc., "is the skull," etc.; see there.

> On that view, one must say that the part of Keser entirely above the Gulgalta is not Mocha Stima'ah but Keser's own "crown," which Etz Chaim describes as a spiritual light encompassing it from above, while the outer dimension of Keser, as it spreads downward, is the skull.

וזהו ענין רישא וגולגלתא ומוחי[16] המבואר בזהר פ' אמור (דצ"ו ע"ב)

And this is the meaning of "the head, the skull and the brains" (reisha ve-gulgalta u-mochei), explained in the Zohar, Parshas Emor (96b);

> The Zohar in Emor speaks of three things, "the head, the skull and the brains," which leaves room for a "head" above the skull.

ע"ש במק"מ [במקדש מלך] דפי' רישא הוא עיקר הכתר שהוא בסוד אור מקיף וגלגלתא הוא חיצוניות הכתר כו'

see there in the Mikdash Melech, which explains that reisha (the head) is the essence of Keser, which is in the mystery of the encompassing light, and gulgalta is the outer dimension of Keser, etc.

> The Mikdash Melech, a commentary on the Zohar, explains the "head" as the essence of Keser, an encompassing light, and the "skull" as Keser's outer dimension.

והרמ"ז [והרב משה זכות] כ' [כתב] רישא הוא פנימית הכתר גלגלתא הוא סיום חיצוניותו המתפשט ונעשה גלגלתא כמ"ש בא"י [בארץ ישראל] עכ"ל [עד כאן לשונו], וכוונתו ג"כ למ"ש בע"ח [בעץ חיים] שכ"ב ספ"ו החיצוניות שלו המתפשטים כו',

And the Ramaz (Rabbi Moshe Zacuto) wrote: "Reisha is the inner dimension of Keser; gulgalta is the end of its outer dimension, which spreads and becomes the gulgalta, as is written in [the work he abbreviates as] A.Y." End of quote. And his intent too is [to] what is written in Etz Chaim, Sha'ar (Gate) 22, end of chapter 6: "its outer dimension, which spreads," etc.

> The Ramaz (Rabbi Moshe Zacuto) says the same: the head is the inner dimension of Keser, and the skull is where its outer dimension ends. He cites a work only by its initials, א"י ("A.Y."), which the text does not name and which we cannot identify with certainty; the text adds that his intent is the same passage of Etz Chaim.

וא"כ לכאורה זהו סתירה למ"ש כאן דבחי' מו"ס [מוחא סתימאה] הוא הבחינה פנימית שבכתר שאינו במנין ע"ס [עשר ספירות] דאם כן הוא ודאי למעלה לגמרי מבחי' גלגלתא.

If so, this seemingly contradicts what is written here, that the level of Mocha Stima'ah is the inner level in Keser, which is not in the count of the Ten Sefiros; for if so, it is certainly entirely above the level of the Gulgalta.

> If the "head" is the inner dimension of Keser and the skull its outer one, this seems to contradict the maamar, which made Mocha Stima'ah, inside the skull, the inner dimension of Keser and entirely above the Gulgalta.

אך באמת יי"ל [יש לומר] דעכ"ז [דעם כל זה] אין משם סתירה למ"ש כאן כי הנה שני הדרושים דכאן ודשם מבוארים בע"ח [בעץ חיים],

But in truth it can be said that even so there is no contradiction from there to what is written here; for both discourses, this one and that one, are explained in Etz Chaim.

> The answer is that there is no real contradiction: Etz Chaim itself contains both descriptions, and each discourse follows a different passage of it.

והיינו כי מ"ש ע"פ יביאו לבוש מלכות הוא על פי מה שכתוב בע"ח [בעץ חיים] (שער א"א פ"ג [פרק ג']) אשר שם מבואר דגלגלתא הוא למעלה ממו"ס [ממוחא סתימאה] כי הוא כתר דא"א ומו"ס [ומוחא סתימאה] הוא חכמה דא"א.

That is: what is written on "Let them bring royal apparel" follows what is written in Etz Chaim (Sha'ar Arich Anpin, chapter 3), where it is explained that the Gulgalta is above Mocha Stima'ah, for it is the Keser of Arich Anpin, and Mocha Stima'ah is the Chochmah of Arich Anpin.

> The explanation on "Let them bring royal apparel" follows Etz Chaim's Sha'ar Arich Anpin, where the Gulgalta is placed above Mocha Stima'ah because the Gulgalta is the Keser of Arich Anpin and Mocha Stima'ah its Chochmah.

וכן כתב הרמ"ז [הרב משה זכות] ר"פ אמור דפ"ח והוא מיוסד ע"פ מאמר האדר"ז [האדרא זוטא] (דרפ"ח סע"א [סוף עמוד א]).

And so wrote the Ramaz at the beginning of Parshas Emor, page 88, and it is founded on a statement of the Idra Zuta (end of 288a).

> The Ramaz says the same in his commentary on Emor, basing it on a statement of the Idra Zuta, a section of the Zohar.

ועפ"ז [ועל פי זה] נת' [נתבאר] מ"ש דיש מעלה במצות הנמשכים מגלגלתא יותר מבתורה הנמשכת ממו"ס [ממוחא סתימאה] ומכל מקום יש מעלה בתורה הנמשכת ממו"ס [ממוחא סתימאה] יותר מבמצות כי מו"ס [מוחא סתימאה] הוא בחי' פנימית כו'.

And according to this it was explained what is written: that there is an advantage in the mitzvos, which are drawn from the Gulgalta, over the Torah, which is drawn from Mocha Stima'ah; and nevertheless there is an advantage in the Torah, which is drawn from Mocha Stima'ah, over the mitzvos, for Mocha Stima'ah is the level of the inner dimension, etc.

> On that basis the explanation on "royal apparel" could say that the mitzvos, from the Gulgalta, have an advantage over the Torah, from Mocha Stima'ah, while the Torah, being inner, has an advantage over the mitzvos.

והנה מבואר שם בע"ח [בעץ חיים] שבתוך הגלגלת הזה יש בתוכו בחינת מוח סתום מאד מלבד מו"ס [מוחא סתימאה] דא"א כו',

Now, it is explained there in Etz Chaim that within this skull there is, within it, the level of a very hidden brain, apart from the Mocha Stima'ah of Arich Anpin, etc.;

> But Etz Chaim also says that inside this skull there is another, "very hidden" brain, distinct from the Mocha Stima'ah of Arich Anpin.

ובפ"ד כתב שבחי' זו נמשך מבחי' רדל"א [רישא דלא אתידע] שלמעלה מגלגלתא שלא יכלה להתלבש באי"א ואחזי נהוריה בהאי רישא כו',

and in chapter 4 he wrote that this level is drawn from the level of Radla (the Unknowable Head), which is above the Gulgalta, which could not be enclothed in Arich Anpin, "and showed its light in this head," etc.;

> That very hidden brain comes from Radla, the "Unknowable Head" (Reisha d'Lo Isyada), the highest level of Atik, above the Gulgalta. Radla could not enclothe itself in Arich Anpin, but it "showed its light" in this head.

ושם ספ"ז ביאר דהיינו ששם מתגלה הדעת דעתיק והיא נשמה דא"א משא"כ בגלגלתא מלובש חסד דעתיק

and there, at the end of chapter 7, he explained that this is because there the Daas of Atik is revealed, and it is the neshamah (soul) of Arich Anpin; whereas in the Gulgalta the Chesed (kindness) of Atik is enclothed,

> Etz Chaim explains that the Daas of Atik is revealed in that hidden brain and serves as the neshamah, the deepest level of soul, of Arich Anpin. In the Gulgalta, by contrast, the Chesed of Atik is enclothed.

שהוא מבחי' ז"ת [זי תחתונות] דעתיק והוא בחינת רוח דא"א שלמטה מבחינת נשמה כו' ע"ש, ועמ"ש בענין בחינה זו בביאור ע"פ החלצו מאתכם[17, 18] כו'.

which is from the level of the seven lower [Sefiros] of Atik, and it is the level of the ruach (spirit) of Arich Anpin, which is below the level of neshamah, etc.; see there. And see what is written on this level in the explanation on "Arm from among you," etc.

> The Chesed of Atik belongs to Atik's seven lower Sefiros and serves as the ruach of Arich Anpin, a level of soul below neshamah, so the very hidden brain is higher than the Gulgalta. In Likkutei Torah, Matos, on "Arm men from among you," the Alter Rebbe describes the "air" (avira) above the membrane that covers Mocha Stima'ah, where the Daas of Atik shines, as the root of Daas.

ועיין מכ"ז [מכל זה] בספר מבוא שערים (שער שלישי ח"ב [חלק ב'] פרק ג' ד') וע"ש פ"ה במ"ש וזה תבין איך לפעמים[19] כו' ע"ש,

And see on all this in the book Mavo She'arim (Sha'ar (Gate) 3, Part 2, chapters 3 and 4), and see there, chapter 5, in what is written: "And by this you will understand how sometimes," etc.; see there.

> The reader is also sent to Mavo She'arim, Rabbi Chaim Vital's introduction to the Arizal's Kabbalah, and especially to a passage there that begins "And by this you will understand how sometimes." In Or HaTorah the Tzemach Tzedek adds two more sources here: Yonas Eilim, on an "air" inside the skull, a hidden Keser, in which Radla shows its light; and Hod Melech on the Sifra DiTzniusa, that the beginning of Mocha Stima'ah is hidden in Atik.

ומכ"ז [ומכל זה] יובן דאין מכ"ז [מכל זה] סתירה למ"ש כאן שהוא עפמ"ש [על פי מה שכתוב] בע"ח [בעץ חיים] שכ"ב פ"ה כנ"ל כיון דעכ"פ [דעל כל פנים] יש בגלגלתא מוח סתום מאד ונקרא חכמתא עילאה סתימאה שהוא הפנימית כתר שבכתר אשר הגלגלתא הוא בחינת חיצוניות שלו,

And from all this it will be understood that there is no contradiction from all this to what is written here, which follows what is written in Etz Chaim, Sha'ar (Gate) 22, chapter 5, as mentioned above; since, at any rate, there is in the Gulgalta a very hidden brain, which is called Chochmasa Ila'ah Stima'ah (the supernal hidden wisdom), which is the inner dimension of the Keser within Keser, of which the Gulgalta is the level of the outer dimension.

> The conclusion is that there is no contradiction. Whatever is said of the Gulgalta of Arich Anpin, within it there is a very hidden brain, called "the supernal hidden wisdom," which is the true inner dimension of Keser; this is what the maamar means by Mocha Stima'ah.

ולכן בחי' זו אינו במנין ע"ס [עשר ספירות] כיון שהוא נמשך מבחי' רדל"א [רישא דלא אתידע] דאחזי נהורא בהאי אוירא

And therefore this level is not in the count of the Ten Sefiros, since it is drawn from the level of Radla, which "showed light in this avira (space)."

> This very hidden brain is not counted among the ten Sefiros because it comes from Radla, which "showed its light" in this avira, the inner space of the skull.

ורדל"א [ורישא דלא אתידע] הוא בחינה תחתונה שבמאציל שאינו במנין ע"ס [עשר ספירות] כמ"ש בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג'], וי"ל [ויש לומר] שזהו ענין רישא וגולגלתא ומוחי שבזהר פי' אמור הנ"ל

And Radla is the lowest level of the Emanator, which is not in the count of the Ten Sefiros, as is written in Etz Chaim, Sha'ar (Gate) 41, chapter 3. And it can be said that this is the meaning of "the head, the skull and the brains" in the Zohar, Parshas Emor, mentioned above.

> Radla is the lowest level of the Emanator Himself, and so it stands outside the count of the Sefiros. The Zohar's "head, skull and brains" can then be read in this light.

וגם לפי מ"ש בע"ח [בעץ חיים] שכ"ב ספ"ה יתפרש לשון הזהר היטב לפי משו"ש [מה שכתוב שם] מוחין שבו בעצמו כו' ומלבשת גם את המוחין הנקרא חב"ד [חכמה בינה ודעת] כו' ע"ש.

And also, according to what is written in Etz Chaim, Sha'ar (Gate) 22, end of chapter 5, the wording of the Zohar will be well explained, according to what is written there: "the mochin within it itself," etc., "and it also enclothes the mochin called Chochmah, Binah and Daas," etc.; see there.

> Etz Chaim's account also fits the Zohar's words: Keser has brains "within it itself," and it also covers the brains of Chochmah, Binah and Daas below it.

וזהו ענין רישא ומוחי שהגלגלתא מלבשתם כו'.

And this is the meaning of "the head and the brains," which the Gulgalta enclothes, etc.

> So the "head and brains" are what the skull covers.

עוד יש לומר דמש"כ [דמה שכתוב] הוא על פי מה שכתוב בזהר הרקיע (דקי"ט ע"א) בפי' הספרא דצניעותא מהאריז"ל [מהארי"י זכרונו לברכה] בפ"ק [בפרק קמא] דהביא שם מ"ש באדר"ז [באדרא זוטא] (דר"צ ע"א) ההיא חכמה דסתימא ביה בעתיקא קדישא[20]

It can further be said that what is written [here] follows what is written in Zohar HaRakia (119a), in the commentary on the Sifra DiTzniusa by the Arizal, in the first chapter, where he brought what is written in the Idra Zuta (290a): "That wisdom that is hidden in it, in Atika Kadisha (the Holy Ancient One)";

> A further basis for the maamar's view is in Zohar HaRakia, which contains the Arizal's commentary on part of the Zohar. There the Arizal, commenting on the Sifra DiTzniusa (the "Book of Concealment," a short and cryptic section of the Zohar), cites the Idra Zuta's phrase "that wisdom which is hidden in Atika Kadisha," the Holy Ancient One.

ועל זה פי' היינו בראש האי' העליון כי כחה שם בדקות והעלם גדול כו' והיינו ברדל"א [בריאשא דלא אתיידע] ממש וע' מזה לקמן,

and on this he explained: "That is, in the first, uppermost head, for its power is there in subtlety and great concealment," etc. And that is in Radla itself; and see on this below.

> The Arizal explains that this hidden wisdom is in "the first, uppermost head," where its power is extremely subtle and concealed; that is, in Radla. The text promises to return to this below, as it does in paragraph 14.

ועל דרך זה נת' [נתבאר] כאן בענין מו"ס [מוחא סתימאה] שאינו במנין ע"ס [עשר ספירות] כו' כיון שהוא ברדל"א [בריאשא דלא אתיידע] ממש.[21, 22, 23]

And along these lines it was explained here regarding Mocha Stima'ah, that it is not in the count of the Ten Sefiros, etc., since it is in Radla itself.

> This is why Mocha Stima'ah, as the maamar uses the term, is not counted among the Sefiros: it is rooted in Radla itself.

2 והנה על פי זה יש לומר גם כן הטעם דהדעת דאצילות משלים למנין ע"ס [עשר ספירות] כשאין הכתר נמנה

Now, according to this one can also state the reason why Daas (knowledge) of Atzilus completes the count of the Ten Sefiros when Keser (the Crown) is not counted:

> Building on what was just said, the text can now explain why, in the count of the Ten Sefiros that leaves Keser out, Daas (knowledge) is counted in its place.

והיינו למנין ע"ס [עשר ספירות] בבחינת פנימית, דאלו בבחי' חיצוניות נמנה הכתר עצמו כדלעיל, רק בבחינת פנימית שפנימית הכתר אינו במנין ע"ס [עשר ספירות] כנ"ל ואז הדעת משלים המנין והיינו לפי שהדעת הוא בחינת פנימית

that is, for the count of the Ten Sefiros at the level of the inner dimension (pnimiyus). For at the level of the outer dimension (chitzoniyus), Keser itself is counted, as above; only at the level of the inner dimension, since the inner dimension of Keser is not in the count of the Ten Sefiros, as mentioned above, Daas then completes the count. And that is because Daas is the level of the inner dimension,

> That is the count of the inner dimension. In the outer count the outer side of Keser, the will, is one of the ten; in the inner count Keser is left out, and Daas fills the place because Daas is itself an inner dimension.

וכמו שנת' [שנתבאר] גם כן ע"פ ואלה המשפטים[24,25] בענין משה משה[26] לא פסיק טעמא ובביאור על פי מים רבים ועיין בע"ח [בעץ חיים] שכ"ב פ"א אות ד' ובפע"ח [ובפרי עץ חיים] שער הלולב פ"ג [פרק ג'] בד"ה להר"ר [להרחמים רבים] יוסף מערבי,

as was also explained on "And these are the ordinances," regarding "Moshe, Moshe"—"the cantillation does not separate [them]"—and in the explanation on the verse "Many waters." And see Etz Chaim, Sha'ar (Gate) 22, chapter 1, section 4, and Pri Etz Chaim, Sha'ar HaLulav, chapter 3, in the passage beginning "To the Rav, Rabbi Yosef Ma'aravi."

> Daas as an inner dimension was also discussed in Torah Ohr on "And these are the ordinances": there Moshe is Daas, the inner dimension of the attributes, which is why "Moshe, Moshe" is said without a separating accent, while "Avraham, Avraham," love, is divided. The reader is also sent to the explanation on "Many waters" and to Etz Chaim and Pri Etz Chaim, works of the Arizal's teaching.

וגם איתא בזהר[27] הרקיע בפי' הזהר פרשה תרומה דקס"ו ע"ב שכנגד ג' רישין דע"ק [דעתיקא קדישא] הוא באצילות בחינת חב"ד [חכמה בינה ודעת] נמצא הדעת שרשו מרדל"א [מרישא דלא אתידע] כו' ע"ש וכן משמע בע"ח [בעץ חיים] שכ"ב שם.

And it is also stated in Zohar HaRakia, in the commentary on the Zohar, Parshas Terumah, page 166b, that corresponding to the three heads of Atika Kadisha there is in Atzilus the level of Chochmah, Binah and Daas; it follows that the root of Daas is from Radla (the Unknowable Head), etc.; see there. And so it is implied in Etz Chaim, Sha'ar (Gate) 22, there.

> Zohar HaRakia teaches that the three heads of Atika Kadisha, the highest levels of Keser, have their counterparts in Atzilus in Chochmah, Binah and Daas. It follows that the root of Daas is in Radla, the highest and unknowable head.

ולכן הוא משלים למנין ע"ס בבחינת פנימית כשאין הכתר נמנה דהיינו בחינת רדל"א [רישא דלא אתידע] שהוא בחינת פנימית הכתר שאינו במנין ע"ס [עשר ספירות] כנ"ל. ועמ"ש מענין הדעת בביאור ע"פ[28] החלצו[29] כו' הנ"ל.

Therefore it completes the count of the Ten Sefiros at the level of the inner dimension when Keser is not counted, that is, the level of Radla, which is the level of the inner dimension of Keser that is not in the count of the Ten Sefiros, as mentioned above. And see what is written on the subject of Daas in the explanation on "Arm," etc., mentioned above.

> This is why Daas completes the count when Keser is left out: the Keser that is not counted is Radla, the inner dimension of Keser, and that is where Daas is rooted. In Likkutei Torah, Matos, on "Arm men from among you," the Alter Rebbe places the root of Daas in the "air" above the membrane over Mocha Stima'ah, where the Daas of Atik shines.

3 והנה זה פשוט דאע"ג [דאף על גב] דשרש הדעת עליון דאצילות נמשך מלמעלה מעלה מבחינה שאינו במנין ע"ס [עשר ספירות] אעפ"כ [אף על פי כן] הוא נמנה במנין ע"ס [עשר ספירות]

Now, this is simple: although the root of the supernal Daas (knowledge) of Atzilus is drawn from very high above, from a level that is not in the count of the Ten Sefiros, it is nevertheless counted in the count of the Ten Sefiros;

> Even though the root of Daas is so high that it lies outside the count of the Sefiros, Daas itself is counted.

כי המשכתו משם הוא ע"י כמה השתלשלות וצמצומים רבים ולכן אעפ"פ [אף על פי] שהמקור אינו נמנה בכלל ע"ס [עשר ספירות] מ"מ הדעת הוא נמנה כו',

for its drawing-down from there is through several stages of descent (hishtalshelus) and many contractions (tzimtzumim). Therefore, although the source is not counted among the Ten Sefiros, Daas is nevertheless counted, etc.

> By the time its light reaches Atzilus it has passed through many stages of descent and contraction. The source remains uncounted, but what arrives below is a Sefirah like the others.

ועיין בע"ח [בעץ חיים] שער א"א רפ"ח[30] ובשער כ"ה דרוש ב' סי' ט"ו ובספר מבוא שערים שער חמישי ח"א [חלק א'] פ"ח [פרק ח'].

And see Etz Chaim, Sha'ar Arich Anpin, beginning of chapter 8, and Sha'ar (Gate) 25, Derush 2, section 15, and the book Mavo She'arim, Sha'ar (Gate) 5, Part 1, chapter 8.

> These are references to Etz Chaim and to Mavo She'arim, works of the Arizal's Kabbalah, on the descent of Daas from its source. The Kehot note quotes Etz Chaim as cited in Or HaTorah: "the Daas that unites Abba and Imma is drawn from the thirteenth mazal."

כי הדעת העליון כו' הוא מזלא קדישא דדיקנא דא"א כו' וכ"ה בלק"ת [בלקוטי תורה (להאריז"ל)] בישעיה[31] ע"פ מי מדד[32] כו'.

For the supernal Daas, etc., is the holy mazla of the beard of Arich Anpin, etc.; and so it is in the Arizal's Likkutei Torah on Isaiah, on "Who has measured," etc.

> The supernal Daas is the "holy mazla" of the beard of Arich Anpin, the channel through which light flows down from Keser. The Arizal's Likkutei Torah on Isaiah says the same in commenting on "Who has measured."

ועיין עוד בע"ח [בעץ חיים] שכ"ה דרוש ב' הנ"ל סי' י"ז[33] י"ח ובלק"ת [ובלקוטי תורה (להאריז"ל)] פ' שמות ע"פ כי סר לראות[34, 35] ובהרמ"ז [ובהרב משה זכות] ר"פ ויקרא[36] ובפ' אמור (בדף צ"ט ע"א) ור"פ קרח

And see further Etz Chaim, Sha'ar (Gate) 25, Derush 2 mentioned above, sections 17 and 18; and the Arizal's Likkutei Torah, Parshas Shemos, on "For he turned aside to see"; and the Ramaz at the beginning of Parshas Vayikra, and in Parshas Emor (on page 99a), and at the beginning of Parshas Korach.

> More references: Etz Chaim; the Arizal's Likkutei Torah on "For he turned aside to see," the verse of the burning bush; and the Ramaz on the Zohar in Vayikra, Emor and Korach. The Kehot note quotes the Ramaz: the root of the supernal Daas of Z'eir Anpin of Atzilus comes from the Daas of Atik hidden in Arich Anpin, the inner dimension of Keser.

ועמ"ש בביאור ע"פ אלה מסעי[37] בענין חותמו של הקב"ה אמת וע' בזח"ג [בזהר חלק ג] (דקל"ו[38] א' ודרצ"א א') ע"פ ובדעת חדרים ימלאו.[39, 40, 41]

And see what is written in the explanation on "These are the journeys," regarding "The seal of the Holy One, blessed be He, is truth." And see the Zohar, Part III (136a and 291a), on "And by knowledge (daas) are the chambers filled."

> The explanation on "These are the journeys," in Likkutei Torah, Masei, explains "The seal of the Holy One, blessed be He, is truth": the hidden Chochmah is not yet called "truth" until its light is revealed through the "face" of Arich Anpin, which the Kehot note links to the tikkun of Arich Anpin called "and truth." The Zohar passages cited next comment on "And by knowledge are the chambers filled."

ומכ"ז [ומכל זה] יתבאר ענין הנז"ל [הנזכר לעיל] שהרצון עליון הוא בחי' חיצוניות לגבי הטעם והפנימית:

And from all this the matter mentioned above will be explained: that the supernal will is the level of the outer dimension (chitzoniyus) relative to the reason and the inner dimension (pnimiyus).

> With all this, the statement at the start of the explanation is accounted for: the supernal will is the outer dimension compared with the reason and inner dimension within it.

SECTION 2 • ¶4–6

Li rosh: drawing down the will through the mitzvos

4 ב ועתה יש לבאר ענין ישראל לי ראש היינו שממשיכים הרצון עליון שבתוכו התענוג דהיינו בחינת גלגלתא וח"ס [וחכמה סתימאה] ע"י קיום רצון העליון ב"ה.

2. And now we can explain the matter of Yisrael [being] li rosh ("a head for Me"): that is, that they draw down the supernal will, within which is the delight—namely, the level of the Gulgalta and the hidden Chochmah (wisdom)—through fulfilling the supernal will, blessed be He.

> Section 2 turns to the reading of the name Yisrael (ישראל) as li rosh (לי ראש), "a head for Me," which has the same letters. By fulfilling the supernal will, Israel draw down that will together with the delight within it, the Gulgalta and the hidden Chochmah described above.

כי הנה יש פלסופים המכחישים בהשגחה פרטית מפני שנלאו להשיג איך יתכן בחי' רצון אצלו ית' במעשה האדם בעוה"ז וכי כלום חסר כו'

For there are philosophers who deny individual Divine Providence, because they were at a loss to grasp how there could be the level of will in Him, may He be blessed, regarding the deeds of man in this world—and does He lack anything? etc.

> To explain how G-d's will can be drawn down through human deeds, the text first raises the philosophers' objection to individual Providence: a will implies a lack, and G-d lacks nothing.

שהרצון באדם אינו אלא למלאות מחסוריו משא"כ למעלה אנת הוא שלימותא דכולהו[42,43] ומה חסר ח"ו [חס ושלום] עד שיהיה שייך רצון והשגחה אם מקיימים רצונו.

For will in man is only to fill what he lacks; whereas Above, "You are the perfection of them all," and what is lacking, G-d forbid, that will, and watching over whether His will is fulfilled, should apply [to Him]?

> In a person, will exists only to fill a need. But of G-d it is said, in Eliyahu's prayer in the Tikkunei Zohar, "You are the perfection of them all"; how, then, could He have a will about whether people do His will?

אמנם באמת הנה כך הוא הרצון עליון להיות בחי' ביטול היש והיינו כי באמת בחינת א"ס הוא בחינת תענוג כמ"ש כי עמך מקור חיים[44] היינו מקור התענוגים

However, in truth, this is what the supernal will is: that there be the level of the nullification of the yesh (separate existence). That is, in truth the level of the Infinite One (Ein Sof) is the level of delight, as it is written, "For with You is the source of life"—that is, the source of delights;

> The answer is that G-d's will is for the nullification of the yesh, the creature's sense of its own separate existence. The Infinite One is, so to speak, delight itself: "the source of life" is read as the source of all delights.

אלא שנמשך ממנו להיות תענוג מביטול היש כי מטבע הטוב להטיב[45] כו' ואז ממילא נמשך ג"כ בחי' רצון נתאוה הקב"ה[46,47] כו' (היינו כדי להיטיב כו').

only that it was drawn from Him that there be delight from the nullification of the yesh, for "it is the nature of the Good to do good," etc.; and then, as a matter of course, the level of will is also drawn down: "The Holy One, blessed be He, desired," etc. (that is, in order to do good, etc.).

> From Him came the desire for delight from created beings who set aside their own existence, because "it is the nature of the Good to do good," a principle the Kehot note traces to Kabbalistic works such as Emek HaMelech. From this desire the will follows, as the Midrash says, "The Holy One, blessed be He, desired" a dwelling place among the lower realms.

והרצון הוא תר"ך מצות תרי"ג דאורייתא עם ז' דרבנן שנקרא תר"ך עמודי אור פי' כמו העמוד שנמשך מן הגג לארץ והוא מחזיק הגג

And the will is the 620 mitzvos—the 613 of the Torah together with the seven of the Rabbis—which are called "the 620 pillars of light." The meaning is: like the pillar that extends from the roof to the ground and holds up the roof;

> That will is expressed in 620 mitzvos, the 613 of the Torah and seven Rabbinic ones, which Kabbalah (Pardes Rimonim, per the Kehot note) calls "620 pillars of light"; 620 is also the numerical value of Keser (כתר). A pillar holds up the roof from which it extends.

והיינו ע"י שעומד בקרקע ולפי שהקרקע היא קשה לכן מתקיים עמידתו בטוב משא"כ בעפר תיחוח כו',

and that is by its standing on the ground; and because the ground is hard, its standing is therefore firmly established, which is not so in loose earth, etc.

> A pillar can hold up a roof only because it stands on hard ground; in loose earth it would sink and fall.

כמ"כ [כמו כן] תר"ך מצות הם העמודים הנמשכים מן הגג הוא בחי' תענוג עליון שנמשך ומתלבש בהמצות והן עצמן נשפלו למטה בקרקע עד"מ.

So too, the 620 mitzvos are the pillars that extend from the roof—which is the level of the supernal delight, drawn down and enclothed in the mitzvos—and they themselves were lowered down into the ground, by way of analogy.

> The mitzvos are such pillars: they reach down from the "roof," the supernal delight enclothed in them, and their lower end is planted in the "ground," the physical world.

דהיינו בעשי' [בעשיה] גשמיות ציצית מצמר כו' ומחמת שנעוץ סופן בתחלתן[48,49] וסוף מעשה במחשבה תחלה[50] (שהעשי' [שהעשיה] שרשה לעילא כמ"ש במ"א לכן הוא כמשל הקרקע הבריאה וחזקה שיש בכחה להחזיק העמודים כו') ע"כ עמידתם בטוב ויפה ויכולים להחזיק ולקבל המשכת התענוג עליון כו'

That is, in physical action—tzitzis from wool, etc. And because "their end is wedged in their beginning," and "last in deed, first in thought" (for action has its root Above, as is written elsewhere; therefore it is like the analogy of the firm and strong ground that has the power to hold the pillars, etc.), therefore their standing is good and fine, and they can hold and receive the drawing-down of the supernal delight, etc.

> The mitzvos are done with physical things, such as tzitzis of wool. Physical action is the firm ground, because, as Sefer Yetzirah says, "their end is wedged in their beginning," and as the hymn Lecha Dodi says, "last in deed, first in thought": the lowest is rooted in the highest. So the mitzvos stand firmly and can bear the supernal delight drawn into them.

(וזהו ענין ותומכיה מאושר[51,52] ע' [עיין] בזח"א [בזהר חלק א] ד"ח ע"א ועמ"ש ע"פ והארץ הדום רגלי).[53]

(And this is the meaning of "and those who support it are made happy"; see the Zohar, Part I, page 8a; and see what is written on "And the earth is My footstool.")

> The verse "and those who support it are made happy," said of the Torah, alludes to this; the Zohar on the page cited speaks of those who support the Torah. The discourse on "the earth is My footstool" is cited too.

וזהו ענין מנענע ראשו[54] שעי"ז מתנענע ממילא גם המוח שבתוכו עד"מ וכך ע"י המשכת הרצון נמשך ג"כ התענוג שבתוכו

And this is the meaning of "He nods His head": through this the brain within it also moves as a matter of course, by way of analogy; and so, through the drawing-down of the will, the delight within it is also drawn down.

> This explains the Sages' image of G-d "nodding His head" when Israel respond in Kaddish: when the skull moves, the brain inside moves with it. So too, when the will is drawn down through the mitzvos, the delight within the will comes down with it.

וזהו ענין יהא שמיה רבא מברך פי' שמיה הגדול[55] היינו בחי' א"ס שלמעלה גם מבחי' כתר שהכתר הוא הארת הסובב

And this is the meaning of "Yehei shmei rabba mevarach (May His great Name be blessed)": the meaning is, His great Name—that is, the level of the Infinite One that is above even the level of Keser, for Keser is the radiance of the sovev (the light that encompasses all worlds).

> "His great Name" in Kaddish is the Infinite One, higher even than Keser, since Keser is only a radiance of the encompassing light (sovev). In Likkutei Torah, Re'eh, the Alter Rebbe notes that the Tur reads these words as a prayer that the Name Kah "become great," while here, following Tosafos, they mean "His great Name," and that both intentions are true.

(ועיין בפע"ח [בפרי עץ חיים] שער השבת פכ"א וז"ל [וזה לשונו] סעודתא דעתיקא קדישא כו' לכן נקרא קדושה זו קדושא רבא בסוד שמיה רבא עכ"ל [עד כאן לשונו]. ועי' בזהר פ' תרומה) (דקס"ה[56] ב')[57]

(And see Pri Etz Chaim, Sha'ar HaShabbos, chapter 21, and these are his words: "The meal of Atika Kadisha, etc.; therefore this sanctification is called Kiddusha Rabba (the great Kiddush), in the mystery of 'shmei rabba' (His great Name)." End of quote. And see the Zohar, Parshas Terumah) (165b),

> Pri Etz Chaim explains that the Kiddush of the Shabbos day, at the meal of Atika Kadisha, is called Kiddusha Rabba, "the great Kiddush," after "His great Name" (shmei rabba). The reader is also sent to the Zohar in Terumah, which Likkutei Torah, Re'eh, cites for reading yehei shmei rabba as the Name Kah drawn down into the letters vav and hei.

ובפי' הרמ"ז [הרב משה זכות] שם ועיין בזהר פ' משפטים (דק"ה א') ובמק"מ [ובמקדש מלך] שם דפי' שמו הגדול הוא בינה ועי' בפע"ח [בפרי עץ חיים] שער הקדישים ספ"ב [סוף פרק ב'].

and the commentary of the Ramaz there; and see the Zohar, Parshas Mishpatim (105a), and the Mikdash Melech there, who explains that His great Name is Binah (understanding); and see Pri Etz Chaim, Sha'ar HaKaddishim, end of chapter 2.

> Some sources identify "His great Name" with Binah (understanding): the Mikdash Melech says so in its commentary on the Zohar in Mishpatim. The reader is also sent to the Ramaz on the Zohar in Terumah and to Pri Etz Chaim on the Kaddishes.

אך כבר נתבאר זה במ"א בביאור דמזוזה מימין[58] דהכל א' כי התגלות עתיק הוא בבינה

But this was already explained elsewhere, in the explanation of "The mezuzah on the right," that it is all one, for the revelation of Atik is in Binah.

> There is no contradiction: as explained on "The mezuzah on the right," it is all one, because Atik, the inner Keser, is revealed in Binah.

ועמ"ש ע"פ תגל נפשי באלקי[59] ובביאור ע"פ ועתה יגדל נא[60, 61] בענין אם עונות תשמר[62] י"ה אדי' מי יעמוד כו' ועמ"ש ע"פ ראה אנכי.[63, 64, 65]

And see what is written on "My soul shall exult in my G-d," and in the explanation on "And now, I pray, let [the power] be great," regarding "If You keep [account of] iniquities, Kah, Ado-nai, who could stand?" etc.; and see what is written on "See, I [set before you]."

> More on this appears in the explanations on "My soul shall exult in my G-d" and on Moshe's plea "And now, let the power of Ado-nai be great," where the verse "If You keep account of iniquities, Kah, Ado-nai, who could stand?" is discussed, and on "See, I set before you."

5 ועמ"ש עוד מענין שמו הגדול ע"פ שיר השירים[66] אשר לשלמה[67] ולקמן ע"פ ע"כ יאמרו המושלים[68] באו חשבון[69] כו'

And see what is written further on the subject of His great Name on "The Song of Songs, which is Shlomo's," and below on "Therefore the moshlim (those who speak in parables) say, 'Come to Cheshbon,'" etc.;

> More on "His great Name" appears in the discourse on "The Song of Songs, which is Shlomo's," and below, in Parshas Chukas, on "Therefore the moshlim say, 'Come to Cheshbon.'"

ועמ"ש ע"פ ואלה שמות בנ"י [בני ישראל][70] ושם נתבאר דשם הוי' הוא שמו הגדול וע"ש וי"ל [יש לומר] עוד בענין שמו הגדול עפמ"ש [על פי מה שכתוב] בפ' בשלח ע"פ וירא ישראל את היד הגדולה[71] שיש ב' שמות הוי' ע"ש

and see what is written on "And these are the names of the children of Israel," and there it was explained that the Name Havayah is the great Name; see there. And it can further be said, on the subject of the great Name, according to what is written in Parshas Beshalach on "And Israel saw the great hand," that there are two Names Havayah; see there.

> Torah Ohr, on "And these are the names," identifies the great Name with the Name Havayah. Another approach follows the discourse on "And Israel saw the great hand," which speaks of two Names Havayah, a lower and a higher.

ושמו הגדול יי"ל [יש לומר] דהיינו שם הוי' דלעילא ועמ"ש במ"א בפי' כל פרוטה מצטרפת לחשבון גדול[72] כו' וי"ל [ויש לומר] דזהו ג"כ פי' ועתה יגדל נא כח[73] כו' שיומשך בחי' שמו הגדול

And it can be said that the great Name is the Name Havayah that is Above. And see what is written elsewhere on the meaning of "Every peruta joins into a great sum," etc. And it can be said that this is also the meaning of "And now, let the power be great, I pray," etc.: that the level of His great Name be drawn down.

> On that approach, "His great Name" is the higher Havayah. The reader is also sent to an explanation of the saying "every peruta (the smallest coin) joins into a great sum," and Moshe's plea "let the power be great" may carry the same sense: that the level of the great Name be drawn down.

ועיין בר"ח [בראשית חכמה] שער היראה פ"א מענין זה דהגדול[74]

And see Reishis Chochmah, Sha'ar HaYirah, chapter 1, on this subject of "the great."

> Reishis Chochmah, Rabbi Eliyahu de Vidas's classic of ethics and Kabbalah, also discusses "the great" in its Sha'ar HaYirah (in the passage beginning "And let us come to explain," as the Kehot note specifies).

וכדי להיות שמיה רבא מברך ונמשך למטה היינו ע"י שמנענע ראשו שהוא בחי' גלגלתא וממילא מתנענע ונמשך ג"כ בחי' א"ס המלובש בו כו'.

And for "His great Name" to be "blessed" and drawn down below—that is through His nodding His head, which is the level of the Gulgalta; and as a matter of course the level of the Infinite One (Ein Sof) that is enclothed in it is also moved and drawn down, etc.

> How does "His great Name" come to be "blessed," that is, drawn down below? Through G-d's "nodding His head": the head, the Gulgalta or will, moves, and the Infinite One enclothed within it moves and is drawn down with it.

(וע' מענין הנענוע בפע"ח [בפרי עץ חיים] שער הקדישים פ"ג [פרק ג'] בהג"ה [בהגהה] ובהרמ"ז [ובהרב משה זכות] פי פנחס[75] בפי' הזהר) (דר"כ סע"א [סוף עמוד א]). גם יי"ל [יש לומר] דפי' נענוע זה הוא ע"ד מ"ש וישע ה' אל הבל[76] כו'.

(And see on the subject of the nodding in Pri Etz Chaim, Sha'ar HaKaddishim, chapter 3, in a gloss, and in the Ramaz, Parshas Pinchas, in the commentary on the Zohar) (end of 220a). It can also be said that the meaning of this nodding is along the lines of what is written, "And Havayah turned to Hevel," etc.

> On the nodding, the reader is sent to Pri Etz Chaim and to the Ramaz on the Zohar. The nod may also be like "And Havayah turned to Hevel": G-d turning and inclining toward the one who offers to Him.

והוא כענין מ"ש במ"א בפי' לשון צלותא שהוא לשון הטייה וכדלקמן בביאור ע"פ ע"כ יאמרו המושלים באו חשבון ע"ש.

And it is like the matter written elsewhere on the meaning of the word tzlosa (prayer), which is a term for inclining, and as [explained] below in the explanation on "Therefore the moshlim say, 'Come to Cheshbon'"; see there.

> This fits what is explained elsewhere, that tzlosa, the Aramaic word for prayer, means "inclining." The explanation on "Come to Cheshbon," below, discusses it.

6 וזהו ענין הקדישים שבתפלה שהם להעלות העולמות כמו אצל הודו בין עשיה ליצירה אומרים קדיש שבזה הקדיש אנו מעלים העשיה ביצירה כמ"ש בפע"ח [בפרי עץ חיים] שם פ"א,

And this is the matter of the Kaddishes in the prayers, which are to raise up the worlds. For example, at Hodu, between the World of Asiyah (Action) and the World of Yetzirah (Formation), we say Kaddish, for with this Kaddish we raise Asiyah into Yetzirah, as is written in Pri Etz Chaim there, chapter 1.

> The Kaddishes in the prayers raise the worlds step by step. For example, the Kaddish said at Hodu, which stands between the parts of the prayers that correspond to Asiyah and to Yetzirah, raises Asiyah into Yetzirah, as Pri Etz Chaim explains.

והיינו כי א"א להיות עליית העולמות עשיה ליצירה אלא ע"י המשכה תחלה מיצירה בעשיה וההמשכה הוא ע"י אי"ר [אמן יהא שמיה רבא] שנמשך אור א"ס שביצירה כו' שזהו ענין מנענע ראשו,

That is, an ascent of the worlds, of Asiyah to Yetzirah, is impossible except through a drawing-down first from Yetzirah into Asiyah; and the drawing-down is through "Amen, yehei shmei rabba," through which the Infinite Light (Or Ein Sof) that is in Yetzirah is drawn down, etc., which is the meaning of "He nods His head."

> No world can rise into the one above it unless light is first drawn down from the higher world into the lower. That drawing-down comes through the response "Amen, yehei shmei rabba," which brings down the Infinite Light that is in Yetzirah; this is what is meant by G-d's "nodding His head."

והגם שעיקר המשכה זו דנענוע הראש הוא ע"י העלאת מ"ן [מיין נוקבין] דק"ש [דקריאת שמע] שמע ישראל כו'

And although this drawing-down, the nodding of the head, comes mainly through the raising of mayin nukvin (feminine waters) of the Shema, "Hear, O Israel," etc.,

> This drawing-down comes mainly through the "raising of mayin nukvin" (literally "feminine waters"), the arousal from below, through the Shema, "Hear, O Israel."

וכמ"ש כ"א ישראל יהיה שמך[77] כי[78] שרית עם אלקים שע"י בחינת ביטול היש שזהו ענין כי שרית עם אלקים ע"ז נמשך שישראל יהיה שמך בחינת לי ראש.[79]

and as it is written, "But rather Yisrael shall be your name, for you have striven with G-d": that through the level of the nullification of the yesh (separate existence), which is the meaning of "for you have striven with G-d," through this it is drawn down that "Yisrael shall be your name," the level of li rosh ("a head for Me");

> This follows the verse "Yisrael shall be your name, for you have striven with G-d": striving with G-d is read as the nullification of the yesh, setting aside one's own separate existence, and through it one becomes "Yisrael," li rosh, a head for G-d.

מ"מ צריך לומר ג"כ בדבור יהש"ר [יהא שמיה רבא] מברך כו'.

nevertheless, one must also say in speech, "Yehei shmei rabba mevarach (May His great Name be blessed)," etc.

> Even so, the words "Yehei shmei rabba mevarach" must also be said aloud.

(ויובן עוד בפי' וענין לי ראש עפמ"ש [על פי מה שכתוב] במדרש ויקרא רבה פ"ב [פרק ב'] ובשוחר טוב פי"ט כל מקום שנאמר לי אינו זז לעולם כו' ונתבאר הענין במ"א ע"פ וארשתיך לי[80,81] כו',

(And the meaning and matter of li rosh will be further understood according to what is written in the Midrash Vayikra Rabbah, chapter 2, and in Shocher Tov, chapter 19: "Wherever it says li (to Me), it never moves," etc.; and the matter was explained elsewhere, on "And I will betroth you to Me," etc.:

> The Midrash teaches that wherever Scripture says li, "to Me," the thing never departs, in this world or the next. In Likkutei Torah, Bamidbar, on "And I will betroth you to Me," the Alter Rebbe links this to Shmuel's words to Shaul, "He is not a man, that He should relent": David's kingship, taken from a level that is "not a man," could not be withdrawn.

דר"ל [דרוצה לומר] לפי שענין לי רומז לבחי' מהותו ועצמותו היינו בחי' עתיק שבו דייקא נאמר לא שניתי[82] כי לית שמאלא בהאי עתיקא,[83] וזהו פי' לי ראש שהם בבחי' ומדרגה עליונה זו דבחינת גלגלתא ומו"ס [ומוחא סתימאה] דא"א ממש שלמעלה מעלה מבחינת ז"א

that is to say, because the term li alludes to the level of His essence and being, namely the level of Atik, of which specifically it is said, "I have not changed," for "there is no left in this Atika." And this is the meaning of li rosh: that they are at this supernal level and rank, the level of the Gulgalta and Mocha Stima'ah of Arich Anpin itself, which is far, far above the level of Z'eir Anpin.

> Li points to G-d's very essence, the level of Atik, of which it is said "I have not changed," for in Atik "there is no left side," no judgment or change. So li rosh means that Israel reach the Gulgalta and Mocha Stima'ah of Arich Anpin, far above Z'eir Anpin, the configuration of the emotive attributes.

וזהו ענין העליה שנעשה ע"י ירידת הנשמה בגוף וכנ"ל שלהיות בבחינת ישראל לי ראש הוא ע"י כי שרית כו' ביטול היש דוקא. ועמ"ש ע"פ ואלה שמות[84] שיש ב' עליות מבחינת יעקב. הא' בבחינת ישראל זוטא. הב' בבחי' ישראל סבא.

And this is the ascent that comes about through the descent of the soul into the body; and as mentioned above, being at the level of "Yisrael—li rosh" is through "for you have striven," etc., the nullification of the yesh specifically. And see what is written on "And these are the names," that there are two ascents from the level of Yaakov: the first, at the level of Yisrael Zuta (the lesser Israel); the second, at the level of Yisrael Saba (the elder Israel).

> This ascent comes about through the soul's descent into the body, where by setting aside its own existence it reaches li rosh. Torah Ohr, on "And these are the names," speaks of two ascents for Yaakov: the first called Yisrael Zuta, "the lesser Israel," and the second Yisrael Saba, "Israel the elder."

ויש לפרש ענין ב' עליות אלו. הא' בבחי' גלגלתא ומוחא דז"א שנק' ישראל זוטא ונק' בחי' זו ג"כ לי ראש כי ז"א בעתיקא אחיד ותליא[85]

And the matter of these two ascents may be explained [thus]: the first is at the level of the Gulgalta and Mocha of Z'eir Anpin, which is called Yisrael Zuta; and this level too is called li rosh, for "Z'eir Anpin is attached to and hangs on Atika,"

> The first ascent is to the "skull and brain" of Z'eir Anpin, and it too is called li rosh, because, in the Zohar's words, Z'eir Anpin is attached to Atika and hangs on it.

וגם כי בז"א הנה מבחי' מצחא ולמעלה הוא בחי' כי לא אדם הוא[86] כמ"ש במ"א ע"פ צאינה וראינה כו', וגם כי לפעמים עולה ז"א עד שנמשך לו הכתר מא"א [מאריך אנפין] וע"י [ועתיק יומין] ממש כמבואר בענין חג השבועות ולכן גם בחי' ז"א נק' לי ראש.

and also because in Z'eir Anpin, from the level of the forehead (mitzcha) and above, it is the level of "for He is not a man," as is written elsewhere on "Go out and see," etc.; and also because sometimes Z'eir Anpin ascends until Keser (the Crown) is drawn to it from Arich Anpin and from Atik Yomin itself, as is explained regarding the festival of Shavuos; therefore the level of Z'eir Anpin too is called li rosh.

> Moreover, from the "forehead" upward Z'eir Anpin is "not a man," beyond human measure; and at times, as on Shavuos, it rises until it receives Keser from Arich Anpin and Atik Yomin themselves. So the level of Z'eir Anpin is also called li rosh.

אכן עלייה השנית שיהיה לעתיד היינו בגלגלתא ומו"ס [ומוחא סתימאה] דא"א וזהו לי ראש ממש ואפשר לומר שעלייה זו זהו ענין ישראל סבא[87] כי סבא הוא בחי' עתיק יומין כו'

However, the second ascent, which will be in the Time to Come, is into the Gulgalta and Mocha Stima'ah of Arich Anpin, and this is li rosh itself. And one may say that this ascent is the matter of Yisrael Saba, for Saba (the Elder) is the level of Atik Yomin, etc.

> The second ascent, in the Time to Come, will reach the Gulgalta and Mocha Stima'ah of Arich Anpin, li rosh in the full sense, and this may be the meaning of Yisrael Saba (a name the Kehot note traces to Bereishis Rabbah): Saba, "the Elder," is Atik Yomin, "the Ancient of Days."

ועלייה זו ע"ד מ"ש בספר הגלגולים ספי"ז שהיה עולם האצילות עולה עד א"ק [אדם קדמון] כו' ע"ש.

And this ascent is along the lines of what is written in Sefer HaGilgulim, end of chapter 17, that the World of Atzilus (Emanation) ascended up to Adam Kadmon, etc.; see there.

> Sefer HaGilgulim, from the Arizal's teaching, describes a comparable ascent, in which the whole World of Atzilus rose up to Adam Kadmon, the primordial level above it.

ואפ"ל [ואפשר לומר] שלכן נאמר לו ב"פ [ב' פעמים] ישראל יהיה שמך. א' ע"י המלאך (וישלח ל"ב כ"ט) ב' (שם ל"ה י"ד) ע"י הקב"ה בכבודו ובעצמו ועמ"ש בפי' כל האזרח בישראל ישבו[88] בסוכות בד"ה הי' לי בעוזרי,[89]

And one may say that this is why it was said to him twice, "Yisrael shall be your name": once through the angel (Vayishlach, 32:29), [and] the second time (there, 35:10) through the Holy One, blessed be He, in His glory and His own Self. And see what is written on the meaning of "All the native-born in Israel shall dwell in sukkos," in the discourse beginning "Havayah is for me among my helpers."

> This may be why Yaakov was told twice that his name would be Yisrael: once by the angel he wrestled with, and again by G-d Himself. The discourse on "Havayah is for me among my helpers," on the verse of dwelling in sukkos, is cited in this connection.

וכ"ז [וכל זה] נמשך ע"י כי שרית כו' וכמש"ש [וכמה שכתוב שם] ע"פ ואלה שמות שעליות אלו נמשכים ע"י הירידה תחלה בבחי' גלות מצרים ואז ע"י יצ"מ [יציאת מצרים] נעשים עליות אלו כו':[90, 91]

And all this is drawn down through "for you have striven," etc., as is written there, on "And these are the names": that these ascents are drawn down through the descent first, into the state of the exile of Egypt, and then, through the Exodus from Egypt, these ascents come about, etc.

> Both ascents come through "you have striven," self-nullification. As Torah Ohr explains on "And these are the names," they are reached only through the prior descent into the exile of Egypt and the Exodus from it.

SECTION 3 • ¶7–10

Havayah considered as Elokim

7 ג והנה ההמשכות הם עכשיו בהעלם ולעתיד יתגלו. וזהו אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים[92] להיות לכם לאלקים.

3. Now, the drawings-down are at present in concealment, and in the Time to Come they will be revealed. And this is [the meaning of] "I am Havayah your G-d (Elokeichem), who brought you out of the land of Egypt to be Elokim to you."

> Section 3 turns to the verse of tzitzis. The divine light that the mitzvos draw down is now hidden and will be revealed in the Time to Come, and this is the meaning of "to be Elokim to you" in "I am Havayah your G-d, who brought you out of the land of Egypt."

פי' ע"ד מ"ש ושבתי בשלום[93] אל בית אבי והיה הוי' לי לאלקים שאצילות נקרא הוי' יו"ד חכמה ה' בינה וקוצו של יו"ד כתר.

The meaning is along the lines of what is written, "And I will return in peace to my father's house, and Havayah will be Elokim to me": for Atzilus (Emanation) is called Havayah—the yud is Chochmah (wisdom), the hei is Binah (understanding), and the tip of the yud is Keser (the Crown).

> The phrase parallels Yaakov's vow, "and Havayah will be Elokim to me." The Name Havayah stands for the World of Atzilus: its yud is Chochmah, its hei is Binah, and the tip of the yud is Keser.

8 ואלקים הוא בחי' מל' שעיקר התהוות היש ודבר נפרד לגמרי היא ממלכות דאצילות. וזהו ענין שם אלקים המעלים להיות התהוות היש ונפרד שהן הנבראים דבי"ע מלאכים ונשמות

And Elokim is the level of Malchus (sovereignty), for the main bringing into being of the yesh (created existence) and of something entirely separate is from Malchus of Atzilus. And this is the matter of the Name Elokim, which conceals, so that there come into being the yesh and the separate—which are the created beings of Beriah, Yetzirah and Asiyah, angels and souls.

> Elokim corresponds to Malchus (sovereignty), the last Sefirah of Atzilus, from which created beings come into existence as something separate. The Name Elokim conceals G-dliness so that angels and souls in the lower worlds of Beriah, Yetzirah and Asiyah can exist as beings of their own.

וכמ"ש כי שמש ומגן[94] הוי' אלקים דשם אלקים הוא מגן ונרתק לשם הוי' שמסתיר וזהו ענין הפרסא המפסקת בין אצי' לבריאה,

And as it is written, "For a sun and a shield is Havayah Elokim": for the Name Elokim is a shield and sheath for the Name Havayah, concealing [it]; and this is the matter of the parsa (partition) that separates Atzilus from Beriah.

> The verse "a sun and a shield is Havayah Elokim" is read as: Havayah is like the sun, and Elokim like a shield or sheath that screens it. This concealment is the parsa, the "partition" between Atzilus and the worlds below it.

משא"כ באצילות ששם הוא בחי' גילוי אור א"ס ב"ה ונק' אצילות הוי' לשון התהוות ע"ש [על שם] ההשפעות מכתר לחכמה ומחכמה לבינה מוחין דאבא מוחין דאימא הכל בחי' גילוי אור,

Not so in Atzilus, where there is the level of revelation of the Infinite Light (Or Ein Sof), blessed be He; and Atzilus is called Havayah, a term of bringing into being, on account of the flows of influence from Keser (the Crown) to Chochmah (wisdom) and from Chochmah to Binah (understanding), the mochin of Abba, the mochin of Imma—all of it the level of revelation of light.

> In Atzilus, by contrast, all is revelation, and so Atzilus is called Havayah, a Name meaning "bringing into being," after the flow of light from Keser to Chochmah to Binah.

ופי' והיה הוי"ה לי לאלקים[95] היינו שלעתיד יהיה הוי' זה נחשב כמו אלקים לפי שיתגלה בחי' א"ס שלמעלה מאצילות כמ"ש עד יעבור עמך[96] הוי' כו' (ועמ"ש ע"פ האזינו השמים)[97] והוא בחי' שמו הגדול.

And the meaning of "and Havayah will be Elokim to me" is that in the Time to Come this Havayah will be considered like Elokim, because the level of the Infinite One (Ein Sof) that is above Atzilus will be revealed, as it is written, "until Your people pass over Havayah," etc. (and see what is written on "Listen, O heavens"); and that is the level of His great Name.

> Yaakov's "Havayah will be Elokim to me" means that in the future this Havayah itself will seem like Elokim, because the Infinite One, who is above Atzilus, will be revealed. The verse "until Your people pass over, Havayah" plainly asks that Israel cross under G-d's protection, but here, as in Likkutei Torah, Haazinu, it is read as Israel passing beyond the level of Havayah itself; that level is "His great Name."

ובהגלות נגלות בחינה זו אז שם הוי' כאלקים חשוב לגבי גילוי עצום הזה (ועמ"ש בביאור ע"פ שובה ישראל[98] בד"ה איתא במ"ח במסכת יומא).

And when this level is revealed, then the Name Havayah is considered as Elokim relative to this immense revelation (and see what is written in the explanation on "Return, O Israel," in the discourse beginning "It is stated in Mishnas Chassidim, in Tractate Yoma").

> Compared with that immense revelation, even Havayah, the revelation of Atzilus, will count as Elokim, as concealment. The text points to the explanation on "Return, O Israel": that discourse opens with a passage of Mishnas Chassidim, a Kabbalistic work arranged in tractates, on the sevenfold "Havayah, He is the G-d" said at the close of Yom Kippur: Z'eir Anpin, rising to Atika, "is considered as Elokim" before it.

וזהו פי' אני הוי' אלקיכם אשר הוצאתי אתכם מאמ"צ [מארץ מצרים] להיות לכם לאלקים שע"י יציאת מצרים יהיה גילוי זה עד שהוי' כאלקים חשוב.

And this is the meaning of "I am Havayah your G-d (Elokeichem), who brought you out of the land of Egypt to be Elokim to you": that through the Exodus from Egypt there will be this revelation, until Havayah is considered as Elokim.

> This is the meaning of the verse of tzitzis: the Exodus from Egypt leads to a revelation so great that Havayah is "considered as Elokim."

כי הנה יציאת מצרים ישנו בכמה מדרגות. הא' העלי' מבי"ע לאצילות ביטול היש לאין. ואמנם באצילות ג"כ שייך בחינת יצ"מ [יציאת מצרים], כי גם אצילות הוא בבחי' מיצרים וגבולים ונק' מדות מדת החסד כו'

For the Exodus from Egypt exists in several levels. The first is the ascent from Beriah, Yetzirah and Asiyah to Atzilus: the nullification of the yesh into ayin (nothingness). But in Atzilus too the level of the Exodus from Egypt applies, for Atzilus too is in the state of meitzarim (straits) and limits, and [its attributes] are called middos—the middah (measure) of Chesed (kindness), etc.—

> The Exodus has many levels. The first is rising from the lower worlds into Atzilus, from a sense of separate existence (yesh) to nullification (ayin). But Atzilus too has meitzarim, "straits" (a play on Mitzrayim, Egypt), for its attributes are middos, literally "measures."

שהם בבחי' מדה וגבול שאם היה החסד בלי גבול לא היה עונש לרשעים כלל כו', והיינו לפי שהאורות מלובשים בכלים שהם המגבילים לכן יש מצר עד כאן כו'.

which are in the state of measure and limit; for were Chesed without limit, there would be no punishment for the wicked at all, etc. And that is because the lights are enclothed in vessels, which are what limit; therefore there is a boundary, "up to here," etc.

> Even divine kindness in Atzilus has a measure; otherwise the wicked could never be punished. The limit comes from the vessels in which the lights of Atzilus are enclothed, which set a boundary: "this far."

(וז"ש [וזהו שכתוב] בפרקי היכלות רל"ו אלפים רבבות פרסאות הוא שיעור קומה והיינו בחינת כלים דאצילות שהן בבחינת גבול ותכלית ע' [עיין] באגה"ק [באגרת הקודש] ד"ה איהו וחיוהי בשם הע"ח [העץ חיים]). **משא"כ** למעלה מאצילות.

(And this is what is said in the Pirkei Heichalos: "236 thousand myriads of parasangs is the shiur komah (the measure of the stature)"; and that is the level of the vessels of Atzilus, which are in the state of limit and end. See Iggeres HaKodesh, the passage beginning "He and His life-forces," in the name of Etz Chaim.) Which is not so above Atzilus.

> The ancient Heichalos texts give the divine "stature" (shiur komah) a vast but finite measure, 236 thousand myriads of parasangs, a number Likkutei Torah elsewhere matches to ve-rav ko'ach, "and abundant in power" (Psalms 147:5); it refers to the vessels of Atzilus. Iggeres HaKodesh, on "He and His life-forces," cites Etz Chaim that the vessels are limited. Above Atzilus there is no such limit.

כי הנה עיקר בחינת המיצרים והגבולים זהו בעולם התיקון שהאורות מועטים והכלים מרובים ובתהו האורות מרובים מהכלים כו'

For the main [place] of the state of straits and limits is in the World of Tikkun (Rectification), where the lights are few and the vessels many; while in Tohu the lights are more than the vessels, etc.

> Straits and limits belong mainly to the World of Tikkun (Rectification), where the lights are few and the vessels many. In the World of Tohu (Chaos), the lights exceed the vessels.

אמנם א"ס ב"ה הוא למעלה מבחינת כלים לגמרי ואין שייך בחינת מיצר וגבול ולכן בחינת עלייה מאצילות בלמעלה מאצילות נקרא ג"כ יציאת מצרים כו'.

But the Infinite One, blessed be He, is entirely above the level of vessels, and the state of strait and limit does not apply; therefore the ascent from Atzilus into what is above Atzilus is also called the Exodus from Egypt, etc.

> The Infinite One is entirely beyond vessels, so there is no limit there at all. Therefore rising from Atzilus to what is above it is also an "Exodus from Egypt."

(וכמ"ש במ"א בביאור ע"פ אלה מסעי דלכך כל המ"ב מסעות עד ירדן יריחו נקרא הכל יצ"מ [יציאת מצרים] כי יריחו הוא בחי' ריח בגדיו[99] בחינת מקיפים כו' שלמעלה מבחי' כלים ואור פנימי לכן עד בחי' זו נק' עדיין יצ"מ [יציאת מצרים].

(As is written elsewhere, in the explanation on "These are the journeys," that this is why all the forty-two journeys, up to the Jordan at Yericho, are all called the Exodus from Egypt: for Yericho is the level of "the fragrance (rei'ach) of his garments," the level of encompassing [lights] (makifim), etc., which is above the level of vessels and inner light; therefore, up to this level it is still called the Exodus from Egypt.

> The explanation on "These are the journeys" makes the same point: all forty-two journeys, up to the Jordan at Yericho, count as the Exodus, because Yericho, related to rei'ach ("fragrance"), stands for the encompassing lights (makifim), which are above vessels and inner light.

ולכן ג"כ כל זה נמשך ע"י בירור נה"ב [נפש הבהמית] ששרשה מעולם התהו ששם האורות מרובים כו'. וזהו ג"כ שיצ"מ [שיציאת מצרים] יש גם בצדיקים כו' ואפילו במרבע"ה [במשה רבינו עליו השלום] שהיה לו גילוי אצי' ממש היה שייך בו מצות יצ"מ [יציאת מצרים] בכל יום והוא ע"ד הנז' [הנזכר].

And therefore, too, all this is drawn down through the refinement of the animal soul, whose root is from the World of Tohu, where the lights are many, etc. And this is also why the Exodus from Egypt applies even to tzaddikim, etc.; and even in Moshe our Teacher, peace be upon him, who had a revelation of Atzilus itself, the mitzvah of [remembering] the Exodus from Egypt every day applied, and it is in the manner mentioned.

> This higher Exodus is drawn down through refining the animal soul, whose root is in the World of Tohu, where the lights are abundant. That is why even tzaddikim, even Moshe, to whom Atzilus itself was revealed, had the mitzvah to remember the Exodus every day.

ולקרב הדבר אל השכל בעבודה איך שייך מדרגות רבות מאד ביצ"מ [ביציאת מצרים]. הנה נת' [נתבאר] ע"פ במדבר סיני באחד לחדש השני בשנה השנית לצאתם מארץ מצרים[100] כו' דלחדש השני וכן לשנה השנית ר"ל [רוצה לומר] שצ"ל בבחינה שנית מיציאת מצרים

And to bring the matter closer to the understanding in [terms of] divine service, how very many levels apply in the Exodus from Egypt: it was explained on "In the wilderness of Sinai, on the first of the second month, in the second year after their going out of the land of Egypt," etc., that "the second month" and likewise "the second year" mean that one must be in a second level of the Exodus from Egypt;

> To relate this to divine service, the text recalls the discourse on "In the wilderness of Sinai, on the first of the second month, in the second year," which reads the repeated "second" as a second stage of leaving Egypt.

דהיינו אחר שיהיה סור מרע גמור בתכלית אז יוכל לבא לבחי' מדבר סיני שהוא ענין צאת הנפש מנרתקה לבושי נוגה כו' ע"ש.

that is, after there has been complete turning from evil, to the utmost, one can then come to the level of "the wilderness of Sinai," which is the matter of the soul's going out of its sheath, the garments of nogah, etc.; see there.

> First comes complete turning from evil; only then does one reach "the wilderness of Sinai," the soul's leaving its "sheath," the garments of nogah, the husk in which good and evil are mixed.

וב' בחי' יצ"מ [יציאת מצרים] שנזכר כאן מבי"ע לאצי' ומאצי' למעלה זהו עוד למעלה מב' בחי' הנ"ל דהיינו שאחר צאת הנפש מלבושי נוגה שייך בחי' יצ"מ [יציאת מצרים] מבי"ע לאצי'.

And the two levels of the Exodus from Egypt mentioned here—from Beriah, Yetzirah and Asiyah to Atzilus, and from Atzilus upward—are still higher than the two levels mentioned above; that is, after the soul has gone out of the garments of nogah, the level of the Exodus from Egypt from Beriah, Yetzirah and Asiyah to Atzilus applies.

> The two levels of Exodus discussed here, from the lower worlds into Atzilus and from Atzilus upward, are higher still. They begin only after the soul has left the garments of nogah.

וענין זה בנפש כי בי"ע הוא בחי' אהבה ויראה יש מי שאוהב כו' משא"כ אצילות זהו בחינת ביטול שלמעלה מבחי' אהבה וכמו ענין השתחוואות דשמו"ע [דשמונה עשרה] הוא למעלה מבחי' ואהבת דק"ש [דקריאת שמע] כו'.

And this matter in the soul: Beriah, Yetzirah and Asiyah are the level of love and awe—there is one who loves, etc.; whereas Atzilus is the level of self-nullification (bittul) that is above the level of love, like the matter of the bowings of the Shemoneh Esreh, which is above the level of "And you shall love" of the Shema, etc.

> In the soul, the lower worlds correspond to love and awe, in which there is still a self who loves. Atzilus corresponds to self-nullification, which is above love, like the bowing in the Shemoneh Esreh (the Kehot note points to Pri Etz Chaim, Sha'ar HaAmidah), higher than the love of "And you shall love" in the Shema.

והנה בבחי' ביטול ג"כ יש דרך כלל ב' מדרגות זה למעלה מזה ביטול היש וביטול אמיתי דחי"ע [דחכמה עילאה] וכמ"ש במ"א בענין שבת תתאה ושבת עילאה

Now, in the level of self-nullification too there are, in general, two levels, one above the other: the nullification of the yesh, and the true nullification of the higher Chochmah (Chochmah Ila'ah), as is written elsewhere on the subject of the lower Shabbos and the higher Shabbos,

> Self-nullification itself has two general levels: the nullification of the yesh, and the true nullification of the higher Chochmah. They correspond to the "lower Shabbos" and the "higher Shabbos," which Likkutei Torah, Behar, finds within every Shabbos.

שהם ב' בחי' ביטול הנ"ל, ועד"ז יש ג"כ הפרש בין יחוד וביטול המדות דאצי' שנק' איהו וגרמוהי חד לבחי' ביטול דחכ"ע [דחכמה עילאה] שנק' איהו וחיוהי חד וכמ"ש במ"א.

which are the two levels of self-nullification mentioned above. And along these lines there is also a difference between the union and nullification of the emotive attributes (middos) of Atzilus, which is called "He and His vessels (ihu vegarmohi) are one," and the level of the nullification of the higher Chochmah, which is called "He and His life-forces are one," as is written elsewhere.

> Likewise, the attributes of Atzilus are one with G-d as "He and His vessels are one," while the higher Chochmah is nullified as "He and His life-forces are one," a closer unity; the Kehot note traces both phrases to the introduction of the Tikkunei Zohar.

ועד"ז יובן ענין יצ"מ [יציאת מצרים] דמשה שהיה בו גילוי בחי' אצילות ואעפ"כ [ואף על פי כן] היה צ"ל בבחי' יצ"מ [יציאת מצרים] בכל יום דהיינו העלייה לבחי' ביטול אמיתי דחכמה עילאה ממש.

And along these lines the matter of Moshe's Exodus from Egypt will be understood: although there was in him a revelation of the level of Atzilus, nevertheless he had to be in the state of the Exodus from Egypt every day, that is, the ascent to the level of the true nullification of the higher Chochmah itself.

> So Moshe, though Atzilus was revealed to him, still had to "leave Egypt" every day, rising to the true nullification of the higher Chochmah itself.

עוד יש לבאר ענין זה ע"ד מ"ש במ"א בענין דא מוחא לדא ודא קליפה לדא שבחי' אהבה דכי הוא חייך[101] עם היותה מוחא עכ"ז [עם כל זה] נק' קליפה לגבי אהבת בכל מאדך[102] בלי גבול כו'

This matter can be further explained along the lines of what is written elsewhere on the subject of "this is the kernel (mocha) to that, and that is the shell (kelipah) to this": that the level of love [of] "for He is your life," though it is a kernel, is nevertheless called a shell relative to the love "with all your might," without limit, etc.;

> Another way to see the many levels: "this is the kernel to that, and that is the shell to this." Love of G-d because "He is your life," though inward, is only a shell compared with the limitless love "with all your might."

וכמ"ש ג"כ ע"פ מקושש עצים[103] שבחי' זו נקרא עדיין בגמ' [בגמרא] בזמן שאין עושין רצונו של מקום[104] ובחי' עושין רצונו של מקום זהו בחינת בכל מאדך כו' ע"ש.

and as is also written on "gathering wood," that this level is still called in the Gemara "at a time when they do not do the will of the Omnipresent," and the level of "doing the will of the Omnipresent" is the level of "with all your might," etc.; see there.

> In the Talmud's terms, the lower love is "a time when they do not do the will of the Omnipresent," while "doing the will of the Omnipresent" is love "with all your might," as explained in the discourse on the man gathering wood.

וכן בבחי' מאדך יש מדרגות אין קץ שמה שאצל זה נק' מאדך לפי שהוא למעלה מהכלי שלו הנה לגבי בחי' צדיק גדול יותר נחשב עדיין לבחי' גבול לפי ערך הכלי שלו שרחבה יותר

And likewise in the level of "your might" there are endless levels: for what is called "your might" for this one, because it is above his vessel, is still considered a level of limit relative to a greater tzaddik, according to the measure of his vessel, which is broader;

> "With all your might" (me'odecha, literally "your very-much") means going beyond one's own vessel, so it has endless degrees: what is beyond the vessel of one person is still within the broader vessel of a greater tzaddik.

והמאדך שלו גבוה יותר וז"ש [וזהו שכתוב] לע"ל [לעתיד לבוא] וגבה מאד[105] שבחי' בכל מאדך יהיה בבחי' גבוה הרבה יותר כו' וכמו שהוא באהבה כך ג"כ בביטול כי ביטול דבי"ע נק' יש וסיגים לגבי ביטול דאצי', וכעד"ז באצי' עצמו כו'.

and his "might" is higher. And this is what is written of the Time to Come, "and he shall be very high (gavah me'od)": that the level of "with all your might (me'odecha)" will be at a much higher level, etc. And as it is in love, so too in self-nullification: for the self-nullification of Beriah, Yetzirah and Asiyah is called yesh and dross relative to the self-nullification of Atzilus; and similarly in Atzilus itself, etc.

> Hence the verse about the future, "and he shall be very high (gavah me'od)": "with all your might" will reach far higher. The same holds for self-nullification: that of the lower worlds counts as "existence and dross" beside that of Atzilus, and so too within Atzilus.

וזהו ועתה ישראל מה[106] ה' אלקיך שואל מעמך[107] כי"א ליראה את כו' כי ישראל הוא בחי' לי ראש שהוא מדרגה גבוה מאד כדלעיל והי' [והיה] מהראוי שא"א להגיע לבחי' זו כי"א אחרי עומק הביטול בתכלית

And this is [the meaning of] "And now, Israel, what does Havayah your G-d ask of you but to fear," etc.: for Yisrael is the level of li rosh ("a head for Me"), which is a very high level, as above; and it would have been fitting that one could not reach this level except after the depth of self-nullification to the utmost,

> This explains "What does Havayah your G-d ask of you but to fear." Yisrael is li rosh, a level so high that one would expect to reach it only through the deepest self-nullification.

שהרי בחי' זו הוא למעלה מאצי' כנ"ל ואעפ"כ [ואף על פי כן] מה ה' אלקיך שואל מעמך כי"א ליראה כו' שהיא היראה המביאה לקיום מצותיו יתי' בסור מרע ועשה טוב.

since this level is above Atzilus, as mentioned above; and nevertheless, "what does Havayah your G-d ask of you but to fear," etc.: that is the awe that brings to the fulfillment of His mitzvos, may He be blessed, in "turn from evil and do good."

> Since li rosh is above Atzilus, that would be expected; yet G-d asks only for awe, the simple awe that leads a person to keep the mitzvos by turning from evil and doing good.

שהן הן בחינות ראשונות דיצי"מ [דיציאת מצרים] עכ"פ שעי"ז ג"כ יוכלו להגיע להיות בחינת לי ראש ועיין בבינוני' פמ"ב).

For these are the first levels of the Exodus from Egypt, at any rate; that through this, too, they can come to be at the level of li rosh. And see [Sefer shel] Beinonim, chapter 42.)

> These are the first stages of the Exodus, and even through them one can come to li rosh. The text refers to Tanya (Sefer shel Beinonim), chapter 42, which discusses this verse.

וזהו אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים שעי"י יצי"מ [יציאת מצרים] נמשך גילוי בחי' אור א"ס שלמעלה מאצילות

And this is [the meaning of] "who brought you out of the land of Egypt to be Elokim to you": that through the Exodus from Egypt there is drawn down a revelation of the level of the Infinite Light that is above Atzilus,

> This is the meaning of "who brought you out of the land of Egypt to be Elokim to you": the Exodus draws down the revelation of the Infinite Light that is above Atzilus.

והוא ענין עד יעבור עמך הוי' כנ"ל ואז שם הוי' שהוא בבחי' אצילות יהיה נחשב בבחי' שם אלקים כו' וכמ"ש יעקב והיה הוי' לי לאלקים.

and that is the matter of "until Your people pass over Havayah," as mentioned above; and then the Name Havayah, which is at the level of Atzilus, will be considered at the level of the Name Elokim, etc., as Yaakov said, "and Havayah will be Elokim to me."

> That is "until Your people pass over Havayah," beyond it. Then Havayah, the Name of Atzilus, will count as Elokim, as Yaakov said, "Havayah will be Elokim to me."

9 והיינו דוקא ע"י ושבתי בשלום אל בית אבי.[108] בחינת יצחק כדכתיב צחוק עשה לי אלקים[109] שהתגלות התענוג עליון נמשך מבחי' ביטול היש לאין דהיינו בחי' כי שרית עם אלקים כו'.

And this is specifically through "And I will return in peace to my father's house": the level of Yitzchak, as it is written, "G-d has made laughter (tzchok) for me"; for the revelation of the supernal delight is drawn down from the level of the nullification of the yesh (separate existence) into ayin (nothingness), that is, the level of "for you have striven with G-d," etc.

> Yaakov's return "in peace to my father's house" refers to Yitzchak, whose name means "laughter," as Sarah said, "G-d has made laughter for me." Laughter stands for the supernal delight, which is revealed only through the nullification of the yesh, the "striving with G-d" that made Yaakov into Yisrael.

וזה היה ענין יעקב שיצא מבאר שבע היינו מבחי' אצילות וילך חרנה[110] בבי"ע לברר בירורים י"ב שבטים לאה ורחל שבירר כ"ז [כל זה] בזמן עשרים שנה[111] שהיה אצל לבן חרנה.

And this was the matter of Yaakov, who went out from Be'er Sheva—that is, from the level of Atzilus (Emanation)—"and went to Charan," into Beriah, Yetzirah and Asiyah, to make refinements: the twelve tribes, Leah and Rachel; for he refined all this in the period of twenty years that he was with Lavan in Charan.

> Yaakov's journey is read as a descent: from Be'er Sheva, the level of Atzilus, to Charan, the lower worlds of Beriah, Yetzirah and Asiyah, to refine and elevate what was there. The fruit of his twenty years with Lavan was the twelve tribes and his wives Leah and Rachel.

10 ואח"כ ושבתי בשלום אל בית אבי. בחינת עליות וביטול במדרגות עליונות מבתחלה כביטול שכל בשכל גדול יותר וכביטול העלול בעילתו כו' אז והיה לי לאלקים כנ"ל

And afterwards, "And I will return in peace to my father's house": the level of ascents and self-nullification (bittul) in higher levels than at first, like the nullification of an intellect in a greater intellect and like the nullification of the effect in its cause, etc.; then "and [Havayah] will be Elokim to me," as above.

> After the descent comes the return to "my father's house": ascents into levels of self-nullification higher than before, as a lesser intellect is nullified before a greater one, or an effect before its cause. Then Havayah becomes "Elokim to me."

וכך גם לעתיד יאמרו ליצחק כי אתה אבינו[112, 113] כי יצחק הוא בחי' תענוג עליון לי' [לשון] צחוק עשה לי אלקים שיתגלה מבחינת ביטול היש כי אברהם לא ידענו כו'

And so too, in the Time to Come they will say to Yitzchak, "For you are our father"; for Yitzchak is the level of supernal delight, a term [related to] "G-d has made laughter (tzchok) for me," which will be revealed from the level of the nullification of the yesh; "for Avraham did not know us," etc.;

> In the same way, as the Talmud relates (Shabbos 89b), in the future Israel will say to Yitzchak, "For you are our father," because Yitzchak is the supernal delight that will be revealed through the nullification of the yesh. The verse goes on, "for Avraham did not know us."

כי יצחק הוא בחי' כמעלת הזהב על הכסף גבורות שלמעלה מהחסדים כו' (ועמ"ש בפ' ויצא ע"פ ושבתי בשלום ובפ' תולדות ע"פ אלה תולדות יצחק):

for Yitzchak is the level [that is] like the superiority of gold over silver: the gevuros that are above the chassadim, etc. (And see what is written in Parshas Vayetzei on "And I will return in peace," and in Parshas Toldos on "These are the generations of Yitzchak.")

> Yitzchak stands for the gevuros (powers of restraint) in their root, which are higher than the chassadim (kindnesses) of Avraham, as gold is more precious than silver. Torah Ohr discusses this on "And I will return in peace" and on "These are the generations of Yitzchak."

SECTION 4 · ¶11–13

The second "I am Havayah": drawing down

11 ד והנה אחר כך כתיב אני הוי' אלקיכם פעם ב' והוא כי כל הנ"ל בענין יציאת מצרים לצאת מן המיצרים וגבולים כל אחד ואי כפי עבודתו זהו בחי' עליות ממטה למעלה.

4. Now, afterwards it is written "I am Havayah your G-d" a second time. And this is because all that was said above regarding the Exodus from Egypt—going out of the straits and limits, each one according to his divine service—is the level of ascents from below upward.

> Section 4 explains why the verse repeats "I am Havayah your G-d" after the Exodus. Everything said so far about leaving Egypt, going out of straits and limits, each person according to his divine service, describes ascent from below upward.

אמנם עיקר תכלית המכוון הוא להיות המשכות אור א"ס ב"ה למטה דייקא. וכמו שכתוב לא ברעש[114] ה' ואחר הרעש אש לא באש ה'.

However, the main and ultimate intent is that there be drawings-down of the Infinite Light (Or Ein Sof), blessed be He, below specifically. And as it is written, "Havayah was not in the tumult (ra'ash); and after the tumult, fire; Havayah was not in the fire."

> But the ultimate purpose is the reverse: that the Infinite Light be drawn down below. Eliyahu's vision at Horeb, "Havayah was not in the tumult... Havayah was not in the fire," shows that the ascent of the angels does not achieve this.

ופי' בזהר (פ' צו דף ל' ע"א) דרעש היינו מ"ש ותשאני רוח ואשמע אחרי קול רעש גדול.[115, 116]

And the Zohar explains (Parshas Tzav, page 30a) that ra'ash refers to what is written, "Then a wind lifted me up, and I heard behind me the sound of a great tumult (ra'ash)."

> The Zohar identifies this "tumult" with the one Yechezkel heard, "the sound of a great tumult," of the angels praising G-d.

והיינו בחי' אופנים וחיות שמתנשאים ברעש גדול. ואש היינו בחי' השרפים (וע"ש מ"ש המק"מ [המקדש מלך] אי"נ [אי נמי] י"ל [יש לומר] מ"ש רבי יצחק כו').

And that is the level of the ofanim and chayos, which rise up with a great tumult. And fire is the level of the seraphim (and see there what the Mikdash Melech wrote: "Alternatively, it can be said [that it is] what Rabbi Yitzchak said," etc.).

> The tumult is that of the ofanim and chayos, angels who rise up with a great noise; the fire is that of the seraphim, the "burning" angels. The Mikdash Melech also offers another reading, based on what Rabbi Yitzchak says in that passage of the Zohar.

כי השרפים הם בבריאה והאש הוא להי' לעלות בבחינת אצילות. (עמ"ש בפ' בראשית בביאור ע"פ כי כאשר השמים החדשים)[117] ואינן רק עולים.

For the seraphim are in Beriah (Creation), and the fire is [directed] to Havayah, to rise to the level of Atzilus (Emanation) (see what is written in Parshas Bereishis, in the explanation on "For as the new heavens"); and they only rise.

> The seraphim are in the World of Beriah, and their fire rises toward Havayah, toward Atzilus; their whole movement is upward. The explanation on "For as the new heavens" discusses this.

אבל לא נמשך על ידם בחינת אצילות למטה בבריאה ממש וזהו לא באש הוי' שאין שם הוי' שהוא אצילות נמשך למטה בהאש שלהם דהיינו עולם הבריאה.

But the level of Atzilus is not drawn down through them below, into Beriah itself; and this is "Havayah was not in the fire": that the Name Havayah, which is Atzilus, is not drawn down below into their fire, that is, the World of Beriah.

> But their fire does not bring Atzilus down into Beriah, and that is "Havayah was not in the fire": the Name Havayah, the level of Atzilus, is not drawn down into their world.

וכן רעש דאופנים ג"כ לא נמשך שם הוי' ע"ז למטה וזהו לא ברעש הוי'. שהרי המלאכים בקשו שתנתן להם התורה[118] שהיא בחי' המשכות אלקות

And likewise, through the tumult of the ofanim, too, the Name Havayah is not drawn down below; and this is "Havayah was not in the tumult." For indeed the angels asked that the Torah be given to them—it being the level of drawings-down of G-dliness—

> The same is true of the tumult of the ofanim: "Havayah was not in the tumult." That is why, when the angels asked to be given the Torah, a drawing-down of G-dliness, as the Talmud relates, their request was refused.

ולא נתנה להם אלא לישראל דוקא שהם הן שיכולים להמשיך [עמ"ש מזה בפי' יתרו ע"פ זכור את יום השבת].[119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131]

and it was not given to them but to Israel specifically, for it is they who are able to draw down. [See what is written on this in Parshas Yisro, on "Remember the Shabbos day."]

> The Torah was not given to them but only to Israel, because only they can draw G-dliness down below. The discourse on "Remember the Shabbos day" in Torah Ohr discusses this.

12 וגם שלמטה בעוה"ז הוא דוקא הכלי לזה ע"י ציצית ותפילין כו' כי נעוץ סופן[132] כו'

And also, the vessel for this is specifically below, in this world, through tzitzis and tefillin, etc., for "their end is wedged," etc.;

> The vessel for drawing G-dliness down is found specifically here below, in this world, through physical mitzvos such as tzitzis and tefillin, for "their end is wedged in their beginning."

וכנ"ל מענין תר"ך עמודי אור שהעמוד עומד ע"ג [על גבי] קרקע דייקא כו' וכן החיות נושאות ומנושאות עם הכסא אבל לא נזכר שימשיכו למטה כו'.

and as mentioned above regarding the 620 pillars of light, that the pillar stands specifically on the ground, etc. And likewise, the chayos "carry and are carried" with the Throne, but it is not mentioned that they draw down below, etc.

> As with the 620 pillars of light that stand on the ground, the drawing-down needs the lowest level to rest on. The chayos, by contrast, are said to carry the Throne and be carried by it, but never to draw it down below.

13 וזהו ענין אני הוי' אלקיכם שנאמר פעם שנית אחר יצ"מ [יציאת מצרים] שהוא ענין המשכת מ"ד [מיין דוכרין] ויצ"מ [ויציאת מצרים] הוא העלאת מ"ן [מיין נוקבין] ביטול היש כו'.

And this is the matter of "I am Havayah your G-d" being said a second time, after the Exodus from Egypt: it is the matter of the drawing-down of mayin duchrin (masculine waters), while the Exodus from Egypt is the raising of mayin nukvin (feminine waters), the nullification of the yesh (separate existence), etc.

> The second "I am Havayah your G-d," after the Exodus, stands for the drawing-down from above, "masculine waters" (mayin duchrin), while the Exodus itself is the raising from below, "feminine waters" (mayin nukvin), through self-nullification.

וההמשכות הן ע"י ב' בחי' מ"ע [מצות עשה] ומל"ת [ומצות לא תעשה]. ביטול היש לאין בבחי' ועשה טוב ברמ"ח מ"ע [מצות עשה] והפרדת הרע ע"י סור מרע ע"י ל"ת [לא תעשה] לא תאכל חלב[133] כו' שהם דברים שאין להם עלייה והם פנימיים ושעטנז מקיפים

And the drawings-down are through two levels, the positive commandments and the prohibitive commandments. The nullification of the yesh into ayin (nothingness) [is] at the level of "and do good," through the 248 positive commandments; and the separation of the evil is through "turn from evil," through the prohibitions: "You shall not eat cheilev (forbidden fat)," etc., which are things that have no ascent, and they are inner, while shaatnez [is] encompassing.

> The drawing-down comes through two kinds of mitzvos. The 248 positive commandments, "do good," express the nullification of the yesh into ayin; the prohibitions, "turn from evil," separate the evil, for forbidden things cannot be elevated: some, like forbidden fat (cheilev), would become part of a person (inner), and others, like shaatnez in a garment, surround him (encompassing).

וכ"ז [וכל זה] הוא ע"י בחכמה אתבררו[134] וכן בטומאה וטהרה יש דבר שמקבל טומאה כו' ויש דבר שאינו מקבל טומאה כו' אלא שהוא מבחי' דעת

And all this is through "they are refined in Chochmah (wisdom)." And likewise in impurity and purity: there is a thing that receives impurity, etc., and there is a thing that does not receive impurity, etc.; only that this is from the level of Daas (knowledge),

> Their separation is through Chochmah, as the Zohar says, "they are refined in Chochmah." In the laws of purity too some things can become impure and some cannot, but that distinction comes from Daas.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] חכמה זה סדר קדשים[135] [היינו בחכמה אתבררו[136] כנ"ל] ודעת זה סדר טהרות[137, 138] [ועמ"ש מזה[139] בביאור ע"פ שחורה אני[140, 141] ובפי' אחרי ע"פ לטהר אתכם[142, 143] כו' ועמ"ש באגה"ק [באגרת הקודש] בד"ה למה נסמכה.[144] ולזאת מטהרת הטמא[145] כו'

as our Sages, of blessed memory, said: "Chochmah—this is the order of Kodashim [that is, 'they are refined in Chochmah,' as above], and Daas—this is the order of Taharos" [and see what is written on this in the explanation on "I am black," and in Parshas Acharei on "to purify you," etc.; and see what is written in Iggeres HaKodesh, in the passage beginning "Why was it placed next to": "And therefore it purifies the impure," etc.

> As the Talmud teaches, Chochmah is the order of Kodashim (offerings) and Daas the order of Taharos (purity). The reader is referred to the explanations on "I am black" and "to purify you," and to the epistle in Iggeres HaKodesh on why the death of Miriam is placed next to the red heifer, which "therefore purifies the impure."

ועי' בזהר פי' פקודי (דרכ"ג ע"א) מענין חכמה ודעת ובאדר"ז [ובאדרא זוטא] (דרצ"א א) ועמש"ל [ועיין מה שכתוב לעיל בענין דעת].

And see the Zohar, Parshas Pekudei (223a), on the subject of Chochmah and Daas, and the Idra Zuta (291a); and see what is written above on the subject of Daas].

> The reader is also sent to the Zohar on Chochmah and Daas, and to what was said above about Daas.

וכללות הענין שע"י ביטול היש לאין מעורר ג"כ למעלה המשכת אין האמיתי אור הכתר ביש דאצילות

And the matter as a whole is that through the nullification of the yesh into ayin one also arouses Above the drawing-down of the true Ayin, the light of Keser (the Crown), into the yesh of Atzilus (Emanation);

> In sum: through the nullification of the yesh into ayin below, a drawing-down is aroused Above of the true Ayin, the light of Keser, into the "yesh" of Atzilus.

כי על חו"ב [חכמה ובינה] כתיב להנחיל אוהבי יש[146] קנה חכמה קנה בינה[147,148] ב"פ [ב' פעמים] קנה גימטריא יש וכתיב והחכמה מאין תמצא.[149] מכלל שהיא עצמה אינה עדיין בחי' אין.

for of Chochmah and Binah (understanding) it is written, "to cause those who love me to inherit yesh," and "Acquire Chochmah, acquire Binah"—"acquire" (kneh) twice, the numerical value of yesh; and it is written, "And Chochmah is found from ayin." By implication, it itself is not yet the level of ayin.

> Chochmah and Binah are themselves called yesh, "something": "to cause those who love me to inherit yesh," and "acquire" (kneh, 155) said twice equals 310, the value of yesh (יש). Since "Chochmah is found from ayin," Chochmah itself is not yet ayin.

וכמ"ש בזהר ח"ג [חלק ג'] (קכ"ט א') שזהו ענין מ"ש היש הוי' בקרבנו אם אין[150] פי' אם ההארה הנמשכת להם משם הוי' הוא מבחי' יש שהוא חו"ב [חכמה ובינה] או מבחי' אין

And as is written in the Zohar, Part III (129a), that this is the meaning of what is written, "Is Havayah among us (ha-yesh), or ayin?"—meaning, whether the illumination drawn to them from the Name Havayah is from the level of yesh, which is Chochmah and Binah, or from the level of Ayin

> The Zohar reads Israel's question in the desert, "Is Havayah among us or not (ayin)?", as asking whether the light reaching them came from yesh, Chochmah and Binah, or from Ayin, the level above them.

(כי מה שנמשך בחו"ב [בחכמה ובינה] שייך בחי' השגה ולכן נקרא יש. משא"כ אין הוא מה דלית מחשבה תפיסא[151] בי' [ביה])[152] והעיקר הוא ההמשכה כנ"ל:[153]

(for in what is drawn into Chochmah and Binah, comprehension applies, and therefore it is called yesh; whereas Ayin is that which "no thought can grasp"). **And the main thing is the drawing-down, as above.**

> Chochmah and Binah can be grasped, so they are called yesh; Ayin is what "no thought can grasp." The main point remains the drawing-down from Ayin into yesh.

SECTION 5 · ¶14–15

The vessels and what they will reveal

14 וענין חסדי ה'. חסד עילאה הוא רב חסד שיתגלה לע"ל [לעתיד לבוא] וזהו וחסדי מאתך לא ימוש[154] כו' כמ"ש בזהר (ח"ג [חלק ג'])[155] קל"ו ב').

And the matter of "the kindnesses of Havayah": the supernal Chesed (kindness) is rav chesed (abundant kindness), which will be revealed in the Time to Come; and this is "But My kindness shall not depart from you," etc., as is written in the Zohar (Part III, 136b).

> Next the text takes up "the kindnesses of Havayah." The highest kindness is rav chesed, "abundant kindness," which will be revealed only in the future; Yeshayahu's promise "My kindness shall not depart from you" refers to it, as the Zohar explains. The Kehot note says the Zohar reference should read Part III, 133b, as the Tzemach Tzedek corrected the printed 136b.

אך הכלי לזה הוא חסד דאצילות[156] שעליו אמרו וכמה גופין תקינת לון[157,158] כו' חסד דרועא ימינא כו' והוא כגופא לגבי נשמתא לבחי' ורב חסד כו'

But the vessel for this is the Chesed of Atzilus (Emanation), of which they said, "And how many bodies You have prepared for them," etc., "Chesed is the right arm," etc.; and it is like a body relative to a soul, in relation to the level of "and abundant in kindness," etc.

> The vessel for that higher kindness is the Chesed of Atzilus. Eliyahu's prayer in the Tikkunei Zohar says of the Sefiros, "how many bodies You have prepared for them... Chesed is the right arm"; the Chesed of Atzilus is a "body" for the soul that is rav chesed.

(ועיין באגה"ק [באגרת הקודש] ד"ה וילבש צדקה.[159] ובמ"א נת' [נתבאר] דפי' כמה גופין תקינת לון קאי על ע"ס [עשר ספירות] דבי"ע וחסד דרועא ימינא הוא חסד שבע"ס [שבעשר ספירות] דבריאה שהוא כלי לחסד דאצילות שנק' נשמתא

(And see Iggeres HaKodesh, the passage beginning "And He donned righteousness." And elsewhere it was explained that the meaning of "How many bodies You have prepared for them" refers to the Ten Sefiros of Beriah, Yetzirah and Asiyah, and "Chesed is the right arm" is the Chesed in the Ten Sefiros of Beriah, which is a vessel for the Chesed of Atzilus, which is called the soul (nishmasa),

> Iggeres HaKodesh, in the epistle "And He donned righteousness," discusses this too. Elsewhere it is explained that the "bodies" are the Sefiros of the lower worlds, and "Chesed, the right arm" is the Chesed of Beriah, a vessel for the Chesed of Atzilus, which is its soul.

כמו שהגוף הוא כלי לנשמה ועד"ז ג"כ חסד דאצילות הוא כלי לגבי רב חסד שהוא בחי' נשמתא לנשמתא כו'.

just as the body is a vessel for the soul; and along these lines, the Chesed of Atzilus too is a vessel relative to rav chesed, which is the level of a soul to the soul, etc.

> As the body is a vessel for the soul, so the Chesed of Atzilus is a vessel for rav chesed, which is a "soul of the soul."

ועד"ז יש לפרש מ"ש בזהר ח"ג [חלק ג'] שם וחסד דקשוט לאו בחיי גופא אתמר אלא בחיי דנשמתא,[160] פי' חסד דאצי' נק' חיי גופא[161] שהוא חיות ומקור לע"ס [לעשר ספירות] דבי"ע שנקרא גופא כנ"ל וחסד דאצי' הוא נשמה להן כנשמה המחיה את הגוף

And along these lines one can explain what is written in the Zohar, Part III, there: "And the Chesed of truth is not said of the life of the body but of the life of the soul." The meaning is: the Chesed of Atzilus is called "the life of the body," for it is the life-force and source for the Ten Sefiros of Beriah, Yetzirah and Asiyah, which are called "body," as above; and the Chesed of Atzilus is a soul to them, like the soul that gives life to the body;

> This explains the Zohar's words, "the Chesed of truth is not said of the life of the body but of the life of the soul." The Chesed of Atzilus gives life to the Sefiros of the lower worlds, called the "body," as a soul gives life to a body, and so it is "the life of the body."

משא"כ בחי' רב חסד לא שייך כלל שיהיה אפי' [אפילו] נשמה לע"ס [לעשר ספירות] דבריאה יצירה עשייה אלא שהוא נשמה המחיה חסד דאצי' וזהו חיי דנשמתא כו' וכנ"ל שהוא בחי' נשמה לנשמתא כו').

whereas for the level of rav chesed it does not apply at all that it be even a soul to the Ten Sefiros of Beriah, Yetzirah and Asiyah; rather, it is a soul that gives life to the Chesed of Atzilus. And this is "the life of the soul," etc., and as mentioned above, that it is the level of a soul to the soul, etc.)

> Rav chesed, by contrast, is too high to be a soul even to the Sefiros of the lower worlds; it gives life only to the Chesed of Atzilus. That is why it is "the life of the soul," a soul to the soul.

וענין בתורת ה' חפצו ובתורתו יהגה[162] שיש ב' תורות.[163] תורת ה' ותורתו. הנה למטה היינו תשב"כ [תורה שבכתב] **ותשבע"פ** [ותורה שבעל פה] (ועמ"ש ע"פ נאוו לחייך בתורים).[164]

And the matter of "In the Torah of Havayah is his desire, and in his Torah he meditates": that there are two Torahs, "the Torah of Havayah" and "his Torah." Below, this is the Written Torah and the Oral Torah (and see what is written on "Your cheeks are lovely with circlets").

> The Psalm speaks of "the Torah of Havayah" and of "his Torah," two Torahs. On the simple level these are the Written Torah and the Oral Torah.

אך באמת הנה יש ב' תורות,[165] והוא מ"ש בספר הבהיר (נ"א [נוסחא אחרינא] במעין חכמה)[166] דוד המלך ע"ה [עליו השלום] היה מחבר תורה שלמעלה בהקב"ה

But in truth there are two Torahs; and this is what is written in Sefer HaBahir (another version: in Ma'ayan HaChochmah): "King David, peace be upon him, would join the Torah that is Above with the Holy One, blessed be He."

> In truth there are two Torahs in a deeper sense: Sefer HaBahir, an early work of Kabbalah (or, in another version, Ma'ayan HaChochmah), says that King David would join "the Torah that is Above" with the Holy One, blessed be He.

פי' תורה שלמעלה היא ג"כ המשכות אלא שהמה ע"פ אופן אחר לגמרי.[167] ולא נתגלה אלא להאבות אברהם ויצחק חפרו בארות[168] ויעקב היה עובדא שלו במקלות.[169, 170]

The meaning is: the Torah that is Above is also drawings-down, only that they are in an entirely different manner. And it was revealed only to the Patriarchs: Avraham and Yitzchak dug wells, and Yaakov's work was with rods.

> That higher Torah also draws G-dliness down, but in an entirely different manner, one revealed only to the Patriarchs: Avraham and Yitzchak drew it down by digging wells, and Yaakov by his work with the rods.

והוא ענין אחד עם תפילין שלנו (כמבואר בזהר ויצא דקס"ב א') ואם אחד מישראל דעתה יעשה זאת לא יפעל כלום.

And it is one matter with our tefillin (as is explained in the Zohar, Vayetzei, 162a); and if one of Israel were to do this now, he would accomplish nothing.

> The Zohar explains that Yaakov's rods were one matter with our tefillin. Yet if someone did the same acts today, they would accomplish nothing.

וכן חנוך היה תופר מנעלים[171] ועל כל תפירה כו' היינו מפני שהמשכתם היה כמו בתורה שלמעלה

And likewise, Chanoch would stitch shoes, and on every stitch, etc. That is because their drawing-down was as in the Torah that is Above.

> The same is true of the tradition, cited by the Rama of Pano according to the Kehot note, that Chanoch was a cobbler whose every stitch had its effect Above. Their deeds drew G-dliness down as the Torah that is Above does.

(ועמ"ש קצת כעין זה ע"פ וישלח יעקב וע"פ ויקח מן הבא בידו מנחה)[172] משא"כ תורת משה שהיא מורשה קהלת יעקב[173] היא איך ומה שימשיך כל אדם כו'

(And see what is written somewhat similar to this on "And Yaakov sent" and on "And he took from what came to his hand a gift.") Whereas the Torah of Moshe, which is "the heritage of the congregation of Yaakov," is how and what every person shall draw down, etc.

> Torah Ohr, on "And Yaakov sent" and "And he took... a gift," says something similar. The Torah of Moshe, "the heritage of the congregation of Yaakov," is different: it sets out how and what every person, not only the Patriarchs, can draw down.

(ועמ"ש ע"פ אם בחקתי תלכו[174] ע"ש) וזהו ענין תורת ה' ובתורתו. והיא חכמה עילאה שלמעלה גם מכתר.[175] וחכמה תתאה.[176]

(And see what is written on "If you walk in My statutes"; see there.) And this is the matter of "the Torah of Havayah" and "his Torah": and it is the higher Chochmah (Chochmah Ila'ah), which is above even Keser (the Crown), and the lower Chochmah.

> So "the Torah of Havayah" is the higher Chochmah, above even Keser, and "his Torah" is the lower Chochmah, the Torah given through Moshe.

(ועמ"ש בפי' יתרו ע"פ וכל העם רואים[177,178] בענין אל תאמרו מים מים[179] כו', ופי' וענין חכמה עילאה שלמעלה גם מכתר י"ל [יש לומר] עפמ"ש [על פי מה שכתוב] בפי' האריז"ל [האר"י זכרונו לברכה][180] לספרא דצניעותא בפ"ק [בפרק קמא] והוא בזהר הרקיע) (דקי"ט ע"א)

(And see what is written in Parshas Yisro on "And all the people saw," regarding "Do not say, 'Water, water,'" etc. And the meaning and matter of the higher Chochmah that is above even Keser can be explained according to what is written in the Arizal's commentary on the Sifra DiTzniusa, in the first chapter, which is in Zohar HaRakia) (119a),

> The reader is sent to the explanation on "And all the people saw," where Torah Ohr reads Rabbi Akiva's warning "do not say, 'Water, water'" as two waters: the upper waters, the sea of Chochmah above the revelation of the Torah itself, and the lower waters, the physical mitzvos rooted in them. The Arizal's commentary on the Sifra DiTzniusa shows how Chochmah can be above Keser.

שהביא שם מ"ש באדר"ז [באדרא זוטא] (דר"צ ע"א) ע"פ אלקים הבין דרכה[181] כו' וז"ל [וזה לשונו] אי"נ [אי נמי] מקומה היינו מו"ס [מוחא סתימאה] עצמה ודרכה היינו הראש הב' שמשם יצאה למקום מו"ס [מוחא סתימאה].

where he cites what is written in the Idra Zuta (290a) on "G-d understood its way," etc.; and these are his words: "Alternatively, its place is Mocha Stima'ah itself, and its way is the second head, from which it went out to the place of Mocha Stima'ah.

> The Arizal cites the Idra Zuta on the verse "G-d understood its way," about wisdom's way and place. In one reading, wisdom's "place" is Mocha Stima'ah itself and its "way" is the second head, from which it came to Mocha Stima'ah.

וכ"ש [וכל שכן] ההיא חכמה דסתימא ביה[182] בע"ק [בעתיקא קדישא] היינו בראש הא' העליון כי כחה שם בדקות והעלם גדול כו' עד נמצינו למדין דמו"ס [דמוחא סתימאה] ראשיתה דיליה סתום בעתיקא כי שם שורשה כו' עכ"ל [עד כאן לשונו],

And 'all the more so that wisdom that is hidden in it, in Atika Kadisha': that is in the first, uppermost head, for its power is there in subtlety and great concealment," etc., up to: "We find ourselves learning that Mocha Stima'ah—its own beginning is hidden in Atika, for there is its root," etc. End of quote.

> The Idra Zuta goes on: "all the more so that wisdom which is hidden in Atika Kadisha." The Arizal places this wisdom in the first, uppermost head, where its power is subtle and deeply concealed, and concludes that the beginning of Mocha Stima'ah is hidden in Atika, for its root is there.

והיינו ברד ל"א ממש אשר שם העצמות העליון כמבואר שם והובא ג"כ כ"ז [כל זה] בספר הדרת מלך על סד"צ [ספרא דצניעותא] (דרט"ז ע"ב)

And that is in Radla (the Unknowable Head) itself, where the supernal Essence is, as is explained there; and all this is also cited in the book Hadras Melech on the Sifra DiTzniusa (216b).

> That root is in Radla itself, where the supernal Essence is. Hadras Melech, a commentary on the Sifra DiTzniusa, also cites all of this.

וזהו ענין חכמה עילאה שלמעלה גם מכתר והיינו לפי שהיא שרש החכמה שברדל"א [שבריאשא דלא אתיידע] ממש שהוא מל' דא"ס שלמעלה מגלגלתא דא"א שהוא הכתר כו'

And this is the matter of the higher Chochmah that is above even Keser: that is, because it is the root of Chochmah, [the root] that is in Radla itself, which is the Malchus (sovereignty) of the Infinite One (Ein Sof), which is above the Gulgalta of Arich Anpin, which is Keser, etc.

> This is the "higher Chochmah above Keser": the root of Chochmah in Radla, the Malchus of the Infinite One, which is above the Gulgalta of Arich Anpin, Keser.

וזהו ג"כ ענין הנז' [הנזכר] בביאור ע"פ כי אתה נרי[184, 183] בענין התורה שמקורה ושרשה הוא במו"ס [במוחא סתימאה]

And this is also the matter mentioned in the explanation on "For You are my lamp," regarding the Torah, whose source and root is in Mocha Stima'ah,

> The explanation on "For You are my lamp" in Torah Ohr places the source of the Torah in Mocha Stima'ah.

והיינו בחי' חכמה שבכתר ע"פ קבלת מהרמ"ק [מהרבי משה קורדובירו] וע"פ קבלת האריז"ל [האר"י זכרונו לברכה] הוא הגבה למעלה במל' דא"ס וע"ש שמקור זה נמשך בתורה שלפנינו בגשמיות נעוץ תחלתן בסופן[185] דייקא כו'.[186]

that is, the level of the Chochmah within Keser, according to the Kabbalah of the Ramak (Rabbi Moshe Cordovero); and according to the Kabbalah of the Arizal it is higher, above, in the Malchus of the Infinite One. And see there, that this source is drawn into the Torah before us, in physicality: "their beginning is wedged in their end," specifically, etc.

> According to the Ramak's Kabbalah, that source is the Chochmah within Keser; according to the Arizal it is higher still, in the Malchus of the Infinite One. Either way, since "their beginning is wedged in their end," it is drawn into the physical Torah we have.

15 והנה כנגד ב' בחי' שנתבאר שיש חסד דקשוט שיתגלה לע"ל [לעתיד לבוא] וכן תורת ה' והכלי לזה הוא בחי' גמ"ח [גמילות חסדים] ותורה צוה לנו[187] כו'

Now, corresponding to the two levels that were explained—that there is the Chesed (kindness) of truth that will be revealed in the Time to Come, and likewise the Torah of Havayah, and the vessel for this is the level of acts of kindness (gemilus chassadim) and "The Torah [that Moshe] commanded us," etc.—

> To sum up: there are two things to be revealed in the future, the Chesed of truth (rav chesed) and the Torah of Havayah, and two vessels for them now, acts of kindness and the Torah given through Moshe.

כנגד זה נאמר בפ' ציצית ב"פ [ב' פעמים] אני הוי' אלקיכם. הא' נגד הכלי והב' נגד מה שיתגלה לע"ל [לעתיד לבוא] בחי' חסד דקשוט ותורת ה'.

corresponding to this, "I am Havayah your G-d" is said twice in the section of tzitzis: the first corresponding to the vessel, and the second corresponding to what will be revealed in the Time to Come, the level of the Chesed of truth and the Torah of Havayah.

> That is why "I am Havayah your G-d" appears twice in the section of tzitzis: the first refers to the vessels, and the second to what they will reveal in the future, the Chesed of truth and the Torah of Havayah.

ולכן נאמר פסוק זה בפ' ציצית דוקא כי בציצית יש ב' בחי' המשכת ל"ב חוטין ל"ב נתיבות חכמה[188] והטלית שהוא המקיף שרומזין לשני בחי' תורה ומצות והם כלים להמשכת הנ"ל:

And therefore this verse is said specifically in the section of tzitzis, for in tzitzis there are two levels: the drawing-down of the thirty-two threads, the thirty-two paths of Chochmah (wisdom), and the tallis, which is the encompassing [garment]; and they allude to the two levels, Torah and mitzvos, and they are vessels for the drawing-down mentioned above.

> Tzitzis itself contains both. Its thirty-two threads (eight on each of four corners) correspond to the "thirty-two paths of Chochmah," the Torah, and the tallis, which surrounds the body, is an encompassing light, the mitzvos; both are vessels for the higher revelation.

SECTION 6 · ¶16–24

Two Names, two names, two stages

16 ה ולתוספת ביאור מעט בענין שנאמר ב"פ [ב' פעמים] אני הוי' אלקיכם. הנה מתחלה יש להקדים מ"ש בזהר פ' וישלח דף קע"ד[189] א' כמה דקב"ה [דקודשא בריך הוא] לזמנין אתקרי[190] הוי' ולזמנין אתקרי אלקים. ה"נ [הכי נמי] לזמנין אקרי ישראל.

5. And to add a little explanation regarding [the fact] that "I am Havayah your G-d" is said twice: first we must preface what is written in the Zohar, Parshas Vayishlach, page 174a: "Just as the Holy One, blessed be He, is sometimes called Havayah and sometimes called Elokim, so too, sometimes [the patriarch] is called Yisrael

> Section 5 adds a further explanation of the twofold "I am Havayah your G-d." It begins with the Zohar: just as G-d is sometimes called Havayah and sometimes Elokim, so the patriarch is sometimes called Yisrael and sometimes Yaakov.

17 ולזמנין אקרי יעקב. וכלא בדרגין ידיען.

and sometimes he is called Yaakov; and all is in known levels."

> The Zohar's sentence ends: and sometimes he is called Yaakov, each name for a known level.

והענין כמ"ש במ"א ע"פ ויברא את האדם בצלמו[191] בצלם אלקים[192] ב"פ [ב' פעמים] בצלם כנגד ב' בחי' שיש בנשמה הא' המתפשטת ומתלבשת בגוף כו' ובחי' הב' היא בחי' הנשמה שעומדת למעלה בבחי' מקיף כו'.

And the matter is as is written elsewhere on "And He created man in His image, in the image of G-d": "in the image" twice, corresponding to two levels that are in the soul: the first, which spreads out and is enclothed in the body, etc.; and the second level is the level of the soul that stands above, as an encompassing [light] (makif), etc.

> The explanation follows what is written elsewhere on "And He created man in His image, in the image of G-d": the verse says "in the image" twice, for two levels of the soul, one that spreads into the body and is enclothed in it, and one that remains above it, encompassing it (makif). In Likkutei Torah, Ki Seitzei, the encompassing soul is the mazal of which the Sages speak, which "flows" light into the soul in the body.

וזהו ג"כ ב' השמות דיעקב וישראל שהן כנגד ב' בחי' הנ"ל שבנשמה. ושרשן מב' שמות הוי' אלקים ועיין בזהר ר"פ במדבר.

And these are also the two names Yaakov and Yisrael, which correspond to the two levels in the soul mentioned above; and their root is from the two Names Havayah [and] Elokim. And see the Zohar, beginning of Parshas Bamidbar.

> Yaakov and Yisrael are these two levels of the soul, and they are rooted in the two divine Names, Havayah and Elokim. The reader is sent to the Zohar at the beginning of Bamidbar.

18 והנה נודע ענין יחוד הוי' אלקים וכמ"ש לעיל פ' וארא ע"פ וידבר אלקים כו' אני[193] הוי' ע"ש.

Now, the matter of the union of Havayah [and] Elokim is known, as is written above in Parshas Va'era on "And Elokim spoke," etc., "I am Havayah"; see there.

> The union of Havayah and Elokim, the revealing Name and the concealing one, is a known theme, discussed in Torah Ohr, Va'era, on "And Elokim spoke to Moshe... 'I am Havayah.'"

וכך נמשך גילוי אלקות מבחי' הנשמה שלמעלה מן הגוף בתוך הנשמה המלובשת בגוף

And so a revelation of G-dliness is drawn from the level of the soul that is above the body into the soul that is enclothed in the body,

> The same union takes place in the soul: G-dly light is drawn from the part of the soul that remains above the body into the part that is enclothed in it.

וכמ"ש גבי חברי דניאל אבל חרדה גדולה נפלה עליהם[194] וארז"ל [ואמרו רבותינו זכרונם לברכה] משום דמזלייהו חזי[195] שחלק הנשמה שלמעלה מהגוף נק' מזל ע"ש שממנו נוזל ונמשך בחלק הנשמה שבגוף,

as is written regarding Daniel's companions: "But a great trembling fell upon them"; and our Sages, of blessed memory, said, "Because their mazal saw." For the part of the soul that is above the body is called mazal, since from it [light] flows (nozel) and is drawn into the part of the soul that is in the body.

> The Sages find an example in the vision of Daniel: his companions did not see it, yet "a great trembling fell upon them," because "their mazal saw." The higher part of the soul is called mazal, from nozel, "flowing," because it flows into the soul in the body.

וזהו לא יקרא שמך יעקב כי אם ישראל יהיה שמך[196] שמאיר ונמשך מבחי' ישראל בבחי' יעקב ועמ"ש בפ' בלק ע"פ לא הביט און ביעקב[197] כו' שבשבת הוא גילוי ובחי' ישראל ממש.

And this is "Your name shall not be called Yaakov, but Yisrael shall be your name": that it shines and is drawn from the level of Yisrael into the level of Yaakov. And see what is written in Parshas Balak on "He has not beheld iniquity in Yaakov," etc., that on Shabbos there is the revelation and the level of Yisrael itself.

> This is the meaning of "Your name shall not be called Yaakov, but Yisrael shall be your name": the light of Yisrael, the higher soul, shines into Yaakov, the soul in the body. Likkutei Torah, on "He has not beheld iniquity in Yaakov," explains that on Shabbos the level of Yisrael itself is revealed.

19 וזהו אני הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים פי' ע"י ששם הוי' נמשך להיות הוא ממש אלקיכם

And this is [the meaning of] "I am Havayah your G-d (Elokeichem), who brought you out of the land of Egypt": the meaning is, through the Name Havayah being drawn down to be itself Elokeichem (your G-d),

> Now the verse can be read in this light: "I am Havayah your G-d (Elokeichem)" means that the Name Havayah is drawn down to become "your Elokim" itself.

שיאיר בבחי' גילוי בשם אלקים ועי"ז מאיר בחי' ישראל ממש בבחי' יעקב ועי"ז נמשך להיות יציאת מצרים לצאת מהמיצרים וגבולים המסתעפים מההסתר דשם אלקים כו',

so that it shines in a revealed way in the Name Elokim; and through this the level of Yisrael itself shines in the level of Yaakov; and through this it is drawn down that there be the Exodus from Egypt, going out of the straits and limits that branch out from the concealment of the Name Elokim, etc.;

> Havayah then shines openly within the Name Elokim, and so the level of Yisrael shines into Yaakov. This brings about the Exodus: going out from the straits and limits that come from the concealment of the Name Elokim.

שמחמת התגלות שם הוי' נמשך יצ"מ [יציאת מצרים] להיות כלה שארי ולבבי[198] כו', וזהו להיות לכם לאלקים.

for because of the revelation of the Name Havayah, the Exodus from Egypt is drawn down, so that there be "my flesh and my heart pine away," etc. And this is "to be Elokim to you."

> When Havayah is revealed, the soul goes out of its limits in longing, as the Psalm says, "my flesh and my heart pine away (kalah)," a word that plainly means "fail" and here means the soul's yearning to expire into G-d. This is "to be Elokim to you."

והענין דהנה מבואר באדרא דנשא (דקל"ח ב') ובפי' האריז"ל [האר"י זכרונו לברכה][199] שם שכשנאמר ב' שמות הוי' בפסוק א' אזי חד רומז לז"א וחד לע"ק [לעתיקא קדישא].

And the matter is: it is explained in the Idra of Naso (138b), and in the Arizal's commentary there, that when two Names Havayah are said in one verse, one alludes to Z'eir Anpin and one to Atika Kadisha.

> The Idra in Naso and the Arizal's commentary on it explain that when one verse names Havayah twice, one refers to Z'eir Anpin and the other to Atika Kadisha.

וכמ"כ [וכמו כן] הפי' גם כאן בפסוק זה דאני הוי' שנאמר תחלה היינו ז"א דאצילות אשר הוא אלקיכם שנמשך בגילוי בשם אלקים הוא מלי' דאצילות והיינו ע"י התומ"צ [התורה ומצות] שע"ז ממשיכים גילוי שם הוי' ממש.

And likewise the meaning here, in this verse: "I am Havayah," which is said first, is Z'eir Anpin of Atzilus (Emanation), which is Elokeichem (your G-d), drawn down in revelation in the Name Elokim, which is Malchus (sovereignty) of Atzilus; and that is through the Torah and mitzvos, through which one draws down the revelation of the Name Havayah itself.

> So in this verse the first "I am Havayah" is Z'eir Anpin of Atzilus, which becomes "your Elokim" when it is revealed in Malchus, the Name Elokim. This is brought about through the Torah and mitzvos, which draw down the revelation of Havayah itself.

20 ועכ"ז [ועם כל זה] התומ"צ [התורה ומצות] הם רק בחי' כלים לגילוי תורת ה' ורב חסד שיתגלה לע"ל [לעתיד לבוא] דהיינו בחינת שם הוי' הב' שהוא בחי' ע"ק [עתיקא קדישא] ולגבי גילוי זה נק' שם הוי' דז"א רק כמו שם אלקים כו'.

Nevertheless, the Torah and mitzvos are only the level of vessels for the revelation of the Torah of Havayah and the rav chesed (abundant kindness) that will be revealed in the Time to Come, that is, the level of the second Name Havayah, which is the level of Atika Kadisha; and relative to this revelation, the Name Havayah of Z'eir Anpin is called only like the Name Elokim, etc.

> Yet the Torah and mitzvos are only vessels for something greater: the Torah of Havayah and rav chesed, to be revealed in the future. That is the second Havayah, Atika Kadisha, beside which even the Havayah of Z'eir Anpin counts only as Elokim.

21 וז"ש [וזהו שכתוב] להיות לכם לאלקים כלומר שע"י יציאת מצרים יומשך גילוי בחי' סוכ"ע שהוא בחי' ע"ק [עתיקא קדישא] שלגבי גילוי זה נק' הגילוי דהוי' דז"א רק בחי' אלקים בחי' ממכ"ע [ממלא כל עלמין].

And this is what is written, "to be Elokim to you": that is, through the Exodus from Egypt there will be drawn down a revelation of the level of the light that encompasses all worlds (sovev kol almin), which is the level of Atika Kadisha; relative to this revelation, the revelation of the Havayah of Z'eir Anpin is called only the level of Elokim, the level of the light that fills all worlds (memalei kol almin).

> So "to be Elokim to you" means that the Exodus will draw down the light that encompasses all worlds (sovev), Atika Kadisha. Beside it, the Havayah of Z'eir Anpin is only "Elokim," the light that fills the worlds (memalei).

ואח"כ נאמר אני הוי' אלקיכם פי' שם הוי' דעתיק יאיר ויתגלה ממש בז"א דהיינו להיות הוי' ממש אלקיכם בבחי' גילוי,

And afterwards it is said, "I am Havayah your G-d (Elokeichem)": the meaning is, the Name Havayah of Atik will shine and be truly revealed in Z'eir Anpin, that is, that Havayah itself be Elokeichem in a revealed way.

> Then the verse says again, "I am Havayah your G-d": the Havayah of Atik will shine openly in Z'eir Anpin itself, so that Havayah is truly "your Elokim."

וכנ"ל בענין יחוד ב' שמות הוי' אלקים דזו"נ [דזעיר אנפין ונוקבא] דאצי' שהיחוד הוא שלא יהי' [יהיה] שם אלקים מסתיר אלא דשם הוי' יתגלה ממש להיות הוי' ממש אלקיכם.

And as mentioned above regarding the union of the two Names Havayah [and] Elokim of Z'eir Anpin and Nukva of Atzilus (Emanation): that the union is that the Name Elokim should not conceal, but rather the Name Havayah should be truly revealed, so that Havayah itself is Elokeichem.

> This parallels the union of Havayah and Elokim in Z'eir Anpin and Nukva (Malchus) of Atzilus, where union means that Elokim no longer conceals and Havayah is fully revealed.

22 וכך עד"ז למעלה יותר שז"א נק' שם אלקים לגבי ע"ק [עתיקא קדישא] שנקרא הוי' וזהו ענין שמו הגדול

And so, along these lines, higher up: Z'eir Anpin is called the Name Elokim relative to Atika Kadisha, which is called Havayah, and that is the matter of His great Name.

> The same relation holds one level higher: Z'eir Anpin is Elokim relative to Atika Kadisha, which is Havayah, "His great Name."

ואי"כ ג"כ פי' אני הוי' אלקיכם שלא יהיה בחי' הכלים דז"א מסתירים על גילוי ע"ק [עתיקא קדישא] שהוא בחי' סוכ"ע כי אם בחי' סוכ"ע יומשך ויאיר בגילוי ממש כו' ועמ"ש במ"א ע"פ לעשות הישר בעיני[200] ה' אלקיך וע"פ וידעת היום כו' כי הוי' הוא האלקים בשמים ממעל ועל הארץ מתחת[201] כו':

And if so, the meaning of "I am Havayah your G-d" is also that the vessels of Z'eir Anpin should not conceal the revelation of Atika Kadisha, which is the level of the light that encompasses all worlds (sovev kol almin), but rather that the level of the light that encompasses all worlds be drawn down and shine in actual revelation, etc. And see what is written elsewhere on "to do what is right in the eyes of Havayah your G-d," and on "Know this day," etc., "that Havayah is Elokim in the heavens above and on the earth below," etc.

> So the second "I am Havayah your G-d" also means that the vessels of Z'eir Anpin will no longer conceal Atika Kadisha, the encompassing light, but that light will shine openly. The discourses on "to do what is right in the eyes of Havayah your G-d" and on "Know this day... that Havayah is Elokim" develop this.

23 וי"ל [ויש לומר] עוד דהנה נודע שבכתר יש ב' בחי' ע"י [עתיק יומין] ואי"א

And it can further be said: it is known that in Keser (the Crown) there are two levels, Atik Yomin and Arich Anpin.

> A further explanation: Keser has two levels, Atik Yomin (its inner dimension) and Arich Anpin (its outer dimension).

והנה פי' להיות לכם לאלקים ודאי היינו גם נגד התגלות בחי' א"א. שע"ז אמרו דז"א בעלותו לגבי עתיקא דהיינו א"א שנק' ג"כ עתיקא כנודע. כאלקים חשוב.

Now, the meaning of "to be Elokim to you" certainly applies also with respect to the revelation of the level of Arich Anpin; for of this they said that Z'eir Anpin, in its ascent relative to Atika—that is, Arich Anpin, which is also called Atika, as is known—"is considered as Elokim."

> "To be Elokim to you" certainly applies to the revelation of Arich Anpin. For it is said, in the passage of Mishnas Chassidim mentioned in paragraph 8, that when Z'eir Anpin rises toward "Atika," meaning Arich Anpin, which is also called by that name, it "is considered as Elokim" beside it.

אך שיהיה אני הוי' אלקיכם שיתגלה שם הוי' דא"א ממש בז"א להיות הגילוי בז"א ממש מבחי' א"א. הנה צ"ל ההמשכה מלמעלה יותר.

But for there to be "I am Havayah your G-d"—that the Name Havayah of Arich Anpin itself be revealed in Z'eir Anpin, so that the revelation in Z'eir Anpin itself be from the level of Arich Anpin—the drawing-down must be from higher still.

> But for "I am Havayah your G-d," the Havayah of Arich Anpin itself revealed within Z'eir Anpin, the drawing-down must come from a level higher still.

24 וכמו יחוד שם הויה אלקים דזו"נ [דזעיר אנפין ונוקבא] הוא ע"י ההמשכה מאו"א [מאבא ואימא] כו', וכך עד"ז שיהיה גילוי א"א ממש בשם אלקים דלעתיד דהיינו בז"א הוא ע"י המשכה גדולה ועצומה מבחי' עתיק ממש שלמעלה מא"א [מאריך אנפין].

And just as the union of the Name Havayah [and] Elokim of Z'eir Anpin and Nukva is through the drawing-down from Abba and Imma, etc., so too, along these lines, that there be a revelation of Arich Anpin itself in the Name Elokim of the Time to Come, that is, in Z'eir Anpin, comes about through a great and immense drawing-down from the level of Atik itself, which is above Arich Anpin.

> Just as Z'eir Anpin and Nukva are united through light drawn from Abba and Imma, the level above them, so revealing Arich Anpin in Z'eir Anpin, the future "Elokim," needs an immense drawing-down from Atik itself, above Arich Anpin.

וע"ד מ"ש במ"א בענין הפך ים ליבשה[202] שעלמא דאתכסייא יאיר בגילוי גמור ממש בעלמא דאתגליא הוא ע"י שנמשך מבחי' כי גאה גאה[203] שלמעלה מבחי' סוכ"ע כו'.

And it is along the lines of what is written elsewhere on the matter of "He turned the sea into dry land": that the hidden world (alma de'iskasya) will shine in complete revelation in the revealed world (alma de'isgalya), [and] that is through a drawing-down from the level of "for He is highly exalted," which is above the level of the light that encompasses all worlds (sovev kol almin), etc.

> Elsewhere this is compared to "He turned the sea into dry land": the hidden world (the sea) will shine in complete revelation in the revealed world (the dry land), through a drawing-down from "He is highly exalted," a level above even the encompassing light.

ועד"ז נאמר כאן תחלה להיות לכם לאלקים ואח"כ ע"י גילוי בחי' עתיק ממש נאמר אני הוי' אלקיכם כו':

And along these lines it is said here first, "to be Elokim to you," and afterwards, through the revelation of the level of Atik itself, it is said, "I am Havayah your G-d," etc.

> So the verse first says "to be Elokim to you," and then, through the revelation of Atik itself, "I am Havayah your G-d."

IN ONE'S AVODAH

The maamar draws two lessons. The physical mitzvos, done in deed, are the firm ground that can bear the supernal delight; through them, and by saying "Yehei shmei rabba" aloud, one draws G-d's will and delight down into the world. And though li rosh is above Atzilus, G-d asks only for simple awe that leads to turning from evil and doing good, which is already a beginning of the Exodus; from there one must keep going out of one's limits every day, as even Moshe did, rising from love to self-nullification and from one level of self-nullification to the next.

QUESTIONS FOR DISCUSSION

1. How can the will be both higher than the intellect and its "outer dimension"? What are the two kinds of intellect the maamar distinguishes?
2. Why does a physical mitzvah, such as tzitzis made of wool, have the strength to hold the supernal delight, according to the image of the pillar on hard ground?
3. In what sense is even Atzilus "Egypt," and why did Moshe need to leave Egypt every day?
4. Why could the angels not draw G-dliness down or receive the Torah, and what can a soul in a body do that the seraphim cannot?
5. How do the names Yaakov and Yisrael correspond to two levels of the soul, and how does this help explain the doubled "I am Havayah your G-d"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור הדברים ע"פ אני**

The Kehot note says that this explanation is printed there with variants and additional glosses.

KEHOT'S NOTE

בשינויים ותוס' הגהות באוה"ת שלח ע' תרמז.

2 **בשעה שישראל אומרים אי"ר**

The note refers to the same place in Or HaTorah, where this subject of the explanation also appears.

KEHOT'S NOTE

שם.

3 **שכל הנעלם מכל רעיון**

There Avram (av ram, "exalted father") is called "the intellect hidden from all thought," which must come into revelation step by step, down to Beriah, Yetzirah and Asiyah and the delight of the souls.

KEHOT'S NOTE

ע' תו"א ר"פ לך לך ושם בלקו"ת ממהר"ש נ"ע הציונים ע"ז מ"מ [אוה"ת לך דף תרפה], אך ל"מ כלי אדמו"ר. אך ע' פזמון לסעודה ג' של ש"ק ד"ה א-ל מסתתר [בסידור יעב"ץ קצח, א — ועוד] תלמיד של הרמ"ק ושם אי' כלשונו הטהור. [כ].

4 **בע"ח (שער כ"ב פ"ה)**

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

KEHOT'S NOTE

לפנינו שער מוחין דצלם פ"א.

5 **בביאור ע"פ כי על כבוד חופה**

the passage shares nothing with the note

KEHOT'S NOTE

לקמן סוף שה"ש.

6 **ונהר יוצא מעדן**

"A river goes out from Eden to water the garden." In the Zohar's reading, Eden is the hidden wisdom and the river its flow into revealed Chochmah.

Genesis 2:10 בראשית ב:י

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

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

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KEHOT'S NOTE

בראשית ב, י.

7 **ונהר יוצא מעדן**

In the Idra Rabba, the hidden wisdom of Arich Anpin is covered by a membrane that does not open, while in Z'eir Anpin the membrane is broken off and the brain spreads out into thirty-two paths, "as it is written, And a river goes out from Eden." The Alter Rebbe uses this to contrast Chochmah of Atzilus, which opens, with Mocha Stima'ah, which stays hidden.

Zohar, Idra Rabba 3:14–6:25 ספר הזהר, האדרא רבא ג:יי"ד-ו':כ"ה

8 **וזרח משעיר למו**

Moshe opens his last blessing with the revelation at Sinai: "Havayah came from Sinai and shone forth from Seir to them," light breaking on Israel from several sides. Reading Se'ir as se'ar, "hair," the Alter Rebbe finds here the light of the hidden wisdom reaching Chochmah only through the "hairs." (context: Steinsaltz Tanakh)

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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KEHOT'S NOTE

דברים לג, ב.

9 **בביאור ע"פ ואהי' אצלו אמון**

In this discourse for Shavuos, on "Then I was by Him as a nursling... His delight," the delight revealed in Chochmah comes only through a great contraction, like hairs, which grow from the skull that covers the brain and are mere surplus of it; from a single hair drawn from the supernal will all the worlds and the Gan Eden of the souls come into being.

KEHOT'S NOTE

לעיל פ' במדבר יט, ב ואילך.

10 **אנת הוא חד**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

11 **דאנת הוא חד ולא בחושבן**

Eliyahu's prayer (Patach Eliyahu) opens, "Master of the worlds, You are One, but not in number." The Alter Rebbe applies it to the level of the Emanator that is not counted among the ten Sefiros.

Tikkunei Zohar 17a:9–11 תקוני הזהר י"ז א:ט'-י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא.

Constantinople, 1740 (CC-BY-NC)

12 **בביאור ע"פ שוש אשיש**

There the drawing-down from Mocha Stima'ah, in which the Gevuros of Atik are enclothed, is discussed, and "I will greatly rejoice in Havayah" is read as supernal delight drawn from the will down to Malchus through the Ten Sefiros of Atzilus.

KEHOT'S NOTE

לקמן פ' נצבים מט, ג.

13 "I will greatly rejoice in Havayah; my soul shall exult in my G-d." The explanation on this verse is cited as saying what is said here about Mocha Stima'ah.

Isaiah 61:10 ישעיהו ס"א:י'

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעְדֶּה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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14 **בביאור ע"פ יביאו לבוש מלכות**

There the mitzvos are drawn from the Keser within Keser, in its outer dimension, where the Infinite Light shines; that is why they are enclothed in physical action, which comes from the "royal apparel," the garment of the Infinite Light that encompasses all equally.

KEHOT'S NOTE

בתו"א צא, ג.

15 Haman, sure the king means to honor him, advises: "Let them bring royal apparel which the king has worn." The explanation on this verse in Torah Ohr places the Gulgalta, source of the mitzvos, above Mocha Stima'ah, and the note reconciles it with the view here.

Esther 6:8 אסתר ו':ח'

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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16 **רישא וגולגלתא ומוחי**

The Zohar in Emor describes "the bond above" as "the head, the skull and the brains." The note reads the three as the essence of Keser, its outer dimension, and the hidden brains it covers.

Zohar, Emor 31:147–32:155 ספר הזהר, אמור ל"א:קמ"ז-ל"ב:קנ"ה

The truth is that this offering had the same significance as the offering brought by the wife of the jealous husband, which was also of barley, and was to show that the Community of Israel was not unfaithful to the Holy King.1The first 9 lines of the Hebrew text do not appear in our translation. This was brought for seven full weeks, and then the Holy King came to join the Community of Israel and the Torah was given to Israel.1The last 47 lines of the Hebrew text do not ...

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

17 **בביאור ע"פ החלצו מאתכם**

There Daas is said to rise up to the "air" (avira) above the membrane that covers Mocha Stima'ah, where the light of the Daas of Atik shines; that is the root of Daas, and why the Daas of Atzilus can join Chochmah and Binah.

KEHOT'S NOTE

לקמן פ' מטות פז, ג ואילך.

18 Moshe tells the people before the war with Midian: "Arm men from among you for the army." The explanation on this verse in Likkutei Torah, Matos, is cited for more on the hidden level within the Gulgalta.

Numbers 31:3 במדבר ל"א:ג'

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הֵחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־מִדְיָן לָתֵת נִקְמַת־ה' בְּמִדְיָן׃

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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19 **בספר מבוא שערים . . וזה תבין איך לפעמים**

The note quotes an addition found there: a reference to Yonas Eilim, chapter 41, that within the skull there is an "air," a hidden Keser, because Radla shows its light in that air; and to the book Hod Melech on the Sifra DiTzniusa (216b), that the beginning of Mocha Stima'ah is hidden in Atik, which is why it is called the supernal hidden wisdom.

KEHOT'S NOTE

באוה"ת שלח ע' תרמח מוסיף אח"כ: "ועיין ביונת אלים פמ"א וז"ל אמנם יש בפנימית הגלגלת אוירא כו' כתר נעלם כי כללות רדל"א אחזי נהורא בההיא אוירא כו' ע"ש, ועיין בספר הוד מלך לספרא דצניעותא דף רי"ו ע"ב וז"ל ונמצא למידין כי מו"ס ראשיתה דילי סתום בעתיק, והיינו דקרו לה חכמתא עילאה סתימאה עכ"ל".

20 **ההיא חכמה דסתימא ביה בעתיקא קדישא**

The Idra Zuta, on "G-d understood its way," says "all the more so that wisdom which is hidden in Atika Kadisha," the wisdom from which the thirty-two paths spread. The Arizal places it in the first, uppermost head, Radla, and the note uses this for Mocha Stima'ah being outside the count of the Sefiros.

Zohar, Idra Zuta 14:59–16:69 ספר הזהר, האדרא זוטא ר"י:נ"ט-ט"ז:ס"ט

21 "How beautiful are your steps in sandals, O prince's daughter": the bride's beauty is praised from her feet upward. The text names the discourse on this verse as one of the places where will and intellect are discussed.

Song of Songs 7:2 שיר השירים ז':ב'

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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22 Kehot's note points to Zohar, Emor 32:154 for these words.

Zohar, Emor 32:154 ספר הזהר, אמור ל"ב:קנ"ד

23 Yeshayahu's vision of Zion's future: G-d will spread a cloud by day and the glow of fire by night over Mount Zion, "for over all the glory there shall be a canopy." The explanation on this verse is cited for Mocha Stima'ah as the inner dimension and the Gulgalta as its covering.

Isaiah 4:5 ישעיהו ד':ה'

וּבָרָא ה' עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה׃

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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PARAGRAPH 2

24 **ע"פ ואלה המשפטים**

There Moshe is Daas, the inner dimension of the attributes, and "Moshe, Moshe" has no separating accent because the inner dimension is the same in Atzilus and in Beriah, a line of the Infinite Light that runs equally through all the worlds, whereas "Avraham, Avraham" is divided.

KEHOT'S NOTE

תו"א עו, ג.

25 **ואלה המשפטים**

"And these are the ordinances which you shall set before them." The discourse on this verse in Torah Ohr is cited for Daas as an inner dimension.

Exodus 21:1 שמות כ"א:א'

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם׃

Now these are the ordinances which thou shalt set before them.

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26 **משה משה**

At the burning bush G-d called, "Moshe, Moshe." The text recalls that no cantillation break separates the two names, a point discussed in Torah Ohr in connection with Daas.

Exodus 3:4 שמות ג':ד'

וַיַּרְא ה' כִּי סָר לִרְאוֹת וַיִּקְרָא אֵלָיו אֱלֹקִים מִתּוֹךְ הַסְּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הִנֵּנִי׃

And when the L-RD saw that he turned aside to see, G-d called unto him out of the midst of the bush, and said: 'Moses, Moses.' And he said: 'Here am I.'

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27 **וגם איתא בזהר הרקיע**

The note points to the end of the preceding maamar, where the same passage of Zohar HaRakia is used: Atzilus is completed in three levels because three heads precede Abba and Imma, and correspondingly "the world stands on three things."

KEHOT'S NOTE

ראה לעיל מט, ג.

28 **ובביאור ע"פ מים רבים**

The explanation on "Many waters cannot quench the love" says that "Daas, in every place, is of the inner dimension": the lower Daas binds Chochmah and Binah within the attributes and refines them, and the higher Daas, drawn from Keser, joins Chochmah and Binah.

KEHOT'S NOTE

תו"א יט, א ואילך.

29 **בביאור ע"פ החלצו**

There Daas rises up to the "air" (avira) above the membrane covering Mocha Stima'ah, where the Daas of Atik shines; that is the root of Daas, which is why the Daas of Atzilus can join Chochmah and Binah.

KEHOT'S NOTE

לקמן פ' מטות פז, ג ואילך.

PARAGRAPH 3

30 **בע"ח שער א"א רפ"ח**

The note gives the words of Etz Chaim that Or HaTorah quotes here: "that the Daas that unites Abba and Imma is drawn from the thirteenth mazal."

KEHOT'S NOTE

"שהדעת המייחד או"א נמשך ממזל הי"ג" — אוה"ת שלח ע' תרמט.

31 **וכ"ה בלקו"ת בישעי'**

The note says that the Likkutei Torah meant is the Arizal's, and lists places in Or HaTorah: in Shelach the words "supernal Daas, holy mazla"; in Vayakhel a reference to the Arizal's Likkutei Torah that Daas is called mashal (a parable); and Matos.

KEHOT'S NOTE

להאריז"ל. "דעת עליון מזלא קדישא" — אוה"ת שלח ע' תרמט. ובאוה"ת ויקהל ע' ביקיט "וע' בלקו"ת . . שהדעת נק' משל". אוה"ת מטות ע' אישלו.

32 **מי מדד**

"Who has measured the waters in the hollow of his hand?" The Arizal's Likkutei Torah on this verse is cited for the supernal Daas as the holy mazla of Arich Anpin.

Isaiah 40:12 ישעיהו מ':י"ב

מִי־מָדַד בְּשָׁעָלוֹ מַיִם וְשָׁמַיִם בַּזֶּרֶת תִּכֵּן וְכָל בַּשְּׁלִשׁ עֲפַר הָאָרֶץ וְשָׁקַל בַּפֶּלֶס הָרִים וּגְבָעוֹת בְּמֹאזְנָיִם׃

Who hath measured the waters in the hollow of his hand, And meted out heaven with the span, And comprehended the dust of the earth in a measure, And weighed the mountains in scales, And the hills in a balance?

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33 **בע"ח שכ"ה דרוש ב' . . סי' י"ז**

Or HaTorah quotes the passage of Etz Chaim: "this supernal Daas has its source drawn from the two panim (faces) of Arich Anpin, the tikkun 'and truth.'"

KEHOT'S NOTE

"והנה זה הדעת העליון מקורו נמשך מב' פנים דא"א תיקון "ואמת" — אוה"ת שלח ע' תרמט.

34 **ובלקו"ת פ' שמות ע"פ כי סר לראות**

The note says that the Likkutei Torah meant is the Arizal's, and that the passage is cited in Or HaTorah on Nach.

KEHOT'S NOTE

להאריז"ל. מובא באוה"ת נ"ך-א ע' כח.

35 **כי סר לראות**

"And Havayah saw that he turned aside to see." The Arizal's comment on this verse is one of the places cited on the source of the supernal Daas.

Exodus 3:4 שמות ג:ד

וַיַּרְא ה' כִּי סָר לִרְאוֹת וַיִּקְרָא אֵלָיו אֱלֹקִים מִתּוֹךְ הַסְּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הִנֵּנִי׃

And when the L-RD saw that he turned aside to see, G-d called unto him out of the midst of the bush, and said: 'Moses, Moses.' And he said: 'Here am I.'

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36 **ובהרמ"ז ר"פ ויקרא**

Or HaTorah quotes the Ramaz there: "that the root of the supernal Daas of Z'eir Anpin of Atzilus is drawn from the Daas of Atik hidden in Arich Anpin, which is the inner dimension of Keser."

KEHOT'S NOTE

"ששרש דעת העליון דז"א דאצי' נמשך מדעת דעתיק הגנוז באו"א שהוא פני' הכתר" — אוה"ת שלח ע' תרמט.

37 **בביאור ע"פ אלה מסעי**

The explanation on "These are the journeys" explains "The seal of the Holy One, blessed be He, is truth": truth is wisdom grasped and known, so the hidden Chochmah in itself is not yet called truth until its light is revealed through the "two apples," the face of Arich Anpin; that revelation, like a seal, reaches Israel through Z'eir Anpin and Malchus. (Kehot: Masei 90a)

KEHOT'S NOTE

לקמן פ' מסעי צ, א.

38 **וע' בזח"ג דקל"ו א'**

In the explanation on "You have captured my heart," the higher Daas is the Infinite One itself, encompassing all worlds, and the lower Daas spreads into the attributes and fills the worlds; the Idra Rabba (136a) on "by knowledge are the chambers filled" is cited for the lower Daas spreading into a thousand thousand chambers, whereas Chochmah spreads only in thirty-two paths and Binah in fifty gates.

KEHOT'S NOTE

ראה לקמן שה"ש ל, א. אוה"ת פ' ויקהל ע' ב' צו. ב'קיח.

39 **ובדעת חדרים ימלאו**

"And by knowledge are the chambers filled with all precious and pleasant wealth." The Zohar passages cited expound this verse about Daas.

Proverbs 24:4 משלי כ"ד:ד

וּבְדַעַת חֲדָרִים יִמָּלְאוּ כָּל־הוֹן יָקָר וְנָעִים׃

And by knowledge are the chambers filled With all precious and pleasant riches.

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40 **ובדעת חדרים ימלאו**

In the Idra Rabba, from the third cavity of the skull of Z'eir Anpin go out a thousand thousand chambers on which Daas rests, as it is written, "And by knowledge are the chambers filled."

Zohar, Idra Rabba 25:188–28:199 ספר הזהר, האדרא רבא כ"ה:קפ"ח-כ"ח:קצ"ט

41 **ובדעת חדרים ימלאו**

In the Idra Zuta, Abba and Imma build the "house," as it is written, "With wisdom a house is built... and by knowledge are the chambers filled."

Zohar, Idra Zuta 19:87–22:95 ספר הזהר, האדרא זוטא י"ט:פ"ז-כ"ב:צ"ה

PARAGRAPH 4

42 **אנת הוא שלימותא דכולהו**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

43 **אנת הוא שלימותא דכולהו**

In Eliyahu's prayer (Patach Eliyahu): "You are the perfection of them all." The philosophers argue from this that G-d, lacking nothing, can have no will about human deeds.

Tikkunei Zohar 17b:2–3 תקוני הזהר י"ז ב:ב'-ג'

וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא. אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

Constantinople, 1740 (CC-BY-NC)

44 **כי עמך מקור חיים**

"For with You is the source of life; in Your light we see light." The Alter Rebbe reads "the source of life" as the

source of all delights: the Infinite One is delight itself.

Psalms 36:10 תהילים ל"ו:י

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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KEHOT'S NOTE

תהלים לו, י.

45 **מטבע הטוב להטיב**

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

KEHOT'S NOTE

עמק המלך שער שעשועי המלך. שומר אמונים ויכוח שני, סי"ד.

46 **נתאוה הקב"ה**

Kehot's note points to Bamidbar Rabbah 3:6 for these words.

Bamidbar Rabbah 3:6 במדבר רבה ג':ו

KEHOT'S NOTE

תנחומא נשא טז. וראה ג"כ במד"ר פ"ג, ו.

47 **נתאוה הקב"ה**

"When the Holy One, blessed be He, created the world, He desired to have a dwelling place among the lower beings as among the higher." The text cites it for the will that follows from G-d's desire to do good.

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

... בְּאתי לְגַנִּי אֲחוֹתִי כַּלָּה (שה"ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן, בְּשָׁעָה שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שֶׁיְּהֵא לוֹ דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ בָּעֶלְיוֹנִים. בָּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ: מִכָּל עֵץ הַגָּן אָכֹל תֹּאכֵל, וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעָבַר עַל צִוּוּיוֹ. אָמַר לְקֹה הַקָּדוֹשׁ בָּרוּךְ הוּא, כָּךְ הָיִיתִי מִתְאַוֶּה שֶׁיְּהֵא לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתְךָ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיָּד סִלֵּק הַקָּדוֹשׁ ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar Nahman ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

48 **נעוץ סופן בתחלתן**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

49 **נעוץ סופן בתחלתן**

Of the ten Sefiros: "their end is wedged in their beginning and their beginning in their end." The lowest level, physical action, is rooted in the highest, and so can bear the supernal delight.

Sefer Yetzirah 1:7 ספר יצירה א':ז

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

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

50 **סוף מעשה במחשבה תחלה**

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

KEHOT'S NOTE

פיוט לכה דודי.

51 **ותומכי' מאושר**

"It is a tree of life to those who grasp it, and those who support it are made happy." It alludes to the mitzvos as supports that bear the supernal delight.

Proverbs 3:18 משלי ג':י"ח

עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר׃

She is a tree of life to them that lay hold upon her, And happy is every one that holdest her fast.

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KEHOT'S NOTE

משלי ג, יח.

52 **ותומכיה מאושר**

On this page the Zohar speaks of those who "support the Torah" (tamchin oraisa): those who study it are not engaged in deed while they study, but those who support them are, and by this strength the Throne stands firm. The text refers to it on "and those who support it are made happy."

Zohar, Introduction 13:123–14:132 ספר הזהר, הקדמה י"ג:קכ"ג-י"ד:קל"ב

53 **והארץ הדום רגלי**

G-d says through Yeshayahu: "The heavens are My throne and the earth is My footstool; what house could you build for Me?" The discourse on this verse is cited on the lowest level as the firm support of the highest.

Isaiah 66:1 ישעיהו ס"ו:א

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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מנענע ראשו 54

When Israel enter the synagogues and study halls and respond, "May His great Name be blessed," the Holy One, blessed be He, nods His head. The Alter Rebbe explains the nod as the will (the skull) moving, and with it the delight (the brain) within.

Berakhot 3a:14 ברכות ג׳ א:י״ד

... וְלֹא זוֹ בִּלְבַד אֶלָּא, בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְעוֹנִין "יְהֵא שְׁמֵיהּ רַבָּא מְבוֹרָךְ", הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעְנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אַשְׁרֵי הַמֶּלֶךְ שֶׁמְּקַלְּסִין אוֹתוֹ בְּבֵיתוֹ כָּךְ, מַה לּוֹ לָאָב שֶׁהִגְלָה אֶת בָּנָיו, וְאוֹי לָהֶם לַבָּנִים שֶׁגָּלוּ מֵעַל שׁוּלְחַן אֲבִיהֶם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations ! '" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

וזהו ענין יהא שמי' רבא מברך פי' שמי' הגדול 55

That passage reads "yehei shmei rabba" as a prayer that the Name Kah become great, following the Tur, and refers back to this maamar, at the end of Shelach, where it is read as "His great Name," following Tosafos; it says that both intentions are true and depend on each other.

KEHOT'S NOTE

ראה לקמן לקו"ת פ' ראה יח, ד.

בזהר פ' תרומה דקס"ה ע"ב ובפי' הרמ"ז 56

There "yehei shmei rabba mevarach" is read as a prayer that the Name Kah become great and be drawn into the letters vav and hei, as the Zohar in Terumah (165b) explains on "Extol Him who rides upon the heavens, by His Name Kah," with the Ramaz there; this drawing-down comes through the thought and speech of Torah and the deeds of the mitzvos.

KEHOT'S NOTE

ראה לקמן פ' ראה יט, א.

בפע"ח ש' השבת פכ"א 57

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

KEHOT'S NOTE

בד"ה והנה.

בביאור דמזוזה מימין 58

There the mezuzah on the right stands for the mitzvos, an ascent in which one's house and all in it are nullified to the One G-d ("with all your might"), while the Chanukah lamp on the left is the light of the Torah drawn down outward.

KEHOT'S NOTE

תו"א מג, ג ואילך. וראה אוה"ת נ"ך-א ע' ז.

59 "I will greatly rejoice in Havayah; my soul shall exult in my G-d." The discourse on this verse is cited on the revelation of Atik in Binah.

Isaiah 61:10 ישעיהו ס"א:י׳

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעְדֶּה כֵּלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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ובביאור ע"פ ועתה יגדל נא 60

There Moshe's plea "let the power of Ado-nai be great" is explained through the mitzvos, which are drawn from Ado-nai and rooted in the Gulgalta, the Keser of Arich Anpin: as one who throws a stone shows his strength, Moshe asked that the power of Ado-nai be revealed.

KEHOT'S NOTE

לעיל מ, א.

ועתה יגדל נא 61

Moshe's plea: "And now, let the power of Ado-nai be great, I pray." The explanation on it is cited on "His great Name."

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

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

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אם עונות תשמר י"ה אד' מי יעמוד 62

"If You keep account of iniquities, Kah, Ado-nai, who could stand?" This verse is discussed in the explanation on "And now, let the power be great."

Psalms 130:3 תהילים ק"ל:ג׳

אִם־עֲוֹנוֹת תִּשְׁמָר־קָהּ אֲדֹנָי מִי יַעֲמֹד׃

If Thou, L-RD, shouldest mark iniquities, O L-rd, who could stand?

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תרי"ג מצות דאורייתא . . תר"ך עמודי אור 63

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

KEHOT'S NOTE

פרדס ש"ח, פ"ג.

ע"פ ראה אנכי 64

In that discourse, on "See, I set before you," the vav of the Name Havayah is the "mighty stream" drawn from the higher Chochmah into the heart; the Gulgalta surrounding the brain is explained as Binah, the chamber of the Chochmah hidden within it, with a reference back to this maamar's reading of li rosh, and on the next column (18d) "yehei shmei rabba" is read as a prayer that the Name be made whole.

KEHOT'S NOTE

לקמן פ' ראה יח, ג ואילך.

65 **ראה אנכי**

"See, I set before you today a blessing and a curse." The discourse on this verse is the last of the places the text cites on "His great Name."

Deuteronomy 11:26 דברים י"א:כ"ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

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

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PARAGRAPH 5

66 **ע"פ שיר השירים**

There the "Song of Songs" is the drawing-down of the Infinite Light that encompasses all worlds from the level of "His great Name": the reasons of the Torah and the supernal delight enclothed in the Torah.

KEHOT'S NOTE

לקמן שה"ש א, ד.

67 "The Song of Songs, which is Shlomo's." The discourse on this verse in Likkutei Torah is cited for more on "His great Name."

Song of Songs 1:1 שיר השירים א:א'

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃

THE song of songs, which is Solomon's.

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68 **ע"פ ע"כ יאמרו המושלים**

There the moshlim are those who rule over their inclination: by subduing the other side in thought, speech and deed, they cause the glory of the Holy One, blessed be He, to rise, and the encompassing light is revealed within the concealment of the world (olam, from he'elem, concealment).

KEHOT'S NOTE

לקמן חקת סה, ג ואילך.

69 "Therefore the moshlim say, 'Come to Cheshbon.'" Plainly the moshlim are the old poets who spoke in parables and sang of the taking of Cheshbon; the explanation in Likkutei Torah, Chukas, reads them as those who rule (moshel) over their inclination. It is cited twice here, on the great Name and on prayer as "inclining." (context: Steinsaltz Tanakh)

Numbers 21:27 במדבר כ"א:כ"ז

עַל־כֵּן יֹאמְרוּ הַמֹּשְׁלִים בֹּאוּ חֶשְׁבּוֹן תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחוֹן׃

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

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70 **ע"פ ואלה שמות בנ"י**

There it is explained that His great Name is the Name Havayah: its yud is contraction and its hei expansion, the way light is drawn from the Infinite One into the worlds, first contracted and then spread out, as in the descent into Egypt and the ascent from it.

KEHOT'S NOTE

תו"א נ, א.

71 **וירא ישראל את היד הגדולה**

"And Israel saw the great hand which Havayah wielded against Egypt." The discourse on this verse speaks of two Names Havayah, the higher being "the great Name."

Exodus 14:31 שמות י"ד:ל"א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה' וַיַּאֲמִינוּ בַּה' וּבְמֹשֶׁה עַבְדּוֹ׃

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

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72 **כל פרוטה מצטרפת לחשבון גדול**

On charity: "every single peruta joins into a great sum." The text points to an explanation of this saying in connection with "great."

Bava Batra 9b:1 בבא בתרא ט' ב:א'

"מְשַׁגֵּשׁ אִרְחָתֵיהּ דְּאִימֵּיהּ", מַשְׁמֵיהּ דְּרַבִּי אֶלְעָזָר – מַאי דִּכְתִיב: "וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיוֹן"? לוֹמַר לָךְ: מָה שִׁרְיוֹן זֶה – כָּל קְלִיפָּה וּקְלִיפָּה מִצְטָרֶפֶת לְשִׁרְיוֹן גָּדוֹל, אַף צְדָקָה – כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל. רַבִּי חֲנִינָא אָמַר מֵהָכָא: "וּכְבֶגֶד עָדִים כָּל צִדְקֹתֵינוּ"; מָה בֶּגֶד זֶה – כָּל נִימָא וְנִימָא מִצְטָרֶפֶת לְבֶגֶד גָּדוֹל, אַף צְדָקָה – כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל.

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

73 **ועתה יגדל נא כח**

Moshe's plea, "And now, let the power of Ado-nai be great, I pray." It is read as a request that the level of the great Name be drawn down.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

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

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74 **בר"ח ש' היראה פ"א**

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

KEHOT'S NOTE

בד"ה ונבא לבאר.

75 **ובהרמ"ז פ' פנחס**

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

KEHOT'S NOTE

בד"ה ושרייא.

76 **וישע ה' אל הבל**

When Kayin and Hevel brought offerings, "Havayah turned to Hevel and to his offering," accepting it. G-d's

"nodding His head" may be this turning and inclining toward the one below.

Genesis 4:4 בראשית ד':ד

וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיִּשַׁע ה' אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ׃

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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KEHOT'S NOTE

בראשית ד, ד.

PARAGRAPH 6

77 **ישראל יהיה שמך**

G-d Himself tells Yaakov, "Your name shall no longer be called Yaakov, but Yisrael shall be your name." This is the second of the two namings, which the text matches to the higher ascent.

Genesis 35:10 בראשית ל"ה:י

וַיֹּאמֶר־לוֹ אֱלֹקִים שִׁמְךָ יַעֲקֹב לֹא־יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת־שְׁמוֹ יִשְׂרָאֵל׃

And G-d said unto him: 'Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name'; and He called his name Israel.

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78 The angel who wrestled with Yaakov tells him, "Not Yaakov shall your name be called any more, but Yisrael, for you have striven with G-d and with men and have prevailed"; plainly the divine being he strove with was the angel. The striving is read as the nullification of the yesh that makes one li rosh.

Genesis 32:29 בראשית ל"ב:כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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79 **ישראל . . לי ראש**

The note gives it as a place where the reading of Yisrael as li rosh, "a head for Me," is cited.

KEHOT'S NOTE

הובא בערכי הכינויים מסה"ד (ע' ראש ב' ק"ח) דס"ג, ג. [כ].

80 **ע"פ וארשתיך לי**

There "And I will betroth you to Me" is explained from the Midrash that wherever it says li it never departs, linked to Shmuel's words to Shaul, "He is not a man, that He should relent": the kingship of David, taken from a level that is "not a man," could not be taken back.

KEHOT'S NOTE

לעיל פ' במדבר ט, ג.

81 **וארשתיך לי**

"And I will betroth you to Me forever." The discourse on this verse explains the Midrash on li.

Hosea 2:21 הושע ב':כ"א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט 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 lovingkindness, and in compassion.

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82 **לא שניתי**

"For I, Havayah, have not changed." It is said of the level of Atik, which li signifies.

Malachi 3:6 מלאכי ג':ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

83 **לית שמאלא בהאי עתיקא**

The Idra Rabba: "There is no left in this Atika; all is right." Atik is beyond judgment and change, which is why li refers to it.

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א. וראה שם רפט, א.

84 **ע"פ ואלה שמות**

There the first descent "to Egypt" is into the letters of thought and the second into speech, which receives from Yisrael Zuta; and Z'eir Anpin, when the mochin of Abba and Imma are enclothed in it, is called Yisrael, li rosh, for attributes lit by intellect differ greatly from attributes alone.

KEHOT'S NOTE

תו"א נ, ד.

85 **ז"א בעתיקא אחיד ותליא**

There the Idra Zuta's words "Z'eir Anpin hangs on and is attached to Atika Kadisha" show that Z'eir Anpin, the emotive attributes of Atzilus, is rooted higher than Abba and Imma, though it is drawn down below them, as a person's emotions, though born from the intellect, are rooted above it.

KEHOT'S NOTE

זח"ב רצב, א. (תליא ואחיד). זח"ג (רצא, א). וע' שמיני (יט, ב) ני' מאדמו"ר. [כ].

86 **כי לא אדם הוא**

Shmuel tells Shaul that G-d will not take back His decree that Shaul lose the kingship: "For He is not a man, that He

should relent." Z'eir Anpin from the "forehead" upward is said to be at this level, beyond change.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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87 **ישראל סבא**

The words here quote Bereshit Rabbah 74:11; the passage is shown below.

Bereshit Rabbah 74:11 בראשית רבה ע"ד:י"א

... ט"ו שיר המעלות, שבספר תהלים היה אומר, ההי"ד (תהלים קכד): לולי ה' שהיה לנו יאמר נא ישראל, ישראל סבא. ר' שמואל בר נחמן אמר: כל ספר תהלים היה אומר, (שם כב): ואתה קדוש יושב תהלות ישראל, ישראל סבא. זה לי עשרים שנה אמר רבי חייא רבה: כל דבר ודבר שהיה לבן מתגר עם אבינו יעקב, היה חוזר עשר פעמים למפרע, שנאמר: הן לו. רבנן אמרי: מאה פעמים, שנאמר: והחליף את משכורתי עשרת מונים, ואין מנין פחות מעשרה׃

"These twenty years, I have been with you; your ewes and your female goats have not miscarried, and the rams of your flock I have not eaten" (Genesis 31:38). "I did not bring a mauled animal to you, I bore its loss; from me you could demand it, whether stolen from me by day, or stolen from me by night" (Genesis 31:39). "These twenty years...I did not bring a mauled animal to you" – that was killed. "I bore its loss [aḥatena]; from me you could demand it" – I ...

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KEHOT'S NOTE

ב"ר עד, ח.

88 "All the native-born in Israel shall dwell in sukkos." The explanation of this verse, in the discourse on "Havayah is for me among my helpers," is cited on the name Yisrael.

Leviticus 23:42 ויקרא כ"ג:מ"ב

בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכֹּת׃

Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;

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89 **ה' לי בעוזרי**

"Havayah is for me among my helpers." The discourse beginning with this verse is the one cited here.

Psalms 118:7 תהילים קי"ח:ז׳

ה' לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי׃

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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90 "Go out and see, O daughters of Zion, King Shlomo in the crown." The discourse on this verse is cited for Z'eir Anpin from the forehead upward.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

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

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91 "Wherever it says li (to Me), it never moves, not in this world and not in the World to Come." The Alter Rebbe takes li to point to G-d's essence, the changeless level of Atik.

Vayikra Rabbah 2:2 ויקרא רבה ב':ב׳

PARAGRAPH 7

92 G-d's words that close the section of tzitzis: "I am Havayah your G-d, who brought you out of the land of Egypt to be your G-d (Elokim); I am Havayah your G-d": taking Israel out of Egypt, He made them His own. The maamar reads "to be Elokim to you" as a future revelation before which Havayah will seem like Elokim.

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם׃

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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93 Setting out for Charan, Yaakov vows that if G-d keeps him and he returns in peace to his father's house, "then Havayah will be my G-d (Elokim)." The maamar reads the words as Havayah coming to be to him as Elokim.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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PARAGRAPH 8

94 **כי שמש ומגן הוי' אלקים**

"For a sun and a shield is Havayah Elokim." Elokim is read as the shield that screens the sun of Havayah, the concealment that lets separate beings exist.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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95 והיה הויי לי לאלקים

Yaakov's vow, "and Havayah will be my G-d (Elokim)." It is read as Havayah coming to be considered as Elokim before the revelation above Atzilus.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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96 עד יעבור עמך הויי

From the Song at the Sea: "until Your people pass over, Havayah, until the people You acquired pass over": plainly, until Israel reach their land. Here, as in Likkutei Torah, Haazinu, it is read as Israel passing beyond the level of Havayah itself, to the revelation of the Infinite One above Atzilus. (context: Steinsaltz Tanakh)

Exodus 15:16 שמות ט"ו:ט"ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה' עַד־יַעֲבֹר עַם־זוּ קָנִיתָ׃

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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97 האזינו השמים

"Listen, O heavens, and I will speak." The discourse on this verse is cited on the revelation above Atzilus.

Deuteronomy 32:1 דברים ל"ב:א'

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

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

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98 שובה ישראל

"Return, O Israel, to Havayah your G-d." The explanation on this verse is cited on Havayah being considered as Elokim.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ׃

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

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99 ריח בגדיו

Yitzchak "smelled the fragrance of his garments." Yericho is linked to rei'ach, fragrance, and garments to the encompassing lights.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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100 במדבר סיני באחד לחדש השני בשנה השנית לצאתם מארץ מצרים

The opening of Bamidbar. The repeated "second" is read as a second stage of the Exodus, after complete turning from evil.

Numbers 1:1 במדבר א':א'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר׃

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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101 כי הוא חייך

"To love Havayah your G-d... for He is your life." This love is the "kernel" that is a shell relative to love "with all your might."

Deuteronomy 30:20 דברים ל':כ'

לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה' לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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102 בכל מאדך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." Love "with all your might" is love beyond one's own vessel.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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103 מקושש עצים

The man found "gathering wood" on Shabbos. The discourse on this passage is cited for the levels of love.

Numbers 15:32 במדבר ט"ו:ל"ב

וַיִּהְיוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מְקֹשֵׁשׁ עֵצִים בְּיוֹם הַשַּׁבָּת׃

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

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104 בזמן שאין עושין רצונו של מקום

The Talmud resolves two verses: "here, when Israel do the will of the Omnipresent; here, when Israel do not do the

will of the Omnipresent." The lower love is called the latter, and love "with all your might" the former.

Berakhot 35b:5–6 ברכות ל"ה ב:ה'-ו'

לָא קַשְׁיָא: כָּאן בִּזְמַן שֶׁיִּשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם, כָּאן בִּזְמַן שֶׁאֵין יִשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם. תָּנוּ רַבָּנַן: "וְאָסַפְתָּ דְגָנֶךָ" מָה תַּלְמוּד לוֹמַר? לְפִי שֶׁנֶּאֱמַר: "לֹא יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ" — יָכוֹל דְּבָרִים כְּכָתְבָן, תַּלְמוּד לוֹמַר: "וְאָסַפְתָּ דְגָנֶךָ" — הַנְהֵג בָּהֶן מִנְהַג דֶּרֶךְ אֶרֶץ, דִּבְרֵי רַבִּי יִשְׁמָעֵאל.

There is no contradiction; the latter referring to the time when Israel perform the will of the All-present, the former to when Israel neglect His will. Our Rabbis have taught : "And thou shalt gather in thy corn" — what has this teaching to tell us ? Since it is written, "This book of the law shall not depart out of thy mouth [but thou shalt meditate therein day and night]" (Josh. i. 8), it is possible to think that these words [are to be understood] as they are written; ...

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105 **וגבה מאד**

G-d says through Yeshayahu of His servant, whom the Sages identify with the Mashiach: "Behold, My servant shall prosper; he shall be exalted and lifted up, and be very high." Me'od, "very," is linked to me'odecha, "your might," which will reach far higher in the Time to Come.

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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106 **ועתה ישראל מה ה' אלקיך שואל מעמך**

Moshe asks Israel: "And now, Israel, what does Havayah your G-d ask of you but to fear Havayah your G-d." Simple awe, leading to keeping the mitzvos, is enough to begin the way to li rosh.

Deuteronomy 10:12 דברים י':י"ב

וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹקֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי אִם־לְיִרְאָה אֶת־ה' אֱלֹקֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֶת־ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ:

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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107 **מה ה' אלקיך שואל מעמך**

Tanya chapter 42 opens with this verse and the Talmud's question, "Is awe a small thing?" The text refers the reader there.

Tanya, Likkutei Amarim 42:1–2 תניא, חלק ראשון; ליקוטי אמרים מ"ב:א'-ב'

וְהִנֵּה, בְּמַה שֶׁנִּתְבָּאֵר לְעֵיל בְּעִנְיַן יִרְאָה תַּתָּאָה, יוּבַן הֵיטֵב מַה שֶּׁכָּתוּב בַּגְּמָרָא עַל פָּסוּק "וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹקֶיךָ שׁוֹאֵל מֵעִמָּךְ כִּי אִם לְיִרְאָה אֶת ה' אֱלֹקֶיךָ", הֲרֵי אֲטוּ יִרְאָה מִילְּתָא זוּטַרְתִּי הִיא"? אִין, לְגַבֵּי מֹשֶׁה מִילְּתָא זוּטַרְתִּי הִיא וְכוּ'. דְּלִכְאוֹרָה אֵינוֹ מוּבָן הַתֵּירוּץ, דְּהָא "שׁוֹאֵל מֵעִמָּךְ" כְּתִיב. אֶלָּא הָעִנְיָן הוּא, כִּי כָּל נֶפֶשׁ וְנֶפֶשׁ מִבֵּית יִשְׂרָאֵל יֵשׁ בָּהּ מִבְּחִינַת מֹשֶׁה רַבֵּינוּ עָלָיו הַשָּׁלוֹם, כִּי הוּא מִשְּׁבָעָה רוֹעִים הַמְמֻשָּׁכִים חַיּוּת וֶאלֹהוּת לִכְלָלוּת נִשְׁמוֹת יִשְׂרָאֵל, ...

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PARAGRAPH 9

108 **ושבתי בשלום אל בית אבי**

Yaakov's vow: "And I return in peace to my father's house." The father's house is Yitzchak, the supernal delight.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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109 **צחוק עשה לי אלקים**

Sarah, at Yitzchak's birth: "G-d has made laughter for me." Yitzchak's name, "laughter," stands for the supernal delight.

Genesis 21:6 בראשית כ"א:ו'

וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹקִים כָּל־הַשֹּׁמֵעַ יִצְחַק־לִי:

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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110 **וילך חרנה**

"And Yaakov went out from Be'er Sheva and went to Charan." Be'er Sheva is read as Atzilus and Charan as the lower worlds into which he descended.

Genesis 28:10 בראשית כ"ח:י'

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה:

And Jacob went out from Beer-sheba, and went toward Haran.

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111 **עשרים שנה**

Yaakov to Lavan: "These twenty years I have been with you." They are the period of his work of refinement in Charan.

Genesis 31:38 בראשית ל"א:ל"ח

זֶה עֶשְׂרִים שָׁנָה אָנֹכִי עִמָּךְ רְחֵלֶיךָ וְעִזֶּיךָ לֹא שִׁכֵּלוּ וְאֵילֵי צֹאנְךָ לֹא אָכָלְתִּי:

These twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flocks have I not eaten.

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PARAGRAPH 10

112 כי אתה אבינו

In Yeshayahu's prayer the words are addressed to G-d: "For You are our Father, for Avraham did not know us, and Israel did not recognize us." The Talmud applies "For you are our father" to Yitzchak in the Time to Come, and the Alter Rebbe explains why: Yitzchak is the supernal delight revealed through self-nullification.

Isaiah 63:16 ישעיהו ס"ג:ט"ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גֹּאֲלֵנוּ 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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113 כי אתה אבינו

In the Time to Come, the Talmud relates, Avraham and Yaakov answer G-d's "Your children have sinned" without pleading for them, while Yitzchak defends them; then Israel say to him, "For you are our father." (Kehot: Shabbat 89a)

Shabbat 89b:4 שבת פ"ט ב:ד'

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: מַאי דִּכְתִיב: "כִּי אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גּוֹאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ" — לְעָתִיד לָבֹא יֹאמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְאַבְרָהָם: בָּנֶיךָ חָטְאוּ לִי. אֹמֶר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קִדּוּשַׁת שְׁמֶךָ. אָמַר: אִימַר לֵיהּ לְיַעֲקֹב דַּהֲוָה לֵיהּ צַעַר גִּידּוּל בָּנִים, אֶפְשָׁר דְּבָעֵי רַחֲמֵי עֲלַיְיהוּ. אָמַר לֵיהּ: בָּנֶיךָ חָטְאוּ. אֹמֶר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קִדּוּשַׁת שְׁמֶךָ. אָמַר לָא בְּסֵבֵי טַעֲמָא וְלָא ...

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PARAGRAPH 11

114 לא ברעש ה' ואחר הרעש אש לא באש ה'

At Horeb G-d passed before Eliyahu: a great wind, then a ra'ash, plainly an earthquake, then fire, then a still, small voice; "Havayah was not in the ra'ash... Havayah was not in the fire." Following the Zohar, the maamar reads the ra'ash as the great noise of the angels, whose ascent does not draw Havayah down.

I Kings 19:11–12 מלכים א י"ט:י"א-י"ב

וַיֹּאמֶר צֵא וְעָמַדְתָּ בָהָר לִפְנֵי ה' וְהִנֵּה ה' עֹבֵר וְרוּחַ גְּדוֹלָה וְחָזָק מְפָרֵק הָרִים וּמְשַׁבֵּר סְלָעִים לִפְנֵי ה' לֹא בָרוּחַ ה' וְאַחַר הָרוּחַ רַעַשׁ לֹא בָרַעַשׁ ה' וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ ה' וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה׃

And He said: 'Go forth, and stand upon the mount before the L-RD.' And, behold, the L-RD passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the L-RD; but the L-RD was not in the wind; and after the wind an earthquake; but the L-RD was not in the earthquake; and after the earthquake a fire; but the L-RD was not in the fire; and after the fire a still small voice.

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115 ותשאני רוח ואשמע אחרי קול רעש גדול

Yechezkel, carried by a wind, hears behind him "the sound of a great tumult (ra'ash): 'Blessed be the glory of Havayah from His place.'" The Zohar links Eliyahu's "tumult" to this sound of the angels.

Ezekiel 3:12 יחזקאל ג':י"ב

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ׃

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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116 ותשאני רוח ואשמע אחרי קול רעש גדול

The Zohar in Tzav explains Eliyahu's "tumult" through Yechezkel's "sound of a great tumult"; Rabbi Yitzchak there reads the fire through the chayos that look like burning coals. The Alter Rebbe identifies the tumult with the ofanim and chayos.

Zohar, Tzav 10:74–11:84 ספר הזהר, צו י':ע"ד-י"א:פ"ד

117 כי כאשר השמים החדשים

"For as the new heavens and the new earth which I will make." The discourse on this verse in Torah Ohr, Bereishis, is cited on the seraphim's ascent.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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118 המלאכים בקשו שתנתן להם התורה

When Moshe ascended on high, the ministering angels asked that the Torah, the "hidden treasure," be kept with them rather than given to flesh and blood. It was given to Israel, who can draw G-dliness down.

Shabbat 88b שבת פ"ח

KEHOT'S NOTE

ראה שבת פח, ב.

119 וז"ש בפרקי היכלות

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

KEHOT'S NOTE

על"ק שה"ש (ח, ג). [כ]. ראה לעיל ויקרא נד, ד ושנ"ב.

120 באגה"ק . . בשם הע"ח

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

KEHOT'S NOTE

בש' דרושי אבי"ע (רפ"ב). שם בש' השמות פ"ז, יעו"ש. [כ]. וראה בליקוט פירושים שם.

121 ענין ההשתחוואות דשמו"ע

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

Etz Chaim.

KEHOT'S NOTE

ראה פע"ח שער העמידה.

122 **וכמ"ש במ"א בענין שבת תתאה ושבת עילאה**

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

KEHOT'S NOTE

בלקו"ת לעיל פי' בהר מא, א. בד"ה את שבתותי ושם מציין לזח"א ה, ב.

123 **איהו וגרמוהי חד . . איהו וחיוהי חד**

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

KEHOT'S NOTE

ת"ז בהקדמה (ג, ד).

124 **ע"ד מ"ש במ"א**

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

KEHOT'S NOTE

על"ק ואתחנן רפ"ב (ב, ב). ושי"נ. [כ].

125 **כי הוא חייך**

Kehot's note points to Deuteronomy 30:20 for these words.

Deuteronomy 30:20 דברים ל:כ

לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה' לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT'S NOTE

דברים ל, כ.

126 **שבחי זו נקי עדיין**

Kehot's note points to Berakhot 35b for these words.

Berakhot 35b ברכות ל"ה

KEHOT'S NOTE

ראה ברכות לה, ב תוד"ה כאן בזמן. חדא"ג מהרש"א ד"ה שנאמר.

127 **וגבה מאד**

The words here quote Isaiah 52:13; the passage is shown below.

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT'S NOTE

ישעי' נב, יג.

128 **ועתה ישראל מה ה"א**

The words here quote Deuteronomy 10:12; the passage is shown below.

Deuteronomy 10:12 דברים י:י"ב

וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹקֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי אִם־לְיִרְאָה אֶת־ה' אֱלֹקֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֶת־ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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KEHOT'S NOTE

דברים י', יב.

129 **עשרים שנה שהי' אצל לבן**

The words here quote Genesis 31:38; the passage is shown below.

Genesis 31:38 בראשית ל"א:ל"ח

זֶה עֶשְׂרִים שָׁנָה אָנֹכִי עִמָּךְ רְחֵלֶיךָ וְעִזֶּיךָ לֹא שִׁכֵּלוּ וְאֵילֵי צֹאנְךָ לֹא אָכָלְתִּי׃

These twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flocks have I not eaten.

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KEHOT'S NOTE

בראשית לא, לח.

130 **לעתיד יאמרו ליצחק כי אתה אבינו**

Kehot's note points to Isaiah 63:16 for these words.

Isaiah 63:16 ישעיהו ס"ג:ט"ז

Shabbat 89a:1 שבת פ"ט א:א'

עֲבוֹדָה זָרָה? שׁוּב: מָה כְּתִיב בָּהּ? "זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ" — כְּלוּם אַתֶּם עוֹשִׂים מְלָאכָה, שֶׁאַתֶּם צְרִיכִין שְׁבוּת? שׁוּב: מָה כְּתִיב בָּהּ? "לֹא תַעֲשֶׂה" — מַשָּׂא וּמַתָּן יֵשׁ בֵּינֵיכֶם? שׁוּב: מָה כְּתִיב בָּהּ? "כַּבֵּד אֶת אָבִיךָ וְאֶת אִמֶּךָ" — אָב וָאֵם יֵשׁ לָכֶם? שׁוּב: מָה כְּתִיב בָּהּ? "לֹא תִרְצָח", "לֹא תִנְאָף", "לֹא תִגְנֹב". קִנְאָה יֵשׁ בֵּינֵיכֶם? יֵצֶר הָרָע יֵשׁ בֵּינֵיכֶם? מִיָּד הוֹדוּ לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: "ה' אֲדֹנֵינוּ מָה אַדִּיר שִׁמְךָ וְגוֹ'", וְאֵילּוּ "תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם" לָא כְּתִיב.

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KEHOT'S NOTE

ישע' סג, טז. ראה שבת פט, א.

131 **זכור את יום השבת**

"Remember the Shabbos day to sanctify it." The discourse on this verse in Torah Ohr, Yisro, is cited on why only Israel can draw down.

Exodus 20:8 שמות כ:ח'

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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PARAGRAPH 12

132 **כי נעוץ סופן**

> "Their end is wedged in their beginning." Because the lowest level is rooted in the highest, physical mitzvos are the vessel for the drawing-down.

Sefer Yetzirah 1:7 ספר יצירה א:ז

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

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

PARAGRAPH 13

133 **לא תאכל חלב**

> "You shall eat no cheilev (forbidden fat) of ox, sheep or goat." Forbidden food is an example of the inner things that cannot be elevated and are separated through the prohibitions.

Leviticus 7:23 ויקרא ז:כ"ג

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר כָּל־חֵלֶב שׁוֹר וְכֶשֶׂב וָעֵז לֹא תֹאכֵלוּ:

Speak unto the children of Israel, saying: Ye shall eat no fat, of ox, or sheep, or goat.

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KEHOT'S NOTE

ראה ויקרא ז, כג.

134 **בחכמה אתברירו**

> The Kehot note points to this page of the Zohar for the principle that the refinements are made through Chochmah.

Zohar II, 254b זח"ב רנד,

KEHOT'S NOTE

ראה זח"ב רנד, ב. ע"ח שי"ח פ"ה. מבר"ש ש"ה ח"א, פ"ב.

135 **וכמארז"ל חכמה זה סדר קדשים**

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

KEHOT'S NOTE

שבת לא, סע"א.

136 **[היינו בחכמה אתברירו**

> There this gloss is explained: "that Chochmah is the level of inner light, and in it the refinement of the inner [things] is made."

KEHOT'S NOTE

באוה"ת שלח ע' תרנד מפרש "שהחכמה היא בחי' או"פ ובה נעשה בירור דפנימי'".

137 **ודעת זה סדר טהרות**

> There Daas is explained as bearing on the encompassing [lights], which are drawn down specifically through Daas.

KEHOT'S NOTE

באוה"ת שם מפרש "שהוא ענייני המקיפים כו' נמשך ע"י הדעת דייקא".

138 **ודעת זה סדר טהרות**

> Reading the six orders of the Mishnah into a verse, the Talmud says: "Chochmah—this is the order of Kodashim; and Daas—this is the order of Taharos." The Alter Rebbe uses it to place the laws of purity in Daas.

Shabbat 31a:10 שבת ל"א א:י'

אָמַר רֵישׁ לָקִישׁ: מַאי דִּכְתִיב "וְהָיָה אֱמוּנַת עִתֶּיךָ חוֹסֶן יְשׁוּעוֹת חָכְמַת וָדָעַת וְגוֹ'". "אֱמוּנַת" — זֶה סֵדֶר זְרָעִים. "עִתֶּיךָ" — זֶה סֵדֶר מוֹעֵד. "חוֹסֶן" — זֶה סֵדֶר נָשִׁים. "יְשׁוּעוֹת" — זֶה סֵדֶר נְזִיקִין. "חָכְמַת" — זֶה סֵדֶר קָדָשִׁים. "וָדָעַת" — זֶה סֵדֶר טָהֳרוֹת. וַאֲפִילּוּ הָכִי, "יִרְאַת ה' הִיא אוֹצָרוֹ".

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139 **[ועמ"ש מזה...]**

> The note says that Or HaTorah has a different gloss at this point.

KEHOT'S NOTE

באוה"ת שלח ע' תרנג נמצא כאן הג"ה אחרת ע"ש.

140 **בביאור ע"פ שחורה אני**

> There "I am black, yet comely" is explained: the soul in its descent into limited worlds is "black," but through the mitzvos, especially the prohibitions with their fences, which repel the other side, it becomes "comely," and through them the revelation of G-d's very essence will come in the future.

KEHOT'S NOTE

לקו"ת שה"ש ט, ב. ובאוה"ת שלח מפרש "ומבואר שם ששרש המשכה זו הוא ממקום עליון יותר כו' ולכן אמרו ודעת זה סדר טהרות" ע"ש.

141 **שחורה אני**

> "I am black, yet comely." The explanation on this verse is cited on the prohibitions and purity.

Song of Songs 1:5 שיר השירים א:ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה:

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

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142 **ובפי' אחרי ע"פ לטהר אתכם**

> There "He shall atone for you (aleichem), to purify you" is read: aleichem, "upon you," is what is on a person from outside, while "from all your sins before Havayah you shall be purified" speaks of inner sins; through teshuvah from the depths one draws down the level of Havayah, which precedes the Torah's Chochmah, and is purified.

KEHOT'S NOTE

באוה"ת שלח ע' תרנג "ע"פ כי ביום הזה . . דעליכם ר"ל הלבושים צואים ומקיפים", וכנראה הכוונה ללקו"ת פ' אחרי כז, ד. ומסיים "ולכן ע"י הדעת

(kneh) twice has the numerical value of yesh.

Proverbs 4:5 משלי ד:ה

קְנֵה חָכְמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִי׃

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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149 והחכמה מאין תמצא

Iyov asks: "But wisdom, where (me'ayin) shall it be found?" Read as "from ayin": Chochmah comes from Keser, the Ayin above it, and is not itself ayin.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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KEHOT'S NOTE

איוב כח, יב.

150 היש הוי' בקרבנו אם אין

The Idra Rabba: with this question Israel sought to tell apart "Z'eir Anpin, called Havayah, and Arich Anpin, called Ayin," and were punished for asking as a test and not out of love. The maamar reads it as asking whether the light came from yesh, Chochmah and Binah, or from Ayin.

Zohar, Idra Rabba 6:25–7:37 ספר הזהר, האדרא רבא ו':כ"ה-ז':ל"ז

151 לית מחשבה תפיסא

In Eliyahu's prayer: "No thought can grasp You at all." Ayin is what no thought can grasp.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א':י"-י"ב

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

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152 דלית מחשבה תפיסה בי'

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

153 היש ה' בקרבנו

At Massah and Merivah Israel asked, "Is Havayah among us or not (ayin)?" The Zohar reads it as a question whether the light came from yesh (Chochmah and Binah) or from Ayin.

Exodus 17:7 שמות י"ז:ז

וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה עַל־רִיב בְּנֵי יִשְׂרָאֵל וְעַל נַסֹּתָם אֶת־ה' לֵאמֹר הֲיֵשׁ ה' בְּקִרְבֵּנוּ אִם־אָיִן׃

And the name of the place was called Massah, and Meribah, because of the striving of the children of Israel, and because

שהדעת עולה עד הכתר יד רמה וממשיך אור הכתר שהוא בחי' מקיף" ע"ש.

143 לטהר אתכם

"For on this day He shall atone for you, to purify you." The discourse on this verse in Likkutei Torah, Acharei, is cited on Daas and purity.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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144 ועמ"ש באגה"ק בד"ה למה נסמכה

The note adds this discussion of the mitzvah of the eglah arufah as a parallel to the Iggeres HaKodesh epistle cited here.

KEHOT'S NOTE

ראה גם דרך מצותיך מצות עגלה ערופה, ובליקוט פי' לשם.

145 ולזאת מטהרת הטמא

The epistle beginning "Why was [the passing of Miriam] placed next to [the red heifer]" explains why the heifer "therefore purifies" the impurity of the dead, though it is the gravest impurity. The text cites it on the subject of purity and impurity.

Tanya, Iggeres HaKodesh 28:5–6 תניא, אגרת הקדש כ"ח:ה'-ו'

... "בְּחָכְמָה אִתְבְּרִירוּ", וְ"אִתְהַפְּכָא חֲשׁוֹכָא לִנְהוֹרָא", דְּהַיְינוּ עוֹלַם הַתִּיקוּן, שֶׁנִּתְבָּרֵר וְנִתְתַּקֵּן עַל־יְדֵי "מוֹחָא סְתִימָאָה" דַּ"אֲרִיךְ אַנְפִּין", מַעוֹלַם הַתֹּהוּ וּשְׁבִירַת הַכֵּלִים, שֶׁנָּפְלוּ בִּבְרִיאָה־יְצִירָה־עֲשִׂיָּה וְכוּ', כַּנּוֹדָע. וְלָזֹאת - מְטַהֶרֶת טוּמְאַת הַמֵּת, אַף שֶׁהוּא אֲבִי אָבוֹת וְכוּ', וּלְמַטָּה מַטָּה מִנּוֹגַהּ: וְהִנֵּה, מוֹדַעַת זֹאת, דְּ"אַבָּא" יוֹנֵק מִמָּזָל הַשָּׁמַיְנִי הוּא תִּיקוּן "נוֹצֵר חֶסֶד", "נוֹצֵר" אוֹתִיּוֹת "רָצוֹן", וְהֵיא עֵת רָצוֹן הַמִּתְגַּלֶּה וּמֵאִיר בְּבְחִינַת גִּילּוּי מִלְּמַעְלָה לְמַטָּה, בְּעֵת פְּטִירַת ...

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146 להנחיל אוהבי יש

"To cause those who love me to inherit substance (yesh)." Chochmah and Binah, which can be grasped, are called yesh.

Proverbs 8:21 משלי ח':כ"א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא׃

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

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KEHOT'S NOTE

משלי ח, כא.

147 קנה חכמה קנה בינה

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

KEHOT'S NOTE

שם ד, ה.

148 קנה חכמה קנה בינה

"Acquire wisdom, acquire understanding." "Acquire"

they tried the L-RD, saying: 'Is the L-RD among us, or not?'

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KEHOT'S NOTE

שמות יז, ז.

PARAGRAPH 14

154 **וחסדי מאתך לא ימוש**

"For the mountains may depart... but My kindness shall not depart from you." It is read as the supernal kindness, rav chesed, to be revealed in the future.

Isaiah 54:10 ישעיהו נ"ד:י'

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוטֶנָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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155 **כמ"ש בזהר (ח"ג קלג, ב)**

In Or HaTorah, Vayetzei, the Tzemach Tzedek notes that the Zohar reference should read 133b and that the 136b printed in Likkutei Torah is an error; Or HaTorah, Shelach, prints 136b.

KEHOT'S NOTE

בלקו"ת דפוס א נדפס: קלו, ב. ובאוה"ת ויצא דף רטו, ב מציין כ"ק אדמו"ר הצ"צ: "כצ"ל. ובלקו"ת נדפס קל"ו ב' והוא טעות". (אבל באוה"ת שלח ע' תרנד נדפס קלו, ב).

156 **אך הכלי לזה הוא חסד דאצילות**

Yahel Or refers to this passage on "the kindnesses of Havayah": the Chesed of Arich Anpin, which is without limit, shines below through its vessel, the Chesed of Z'eir Anpin; and the main trust is in the attributes of Arich Anpin, the source of forbearance without exacting judgment.

KEHOT'S NOTE

נראה עפמ"ש בלקו"ת פ' שלח . . גבי חסדי ה' אשר חסד דא"א שהוא בלי גבול הכלי שלו שבו ועל ידו יאיר למטה הוא חסד דז"א וכ"כ עוד בד"ה הוי' יחתו מריביו [לקו"ת נשא כה, ג]. ועיקר הבטחון הוא במדות דא"א ששם מקור הויתור בלי לדקדק בדין כו' — יהל אור לקאפיטל יג, ו (ע' לד).

157 **וכמה גופין תקינת לון**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

158 **וכמה גופין תקינת לון**

Eliyahu's prayer: "And how many bodies You have prepared for them... Chesed is the right arm." The "bodies" are explained as the Sefiros of the lower worlds, vessels for the Chesed of Atzilus.

Tikkunei Zohar 17a:15–16 תקוני הזהר י"ז א:ט"ו-ט"ז

*לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון. ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה.

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159 **וילבש צדקה**

This epistle, opening "And He donned righteousness as a coat of mail," speaks of the ten Sefiros called "body" in the Zohar, "Chesed is the right arm," and of the light of the Infinite One that comes through them.

Tanya, Iggeres HaKodesh 3:1–2 תניא, אגרת הקדש ג':א'-ב'

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיוֹן, וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ. וְדָרְשׁוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "מַה שִּׁרְיוֹן זֶה כָּל קְלִיפָּה וּקְלִיפָּה מִצְטָרֶפֶת לְשִׁרְיוֹן גָּדוֹל, אַף צְדָקָה כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל". פֵּירוּשׁ, שֶׁהַשִּׁרְיוֹן עָשׂוּי קַשְׂקַשִּׂים עַל נְקָבִים, וְהֵם מְגִינִים שֶׁלֹּא יִכָּנֵס חֵץ בַּנְּקָבִים, וְכָכָה הוּא מַעֲשֵׂה הַצְּדָקָה: וּבֵיאוּר הָעִנְיָן, כִּי גְּדוֹלָה צְדָקָה מִכָּל הַמִּצְוֹת, שֶׁמֵּהֶן נַעֲשִׂים לְבוּשִׁים לְהַנְּשָׁמָה, הַנִּמְשָׁכִים מֵאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא מִבְּחִינַת "סוֹבֵב כָּל עָלְמִין" (כְּמִבּוֹאָר ...

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160 **וחסד דקשוט לאו בחיי גופא אתמר אלא בחיי דנשמתא**

The Idra Rabba: "This kindness of the Ancient of Ancients is the kindness of truth, and the kindness of truth is not said of the life of the body but of the life of the soul." The Kehot note gives this page, correcting the printed 136b.

Zohar, Idra Rabba 15:134–17:147 ספר הזהר, האדרא רבא ט"ו:קל"ד-י"ז:קמ"ז

161 **פ' חסד דאצי' נק' חיי גופא**

The note says this explanation of "the life of the body" is cited there.

KEHOT'S NOTE

מובא בסה"מ תרס"ג ע' קיח.

162 **בתורת ה' חפצו ובתורתו יהגה**

"But his desire is in the Torah of Havayah, and in his Torah he meditates." The two phrases are read as two Torahs.

Psalms 1:2 תהילים א':ב'

כִּי אִם־בְּתוֹרַת ה' חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה:

But his delight is in the law of the L-RD; and in His law doth he meditate day and night.

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163 **ובתורתו יהגה שיש ב' תורות**

The Talmud reads the verse: at first the Torah is called by the name of the Holy One, blessed be He, and in the end it

is called by the name of the one who studies it. The Kehot note points here for the two Torahs.

Kiddushin 32b:1–2 קידושין ל"ב ב:א-ב'

הָכָא תּוֹרָה דִּילֵיהּ הִיא?! הֲדַר אָמַר רָבָא: אֵין, תּוֹרָה דִּילֵיהּ הִיא, דִּכְתִיב: "וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה". אִינִי?! וְהָא רָבָא מַשְׁקֵי בֵּי הִלּוּלָא דִּבְרִיהּ וְדַל לֵיקוּהּ כָּסָא לְרַב פָּפָּא וּלְרַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשָׁעַ, וְקָמוּ מִקַּמֵּיהּ. לְרַב מָרִי וּלְרַב פְּנְחָס בְּרֵיהּ דְּרַב חִסְדָּא, וְלָא קָמוּ מִקַּמֵּיהּ. אִיקְּפַד וַאֲמַר: הָנוּ רַבָּנַן רַבָּנַן, וְהָנוּ רַבָּנַן לָאו רַבָּנַן?

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Avodah Zarah 19a:8–9 עבודה זרה י"ט א:ח'-ט'

וְאָמַר רָבָא: בַּתְּחִילָּה נִקְרֵאת עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וּלְבַסּוֹף נִקְרֵאת עַל שְׁמוֹ, שֶׁנֶּאֱמַר: "בְּתוֹרַת ה' חֶפְצוֹ", "וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה". וְאָמַר רָבָא: לְעוֹלָם יִלְמַד אָדָם תּוֹרָה, וְאַחַר כָּךְ יֶהֱגֶּה, שֶׁנֶּאֱמַר: "בְּתוֹרַת ה'", וַהֲדַר "וּבְתוֹרָתוֹ יֶהְגֶּה".

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KEHOT'S NOTE

ראה קידושין לב, ב. ע"ז י"ט, א. ראה סה"מ תרכ"ז (הוצאת תשנ"ט) ע' כד.

164 נאוו לחייך בתורים

"Your cheeks are lovely with circlets." The discourse on this verse is cited on the Written and Oral Torah.

Song of Songs 1:10 שיר השירים א':י'

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים:

Thy cheeks are comely with circlets, Thy neck with beads.

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165 אך באמת הנה יש ב' תורות

The note says this passage is cited there with some glosses.

KEHOT'S NOTE

מובא באוה"ת נ"ך-ב ע' תתקיד עם איזה הגהות.

166 מ"ש בספר הבהיר (נ"א במעין חכמה)

There, on "that you may remember and do" in the section of tzitzis, one who studies Torah for its own sake draws the Infinite Light into the Torah, as Ma'ayan HaChochmah says that King David joined the Torah above with the Holy One, blessed be He.

KEHOT'S NOTE

וראה לעיל מז, ג מביא בשם מעין חכמה. באוה"ת נ"ך-ב ע' תתקיד מביא בשם מעין החכמה ומוסיף "וכ"ה בזוהי"ג פ' פנחס דף רכ"ב ע"ב ונתבאר מזה בדרוש חמשה קנינים בענין תורה קנין אחד" עכ"ל. והכוונה לד"ה זה הנדפס באוה"ת שבועות ע' קעח. ועי' קצא "מה דאיתא בס' מעין החכמה מדרש רז"ל". בכמה דפוסים נדפס ספר הבהיר ביחד עם ספר מעיין החכמה כמו בדפוס שקלאוו תקמג. ואולי משום זה נתחלף השם. ובספר הבהיר הוא בסעי' (כח, קצו). ובקונטרס ל"ג בעומר תשמ"ט הערה 51 מציין "תולדות יעקב (לבעמח"ס עבודת הקודש) סוד השבת כח, ד. עבודת הקודש חלק העבודה פכ"ד". ראה תו"א יח, ג.

167 ע"פ אופן אחר לגמרי

The note quotes its question: "Seemingly, why is there a need to join [them]? Is not the Torah bound up with the Holy One, blessed be He?"

KEHOT'S NOTE

ראה בראשית כו, טו ואילך.

168 אברהם ויצחק חפרו בארות

"All the wells that his father's servants had dug in the days of Avraham his father," which Yitzchak dug again. The Patriarchs' wells drew down the Torah that is Above.

Genesis 26:15 בראשית כ"ו:ט"ו

וְכָל־הַבְּאֵרֹת אֲשֶׁר חָפְרוּ עַבְדֵי אָבִיו בִּימֵי אַבְרָהָם אָבִיו סִתְמוּם פְּלִשְׁתִּים וַיְמַלְאוּם עָפָר:

Now all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

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KEHOT'S NOTE

ראה בראשית כו, טו ואילך.

169 ויעקב הי' עובדא שלו במקלות

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

KEHOT'S NOTE

ראה שם ל, לז.

170 במקלות

The Zohar on Vayetzei describes Yaakov taking the rods as the tefillin of the head, from which the upper hosts draw light. The text says Yaakov's rods were one matter with our tefillin.

Zohar, Vayetzei 32:310–34:328 ספר הזהר, ויצא ל"ב:ש"י-ל"ד:שכ"ח

171 חנוך הי' תופר מנעלים

The note says the tradition about Chanoch the cobbler is cited there.

KEHOT'S NOTE

הובא במאמר אם כל חי ח"ג סי' כב מהרמ"ע ז"ל מפאנו. [כ]. באוה"ת שם מוסיף: ועי' מזה בפרדס שער אבי"ע.

172 ויקח מן הבא בידו מנחה

"And he took from what came to his hand a gift for Eisav his brother." The discourse on this verse is cited on the Patriarchs' drawing-down.

Genesis 32:14 בראשית ל"ב:י"ד

וַיָּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן־הַבָּא בְיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו:

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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173 מורשה קהלת יעקב

"Moshe commanded us the Torah, a heritage of the congregation of Yaakov." The Torah of Moshe belongs to every Jew and sets out what each one can draw down.

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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'Water, water.'" The explanation on "And all the people saw" discusses it.

Chagigah 14b:8–9 חגיגה י"ד ב:ח'-ט'

תָּנוּ רַבָּנַן: אַרְבָּעָה נִכְנְסוּ בַּפַּרְדֵּס, וְאֵלּוּ הֵן: בֶּן עַזַּאי, וּבֶן זוֹמָא, אַחֵר, וְרַבִּי עֲקִיבָא. אָמַר לָהֶם רַבִּי עֲקִיבָא: כְּשֶׁאַתֶּם מַגִּיעִין אֶצֶל אַבְנֵי שַׁיִשׁ טָהוֹר, אַל תֹּאמְרוּ "מַיִם מַיִם", מִשּׁוּם שֶׁנֶּאֱמַר: "דּוֹבֵר שְׁקָרִים לֹא יִכּוֹן לְנֶגֶד עֵינָי". בֶּן עַזַּאי הִצִּיץ וָמֵת, עָלָיו הַכָּתוּב אוֹמֵר: "יָקָר בְּעֵינֵי ה' הַמָּוְתָה לַחֲסִידָיו". בֶּן זוֹמָא הִצִּיץ וְנִפְגַּע, וְעָלָיו הַכָּתוּב אוֹמֵר: "דְּבַשׁ מָצָאתָ אֱכוֹל דַּיֶּיךָ פֶּן תִּשְׂבָּעֶנּוּ וְהַקֵּאתוֹ". אַחֵר קִיצֵּץ בַּנְּטִיעוֹת. רַבִּי עֲקִיבָא יָצָא בְּשָׁלוֹם.

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180 עפמ"ש בפי' האריז"ל

The note points to the end of the preceding maamar, where Zohar HaRakia, the Arizal's commentary, is cited on the three heads that precede Abba and Imma.

KEHOT'S NOTE

ראה לעיל מט, ד.

181 אלקים הבין דרכה

"G-d understands its way, and He knows its place," said of wisdom. The Idra Zuta and the Arizal read "its place" and "its way" as levels of the hidden wisdom.

Job 28:23 איוב כ"ח:כ"ג

אֱלֹקִים הֵבִין דַּרְכָּהּ וְהוּא יָדַע אֶת־מְקוֹמָהּ:

G-d understandeth the way thereof, And He knoweth the place thereof.

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182 ההיא חכמה דסתימא ביה

The Idra Zuta, on "G-d understood its way... and He knows its place," adds "all the more so that wisdom which is hidden in Atika Kadisha." The Arizal places it in the first, uppermost head, in Radla.

Zohar, Idra Zuta 14:59–16:69 ספר הזהר, האדרא זוטא י"ד:נ"ט-ט"ז:ס"ט

183 בביאור ע"פ כי אתה נרי

There "For You are my lamp, Havayah, and Havayah lights my darkness" is explained as two Names Havayah, one in Z'eir Anpin and one in Arich Anpin; the Havayah of Arich Anpin, drawn down not in the ordinary order, lights the darkness of the final exile.

KEHOT'S NOTE

תו"א מא, ג.

184 כי אתה נרי

"For You are my lamp, Havayah, and Havayah lights my darkness." The explanation on this verse in Torah Ohr places the Torah's source in Mocha Stima'ah.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַ חָשְׁכִּי:

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

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KEHOT'S NOTE

דברים לג, ד.

174 אם בחקתי תלכו

"If you walk in My statutes." The discourse on this verse is cited on the Torah of Moshe.

Leviticus 26:3 ויקרא כ"ו:ג'

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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175 וענין בתורת ה' חפצו . . שלמעלה גם מכתר וח"ת

The note says this whole section is copied there, without the glosses.

KEHOT'S NOTE

קטע זה נעתק באוה"ת בראשית כרך-ד דף תשפ, א בלי הגהות.

176 שלמעלה גם מכתר וחכמה תתאה

Or HaTorah adds that "the Torah of Havayah" is the Chochmah that is Above, while the Torah Moshe drew down is called "the lower fruit of the supernal wisdom, Torah."

KEHOT'S NOTE

באוה"ת בראשית-ד ציל תשפ, א מוסיף: "והיינו שתורת ה' הוא חכ' שלמעלה ותורה שהמשיך משה נק' נובלות חש"מ תורה" ע"ש.

177 ע"פ וכל העם רואים

There "do not say, 'Water, water'" is read as two waters: the upper waters, the sea of Chochmah, the "upper yud" above the revelation of the Torah itself, and the lower waters, the physical doing of the mitzvos, whose root is in the upper waters, the Malchus of the Infinite One Himself.

KEHOT'S NOTE

תו"א עג, ד.

178 וכל העם רואים

"And all the people saw the sounds." The explanation on this verse in Torah Ohr, Yisro, is cited for the higher Chochmah.

Exodus 20:15 שמות כ':ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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179 אל תאמרו מים מים

Rabbi Akiva's warning to those entering the Pardes: "When you reach the stones of pure marble, do not say,

185 **נעוץ תחלתן בסופן**

"Their end is wedged in their beginning and their beginning in their end." The highest source of the Torah is drawn into its lowest, physical form.

Sefer Yetzirah 1:7 ספר יצירה א:ז

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

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

186 Kehot's note points to Zohar, Vayetzei 32:318 for these words.

Zohar, Vayetzei 32:318 ספר הזהר, ויצא ל"ב:שי"ח

PARAGRAPH 15

187 **ותורה צוה לנו**

"Moshe commanded us the Torah, a heritage of the congregation of Yaakov." The Torah of Moshe is one of the vessels for the future revelation.

Deuteronomy 33:4 דברים ל"ג:ד

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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188 **ל"ב נתיבות חכמה**

"With thirty-two wondrous paths of wisdom" the world was created. The thirty-two threads of tzitzis correspond to them.

Sefer Yetzirah 1:1 ספר יצירה א:א

בשלשים ושתים נתיבות פליאות חכמה חקק יה ה' צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור:

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2 סְפָר; Sippur סִפּוּר; and 3) Sapher סָפָר which are in Him one and the same.

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PARAGRAPH 16

189 **בזהר פי וישלח דף קע"ד א'**

In the preceding maamar the same Zohar passage (Vayishlach 173b-174a) is listed among the sources on "Your name shall no longer be called Yaakov, but Yisrael."

KEHOT'S NOTE

נזכר גם לעיל מח, ד.

190 **לזמנין אתקרי הוי' ולזמנין אתקרי אלקים**

The Zohar in Vayishlach: as the Holy One, blessed be He, is sometimes called Havayah and sometimes Elokim, so Yaakov is sometimes called Yisrael and sometimes Yaakov, each by known levels.

Zohar, Vayishlach 16:169–17:178 ספר הזהר, וישלח ט"ז:קס"ט-י"ז:קע"ח

But the truth is that, as we have learned, the name TETRAGRAMMATON (L-rd) is everywhere expressive of the attribute of mercy. Now, assuredly, G-d is named TETRAGRAMMATON (L-rd), as it is written: "I am the L-rd TETRAGRAMMATON" (Ibid. 8). Yet we see that at times His name is called Elohim (G-d), which is everywhere expressive of judgement. The explanation is that when the righteous are numerous among mankind, He is called by the name of TETRAGRAMMATON (L-rd), the name which implies mercy, but when sinners abound, He is called by ...

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

PARAGRAPH 17

191 **כמ"ש במ"א ע"פ ויברא את האדם בצלמו**

There the double "in the image" is explained as two levels of the soul: one that descends through the order of the chain of worlds and is enclothed in the body, and one that stays above as an encompassing light, called mazal by the Sages because it "flows" light into the soul within the body.

KEHOT'S NOTE

לקו"ת תצא לו, א ואילך.

192 **ויברא את האדם בצלמו בצלם אלקים**

"And G-d created man in His image, in the image of G-d He created him." The double "in the image" is read as the two levels of the soul.

Genesis 1:27 בראשית א:כ"ז

וַיִּבְרָא אֱלֹקִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹקִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

And G-d created man in His own image, in the image of G-d created He him; male and female created He them.

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PARAGRAPH 18

193 **וידבר אלקים כו' אני הוי'**

"And Elokim spoke to Moshe and said to him, 'I am Havayah.'" The discourse on this verse in Torah Ohr, Va'era, discusses the union of Havayah and Elokim.

Exodus 6:2 שמות ו:ב

וַיְדַבֵּר אֱלֹקִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה'

And G-d spoke unto Moses, and said unto him: 'I am the L-RD;

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194 **אבל חרדה גדולה נפלה עליהם**

"And I, Daniel, alone saw the vision, and the men with me did not see the vision, but a great trembling fell upon them." It shows the higher soul perceiving what the lower does not.

Daniel 10:7 דניאל י:ז

וְרָאִיתִי אֲנִי דָנִיֵּאל לְבַדִּי אֶת־הַמַּרְאָה וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת־הַמַּרְאָה אֲבָל חֲרָדָה גְדֹלָה נָפְלָה עֲלֵיהֶם וַיִּבְרְחוּ בְּהֶחָבֵא:

And I Daniel alone saw the vision; for the men that were with me saw not the vision; howbeit a great trembling fell upon them, and they fled to hide themselves.

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KEHOT'S NOTE

דניאל י, ז.

195 **משום דמזלייהו חזי**

The Talmud asks why the companions were afraid if they did not see, and answers: "Though they did not see, their mazal saw." The mazal is the part of the soul above the body.

Megillah 3a:13–14 מגילה ג' א:י"ג-י"ד

וְכִי מֵאַחַר דְּלָא חָזוֹ, מַאי טַעְמָא אִיבְּעִיתוּ? אַף עַל גַּב דְּאִינְהוּ לָא חָזוֹ, מַזָּלַיְיהוּ חָזוֹ. אָמַר רָבִינָא: שְׁמַע מִינַּהּ: הַאי מַאן דְּמִיבְּעִית, אַף עַל גַּב דְּאִיהוּ לָא חָזֵי, מַזָּלֵיהּ חָזֵי. מַאי תַּקַּנְתֵּיהּ? לִיקְרֵי קְרִיאַת שְׁמַע. וְאִי קָאֵים בְּמָקוֹם הַטְּנוֹפֶת — לִינְשׁוֹף מִדּוּכְתֵּיהּ אַרְבַּע גַּרְמִידֵי. וְאִי לָא — לֵימָא הָכִי: "עֵיזָא דְּבֵי טַבָּחֵי שַׁמִּינָא מִינַּאי".

But if they did not see, why were they frightened? Although they themselves did not see, their star saw. Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

מגילה ג, א.

196 **לא יקרא שמך יעקב כי אם ישראל יהיה שמך**

"Your name shall no longer be called Yaakov, but Yisrael shall be your name." It is read as the light of Yisrael, the higher soul, shining into Yaakov, the soul in the body.

Genesis 35:10 בראשית ל"ה:י

וַיֹּאמֶר־לוֹ אֱלֹקִים שִׁמְךָ יַעֲקֹב לֹא־יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת־שְׁמוֹ יִשְׂרָאֵל:

And G-d said unto him: 'Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name'; and He called his name Israel.

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197 **לא הביט און ביעקב**

Bilaam, sent to curse Israel, blesses: "He has not beheld iniquity in Yaakov." The discourse on this verse in Likkutei Torah, Balak, says that on Shabbos the level of Yisrael itself is revealed.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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PARAGRAPH 19

198 **כלה שארי ולבבי**

Asaf: "My flesh and my heart fail (kalah); G-d is the rock of my heart and my portion forever." Plainly the body wastes away while G-d remains his strength; here kalah is read as the soul's yearning to expire into G-d, going out of its limits, the inner Exodus brought about by the revelation of Havayah.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לְבָבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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199 **ובפי' האריז"ל**

There, on "This is the statute of the Torah which Havayah commanded," the first Name Havayah is the light that fills all worlds and the second the light that encompasses all worlds, citing the same Zohar (Part III, 138b) and the Arizal's commentary; "commanded" (tzivah) is read as joining (tzavta), the encompassing light joined to the filling light.

KEHOT'S NOTE

ראה לקמן חקת נז, ג.

PARAGRAPH 22

200 **לעשות הישר בעיני ה' אלקיך**

"To do what is right in the eyes of Havayah your G-d." The discourse on this verse is cited on the revelation of the higher Havayah.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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201 **כי הוי' הוא האלקים בשמים ממעל ועל הארץ מתחת**

"Know this day and lay it to your heart that Havayah is Elokim in the heavens above and on the earth below; there

> is none else." It expresses the union in which Elokim no longer conceals Havayah.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

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

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PARAGRAPH 24

202 הפך ים ליבשה

> "He turned the sea into dry land; they passed through the river on foot." The sea is the hidden world, revealed openly as dry land.

Psalms 66:6 תהילים ס"ו:ו'

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעֲבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־בּוֹ׃

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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KEHOT'S NOTE

תהלים סו, ו.

203 כי גאה גאה

> "I will sing to Havayah, for He is highly exalted." It is read as the level above even the encompassing light, from which the hidden world is revealed.

Exodus 15:1 שמות ט"ו:א'

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה' כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

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

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KEHOT'S NOTE

שמות טו, א.

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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