LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 29

שניך כעדר הרחלים שעלו מן הרחצה שכולם מתאימות

Your Teeth Are Like a Flock of Ewes That Have Come Up from the Washing

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The threefold “Holy” of the Kedushah is three kinds of raising mayin nukvin, through deeds, through love and awe, and through the makif of the soul above the body: three separate “flocks.” When they “come up from the washing,” receiving through Moshe from the supernal Kodesh that is above all division, they become one flock, “all of them twinned,” and together they reach a level that none of them reaches alone.

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 threefold "Holy" of the Kedushah is three kinds of raising mayin nukvin, through deeds, through love and awe, and through the makif of the soul above the body: three separate "flocks." When they "come up from the washing," receiving through Moshe from the supernal Kodesh that is above all division, they become one flock, "all of them twinned," and together they reach a level that none of them reaches alone.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar explains Song of Songs 6:6, "Your teeth are like a flock of ewes that have come up from the washing, all of them twinned." The threefold "Holy," said by Israel and the angels, raises mayin nukvin to draw down the flow from the hairs of Arich Anpin, from which Chochmah comes into being. This raising has three ranks: the outer, through deeds and the mitzvos, which draws from the higher makifim but only as a surrounding light; the inner, through the love and awe of prayer and of the angels, which is revealed within; and the makif itself, the soul above the body, which shines below in teshuvah and "with all your might." They correspond to Asiyah, Yetzirah and Beriah, and to the three flocks Yaakov sent to Eisav, "each flock by itself." The washing comes through Moshe, drawn from the sea of the supernal Chochmah, the supernal Kodesh beyond all division; there the three flocks become one, and the three vavs of kadosh join in the shin of "Your teeth." As letters joined into the word emes carry a meaning none has alone, the three raisings joined reach Kodesh, truth itself.

OUTLINE

1 **The flock and the threefold "Holy"** ¶1

The "flock of ewes" is the souls and angels called "beast," who receive Daas through Moshe, the faithful shepherd; the threefold "Holy," said by Israel and the angels as one, draws that Daas down.

2 **"Holy" as separation; the hairs** ¶2–3

G-d's Essence is beyond all worlds, so His flow reaches them only as "hairs," 410 like kadosh. The Nazirite draws from the hairs of Arich Anpin, from which Chochmah comes out of ayin; the analogy of a teacher's letters shows why Chochmah bears no comparison to its source.

3 Raising mayin nukvin: outer and inner ¶4–6

The flow is drawn by raising mayin nukvin, and Israel's self-nullification in a body outweighs the angels'. The outer raising, through deeds from circumcision on, draws from the higher makifim but only as a surrounding light; the inner raising of love and awe, in prayer, draws a lower light that is revealed within.

4 Three ranks: outer, inner and makif ¶7–8

Souls in bodies raise in the outer way, the angels in the inner way, and souls above the body in the way of the makif, which shines below in teshuvah and "with all your might." The three match the phrases of the Shema, food, garment and house, and the worlds Asiyah, Yetzirah and Beriah.

5 Yaakov's three flocks ¶9–11

From makif comes inner light and from that a lower makif, down to Asiyah, which is rooted highest. Yaakov's gift to Eisav, "each flock by itself," was a raising of mayin nukvin to Tohu in three flocks, separate kinds that each form one whole despite their endless variety.

6 The washing: one flock, twinned ¶12–14

The washing is the whitening of Israel's service through Moshe, drawn from the sea of supernal Chochmah "beyond the river," the supernal Kodesh without a vav, which is above division and washes away every sin. Receiving from it, the three flocks become one, like twins born at once.

7 "All as one": Moshe and sovev ¶15–17

The raisings differ, so "Holy" is said three times, but the response from the supernal Kodesh unites them. Moshe draws from the iggulim, sovev kol almin, where head and foot, man and beast, are equal, as in the Sabbatical year; and "that have come up from the washing" spells Moshe.

8 Shabbos, Atzilus and the letter shin ¶18–20

The supernal Daas draws from Keser, where there is no division, and on Shabbos the worlds rise into Atzilus, where light and vessels are one. The shin of "Your teeth," made of three vavs, holds the three flocks; in its plain sense, the grinding teeth are the refining of one's deeds, the foundation of service.

9 The higher shin ¶21

After the washing the shin comes from a higher level, like the shin before the beis in kesavim, drawn from the supernal Daas through Moshe. The shin holds three triads of Sefiros, and Shabbos is the Shechinah rising to the three upper ones.

10 Joined, they reach Kodesh ¶22–28

When all the holinesses join they rise to Kodesh, above even sovev. As alef, mem and tav joined make emes, truth, the three raisings joined, "one calling to another," bring down Kodesh, the seal of truth; each alone draws only from kadosh. So too a person's prayer, Torah and kindness, and the unity of "all of us as one."

KEY CONCEPTS

Raising mayin nukvin העלאת מיין נוקבין

Lifting up "feminine waters": the refinement and self-nullification offered from below, which calls forth the "masculine waters" (mayin duchrin), the flow from above.

Outer, inner and makif חיצוניות, פנימיות, מקיפים

The three ranks of raising mayin nukvin: through deeds, through the love and awe of prayer, and through the soul above the body, as in teshuvah and "with all your might."

Kadosh and Kodesh קדוש / קדש

Kadosh, with a vav, is G-d's holiness drawn down into the worlds and is said three times, once for each world; Kodesh, without the vav, is above all worlds and all division and is said once.

Hairs שערות

The image for a flow that comes from a level beyond comparison with what receives it, as a hair grows from the head without carrying its life; Chochmah comes into being from the hairs of Arich Anpin.

Yosher and iggulim יושר ועגולים

The linear and the circular arrangements of the Sefiros: in the line there is head and foot, higher and lower, while the circles, sovev kol almin, have no above or below.

Moshe, the faithful shepherd משה רעיא מהימנא

Moshe, the supernal Daas, "drawn out of the water" of supernal Chochmah, washes and whitens Israel's service and draws to them the bittul of the higher unity.

Inclusion התכללות

The joining of separate levels into one, which draws down a light higher than any of them alone, as letters joined into a word carry a meaning none has by itself.

The World of Tohu עולם התהו

The world whose vessels shattered; Eisav came from it, and Beriah, Yetzirah and Asiyah were formed from what fell, which is why Yaakov sent his gift in three flocks.

SECTION 1 · ¶1

The flock and the threefold "Holy"

1 שניך כעדר הרחלים[1,2] שעלו מן הרחצה שכולם מתאימות. הנה פי' כעדר הרחלים הוא ע"ד מ"ש במ"א בד"ה אלה המשפטים[3] בפי' מ"ש וזרעתי את[4] בני ישראל זרע אדם וזרע בהמה.

"Your teeth are like a flock of ewes that have come up from the washing, all of them twinned." Now, the meaning of "like a flock of ewes" is along the lines of what is explained elsewhere, in the discourse beginning "These are the ordinances," on the meaning of what is written, "And I will sow the children of Israel [with] the seed of man and the seed of beast."

> The maamar opens with Song of Songs 6:6, where the lover praises his beloved's teeth as a flock of ewes freshly washed, each one matched with a twin. The Alter Rebbe first ties the image of a "flock" to his discourse "These are the ordinances" (Torah Ohr, Mishpatim), which explains Jeremiah's prophecy that G-d will sow Israel with "the seed of man and the seed of beast"; another transcript of this maamar, the Kehot note says, is headed "an explanation of the discourse 'These are the ordinances.'"

שנשמות דאצילות נקרא אדם ונשמות דבי"ע נקרא בהמה וכן המלאכים נק' בהמה פני אריה פני שור[5] כו' וע"ז נאמר ונתתי עשב בשדך[6] לבהמתך שהוא המשכת הדעת[7]

That is, the souls of the World of Atzilus (Emanation) are called "man," and the souls of Beriah, Yetzirah and Asiyah are called "beast"; and so too the angels are called "beast": "the face of a lion," "the face of an ox," etc. And of this it is said, "And I will give grass in your field for your beast," which is the drawing down of Daas (knowledge);

> Souls rooted in Atzilus, the world still one with G-d, are called "man," while the souls of the three lower worlds are called "beast"; so are the angels, whose faces in Ezekiel's vision of the chariot include those of a lion and an ox. The verse "I will give grass in your field for your beast" is read as G-d giving Daas, a knowing awareness of G-d, to these "beast" levels.

והיינו ע"י משה רעיא מהימנא וזהו ענין קדוש ג"פ [ג' פעמים] דישראל ומלאכים מקדשי ליה לעילא ותתא כחדא[8] שעי"ז נמשך הדעת[9] כו' כמ"ש בפע"ח [בפרי עץ חיים] שער עשירי פ"ד וספ"ג [וסוף פרק ג'][10] וע"ש שער ז' פ"ב [פרק ב'][11]

and this is through Moshe, the faithful shepherd (Ra'aya Mehemna). And this is the matter of [saying] "Holy" three times, that Israel and the angels "sanctify Him above and below as one," for through this Daas is drawn down, etc., as is written in Pri Etz Chaim, the tenth Sha'ar, chapter 4, and the end of chapter 3; and see there, Sha'ar (Gate) 7, chapter 2.

> This Daas comes through Moshe, whom the Zohar calls "the faithful shepherd," since he feeds the flock with knowledge of G-d. The threefold "Holy" of the Kedushah, said by Israel below together with the angels above, is what draws this Daas down: Pri Etz Chaim (Sha'ar (Gate) 10, chapter 4) explains that the Kedushah completes the Daas of Nukva, which is why right after it we ask for knowledge in "You graciously grant man knowledge."

והנה ע"ז נאמר כעדר הרחלים שעלו מן הרחצה. כמשל הרועה שמרחיץ צאנו ע"ש גבי שש שנים[12] יעבוד כו'.

And of this it is said, "like a flock of ewes that have come up from the washing," as in the analogy of the shepherd who washes his sheep; see there, regarding "Six years he shall serve," etc.

> The "flock of ewes" are these souls and angels, and their coming up "from the washing" is like a shepherd washing his sheep, Moshe being the shepherd. The Alter Rebbe refers to the same discourse, at its explanation of "Six years he shall serve," for this analogy.

SECTION 2 · ¶2-3

"Holy" as separation; the hairs

2 ולהבין מהו ענין שעלו מן הרחצה וענין שכולם מתאימות יש להקדים ענין ג"פ [ג' פעמים] קדוש. דהנה עצמות המאציל יתי הוא רם ונשא וכל סדר השתלשלות דאבי"ע [דאצילות בריאה יצירה עשיה] כלא חשיב קמיה

To understand what is [meant by] "that have come up from the washing" and what is [meant by] "all of them twinned," we must first introduce the matter of the threefold "Holy." For behold, the very Essence of the Emanator, may He be blessed, is high and exalted, and the entire order of the chain of descending worlds (hishtalshelus) of Atzilus, Beriah, Yetzirah and Asiyah is accounted as nothing before Him,

> Before explaining "come up from the washing" and "twinned," the Alter Rebbe introduces the threefold "Holy." G-d's own Essence is so exalted that all four worlds, from Atzilus down to Asiyah, count as nothing before Him.

וכמו משל ביטול טפה א' בים אוקיינוס ויותר מכן כי אין ערוך כלל אליו יתי'

like the analogy of the nullification of a single drop in the ocean, and even more than that, for there is no comparison at all to Him, may He be blessed.

> The analogy is a single drop lost in the ocean. Even this falls short, for a drop still bears some proportion to the ocean, while the worlds bear no comparison at all to G-d.

וזהו אני הוי' לא שניתי[13] אתה הוא קודם שנברא העולם אתה הוא משנברא העולם ואין העולמות פועלים בו ח"ו [חס ושלום] שום שינוי בהבראם מאחר דכלא ממש חשיבי

And this is [the meaning of] "I, Havayah, have not changed"; "You are He before the world was created; You are He since the world was created." The worlds, in being created, do not effect any change in Him, G-d forbid, since they are accounted as actually nothing.

> Malachi's "I, Havayah, have not changed," and the prayer "You are He before the world was created; You are He since the world was created," teach that creation made no change in G-d. Since the worlds are as nothing before Him, their coming into being cannot affect Him.

ולכן ההשפעה הנמשכת ממנו יתי' להחיות הע"ס [העשר ספירות] וכל העולמות מכונה בשם שערות וכמ"ש באד"ר [באדרא רבא] (דקכ"ח סע"ב [סוף עמוד ב]) ת"י נימין דשערי כחושבן קדוש[14]

Therefore the flow of influence drawn down from Him, may He be blessed, to give life to the Ten Sefiros and all the worlds is termed "hairs," as is written in the Idra Rabba (end of 128b): "Four hundred and ten strands of hair, according to the number of kadosh (holy)."

> Because the flow that gives life to the Sefiros and the worlds does not touch His essence, Kabbalah calls it "hairs": a hair grows from the head, yet it is not the head. The Idra Rabba speaks of 410 strands of hair, the numerical value of kadosh (קדוש = 100 + 4 + 6 + 300).

כי פי' קדוש לשון הבדלה שהוא יתי' מרומם לבדו ואינו נתפס ומתלבש בעולמות כי"א הוא סובב כולא עלמין בשוה. השוה ומשוה קטן וגדול

For the meaning of kadosh (holy) is a term of separation: that He, may He be blessed, is exalted alone, and is not grasped and enclothed in the worlds; rather, He encompasses all worlds (sovev kol almin) equally: "He is equal and makes small and great equal."

> Kadosh, "holy," means separate: G-d is exalted and apart, and is not grasped or enclothed within the worlds. He relates to them as sovev kol almin, encompassing them all from beyond, and equally, in the words of the High Holiday hymn: "He is equal and makes small and great equal."

ומה שנמשך ממנו בתוך העולמות זהו רק כמשל הארה היוצאת דרך נקבי וחלל השערות שאינו נוגע כלל להעצמיות

And what is drawn from Him into the worlds is only like the analogy of a radiance that issues through the openings and the hollow of the hairs, which does not touch the essence at all.

> What does reach into the worlds is like a bit of light escaping through the pores and hollow of a hair, which does not touch the essence at all.

ולכן קדושה תליא בשערא דדוקא מבחי' סכ"ע [סובב כל עלמין] שהוא קדוש ומובדל משם א"א שיומשך ההשפעה רק בבחי' שערות

Therefore "holiness depends on the hair"; for precisely from the level of the light that encompasses all worlds, which is holy and separate, from there it is impossible for the flow of influence to be drawn down except in the manner of hairs.

> This is why "holiness depends on the hair." From a level that is holy and separate, influence can come down only in the form of hairs, a thin channel that does not carry the source itself.

משא"כ למטה בהשתלשלות עילה ועלול כו' וז"ש [וזהו שכתוב] בנזיר קדוש יהיה גדל פרע[15] שער ראשו שהנזיר עולה למקום גבוה ידמה לעליון.[16]

This is not so below, in the chain of descent of cause and effect, etc. And this is [the meaning of] what is written of the Nazirite, "He shall be holy; he shall let the locks of the hair of his head grow long": for the Nazirite ascends to a lofty place, resembling the Supernal One.

> Below, in the chain of cause and effect, an effect bears some relation to its cause, so there is no need for "hairs." The Nazirite, who is called "holy," lets his hair grow because he rises to a lofty place and resembles the level above, where the flow comes as hairs.

3 ולכן ממשיך השפע משערות דא"א[17] שהוא בחינת קדוש אשר החכמה מאין תמצא[18] היינו מבחינת שערות הנ"ל ונקרא אבא יונק ממזלא[19, 20] כו'

Therefore [the Nazirite] draws down the flow from the hairs of Arich Anpin [the "Long Countenance," the configuration of Keser], which is the level of "Holy," from which "Chochmah (wisdom) is found from ayin (nothing)"—that is, from the level of the hairs mentioned above; and this is called "Abba draws nourishment from the mazal [a flowing tuft of Arich Anpin's beard]," etc.

> The Nazirite, then, draws the flow from the hairs of Arich Anpin, the "Long Countenance," the outer configuration of Keser, the level of the supernal will, which is called "Holy." Job's question "wisdom, from where (me'ayin) shall it be found?" is read as "Chochmah is found from ayin," from the "nothing" of these hairs; and Kabbalah says that Abba, the configuration of Chochmah, draws from the mazal, the flowing locks of Arich Anpin's beard.

ועמ"ש מזה בד"ה ונקדשתי בתוך בנ"י [בני ישראל][21] וזהו שאמרז"ל [שאמרו רבותינו זכרונם לברכה] גבי נזירות הריני מסלסל[22,23] פי' שמסלסל וממשיך מבחי' שערות דא"א שיתהוה מזה חכמה דאצי' כו'

And see what is written about this in the discourse beginning "And I shall be sanctified among the children of Israel." And this is what our Sages, of blessed memory, said regarding the Nazirite vow: "Behold, I will curl [my hair]"—meaning that he curls and draws down from the level of the hairs of Arich Anpin, so that from this Chochmah of Atzilus comes into being, etc.

> The Mishnah counts "I will curl [my hair]" among the phrases that make a person a Nazirite, and the Alter Rebbe reads it as the Nazirite "curling" and drawing from the hairs of Arich Anpin, from which Chochmah of Atzilus comes into being. In Likkutei Torah, Emor, the discourse "And I shall be sanctified" explains that from the level that is holy and separate the flow can come only as a "hair," a contracted radiance beyond comparison with its source, and that this is why the Nazirite, who rises and resembles the One above, is "holy" and grows his hair.

וזהו פי' קדוש קדש ו' שהוי"ו מורה על המשכת השפע מבחי' קדש העליון דרך השערות שהם כמו בחי' ווי"ן

And this is the meaning of kadosh: kodesh [holiness, and the letter] vav; for the vav indicates the drawing down of the flow from the level of the supernal Kodesh by way of the hairs, which are like the level of vavs.

> The word kadosh is kodesh with an added vav. The vav, a straight line, stands for the drawing down from the supernal Kodesh through the hairs, which are themselves like thin vavs.

וביאור ענין כינוי ההשפעה בשם שערות (מבואר בד"ה ולא אבה[24] וע"פ ועשית בגדי[25] קדש[26] בענין זקן אהרן[27] כו') שהשערות הן חלולין ויונקים מהמוחין שבראש ועכ"ז [ועם כל זה] אין להם ערך ויחוס כלל עם המוחין כו'

And the explanation of the matter of the flow of influence being termed "hairs" (is explained in the discourse beginning "And [He] would not" and on the verse "And you shall make holy garments," regarding the beard of Aharon, etc.) is that the hairs are hollow and draw nourishment from the brain in the head, and nevertheless they have no comparison or relation at all with the brain, etc.

> Why the flow is called "hairs" is explained in two other discourses: hairs are hollow and draw their nourishment from the brain, yet they bear no comparison to it. In Likkutei Torah, Ki Seitzei ("And Havayah your G-d would not"), the Alter Rebbe adds that cutting the hair gives the brain no pain, and in Torah Ohr, Tetzaveh ("And you shall make holy garments"), he reads the beard of Aharon, the High Priest, as this level of "hairs."

וכן הוא בחי' האותיות דבורי הרב שבהם עובר השפעת השכל כו' ע"ש.

And so too is the level of the letters, the words of the teacher, through which the influence of the intellect passes, etc.; see there.

> In the same way, the letters of a teacher's speech carry his intellect, though the letters themselves are not the intellect.

אכן באמת גם משל זה אינו דומה להנמשל שבהנמשל הרי עיקר ושרש התהוות החכמה הוא ע"י ההשפעה הנמשכת מבחי' שערות הנ"ל שהם בחי' האותיות

However, in truth this analogy too does not resemble the thing it illustrates; for in the thing illustrated, behold, the main point and root of the coming into being of Chochmah is through the flow of influence drawn down from the level of the hairs mentioned above, which are the level of the letters.

> The Alter Rebbe now shows where the analogy falls short. Above, Chochmah itself comes into being only through the flow that comes through the hairs, which are the "letters" above.

משא"כ בהמשל בדבורי הרב לתלמיד שהתלמיד יש בו כח השכל מקודם רק שמבין שכל הרב ע"י עברו דרך האותיות כו'

Whereas in the analogy of the teacher's words to the student, the student has the power of intellect in him beforehand, only that he understands the teacher's intellect through its passing through the letters, etc.

> A student, by contrast, already has his own power of intellect; the teacher's words only allow him to grasp the teacher's idea.

ולכן השגת התלמיד יש לה ערך לגבי השגת הרב שהרי לא מהאותיות של הרב נתהוה עצם שכלו כי אם מנפשו המשכלת

Therefore the student's comprehension bears some comparison to the teacher's comprehension, for it was not from the teacher's letters that the essence of his intellect came into being, but rather from his own intellective soul.

> Therefore a student's understanding bears some comparison to his teacher's, since his very intellect did not come from the teacher's letters but from his own intellective soul.

ולולי זה לא הי' [היה] מבין מאומה ע"י דיבורי הרב ואעפ"כ [ואף על פי כן] לא קאים אינש אדעתי' [אדעתיה] דרביה[28] עד ארבעין שנין מאחר שעברה ההשכלה דרך צירופי אותיות הדבור כו'

And were it not for this, he would not understand anything through the teacher's words. And even so, "a person does not attain his teacher's mind until forty years," since the insight passed through the combinations of the letters of speech, etc.

> Without that he would understand nothing. Even so, the Talmud says that a person does not fully grasp his teacher's mind until forty years, because the teacher's insight reached him through the letters of speech.

אבל למעלה בהנמשל שהתהוות עצמיות חכמה דאצילות מהמאציל ית' הוא רק ע"י ההשפעה העוברת דרך אותיות הנקראים שערות ע"כ אין החכמה ערוך כלל לגבי למעלה מהחכמה כו':

But above, in the thing illustrated, where the coming into being of the very essence of Chochmah of Atzilus from the Emanator, may He be blessed, is only through the flow of influence that passes through letters, which are called "hairs"—therefore Chochmah has no comparison at all to what is above Chochmah, etc.

> Above, however, the very essence of Chochmah of Atzilus comes into being from the Emanator only through the flow passing through the "letters" called hairs. Therefore Chochmah bears no comparison at all to what is above it.

SECTION 3 · ¶4–6

Raising mayin nukvin: outer and inner

4 ב והנה המשכת השפע מן המזלות דא"א לחו"ב [לחכמה ובינה] הוא ע"י העלאת מ"ן [מיין נוקבין] מהבירורים דבי"ע שע"י אתעדל"ת [אתערותא דלתתא] מעורר אתעדל"ע [אתערותא דלעילא] המשכת מ"ד [מיין דוכרין] מהמזל השמיני ונוצר חסד.

2. Now, the drawing down of the flow from the mazalos of Arich Anpin to Chochmah and Binah is through the raising of mayin nukvin (feminine waters) from the refinements (beirurim) of Beriah, Yetzirah and Asiyah; for through an arousal from below (isarusa dilesata) one awakens an arousal from above (isarusa dile'eila): the drawing down of mayin duchrin (masculine waters) from the eighth mazal, [called] "Notzer Chesed."

> The flow from the mazalos, the locks of Arich Anpin's beard, to Chochmah and Binah depends on "raising mayin nukvin": the "feminine waters" are the sparks of holiness refined (beirurim) from the three lower worlds and lifted up. This arousal from below awakens the response from above, the "masculine waters" (mayin duchrin), from the eighth mazal, which corresponds to "Notzer Chesed" ("preserving kindness") among the Thirteen Attributes of Mercy.

וזהו ענין שאומרים המלאכים וישראל קדוש להעלות מ"ן [מיין נוקבין] להמשיך מ"ד [מיין דוכרין] כו'. והנה עד"מ שמביאין מנחה לפני המלך שהעיקר הוא להביא דבר חדש כמו צפור המדברת שעי"ז ימשיך ויעורר לב מלכים אין חקר[29] שיפנה לבקשת ההדיוט.

And this is the matter of the angels and Israel saying "Holy": to raise mayin nukvin in order to draw down mayin duchrin, etc. Now, by way of analogy, when a gift is brought before the king, the main thing is to bring something new, like a talking bird, so that through this one will draw down and arouse "the heart of kings," which "is unsearchable," to turn to the request of the commoner.

> This is why both the angels and Israel say "Holy": it raises mayin nukvin to draw down mayin duchrin. In the analogy, a commoner who wants the king to grant his request brings him a novelty, such as a talking bird, to stir "the heart of kings," which is otherwise unsearchable and beyond his reach.

וזהו ענין העלאת מ"ן [מיין נוקבין] מבירורי רפ"ח להיות ביטול היש כו' ולכן עיקר העלאת מ"ן [מיין נוקבין] תלוי באתעדל"ת [באתערותא דלתתא] דנש"י [דנשמות ישראל] המלובשים בגוף וז"ש [וזהו שכתוב] בזהר בלק (דק"צ ע"ב) כיון דאתו ישראל[30] כו' נטלי עשייה ממלאכי השרת כו'

And this is the matter of raising mayin nukvin from the refinements of the 288 [sparks]: that there be the nullification of the yesh (one's sense of existence), etc. Therefore the main raising of mayin nukvin depends on the arousal from below of the souls of Israel, who are enclothed in a body. And this is [what is stated] in the Zohar, Balak (190b): "Once Israel came, etc., they took the 'doing' from the ministering angels," etc.

> The "novelty" offered above is the refinement of the 288 sparks that fell into the lower worlds, when what stood as a separate "something" (yesh) is nullified before G-d. That is why the raising of mayin nukvin depends mainly on souls in bodies, as the Zohar on Balak says: once Israel came to Sinai and said "We will do and we will hear," they took the "doing" from the ministering angels.

כי עם היות במלאכים שייך ג"כ ביטול היש שהרי המלאך יש לו ג"כ גוף

For although nullification of the yesh applies also to the angels, since an angel too has a body,

> Angels too can nullify their sense of self, since an angel also has a "body" of its own kind.

ולכן נאמר בהם ג"כ עושי דברו[31] עושי לשון תיקון היינו ע"י ביטול היש כו' באמרו קדוש וברוך

and therefore it is also said of them, "who do His word"—"who do" (osei) being an expression of tikkun (making ready), that is, through the nullification of the yesh, etc., in saying "Holy" and "Blessed";

> This is why angels are called "who do His word": "doing" here means making ready and rectifying (tikkun), which they accomplish by nullifying themselves when they say "Holy" and "Blessed."

אך לפי שהגוף שלהם רוחני וגם כלום יצה"ר [יצר הרע] יש ביניהם כו' לכן ביטול היש של האדם למטה שהגוף ונה"ב [ונפש הבהמית] מסתירים כו' הוא ממשיך אור גדול יותר וזהו דנטלי עשייה מנייהו

yet because their body is spiritual, and also, "Is there then an evil inclination among them?" etc., therefore the nullification of the yesh of man below, where the body and the animal soul conceal, etc., draws down a greater light. And this is [the meaning of] "they took the 'doing' from them."

> But an angel's body is spiritual, and, as Moshe argued before the angels, they have no evil inclination. A human being's self-nullification below, where the body and the animal soul hide G-dliness, overcomes far more, and so it draws down a greater light: this is the meaning of "they took the 'doing' from them."

ואין הכוונה שאינם כלל בבחי' עשייה ותיקון דעושי דברו שהרי הם אומרים קדוש וברוך גם עתה כו'. אלא הענין שהעשייה וההמשכה של המלאכים בטל לגבי עשייה והמשכה של ישראל

This does not mean that they are not in the state of 'doing' and tikkun of "who do His word" at all, for they say "Holy" and "Blessed" even now, etc.; rather, the point is that the 'doing' and the drawing down of the angels is nullified relative to the 'doing' and the drawing down of Israel.

> This does not mean that the angels stopped their "doing," for they still say "Holy" and "Blessed." Rather, their "doing" is nullified before Israel's.

וכמו ביטול והתכללות הדבור במחשבה או המדות בהשכל דר"ל [דרוצה לומר] שבטלים כנר לגבי אבוקה כו' ולכן אין המלאכים אומרים קדוש עד שישראל אומרים כמש"ש [כמה שכתוב שם] בזהר.

[This is] like the nullification and inclusion of speech in thought, or of the emotive attributes (middos) in the intellect; that is to say, they are nullified like a candle beside a torch, etc. Therefore the angels do not say "Holy" until Israel say [it], as is written there in the Zohar.

> It is absorbed as speech is absorbed in thought or emotion in intellect, like a candle beside a torch. Therefore the angels do not say "Holy" until Israel say it below, as the Zohar there says.

ואעפ"כ [ואף על פי כן] המלאכים ג"כ אומרים קדוש שזהו עבודתם כו' ועמ"ש מזה בביאור ע"פ כי כאשר השמים החדשים[32].[33]

Nevertheless, the angels too say "Holy," for this is their service, etc. And see what is written about this in the explanation on the verse "For as the new heavens."

> Still, the angels do say "Holy," for that is their service. The discourse on "For as the new heavens" treats this further.

5 והנה העלאת מ״ן [מיין נוקבין] דנשמות ישראל הוא ע״י אתכפייא ואתהפכא מחשוכא לנהורא וממרירו למיתקו בשבירת תאוות הגוף ובמצות מעשיות

Now, the raising of mayin nukvin of the souls of Israel is through subjugation (iskafya) and transformation (is'hapcha) of darkness into light and of bitterness into sweetness, by breaking the body's desires and through the practical mitzvos.

> Jewish souls raise mayin nukvin through iskafya, subduing the animal side, and is'hapcha, transforming darkness into light: by breaking the body's desires and by doing the practical mitzvos.

וז״ש [וזהו שכתוב] בפסוק שאחר שיניך כו׳ כפלח הרמון[34] כו׳ ישראל מלאים כרמון

And this is [the meaning of] what is written in the verse after "Your teeth," etc.: "Like a slice of pomegranate," etc.: Israel are full like a pomegranate.

> The verse that follows "Your teeth," "Like a slice of pomegranate" (Song of Songs 6:7), alludes to this, as the Sages teach that Israel are full of mitzvos as a pomegranate is full of seeds.

שתיכף כשנולד מקיים מצוה ראשונה שנמול ביום השמיני ומטיפין ממנו דם ברית המילה שזהו סיגוף לגוף לאכפיא כו׳ ואח״כ כשגדל מעט הולך לבית הספר ומלמדים אותו תורה ומחנכים אותו למצות וכשאינו רוצה ללמוד מכין אותו ברצועה ע״ד שכ׳ [שכתב] בהלכות ת״ת [תלמוד תורה][35]

For as soon as one is born he fulfills a first mitzvah, in that he is circumcised on the eighth day and the blood of the covenant of circumcision is let from him, which is an affliction of the body, to subdue, etc. Afterwards, when he grows a little, he goes to school, and they teach him Torah and train him in the mitzvos; and when he does not want to learn, they strike him with a strap, along the lines of what is written in the Laws of Torah Study.

> A Jew is filled with mitzvos from the start: at eight days old comes circumcision, an affliction of the body that subdues it, and as he grows he is taught Torah and trained in mitzvos. If he refuses to learn he is disciplined with a strap, as the Alter Rebbe writes in his own Laws of Torah Study (chapter 1, halachah 13, as the Kehot note gives it).

נמצא בכ"ז [בכל זה] הוא מהפך מחשוכא לנהורא ולאכפיא לסט"א [לסטרא אחרא] וכן בכל המצות כולן הוא סיגוף לגוף להכניע היצה"ר [היצר הרע] ולכופו בע"כ [בעל כרחך] לקיום מ"ע [מצות עשה] ול"ת [ולא תעשה] ודרבנן ולקדש א"ע [את עצמו] במותר לו[36]

It follows that in all this he transforms darkness into light and subdues the sitra achra (the other side). And so in all the mitzvos, every one of them, there is an affliction of the body, to humble the evil inclination and compel it against its will to fulfill the positive commandments and the prohibitions and [the ordinances] of the Rabbis, and to sanctify oneself in what is permitted to him.

> All of this transforms darkness into light and subdues the sitra achra, the side opposed to holiness. Every mitzvah in some way restrains the body and compels the evil inclination, against its will, to keep the positive and negative commandments and the rabbinic ordinances, and to "sanctify oneself in what is permitted."

שע"ז הוא מברר בירורים דבי"ע ונעשה מהם העלאת מ"ן [מיין נוקבין] למעלה להמשיך ע"י מ"ד [מיין דוכרין] מבחי' מזלות דא"א

For through this he refines the refinements of Beriah, Yetzirah and Asiyah, and from them is made a raising of mayin nukvin above, in order to draw down through this mayin duchrin from the level of the mazalos of Arich Anpin.

> Through this a person refines the sparks of the lower worlds, raising mayin nukvin that draw down mayin duchrin from the mazalos of Arich Anpin.

והנה כ"ז [כל זה] הוא בחי' ומדרגת ההעלאת מ"ן [מיין נוקבין] שבבחי' חיצוניות דהיינו ממעשה המצות וקיומן בפועל ממש וסיגוף הגוף והכנעת היצה"ר [היצר הרע] במעשה וכנ"ל שאפי' [שאפילו] בתינוק שייך בו בחי' זו וזהו מצות מילה כנ"ל.

Now, all this is the level and rank of the raising of mayin nukvin that is in the aspect of the outer dimension (chitzoniyus): that is, from the performance of the mitzvos and their actual fulfillment in deed, and the affliction of the body and the humbling of the evil inclination in action; and as mentioned above, this level applies even to an infant, and this is the mitzvah of circumcision, as mentioned above.

> All this is raising mayin nukvin in the outer dimension, through the deed itself: actual performance and restraint of the body. That is why it applies even to an infant, as in circumcision.

אך יש עוד מדרגה ב' והוא העלאת מ"ן [מיין נוקבין] בבחי' פנימית דהיינו להיות מתפעל ומתלהב ברשפי אש האהבה אליו ית' וכן ביראה ופחד ה' שזהו העלאת מ"ן [מיין נוקבין] בבחי' פנימית.

But there is yet a second rank, and that is the raising of mayin nukvin in the aspect of the inner dimension (pnimiyus): that is, to be stirred and aflame with the fiery flashes of love for Him, may He be blessed, and so too with awe and the fear of G-d; this is the raising of mayin nukvin in the aspect of the inner dimension.

> A second rank is raising mayin nukvin in the inner dimension: being stirred and set aflame with love for G-d, and with awe and fear of Him.

ועד"ז הוא ההעלאת מ"ן [מיין נוקבין] של המלאכים שאומרים קדוש שבוערים באהבה ושלהבת עזה וכלות נפשם אליו ית'

And in the same way is the raising of mayin nukvin of the angels who say "Holy," for they burn with love and an intense flame, and their souls pine away toward Him, may He be blessed.

> The angels who say "Holy" raise mayin nukvin in this inner way: they burn with love and an intense flame, and their souls pine away toward G-d.

(וזהו ההפרש בין העלאת מ"ן [מיין נוקבין] שע"י התפלה להעלאת מ"ן [מיין נוקבין] שע"י המצות ששניהם הם בחי' העלאת מ"ן [מיין נוקבין] מבירורים

(And this is the difference between the raising of mayin nukvin that comes through prayer and the raising of mayin nukvin that comes through the mitzvos, both of which are the level of raising mayin nukvin from the refinements.

> A long parenthesis now explains the difference between prayer and mitzvos. Both raise mayin nukvin from the refined sparks.

כמ"ש בפע"ח [בפרי עץ חיים] שער[37] א' פרק א' וז"ל [וזה לשונו] והנה אי אפשר שיתבררו הניצוצין מאליהן אם לא ע"י מי שיבררו אותם[38] והוא כי ע"י התפלה והמצות כולם של בני אדם התחתונים נעשה הבירור הזה כו' עכ"ל [עד כאן לשונו].

As is written in Pri Etz Chaim, Sha'ar (Gate) 1, chapter 1; these are his words: "Now, it is impossible for the sparks to be refined of themselves, except through someone who refines them; and that is, that through the prayer and all the mitzvos of the lower human beings this refinement is accomplished," etc. End of quote.

> Pri Etz Chaim, Sha'ar (Gate) 1 (chapter 7, as the Kehot note reads it), says that the sparks cannot be refined by themselves; someone must refine them, and this is done through the prayer and all the mitzvos of human beings here below. The Kehot note adds that the Kuntres Acharon of Tanya takes up this passage, in the essay "To understand what is written in Pri Etz Chaim."

אך התפלה עיקרה העלאת מ"ן [מיין נוקבין] דפנימית שהוא קיום מצות ואהבת והיראה והביטול ולכן נקראת עבודה שבלב[39] למסור נפשו ורצונו אליו יתי' וכמ"ש בזה בפ' אחרי בד"ה כי ביום הזה יכפר[40] כו'

But prayer is essentially the raising of mayin nukvin of the inner dimension, which is the fulfillment of the mitzvah "And you shall love," and awe, and self-nullification (bittul); and therefore it is called "the service of the heart": to give over one's soul and will to Him, may He be blessed, as is written about this in Parshas Acharei, in the discourse beginning "For on this day He shall atone," etc.

> Prayer, though, is chiefly the inner raising: the love commanded in "And you shall love," with awe and self-nullification. That is why it is called "the service of the heart," giving over one's soul and will to G-d.

והמצות הן העלאת מ"ן [מיין נוקבין] בחיצוניות וכמ"ש בע"ח [בעץ חיים] שער פנימית וחיצוניות דרוש ג' וז"ל [וזה לשונו] והוא שכל בחי' מעשה בחיצוניות ולכל בחי' דבור ותפלה הוא בפנימיות[41] עכ"ל [עד כאן לשונו] וכמ"ש מזה פ' חיי שרה בד"ה עיין בע"ח [בעץ חיים]):[42]

And the mitzvos are the raising of mayin nukvin in the outer dimension, as is written in Etz Chaim, Sha'ar Pnimiyus veChitzoniyus, Derush 3; these are his words: "And it is that every aspect of action is in the outer dimension, and for every aspect of speech and prayer it is in the inner dimension." End of quote. And as is written about this in Parshas Chayei Sarah, in the discourse beginning "See in Etz Chaim.")

> The mitzvos are the outer raising, as Etz Chaim states: action belongs to the outer dimension, while speech and prayer belong to the inner. The parenthesis closes with a further reference in Torah Ohr, Parshas Chayei Sarah, which the Kehot note identifies as the discourse headed "Lashon Admur."

6 **והנה באמת יש מעלה בהעלאת מ"ן [מיין נוקבין] דחיצוניות מה שאינו נמצא בהעלאת מ"ן [מיין נוקבין] דפנימית ויש מעלה בהעלאת מ"ן [מיין נוקבין] דפנימית מה שאינו בהעלאת מ"ן [מיין נוקבין] דחיצוניות.**

Now, in truth there is an advantage in the raising of mayin nukvin of the outer dimension (chitzoniyus) that is not found in the raising of mayin nukvin of the inner dimension (pnimiyus), and there is an advantage in the raising of mayin nukvin of the inner dimension that is not in the raising of mayin nukvin of the outer dimension.

> Each kind of raising has an advantage that the other lacks. The Alter Rebbe now sets the two side by side.

המעלה שבהעלאת מ״ן [מיין נוקבין] דחיצוניות שהוא בחי׳ מעשה היינו שעי״ז נמשך המ״ד [המיין דוכרין] ממקום גבוה היינו מבחי׳ המקיפים לפי שבחי׳ החיצוניות שרשו מבחי׳ המקיפים

The advantage in the raising of mayin nukvin of the outer dimension, which is the level of action, is that through it the mayin duchrin are drawn from a lofty place, that is, from the level of the makifim (encompassing lights), because the level of the outer dimension has its root in the level of the makifim;

> The outer raising, through action, draws mayin duchrin from a higher source, the makifim, the "encompassing lights" too great to enter a vessel. This is because what is outermost below is rooted highest above.

דהיינו שממשיכים שפע המ״ד [המיין דוכרין] מן המזלות דאריך שהן בחי׳ מקיפים (וע׳ בפע״ח [בפרי עץ חיים] שער י״ב פ״ה) משא״כ העלאת מ״ן [מיין נוקבין] דפנימית ממשיך מ״ד [מיין דוכרין] מבחי׳ הא״פ [האור פנימי] שהוא למטה במדרגה מבחי׳ המקיפים.

that is, one draws down the flow of mayin duchrin from the mazalos of Arich [Anpin], which are the level of makifim (and see Pri Etz Chaim, Sha'ar (Gate) 12, chapter 5); whereas the raising of mayin nukvin of the inner dimension draws mayin duchrin from the level of the inner light (or pnimi), which is lower in rank than the level of the makifim.

> Concretely, it draws from the mazalos of Arich Anpin, which are makifim. The inner raising draws from the or pnimi, the "inner light" that enters a vessel, which is a lower level.

והמעלה הנמצאת בהעלאת מ״ן [מיין נוקבין] דפנימית היינו שהמ״ד [שהמיין דוכרין] נמשך מבחי׳ פנימית ועי״ז מתלבש בתוך הכלי ממש ומתגלה בו בבחי׳ גילוי.

And the advantage found in the raising of mayin nukvin of the inner dimension is that the mayin duchrin are drawn from the level of the inner dimension, and through this they are enclothed within the vessel itself and are revealed in it in a manner of revelation.

> The inner raising has its own advantage: the light it draws comes from an inner level, and so it is enclothed within the vessel itself and revealed there.

משא״כ בהעלאת מ״ן [מיין נוקבין] דחיצוניות שאע״פ [שאף על פי] שהמ״ד [שהמיין דוכרין] נמשך ממקום גבוה יותר מבחי׳ מקיפים אך אינו מתגלה בבחי׳ גילוי בהכלי רק בבחינת מקיף

Whereas in the raising of mayin nukvin of the outer dimension, although the mayin duchrin are drawn from a higher place, from the level of makifim, they are not revealed in a manner of revelation in the vessel, but only in the manner of a makif,

> The light drawn by the outer raising, though higher, is not revealed within the vessel. It rests on it only as a makif, from around and above.

שהוא כמ"ש כצנה רצון תעטרנו[43,44] כצנה זו שמגין על האדם כך הרצון עליון הנמשך על ידי מעשה המצות תעטרנו להאדם בבחי' אור מקיף וכמ"ש כי אתה[45] ה' מחסי עליון שמת מעונך כו'.

which is as it is written, "As with a shield, [with] favor (ratzon) You encircle him": just as this shield protects a person, so the supernal will (ratzon), drawn down through the performance of the mitzvos, "encircles" the person in the manner of an encompassing light (or makif); and as it is written, "For You, Havayah, are my refuge; you have made the Most High your dwelling," etc.

> Psalm 5 says that G-d encircles the righteous with favor like a shield: the supernal will drawn down by the mitzvos surrounds a person as an encompassing light, protecting him without being felt inwardly. Psalm 91 likewise speaks of G-d as a refuge and a dwelling around a person.

(וביאור הדבר הנה ההעלאת מ"ן [מיין נוקבין] בפנימית שהוא בתפלה מה שהאדם מעורר אהו"ר [אהבה ויראה] בנפשו וע"ז נמשך אתעדל"ע [אתערותא דלעילא] מבחי' אהו"ר [אהבה ויראה] עילאין מבחי' אצילות להתגלות בנפשו שתפול עליו מלמעלה פחד ה' ואהבה רבה כמ"ש בהערה לתיקון חצות

(The explanation of the matter: behold, the raising of mayin nukvin in the inner dimension, which is in prayer, is when a person arouses love and awe in his soul; and through this an arousal from above (isarusa dile'eila) is drawn down from the level of the supernal love and awe, from the level of the World of Atzilus (Emanation), to be revealed in his soul, so that the fear of G-d and a great love fall upon him from above, as is written in the note to Tikkun Chatzos.

> A parenthesis explains: in prayer a person arouses love and awe in himself, and in response the supernal love and awe of Atzilus are revealed in his soul, so that fear of G-d and a great love "fall upon him from above." The note to Tikkun Chatzos, the midnight prayer of lament over the destruction of the Temple, is cited for this.

נמצא זה המ"ד [המיין דוכרין] מתגלה בנפשו בבחי' גילוי ממש. משא"כ המשכת האור שע"י מעשה המצוה אינו מאיר רק בבחי' מקיף על הנפש ולא בבחי' פנימי' [פנימיות / פנימית] ממש

It follows that these mayin duchrin are revealed in his soul in a manner of actual revelation. Whereas the drawing down of the light that comes through the performance of the mitzvah shines only in the manner of a makif upon the soul, and not in an actually inward manner.

> So the light drawn by prayer is revealed inwardly in the soul, while the light drawn by a mitzvah shines on the soul only from around it.

ועוד אפשר לומר כמ"ש באגה"ק [באגרת הקודש] בסופו[46] וז"ל [וזה לשונו] אבל התפלה היא המשכת אור א"ס ב"ה לבי"ע כו' לשנות הנבראים מכמות שהם שיתרפא החולה וירד הגשם משמים לארץ ויולידה ויצמיחה[47] משא"כ בתומ"צ [בתורה ומצות] שאין שינוי בקלף התפילין כו' ע"ש

And moreover, it can be said, as is written in Iggeres HaKodesh [the Holy Epistle], at its end; these are its words: "But prayer is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, into Beriah, Yetzirah and Asiyah, etc., to change the created beings from what they are, so that the sick person be healed and the rain descend from the heavens to the earth, and make it give birth and sprout; whereas in Torah and mitzvos there is no change in the parchment of the tefillin," etc.; see there.

> A second difference is brought from the passage printed at the end of Iggeres HaKodesh, the essay "To understand what is written in Pri Etz Chaim" in the Kuntres Acharon of Tanya (155a, as the Kehot note gives it). Prayer draws the Infinite Light itself into the lower worlds and can change created beings, so that the sick are healed and rain falls; Torah and mitzvos bring no change in the physical object, such as the parchment of the tefillin.

והנה תורה ומצות הם ג"כ פנימית וחיצוניות ועמ"ש מזה במ"א בביאור לפסוק וידבר אלקים את כל הדברים[48] ובביאור ע"פ אלה מסעי):

Now, Torah and mitzvos, too, are the inner and the outer dimension; and see what is written about this elsewhere, in the explanation of the verse "And G-d spoke all the words," and in the explanation on the verse "These are the journeys.")

> Torah and mitzvos also stand to each other as inner and outer, as the two discourses cited explain.

SECTION 4 · ¶7–8

Three ranks: outer, inner and makif

7 ג ומעתה נבוא לענין מ"ש בזהר דישראל ומלאכים[49] מקדשי לי' לעילא ותתא כולא כחדא.

3. And now we come to the matter of what is said in the Zohar, that Israel and the angels "sanctify Him above and below, all as one."

> Section 3 turns to the Zohar's statement, cited at the opening of the maamar, that Israel and the angels "sanctify Him above and below, all as one."

דהנה בדרך כלל ההעלאת מ"ן [מיין נוקבין] של נש"י [נשמות ישראל] כמו שהם למטה מלובשים בגוף נקרא העלאת מ"ן [מיין נוקבין] בבחי' חיצוניות לגבי העלאת מ"ן [מיין נוקבין] דמלאכים שאינן בגופות גשמיים ולכן מתלהבים ברשפי אש האהבה בפנימי' [בפנימיות / בפנימית] וכן ביראה זעות מחיל כסא.

For behold, in general, the raising of mayin nukvin of the souls of Israel, as they are below, enclothed in a body, is called a raising of mayin nukvin in the aspect of the outer dimension (chitzoniyus), relative to the raising of mayin nukvin of the angels, who are not in physical bodies, and therefore they are aflame with the fiery flashes of love inwardly, and so too with awe, "quaking with dread of the Throne."

> In general, souls enclothed in a body raise mayin nukvin in the outer way, compared with the angels, who have no physical bodies. The angels therefore blaze inwardly with love and quake with awe before the Throne.

8 ולכן העלאת מ"ן [מיין נוקבין] דמלאכים נקרא העלאת מ"ן [מיין נוקבין] דפנימית. וזהו החילוק שבין הקדושה שישראל מקדשים למטה ובין העלאת מ"ן [מיין נוקבין] של קדושת המלאכים ויש עוד מדרגה שלישית בהעלאת מ"ן [מיין נוקבין] והוא העלאת מ"ן [מיין נוקבין] דמקיפים עצמן.

Therefore the raising of mayin nukvin of the angels is called the raising of mayin nukvin of the inner dimension (pnimiyus). And this is the distinction between the Kedushah [the sanctification, "Holy, holy, holy"] that Israel sanctify below and the raising of mayin nukvin of the Kedushah of the angels. And there is yet a third rank in the raising of mayin nukvin, and that is the raising of mayin nukvin of the makifim themselves:

> So the angels' raising is called inner, and this is the difference between the Kedushah that Israel say below and that of the angels. There is also a third rank: the raising of mayin nukvin of the makifim themselves.

דהיינו הנשמות כמו שהם למעלה בלתי מלובשים בגוף. שזהו העלאת מ"ן [מיין נוקבין] מבחי' מקיפים עצמן

that is, the souls as they are above, not enclothed in a body. For this is the raising of mayin nukvin from the level of the makifim themselves.

> This third rank belongs to souls as they are above, before being enclothed in a body; their raising comes from the makifim themselves.

כי הנשמה כמו שהיא למעלה אין לה גוף וכלי המגביל כלל משא"כ המלאכים שיש להם גופים שהם רוחות ואש לוהט.[50]

For the soul, as it is above, has no body and no limiting vessel at all; whereas the angels have bodies, which are winds and blazing fire.

> A soul above has no body and no vessel to limit it at all. Angels do have bodies, though spiritual ones, made of "winds and blazing fire," in the words of Psalm 104.

וכמ"ש מזה במ"א בד"ה מזמור שיר[51] חנוכת הבית[52] ולכן העלאת מ"ן [מיין נוקבין] דנשמות שבלי גופים נקרא העלאת מ"ן [מיין נוקבין] דמקיפים לגבי העלאת מ"ן [מיין נוקבין] דמלאכים

As is written about this elsewhere, in the discourse beginning "A psalm, a song of the dedication of the House." And therefore the raising of mayin nukvin of the souls that are without bodies is called the raising of mayin nukvin of the makifim, relative to the raising of mayin nukvin of the angels.

> In Likkutei Torah, V'Zos HaBerachah, the discourse "A psalm, a song of the dedication of the House" explains that "winds and blazing fire" describe the angels' bodies, not their souls. Relative to the angels, then, the raising by souls without bodies is the raising of the makifim.

(אך כבר נתבאר למעלה דעיקר האתעדל"ת [האתערותא דלתתא] והעלאת מ"ן [מיין נוקבין] זהו מנשמות ישראל המלובשים למטה בגוף. אשר ע"כ צ"ל דבחינת העלאת מ"ן [מיין נוקבין] שבבחי' מקיף שייך ג"כ למטה ממש בנשמה המלובשת בגוף.

(However, it has already been explained above that the main arousal from below (isarusa dilesata) and raising of mayin nukvin is from the souls of Israel, which are enclothed below in a body. Therefore it must be said that the level of raising mayin nukvin that is in the aspect of the makif applies also actually below, in the soul that is enclothed in a body.

> A parenthesis raises a difficulty: the main raising comes from souls in bodies below. So the encompassing kind of raising must also be possible below, in a soul enclothed in a body.

וכמשנ"ת [וכמו שנתבאר] במ"א בד"ה ראה ריח בני[54, 53] גבי ריח בוגדיו[55] שבחי' תשובה הוא העלאת מ"ן [מיין נוקבין] שבבחי' מקיף כו' וכן בכל אדם צ"ל כל ימיו בתשובה[56]

As was explained elsewhere, in the discourse beginning "See, the fragrance of my son," regarding "the fragrance of his bogdav (traitors)" [for begadav, "his garments"], that the level of teshuvah (return) is the raising of mayin nukvin that is in the aspect of the makif, etc.; and likewise, every person must be in teshuvah all his days.

> The discourse "See, the fragrance of my son" (Torah Ohr, Toldos) explains that teshuvah, return to G-d, is the raising of the makif: the Midrash reads "the fragrance of his garments (begadav)" as "of his traitors (bogdav)," the baalei teshuvah, who draw down light with greater force. And since one should be in teshuvah all his days, this applies to every person.

וזהו בחי' בכל מאדך שהוא בחי' בלי גבול של הכלי והיינו בחי' מקיף אלא שזהו באמת בחי' גילוי מן הנשמה שלמעלה מן הגוף שבבחי' מקיף

And this is the level of "with all your might," which is the level of [being] without the limit of the vessel, that is, the level of the makif; except that this is in truth the level of a revelation from the soul that is above the body, which is in the aspect of the makif.

> This is "with all your might (me'odecha)": going beyond the limit of the vessel, which is the level of the makif. It is a revelation of the soul as it stands above the body.

וכמ"ש במ"א סד"ה שמאלו תחת לראשי.[57] שבכל מאדך הוא בחי' עבודת עיקר הנשמה היינו בחי' המקיף כו' והמכוון שהמקיף מאיר בבחי' הנשמה שבגוף להיות בחי' בכל מאדך ועד"ז נתבאר בד"ה שאו את ראש כו' לגלגלתם[58] בפ' במדבר.

As is written elsewhere, at the end of the discourse beginning "His left hand is under my head": that "with all your might" is the level of the service of the essence of the soul, that is, the level of the makif, etc. And the intent is that the makif shines in the level of the soul that is in the body, so that there be the level of "with all your might." And along these lines it was explained in the discourse beginning "Lift up the head," etc., "by their polls," in Parshas Bamidbar,

> At the end of the discourse "His left hand is under my head" (Torah Ohr, Ki Sisa), "with all your might" is the service of the soul's essence, its makif, shining into the soul within the body. The discourse "Lift up the head… by their polls" in Parshas Bamidbar explains the same idea.

ובד"ה כי תצא[59] להמשיך גילוי אלקות מבחי' מזל היא הנשמה שלמעלה מן הגוף כו'. ובביאור ע"פ ששים המה מלכות.[60] בענין חסידים הראשונים[61] כו' ע"ש ובד"ה ויקהל משה[62,63] בענין הנשמה יתירה שמתגלה בשבת[64] כו'.

and in the discourse beginning "When you go out," [on] drawing down a revelation of G-dliness from the level of mazal, which is the soul that is above the body, etc.; and in the explanation on the verse "There are sixty queens," on the matter of "the early pious ones," etc.; see there; and in the discourse beginning "And Moshe assembled," on the matter of the additional soul that is revealed on Shabbos, etc.

> Three more parallels are listed. In Likkutei Torah, Ki Seitzei, the discourse "When you go out to war" explains that the soul's level above the body is called mazal because it makes light flow (mazil) into the soul within the body; the others are the explanation of "There are sixty queens," on the early pious ones, and "And Moshe assembled," on the additional soul revealed on Shabbos.

והנה בכל לבבך ובכל נפשך זהו העלאת מ"ן [מיין נוקבין] דפנימית אך פי' בכל נפשך הוא ג"כ לבושי הנפש מודומ"ע [מחשבה דבור ומעשה] אשר המעשה הוא העלאת מ"ן [מיין נוקבין] דחיצוניות כו'.

Now, "with all your heart and with all your soul" is the raising of mayin nukvin of the inner dimension; but the meaning of "with all your soul" is also the garments of the soul, thought, speech and action, of which action is the raising of mayin nukvin of the outer dimension (chitzoniyus), etc.

> "With all your heart and with all your soul" are the inner raising. Yet "with all your soul" also includes the soul's garments, thought, speech and action, and action is the outer raising.

נמצא בכל לבבך ובכל נפשך ובכל מאדך[65] זהו ג' בחינות העלאת מ"ן [מיין נוקבין] הנ"ל וג' בחי' אלו י"ל [יש לומר] שזהו כענין ג' בחי' מזון לבוש בית המבואר במ"א

It follows that "with all your heart, and with all your soul, and with all your might" are the three levels of raising mayin nukvin mentioned above. And these three levels, it can be said, are like the matter of the three levels of food, garment and house that is explained elsewhere.

> So the three phrases of the Shema correspond to the three kinds of raising and, it may be said, to three things a person needs: food, garment and house.

כי מזון היינו א"פ [אור פנימי]. ולבוש זהו מעשה המצות והוא העלאת מ"ן [מיין נוקבין] דחיצוניות. ובית זהו בכל מאדך כו' כמ"ש סד"ה השמים כסאי)[66]

For food is the inner light (or pnimi); and garment is the performance of the mitzvos, and that is the raising of mayin nukvin of the outer dimension; and house is "with all your might," etc., as is written at the end of the discourse beginning "The heavens are My throne.")

> Food, which enters the body, is the inner light; the garment, worn on the outside, is the performance of the mitzvos, the outer raising; and the house, which surrounds a person entirely, is "with all your might," the makif.

נמצא יש ג' מדרגות בהעלאת מ"ן [מיין נוקבין] היינו בחי' מקיפים ופנימים וחיצוניות והן דרך כלל ג' עולמות בריאה יצירה עשיה כי יוצר אור ובורא חשך[67] שיצירה נקרא אור פנימי ובריאה נקרא חשך ר"ל [רוצה לומר] בחי' מקיף שאינו מושג ביצירה

It follows that there are three ranks in the raising of mayin nukvin, namely, the levels of the makifim, the inner and the outer; and in general, these are the three worlds Beriah, Yetzirah, Asiyah, for "[He] forms (yotzer) light and creates (borei) darkness": Yetzirah is called inner light, and Beriah is called "darkness," meaning the level of makif, which is not grasped in Yetzirah.

> In sum, the raising of mayin nukvin has three ranks, the makifim, the inner and the outer, and in general these are the three worlds Beriah, Yetzirah and Asiyah. Isaiah says that G-d "forms (yotzer) light and creates (borei) darkness": Yetzirah, "formation," is inner light, while Beriah, "creation," is "darkness," a makif too high to be grasped in Yetzirah.

וכך הוא סדר ההשתלשלות שמהמקיף נמשך אח"כ הארה להיות בבחי' א"פ [אור פנימי] ועצם האור נשאר בבחי' מקיף.

And such is the order of the chain of descending worlds (hishtalshelus): from the makif a radiance is afterwards drawn to be in the manner of inner light, while the essence of the light remains in the manner of a makif.

> This is how light descends: from a makif a ray comes down as inner light, while the essence of the light remains encompassing.

SECTION 5 · ¶9–11

Yaakov's three flocks

9 ואח"כ מהא"פ [מהאור פנימי] נעשה מקיף למטה בעולם תחתון שנחשב האור מקיף התחתון בחי' חיצוניות לגבי הא"פ [האור פנימי] שלמעלה ממנו כו'.

And afterwards, from the inner light (or pnimi) a makif is made below, in a lower world, such that the lower encompassing light is considered the level of the outer dimension (chitzoniyus) relative to the inner light that is above it, etc.

> The chain of descent continues: the inner light of one world becomes, in turn, a makif (an encompassing light) for the world beneath it. Measured against the inner light above it, this lower makif counts as the outer dimension.

וזהו בחי' עשייה [ומ"מ עשייה שרשו לעילא כנ"ל שהחיצוניות שרשו גבוה מהא"פ [מהאור פנימי] כו'

And this is the level of Asiyah. [Nevertheless, Asiyah has its root above, as mentioned above, that the outer dimension has its root higher than the inner light, etc.;

> This lowest, outer level is the World of Asiyah, the world of action. A bracketed remark recalls the rule stated earlier, that what is outer is rooted higher than the inner light.

וכמ"ש ג"כ ע"פ יביאו לבוש מלכות[68] איך התהוות העשייה גשמיות הוא דייקא מבחי' סכ"ע [סובב כל עלמין] וכמ"ש בזהר וירא (קט"ו א') עשייה איהו לעילא[69, 70] כו' וכ"ה בפ' בהר דק"ח ע"ב].

and as is also written on the verse "Let them bring royal apparel," how the coming into being of Asiyah, physicality, is precisely from the level of the light that encompasses all worlds (sovev kol almin); and as is written in the Zohar, Vayera (115a), "Asiyah is above," etc.; and so it is in Parshas Behar, 108b.]

> The explanation of the verse in Esther, "Let them bring royal apparel," shows that Asiyah, the world of physical existence, comes precisely from sovev kol almin, the light that encompasses all worlds. The Zohar says the same, "Asiyah is above," in Parshas Vayera and again in Parshas Behar.

וזהו ענין ג' העדרים ששלח יעקב מנחה לעשו אחיו שהוא העלאת מ"ן [מיין נוקבין] לעולם התהו שמשם נפלו הכלים ונשברו ונתהוה מזה עשו

And this is the matter of the three flocks that Yaakov sent as a gift to Eisav his brother, which is the raising of mayin nukvin to the World of Tohu [Chaos], from which the vessels fell and were shattered, and from this Eisav came into being.

> The three ranks are now found in the gift Yaakov sent to Eisav in separate flocks. Eisav came from Tohu, the world of "chaos" whose vessels fell and shattered, so Yaakov's gift to him was a raising of mayin nukvin to that world.

וכמ"ש בד"ה ויקח מן הבא בידו[71] וג' עולמות בי"ע הן שנתהוו משבה"כ [משבירת הכלים] לכן העלה מ"ן [מיין נוקבין] ג' עדרים שהן ג' בחי' הנ"ל מקיפים ופנימיים וחיצוניות.

As is written in the discourse beginning "And he took from what came into his hand." And the three worlds Beriah, Yetzirah and Asiyah are what came into being from the shattering of the vessels (sheviras hakeilim); therefore he raised mayin nukvin [in] three flocks, which are the three levels mentioned above: makifim, inner and outer.

> The discourse on "And he took from what came into his hand" explains this. Since the three worlds Beriah, Yetzirah and Asiyah came into being from the shattering of the vessels, Yaakov raised mayin nukvin in three flocks, matching the three ranks: makifim, inner and outer.

10 ונקרא כל א' עדר בפ"ע [בפני עצמו] שהוא בחי' ומדרגה משונה ומובדל מזולתה. כמו החילוק בין נשמות שבגופים לגבי המלאכים. וכן חילוק מדרגת המלאכים שהם בגופות רוחניים לגבי הנשמות שהם בלי גוף כלל.

And each one is called a flock by itself, for it is a level and rank different and separate from the other: like the distinction between the souls that are in bodies and the angels; and likewise the distinction of the rank of the angels, who are in spiritual bodies, relative to the souls, which are without any body at all.

> Each rank is a separate "flock" because it differs in kind from the others. Souls in bodies differ from angels, and angels, whose bodies are spiritual, differ from souls above that have no body at all.

11 וז"ש [וזהו שכתוב] עדר עדר לבדו[72] כו' ויצו את הראשון[73] כו' ויצו גם את השני גם את השלישי[74] כו' הרי חלקם לדי מדרגות ממש.

And this is [the meaning of] what is written, "each flock by itself," etc., "And he commanded the first," etc., "And he commanded also the second, also the third," etc. Thus he divided them into four actual ranks.

> The verses describe Yaakov handing over "each flock by itself" and giving separate instructions to the first, the second and the third. So he set the flocks apart as distinct ranks; the text here says "four" ranks, though the discussion before and after it speaks of three.

אף שדרך פרט גם בכל מדרגה מג' מדרגות הללו יש בה כמה ריבוא רבבות בחי' ומדרגות שונות זה מזה מ"מ כולם בבחי' סוג א' כמו העלאת מ"ן [מיין נוקבין] דחיצוניות נקרא דרך כלל העלאת מ"ן [מיין נוקבין] דעשייה

Although in particular, in each rank of these three ranks as well, there are many myriads of myriads of levels and ranks differing from one another, nevertheless they are all of a single kind; for example, the raising of mayin nukvin of the outer dimension (chitzoniyus) is called, in general, the raising of mayin nukvin of Asiyah.

> Within each of the three ranks there are countless different levels, yet each rank is a single kind. All raising of mayin nukvin through deeds, for instance, is called in general the raising of mayin nukvin of Asiyah.

וזהו כמשל העדר א' אף שבעדר זה יש ג"כ כמה מדרגות יש שעיקר עבודתם בצדקה וגמ"ח [וגמילות חסדים] ויש שעיקר עבודתם בעסק התורה ויש שעיקר עבודתם בתפלה ויש בתענית וכיוצא בזה ועכ"ז [ועם כל זה] כללותם קומה אחת

And this is like the analogy of one flock: although in this flock there are also many ranks—there are those whose main service is in charity and acts of kindness (gemilus chassadim), and there are those whose main service is in occupation with Torah, and there are those whose main service is in prayer, and there are [those] in fasting, and the like—nevertheless their general and collective expression (klalus) is a single stature.

> One flock holds many kinds: some excel in charity and kindness, some in Torah study, some in prayer and some in fasting. Still, taken together they form one stature, a single whole.

וכמו עד"מ בעדר אחד יש כמה שינויים בצאן זה מראהו וקומתו וטובו כך וזה כך מ"מ הכל עדר א'

And just as, by way of analogy, in one flock there are many differences among the sheep—this one's appearance, height and quality are thus, and that one's thus—nevertheless all is one flock.

> Sheep in one flock differ in look, size and quality, yet all are one flock.

והעלאת מ"ן [מיין נוקבין] דפנימית הוא בחי' וסוג אחר כו' ולכן נק' עדר בפ"ע [בפני עצמו] כו' והעלה יעקב מ"ן [מיין נוקבין] מכל ג' בחי' אלו להמשיך ע"י מ"ד [מיין דוכרין] משרשן ומקורן בעולם התהו:

And the raising of mayin nukvin of the inner dimension (pnimiyus) is another level and kind, etc., and therefore it is called a flock by itself, etc. And Yaakov raised mayin nukvin from all three of these levels, in order to draw down through this mayin duchrin from their root and source in the World of Tohu.

> The inner raising of mayin nukvin, by contrast, is another kind altogether, and so it is a flock of its own. Yaakov raised mayin nukvin from all three ranks in order to draw down mayin duchrin from their root and source in the World of Tohu.

SECTION 6 · ¶12–14

The washing: one flock, twinned

12 ד והנה ע״ז נאמר כעדר הרחלים שעלו מן הרחצה.[75] כי העלאת מ״ן [מיין נוקבין] הנ״ל צריך ליבון ורחיצה וכענין ליבון הלכתא.

4. Now, of this it is said, “like a flock of ewes that have come up from the washing.” For the raising of mayin nukvin mentioned above requires whitening and washing, like the matter of “the whitening (libbun) of the halachah.”

> Section 4 turns to “that have come up from the washing.” Every raising of mayin nukvin needs to be whitened and washed clean, just as a halachah needs its “whitening,” the clarifying that makes it clear and exact.

ורל שכל ההלכות שהם שיתא סדרי משנה צריכים ליבון ורחיצה וכן במעשה המצות כוי והכל ע״י משה רעיא מהימנא.

That is to say, all the halachos, which are the six orders of the Mishnah, require whitening and washing, and so too in the performance of the mitzvos, etc.; and all is through Moshe, the faithful shepherd.

> All the laws of the six orders of the Mishnah need this whitening and washing, and so does the actual doing of the mitzvos. All of it comes through Moshe, the faithful shepherd who washes his flock.

13 והיינו כי במשה כתיב כי מן המים משיתיהו[76] דהיינו מבחי׳ ים החכמה העליונה וכל התורה אינה אלא כד מן הים ותמלא כדה[77] כוי

And this is because of Moshe it is written, “For I drew him out of the water,” that is, from the level of the sea of the supernal Chochmah (wisdom); and the whole Torah is but a jug from the sea: “and she filled her jug,” etc.

> Moshe was named because “I drew him out of the water,” and the water is read as the sea of the supernal Chochmah. The whole Torah is only a jug drawn from that sea, as Rivkah “filled her jug” at the spring.

ונקרא בחי' זו ג"כ בעבר הנהר למעלה מבחי' הנהר נהר הוא מלשון המשכה שנמשך דרך השתלשלות מעילה לעילה לפי ערך כמ"ש ונהר יוצא מעדן ומשם יפרד[78] כו' ועבר הנהר הוא למעלה מההשתלשלות.

This level is also called "beyond the river" (be'ever hanahar), above the level of the river. Nahar (river) is an expression of drawing forth, which is drawn by way of the chain of descent from cause to cause, according to proportion, as it is written, "And a river goes out from Eden…, and from there it divides," etc. And "beyond the river" is above the chain of descending worlds (hishtalshelus).

> This level is also called "beyond the river." A river is a flow by stages, from cause to effect, each in proportion to the one before, like the river that goes out of Eden and then divides; what is "beyond the river" stands above the whole chain of descent.

ומשם נמשך המשכת מיין דוכרין שמרחיץ ומלבן את המ"ן כו' (ועמ"ש ע"פ ואלה שמות[79] [המיין נוקבין] מענין ליבון הלכתא ובד"ה אסרי לגפן בענין כבס ביין לבושו[80] ובד"ה לא תהיה כו' את מספר ימיך אמלא.[81]

And from there is drawn the drawing down of mayin duchrin (masculine waters), which washes and whitens the mayin nukvin, etc. (And see what is written on the verse "And these are the names" about the matter of the whitening of the halachah; and in the discourse beginning "Binding to the vine," on the matter of "he washes his garment in wine"; and in the discourse beginning "There shall not be," etc., "the number of your days I will fill."

> From that source come the mayin duchrin that wash and whiten the mayin nukvin. A parenthesis points to discourses on "And these are the names," on the whitening of the halachah; on "Binding to the vine," on Yehudah, who "washes his garment in wine"; and on the verse that ends "the number of your days I will fill."

ועמ"ש עוד בפי' מן המים משיתיהו בד"ה אלה מסעי[82] ושם נת' פי' [נתבאר] וגם דלה דלה לנו[83] שממשיך בחי' הביטול דיחו"ע [דיחודא עילאה] בנש"י [בנשמות ישראל] שהוא כביטול הטפה בים כו' וזהו ענין הריחוץ והכיבוס של הלבושים ע"י ביטול דיחו"ע [דיחודא עילאה].

And see what is written further on the meaning of "I drew him out of the water" in the discourse beginning "These are the journeys"; and there was explained the meaning of "And he also drew [water] for us": that he draws down into the souls of Israel the level of the self-nullification (bittul) of the higher unity (yichuda ila'ah), which is like the nullification of the drop in the sea, etc.; and this is the matter of the washing and laundering of the garments through the nullification of the higher unity.

> The discourse on "These are the journeys" also explains "I drew him out of the water," and the words of Yisro's daughters about Moshe, "he also drew water for us." Moshe draws into the souls of Israel the self-nullification of the higher unity, in which all is as nothing before G-d, like a drop in the sea, and this bittul washes and launders their garments.

וזהו שנמשלו כעדר הרחלים דוקא שעלו מן הרחצה. דלבושים הנעשים מתומ"צ [מתורה ומצות] נמשלו לצמר רחלים. כדכתיב לבושי' [לבושין / לבושים] כתלג חיור וכתיב הנותן שלג כצמר[84] וגם כתיב ושער רישי' [רישיה] כעמר נקא[85] כו' וכמ"ש במ"א)

And this is why they are likened specifically to "a flock of ewes that have come up from the washing": for the garments made from Torah and mitzvos are likened to the wool of ewes, as it is written, "His garment was white as snow," and it is written, "He gives snow like wool," and it is also written, "and the hair of His head like pure wool," etc.; and as is written elsewhere.)

> This is why the comparison is specifically to ewes come up from the washing: the soul's garments, made of its Torah and mitzvos, are like the wool of ewes. Daniel sees the Ancient of Days with a garment white as snow and the hair of His head like pure wool, and Psalms says "He gives snow like wool."

(ועמ"ש מענין רחלים בד"ה והניף הכהן אותם על לחם הבכורים[86] בפ' אמור. ובד"ה צו את בנ"י [בני ישראל] כו' את הכבש אחד תעשה)[87]

(And see what is written on the matter of ewes in the discourse beginning "And the kohen shall wave them upon the bread of the first fruits," in Parshas Emor; and in the discourse beginning "Command the children of Israel," etc., "the one lamb you shall offer.")

> A further parenthesis points to two discourses about ewes and lambs: "And the kohen shall wave them upon the bread of the first fruits," in Parshas Emor, and "Command the children of Israel… the one lamb you shall offer," on the daily offering.

והנה על ידי שעלו מן הרחצה אזי נעשים הג' עדרים הנ"ל כולם בבחי' עדר אחד וזהו כעדר הרחלים. כעדר אחד

Now, through their having come up from the washing, the three flocks mentioned above all become a single flock; and this is [the meaning of] "like a flock of ewes": like one flock.

> Through the washing, the three separate flocks become a single flock. This is the meaning of "like a flock of ewes": like one flock, in the singular.

כי כשהם בבי"ע הם בחי' ג' עדרים שמתחלקים לג' בחי' כנ"ל אבל כשעלו מן הרחצה אז נקראים עדר אחד

For when they are in Beriah, Yetzirah and Asiyah they are the level of three flocks, divided into three levels as mentioned above; but when they have come up from the washing, then they are called one flock.

> In Beriah, Yetzirah and Asiyah they are three flocks, divided into three ranks. Once they have come up from the washing, they are called one flock.

והיינו לפי שמקבלים המ"ד [המיין דוכרין] ממים עליונים שמלמעלה מהשתלשלות ששם הוא למעלה מגדר ההתחלקות השוה ומשוה קטן וגדול שהוא הנק' קדש העליון שהוא למעלה מבחי' קדוש בו"ו

And this is because they receive the mayin duchrin from the supernal waters that are above the chain of descent, where it is above the bounds of division—"He is equal and makes small and great equal"—which is what is called the supernal Kodesh, which is above the level of kadosh with a vav

> They become one because they receive the mayin duchrin from the supernal waters above the chain of descent, a level beyond all division, where "He makes small and great equal." That level is the supernal Kodesh, higher than kadosh with a vav.

(שהויו מורה על המשכה היא המשכת קדושתו יתי להיות ממכ"ע [ממלא כל עלמין] וסכ"ע [וסובב כל עלמין] שהוא המשכה והארה בעלמא כו' משא"כ קדש בלא וי"ו אינו בגדר עלמין כלל והוא למעלה מעלה מבחי' ממכ"ע [ממלא כל עלמין] ומבחי' סכ"ע [סובב כל עלמין] כו' וכמש"ל [וכמה שכתוב לעיל] ע"פ צאינה וראינה)[88]

(for the vav indicates drawing down, that is, the drawing down of His holiness, may He be blessed, to be the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), which is a mere drawing down and radiance, etc.; whereas kodesh without a vav is not within the bounds of worlds at all, and is far, far above the level of memalei kol almin and the level of sovev kol almin, etc.; and as is written above on the verse "Go forth and see").

> A parenthesis recalls the difference: the vav of kadosh stands for a drawing down, G-d's holiness coming to be memalei kol almin and sovev kol almin, which are only rays of light. Kodesh without a vav is not within the bounds of worlds at all and is far above both, as explained on "Go forth and see."

ונקרא הרחצה ששם נרחץ כל פשע ועון לפי ששם אין הפגם תופס מקום וזהו וזרקתי עליכם מים טהורים וטהרתם[89] כו'.

And it is called "the washing," for there every transgression and sin is washed away, because there the blemish takes up no place; and this is [the meaning of] "And I will sprinkle pure water upon you, and you shall be pure," etc.

> This level is called "the washing" because there every transgression and sin is washed away: there a blemish takes up no place. So Ezekiel prophesies, "I will sprinkle pure water upon you, and you shall be pure."

והנה קדוש נאמר ג"פ [ג' פעמים] שהוא ג' המשכות לג' עולמות בי"ע משא"כ קדש בלא וי"ן לא נאמר כ"א פ"א ולא ג"פ [ג' פעמים] מפני שהוא למעלה מגדר ההתחלקות.[90, 91]

Now, kadosh is said three times, which is three drawings-down to the three worlds Beriah, Yetzirah and Asiyah; whereas kodesh without the vav is said only once and not three times, because it is above the bounds of division.

> Kadosh is said three times because it is three drawings-down, to the three worlds Beriah, Yetzirah and Asiyah. Kodesh without the vav is said only once, because it is above division.

14 ולכך גם המלאכים ונשמות כשעלו מן הרחצה. שמתעלים לקבל מבחי' מים עליונים שבעבר הנהר שהוא בחי' קדש העליון אז גם הם נכללים כולם בהתכללות אמיתי ונעשים עדר אחד.

Therefore the angels and souls too, when they have come up from the washing—that is, they are elevated to receive from the level of the supernal waters that are beyond the river, which is the level of the supernal Kodesh—then they too are all included in a true inter-inclusion and become one flock.

> So the angels and the souls too, when they come up from the washing, rising to receive from the supernal waters "beyond the river," the supernal Kodesh, are truly included in one another and become one flock.

וזהו שכולם מתאימות[92] כתאומים שנולדו בבת א' ממש.

And this is [the meaning of] "all of them twinned": like twins born actually at once.

> This explains "all of them twinned": like twins born at the very same moment.

כך הג' עדרים כשמתעלים לרחוץ במים העליונים דבחי' קדש העליון הם מתאימות כתאומים ממש בהתכללות אמיתי בלי שום התחלקות כלל ולכך נקרא אז עדר הרחלים שנכללים כאחד בעדר אחד.

So the three flocks, when they are elevated to wash in the supernal waters of the level of the supernal Kodesh, are twinned like actual twins, in a true inter-inclusion without any division at all; and therefore it is then called "a flock of ewes," for they are included as one in a single flock.

> So the three flocks, when they rise to wash in the waters of the supernal Kodesh, are like true twins, included in one another with no division at all. That is why they are then called a flock of ewes, all included as one in a single flock.

SECTION 7 · ¶15–17

"All as one": Moshe and sovev

15 וז,ש בזהר דמקדשין ליה כולא כחדא.[93] דהיינו ההעלאת מ"ן [מיין נוקבין] של קדוש דמלאכים ושל ישראל שלמטה.

And this is [the meaning of] what is said in the Zohar, that "they sanctify Him all as one": that is, the raising of mayin nukvin of the "Holy" of the angels and of Israel below.

> Now the Zohar's words "they sanctify Him all as one" can be understood. They speak of the raising of mayin nukvin in the "Holy" said by the angels and by Israel below.

אף שהם למטה מחולקים בבחי' התחלקות עדר עדר לבדו[94] לפי שאין העלאת מ"ן [מיין נוקבין] דעשייה דומה כלל להעלאת מ"ן [מיין נוקבין] דיצי' [דיצירה] כו' שזהו מבחי' חיצוניות וזהו מבחי' פנימית מ"מ התחלקות זו הוא רק מצד ההעלאת מ"ן [מיין נוקבין]

Although below they are divided, in a state of division—"each flock by itself"—because the raising of mayin nukvin of Asiyah does not resemble at all the raising of mayin nukvin of Yetzirah, etc., for this one is from the level of the outer dimension (chitzoniyus) and that one is from the level of the inner dimension (pnimiyus), nevertheless this division is only from the side of the raising of mayin nukvin.

> Below, these raisings are divided, "each flock by itself," like Yaakov's flocks: the raising of Asiyah, from the outer dimension, does not resemble at all the raising of Yetzirah, from the inner. Yet this division belongs only to the raising itself.

ולכן אומרים ג"פ [ג' פעמים] קדוש נגד ג' מיני העלאת מ"ן [מיין נוקבין] הנ"ל.

And therefore they say "Holy" three times, corresponding to the three kinds of raising mayin nukvin mentioned above.

> That is why "Holy" is said three times, once for each of the three kinds.

אבל ע"י שעלו מן הרחצה שהוא בחי' קבלתם המ"ד [המיין דוכרין] שהוא מבחי' קדש העליון שהוא למעלה מבחי' התחלקות אזי נעשים גם הם כעדר א' ומתאימות.

But through having come up from the washing, which is the level of their receiving the mayin duchrin that are from the level of the supernal Kodesh, which is above the level of division, they too then become like one flock, and twinned.

> Coming up from the washing means receiving the mayin duchrin that come from the supernal Kodesh, which is above all division. Then they too become like one flock, twinned.

ולכן מקדשי ליה כולא כחדא. וז"ש [וזהו שכתוב] באדרא (דקל"ו ע"ב) ע"פ רוחצות בחלב[95] בחוורא דלעילא[96] כו' שהוא מבחי' ע"י [עתיק יומין] כו' ע"ש.

And therefore "they sanctify Him all as one." And this is [the meaning of] what is written in the Idra (136b) on the verse "washed in milk": "in the supernal whiteness," etc., which is from the level of Atik Yomin [the "Ancient of Days," the inner level of Keser], etc.; see there.

> That is why "they sanctify Him all as one." The Idra, on the verse "washed in milk," speaks of "the supernal whiteness," which comes from Atik Yomin, the innermost level of Keser.

והענין הוא כמבואר לעיל בביאור ע"פ ואלה המשפטים[97] שבבחי' יושר הוא דשייך התחלקות ראש ורגלים משא"כ בעגולים סוכ"ע שאין בו מעלה ומטה כו'

And the matter is as was explained above, in the explanation on the verse "And these are the ordinances": that in the level of yosher (linearity) division into head and feet applies, which is not so in the iggulim (circles), the light that encompasses all worlds (sovev kol almin), in which there is no above and below, etc.

> The explanation of "And these are the ordinances" has already shown this. In yosher, the "linear" order of the Sefiros, there is division into head and feet; in the iggulim, the "circles" of sovev kol almin, there is no above or below.

ומשם הוא ההמשכה ע"י משה דעת עליון כו' שע"כ אפשר לנשמת משה להמשיך הדעת אפילו לבחינת בי"ע בחינת בהמה כשיתבונן ויעמיק מחשבתו בגדולת ה'.

And from there comes the drawing down through Moshe, the supernal Daas (knowledge), etc. For that reason it is possible for the soul of Moshe to draw down Daas even into the level of Beriah, Yetzirah and Asiyah, the level of "beast," when one contemplates and deepens one's thought in the greatness of G-d,

> From those circles comes what is drawn down through Moshe, the supernal Daas. That is why the soul of Moshe can bring Daas, a knowing awareness of G-d, even into Beriah, Yetzirah and Asiyah, the level called "beast," through deep contemplation of G-d's greatness.

לפי שממשיך מבחי' סוכ"ע שאין שייך שם מעלה ומטה ראש ורגל ואדם ובהמה תושיע[98] ה' שניהם שוין.

because he draws down from the level of the light that encompasses all worlds, where above and below, head and foot, do not apply, and "man and beast You save, Havayah," for both are equal.

> Moshe draws from sovev kol almin, where above and below, head and foot, do not apply. So the psalm says "man and beast You save, Havayah": before that level the two are equal.

16 והנה מה שבי"ע הם נחלקים לג' בחי' עדרים זהו ג"כ מבחי' יושר שיש בו ראש וגוף ורגל חב"ד [חכמה בינה ודעת] חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד] אשר חב"ד [חכמה בינה ודעת] מתגלים בבריאה ושם בחי' שרפים וחג"ת [וחסד גבורה תפארת] ביצירה וזהו בחי' חיות ונה"י [ונצח הוד יסוד] בעשייה וזהו בחי' אופנים

Now, the fact that Beriah, Yetzirah and Asiyah are divided into three levels of flocks is also from the level of yosher (linearity), in which there is head, body and foot—Chochmah (wisdom), Binah (understanding) and Daas (knowledge); Chesed (kindness), Gevurah (restraint) and Tiferes (beauty); Netzach (victory), Hod (splendor) and Yesod (foundation)—where Chochmah, Binah and Daas are revealed in Beriah, and there is the level of the Seraphim; and Chesed, Gevurah and Tiferes in Yetzirah, and this is the level of the Chayos [the "living creatures"]; and Netzach, Hod and Yesod in Asiyah, and this is the level of the Ofanim [the "wheels"].

> The division of the three worlds into three flocks also belongs to yosher, which has head, body and foot: Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod. The first three are revealed in Beriah, where the Seraphim are; the middle three in Yetzirah, the place of the Chayos (the "living creatures" of Ezekiel's chariot); and the last three in Asiyah, the place of the Ofanim (the "wheels").

אבל ע"י המשכה מבחי' עגולים סכ"ע [סובב כל עלמין] שאין בו מעלה ומטה הרי אפילו אדם ובהמה שוין קמיה כ"ש [כל שכן] בי"ע עצמן

But through the drawing down from the level of the iggulim (circles), the light that encompasses all worlds (sovev kol almin), in which there is no above and below, behold, even man and beast are equal before Him; all the more so Beriah, Yetzirah and Asiyah themselves.

> But in what is drawn from the iggulim, sovev kol almin, there is no above or below: even man and beast are equal before Him, and certainly the three worlds themselves.

ולכן ע"י שעלו מן הרחצה שהוא בחי' המשכה דמשה מן המים משיתיהו[99] כו' ע"כ נקראים עדר אחד.

And therefore, through having come up from the washing, which is the level of the drawing down of Moshe—"I drew him out of the water," etc.—through this they are called one flock.

> So when they come up from the washing, which is the drawing down of Moshe, the one "drawn out of the water," they are called one flock.

17 וכיוצא בזה נתבאר ע"פ את שבתותי תשמרו בענין שביעית שנאמר לך ולעבדך כו' ולבהמתך ולחיה[100] כו' שתלה הכתוב אדם בחיה שכל זמן שחיה אוכלת מן השדה כו'

And similarly it was explained on the verse "My Shabbosos you shall keep," on the matter of the Sabbatical year, of which it is said, "for you and for your servant," etc., "and for your beast and for the wild animal," etc.: that Scripture made man depend on the wild animal—"as long as the wild animal eats from the field," etc.

> A similar point was made in the discourse on "My Shabbosos you shall keep," about the Sabbatical year. The Torah gives that year's produce "for you and for your servant… and for your beast and for the wild animal," and Scripture makes man depend on the wild animal: the produce may be kept in the home only "as long as the wild animal eats from the field."

והיינו מחמת שבשביעית הוא עליות העולמות לבחי' המקיף וסובב דאדם ובהמה תושיע[101] כו' כע"ל בשער היחודים קרוב לסופו כתב שעלו מן הרחצה הוא ר"ת [ראשי תיבות] משה ועש".

And this is because in the Sabbatical year there are ascents of the worlds to the level of the makif and sovev, [of which it is said,] "man and beast You save," etc.; as above. In Sha'ar HaYichudim, near its end, he wrote that "she'alu min harachtzah" ("that have come up from the washing") is the initials [shin, mem, hei] of Moshe; and see there.

> This is because in the Sabbatical year the worlds rise to the makif and sovev, where "man and beast" are equal. Sha'ar HaYichudim, the Kabbalistic work of Rabbi Chaim Vital, notes near its end that the initials of she'alu min harachtzah, "that have come up from the washing," spell Moshe.

SECTION 8 · ¶18–20

Shabbos, Atzilus and the letter shin

18 ועמ"ש במ"א בביאור ע"פ מים רבים[102, 103] בענין רבקה של שלש בקר[104, 105] כו' בחינת דעת עליון שממשיך המדות מהכתר ושם אין שייך התחלקות כלל כו'.

And see what is written elsewhere, in the explanation on the verse "Many waters," on the matter of a rivkah (team) of three cattle, etc.: the level of the supernal Daas (knowledge), which draws down the emotive attributes (middos) from Keser (the Crown), and there no division applies at all, etc.

> In Torah Ohr, Toldos, the explanation of "Many waters cannot extinguish the love" reads the name Rivkah as the Mishnah's rivkah, a team of three cattle yoked together: the attributes within Keser, a love above intellect in which all the attributes are joined without division. This is the level of the supernal Daas, which draws the emotive attributes from Keser, and there no division applies at all.

עוי"ל [עוד יש לומר] בפי' וענין שמקבלים מבחי' קדש העליון דהיינו ע"ד עליות העולמות בשבת שג' עולמות בי"ע עולים באצילות כמ"ש במ"ח גבי מנחה דשבת[106] והמלכות דאצי' מקור דבי"ע היא במקום אבא וזהו שמקבלים מבחי' קדש ממש

One may further say, on the meaning and the matter of their receiving from the level of the supernal Kodesh: that is, in the manner of the ascents of the worlds on Shabbos, when the three worlds Beriah, Yetzirah and Asiyah ascend into Atzilus, as is written in Mishnas Chassidim regarding the Minchah of Shabbos; and Malchus of Atzilus, the source of Beriah, Yetzirah and Asiyah, is in the place of Abba; and this is [what is meant by] their receiving from the level of actual Kodesh.

> Another explanation of receiving from the supernal Kodesh: on Shabbos the three worlds Beriah, Yetzirah and Asiyah rise into Atzilus, as Mishnas Chassidim describes for the Minchah prayer of Shabbos. Malchus of Atzilus, the source of those worlds, then stands in the place of Abba (Chochmah), and this is receiving from Kodesh itself. Or HaTorah, citing Etz Chaim and the Arizal's Siddur, adds that then Beriah stands in the place of Imma, Yetzirah of Z'eir Anpin and Asiyah of Nukva, until Shabbos ends.

ולכן אז הם עדר אחד שבאצילות איהו וגרמוהי חד ועמ"ש הרמ"ז [הרב משה זכות] בפ' שלח (בדף קנ"ט סע"א [סוף עמוד א]) באצילות הם ביחוד עצום כו'

And therefore they are then one flock, for in Atzilus "He and His vessels are one" (ihu vegarmohi); and see what the Ramaz [R. Moshe Zacuto] wrote on Parshas Shelach (on page 159, end of side a): "In Atzilus they are in an intense unity," etc.

> So on Shabbos they are one flock, since in Atzilus "He and His vessels are one": the light and the vessels it fills are not separate. The Ramaz (Rabbi Moshe Zacuto), on Parshas Shelach, writes that in Atzilus they are in "an intense unity."

ועמ"ש כעין זה בד"ה כנשר יעיר[107, 108] שבבי"ע התחלקות המדות פני אריה אל הימין ופני שור[109] וכו' משא"כ באצי'

And see what is written similarly in the discourse beginning "As an eagle stirs up," that in Beriah, Yetzirah and Asiyah there is the division of the emotive attributes—"the face of a lion to the right, and the face of an ox," etc.—which is not so in Atzilus.

> The discourse on "As an eagle stirs up its nest" (Likkutei Torah, Haazinu) makes a similar point: in the lower worlds the attributes are divided, as in Ezekiel's chariot, with the face of a lion on the right and the face of an ox on the left. In Atzilus there is no such division.

ולכן במ"ת [במתן תורה] היו רואים את הנשמע לפי שהי' [שהיה] גילוי אלקות בלי שום התחלקות כו' ואין שום פירוד ח"ו [חס ושלום] בין ראיה לשמיעה ופי' שניך היינו כמ"ש בפרדס שער האותיות באות שין שהוא מלשון שניך כעדר כו'

And therefore at the Giving of the Torah "they saw what is heard," because there was a revelation of G-dliness without any division, etc., and there is no separation at all, G-d forbid, between sight and hearing. And the meaning of "Your teeth" (shinayich) is as is written in the Pardes [Rimonim of R. Moshe Cordovero], Sha'ar HaOtiyos, on the letter shin, that it is from the expression "Your teeth are like a flock," etc.

> That is why at the Giving of the Torah the people "saw what is heard": G-dliness was revealed without division, so that sight and hearing were not separate. The Pardes of Rabbi Moshe Cordovero, in its Gate of the Letters, also derives the name of the letter shin from shinayich, "Your teeth are like a flock."

והנה בת"ז [בתיקוני זהר] תיקון נ"א איתא שי"ן איהו כליל תלת עדרי צאן כו' תלת אבהן[110] כו' ובגין דא וכל שיח[111] כו' ע"ש.

Now, in the Tikkunei Zohar, Tikkun 51, it is stated: "Shin comprises three flocks of sheep, etc., three Patriarchs, etc.; and because of this, 'and every shrub (siach),'" etc.; see there.

> The Tikkunei Zohar teaches that the letter shin comprises three flocks of sheep and the three Patriarchs. It connects this with "and every shrub (siach) of the field," a word that contains the shin.

19 וזהו שאנו אומרים בקדושה כנועם שיח וכמ"ש במ"ח[112] דשיח אותיות ח"י שי"ן והיינו כי השין הוא ג' ווין

And this is what we say in the Kedushah, "like the pleasantness of the utterance (siach)"; and as is written in Mishnas Chassidim, that siach [shin, yud, ches] is the letters of chai [ches, yud] [and] shin; that is, the shin is three vavs.

> This is alluded to in the Kedushah, which speaks of "the pleasantness of the utterance (siach)." Mishnas Chassidim (Maseches She'aris HaAtzilus 3:3, as the Kehot note gives it) explains that שיח is made of the letters חי (chai) and ש (shin), and the shin is formed of three vavs.

והיינו ענין ג' ווין דג' פעמיים קדוש כי קדוש היינו קדש ו' והיינו ג' בחי' קדוש דג' עדרי צאן.

And this is the matter of the three vavs of the three times "Holy," for kadosh is kodesh [with a] vav; and these are the three levels of "Holy" of the three flocks of sheep.

> These are the three vavs of the threefold kadosh, since kadosh is kodesh with a vav. So the three "Holy"s are the three flocks of sheep, joined in the one letter shin.

20 וזהו השבח שניך דהיינו ג' בחי' העלאת מ"ן [מיין נוקבין] של נש"י [נשמות ישראל] דחיצוניות ופנימיות ומקיפים שהם ג' עדרי צאן הנכללים באות שין הם בתכלי' [בתכלית] השלימות

And this is the praise "Your teeth": that is, the three levels of raising mayin nukvin of the souls of Israel—of the outer dimension (chitzoniyus), the inner dimension (pnimiyus) and the makifim—which are three flocks of sheep included in the letter shin, are in utter perfection.

> This is the praise in "Your teeth": the three kinds of raising mayin nukvin by the souls of Israel, outer, inner and makifim, the three flocks included in the letter shin, are in complete perfection.

וגם שניך כפשטוט הוא כמ"ש במ"א ע"פ ולבן שנים מחלב[113] שהוא לדקדק במעשיו ולבררם כמו השני' [השניים] שהן טוחנו' [טוחנות] כו'

And also "Your teeth" in its plain sense is as is written elsewhere on the verse "and teeth white with milk": that it is to scrutinize one's deeds and refine them, like the teeth, which grind, etc.

> The words "Your teeth" also have a plainer meaning, explained elsewhere on the verse "and teeth white with milk": a person should examine his deeds closely and refine them, as the teeth grind food.

והוא העלאת מ"ן [מיין נוקבין] דמעשה שזהו ההתחלה והיסוד כו'

And this is the raising of mayin nukvin of action, which is the beginning and the foundation, etc.

> This is the raising of mayin nukvin through deeds, which is the beginning and the foundation.

וגם למי שאין יד שכלו מגעת כו' תהיה זאת עבודתו בבחי' העלאת מ"ן [מיין נוקבין] דמעשה וע"ד משנ"ת [מה שנתבאר] סד"ה אחרי ה' אלקיכם תלכו[114] בפי' ובו תדבקון עיין שם.

And also for one whose intellect does not reach, etc., this shall be his service, in the level of raising mayin nukvin of action; and along the lines of what has been explained at the end of the discourse beginning "After Havayah your G-d shall you walk," on the meaning of "and to Him shall you cleave"; see there.

> It is also the way for one whose understanding cannot reach the higher levels: this will be his service, the raising of mayin nukvin through deeds. The end of the discourse on "After Havayah your G-d shall you walk" explains this in its reading of "and to Him shall you cleave."

SECTION 9 · ¶21

The higher shin

21 ועי״ז הם כעדר הרחלים שעלו מן הרחצה שהוא המשכת מ״ן [מיין נוקבין] מבחי׳ קדש העליון ונעשו כעדר א׳

And through this they are "like a flock of ewes that have come up from the washing," which is the drawing down of mayin nukvin from the level of the supernal Kodesh, and they have become like one flock.

> Through the washing, then, they are "like a flock of ewes that have come up from the washing": they receive from the supernal Kodesh and become one flock. The text calls this "the drawing down of mayin nukvin" from the supernal Kodesh; since what comes down from above is elsewhere called mayin duchrin, the wording may be a slip.

וגם י״ל [יש לומר] בפי׳ שניך כעדר שעי״ז שעלו מן הרחצה אזי השין הוא מבחי׳ גבוה יותר ע״ד מ״ש בפ׳ אמור בד״ה והניף הכהן אותם על לחם הבכורים[115] בענין שין דכשבים שהשין קודם לבי״ת שהוא ענין המדות שלמעלה מהחכמה והם הנמשכים מדעת עליון כו׳

And it can also be said, on the meaning of "Your teeth are like a flock," that through this, that they "have come up from the washing," the shin is from a higher level, along the lines of what is written in Parshas Emor, in the discourse beginning "And the kohen shall wave them upon the bread of the first fruits," on the matter of the shin of kesavim (sheep) [as against kevasim], where the shin precedes the beis, which is the matter of the emotive attributes (middos) that are above Chochmah (wisdom), and they are those drawn from the supernal Daas (knowledge), etc.

> A further reading of "Your teeth are like a flock": once they have come up from the washing, the shin of shinayich ("your teeth") comes from a higher level. In Likkutei Torah, Emor, the discourse on the lambs waved with the bread of the first fruits explains that in their source lambs are called kesavim, with the shin, which stands for the attributes above Chochmah, before the beis, and that Yaakov draws them down into the realm of division as kevasim; the shin is drawn from the supernal Daas.

והיינו ענין שעלו מן הרחצה ע״י משה רעיא מהימנא דעת עליון כו׳ וע׳ ברע״מ [ברעיא מהימנא] פ׳ משפטים (דק״כ ע״א) ש׳ דמשה קדושה לך ישלשו[116] כו׳.

And this is the matter of "that have come up from the washing": through Moshe, the faithful shepherd, the supernal Daas, etc. And see in the Ra'aya Mehemna, Parshas Mishpatim (120a): the shin of Moshe, "holiness to You they repeat threefold," etc.

> This is the coming up from the washing through Moshe, the faithful shepherd, who is the supernal Daas. The Ra'aya Mehemna (the "Faithful Shepherd," a part of the Zohar named for Moshe) on Mishpatim speaks of the shin of Moshe's name and links it to the Kedushah's words "holiness to You they repeat threefold."

ועי' בתי"ז [בתיקוני זהר] שם שיש שין עילאה שין תתאה ובכסא מלך שם ובקל"ת [ובלקוטי תורה (להאריז"ל)] ר"פ נח ובזהר ר"פ בראשית[117] גבי עאלת שין[118] כו'

And see in the Tikkunei Zohar there, that there is an upper shin [and] a lower shin; and in Kisei Melech there; and in Likkutei Torah [of the Arizal], at the beginning of Parshas Noach; and in the Zohar, at the beginning of Parshas Bereishis, regarding "the shin entered," etc.;

> More places on the letter shin are listed: the Tikkunei Zohar, which speaks of an upper shin and a lower shin, with the commentary Kisei Melech there; the Arizal's Likkutei Torah at the beginning of Noach; and the opening of the Zohar, where the letter shin comes before G-d (the Kehot note gives 13b; the passage is on 2b).

ובזהר הרקיע שם ובספר אשל אברהם שם כי' [כתב] שהשין מרמזת לכח"ב [לכתר חכמה בינה] ומרמזת לחג"ת [לחסד גבורה תפארת] ומרמזת לנה"י [לנצח הוד יסוד]

and in Zohar HaRakia there; and in the book Eshel Avraham there, he wrote that the shin alludes to Keser, Chochmah and Binah, and alludes to Chesed, Gevurah and Tiferes, and alludes to Netzach, Hod and Yesod.

> Zohar HaRakia and the book Eshel Avraham explain that the shin alludes to three triads: Keser, Chochmah and Binah; Chesed, Gevurah and Tiferes; and Netzach, Hod and Yesod.

והביא מהרע"מ [מהרעיא מהימנא] פ' פינחס (דרנ"ז ע"א) דאומר שכינתא אתקריאת שבת.[119] מסטרא דתלת דרגין עילאין דאינון ש'. ג' כתרין כח"ב [כתר חכמה בינה]. ואיהי בת רביעאה לון דהיינו שבשבת מתעלית לשם. וזהו שניך כו' שעלו מן הרחצה וכנ"ל:

And he cited from the Ra'aya Mehemna, Parshas Pinchas (257a), which says: "The Shechinah is called Shabbos from the side of the three upper levels, which are shin, the three crowns Keser, Chochmah and Binah; and She is bas (a daughter), a fourth to them"—that is, on Shabbos She ascends there. And this is "Your teeth," etc., "that have come up from the washing," as mentioned above.

> Eshel Avraham supports this from the Ra'aya Mehemna on Pinchas: the Shechinah is called Shabbos "from the side of the three upper levels, which are the shin, the three crowns Keser, Chochmah and Binah, and She is bas (a daughter), a fourth to them": shin and bas make Shabbos (שבת). On Shabbos the Shechinah rises there, and this is "Your teeth… that have come up from the washing."

SECTION 10 · ¶22–28

Joined, they reach Kodesh

22 ה ועיין בזהר ס"פ האזינו (תחלת דרצ"ז) כד אתחברן כולהו קדושי כחדא אקרון קדש[120]

5. And see in the Zohar, at the end of Parshas Haazinu (beginning of 297): "When all the holinesses join together as one, they are called Kodesh;

> Section 5 cites the end of the Zohar on Haazinu: when all the holinesses join together as one, they are called Kodesh.

וכולהו סלקין ומתכנשין להההוא אתר עילאה דאקרי קדש ובג"כ ק' ק' ק' קדש ישראל מנייהו כו' ע"ש ועיין מזה ג"כ בזהר משפטים (דקכ"א ע"ב).

and they all ascend and gather into that supernal place that is called Kodesh; and therefore, 'Holy, Holy, Holy'; 'Israel is kodesh' from them," etc.; see there. And see about this also in the Zohar, Mishpatim (121b).

> All of them ascend and gather into the supernal place called Kodesh, and therefore "Holy, Holy, Holy" is said, and from them "Israel is kodesh." The Zohar on Mishpatim says the same.

ופי' כד אתחברן דוקא דהיינו התחברות והתכללות השלשה מיני העלאות מ"ן [מיין נוקבין] דחיצוניות ופנימיות ומקיפים שהוא ענין אמירת ג' פעמים ק' ק' ק' כנ"ל

And the meaning of "when they join together," specifically, is the joining and inter-inclusion of the three kinds of raisings of mayin nukvin—of the outer dimension (chitzoniyus), the inner dimension (pnimiyus) and the makifim—which is the matter of saying "Holy, Holy, Holy" three times, as mentioned above.

> The words "when they join" are precise. They mean the joining and inclusion of the three kinds of raising mayin nukvin, outer, inner and makifim, which is the saying of "Holy" three times.

כאשר מתחברים כולהו כחדא אז ע"י התחברות והתכללות זו הם מתעלים לבחי' קדש העליון מה שכל בחי' העלאת מ"ן [מיין נוקבין] מצד עצמו לא יוכל להגיע בבחי' זו

When they all join together as one, then through this joining and inter-inclusion they are elevated to the level of the supernal Kodesh, which no level of raising mayin nukvin, on its own, could reach,

> When all of them join as one, this joining and inclusion lifts them to the supernal Kodesh, a level that no single kind of raising could reach by itself.

כי הוא למעלה גם מבחי' סוכ"ע ואור מקיף ושם הוא בחי' אם צדקת מה תתן לו[121] כוי וכמ"ש בד"ה צאינה וראינה[122] בפי' קדושים.[123, 124]

for it is above even the level of the light that encompasses all worlds (sovev kol almin) and the encompassing light (or makif), and there is the level of "If you are righteous, what do you give Him?" etc.; and as is written in the discourse beginning "Go forth and see," in Parshas Kedoshim.

> For the supernal Kodesh is higher even than sovev kol almin and the makif; there applies Elihu's word to Iyov, "If you are righteous, what do you give Him?" In Likkutei Torah, Shir HaShirim, the discourse "Go forth and see" explains that kadosh with a vav is G-d's holiness drawn down to be memalei kol almin and sovev kol almin, a mere ray that bears no comparison to Him.

23 ועכ"ז [ועם כל זה] ע"י התכללות ג' בחי' העלאת מ"ן [מיין נוקבין] דאמירת ג"פ [ג' פעמים] קדוש שמתכללים יחד ע"י"ז מתעלים לבחי' קדש העליון.

Nevertheless, through the inter-inclusion of the three levels of raising mayin nukvin of the saying of "Holy" three times, which are included together, through this they are elevated to the level of the supernal Kodesh.

> Even so, through the inclusion of the three kinds of raising in the threefold "Holy," they rise together to the supernal Kodesh.

והוא עד"מ מצירוף האותיות יחד שידוע שהאותיות הם בחי' כלים להמשכות עליונות

And this is, by way of analogy, from the combination of the letters together; for it is known that the letters are the level of vessels for supernal drawings-down.

> An analogy is the combining of letters: letters, as is known, are vessels for drawings-down from above.

וכמ"ש בסש"ב [בספר של בינונים] ח"ב [חלק ב'] פי"ב כי כל אות היא המשכת חיות וכח מיוחד פרטי[125] ועמ"ש מזה בד"ה אני ישנה[126, 127] בענין האותיות שאלוני[128] כוי ע"ש.

As is written in Sefer Shel Beinonim [the Tanya], Part II, chapter 12, that each letter is a drawing down of a particular, distinct life-force and power. And see what is written about this in the discourse beginning "I am asleep," on the matter of "The letters, ask Me," etc.; see there.

> The Tanya (Sefer Shel Beinonim, "the Book of the Intermediates"), Part II, chapter 12, explains that each letter draws down its own particular, distinct life-force and power. In Likkutei Torah, Shir HaShirim, the discourse "I am asleep" reads Isaiah's "ha'osiyos (the things to come), ask Me" as "the letters": the letters of Torah and prayer, which bring the Infinite Light from concealment into revelation.

24 והנה ע"י צירוף כמה אותיות להיות תיבה אזי מלבד ריבוי מיני כחות וחיות הנמשכים כפי מספר האותיות שבתיבה זו

Now, through the combination of several letters to form a word, then, besides the many kinds of powers and life-forces that are drawn down according to the number of letters in this word,

> When several letters are combined into a word, many kinds of powers and life-forces are drawn down, according to the number of letters in that word.

עוד זאת העולה על כולנה המשכת כח עליון וחיות כללית[129] שלמעלה מכל מיני הכחות וחיות פרטיות של האותיות כו' כמ"ש בספר של בינונים [בסספר של בינונים] שם.

there is yet this, which surpasses them all: the drawing down of a supernal power and a general life-force that is above all the kinds of particular powers and life-forces of the letters, etc., as is written in Sefer Shel Beinonim there.

> Besides these there is something that surpasses them all: a supernal power and general life-force above all the particular powers and life-forces of the letters, as the same chapter of the Tanya says.

25 וכמו עד"מ למטה באותיות הדבור שבאדם כגון ג' אותיות א' מ' ת' כשהם כל אות בפ"ע [בפני עצמו] אין מלובש בהם שום השכלה זולת שהוא אות א' או מ' כו'

And as, by way of analogy, below, in the letters of speech in man—for example, the three letters alef, mem, tav: when each letter is by itself, no idea at all is enclothed in them, apart from its being the letter alef or mem, etc.

> An example from human speech: the three letters alef, mem and tav, each by itself, carry no idea at all. Each is just the letter alef, or mem.

אבל כשהן נצטרפו יחד ונעשה מהן תיבה אמת מתלבש בהן השכלה גדולה שהוא ענין אמת.

But when they have been combined together and the word emes (truth) is made from them, a great idea is enclothed in them, which is the concept of truth.

> But once they are combined into the word emes (אמת, "truth"), a great idea is enclothed in them: the concept of truth.

26 וכתיב וה' אלקים אמת[130] הרי ע"י הצירוף וההתכללות[131] נמשך בהן כח וחיות מה שלמעלה מערך הכח והחיות של כל אות בפ"ע [בפני עצמו]. וכך הנמשל למעלה כי הנה ג' אותיות א' מ' ת' הם ראש תוך סוף.

And it is written, "And Havayah, G-d, is truth." Thus, through the combination and inter-inclusion, there is drawn into them a power and life-force that is above the measure of the power and life-force of each letter by itself. And so it is in the thing illustrated, above: for behold, the three letters alef, mem, tav are head, middle and end.

> Jeremiah says, "And Havayah, G-d, is truth." So combination and inclusion draw into the letters a power above that of each letter alone; and above, too, alef, mem and tav are head, middle and end, the first letter of the alphabet, its middle and its last.

27 וזהו ענין תלת עלמין[132] המוזכר בזהר פ' שלח[133] שכנגדם ג"פ [ג' פעמים] קדוש. וגם אפשר לומר שג' אותיות הנ"ל הן מקור לג' עולמות בי"ע שהן ג"כ בחי' ראש תוך סוף א"מ [אור מקיף] וא"פ [ואור פנימי] וחיצוניות כנ"ל.

And this is the matter of the three worlds mentioned in the Zohar, Parshas Shelach, corresponding to which is the threefold "Holy." And it can also be said that the three letters mentioned above are the source of the three worlds Beriah, Yetzirah and Asiyah, which are also the level of head, middle and end: encompassing light (or makif), inner light (or pnimi) and outer dimension (chitzoniyus), as mentioned above.

> These are the three worlds the Zohar mentions in Parshas Shelach, to which the threefold "Holy" corresponds. Alef, mem and tav may also be the source of Beriah, Yetzirah and Asiyah, which are likewise head, middle and end: the encompassing light, the inner light and the outer dimension.

ועכ"ז [ועם כל זה] בחי' קדש ממש הוא למעלה מבחי' זו כנ"ל ואינו נמשך ומאיר כ"א ע"י התלבשותן יחד דייקא וקרא זה אל זה ואמר[134] ק' ק' ק' עי"ז דייקא מאיר בחי' קדש שהוא בחי' אמת ממש

Nevertheless, the level of actual Kodesh is above this level, as mentioned above, and it is not drawn down and does not shine except through their being enclothed together, specifically: "And one called to another and said, 'Holy, Holy, Holy'"—through this, specifically, the level of Kodesh shines, which is the level of actual truth

> Still, Kodesh itself is above all this, and it is drawn down and shines only when they are enclothed together. This is Isaiah's "And one called to another and said, 'Holy, Holy, Holy'": through this calling, precisely, Kodesh shines, and it is truth itself.

(ועמ"ש בענין וקרא זה אל זה בד"ה ויקרא אל משה)[135, 136] וכנודע שבחי' אמת הוא מדרגה גבוה מאד והוא חותמו של הקב"ה[137] וכמ"ש במ"א ע"פ ויכתוב משה את מוצאיהם[138, 139] כו'. מה שלמעלה מעלה מכל אות בפ"ע [בפני עצמו].

(and see what is written on the matter of "And one called to another" in the discourse beginning "And He called to Moshe"); and as is known, the level of truth is a very high rank, and it is the seal of the Holy One, blessed be He; and as is written elsewhere on the verse "And Moshe wrote their goings forth," etc.: that which is far, far above each letter by itself.

> In Likkutei Torah, Vayikra, the discourse "And He called to Moshe" explains "one called to another" through Targum Yonasan, "and they receive from one another": the calling is a receiving, each drawing to the other. Truth is a very high level, "the seal of the Holy One, blessed be He," in the Talmud's words, as is explained on the verse "And Moshe wrote their goings forth": a level far above each letter by itself.

ועד"ז ג"כ בכל אדם שהאדם כלול מג' עולמות בי"ע הנ"ל

And along these lines also in every person, for man is composed of the three worlds Beriah, Yetzirah and Asiyah mentioned above;

> So too in every person, for a person is made up of the three worlds Beriah, Yetzirah and Asiyah.

וזהו ענין עבודה ותורה וגמ"ח [וגמילות חסדים] ועמ"ש מזה בד"ה כי ביום הזה יכפר[140, 141] בפי ולכבודי בראתיו יצרתיו[142] כו' ע"ש באריכות.

and this is the matter of service, Torah and acts of kindness (gemilus chassadim). And see what is written about this in the discourse beginning "For on this day He shall atone," on the meaning of "For My glory I have created him, I have formed him," etc.; see there at length.

> In a person these are his service of prayer, his Torah and his acts of kindness. The discourse "For on this day He shall atone" explains this at length, on Isaiah's "For My glory I have created him, I have formed him," whose verbs name Beriah and Yetzirah.

28 וע"י כל העלאת מ"ן [מיין נוקבין] בפ"ע [בפני עצמו] ממשיך אתעדל"ע [אתערותא דלעילא] מבחי' קדוש וע"ז נאמר כי עם קדוש אתה[143] כו'

And through each raising of mayin nukvin by itself, one draws down an arousal from above (isarusa dile'eila) from the level of kadosh; and of this it is said, "For you are a holy (kadosh) people," etc.

> Each kind of raising by itself draws an arousal from above from the level of kadosh, with the vav. Of this it is said, "For you are a holy (kadosh) people."

אך ע"י התכללות ג' בחי' יחד ע"ז נאמר שאו ידיכם קדש[144] כו' קדש ישראל[145] כו'

But through the inter-inclusion of the three levels together—of this it is said, "Lift up your hands [in] kodesh," etc., "Israel is kodesh," etc.

> But of the three joined together the verses say kodesh, without the vav: "Lift up your hands [in] kodesh," and "Israel is kodesh."

ועד"ז ג' תיבות חכמה בינה ודעת הם גימטריא כתר וזהו ברכנו אבינו כולנו כאחד ועמ"ש מענין מעלת ההתכללות בד"ה הן עם אחד[146, 147] ואם לעוברי רצונו כו'.

And along these lines, the three words Chochmah (wisdom), Binah (understanding) and Daas (knowledge) are numerically equal [620] to Keser (the Crown); and this is "Bless us, our Father, all of us as one." And see what is written on the matter of the superiority of inter-inclusion in the discourse beginning "Behold, one people": "and if for those who transgress His will," etc.

> Likewise the three words Chochmah, Binah and Daas (חכמה בינה ודעת) together equal Keser (כתר, 620) in numerical value, and so we pray, "Bless us, our Father, all of us as one." The discourse "Behold, one people" (Torah Ohr, Noach) explains the advantage of inclusion; the words "and if for those who transgress His will…" point to the reasoning that if unity gave such strength even to those who rebelled against Him, all the more so to those who do His will.

ועמ"ש בד"ה ראיתי והנה מנורת זהב[148, 149] ובד"ה אתם נצבים היום כולכם:[150]

And see what is written in the discourse beginning "I have seen, and behold, a menorah of gold," and in the discourse beginning "You are standing today, all of you."

> The discourses "I have seen, and behold, a menorah of gold" (Likkutei Torah, Beha'aloscha) and "You are standing today, all of you" are also cited.

IN ONE'S AVODAH

Refining one's deeds, examining and sifting them as the teeth grind, is the beginning and the foundation of service, and it is open to everyone, even one whose understanding does not reach further. Above it stands the love and awe of prayer, and above that teshuvah, which a person should be in all his days. A person holds all three worlds in his prayer, Torah and acts of kindness, and these, like the three "Holy"s, should be joined together; joining with others, "all of us as one," draws down a blessing that no one draws alone.

QUESTIONS FOR DISCUSSION

1. Why does the outer raising, through deeds, draw from a higher source than the inner raising of prayer, and what does the inner raising have that the outer lacks?
2. How can the raising of the makif, which belongs to the soul above the body, be found in a soul enclothed in a body?
3. Why are the three kinds of raising three separate flocks below and one flock after the washing? What is the washing, and why does it come through Moshe?
4. What does the word emes, made of alef, mem and tav, teach about why the three "Holy"s must be said together, "one calling to another"?
5. The maamar calls the refining of one's deeds "the beginning and the foundation." How does this simplest service relate to the higher levels it describes?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **שיניך כעדר הרחלים**

Another transcript of this maamar, headed "(An explanation of the discourse 'These are the ordinances')." It shows that this maamar was said as an explanation of that discourse.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה ע' רצה, בכותרת: "(ביאור על ד"ה אלה המשפטים)". בבוך 4 פא, א נמצא מאמר זה אחר ד"ה ונקדשתי הנדפס לעיל בפי' אמור. ראה אוה"ת שה"ש כרך ב ע' תקסז. כרך ג ע' תתקכח וע' תתקלו. ראה להלן בהוספות להערות וציונים השוואה לד"ה זה.

2 **שניך כעדר הרחלים**

The lover praises his beloved: "Your teeth are like a flock of ewes that have come up from the washing, all of them twinned, and none among them is bereaved": white, even and matched in pairs. This verse is the subject of the whole maamar.

Song of Songs 6:6 שיר השירים ו:ו

שִׁנַּיִךְ כְּעֵדֶר הָרְחֵלִים שֶׁעָלוּ מִן־הָרַחְצָה שֶׁכֻּלָּם מַתְאִימוֹת וְשַׁכְלָה אֵין בָּהֶם׃

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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KEHOT'S NOTE

שה"ש ו, ו.

3 **בד"ה ואלה המשפטים**

That discourse explains "the seed of man and the seed of beast" as two ranks of souls: those of Atzilus, who have a felt knowledge (Daas) of G-d, and those of Beriah, Yetzirah and Asiyah, who understand His greatness but without that felt Daas.

KEHOT'S NOTE

תו"א פ' משפטים עד, ג ואילך.

4 **וזרעתי את בית ישראל זרע אדם**

"Behold, days are coming... and I will sow the house of Israel and the house of Yehudah with the seed of man and the seed of beast." The Kehot note (giving it as 31:26) remarks that the words "and the house of Yehudah" are left out here, as in most Chassidic discourses that quote the verse. In its plain sense Jeremiah promises that the land will again be filled with people and with livestock; the maamar, with the discourse it cites, reads "man" and "beast" as two ranks of souls. (context: Steinsaltz Tanakh)

Jeremiah 31:27 ירמיהו ל"א:כ"ז

הִנֵּה יָמִים בָּאִים נְאֻם־ה' וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה זֶרַע אָדָם וְזֶרַע בְּהֵמָה׃

Behold, the days come, saith the L-RD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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KEHOT'S NOTE

ירמי' לא, כו. ואחר תי' ישראל צ"ל וגו' ושם כתיב ואת בית יהודה, ג' תי' חסר. [כ]. ברוב מאמרי דא"ח הובא הפסוק בהשמטת תי' אלו.

5 **פני אריה פני שור**

In Ezekiel's vision the living creatures of the chariot have the face of a man, the face of a lion on the right, the face of an ox on the left and the face of an eagle. The Alter Rebbe cites it to show that angels are called "beast."

Ezekiel 1:10 יחזקאל א:י'

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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6 **ונתתי עשב בשדך**

"And I will give grass in your field for your beast, and you shall eat and be satisfied": in its plain sense, the rain G-d promises will bring up pasture for the livestock. Here "grass for your beast" is read as the drawing down of Daas to the souls and angels called "beast." (context: Steinsaltz Tanakh)

Deuteronomy 11:15 דברים י"א:ט"ו

וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ׃

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

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KEHOT'S NOTE

דברים יא, טו.

7 **שנשמות דאצי' נקרא אדם**

According to the note, Or HaTorah explains more fully why the souls of Atzilus are called "man" and those of the lower worlds "beast."

KEHOT'S NOTE

ביאור יותר באוה"ת שה"ש ע' תתקכח.

8 **מקדשי לה לעילא ותתא כחדא**

One of the Zohar passages the Kehot note gives for the teaching that Israel and the angels sanctify G-d above and below as one.

Zohar I, 231a זח"א רלא, א

Zohar II, 121a זח"ב קכא, א

Zohar III, 297a זח"ג רצז, א

KEHOT'S NOTE

ראה זח"א רלא, א. זח"ב קכא, א. זח"ג רצז, א.

9 **שע"י נמשך הדעת**

This chapter of the Arizal's Pri Etz Chaim (Sha'ar (Gate) 10, chapter 4) explains that the Kedushah completes the Daas of Nukva, and that afterwards we ask for knowledge in "You graciously grant man knowledge."

Pri Etz Chaim, Gate of the Repetition of the Silent Prayer 4
פרי עץ חיים, שער חזרת העמידה ד'

10 **בפע"ח שער עשירי פ"ד וספ"ג**

Or HaTorah sums up this Pri Etz Chaim passage: the Kedushah is to perfect the Daas of Nukva, and therefore after the Kedushah and "You are holy" we ask for knowledge in "You graciously grant."

KEHOT'S NOTE

"שענין הקדושה הוא לתקן מוח הדעת דנוק' בשלימות ושלכך אחר הקדושה וברכת אתה קדוש ושמך קדוש אנו שואלים הדעת בברכת אתה חונן כו' וע"ש ספ"ג שם ע"ב כו'" — אוה"ת שה"ש כרך ב ע' תקסח.

11 **וע"ש שער ז' פ"ב**

Or HaTorah adds that from the Ra'aya Mehemna on Parshas Emor (93a) and its explanation in Pri Etz Chaim, Sha'ar (Gate) 7, chapter 2, one sees that the threefold "Holy" brings drawings-down besides the ascent.

KEHOT'S NOTE

"גם ברע"מ פ' אמור דצ"ג ע"א ופירושו בפע"ח ש"ז פ"ב מובן דבג"פ קדוש יש המשכות מלבד ההעלאה" — אוה"ת שה"ש כרך ב ע' תקסח.

12 "If you buy a Hebrew servant, six years he shall serve, and in the seventh he shall go free." The discourse "These are the ordinances" explains the shepherd's washing of his sheep in connection with this verse.

Exodus 21:2
שמות כ"א:ב'

כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבַשְּׁבִעִת יֵצֵא לַחָפְשִׁי חִנָּם׃

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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PARAGRAPH 2

13 **אני הוי' לא שניתי**

"For I, Havayah, have not changed; and you, children of Yaakov, have not ceased." The Alter Rebbe cites it for the teaching that creation brings no change in G-d.

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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14 **ת"י נימין דשערי כחושבן קדוש**

The Idra Rabba, cited by the text itself, describes the hair of the supernal head; here it is quoted for the 410 strands of hair that equal the numerical value of kadosh.

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

15 **קדוש יהי' גדל פרע**

Of the Nazirite: "No razor shall pass over his head…; he shall be holy, letting the locks of the hair of his head grow long." The Alter Rebbe links the Nazirite's holiness with his hair.

Numbers 6:5
במדבר ו':ה'

כָּל־יְמֵי נֶדֶר נִזְרוֹ תַּעַר לֹא־יַעֲבֹר עַל־רֹאשׁוֹ עַד־מְלֹאת הַיָּמִם אֲשֶׁר־יַזִּיר לַה' קָדֹשׁ יִהְיֶה גַּדֵּל פֶּרַע שְׂעַר רֹאשׁוֹ׃

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

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KEHOT'S NOTE

במדבר ו, ה.

16 Kehot's note points to Song of Songs 6:6 for these words.

Song of Songs 6:6
שיר השירים ו':ו'

שִׁנַּיִךְ כְּעֵדֶר הָרְחֵלִים שֶׁעָלוּ מִן־הָרַחְצָה שֶׁכֻּלָּם מַתְאִימוֹת וְשַׁכָּלָה אֵין בָּהֶם׃

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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PARAGRAPH 3

17 **ולכן ממשיך השפע משערות דא"א**

The note sends the reader to this discussion for the drawing of the flow from the hairs of Arich Anpin.

KEHOT'S NOTE

ראה דרך מצותיך (הוצאת תנשי"א) קיג, א ואילך. וראה באוה"ת כרך ב ע' תשעה בשם לקו"ת להאריז"ל.

18 Iyov contrasts the treasures people dig out of the earth with wisdom: "And wisdom, where (me'ayin) shall it be found, and where is the place of understanding?" Chassidus reads me'ayin as "from ayin," the "nothing" above Chochmah from which it comes. (context: Steinsaltz Tanakh)

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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19 **אבא יונק ממזלא**

The Idra Zuta, given in the Kehot note, on Abba drawing

from the mazal of Arich Anpin.

Zohar III, 289b זח"ג רפט, ב

KEHOT'S NOTE

ראה זח"ג רפט, ב. ע"ח שער הכללים פ"ה. שער א"א ספי"ט, ועוד.

20 **אבא יונק ממזלא**

Etz Chaim, Sha'ar Arich Anpin, end of chapter 9 (given in the Kehot note), on the two mazalos of Arich Anpin's beard: Notzer, the eighth tikkun, and Venakeh, the thirteenth.

Sefer Etz Chaim 13:9:1 עץ חיים י"ג:ט:א'

... י"א ופשע הוא היות אלו השערות קטנות שוין בארכם ולא נפקי דא מן דא י"ב וחטאה הוא הפה עצמו להיות פנוי משערות י"ג ונקה הוא המזל הב' ונקרא תיקון י"ג. ואמנם ב' מזלות האלו שוכבים זה ע"ז והם דכורא ונוקבא ואבא יונק מן החי' ואמא יונקת מן הי"ג הרי ביארנו י"ג ת"ד:

Sefer Etz Chaim (Public Domain)

21 **בד"ה ונקדשתי בתוך בנ"י**

That discourse, on the angels who say "Holy" once, twice and three times, explains further on (31d-32a) that from the level that is holy and separate, sovev kol almin, the flow can come only as a "hair," a contracted radiance that bears no comparison to its source and becomes the source of memalei kol almin; hence "holiness depends on the hair," and the Nazirite, who ascends and resembles the One above, is "holy" and lets his hair grow.

KEHOT'S NOTE

לעיל פ' אמור לא, ב.

22 **שארז"ל גבי נזירות הריני מסלסל**

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

KEHOT'S NOTE

ריש נזיר.

23 **הריני מסלסל**

The opening Mishnah of Nazir lists phrases that make one a Nazirite, among them "I will curl [my hair]." The Alter Rebbe reads the curling as drawing from the hairs of Arich Anpin.

Mishnah Nazir 1:1 משנה נזיר א:א'

כָּל כִּנּוּיֵי נְזִירוּת כִּנְזִירוּת. הָאוֹמֵר אֶהֵא, חֲרֵי זֶה נָזִיר. אוֹ אֶהֵא נָוֶה, נָזִיר. נָזִיק, נָזִיחַ, פָּזִיחַ, חֲרֵי זֶה נָזִיר. חֲרֵיני כָּזֶה, חֲרֵיני מְסַלְסֵל, חֲרֵיני מְכַלְכֵּל, חֲרֵי עָלַי לְשַׁלַּח פֶּרַע, חֲרֵי זֶה נָזִיר. חֲרֵי עָלַי צִפֳּרִים, רַבִּי מֵאִיר אוֹמֵר, נָזִיר. וַחֲכָמִים אוֹמְרִים, אֵינוֹ נָזִיר:

All the substitutes for vows have the validity of vows. If one says, "I shall be [one]" he is a nazirite. "I shall be comely", he is a nazirite. "A nazik", "a naziah", "a paziah", he is a nazirite. [If one says,] "Behold I shall be like this one," or "Behold I shall curl [my hair]" or "Behold, I shall tend [my hair]" or "Behold, I shall grow my hair long," he is a nazirite. [If one says] "Behold, I shall [bring] birds [as offerings]" Rabbi Meir says he is ...

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

24 **בד"ה ולא אבה**

In that discourse, on "But Havayah your G-d would not listen to Bilam," the Alter Rebbe explains that Chochmah comes into being from the Infinite Light only through a radiance so contracted that it is like the light that issues through the hairs of the head: they grow from the brain through the skull that covers it, yet bear no comparison to it, for cutting them gives the brain no pain.

KEHOT'S NOTE

לעיל פ' תצא לח, ג ואילך.

25 **וע"פ ועשית בגדי**

That passage explains "like the good oil on the head, running down upon the beard, the beard of Aharon": the beard of the High Priest is the level of "hairs," like the light that issues through the hollow hairs from the brain, which bear no comparison or relation to it, for cutting the hair gives the brain no pain.

KEHOT'S NOTE

תו"א פב, ב.

26 **ועשית בגדי קדש**

G-d tells Moshe: "And you shall make holy garments for Aharon your brother, for glory and for beauty." The verse opens the Torah Ohr discourse cited here for why the flow is called "hairs."

Exodus 28:2 שמות כ"ח:ב'

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת:

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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27 **זקן אהרן**

David's song of brothers dwelling together: "like the good oil on the head, running down upon the beard, the beard of Aharon." The Torah Ohr discourse cited here reads the High Priest's beard as the level of "hairs."

Psalms 133:2 תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו:

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

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28 **לא קאים אינש אדעתי' דרבי'**

Rabbah learns from Moshe's words after forty years that "a person does not attain his teacher's mind until forty years." Here it shows how a teacher's insight reaches the student only gradually, through letters.

Avodah Zarah 5b:2 עבודה זרה ה' ב:ב'

אַף מֹשֶׁה רַבֵּינוּ לֹא רְמָזָהּ לָהֶן לְיִשְׂרָאֵל אֶלָּא לְאַחַר אַרְבָּעִים שָׁנָה, שֶׁנֶּאֱמַר: "וַאוֹלֵךְ אֶתְכֶם בַּמִּדְבָּר אַרְבָּעִים שָׁנָה", וּכְתִיב: "וְלֹא נָתַן ה' לָכֶם לֵב וְגוֹ'". אָמַר רַבָּה: שְׁמַע מִינַּהּ לָא קָאֵי אִינִישׁ אַדַּעְתֵּיהּ דְּרַבֵּיהּ עַד אַרְבְּעִין שְׁנִין.

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KEHOT'S NOTE

ע"ז ה, ב.

PARAGRAPH 4

29 Shlomo's proverb: "The heavens for height, the earth for depth, and the heart of kings is unsearchable." The analogy of the gift is meant to move a heart that cannot otherwise be reached.

Proverbs 25:3 משלי כ"ה:ג'

שָׁמַיִם לָרוּם וָאָרֶץ לָעֹמֶק וְלֵב מְלָכִים אֵין חֵקֶר׃

The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

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30 **כיון דאתו ישראל נטלי עשייה ממלאכי השרת**

The Zohar on Balak: before Israel came, the angels on high did the "doing"; once Israel stood at Mount Sinai and said "We will do and we will hear," they took the "doing" from the ministering angels.

Zohar, Balak 6:103–113 ספר הזהר, בלק ו:ק"ג-ק"י"ג

Before Israel came, the heavenly angels used to serve with the performance of ceremonies. When Israel at Mount Sinai said, "We will do and we will hearken", performance was taken from the ministering angels and confined to the land of Israel alone. Hence it says, first, "Mighty in strength that fulfil his words", and then, "To hearken". Happy are Israel who took performance from them and carried it out themselves.'

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

31 **עושי דברו**

"Bless Havayah, His angels, mighty in strength, who do His word." The Alter Rebbe reads "who do" as rectifying and making ready, through the angels' self-nullification.

Psalms 103:20 תהילים ק"ג:כ'

בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ׃

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Hearkening unto the voice of His word.

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32 "For as the new heavens and the new earth that I am making stand before Me…" This verse opens the discourse to which the text refers on the angels' "Holy."

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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33 Kehot's note points to Zohar, Balak 6:105 for these words.

Zohar, Balak 6:105 ספר הזהר, בלק ו:ק"ה

PARAGRAPH 5

34 "Like a slice of pomegranate is your temple behind your veil." The verse after "Your teeth" is read as Israel being full of mitzvos like a pomegranate.

Song of Songs 6:7 שיר השירים ו':ז'

כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ מִבַּעַד לְצַמָּתֵךְ׃

Thy temples are like a pomegranate split open Behind thy veil.

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35 **ע"ד שכ' בהלכות ת"ת**

The note gives the place in the Alter Rebbe's own Laws of Torah Study to which the text refers on disciplining a child who does not want to learn.

KEHOT'S NOTE

לאדהי"ו פ"א הי"ג.

36 **ולקדש א"ע במותר לו**

The Talmud's teaching "sanctify yourself in what is permitted to you." Here it is part of how the body is restrained through the mitzvos.

Yevamot 20a:15 יבמות כ' א:ט"ו

אִיסּוּר קְדוּשָּׁה — שְׁנַיִּים מִדִּבְרֵי סוֹפְרִים, וְאַמַּאי קָרֵי לֵיהּ אִיסּוּר קְדוּשָּׁה? אָמַר אַבָּיֵי: כָּל הַמְקַיֵּים דִּבְרֵי חֲכָמִים נִקְרָא קָדוֹשׁ. אֲמַר לֵיהּ רָבָא: וְכוֹל שֶׁאֵינוֹ מְקַיֵּים דִּבְרֵי חֲכָמִים, קָדוֹשׁ הוּא דְּלָא מִיקְרֵי, רָשָׁע נָמֵי לָא מִיקְרֵי! אֶלָּא אָמַר רָבָא: קַדֵּשׁ עַצְמְךָ בַּמּוּתָּר לָךְ.

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37 **כמ"ש בפע"ח שער א' פ"ז**

That essay explains Pri Etz Chaim's teaching that in our time the main refinement is through prayer, though Torah study is higher than prayer.

KEHOT'S NOTE

ראה גם קו"א לתניא בד"ה להבין מ"ש בפע"ח.

38 **אי אפשר שיתבררו הניצוצין מאליהן אם לא ע"י מי שיבררו אותם**

Pri Etz Chaim, Sha'ar HaTefillah, chapter 7: the sparks cannot be refined by themselves, but only through the prayer and all the mitzvos of human beings below. The Alter Rebbe quotes it word for word.

Pri Etz Chaim, Gate of Prayer 7:2 פרי עץ חיים, שער התפלה ז':ב'

והנה אי אפשר שיתבררו הניצוצין מאליהן, אם לא ע"י מי שיבררו אותם, והוא, כי על ידי התפלה והמצות כולם, של בני אדם התחתונים, נעשה הבירור הזה, וע"י סיוע הי"ס עליונות דאצילות. כי הנה התחתונים צריכין לסיוע עליון, להספיק דברים אלו שיעשו על ידם. וגם העליונים צריכין למעשה התחתונים, וכמ"ש תנו עוז לאלקים. והענין הוא כמ"ש לעיל, כי אין דבר בעולם, שלא נעשו מאלו המלכים, ויש בהם בירור הצריך אל די עולמות אבי"ע הם בעצמן, ויש בהם בירור לצורך נשמות התחתונים כי מה שנשאר אחר הבירור הצריך לעולמות הנ"ל, משם יסודם …

Pri Etz Chaim (Public Domain)

39 **עבודה שבלב**

On "to serve Him with all your heart" the Talmud asks: "What is the service that is in the heart? It is prayer."

Taanit 2a:11 תענית ב׳ א:י״א

וּמְנָא לַן דִּבְתִפְלָּה — דְּתַנְיָא: ״לְאַהֲבָה אֶת ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל לְבַבְכֶם״, אֵיזוֹ הִיא עֲבוֹדָה שֶׁהִיא בַּלֵּב — הֱוֵי אוֹמֵר: זוֹ תְּפִלָּה. וּכְתִיב בָּתְרֵיהּ: ״וְנָתַתִּי מְטַר אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ״.

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40 "For on this day He shall atone for you, to purify you." This verse opens the discourse in Parshas Acharei to which the text refers.

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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41 **שכל בחי׳ מעשה בחיצוניות ולכל בחי׳ דבור ותפלה הוא בפנימיות**

Etz Chaim, Sha'ar Pnimiyus veChitzoniyus, Derush 3: every aspect of action is in the outer dimension, and every aspect of speech and prayer is in the inner. The Alter Rebbe quotes it word for word.

Sefer Etz Chaim 40:3:1 עץ חיים מ׳:ג׳:א׳

... לבדו כדי להבין היכן אנו מדברים אם בפנימיות אם בחיצוניות והוא שכל בחי׳ מעשה הוא בחיצוניות וכל בחי׳ דבור ותפלה הוא בפנימיות ואין הפרש אחר עוד ולכן אל תטריח עצמך יותר כלל. ודע כי אע״פ שתראה כתוב בספרינו בחי׳ חיצוניות ופנימיות אל תטעה בהם כי לפעמים רובן של מקומות אינם מדברים רק בחיצוניות לבד או בפנימיות לבד כי הכל שוה כנ״ל אלא שלפעמים קורא פנימיות אל כלי ג׳ הפנימי מכולם ולפעמים קורא פנימיות זה אל נר״ן שבתוך הכלים שהם בחי׳ או״פ כנודע אמנם כל זה החיצוניות ופנימית מדבר בחיצוניות ...

Sefer Etz Chaim (Public Domain)

42 **וכמ״ש מזה פ׳ חיי שרה בד״ה עיין בע״ח**

The note identifies the Chayei Sarah discourse mentioned here as the one headed "Lashon Admur" in Torah Ohr, and adds an explanation of it by the Tzemach Tzedek printed in Torah Ohr's additions.

KEHOT'S NOTE

בתו״א שם בד״ה לשון אדמו״ר. וראה בתו״א בהוספות ביאור מהצ״צ.

PARAGRAPH 6

43 **כצנה רצון תעטרנו**

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

KEHOT'S NOTE

תהלים ה׳, י״ד.

44 "For You bless the righteous, Havayah; as with a shield You encircle him with favor." The Alter Rebbe reads ratzon (favor) as the supernal will drawn by the mitzvos, encircling a person like a shield (the Kehot note gives it as 5:14).

Psalms 5:13 תהילים ה׳:י״ג

כִּי־אַתָּה תְּבָרֵךְ צַדִּיק ה׳ כַּצִּנָּה רָצוֹן תַּעְטְרֶנּוּ׃

For Thou dost bless the righteous; O L-RD, Thou dost encompass him with favour as with a shield.

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45 **כי אתה ה׳ מחסי**

In the psalm one who trusts in G-d declares, "For You, Havayah, are my refuge," and is answered, "you have made the Most High your dwelling." The maamar cites it as a further image of G-d's light surrounding a person as a makif, a dwelling around him. (context: Steinsaltz Tanakh)

Psalms 91:9 תהילים צ״א:ט׳

כִּי־אַתָּה ה׳ מַחְסִי עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךָ׃

For thou hast made the L-RD who is my refuge, Even the Most High, thy habitation.

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KEHOT'S NOTE

תהלים צא, ט.

46 **באגה״ק בסופו**

This is the passage quoted here: prayer draws the light of Ein Sof itself into the lower worlds and changes created beings, while Torah and mitzvos bring no change in the parchment of the tefillin.

KEHOT'S NOTE

רד״ה להבין מ״ש בפע״ח [קנה, א]. [כ].

47 **לשנות הנבראים מכמות שהם שיתרפא החולה וירד הגשם משמים לארץ ויולידה ויצמיחה**

The Kuntres Acharon of Tanya, quoted word for word: prayer draws the Infinite Light into the lower worlds to change created beings, while Torah and mitzvos make no change in the parchment of the tefillin.

Tanya, Part V; Kuntres Acharon 4:4 תניא, קונטרס אחרון ד׳:ד׳

אֲבָל הַתְּפִלָּה, הִיא הַמְשָׁכַת אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא לִבְרִיאָה־יְצִירָה־עֲשִׂיָּה דַּוְקָא, לֹא בְּדֶרֶךְ הִתְלַבְּשׁוּת בִּלְבַד, רַק הָאוֹר מַמָּשׁ, לְשַׁנּוֹת הַנִּבְרָאִים מִכְּמוֹת שֶׁהֵם, שֶׁיִּתְרַפֵּא הַחוֹלֶה, וְיֵרֵד הַגֶּשֶׁם מִשָּׁמַיִם לָאָרֶץ וְיוֹלִידָהּ וְיַצְמִיחָהּ.

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48 **וידבר אלקים את כל הדברים**

"And G-d spoke all these words, saying": the opening of the Ten Commandments at Sinai. Here it is the verse of a discourse cited for Torah and mitzvos as the inner and outer dimensions.

Exodus 20:1 שמות כ׳:א׳

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר׃

And G-d spoke all these words, saying:

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Havayah has blessed." This verse opens the discourse cited here.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ 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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55 ריח בוגדיו

The Talmud reads "the fragrance of his garments (begadav)" as "of his traitors (bogdav)," teaching that even the sinners of Israel have a good fragrance. The maamar ties this to teshuvah as the raising of the makif.

Sanhedrin 37a:7–8 סנהדרין ל"ז א:ז'-ח'

רֵישׁ לָקִישׁ אָמַר: מֵהָכָא, "כְּפָלַח הָרְמוֹן רַקָּתֵךְ" – אֲפִילּוּ רֵיקָנִין שֶׁבָּךְ מְלֵאִין מִצְוֹת כְּרִמּוֹן. רַבִּי זֵירָא אָמַר: מֵהָכָא, "וַיָּרַח אֶת רֵיחַ בְּגָדָיו". אַל תִּיקְרֵי "בְּגָדָיו" אֶלָּא "בּוֹגְדָיו". הָנְהוּ בְּרִיוֹנֵי דַּהֲווֹ בְּשִׁיבָבוּתֵיהּ דְּרַבִּי זֵירָא, דַּהֲווֹ מָקְרֲבִי לְהוּ כִּי הֵיכִי דְּנֵיהְדְּרוּ לְהוּ בִּתְיוּבְתָּא, וַהֲווֹ קָפְדֵי רַבָּנַן. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי זֵירָא, אָמְרִי: עַד הָאִידָּנָא הֲוָה חֲרִיכָא קַטִּין שָׁקֵיהּ דַּהֲוָה בָּעֵי עֲלַן רַחֲמֵי, הַשְׁתָּא מַאן בָּעֵי עֲלַן רַחֲמֵי? הַרְהֲרוּ בְּלִבַּיְיהוּ וַעֲבַדוּ תְּשׁוּבָה.

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56 כל ימיו בתשובה

"Let him repent today, lest he die tomorrow; and so all his days are spent in teshuvah." Hence every person is meant to be in teshuvah, the raising of the makif.

Shabbat 153a שבת קנ"ג א

57 סד"ה שמאלו תחת לראשי

That passage explains "His left hand is under my head": through the left hand that pushes away, the yearning of love grows stronger, and the "head" rises in the service of the head of the soul.

KEHOT'S NOTE

תו"א פו, ב.

58 שאו את ראש כו' לגלגלתם

"Lift up the head of all the congregation of the children of Israel… by their polls." The verse opens the Bamidbar discourse cited here.

Numbers 1:2 במדבר א:ב'

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם:

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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PARAGRAPH 7

49 מ"ש בזהר דישראל ומלאכים

The Zohar passage given in the Kehot note, that Israel below and the angels above sanctify G-d together, as one.

Zohar I, 231a זח"א רלא, א

KEHOT'S NOTE

זח"א רלא, א. נסמן לעיל לו, ד.

PARAGRAPH 8

50 רוחות ואש לוהט

"He makes His angels winds, His ministers blazing fire." The maamar reads it, as Likkutei Torah, V'Zos HaBerachah explains, of the angels' bodies, made of spirit and fire; in its plain sense it can also mean that G-d makes the winds His messengers and flames His servants. (context: Steinsaltz Tanakh)

Psalms 104:4 תהילים ק"ד:ד'

עֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לֹהֵט:

Who makest winds Thy messengers, the flaming fire Thy ministers.

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51 בד"ה מזמור שיר

That discourse, on "A psalm, a song of the dedication of the House," explains that the angels' song is heard by the prophets as sound because the angels have bodies, "He makes His angels winds, His ministers blazing fire," which refers to their bodies, not their souls; the song of souls without bodies is not heard at all.

KEHOT'S NOTE

[ברכה] צח, א. [כ].

52 מזמור שיר חנוכת הבת

"A psalm, a song of the dedication of the House, of David." This verse opens the discourse to which the text refers.

Psalms 30:1 תהילים ל':א'

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד:

A Psalm; a Song at the Dedication of the House; of David.

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53 בד"ה ראה ריח בני

the passage shares nothing with the note

KEHOT'S NOTE

תו"א כא, ד.

54 ראה ריח בני

Yitzchak, smelling the garments Yaakov wore, says, "See, the fragrance of my son is like the fragrance of a field that

59 **ובד"ה כי תצא**

the passage shares nothing with the note

KEHOT'S NOTE

תו"א לה, ד.

60 **ששים המה מלכות**

"There are sixty queens and eighty concubines, and maidens without number." The verse opens the explanation cited here.

Song of Songs 6:8 שיר השירים ו:ח

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

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

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61 **חסידים הראשונים**

"The early pious ones would wait an hour and then pray, in order to direct their hearts to their Father in Heaven." The cited explanation discusses them.

Mishnah Berakhot 5:1 משנה ברכות ה':א

אֵין עוֹמְדִין לְהִתְפַּלֵּל אֶלָּא מִתּוֹךְ כֹּבֶד רֹאשׁ. חֲסִידִים הָרִאשׁוֹנִים הָיוּ שׁוֹהִים שָׁעָה אַחַת וּמִתְפַּלְּלִים, כְּדֵי שֶׁיְּכַוְּנוּ אֶת לִבָּם לַמָּקוֹם. אֲפִלּוּ הַמֶּלֶךְ שׁוֹאֵל בִּשְׁלוֹמוֹ, לֹא יְשִׁיבֶנּוּ. וַאֲפִלּוּ נָחָשׁ כָּרוּךְ עַל עֲקֵבוֹ, לֹא יַפְסִיק׃

One should not stand up to say Tefillah except in a reverent state of mind. The pious men of old used to wait an hour before praying in order that they might direct their thoughts to G-d. Even if a king greets him [while praying] he should not answer him: even if a snake is wound round his heel he should not stop.

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62 **ובד"ה ויקהל משה**

That passage contrasts the love born of contemplation during the six weekdays, which takes toil, with Shabbos, when an additional soul is added to every Jew and something new is born in the Congregation of Israel.

KEHOT'S NOTE

תו"א פז, ד.

63 **ויקהל משה**

"And Moshe assembled all the congregation of the children of Israel," before commanding them about Shabbos. The verse opens the discourse on the additional soul of Shabbos.

Exodus 35:1 שמות ל"ה:א

וַיַּקְהֵל מֹשֶׁה אֶת־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר־צִוָּה ה' לַעֲשֹׂת אֹתָם׃

And Moses assembled all the congregation of the children of Israel, and said unto them: 'These are the words which the L-RD hath commanded, that ye should do them.

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64 **הנשמה יתירה שמתגלה בשבת**

The Talmud teaches that an additional soul (neshamah yeseirah) is given to a person on the eve of Shabbos. Here it is an example of the soul above the body shining within it.

Beitzah 16a:11–12 ביצה ט"ז א:י"א-י"ב

אִי הָכִי, לָא לִיעְנְשׁוּ גּוֹיִם עֲלַהּ? שַׁבָּת — אוֹדּוֹעֵי אוֹדְעִינְהוּ, מַתַּן שְׂכָרָהּ — לָא אוֹדְעִינְהוּ. וְאִי בָּעֵית אֵימָא: מַתַּן שְׂכָרָהּ נָמֵי אוֹדְעִינְהוּ, נְשָׁמָה יְתֵירָה — לָא אוֹדְעִינְהוּ. דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: נְשָׁמָה יְתֵירָה נוֹתֵן הַקָּדוֹשׁ בָּרוּךְ הוּא בָּאָדָם עֶרֶב שַׁבָּת, וּלְמוֹצָאֵי שַׁבָּת נוֹטְלִין אוֹתָהּ הֵימֶנּוּ, שֶׁנֶּאֱמַר: "שָׁבַת וַיִּנָּפַשׁ", כֵּיוָן שֶׁשָּׁבַת וַוי אָבְדָה נֶפֶשׁ.

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65 **בכל לבבך ובכל נפשך ובכל מאדך**

"And you shall love Havayah your G-d with all your heart, and with all your soul, and with all your might." The three phrases are read as the three ranks of raising mayin nukvin.

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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66 **השמים כסאי**

"The heavens are My throne and the earth My footstool; what house could you build for Me?" The verse opens the discourse cited for "house" as the makif.

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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67 **יוצר אור ובורא חשך**

G-d, speaking through Isaiah, says that He "forms light and creates darkness, makes peace and creates evil." Yetzirah ("forming") is read as inner light, and Beriah ("creating") as the "darkness" of a makif that cannot be grasped.

Isaiah 45:7 ישעיהו מ"ה:ז

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שָׁלוֹם וּבוֹרֵא רָע אֲנִי ה' עֹשֶׂה כָּל־אֵלֶּה׃

I form the light, and create darkness; I make peace, and create evil; I am the L-RD, that doeth all these things.

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PARAGRAPH 9

68 **יביאו לבוש מלכות**

"Let them bring royal apparel that the king has worn, and a horse that the king has ridden." The verse opens the ex-

planation the text cites for how Asiyah, physical existence, comes from sovev kol almin.

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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69 **עשייה איהו לעילא**

The Zohar in Parshas Vayera, cited by the text itself (115a), for the teaching that Asiyah has its root above.

Zohar, Vayera 26:387–28:427 ספר הזהר, וירא כ״ו:שפ״ז-כ״ח:תכ״ז

Hence, besides "visiting" Sarah, G-d also "did" something in the region on high, since everything depends on that. Hence the two stages of "visiting" and "doing", with the name of "the L-rd" mentioned with each, the whole forming one process.'

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

70 **עשייה איהו לעילא**

The Zohar in Parshas Behar (108b), which the text cites as saying the same thing about Asiyah.

Zohar, Behar 4:13–15 ספר הזהר, בהר ד׳:י״ג-ט״ו

And since Israel at therefore "hearing" is attached to this Mount Sinai placed "doing" before "hearing' sabbatical year.

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

71 **וילן שם בלילה ההוא**

"And he lodged there that night, and he took from what came into his hand a gift for Eisav his brother." The verse opens the discourse cited here on Yaakov's gift as a raising of mayin nukvin to Tohu.

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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PARAGRAPH 11

72 **עדר עדר לבדו**

"He put them in the hands of his servants, each flock by itself, and said to his servants, 'Pass on before me, and put a space between flock and flock.'" Each flock is a rank of its own.

Genesis 32:17 בראשית ל״ב:י״ז

וַיִּתֵּן בְּיַד־עֲבָדָיו עֵדֶר עֵדֶר לְבַדּוֹ וַיֹּאמֶר אֶל־עֲבָדָיו עִבְרוּ לְפָנַי וְרֶוַח תָּשִׂימוּ בֵּין עֵדֶר וּבֵין עֵדֶר׃

And he delivered them into the hand of his servants, every drove by itself; and said unto his servants: 'Pass over before me, and put a space betwixt drove and drove.'

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73 **ויצו את הראשון**

"And he commanded the first, saying, 'When Eisav my brother meets you and asks you…'" Yaakov instructs each flock's servant separately.

Genesis 32:18 בראשית ל״ב:י״ח

וַיְצַו אֶת־הָרִאשׁוֹן לֵאמֹר כִּי יִפְגָּשְׁךָ עֵשָׂו אָחִי וּשְׁאֵלְךָ לֵאמֹר לְמִי־אַתָּה וְאָנָה תֵלֵךְ וּלְמִי אֵלֶּה לְפָנֶיךָ׃

And he commanded the foremost, saying: 'When Esau my brother meeteth thee, and asketh thee, saying: Whose art thou? and whither goest thou? and whose are these before thee?

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74 **ויצו גם את השני גם את השלישי**

"And he commanded also the second, also the third, also all who went after the flocks." The separate commands mark the flocks as distinct ranks; the verse also names a fourth group, "all who went after the flocks."

Genesis 32:20 בראשית ל״ב:כ׳

וַיְצַו גַּם אֶת־הַשֵּׁנִי גַּם אֶת־הַשְּׁלִישִׁי גַּם אֶת־כָּל־הַהֹלְכִים אַחֲרֵי הָעֲדָרִים לֵאמֹר כַּדָּבָר הַזֶּה תְּדַבְּרוּן אֶל־עֵשָׂו בְּמֹצַאֲכֶם אֹתוֹ׃

And he commanded also the second, and the third, and all that followed the droves, saying: 'In this manner shall ye speak unto Esau, when ye find him;

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PARAGRAPH 12

75 **כעדר הרחלים שעלו מן הרחצה**

"Your teeth are like a flock of ewes that have come up from the washing, all of them twinned." The maamar now explains the washing.

Song of Songs 6:6 שיר השירים ו׳:ו׳

שִׁנַּיִךְ כְּעֵדֶר הָרְחֵלִים שֶׁעָלוּ מִן־הָרַחְצָה שֶׁכֻּלָּם מַתְאִימוֹת וְשַׁכָּלָה אֵין בָּהֶם׃

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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PARAGRAPH 13

76 **כי מן המים משיתיהו**

Pharaoh's daughter names him Moshe, "for I drew him out of the water." The water is read as the sea of supernal Chochmah from which Moshe draws.

Exodus 2:10 שמות ב׳:י׳

וַיִּגְדַּל הַיֶּלֶד וַתְּבִאֵהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ׃

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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77 **ותמלא כדה**

Rivkah "went down to the spring, filled her jug, and came up." The jug filled from the source is the image for the Torah drawn from supernal Chochmah.

Genesis 24:16 בראשית כ״ד:ט״ז

וְהַנַּעֲרָ טֹבַת מַרְאֶה מְאֹד בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ וַתֵּרֶד הָעַיְנָה וַתְּמַלֵּא כַדָּהּ וַתָּעַל׃

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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78 **ונהר יוצא מעדן ומשם יפרד**

"A river goes out from Eden to water the garden, and from there it divides and becomes four heads." The river stands for flow by stages and in proportion, the chain of descent.

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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79 **ואלה שמות**

"And these are the names of the children of Israel who came to Egypt." The verse opens the discourse cited on the whitening of the halachah.

Exodus 1:1 שמות א׳:א׳

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה אֵת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ׃

NOW THESE are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household:

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80 **אסרי לגפן בענין כבס ביין לבושו**

Yaakov's blessing of Yehudah: "Binding his foal to the vine… he washes his garment in wine." The discourse cited explains this washing of the garment.

Genesis 49:11 בראשית מ״ט:י״א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֶּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה׃

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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81 **לא תהיה כוי את מספר ימיך אמלא**

"None shall miscarry or be barren in your land; the number of your days I will fill." The verse opens another discourse the text points to.

Exodus 23:26 שמות כ״ג:כ״ו

לֹא תִהְיֶה מְשַׁכֵּלָה וַעֲקָרָה בְּאַרְצֶךָ אֶת־מִסְפַּר יָמֶיךָ אֲמַלֵּא׃

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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82 **אלה מסעי**

"These are the journeys of the children of Israel." The verse opens the discourse that explains "I drew him out of the water" and "he also drew water for us."

Numbers 33:1 במדבר ל״ג:א׳

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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83 **וגם דלה דלה לנו**

Yisro's daughters say of Moshe: "An Egyptian man saved us from the shepherds, and he also drew water for us and watered the flock." It is read as Moshe drawing into Israel the bittul of the higher unity.

Exodus 2:19 שמות ב׳:י״ט

וַתֹּאמַרְן אִישׁ מִצְרִי הִצִּילָנוּ מִיַּד הָרֹעִים וְגַם־דָּלֹה דָלָה לָנוּ וַיַּשְׁקְ אֶת־הַצֹּאן׃

And they said: 'An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock.'

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84 **הנותן שלג כצמר**

"He gives snow like wool; He scatters frost like ashes." Another verse joining the whiteness of snow to wool.

Psalms 147:16 תהילים קמ״ז:ט״ז

הַנֹּתֵן שֶׁלֶג כַּצָּמֶר כְּפוֹר כָּאֵפֶר יְפַזֵּר׃

He giveth snow like wool; He scattereth the hoar-frost like ashes.

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85 **ושער רישי כעמר נקא**

In Daniel's vision the Ancient of Days sits, "His garment white as snow and the hair of His head like pure wool." Whiteness and wool are joined, as in the washed ewes.

Daniel 7:9 דניאל ז׳:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

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

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86 **והניף הכהן אותם על לחם הבכורים**

"And the kohen shall wave them upon the bread of the first fruits, a wave offering before Havayah, with the two

lambs." The verse opens the Emor discourse cited on ewes.

Leviticus 23:20 ויקרא כ״ג:כ׳

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכּוּרִים תְּנוּפָה לִפְנֵי ה׳ עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה׳ לַכֹּהֵן׃

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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87 **את הכבש אחד תעשה**

"The one lamb you shall offer in the morning, and the second lamb you shall offer in the afternoon." The daily offering, discussed in the discourse cited.

Numbers 28:4 במדבר כ״ח:ד׳

אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם׃

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk;

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88 **צאינה וראינה**

"Go forth and see, daughters of Zion, King Shlomo." The verse opens the earlier discourse on kadosh with and without a vav.

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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89 **וזרקתי עליכם מים טהורים וטהרתם**

"And I will sprinkle pure water upon you, and you shall be pure from all your impurities." The waters of the supernal Kodesh wash away every sin.

Ezekiel 36:25 יחזקאל ל״ו:כ״ה

וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם וּמִכָּל־גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם׃

And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you.

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90 Kehot's note points to Exodus 2:10–11 for these words.

Exodus 2:10–11 שמות ב׳:י׳-י״א

וַיִּגְדַּל הַיֶּלֶד וַתְּבִאֵהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ׃ וַיְהִי בַּיָּמִים הָהֵם וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא אֶל־אֶחָיו וַיַּרְא בְּסִבְלֹתָם וַיַּרְא אִישׁ מִצְרִי מַכֶּה אִישׁ־עִבְרִי מֵאֶחָיו׃

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.' And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens; and he saw an Egyptian smiting a Hebrew, one of his brethren.

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91 Kehot's note points to Leviticus 6:1–8:36 for these words.

Leviticus 6:1–8:36 ויקרא ו׳:א׳-ח׳:ל״ו

PARAGRAPH 14

92 **שכולם מתאימות**

"...all of them twinned, and none among them is bereaved." In the plain sense the beloved's teeth are matched in pairs, none missing, like ewes that each bear twins. The maamar reads "twinned" as the three flocks united by the washing, like twins born at once. (context: Steinsaltz Tanakh)

Song of Songs 6:6 שיר השירים ו׳:ו׳

שִׁנַּיִךְ כְּעֵדֶר הָרְחֵלִים שֶׁעָלוּ מִן־הָרַחְצָה שֶׁכֻּלָּם מַתְאִימוֹת וְשַׁכָּלָה אֵין בָּהֶם׃

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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PARAGRAPH 15

93 **דמקדשין ליה כולא כחדא**

One of the Zohar passages the Kehot note to the maamar's opening gives for the teaching that Israel and the angels sanctify G-d as one.

Zohar, Vayechi 43:439–450 ספר הזהר, ויחי מ״ג:תל״ט-ת״נ

Now all those singers stand outside and chant hymns in the three watches of the night and intone praises, and all the hosts of the heavens sing at night and Israel by day, nor is the sanctification recited above until it is recited by Israel below, and only then do all the hosts of heaven sanctify the holy name together. Hence, Israel are holy and are sanctified by upper and lower angels, since the sanctification of the holy name is complete only when uttered above and below together.'

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

94 **עדר עדר לבדו**

Yaakov sends his gift "each flock by itself." The phrase describes the separate raisings below.

Genesis 32:17 בראשית ל״ב:י״ז

וַיִּתֵּן בְּיַד־עֲבָדָיו עֵדֶר עֵדֶר לְבַדּוֹ וַיֹּאמֶר אֶל־עֲבָדָיו עִבְרוּ לְפָנַי וְרֶוַח תָּשִׂימוּ בֵּין עֵדֶר וּבֵין עֵדֶר׃

And he delivered them into the hand of his servants, every drove by itself; and said unto his servants: 'Pass over before me, and put a space betwixt drove and drove.'

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95 **רוחצות בחלב**

The beloved describes her lover: "His eyes are like doves by the streams of water, washed in milk, fitly set." The Idra reads the milk as the supernal whiteness.

Song of Songs 5:12 שיר השירים ה׳:י״ב

עֵינָיו כְּיוֹנִים עַל־אֲפִיקֵי מָיִם רֹחֲצוֹת בֶּחָלָב יֹשְׁבוֹת עַל־מִלֵּאת׃

His eyes are like doves Beside the water-brooks; Washed with milk, And fitly set.

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96 **בחוורא דלעילא**

The Idra Rabba, cited by the text itself (136b), on "washed in milk": in the whiteness from above.

Zohar, Idra Rabba 28:199–29:209 ספר הזהר, האדרא רבא כ״ח:קצ״ט-כ״ט:ר״ט

97 **ואלה המשפטים**

"And these are the ordinances that you shall set before them." The verse opens the discourse in Torah Ohr on which this maamar builds.

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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98 **ואדם ובהמה תושיע ה׳**

David praises G-d, whose righteousness reaches all He made: "Your righteousness is like the mighty mountains…; man and beast You save, Havayah." From sovev, man and beast are equal. (context: Steinsaltz Tanakh)

Psalms 36:7 תהילים ל״ו:ז׳

צִדְקָתְךָ כְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה אָדָם־וּבְהֵמָה תוֹשִׁיעַ ה׳

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preservest, O L-RD.

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PARAGRAPH 16

99 **מן המים משיתיהו**

"For I drew him out of the water." Moshe draws from the supernal waters, and so the three flocks become one.

Exodus 2:10 שמות ב׳:י׳

וַיִּגְדַּל הַיֶּלֶד וַתְּבִאֵהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ׃

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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PARAGRAPH 17

100 **לך ולעבדך כו׳ ולהבמתך ולחיה**

G-d's command for the Sabbatical year: "The Shabbos of the land shall be food for you, for you and for your servant and for your maidservant…; and for your beast and for the wild animal that are in your land." In the Sabbatical year man and beast share its produce alike.

Leviticus 25:6–7 ויקרא כ״ה:ו׳-ז׳

וְהָיְתָה שַׁבַּת הָאָרֶץ לָכֶם לְאָכְלָה לְךָ וּלְעַבְדְּךָ וְלַאֲמָתֶךָ וְלִשְׂכִירְךָ וּלְתוֹשָׁבְךָ הַגָּרִים עִמָּךְ׃ וְלִבְהֶמְתְּךָ וְלַחַיָּה אֲשֶׁר בְּאַרְצֶךָ תִּהְיֶה כָל־תְּבוּאָתָהּ לֶאֱכֹל׃

And the sabbath-produce of the land shall be for food for you: for thee, and for thy servant and for thy maid, and for thy hired servant and for the settler by thy side that sojourn with thee; and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food.

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101 **דאדם ובהמה תושיע**

"Man and beast You save, Havayah." In the ascent to sovev the two are equal.

Psalms 36:7 תהילים ל״ו:ז׳

צִדְקָתְךָ כְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה אָדָם־וּבְהֵמָה תוֹשִׁיעַ ה׳

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preservest, O L-RD.

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PARAGRAPH 18

102 **בביאור ע״פ מים רבים**

That passage calls the attributes within Keser "a rivkah of three cattle" and explains "Many waters cannot extinguish the love": a love rooted above intellect, drawn from the attributes of Keser by the supernal Daas, which no understanding drawn from Chochmah and Binah can quench.

KEHOT'S NOTE

תו״א י״ט, ג׳.

103 **מים רבים**

"Many waters cannot extinguish the love, nor can rivers drown it." The verse opens the Torah Ohr discourse cited here.

Song of Songs 8:7 שיר השירים ח׳:ז׳

מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת־הָאַהֲבָה וּנְהָרוֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הון בֵּיתוֹ בָּאַהֲבָה בוֹז יָבוּזוּ לוֹ׃

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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104 **רבקה של שלש בקר**

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

KEHOT'S NOTE

שניך כעדר הרחלים שעלו מן הרחצה שכולם מתאימות

שי״ן איהו כליל תלת עדרי צאן כו׳ תלת אבהן 110

> Tikkun 51, cited by the text itself: the letter shin comprises three flocks of sheep and the three Patriarchs.

Tikkunei Zohar 86b:5–6 תקוני הזהר פ״ו ב:ה׳-ו׳

אָמַר לֵיהּ רַבִּי אֶלְעָזָר אַבָּא, שִׁי״ן מְנָא לָן דְּאִיהוּ צַדִּיק, אָמַר לֵיהּ בְּרִי בַּקָּה תִּשְׁכַּח ח״י ש׳, אִיהוּ כְּלִיל תְּלַת עִדְרֵי צֹאן, דְּאִינּוּן שָׂרָשָׁא דְּאִילָנָא, וְדָא חַי עָלְמִין, דְּאִיהוּ אוֹת בַּצָּבָא דִּילֵיהּ, צבאו״ת אִיהוּ עִמְהוֹן, כְּלִיל תְּלַת דַּרְגִּין לָקֳבֵל תְּלַת עַנְפִּין דְּש׳. וְהָא ש׳ דְּתַלַּת אֲבָהָן אִינּוּן, אֶלָּא ש׳ עִלָּאָה עַנְפֵּי אִילָנָא, ש׳ תַּתָּאָה שָׂרְשֵׁי אִילָנָא, וּבְגִין דָּא וְכָל שִׁי״ן דָּא צַדִּיק, וְכָל עֶשֶׂב ע״ב ש׳ דָּא יַעֲקֹב כְּלִיל תְּלַת אֲבָהָן, דְּאִינּוּן עַנְפֵּי אִילָנָא, וְסָלְקִין לְשַׁבְעִין וּתְרִין שְׁמָהָן דְּוַיִּסַּע וַיָּבֹא …

Tikkunei Zohar - Vocalized (Public Domain)

וכל שיח 111

> "And every shrub of the field was not yet in the earth." The Tikkunei Zohar reads the shin into the word siach (shrub).

Genesis 2:5 בראשית ב׳:ה׳

וְכֹל שִׂיחַ הַשָּׂדֶה טֶרֶם יִהְיֶה בָאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טֶרֶם יִצְמָח כִּי לֹא הִמְטִיר ה׳ אֱלֹקִים עַל־הָאָרֶץ וְאָדָם אַיִן לַעֲבֹד אֶת־הָאֲדָמָה׃

No shrub of the field was yet in the earth, and no herb of the field had yet sprung up; for the L-RD G-d had not caused it to rain upon the earth, and there was not a man to till the ground;

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PARAGRAPH 19

כמ״ש במ״ח שיח אותיות ח״י שי״ן 112

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

KEHOT'S NOTE

— משנת חסידים מסכת שארית האצילות פ״ג אות ג.

PARAGRAPH 20

ולבן שנים מחלב 113

> Yaakov's blessing of Yehudah: "His eyes are red with wine, and his teeth white with milk." The explanation cited reads the teeth as refining one's deeds.

Genesis 49:12 בראשית מ״ט:י״ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב׃

His eyes shall be red with wine, And his teeth white with milk.

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אחרי ה׳ אלקיכם תלכו 114

> "After Havayah your G-d shall you walk, and Him shall you fear…, and to Him shall you cleave." The verse opens the discourse cited on service through deeds.

Deuteronomy 13:5 דברים י״ג:ה׳

אַחֲרֵי ה׳ אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice

עירובין (רפ״ב יז, ב) בשינוי לשון מכאן. [כ].

רבקה של שלש בקר 105

> The Mishnah of Eruvin, chapter 2, speaks of a space "as wide as two teams (rivkos) of three cattle each"; the Kehot note says the wording here differs from the Mishnah's.

Eruvin 17b:17–18 עירובין י״ז ב:י״ז-י״ח

גּוֹבְהֵן עֲשָׂרָה טְפָחִים, וְרוֹחְבָּן שִׁשָּׁה וְעוֹבְיִים כָּל שֶׁהוּא. וּבֵינֵיהֶן כִּמְלֹא שְׁתֵּי רְבָקוֹת שֶׁל שְׁלֹשׁ שְׁלֹשׁ בָּקָר, דִּבְרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר: שֶׁל אַרְבַּע, קְשׁוּרוֹת וְלֹא מוּתָּרוֹת, אַחַת נִכְנֶסֶת וְאַחַת יוֹצֵאת.

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

כמ״ש במ״ח גבי מנחה דשבת 106

> In its parallel, Or HaTorah cites Etz Chaim and the Arizal's Siddur on the Minchah of Shabbos: then Beriah stands in the place of Imma, Yetzirah in the place of Z'eir Anpin and Asiyah in the place of Nukva, and they remain so until the end of Shabbos.

KEHOT'S NOTE

באוה״ת שה״ש ע׳ תקסט כ׳: ״כמ״ש בע״ח ובסידור האריז״ל גבי מנחה דשבת שעולם הבריאה הוא במקום אימא והיצירה במקום ז״א והעשי׳ במקום נוק׳ וכך עומדים עד מוצאי שבת״ עכ״ל ע״ש.

בד״ה כנשר יעיר 107

> That discourse explains "As an eagle stirs up its nest… spreads its wings," reading the eagle as the attribute of compassion, and turns to Ezekiel's chariot, with the face of a lion on the right and the face of an ox: the division of attributes in the worlds below Atzilus that this maamar mentions.

KEHOT'S NOTE

לעיל פ׳ האזינו עז, ג ואילך.

כנשר יעיר 108

> "As an eagle stirs up its nest, hovers over its young." The verse opens the Ha'Azinu discourse cited here.

Deuteronomy 32:11 דברים ל״ב:י״א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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פני אריה אל הימין ופני שור 109

> "The face of a man, and the face of a lion on the right for the four of them, and the face of an ox on the left." In the lower worlds the attributes are divided.

Ezekiel 1:10 יחזקאל א׳:י׳

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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PARAGRAPH 21

115 **והניף הכהן אותם על לחם הבכורים**

"And the kohen shall wave them upon the bread of the first fruits… with the two lambs (kevasim)." The verse opens the Emor discourse cited on the shin of kesavim.

Leviticus 23:20 ויקרא כ״ג:כ׳

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה׳ עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה׳ לַכֹּהֵן׃

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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116 **ש׳ דמשה קדושה לך ישלשו**

The Ra'aya Mehemna in Parshas Mishpatim (120a), cited by the text itself, on the shin of Moshe and the threefold sanctification.

Zohar, Mishpatim 18:477–485 ספר הזהר, משפטים י״ח:תע״ז-תפ״ה

117 **ובזהר ר״פ בראשית**

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

KEHOT'S NOTE

י״ג, ב.

118 **עאלת שין**

The opening of the Zohar, where each letter of the alphabet comes before G-d asking that the world be created through it, and the shin comes in its turn. (The Kehot note gives 13b, but that page speaks of tefillin; the passage is on 2b.)

Zohar, Introduction 5:21–6:28 ספר הזהר, הקדמה ה׳:כ״א-ו׳:כ״ח

119 **שכינתא אתקריאת שבת**

The Ra'aya Mehemna in Parshas Pinchas (257a), cited by the text itself: the Shechinah is called Shabbos, from the three upper levels that are the shin, and She is "a daughter, a fourth to them."

Zohar, Pinchas 121:831–123:842 ספר הזהר, פנחס קכ״א:תתל״א-קכ״ג:תתמ״ב

PARAGRAPH 22

120 **כד אתחברן כולהו קדושי כחדא אקרון קדש**

The end of the Zohar on Haazinu, quoted by the text: when all the holinesses join as one they are called Kodesh and ascend to the supernal place called Kodesh.

Zohar, Ha'Azinu 6:202–9:211 ספר הזהר, האזינו ו׳:ר״ב-ט׳:ר״י״א

R. Jose said: 'G-d first called Israel "holy", as it is written, "For thou art a holy people", etc. (Deut. 14, 2). Then He called them "holiness", as it is written, "Israel is holiness (kodesh) to the L-rd, the firstfruits… 1The last 16 lines of the Hebrew text do not appear in our translation.in that through them all the divine adornments are not in their proper condition.'

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

121 **אם צדקת מה תתן לו**

Elihu says to Iyov: "If you are righteous, what do you give Him, or what does He receive from your hand?" The supernal Kodesh is beyond the reach of anything done below.

Job 35:7 איוב ל״ה:ז׳

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח׃

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

122 **צאינה וראינה**

"Go forth and see, daughters of Zion, King Shlomo." The verse opens the discourse cited here.

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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123 **בד״ה צאינה וראינה בפ׳ קדושים**

That discourse, on "Go forth and see, daughters of Zion," explains that kadosh with a vav is G-d's holiness drawn down to be memalei kol almin and sovev kol almin, a mere ray that bears no comparison to Him, since all created beings, however many, remain in a state of division.

KEHOT'S NOTE

לעיל כא, ב. וראה במ״מ לשם.

124 The Zohar in Parshas Mishpatim (121b), which the text cites for the same teaching.

Zohar, Mishpatim 20:502–511 ספר הזהר, משפטים כ׳:תק״ב-תק״י״א

PARAGRAPH 23

125 **כל אות היא המשכת חיות וכח מיוחד פרטי**

Sha'ar HaYichud VehaEmunah, chapter 12, cited by the text and quoted nearly word for word: each letter is the drawing down of a particular, distinct life-force and power.

Tanya, Sha'ar HaYichud 12:1–2 תניא, חלק שני; שער היחוד והאמונה י״ב:א׳-ב׳

רַק שֶׁהֵבְרוּאִים מִתְחַלְּקִים לְמִינֵיהֶם בְּכָלְלוּת וּבְפָרְטוּת, עַל יְדֵי שִׁינּוּיֵי הַצֵּירוּפִים וְחִילּוּפִים וּתְמוּרוֹת, כַּנִּזְכָּר לְעֵיל. כִּי כָּל אוֹת, הִיא הַמְשָׁכַת

וְהַחַיּוּת פְּרָטִיּוֹת שֶׁל הָאוֹתִיּוֹת וְעוֹלָה עַל גַּבֵּיהֶן, וְהִיא מְחַבַּרְתָּן וּמְצָרַפְתָּן יַחַד, לְהַשְׁפִּיעַ כֹּחַ וְחַיּוּת לָעוֹלָם הַנִּבְרָא בְּתֵיבָה זוֹ, לִכְלָלוֹ וְלִפְרָטָיו. הגהה וּלְפִי שֶׁכָּל אוֹת וָאוֹת מִכ"ב ...

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PARAGRAPH 26

130 **וה' אלקים אמת**

Jeremiah contrasts the idols with G-d: "But Havayah, G-d, is truth; He is the living G-d and the everlasting King." In its plain sense, Havayah is the true G-d; the maamar takes emes, truth, as the word that arises only from joined letters.

Jeremiah 10:10 ירמיהו י:י

וַה' אֱלֹקִים אֱמֶת הוּא־אֱלֹקִים חַיִּים וּמֶלֶךְ עוֹלָם מִקְצְפּוֹ תִּרְעַשׁ הָאָרֶץ וְלֹא־יָכְלוּ גּוֹיִם זַעְמוֹ׃

But the L-RD G-d is the true G-d, He is the living G-d, and the everlasting King; At His wrath the earth trembleth, And the nations are not able to abide His indignation.

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KEHOT'S NOTE

ירמי' י, י.

131 **ע"י הצירוף וההתכללות**

The note says that the passage at 14a refers to this place.

KEHOT'S NOTE

ראה לעיל יד, א שמציין לכאן.

PARAGRAPH 27

132 **תלת עלמין**

The Zohar in Parshas Shelach, at the place the Kehot note gives (159a), on the three worlds to which the threefold "Holy" corresponds.

Zohar, Sh'lach 6:39–8:49 ספר הזהר, שלח לך ו:ל"ט-ח:מ"ט

133 **המוזכר בזהר פ' שלח**

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

KEHOT'S NOTE

קנט, א.

134 **וקרא זה אל זה ואמר**

In Isaiah's vision the seraphim call to one another: "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." Kodesh shines through the angels' calling to one another.

Isaiah 6:3 ישעיהו ו:ג

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

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

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חַיּוּת וְכֹחַ מְיוּחָד פְּרָטִי, וּכְשֶׁנִּצְטָרְפוּ אוֹתִיּוֹת הַרְבֵּה - לִהְיוֹת תֵּיבָה, אֲזַי, מִלְּבַד רִיבּוּי מִינֵי כֹּחוֹת וְחַיּוּת הַנִּמְשָׁכִים כְּפִי מִסְפַּר הָאוֹתִיּוֹת שֶׁמַּתֵּיבָה, עוֹד זֹאת הָעוֹלָה עַל כּוּלָּנָה - הַמְשָׁכַת כֹּחַ עֶלְיוֹן וְחַיּוּת כְּלָלִית הַכּוֹלֶלֶת וּשְׁקוּלָה כְּנֶגֶד כָּל מִינֵי הַכֹּחוֹת וְהַחַיּוּת פְּרָטִיּוֹת שֶׁל הָאוֹתִיּוֹת וְעוֹלָה עַל גַּבֵּיהֶן, וְהִיא מְחַבַּרְתָּן ...

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126 **בד"ה אני ישנה**

That discourse, on "I am asleep, but my heart is awake," reads Isaiah's "ha'osiyos, ask Me" as the letters of Torah and prayer: the letters (osiyos, from asa, "come") bring the Infinite Light from concealment into revelation, carrying it as a horse carries its rider to a place he could not reach himself.

KEHOT'S NOTE

לעיל לג, ג.

127 **אני ישנה**

"I am asleep, but my heart is awake." The verse opens the discourse cited here.

Song of Songs 5:2 שיר השירים ה:ב

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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128 **האותיות שאלוני**

G-d says through Isaiah, "Ask Me of the things to come (ha'osiyos) concerning My children." Chassidus reads ha'osiyos as "the letters." (context: Steinsaltz Tanakh)

Isaiah 45:11 ישעיהו מ"ה:י"א

כֹּה־אָמַר ה' קְדוֹשׁ יִשְׂרָאֵל וְיֹצְרוֹ הָאֹתִיּוֹת שְׁאָלוּנִי עַל־בָּנַי וְעַל־פֹּעַל יָדַי תְּצַוּנִי׃

Thus saith the L-RD, The Holy One of Israel, and his Maker: Ask Me of the things that are to come; Concerning My sons, and concerning the work of My hands, command ye Me.

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PARAGRAPH 24

129 **המשכת כח עליון וחיות כללית**

The same chapter: when letters combine into a word, beyond the powers of the letters there is "the drawing down of a supernal power and a general life-force" that surpasses them all.

Tanya, Sha'ar HaYichud 12:1–2 תניא, חלק שני; שער היחוד והאמונה י"ב:א'-ב'

... כִּי כָּל אוֹת, הִיא הַמְשָׁכַת חַיּוּת וְכֹחַ מְיוּחָד פְּרָטִי, וּכְשֶׁנִּצְטָרְפוּ אוֹתִיּוֹת הַרְבֵּה - לִהְיוֹת תֵּיבָה, אֲזַי, מִלְּבַד רִיבּוּי מִינֵי כֹּחוֹת וְחַיּוּת הַנִּמְשָׁכִים כְּפִי מִסְפַּר הָאוֹתִיּוֹת שֶׁמַּתֵּיבָה, עוֹד זֹאת הָעוֹלָה עַל כּוּלָּנָה - הַמְשָׁכַת כֹּחַ עֶלְיוֹן וְחַיּוּת כְּלָלִית הַכּוֹלֶלֶת וּשְׁקוּלָה כְּנֶגֶד כָּל מִינֵי הַכֹּחוֹת

135 בד"ה ויקרא אל משה

That discourse explains the "calling" to Moshe as an illumination given him so that he could enter the Tent of Meeting, and cites Targum Yonasan on "And one called to another": "and they receive from one another." The calling is a receiving, each drawing to the other, which is how the angels' joining lets Kodesh shine.

KEHOT'S NOTE

לעיל פ' ויקרא א, ב.

136 ויקרא אל משה

"And He called to Moshe, and Havayah spoke to him from the Tent of Meeting." The verse opens the discourse cited on "one called to another."

Leviticus 1:1 ויקרא א:א

וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר ה' אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר׃

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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137 אמת . . חותמו של הקב"ה

"The seal of the Holy One, blessed be He, is truth," as the Kehot note gives it. Truth is the highest level, beyond each letter alone.

Shabbat 55a:12–13 שבת נ"ה א:י"ב-י"ג

וְרֵישׁ לָקִישׁ אָמַר: "תָּיו" — סוֹף חוֹתָמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, דְּאָמַר רַבִּי חֲנִינָא: חוֹתָמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא "אֱמֶת". (אֱמֶת) רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי [אָמַר]: אֵלּוּ בְּנֵי אָדָם שֶׁקִּימּוּ אֶת הַתּוֹרָה כֻּלָּהּ מֵאָלֶף וְעַד תָּיו. מַאִימָתַי תַּמָּה וְכוּת אָבוֹת? אָמַר רַב: מִימוֹת הוֹשֵׁעַ בֶּן בְּאֵרִי, שֶׁנֶּאֱמַר: "אֲגַלֶּה אֶת נַבָּלָתָהּ לְעֵינֵי מְאַהֲבָיִךְ וְאִישׁ לֹא יַצִּילֶנָּה מִיָּדִי".

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

KEHOT'S NOTE

שבת נה, א.

138 ע"פ ויכתוב משה את מוצאיהם

That discourse, on "And Moshe wrote their goings forth according to their journeys," explains Moshe's "writing" by the Sages' saying that the seal of the Holy One, blessed be He, is truth: Chochmah is called truth, and Moshe drew down the revelation of the Infinite Light in Chochmah so that Israel would have the power to rise.

KEHOT'S NOTE

לעיל פ' מסעי.

139 ויכתוב משה את מוצאיהם

"And Moshe wrote their goings forth according to their journeys." The verse opens the explanation cited on truth.

Numbers 33:2 במדבר ל"ג:ב

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם׃

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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140 בד"ה כי ביום הזה יכפר

That passage reads "For My glory I created him, formed him, also made him" with "there is no glory but Torah": the 248 positive and 365 negative commandments are vessels for G-d's light, so that He has a dwelling place among the lower realms, like the wick and the wood that hold a flame.

KEHOT'S NOTE

לעיל פ' אחרי כה, ד.

141 כי ביום הזה יכפר

"For on this day He shall atone for you, to purify you." The verse opens the Acharei discourse cited here.

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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142 לכבודי בראתיו יצרתיו

"Everyone who is called by My Name, for My glory I have created him, I have formed him, I have also made him." The three verbs name the three worlds of which a person is made.

Isaiah 43:7 ישעיהו מ"ג:ז

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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PARAGRAPH 28

143 כי עם קדוש אתה

"For you are a holy people to Havayah your G-d." Each raising alone draws from kadosh, with the vav.

Deuteronomy 14:21 דברים י"ד:כ"א

לֹא תֹאכְלוּ כָל־נְבֵלָה לַגֵּר אֲשֶׁר־בִּשְׁעָרֶיךָ תִּתְּנֶנָּה וַאֲכָלָהּ אוֹ מָכֹר לְנָכְרִי כִּי עַם קָדוֹשׁ אַתָּה לַה' אֱלֹקֶיךָ לֹא־תְבַשֵּׁל גְּדִי בַּחֲלֵב אִמּוֹ׃

Ye shall not eat of any thing that dieth of itself; thou mayest give it unto the stranger that is within thy gates, that he may eat it; or thou mayest sell it unto a foreigner; for thou art a holy people unto the L-RD thy G-d. Thou shalt not seethe a kid in its mother's milk.

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KEHOT'S NOTE

דברים יד, כא.

144 שאו ידיכם קדש

The psalm calls to the servants of Havayah who stand in His house at night: "Lift up your hands [in] holiness (kodesh) and bless Havayah"; in its plain sense kodesh may be the Sanctuary, toward which the hands are raised.

Here it is Kodesh without the vav, for the three joined together. (context: Steinsaltz Tanakh)

Psalms 134:2 תהילים קל"ד:ב'

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה'

Lift up your hands to the sanctuary, And bless ye the L-RD.

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KEHOT'S NOTE

תהלים קלד, ב.

145 **קדש ישראל**

"Israel is holy (kodesh) to Havayah, the first of His harvest." Kodesh without the vav, as in the Zohar quoted above.

Jeremiah 2:3 ירמיהו ב':ג'

קֹדֶשׁ יִשְׂרָאֵל לַה' רֵאשִׁית תְּבוּאָתֹה כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא אֲלֵיהֶם נְאֻם־ה'

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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KEHOT'S NOTE

ירמי' ב, ג.

146 **בד"ה הן עם אחד**

That discourse explains that through the Name Havayah inclusion is drawn down: the Torah makes peace in the heavenly household and the earthly one, the inclusion and unity of the Sefiros, and this inclusion comes through bittul.

KEHOT'S NOTE

תו"א פ' נח י, ד ואילך.

147 **הן עם אחד**

G-d says of the builders of the tower: "Behold, they are one people with one language for all." The verse opens the Torah Ohr discourse on the advantage of inclusion.

Genesis 11:6 בראשית י"א:ו'

וַיֹּאמֶר ה' הֵן עַם אֶחָד וְשָׂפָה אַחַת לְכֻלָּם וְזֶה הַחִלָּם לַעֲשׂוֹת וְעַתָּה לֹא־יִבָּצֵר מֵהֶם כֹּל אֲשֶׁר יָזְמוּ לַעֲשׂוֹת:

And the L-RD said: 'Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do.

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148 **בד"ה ראיתי והנה מנורת זהב**

The discourse on Zechariah's "menorah all of gold" begins at 33c.

KEHOT'S NOTE

לעיל פ' בהעלותך לה, ד.

149 **ראיתי והנה מנורת זהב**

"I have seen, and behold, a menorah all of gold, with its bowl on top of it." The verse opens the discourse cited here.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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150 **אתם נצבים היום כולכם**

"You are standing today, all of you, before Havayah your G-d." The verse opens another discourse cited on inclusion.

Deuteronomy 29:9 דברים כ"ט:ט'

אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה' אֱלֹקֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל:

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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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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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