



LIKKUTEI TORAH • PARSHAS TAZRIA • MAAMAR 6

בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע...

In the Gemara, Bava Metzia, chapter
HaPoalim: “They were disputing in
the Academy of the Firmament...”



G-d is “the Holy One, blessed be He”: “holy,” the encompassing light of Keser, and “blessed,” the indwelling light of Chochmah.

The Academy of the Firmament, whose understanding comes from Binah, heard G-d’s ruling “pure” only as a hidden glimmer of the encompassing light, while Rabbah bar Nachmani, whose soul came from that very radiance, could find its reason in the Torah itself.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

G-d is “the Holy One, blessed be He”: “holy,” the encompassing light of Keser, and “blessed,” the indwelling light of Chochmah. The Academy of the Firmament, whose understanding comes from Binah, heard G-d’s ruling “pure” only as a hidden glimmer of the encompassing light, while Rabbah bar Nachmani, whose soul came from that very radiance, could find its reason in the Torah itself.

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

THE MAAMAR IN BRIEF

The maamar explains the Talmud’s account of a dispute in the heavenly academy over a doubtful case of tzara’as, in which G-d said “pure,” the academy said “impure,” and Rabbah bar Nachmani was called up to decide. It first defines the Name “the Holy One, blessed be He”: “holy” is Keser, the light that encompasses all worlds, and “blessed” is Chochmah, the source of the light that fills them. The “firmament” is Binah, the level of comprehension, which shines in the Higher Gan Eden. Torah study, spoken aloud, draws down a light from above the order of the worlds, which is how the Sages worked miracles. The Alter Rebbe then explains, following the Maggid, that the attributes unite only through the Infinite Light, which shines constantly in Tiferes (hence the Name Havayah) but is absent from kelipas nogah. Tzara’as is the closing off of Chochmah, which lets nogah draw from the “skin”; a doubtful case is pure because this impurity depends on being known. The academy, rooted in Binah, knew G-d’s ruling but not its reason; Rabbah bar Nachmani, with a spark of Moshe, did. The maamar ends with the halachic question of “it is not in heaven.”

OUTLINE

- 1 The dispute in heaven and the Name “the Holy One, blessed be He”** ¶1-4
The Talmud’s story; how the Sages worked wonders; “holy” is Keser, sovev, and “blessed” is Chochmah, memalei; baruch as receiver (Malchus) and as source (Chochmah).
- 2 The Academy of the Firmament** ¶15-8
The firmament above the upper chayos is Binah, comprehension “frozen” like ice; it shines in the Higher Gan Eden; Torah study for its own sake adds light there, and prayer prepares for it.
- 3 Torah, speech and miracles** ¶9-15
Torah gladdens the heart because it is one with G-d; spoken Torah draws out its hidden light; the Sages drew a light above the order of the worlds, so a river could divide; the mitzvos exist in Atzilus, and the souls learn them in Gan Eden.

4 Kelipas nogah of Atzilus and the Name Havayah

¶16-22

How can there be a kelipah in Atzilus? Following the Maggid, the attributes unite only through the Infinite Light, which Tiferes always has and so bears the Name Havayah; nogah lacks this union and true self-nullification, so it is a “husk,” half good and half evil.

5 The affliction and the law of the white hair

¶23-26

When the light of Abba withdraws, nogah draws from the “skin” of Z’eir Anpin; the kohen draws Abba down again; white hair first means nogah draws only from the “hairs,” and a doubt is pure because this impurity depends on being known.

6 Why the Academy did not know the reason

¶27-30

The encompassing light shines in Gan Eden only hiddenly, so the Academy, rooted in Binah, knew G-d’s ruling but not its reason; Rabbah bar Nachmani’s soul, like Moshe’s, came from that radiance, so he found the reason in the Torah.

7 G-d’s delight in Gan Eden and the halachic ruling

¶31-33

G-d’s delight with the righteous comes from Eden, above the firmament, earned by drawing down the Crown through Torah; the Rambam rules “impure” because the Torah “is not in heaven,” though here, where G-d Himself said “pure,” the case may differ.

KEY CONCEPTS

Holy and blessed (kadosh, baruch) קדוש ברוך

The two words of the Name “the Holy One, blessed be He”: “holy” is Keser, set apart above the chain of descent and encompassing the worlds; “blessed” is Chochmah, the source from which light flows down to fill them.

The Academy of the Firmament מתיבתא דרקיע

The Higher Gan Eden, named for the “firmament” above the upper chayos, which is Binah: the level at which insight becomes fixed comprehension, like water frozen into ice.

Encompassing and inner light אור מקיף ואור פנימי

Light too great to enter a vessel surrounds it, yet shines into it in a hidden way. The Academy perceived G-d’s ruling only as this hidden glimmer.

Inter-inclusion of the attributes התכללות המדות

Opposite attributes such as Chesed and Gevurah can unite only through the Infinite Light shining in them; Tiferes, which always has it, bears the Name Havayah.

Kelipas nogah of Atzilus קליפת נוגה דאצילות

A “husk” at the level of Atzilus, from the shattered vessels of Tohu: it receives some G-dly light, but its attributes stay separate, so the Infinite Light only surrounds it.

Segiru, “closing” סגירו

The Targum’s word for tzara’as: the closing off of the light of Abba, Chochmah, from Z’eir Anpin, which lets nogah draw nurture from the “skin.”

“It is not in heaven” לא בשמים היא

The law is decided by the sages below, by the Torah as it has come down into the inner light, not by the encompassing levels, “heaven.”

SECTION 1 • 11-4

The dispute in heaven and the Name "the Holy One, blessed be He"

1 בגמרא דב"מ פרק הפועלים ¹ קא מפלגי במתיבתא דרקיע אם בהרת קודמת לשער לבן טמא ואם שער לבן קודם לבהרת טהור ² ספק הקב"ה אמר טהור וכולהו מתיבתא דרקיע אמרי טמא ואמרי מאן נוכח. ³

In the Gemara, [tractate] Bava Metzia, chapter HaPoalim: "They were disputing in the Academy of the Firmament (Mesivta deRakia): If the bright spot (baheres) preceded the white hair, [it is] impure; and if the white hair preceded the bright spot, pure. [In a case of] doubt, the Holy One, blessed be He, said, 'Pure,' and the whole Academy of the Firmament said, 'Impure.' And they said, 'Who will decide?'"

The maamar opens with a story from the Talmud (Bava Metzia 86a) about a law of tzara'as. A white spot (baheres) with white hairs in it is impure if the spot came first and pure if the hairs came first; in a case of doubt, G-d ruled "pure" while the whole heavenly academy ruled "impure," and they looked for someone to decide between them.

נוכח רבה בר נחמני דאמר רבה בר נחמני אני יחיד בנגעים אני יחיד באהלות כו'

'Rabbah bar Nachmani will decide,' for Rabbah bar Nachmani said, 'I am unique in [the laws of] leprosy afflictions (nega'im); I am unique in [the laws of] tent-impurity (ohalos),' etc.,

They chose Rabbah bar Nachmani, the Amora who called himself unique in the laws of leprosy afflictions and of tent-impurity. The Talmud goes on to tell that a messenger was sent to bring him up, but the Angel of Death could not approach him while he did not stop learning.

עד אמר טהור טהור, ובגמ' במסכת נזיר (דס"ה ע"ב) פ"י הטעם דאמר קרא לטהרו או לטמאו ⁴ הואיל ⁵ ופתח בו הכתוב בטהרה תחלה (והובא בהר"ש ספ"ד דנגעים).

up to "he said, 'Pure, pure.'" And in the Gemara, in tractate Nazir (65b), the reason is explained: for the verse says, "to pronounce it pure or to pronounce it impure": since Scripture opened with purity first. (This is cited by Rabbeinu Shimshon at the end of chapter 4 of Negaim.)

As his soul departed he said, "Pure, pure," agreeing with G-d's ruling. The Talmud in Nazir gives the reason: the verse (Leviticus 13:59) says "to pronounce it pure or to pronounce it impure," mentioning purity first, which teaches that the doubtful case is pure.

וצריך להבין ענין התנאים ואמוראים שאנו רואים את המופתים העצומים⁶ שהיו יכולים לעשות כמו
בר' פנחס בן יאיר

Now, we need to understand the matter of the Tannaim and Amoraim: we see the tremendous wonders they were able to perform, as with Rabbi Pinchas ben Yair

With the story stated, the Alter Rebbe raises a wider question: how could the Tannaim (the Sages of the Mishnah) and the Amoraim (the Sages of the Talmud) perform such tremendous wonders? His first example is Rabbi Pinchas ben Yair.

פ"ק דחולין⁷ שאמר גינאי נהרא חלוק לי⁸ מימך ומיד נתקיים מה שבהתאסף יחד משה רבינו וששים
רבוא ישראל גבי קריעת ים סוף היה זה פלא.

in the first chapter of Chullin, who said, "Ginai, river, divide your waters for me," and at once it was fulfilled: something that, when Moshe our teacher and the six hundred thousand of Israel were gathered together, at the splitting of the Sea of Reeds, was a marvel.

On his way to redeem captives, Rabbi Pinchas ben Yair told the river Ginai to divide for him, and it did (Chullin 7a). The splitting of the sea, a marvel that came about for Moshe together with all six hundred thousand of Israel, happened at once for this one man.

וכן אמרו זוטר דבכו מחיה מתים⁹ וזכו לכ"ז ע"י עסק תורתם.¹⁰ וצריך לבאר תחלה פי' קריאת שם
הקב"ה שקראו בו חז"ל את הבורא ית',¹¹ וענין פי' מתיבתא דרקיע.

Likewise they said, "The least among you revives the dead." And they merited all this through their occupation with their Torah. We must first explain the meaning of the name "the Holy One, blessed be He" (HaKadosh Baruch Hu), by which our Sages, of blessed memory, called the Creator, may He be blessed, and the meaning of "the Academy of the Firmament."

A second example: the Roman ruler Antoninus told Rebbi, "I know that the least among you revives the dead" (Avodah Zarah 10b). The Alter Rebbe says the Sages earned these powers through their Torah study, and announces two things to explain first: the name "the Holy One, blessed be He," and the term "the Academy of the Firmament."

והענין כי הנה קדוש הוא בחי' כתר¹² (וכנודע מענין קדוש יהי גדל פרע¹³ כוי שנאמר גבי נזיר¹⁴ וע"ש בלק"ת).

The explanation is this: "holy" (kadosh) is the level of Keser (the Crown) (as is known from the matter of "he shall be holy; he shall let the locks grow long," etc., which is said of the nazirite; and see there in the Likkutei Torah of the Arizal).

The explanation starts with the two words of the Name. "Holy" belongs to Keser, the Crown, which stands above the ordered levels; the proof is the nazirite, whom the Torah calls "holy" in the same verse that tells him to let the hair of his head grow (Numbers 6:5), and the reader is referred to the Arizal's Likkutei Torah there.

ואע"פ שלפעמים בחי' תפארת דאצילות נק' קדוש. זה הוא להיות כי שרש הת"ת הוא מבחי' כתר

And although the level of Tiferes (beauty) of the World of Atzilus (Emanation) is sometimes called "holy," that is because the root of Tiferes is from the level of Keser

An objection: Tiferes of Atzilus, the attribute of harmony, is also sometimes called "holy." The answer is that Tiferes is itself rooted in Keser, so the holiness it has comes from there.

(כי הוא מקו האמצעי¹⁵ ולכן מת"ת דאימא נעשה כתר לז"א.¹⁶ ומת"ת דז"א נעשה כתר לנוק¹⁷ הרי כי התפארת שייך לבחייכתר) (ועיין ברבות פ' בלק¹⁸ ע"פ אשר בך אתפאר¹⁹ כוי עטרה ונתנה בראשו²⁰ כוי ע"ש).

(for it is of the middle line; therefore the Tiferes of Imma becomes the Keser of Z'eir Anpin, and the Tiferes of Z'eir Anpin becomes the Keser of Nukva; thus Tiferes is connected with the level of Keser) (and see the Midrash Rabbah, Parshas Balak, on the verse "in whom I take glory," etc.: "a crown, and He placed it on his head," etc.; see there).

Tiferes stands on the middle line of the Sefiros, the central column that reaches straight up to Keser. In the Arizal's system this shows in how levels pass on: the Tiferes of Imma becomes the Keser of Z'eir Anpin, and the Tiferes of Z'eir Anpin becomes the Keser of Nukva. The Midrash likewise links Israel, "in whom I take glory (espa'er)," the root of the word tiferes, with a crown that the king placed on his head.

ועמ"ש מזה בביאור ע"פ הראיני את מראיך²¹ וגם כמו שיתבאר לקמן שכתפארת יש הארה גדולה מא"ס ב"ה יותר מבמדות חו"ג ועי"ז הוא הפועל התכללות מדות חו"ג כו'

See what is written about this in the explanation of the verse "Let me see your countenance"; and also, as will be explained below, in Tiferes there is a great radiance from the Infinite One (Ein Sof), blessed be He, more than in the attributes of Chesed and Gevurah, and through this it is what brings about the inter-inclusion of the attributes of Chesed and Gevurah, etc.

The Alter Rebbe refers to his explanation of "Let me see your countenance" (Song of Songs 2:14) and anticipates a point developed later in this maamar: Tiferes receives a greater radiance of the Infinite One than Chesed and Gevurah do, and that radiance is what lets those two opposite attributes merge into one.

והארה זו זהו מבחי' הכתר. (וכמ"ש בזהר ס"פ תרומה דקע"ה ב' ע"פ והבריה התיכון²² כו').

And this radiance is from the level of Keser. (As is written in the Zohar at the end of Parshas Terumah, 175b, on the verse "and the middle bar," etc.)

That added radiance in Tiferes comes from Keser. The Zohar reads "the middle bar" of the Tabernacle, which ran "from end to end" through all the boards, as Yaakov, the attribute of Tiferes, who holds both sides together.

וכתר נקי קדוש דהיינו שהוא בחי' קדוש ומובדל ולמעלה מגדר ההשתלשלות. וברוך הוא בחי' חכמה²³ שהוא ראשית ההשתלשלות וראשית הגילוי.²⁴

Keser is called "holy," meaning that it is the level of what is holy and set apart, above the bounds of the chain of descending worlds (hishtalshelus). And "blessed" (baruch) is the level of Chochmah (wisdom), which is the beginning of the hishtalshelus and the beginning of revelation.

Now the two words are defined. "Holy" means set apart: Keser is above the bounds of the ordered chain of levels. "Blessed" is Chochmah, the first point at which G-dliness begins to be revealed and from which the orderly chain of descent begins.

נמצא קדוש הוא בחי' סוכ"ע וברוך הוא בחי' ממכ"ע.²⁵ וע"כ קראו חז"ל בשם זה הקב"ה שהוא ית' סוכ"ע וממכ"ע.^{26, 27, 28}

It follows that "holy" is the level of the light that encompasses all worlds (sovev kol almin), and "blessed" is the level of the light that fills all worlds (memalei kol almin). This is why our Sages, of blessed memory, called [Him] by this name, the Holy One, blessed be He: for He, may He be blessed, is sovev kol almin and memalei kol almin.

So the name "the Holy One, blessed be He" joins both ways in which G-d relates to the worlds: as "holy" He transcends and encompasses them all (sovev), and as "blessed" He fills them and gives them life from within (memalei). That is why the Sages chose this name for the Creator.

2 והנה בתיבת ברוך²⁹ יש ג"כ שני פירושים. הא' מלשון והמלך שלמה ברוך³⁰ שהפ"י שהוא נתברך והיינו שמקבל הברכה עד שנעשה ברוך.

Now, the word baruch ("blessed") also has two meanings. The first is in the sense of "and King Shlomo shall be blessed," the meaning being that he has been blessed: that is, he receives the blessing until he becomes blessed.

The Alter Rebbe now shows that baruch itself has two senses. In "and King Shlomo shall be blessed" (I Kings 2:45) it is passive: one who has received blessing and so become blessed.

והפ"י ה' היינו שהוא ברוך ר"ל מקור הברכות שמברך את הכל וכמ"ש מזה ע"פ לבבתני אחותי כלה.³¹

The second meaning is that He is baruch in the sense of the source of blessings, who blesses everything; as is explained about this on the verse "You have captured my heart, my sister, [my] bride."

In the second sense, said of G-d, baruch means the source of all blessings, the One who blesses everything. For more, the Alter Rebbe refers to his discourse on "You have captured my heart, my sister, bride" (Song of Songs 4:9).

ושני הפ"י אמת כי הנה אע"פ שנת' דחכמה נק' ברוך וכמ"ש בפע"ח³² שיסוד אבא נק' ברוך³³ מ"מ לפעמים נקרא המלכות ברוך

Both meanings are true. For although it was explained that Chochmah (wisdom) is called baruch, as is written in Pri Etz Chaim that Yesod of Abba is called baruch, nevertheless Malchus (sovereignty) is sometimes called baruch,

Both senses are true, of different levels. Chochmah is called baruch, and Pri Etz Chaim names Yesod of Abba, the channel through which Chochmah flows, as baruch; yet Malchus, the last of the Sefiros, is also sometimes called baruch.

וזהו ענין והמלך שלמה ברוך (ועיין בזהר ר"פ בראשית ד"ג סע"א בענין אות ב' דהוא סימן ברכה³⁴ ובזהר הרקיע שם שהיא בחי' מלכות כו'. וכ"מ בזהר ר"פ ויגש דר"ה ע"ב³⁵ ע"פ כי אתה אבינו)^{36, 37}

and this is the meaning of "and King Shlomo shall be blessed." (See the Zohar at the beginning of Parshas Bereishis, end of 3a, on the letter beis, that it is a sign of blessing; and Zohar HaRakia there, that it is the level of Malchus, etc. So it is also implied in the Zohar at the beginning of Parshas Vayigash, 205b, on the verse "For You are our Father.")

Malchus is the "King Shlomo" who is blessed. The parenthesis gathers support from the Zohar: at the beginning of Bereishis the world is created with the letter beis, the letter of blessing, and the commentary Zohar HaRakia identifies it with Malchus; the Zohar's opening of Vayigash, on "For You are our Father" (Isaiah 63:16), implies the same.

(ועיין במא"א אות ב' סל"ט³⁸ וסל"ה³⁹ ועיין בפ' פקודי דרס"א ע"א ובמק"מ שם גבי ברוך).⁴⁰

(See Me'orei Or, the letter beis, sections 39 and 35; and see Parshas Pekudei, 261a, and the Mikdash Melech there, concerning baruch.)

More references follow: Me'orei Or, a lexicon of Kabbalistic terms, under the letter beis, and the Zohar on Parshas Pekudei with the commentary Mikdash Melech, all on the meaning of baruch.

והוא כפ"י הא' דברוך היינו שהוא מתברך ומקבל הברכה וכך המלכות היא מקבלת הברכה וההמשכה מלמעלה

This accords with the first meaning of baruch, namely that it is blessed and receives the blessing: so too, Malchus receives the blessing and the flow drawn down from above,

Malchus is baruch in the first, receiving sense: it receives blessing and the flow drawn down from above.

והיינו מבחי" חכמה שהוא נק' ברוך כפ"י הב' מקור הברכה והיינו ר"ת ברוך⁴¹ ר אש ומקור כל ברכה⁴² כמ"ש בפרדס⁴³ בערך ברוך.^{44, 45}

that is, from the level of Chochmah, which is called baruch in the second meaning, the source of blessing. And this is the acronym of baruch: rosh u'mekor kol berachah, "the head and source of every blessing," as is written in the Pardes, in the entry baruch.

What Malchus receives comes from Chochmah, which is baruch in the second sense, the source of blessing. The Pardes, quoting the Tikkunei Zohar, reads the letters of baruch as an acronym for "the head and source of every blessing."

3 וכמו בריכה שממשיכים ממנה מים לכל אלא שהבריכה היינו ההמשכה שכבר נמשך מבחי" חכמה שנק' ברוך מקור הברכה. וז"ש בזהר איהו ברוך ואיהי ברכה.^{46, 47}

It is like a pool (berechah), from which water is drawn for everyone; only, the pool is the flow that has already been drawn down from the level of Chochmah, which is called baruch, the source of the pool. This is [the meaning of] what is written in the Zohar: "He is baruch, and She is berachah."

A pool (berechah) is a reservoir from which water is drawn for all. Malchus is such a pool: it holds a flow that has already come down from Chochmah, the pool's source. So the Zohar says, "He is baruch and She is berachah": the masculine giver and the feminine receiver.

פ"י איהי המלי נקרא ברכה שהיא בחי' ממכ"ע מלכותך מלכות כל עולמים⁴⁸ איהו היינו יסוד אבא נק' ברוך כי הוא מקור המשפיע בבחי' ממכ"ע.

That is: "She," Malchus, is called berachah ("blessing"), for she is the level of the light that fills all worlds (memalei kol almin): "Your kingship (malchus) is a kingship over all worlds." "He," that is, Yesod of Abba, is called baruch, for it is the source of what bestows at the level of memalei kol almin.

The Alter Rebbe reads the Zohar this way: "She," Malchus, is the blessing that fills and enlivens all worlds, as in "Your kingship is a kingship over all worlds" (Psalms 145:13); "He," Yesod of Abba, is the source from which that indwelling light flows.

אכן למעלה מהחכמה אין יכול לבוא כלל בבחי' ממכ"ע רק סוכ"ע כי אינו יכול לבוא בהתגלות כלל להיות בבחי' ממלא

But what is above Chochmah cannot come at all at the level of memalei kol almin, only as the light that encompasses all worlds (sovev kol almin), for it cannot come into revelation at all so as to be at the level of "filling";

Above Chochmah, in Keser, the light cannot enter the worlds as an indwelling, "filling" light at all. It can relate to them only as an encompassing light (sovev), because it cannot be openly revealed within them.

רק הוא סובב ומקיף והארתו זורחת בהעלם כידוע שאור הפנימי ואור המקיף דבקים זה בזה.

rather, it encompasses and surrounds, and its radiance shines in concealment; as is known, the inner light and the surrounding light are joined to each other.

Such light surrounds rather than enters, and its effect inside is hidden. This is possible because, as Kabbalah teaches, the inner light and the surrounding light are bound to each other.

אך כי אור המקיף אינו מאיר בתוך הכלי בבחי' פנימי וגילוי כי אורו גדול ואין הכלי מגביל אורו כלל

Only, the surrounding light does not shine inside the vessel in an inward and revealed manner, for its light is great and the vessel does not bound its light at all;

The surrounding light cannot shine openly inside a vessel, because it is too great for any vessel to hold or define.

אך אעפ"כ הארה מאור המקיף זורח בתוך הכלי בהעלם שהרי המקיף מצחצח חצי הכלי מבחוץ⁴⁹ כמ"ש במ"א.

yet even so, a radiance from the surrounding light shines inside the vessel in concealment, for the surrounding [light] burnishes half of the vessel from outside, as is explained elsewhere.

Still, something of it enters in a hidden way: the Arizal's writings, cited in the notes, describe the surrounding light as burnishing the outer half of the vessel from outside. This idea, that the encompassing light is present within in concealment, becomes central later in the maamar.

4 וז"ש והחכמה מאין תמצא⁵⁰ כי חכמה הוא ראשית הגילוי ולכן מחכמה ואילך שייך בחי השתלשלות.

This is [the meaning of] what is written, "And Chochmah (wisdom) is found from ayin (nothing)": for Chochmah is the beginning of revelation, and therefore from Chochmah onward the aspect of the chain of descending worlds (hishtalshelus) applies.

The verse in Job (28:12), usually read as a question, "Where is wisdom found?", is read here as a statement: Chochmah is found "from ayin," from nothing. Chochmah is the first point of revelation, so the orderly chain of descent begins with it.

שהבינה מקבלת מהחכמה ומבינה נמשך במדות דרך עילה ועלול ולכן נק' חכמה ברוך אבל החכמה מהכתר כתיב מאין תמצא שלא כדרך השתלשלות

For Binah (understanding) receives from Chochmah, and from Binah [the flow] is drawn into the emotive attributes (middos) by way of cause and effect; therefore Chochmah is called "blessed." But of Chochmah [as it comes] from Keser it is written, "it is found from ayin," not in the manner of hishtalshelus;

From Chochmah downward everything follows as cause and effect: Binah receives from Chochmah, and the emotive attributes from Binah; that is why Chochmah is called "blessed," the source of the flow. But Chochmah itself does not come out of Keser by such a step; it emerges "from nothing," without proportion between them.

ולכן נאמר תמצא כו' וגם הכתר נמשך ממל' דא"ס שהוא רק בחי' אור וזיו מהמאציל עצמו⁵¹ וכמשל הזיו שאינו פועל שינוי בהעצמיות כו'

therefore it says "is found," etc. And Keser (the Crown), too, is drawn from the Malchus of the Infinite One (Ein Sof), which is only a level of light and radiance from the Emanator Himself, as in the analogy of radiance, which effects no change in the essence, etc.

The word "found" suggests something that appears rather than something produced by a cause. Keser in turn comes from the Malchus, the lowest aspect, of the Infinite One, which is only a light and radiance of the Emanator; and a radiance, like light shining from its source, makes no change in the essence it comes from.

(ולכן קראוהו חז"ל הקב"ה שהוא בחי' סוכ"ע מה שלמעלה מההשתלשלות וע"כ נק' קדוש ועל זה נזכר לשון הודאה מודים אנחנו לך^{52,53} וכמ"ש מענין ברכה והודאה בביאור ע"פ אתה הצבת⁵⁴ כל גבולות ארץ⁵⁵ ובד"ה יהודה אתה⁵⁶ ובחי' ממכ"ע הוא מה שנמשך ע"ד ההשתלשלות ונק' ברוך.

(Therefore our Sages, of blessed memory, called Him the Holy One, blessed be He: He is the level of the light that encompasses all worlds (sovev kol almin), that which is above hishtalshelus, and therefore He is called "holy"; and concerning this the language of acknowledgment is used, "We acknowledge You" (modim anachnu lach), as is explained concerning blessing and acknowledgment in the explanation of the verse "You have set all the borders of the earth," and in the discourse beginning "Yehudah, you...." And the level of the light that fills all worlds (memalei kol almin) is what is drawn down in the manner of hishtalshelus, and it is called "blessed."

This parenthesis applies the point to the Name. "Holy" is the level of sovev, above the chain of descent, and the response to it is acknowledgment, "We acknowledge You" (I Chronicles 29:13), which in Chassidus is the response to what lies beyond understanding; "blessed" is memalei, the light that comes down through the chain. The Alter Rebbe refers to two discourses for the difference between blessing and acknowledgment.

ולפי שהסובב מאיר בממלא רק שהארתו זורחת בהעלם ע"כ ב' הבחי' קדוש ברוך הכל שם א' שהוא ית' סוכ"ע וממכ"ע. ועמ"ש סד"ה את שבתותי תשמרו⁵⁷ בפ"י אני הוי' דכולא חד ע"ש.

And because the encompassing [light] shines into the filling [light], only that its radiance shines in concealment, therefore the two levels, "holy" [and] "blessed," are all one name: that He, may He be blessed, is sovev kol almin and memalei kol almin. See what is written at the end of the discourse beginning "Keep My Shabbosos," on the meaning of "I am Havayah," that all is one; see there.

Because the encompassing light does shine into the indwelling light, though hidden, "holy" and "blessed" are not two names but one: G-d is at once sovev and memalei. The Alter Rebbe cites his explanation of "I am Havayah" in the discourse "Keep My Shabbosos," that all is one.

ולכאורה י"ל שזהו ענין ג' בחי' שבקדושה קדוש ברוך ימלוך. קדוש בחי' כתר וממנו נמשך בחכמה וזהו ברוך ואח"כ נמשך לבחי' מל' כענין והמלך שלמה ברוך⁵⁸ וזהו ימלוך.

Seemingly, it could be said that this is the matter of the three levels in the Kedushah: "Holy," "Blessed," "He shall reign." "Holy" is the level of Keser; from it [the flow] is drawn into Chochmah, and this is "Blessed"; and afterwards it is drawn to the level of Malchus (sovereignty), as in "and King Shlomo shall be blessed," and this is "He shall reign."

A tentative suggestion: the three phrases of the Kedushah prayer, "Holy, holy, holy," "Blessed is the glory," and "He shall reign," could stand for Keser, Chochmah and Malchus, as the light descends from Keser into Chochmah and then into Malchus, which is called "blessed" in the verse about King Shlomo.

אך בזהר הרקיע בפ' בראשית שם פ"י ענין ימלוך שהוא בחי' המשכה עליונה בפ"ע מלבד בחי' המשכה דברוך כו'. ובי' בחי' ברוך הנ"ל זהו ג"כ ענין פותח בברוך וחותם בברוך המבואר במ"א בד"ה להבין ענין הברכות):⁵⁹

However, Zohar HaRakia, in Parshas Bereishis there, explains "He shall reign" as a supernal drawing-down of its own, apart from the drawing-down of "Blessed," etc. And the two aspects of baruch mentioned above are also the matter of "opening with baruch and closing with baruch," which is explained elsewhere, in the discourse beginning "To understand the matter of the blessings."

But Zohar HaRakia explains "He shall reign" as a separate supernal drawing-down, not simply the receiving sense of "blessed," so the suggestion is left open. The two senses of baruch do explain why many blessings both open and close with baruch, as the Alter Rebbe explains in his discourse "To understand the matter of the blessings."

SECTION 2 • ¶5-8

The Academy of the Firmament

5 ב וענין מתיבתא דרקיע הוא כי הנה כתיב ודמות על ראשי החיה⁶⁰ רקיע כעין הקרח כו'

2. The meaning of "the Academy of the Firmament" is this: it is written, "And there was the likeness of a firmament over the heads of the living creature (chayah), like the color of the ice," etc.

Section 2 explains the term "the Academy of the Firmament." The key is Ezekiel's vision of the Chariot: above the heads of the living creatures (chayos) was the likeness of a firmament, like awesome ice (Ezekiel 1:22).

ויש חיוון תתאין וחיוון עילאין חיוון תתאין הם המרכבה דבי"ע מחנה מיכאל מחנה גבריאל והרקיע שעל ראשיהם זהו מבחי' מלכות דאצילות וחיוון עילאין הם האבות

There are lower chayos and upper chayos. The lower chayos are the chariot of [the worlds of] Beriah, Yetzirah and Asiyah, the camp of Michael [and] the camp of Gavriel, and the firmament above their heads is from the level of Malchus (sovereignty) of the World of Atzilus (Emanation). The upper chayos are the Patriarchs,

There are two sets of chayos. The lower chayos are the angels of the Chariot in the worlds of Beriah, Yetzirah and Asiyah, the camps of the angels Michael and Gavriel, and the firmament above them is Malchus of Atzilus. The upper chayos are the Patriarchs.

אברהם יצחק ויעקב חג"ת דאצ"י והרקיע שעל ראשם הוא בחי' בינה וכמ"ש בזהר בפ' ויקהל דר"י ג סע"א ע"פ השמים שמים^{61,62} ב' בחי' שמים היינו שמים עילאין ושמים תתאין והוא ב' בחי' רקיע הנ"ל.⁶³

Avraham, Yitzchak and Yaakov, [who are] Chesed, Gevurah and Tiferes of Atzilus, and the firmament above their heads is the level of Binah (understanding). As is written in the Zohar, Parshas Vayakhel, at the end of 213a, on the verse "The heavens, the heavens": two levels of heavens, namely the upper heavens and the lower heavens, and these are the two levels of firmament mentioned above.

Avraham, Yitzchak and Yaakov embody Chesed, Gevurah and Tiferes of Atzilus, and the firmament above them is Binah. The Zohar finds two heavens in "The heavens, the heavens" (Psalms 115:16), upper heavens and lower heavens, which match these two firmaments.

6 וכמ"ש בפרדס ערך רקיע ועמ"ש מענין זה ע"פ הנותן שלג כצמר^{64,65} והטעם שנק' הבינה רקיע⁶⁶ הוא כמבואר במ"א ע"פ הללוהו ברקיע עוזו^{67,68} ענין ג' בחי' אור מים רקיע שהם ג' בחי' כח"ב⁶⁹

As is written in the Pardes, in the entry rakia ("firmament"); and see what is written on this subject on the verse "He gives snow like wool." The reason Binah (understanding) is called "firmament" is as explained elsewhere, on the verse "Praise Him in the firmament of His strength": the matter of the three levels, light, water [and] firmament, which are the three levels Keser, Chochmah and Binah.

The Pardes, Rabbi Moshe Cordovero's Kabbalistic encyclopedia, discusses the term rakia. Elsewhere, on "Praise Him in the firmament of His strength" (Psalms 150:1), the Alter Rebbe explains that light, water and firmament, made on the first two days of creation, correspond to Keser, Chochmah and Binah, which is why Binah is called "firmament."

כי עד"מ באדם האור הוא בחי' מקור החכמה ונק' משכיל שהוא מקור השכל ומה שאח"כ נמשך ממנו גילוי השכל נק' מים ואח"כ כשבא השכל לידי השגה ממש נק' רקיע.

For, by way of analogy, in a person the "light" is the level of the source of wisdom, and it is called maskil, which is the source of the intellect; what is afterwards drawn from it, the revelation of the intellect, is called "water"; and afterwards, when the intellect comes to actual comprehension, it is called "firmament."

The analogy is the human mind. The "light" is the source of insight, the maskil, the faculty that conceives ideas; the first flow of insight from it is "water"; and when that insight becomes something fully grasped, it is "firmament."

כי רקיע הוא כמ"ש רקיע כעין הקרח⁷⁰ שהקרח היינו מה שנגלדו המים כי הנה מים ניידים. משא"כ הקרח א"א לשנותו ולהטותו.

For "firmament" is as it is written, "a firmament like the color of the ice": ice is water that has congealed. For water moves, whereas ice cannot be changed or diverted.

Why "firmament"? Because Ezekiel's firmament is "like ice," water that has congealed. Water flows and can be turned in any direction, while ice is fixed, as an idea once comprehended is firm and settled.

7 וכך כשכבר נמשך השכל בבחי' ההשגה נק' קרח כו'. ועמ"ש בד"ה ביום השמיני שלח^{71,72} בענין משליך קרחו כפתים.⁷³

So too, when the intellect has already been drawn into the level of comprehension, it is called "ice," etc. See what is written in the discourse beginning "On the eighth day he sent," on "He casts forth His ice like crumbs."

Comprehended intellect is like ice, congealed and fixed. The Alter Rebbe refers to his Shemini Atzeres discourse on "He casts forth His ice like crumbs" (Psalms 147:17), where supernal kindness, likened to water, "freezes" as it comes down so that each person can grasp it in his own measure.

ולכן בינה מקננא בכורסיא^{74,75} שהוא המאיר בג"ע העליון וע"ז נאמר ונהר יוצא מעדן⁷⁶ להשקות את הגן כי דוקא לאחר שנמשך בבחי' בינה והשגה אז יוכל להאיר לנשמות בג"ע.

Therefore "Binah (understanding) nests in the Throne," which is what shines in the Higher Gan Eden. Of this it is said, "And a river goes out from Eden to water the garden": for only after [the light] has been drawn into the level of Binah and comprehension can it shine for the souls in Gan Eden.

Hence the phrase of the Tikkunei Zohar, "Binah nests in the Throne": Binah is what shines in the Higher Gan Eden. "A river goes out from Eden to water the garden" (Genesis 2:10): only once the light has passed into Binah and comprehension can it reach the souls in the garden.

משא"כ בחי' חכמה הוא עדיין למעלה מההשגה (ועיין מזה בביאור ע"פ וידבר כו' אנכי⁷⁷ כו' ובד"ה ראה אנכי נותן)^{78,79}

Whereas the level of Chochmah (wisdom) is still above comprehension (see on this in the explanation of the verse "And [G-d] spoke..., 'I am...,'" and in the discourse beginning "See, I give").

Chochmah, by contrast, is still above comprehension: a flash of insight not yet grasped. The Alter Rebbe refers to his explanations of the Giving of the Torah ("And G-d spoke... I am") and of "See, I give" (Deuteronomy 11:26).

ולכן נקי ג"ע העליון מתיבתא דרקיע כי רקיע נקי בחי' בינה שהוא הרקיע שע"ג חיוון עילאין כנ"ל והתפשטותה והמשכתה להאיר בג"ע העליון נקי מתיבתא דרקיע ודוקא מבחי' בינה שהוא בחי' רקיע

Therefore the Higher Gan Eden is called "the Academy of the Firmament": for the level of Binah is called "firmament," being the firmament upon the upper chayos, as mentioned above, and its spreading forth and being drawn down to shine in the Higher Gan Eden is called "the Academy of the Firmament." And specifically from the level of Binah, which is the level of "firmament,"

This is why the Higher Gan Eden is called "the Academy of the Firmament": its light comes from Binah, the firmament above the upper chayos, as Binah spreads forth and is drawn down to illuminate Gan Eden.

דהיינו כשנמשך האור בגדר השגה מזה יוכל להיות נמשך הג"ע שיהיו נהנין מזיו השכינה⁸⁰ כבחי' השגה ממש

that is, when the light is drawn into the bounds of comprehension, from this Gan Eden can be drawn forth, so that [the souls] will delight in the radiance of the Shechinah (Divine Presence) in actual comprehension

Gan Eden exists only where light has entered the bounds of comprehension, for its reward is that souls "delight in the radiance of the Shechinah" (Berachos 17a) by actually understanding G-dliness.

(ועמ"ש בד"ה לך לך⁸¹ ועיין בסש"ב ח"ב ספ"ה ועיין בזהר הרקיע פ' ויקהל בדף רי"ב א').

(see what is written in the discourse beginning "Go forth" (Lech lecha); see Sefer Shel Beinonim (Tanya), Part II, end of chapter 5; and see Zohar HaRakia, Parshas Vayakhel, on folio 212a).

The parenthesis gives further references: the discourse "Go forth" (Lech lecha), Tanya, Part II (Shaar HaYichud VehaEmunah), end of chapter 5, and Zohar HaRakia on Parshas Vayakhel.

והנה הזוכים למדרגה זו דמתיבתא דרקיע שהוא בחי' גבוה מאד ששרשו רקיע דע"ג חיוון עילאין היינו בינה דאצי' המאיר בג"ע העליון וקב"ה אתי לאשתעשע עמהן בג"ע שהוא הארת כתר וחכמה דאצילות.

Now, those who merit this rank of the Academy of the Firmament, which is a very high level, whose root is the firmament upon the upper chayos, that is, Binah of Atzilus, which shines in the Higher Gan Eden, and [for whom] "the Holy One, blessed be He, comes to delight with them" in Gan Eden, which is the radiance of Keser and Chochmah of Atzilus:

Those who reach the Academy of the Firmament stand very high: their root is Binah of Atzilus. Higher still is what is described as the Holy One, blessed be He, coming to delight with the righteous in Gan Eden; that is a radiance of Keser and Chochmah of Atzilus, above Binah.

כ"ז הוא בחי' עליונה מאד והיינו ע"י עסק התורה לשמה. שע"ז ממשיכים תוספת אור בג"ע כמ"ש דרכיה דרכי נועם⁸² וכמ"ש בד"ה ראו כו'.⁸³

all this is a very lofty level, and it is through occupation with Torah for its own sake, through which one draws down added light in Gan Eden; as it is written, "Its ways are ways of pleasantness," and as is explained in the discourse beginning "See...", etc.

All this is reached through Torah study for its own sake, which adds light in Gan Eden. Torah is called a "way" ("Its ways are ways of pleasantness," Proverbs 3:17), and the Alter Rebbe refers to his discourse "See that G-d has given you the Shabbos," which explains why Torah and mitzvos are called ways.

8 וזה היה כל עסק התנאים והאמוראים ורב יהודה הי' מצלי מתלתין יום⁸⁴ לתלתין יום, כי הנה ענין התורה והתפלה⁸⁵ היינו שהתפלה היא

This was the entire occupation of the Tannaim and the Amoraim; and Rav Yehudah would pray [only] once every thirty days. For the matter of Torah and prayer is that prayer is,

Torah study of this kind was the whole occupation of the Tannaim and Amoraim. The Talmud records that Rav Yehudah prayed only once every thirty days (Rosh HaShanah 35a); the Alter Rebbe now explains how Torah and prayer relate.

כמו עד"מ הקדמה והכנה לעסק התורה שהתפלה היא להתבונן בגדולת א"ס ב"ה איך שלגדולתו אין חקר⁸⁶ ואיך שכל השתלשלות העולמות מריש כל דרגין עד סוף כל דרגין מקור התהוותם וחיותם הוא

like, by way of analogy, a preface and preparation for occupation with Torah. For prayer is to contemplate the greatness of the Infinite One (Ein Sof), blessed be He: how "His greatness is unsearchable," and how the whole chain of descending worlds (hishtalshelus), from the head of all levels to the end of all levels, the source of their coming into being and of their life-force is

Prayer is the preface and preparation for Torah study. Its substance is contemplation of G-d's infinite greatness ("His greatness is unsearchable," Psalms 145:3), and of how all the worlds, from the highest level to the lowest, come into being and live from a single radiance of His light.

רק מהארה אחת לבד שהיא רק עד"מ כטפה נגד הים ויותר מזה אין ערוך כו',

only from a single radiance alone, which is, by way of analogy, only like a drop compared with the sea, and more than this, [for] there is no comparison, etc.;

That radiance compares to Him like a drop to the sea, and even this falls short, for in truth there is no comparison at all.

ולכן כל הקרוב יותר קמ"י ית' הוא יותר בבחי' ביטול מפני דקמיה דייקא כולא כולא חשיב ולית מחשבה תפיסא ביה כלל.

and therefore, whatever is closer before Him, may He be blessed, is more in a state of self-nullification (bittul), because it is specifically "before Him" that "all is considered as nothing," and "no thought can grasp Him at all."

So the closer a level stands to G-d, the more it is nullified (bittul) before Him, for it is precisely "before Him" that "all is considered as nothing," and no thought can grasp Him at all.

SECTION 3 • 19-15

Torah, speech and miracles

9 ומהתבוננות זו יומשך הדאגה והמרירות ע"ד משארז"ל אין מוסרין רזי תורה⁸⁷ אלא למי שלבו דואג בקרבו. דבדאי אין ר"ל עצבות ח"ו שהעצבות הרחיקו מאד חכמי האמת.^{88, 89}

From this contemplation there will follow worry and bitterness, along the lines of what our Sages, of blessed memory, said: "The secrets of the Torah are transmitted only to one whose heart worries within him." Certainly this does not mean sadness, G-d forbid, for the masters of the truth kept very far from sadness.

The contemplation of prayer brings worry and bitterness, and the Talmud (Chagigah 13a) makes such a heart a condition: the Torah's mysteries are passed on only to one "whose heart worries within him." The Alter Rebbe stresses that this is not sadness, which the Kabbalists, "the masters of the truth," rejected entirely.

אלא ר"ל מה שידאוג לבו ויתמרמר ממה שא"א להשיג גילוי עצמיות אלקותו ית' כי גם הגילוי שבעולמות עליונים הוא רק כטפה א' לבד כו'

Rather, it means that his heart will worry and be embittered because it is impossible to grasp a revelation of the essence of His G-dliness, may He be blessed; for even the revelation in the higher worlds is only like a single drop, etc.,

The worry is a longing: the heart is pained that it cannot grasp a revelation of G-d's own essence, since even all the revelation in the higher worlds is only a drop compared with Him.

כנ"ל. משא"כ בחי' א"ס ב"ה ממש לית מחשבה תפיסא ביה כלל. וכ"ז הוא ענין התפלה.

as mentioned above; whereas the level of the Infinite One (Ein Sof), blessed be He, Himself: "no thought can grasp Him at all." All this is the matter of prayer.

The Infinite One Himself is beyond any thought. Contemplating this, together with the bitterness it brings, is the work of prayer.

וכמ"ש מזה בד"ה והיה מדי חדש בחדשו^{90.91} כו' בפ"י וענין חולת אהבה. והנה בעסק התורה נאמר פקודי הוי' ישרים משמחי לב.

As is explained on this in the discourse beginning "And it shall be, from one New Moon to the next," etc., in the explanation of the matter of "lovesick." Now, concerning occupation with Torah it is said, "The precepts of G-d are upright, gladdening the heart."

The Alter Rebbe refers to his discourse on "from one New Moon to the next" (Isaiah 66:23), which describes the Community of Israel on weekdays as "lovesick," longing for G-d. Torah study, by contrast, is described by the verse "The precepts of G-d are upright, gladdening the heart" (Psalms 19:9).

(ועמ"ש בד"ה צו כו' את קרבני⁹² בפ' פנחס) ומדקאמר משמחי משמע שמתחלה לא היה כן והיינו מפני שלבו דואג בקרבו ע"ד הנ"ל.

(See what is written in the discourse beginning "Command... My offering," in Parshas Pinchas.) And since it says "gladdening," it implies that at first it was not so, namely because his heart worries within him, in the manner mentioned above.

"Gladdening" implies that the heart was not glad before: it came to Torah study worried and bitter from the contemplation of prayer. The parenthesis refers to the discourse "Command... My offering" in Likkutei Torah, Pinchas.

ואעפ"כ ע"י עסק התורה ישמח לבו והיינו כי אע"ג דלגדולתו אין חקר⁹³ ולית מחשבה תפיסא ביה כלל.

Nevertheless, through occupation with Torah his heart will rejoice. That is: although "His greatness is unsearchable" and "no thought can grasp Him at all,"

Yet Torah study makes that same heart rejoice, even though G-d's greatness is unsearchable and no thought can grasp Him.

אבל ע"י עסק התורה שהנפש היא תפיסא בה אזי ע"י היא תפיסא ומתלבשת בהקב"ה ממש דאורייתא וקב"ה כולא חד^{94.95} וכמ"ש בבינונים ח"א פ' ד' ה' ע"ש.^{96.97}

yet through occupation with Torah, which the soul does grasp, through this it grasps and is enclothed in the Holy One, blessed be He, Himself; for "the Torah and the Holy One, blessed be He, are all one," as is written in [Sefer Shel] Beinonim, Part I, chapters 4 [and] 5; see there.

The reason: the soul can grasp Torah, and since the Torah and G-d are one, by grasping Torah it grasps, and is enclothed in, G-d Himself. Tanya, chapters 4 and 5, explains how a mind that grasps a teaching of Torah is united with G-d's will and wisdom.

10 ועמ"ש מזה בפ' אחרי ע"פ כי ביום הזה יכפר^{98,99} כו'. וזהו ענין ישראל מתקשראן באורייתא¹⁰⁰ ואורייתא בקוב"ה

See what is written on this in Parshas Acharei, on the verse "For on this day He shall atone," etc. And this is the meaning of "Israel is bound to the Torah, and the Torah to the Holy One, blessed be He":

The Alter Rebbe refers to his discourse on "For on this day He shall atone" (Leviticus 16:30). Torah binds the Jew to G-d, as the Zohar says: Israel is bound to the Torah, and the Torah to the Holy One, blessed be He.

וכמו הקשר שמחבר שני דברים נפרדים להיות קשורים ומיוחדים יחד בקשר אמיץ וחזק כמו ונפש יהונתן נקשרה¹⁰¹ בנפש דוד.

like a knot, which joins two separate things so that they are tied and united together in a firm and strong bond, as in "And the soul of Yehonasan was bound up with the soul of David."

A knot joins two separate things firmly into one, like the bond between the souls of Yehonasan and David (I Samuel 18:1). So the Torah ties the soul and G-d together.

והנה מצות הקריאה בדבור בד"ת הוא כי הנה מבואר בס"י שעשר ספירות בלי מה¹⁰² כשלהבת קשורה בגחלת¹⁰³ ועד"מ השלהבת כשהיא בתוך הגחלת היא בבחי' העלם

Now, [the reason for] the mitzvah of reading words of Torah aloud, in speech, is this. It is explained in Sefer Yetzirah that "the ten Sefiros of nothingness (beli mah) are like a flame bound to a coal." By way of analogy, the flame, while it is within the coal, is in a state of concealment

Now the maamar explains why Torah must be spoken aloud. Sefer Yetzirah (1:7) compares the ten Sefiros to "a flame bound to a coal": a flame within a glowing coal is present but hidden.

(ועמ"ש סד"ה כי ביום הזה יכפר¹⁰⁴ בענין בחי' צור עליון צור חיינו שהוא מקור ההיות כו') וכדי להמשיך השלהבת מההעלם אל הגילוי הוא ע"י רוח הנופח בכח.¹⁰⁵

(see what is written at the end of the discourse beginning "For on this day He shall atone," on the level of the Supernal Rock, "the Rock of our lives," which is the source of all that comes into being, etc.), and to draw the flame out of concealment into revelation is done by a wind (ruach) blowing with force.

The parenthesis refers to the Yom Kippur discourse on the Supernal Rock, the source of all existence. Blowing on a coal with force is what draws the hidden flame out into the open.

וכך עדי"מ ע"י הבל פה של המדבר ד"ת שהוא בחי' לרוח ממללא^{106, 107} עי"ז ממשיך אור התורה ממקורה מההעלם אל הגילוי

So too, by way of analogy, through the breath of the mouth of one who speaks words of Torah, which is the level of "a speaking spirit" (ruach memalela), he thereby draws the light of the Torah from its source, out of concealment into revelation

In the same way, the breath of one who speaks words of Torah, the "speaking spirit" that Onkelos says G-d gave man (Genesis 2:7), draws the light of the Torah out of its hidden source into revelation.

(ועיין באגה"ק סד"ה ויעש דוד שם גבי ובאורייתא מתקיים עלמא כו' כי בדבורם ממשיכים כו').

(see Iggeres HaKodesh, at the end of the section beginning "And David made a name," on "and through the Torah the world is sustained," etc.: for through their speech they draw down, etc.).

The parenthesis cites Iggeres HaKodesh on "through the Torah the world is sustained": those who learn draw down G-dly light through their speech.

וזהו שמברכים נותן התורה לשון הוה.¹⁰⁸ כי רוח שרשו גבוה מאד כמ"ש עד יערה עלינו רוח ממרום,¹⁰⁹ וכמ"ש בס"י עשר ספירות כו'

This is why we bless [G-d as] "Who gives the Torah," in the present tense. For the root of ruach (breath) is very high, as it is written, "until a spirit (ruach) is poured upon us from on high"; and as is written in Sefer Yetzirah, "the ten Sefiros," etc.,

This is why the blessing over the Torah says "Who gives the Torah," in the present tense: the giving goes on whenever the Torah is spoken. Ruach (breath, spirit) has a very high root, as in "until a spirit is poured upon us from on high" (Isaiah 32:15).

כשלהבת קשורה בגחלת כו' אחת רוח אלקים חיים¹¹⁰ כו' שע"י הרוח נמשך אח"כ גם בחי' אש שהוא גילוי בחי' השלהבת כו' ע"ש.

"like a flame bound to a coal," etc., "One: the spirit of the living G-d," etc.; for through the spirit the level of fire is afterwards drawn forth as well, which is the revelation of the flame, etc.; see there.

In Sefer Yetzirah, after comparing the Sefiros to a flame bound to a coal, the first of the elements is "the spirit of the living G-d" (1:9), and fire comes after it: spirit draws out fire, the revealed flame. So the breath of speech reveals the light hidden in the Torah.

11 ועמ"ש סד"ה ביום השמע"צ¹¹¹ גבי ואשים דברי בפ"ך¹¹² כוי מוצא פי¹¹³ ה' כוי ועמ"ש סד"ה ענין ק"ש כפי קורא בתורה.¹¹⁴ אך רוח זה הכל לפי מה שהוא אדם.

See what is written at the end of the discourse beginning "On the eighth day, Atzeres," on "And I have put My words in your mouth," etc., [and] "what comes forth from the mouth of G-d," etc.; and see what is written at the end of the discourse beginning "The matter of the recital of the Shema," on the meaning of "one who reads in the Torah." But this breath (ruach) all depends on what the person is.

Further references: the Shemini Atzeres discourse on "And I have put My words in your mouth" (Isaiah 51:16) and "what comes forth from the mouth of G-d" (Deuteronomy 8:3), and the discourse on the Shema, on "one who reads in the Torah." But how much light the breath of speech brings out depends on who is speaking.

והתנאים ואמוראים¹¹⁵ שהיו מבחי' מוחין דגדלות היה בכחם להמשיך בדיבורם בחי' גילוי אור התורה והשלהבת כוי שהוא בחי' שם הוי' כמ"ש כי הוי' אלקיך אש אוכלה הוא.¹¹⁶

And the Tannaim and Amoraim, who were of the level of the mature intellect (mochin degadlus), had the power to draw down through their speech the revelation of the light of the Torah and the flame, etc., which is the level of the Name Havayah, as it is written, "For Havayah your G-d is a consuming fire."

The Tannaim and Amoraim, whose minds were of "mature intellect" (mochin degadlus), could draw out through their speech the very flame of the Torah, the Name Havayah, of which it is said, "Havayah your G-d is a consuming fire" (Deuteronomy 4:24).

12 וע"כ היו יכולים לעשות נסים ומופתים גדולים. וזהו דאמר רפכ"י¹¹⁷ גינאי חלוק לי מימך. והיינו כי ים ויבשה הוא עלמא דאתכסיא ועלמא דאתגליא והיינו ההעלם והגילוי שבסדר ההשתלשלות.

Therefore they were able to perform great miracles and wonders. This is [the meaning of] what Rabbi Pinchas ben Yair said, "Ginai, divide your waters for me." That is: sea and dry land are the concealed world (alma de'iskasya) and the revealed world (alma de'isgalya), namely the concealment and the revelation within the order of the chain of descending worlds (hishtalshelus).

This is how the Sages could work miracles, and the river Ginai shows how. In Kabbalah, sea and dry land stand for the concealed world (alma de'iskasya) and the revealed world (alma de'isgalya), the hidden and the revealed levels within the chain of descent.

אבל גילוי אור א"ס שנמשך ע"י התורה הוא מלמעלה מסדר ההשתלשלות וקמ"י שוין ההעלם והגילוי שבהשתלשלות העולמות כו' שהוא בחי' למקצה השמים ועד קצה ¹¹⁸ כו'.

But the revelation of the Infinite Light (Or Ein Sof) that is drawn down through the Torah is from above the order of hishtalshelus, and before it the concealment and the revelation in the chain of the worlds are equal, etc.; and this is the level of "from one end of the heavens to the other end," etc.

The Infinite Light that Torah draws down comes from above the whole chain, and before it the hidden and the revealed are alike. This is the level the verse calls "from one end of the heavens to the other" (Deuteronomy 4:32).

13 וכמ"ש בזהר פ' תרומה דקל"ז סע"א קצה השמים דא עלמא עילאה ¹¹⁹ והוא בחי' עלמא דאתכסיא כו'.

As is written in the Zohar, Parshas Terumah, end of 137a: "The end of the heavens: this is the upper world," and it is the level of the concealed world, etc.

The Zohar (2:137a) reads "the end of the heavens" as "the upper world," which is the concealed world: even the hidden realm has an "end," a boundary.

משא"כ אור א"ס ב"ה אין שייך בו בחי' קצה ח"ו שאינו בבחי' גבול ח"ו. ולכן ע"י המשכת האור שע"י התורה פעל שהנהר חלק לו מימיו כו'

Whereas to the Infinite Light (Or Ein Sof), blessed be He, the notion of an "end" does not apply, G-d forbid, for it is not bounded, G-d forbid. Therefore, through the drawing down of the light that comes through the Torah, he caused the river to divide its waters for him, etc.,

The Infinite Light has no "end" at all. So the light drawn down through Torah could make the river divide.

כענין הפך ים ליבשה ¹²⁰ שעלמא דאתכסיא ועלמא דאתגליא שוין נגד המשכה זו שמלמעלה מסדר ההשתלשלות וכמ"ש במ"א ע"פ

as in "He turned the sea into dry land": for the concealed world and the revealed world are equal relative to this drawing-down, which is from above the order of the chain of descending worlds (hishtalshelus); as is explained elsewhere on the verse

As in "He turned the sea into dry land" (Psalms 66:6): before this light, which is above the order of the worlds, concealed and revealed are equal, so sea can become land.

כי טובים דודיך מיין¹²¹ כוי (ועמ"ש סד"ה ואלה שמות¹²² ובד"ה באתי לגני^{123, 124} בענין עמקו מחשבותיך¹²⁵ ובד"ה ואהיה אצלו אמון¹²⁶ בענין זמירות היו לי חקך¹²⁷ כוי).¹²⁸

"For your love is better than wine," etc. (See what is written at the end of the discourse beginning "And these are the names," and in the discourse beginning "I have come into My garden," on "Your thoughts are very deep," and in the discourse beginning "And I was with Him as a nursling (amon)," on "Your statutes have been songs to me," etc.)

The Alter Rebbe refers to his discourses on "For your love is better than wine" (Song of Songs 1:2), "And these are the names," "I have come into My garden" (on "Your thoughts are very deep"), and "And I was with Him as a nursling" (on "Your statutes have been songs to me").

והנה הנשמות האלו הם הזוכים ללמוד במתיבתא דרקיע כי הנה התורה ישנה ג"כ באצ"י ובבי"ע

Now, these souls are the ones who merit to learn in the Academy of the Firmament. For the Torah exists also in the World of Atzilus (Emanation) and in Beriah, Yetzirah and Asiyah,

The maamar returns to the Academy: the souls who draw down such light through Torah are the ones who learn in the Academy of the Firmament. The Torah exists not only in this world but in every world, from Atzilus down through Beriah, Yetzirah and Asiyah.

כמו עד"מ מצות ציצית שהיא מצמר הכבשים וענין זה באצ"י¹²⁹ היינו כמ"ש והכשבים הפריד יעקב¹³⁰ וכתב ושער רישי כעמר נקא¹³¹ וכמ"ש במ"א, וכן ד' פרשיות דתפילין הם באצ"י ד' מוחין כוי

as, for example, the mitzvah of tzitzis, which is of sheep's wool; and this matter in Atzilus is as it is written, "And Yaakov separated the lambs," and it is written, "and the hair of His head like clean wool," and as is explained elsewhere. Likewise, the four sections of the tefillin are, in Atzilus, the four mochin, etc.,

Tzitzis are made of sheep's wool; in Atzilus this corresponds to the "lambs" that Yaakov separated (Genesis 30:40) and to the "hair like clean wool" of the Ancient of Days (Daniel 7:9). The four sections in the tefillin correspond in Atzilus to the four mochin: Chochmah, Binah, and the two sides of Daas.

וקשר של תפילין שהוא ד' הוא למעלה בחי' חיצוניות מלי' דתבונה והוא שכמו למטה הרצועות עושין מעור החיצון. משא"כ הקלף שכותבין עליו הפרשיות נעשה ע"י גרירה ותיקון של העור כוי.

and the knot of the tefillin, which is [shaped as the letter] dalet, is, on high, the level of the outer dimension (chitzoniyyus) of Malchus of Tevunah. This is like below: the straps are made from the outer skin, whereas the parchment on which the sections are written is made by scraping and preparing the hide, etc.

The knot of the head-tefillin, shaped like the letter dalet, corresponds above to the outer dimension of Malchus of Tevunah, a lower aspect of Binah. Below, too, the straps are made from the outer hide, while the parchment for the sections is made by scraping and refining the skin.

14 וכך למעלה הקשר היא בחי' הלבוש החיצון שבמלי' דתבונה שהיא בחי' לבוש המחשבה. ויש כמה בחי' בלבושים דמחשבה ¹³² עד"מ באדם כשמחשבתו היא בדבר חכמה בחכמה אלקית

So too above, the knot is the level of the outer garment in Malchus (sovereignty) of Tevunah, which is the level of the garment of thought. There are several levels in the garments of thought. By way of analogy, in a person: when his thought is on a matter of wisdom, in G-dly wisdom,

Above, the knot is the outer garment of Malchus of Tevunah, called "the garment of thought." To explain this, the Alter Rebbe turns to the garments of thought in a person, which differ according to what one thinks about.

שהיא התורה ה"ז בחי' לבוש פנימי שבמחשבה שנפשו מלובשת במחשבה זו שהיא מאד נעלה, ופעמים חושב חכמות אחרים הנצרכים לחכמת התורה ¹³³

which is the Torah, this is the level of an inner garment of thought, for his soul is encloded in this thought, which is very lofty. At times he thinks about other branches of wisdom that are needed for the wisdom of the Torah,

Thinking G-dly wisdom, the Torah, is the inner garment of thought, in which the soul is encloded in something very lofty. Thinking other branches of knowledge that the Torah needs is a lower garment.

כמו תכונה או דקדוק וכה"ג והם לבושים בינונים ופעמים חושב בענינים גשמיים שהם לבושים גסים שבמחשבה כו'.

such as astronomy or grammar and the like, and these are intermediate garments; and at times he thinks about physical matters, which are the coarse garments of thought, etc.

Astronomy and grammar, which serve the Torah, are intermediate garments; thoughts about physical matters are the coarse, outermost garments of thought.

15 וכמ"כ עד"ז יוכן למעלה שבמלי' דתבונה יש ג' עורות פנימי' אמצעי' וחיצוניות. והיינו ג' בחי' לבושים לאור הבינה

Likewise, in the same way it will be understood above: in Malchus (sovereignty) of Tevunah there are three skins, inner, intermediate and outer, that is, three levels of garments for the light of Binah (understanding),

The same structure exists above: Malchus of Tevunah, the lowest aspect of Binah, has three "skins," inner, intermediate and outer, which are three garments for the light of Binah.

וכמו שבמחשבה יש ג"כ בחי' מחדומ"ע כמ"ש במ"א ובחי' לבוש החיצון זהו הנקי קשר של ד' שבתפלין שהוא עד"מ עור החיצון כ"י והוא בחי' לבוש החשמ"ל¹³⁴ שמחיצוניות בינה כ"י.

just as in thought, too, there are the levels of thought, speech and action, as is explained elsewhere. And the level of the outer garment is what is called the knot of the dalet in the tefillin, which is, by way of analogy, the outer skin, etc.; and it is the level of the garment of the Chashmal, which is from the outer dimension (chitzoniyus) of Binah, etc.

This parallels a person's thought, which itself has aspects of thought, speech and action. The outermost garment is the knot of the head-tefillin, the "outer skin"; in Kabbalistic terms it is the garment called Chashmal, a word from Ezekiel's vision, which comes from the outer dimension of Binah.

והנה אמרו"ל אשרי מי שבא לכאן¹³⁵ ותלמודו בידו (ועמ"ש בפ"י ענין זה ע"פ כי תבואו¹³⁶ אל הארץ¹³⁷ בפ' בהר) שעיי"ז זוכה ללמוד ג"כ בג"ע מהו ענין ציצית ותפילין באצילות כ"י וכן בכל המצות.

Now, our Sages, of blessed memory, said, "Fortunate is he who comes here with his learning in his hand" (and see what is written in explanation of this on the verse "When you come into the land," in Parshas Behar): through this he merits to learn in Gan Eden as well what tzitzis and tefillin are in Atzilus, etc., and likewise all the mitzvos.

The Sages said, "Fortunate is he who comes here with his learning in his hand" (Pesachim 50a). The Alter Rebbe explains that one who learned the laws of tzitzis and tefillin in this world merits to learn in Gan Eden what they are in Atzilus, and so with every mitzvah; he refers to his discourse on "When you come into the land" (Likkutei Torah, Behar).

אך יש כמה מקומות למעלה שלומדים שם וכמ"ש בזהר ועמ"ש בפ' מקץ בד"ה מזוזה מימין¹³⁸ ונ"ח משמאל¹³⁹ בענין וידבר שלשת אלפים משל¹⁴⁰ כ"י ומתיבתא דרקי הם הנשמות שבג"ע העליון אשר שם מאיר חב"ד דאצילות כנ"ל:

However, there are several places above where they learn, as is written in the Zohar; and see what is written in Parshas Mikeitz, in the discourse beginning "The mezuzah on the right and the Chanukah lamp on the left," on "And he spoke three thousand parables," etc. And the Academy of the Firmament is the souls in the Higher Gan Eden, where Chochmah, Binah and Daas of the World of Atzilus (Emanation) shine, as mentioned above.

There are several places of learning above, as the Zohar describes. The Academy of the Firmament is the souls of the Higher Gan Eden, where Chochmah, Binah and Daas of Atzilus shine; the Alter Rebbe also refers to his Chanukah discourse in Torah Ohr on Shlomo's "three thousand parables" (I Kings 5:12).

Kelipas nogah of Atzilus and the Name Havayah

16 ג ומעתה נחזור לעניננו להבין ענין לימוד זה דבהרת איך שייך למעלה בגי"ע.¹⁴¹ אך הנה מתחלה צ"ל מה דאיתא בע"ח שמ"ח ושמ"ט פ"ג שקליפת נוגה דאצי"ה היא טו"ר חציה טוב וחציה כלפי חוץ רע.

3. Now let us return to our subject, to understand the matter of this study of the baheres: how does it apply above, in Gan Eden? But first we must understand what is stated in Etz Chaim, Shaar 48 and Shaar 49, chapter 3: that kelipas nogah (the glowing husk) of Atzilus is good and evil, half of it good, and the half facing outward evil.

Section 3 returns to the main question: how can the laws of the baheres, a bodily affliction, be studied in Gan Eden? First a Kabbalistic puzzle: the Arizal's Etz Chaim speaks of kelipas nogah, the "glowing husk," even in Atzilus, half of it good and the half facing outward evil.

דלכאורה אין זה מובן כלל איך שייך כלל לומר קליפת נוגה דאצילות הלא נודע פ"י אצי"ה שהוא בחי' אלקות כמבואר במ"א¹⁴² שהוא מלשון ויאצל מן הרוח¹⁴³ דגבי משה.

For seemingly this is not understood at all: how can one speak at all of a kelipas nogah of the World of Atzilus (Emanation)? The meaning of Atzilus is known to be the level of G-dliness, as is explained elsewhere, that it is from the term "and He drew (vaya'etzel) from the spirit," said of Moshe.

This is hard to understand, since Atzilus means G-dliness itself. The word comes from "and He drew (vaya'etzel) from the spirit" (Numbers 11:25), said of the spirit drawn from Moshe to the elders, an emanation that remains close to and one with its source.

17 וא"כ איך שייך לומר קליפות דאצי"ה. ומכ"ש ענין חציה רע. עוד צ"ל מה דאיתא בזהר¹⁴⁴ ובע"ח שער לאה ורחל פ"ז. שסיבת הנגעים הוא מחמת הסתלקות אור אבא.

If so, how can one speak of kelipos (husks) of Atzilus? And all the more so, that half of it is evil! We must also understand what is stated in the Zohar and in Etz Chaim, Shaar Leah and Rachel, chapter 7: that the cause of the afflictions (nega'im) is the withdrawal of the light of Abba.

The difficulty is sharpened: kelipos in Atzilus, and half of them evil! A second puzzle follows: the Zohar and the Arizal (Shaar Leah and Rachel, ch. 7) say that tzara'as afflictions are caused by the withdrawal of the light of Abba, that is, of Chochmah.

וזהו דתרגום צרעת סגירותא^{145, 146} שכאשר נעלם ונסגר אור אבא ואינו מאיר בז"א אז נמשך ובא בחי' הנגע.

This is why the Targum of tzara'as is segiruta ("closing"): when the light of Abba is hidden and closed off and does not shine in Z'eir Anpin (the emotive attributes), the affliction is drawn forth and comes.

This is why the Targum translates tzara'as as segiru, "closing": the affliction comes when the light of Abba is closed off and does not shine into Z'eir Anpin, the emotive attributes.

ולכן נאמר והובא אל הכהן¹⁴⁷ כי כהן שרשו מחכמה שתיקון הנגע הוא ע"י שממשיכים בחי' אור אבא

Therefore it says, "and he shall be brought to the kohen," for the root of the kohen is in Chochmah (wisdom): the remedy of the affliction is by drawing down the light of Abba,

So the Torah says the afflicted person "shall be brought to the kohen" (Leviticus 13:2): the kohen is rooted in Chochmah, and the remedy is to draw the light of Abba down again.

וזהו ע"י הכהן (וע' בזה"א בראשית ל"א א' ע"פ לעומת המסגרת. דא הוא אתר סגיר דלא פתיחא¹⁴⁸ היינו חכ"ע שנק' עדן עין לא ראתה.¹⁴⁹

and this is through the kohen. (See the Zohar, Part I, Bereishis, 31a, on the verse "opposite the frame (misgeres)": "This is a closed place that is not open," that is, Supernal Chochmah, which is called Eden, [of which it is said,] "no eye has seen";

The long parenthesis gathers support. The Zohar (1:31a) reads "the frame" (misgeres) as "a closed place that is not open," Supernal Chochmah, which is called Eden, of which it is said, "no eye has seen" (Isaiah 64:3).

בר בשביל חד דקיק פי' בסה"מ ס"י קט"ז דהיינו יסוד דאבא דאתידע בגניזו לגביה דהיינו שמאיר בבינה ובזו"נ. וכמ"ש בע"ח שמ"ז פ"ג בפ"י כולם בחכמה עשית.¹⁵⁰

"except through one narrow path," which is explained in Sefer Hadrash Melech, section 116, [as] Yesod of Abba, "which is known in concealment toward it," that is, it shines into Binah and into Z'eir Anpin and Nukva. And as is written in Etz Chaim, Shaar 47, chapter 3, on the meaning of "You have made them all with Chochmah":

It opens only through "one narrow path," which Sefer Hadrash Melech explains as Yesod of Abba, through which Chochmah shines into Binah and into Z'eir Anpin and Nukva. The Arizal explains "You have made them all with Chochmah" (Psalms 104:24) in the same way.

כי באצילות אור א"ס מתלבש בחכמה ועל ידו מאיר בכל האצ"י כו'. אכן פ"י סגירותא היינו שנסגר אור אבא לגמרי ואינו מאיר גם ע"י שבי"ל דקיק הנ"ל.

that in Atzilus the Infinite Light (Or Ein Sof) is en clothed in Chochmah, and through it shines in all of Atzilus, etc. But the meaning of segiruta is that the light of Abba is closed off completely and does not shine even through the narrow path mentioned above.

In Atzilus the Infinite Light is en clothed in Chochmah and shines through it into everything else. Segiru, "closing," means that the light of Abba is shut off entirely and does not shine even through that narrow path.

וע"דמשי"ש בע"ח שהבריאה אינה מקבלת רק מהבינה לבד כו' ע"ש וכשנסגר אור אבא עד"ז מבחי' ז"א דאצ"י מזה נמשך בחי' הנגע ועיין במא"א אות נון סעיף ז'.

This is along the lines of what is written there in Etz Chaim, that Beriah receives only from Binah, etc.; see there. And when the light of Abba is closed off in this way from the level of Z'eir Anpin of Atzilus, from this the affliction is drawn forth. And see Me'orei Or, the letter nun, section 7.

Just as the Arizal says that the World of Beriah receives only from Binah, so when the light of Abba is closed off from Z'eir Anpin of Atzilus, Z'eir Anpin is left with Binah alone, and from this the affliction comes about. The reader is also referred to Me'orei Or.

והתיקון לזה הוא ע"י הכהן י"ל ע"ד מ"ש בזח"ב יתרו ס"ז ב' שהכהן משמש וממשיך מבחי' קדש הקדשים¹⁵¹ שהם ג"ר כח"ב ובפ' עקב דף רע"א סע"א גבי ברוך אתה.

The remedy for this through the kohen can be explained along the lines of what is written in the Zohar, Part II, Yisro, 67b: that the kohen serves and draws down from the level of the Holy of Holies, which are the first three [Sefiros], Keser, Chochmah and Binah; and in Parshas Eikev, folio 271a, end, on "Blessed are You":

Why the kohen is the remedy: following the Zohar (2:67b), the kohen serves and draws down from the Holy of Holies, which the Alter Rebbe identifies with the first three Sefiros, Keser, Chochmah and Binah.

אתה כהן לעולם^{152, 153} שבחי' הכהן הנק' אתה ממשיך מבחי' ברוך חכמה עילאה כו' ועיין עוד בפ' בלק דקצ"ג ע"ב).

"You (Atah) are a kohen forever": the level of the kohen, which is called Atah ("You"), draws down from the level of Baruch ("Blessed"), Supernal Chochmah, etc. And see further in Parshas Balak, 193b.)

The Zohar on Eikev (3:271a) reads the blessing formula "Blessed are You" with "You are a kohen forever" (Psalms 110:4): the kohen, called atah ("You"), draws down from baruch ("Blessed"), Supernal Chochmah. So the kohen draws down from Chochmah.

אבל כאשר נסגר ונעלם אור אבא שהוא בחי' חכמה עילאה אזי אע"פ שיאיר אור הבינה בז"א עכ"ז יכול להיות התהוות הנגעים

But when the light of Abba, which is the level of Supernal Chochmah, is closed off and hidden, then, even though the light of Binah shines in Z'eir Anpin, nevertheless afflictions can come into being

When the light of Abba, Supernal Chochmah, is closed off, afflictions can arise even though the light of Binah still shines in Z'eir Anpin.

(כי בינה דינין מתערין מינה ¹⁵⁴ יען שהוא מקור ליש כו') וגם זה לכאורה תמוה איך יכול להיות שאע"פ שיאיר אור הבינה אעפ"כ יוכל להיות הנגע.

(for "from Binah judgments are aroused," since it is the source of yesh (existence), etc.). This too is seemingly puzzling: how can it be that although the light of Binah shines, the affliction can nevertheless occur?

Binah alone is not enough, for "from Binah judgments are aroused" (Zohar 3:10b): it is the source of yesh, of separate existence. Still the Alter Rebbe asks how an affliction can arise while the light of Binah is shining.

ונקדים מ"ש בע"ח ¹⁵⁵ דשם אל בחסד ושם אלקים בגבורה ושם ¹⁵⁶ הוי' בתפארת והרי שם הוי' הוא ראשון וגדול מכל השמות ולמה תפארת

Let us first preface what is written in Etz Chaim: that the Name Kel is in Chesed, the Name Elokim in Gevurah, and the Name Havayah in Tiferes. Now, the Name Havayah is the first and greatest of all the Names; why then is Tiferes,

To answer, he first brings the Arizal's teaching that the Name Kel is in Chesed, Elokim in Gevurah, and Havayah in Tiferes. But Havayah is the first and greatest of the Names.

שהוא שלישי בסדר המשכת המדות עליונות שסדרן חג"ת הנה הוא נקי בשם עליון וגבוה מספירת חסד שהוא ראשון בהמדות.

which is third in the order of the drawing-down of the supernal attributes, whose order is Chesed, Gevurah, Tiferes, called by a name loftier and higher than the Sefirah of Chesed, which is first among the attributes?

So why does Tiferes, third in the order Chesed, Gevurah, Tiferes, bear a higher Name than Chesed, the first of the attributes? The answer will explain the affliction.

18 ותירץ ע"ז המגיד זצוק"ל¹⁵⁷ כי הלא ידוע שענין שבה"כ שהיה בעולם התהו הוא מחמת שהיה כל מדה בפני עצמה

The Maggid, may the memory of the righteous and holy be a blessing, answered this: as is known, the shattering of the vessels (sheviras hakeilim) that took place in the World of Tohu (Chaos) was because each attribute stood by itself,

The answer comes from the Maggid of Mezritch, the Alter Rebbe's teacher. The shattering of the vessels in the World of Tohu ("Chaos") happened because each attribute stood alone.

ולא היה התכללות המדות זה עם זה וענין עולם התיקון הוא שנעשה התכללות המדות שזה צריך לזה חסד כלול עם גבורה וגבורה עם חסד וע"י מה נעשה ההתכללות

and there was no inter-inclusion of the attributes with one another. And the matter of the World of Tikkun (Rectification) is that the inter-inclusion of the attributes came about, so that one needs the other: Chesed included with Gevurah, and Gevurah with Chesed. And through what does the inter-inclusion come about?

In the World of Tikkun ("Rectification") the attributes are inter-included: each needs the other, so that Chesed contains Gevurah and Gevurah contains Chesed. But how can opposites merge?

שהרי התכללות זו היא ענין חיבור ב' הפכים חו"ג אש ומים הנה זהו ע"י הארת אור א"ס המאיר בהן שע"י הם בבחי' ביטול לאור א"ס ב"ה המאיר בהן וע"י יוכלו להתחבר יחדיו.

For this inter-inclusion is the joining of two opposites, Chesed (kindness) and Gevurah (restraint), fire and water. This comes about through the radiance of the Infinite Light (Or Ein Sof) that shines in them: through this they are in a state of self-nullification (bittul) to the Infinite Light, blessed be He, that shines in them, and thereby they can join together.

Chesed and Gevurah are opposites, like water and fire. They can join only through the Infinite Light shining in them, before which both are nullified (bittul); in that shared self-nullification they can unite.

וזהו ענין עושה שלום במרומיו¹⁵⁸ והיינו שלא תהיה כל מדה בתגבורת עד שלא תוכל להתחבר עם מדה שכנגדה כמו שהיה בעולם התהו כ"א שתתכלל ג"כ עם הפכה מחמת הביטול כו'.

This is the meaning of "He makes peace in His heights": that no attribute should be so dominant that it cannot join with the attribute opposite it, as it was in the World of Tohu; but rather that it be included also with its opposite, because of the self-nullification, etc.

This is "He makes peace in His heights" (Job 25:2): no attribute dominates so as to shut out its opposite, as happened in Tohu, but through self-nullification each includes its opposite.

19 והנה עם היות כי מדות חו"ג דאצי" מאיר בהן אור א"ס ב"ה כי איהו וגרמוהי חד^{159, 160} אעפ"כ נקי כל

מדה בשם בפ"ע היינו זה בחי' חסד

Now, although the Infinite Light (Or Ein Sof), blessed be He, shines in the attributes of Chesed and Gevurah of Atzilus, for "He and His vessels are one" (ihu vegarmohi chad), nevertheless each attribute is called by a name of its own: this one is the level of Chesed,

Even in Atzilus, where the Infinite Light shines in the attributes (as the Tikkunei Zohar says, "He and His vessels are one"), each attribute still has its own Name and identity. One of them is the attribute of Chesed.

ולכן הוא שם אל כדכתיב חסד אל כל היום וזה הוא בחי' גבורה ונקי שם אלקים הרי מ"מ הם ב' בחי' הפכיים¹⁶¹

and therefore it is the Name Kel, as it is written, "The kindness of Kel is all day long"; and this one is the level of Gevurah and is called the Name Elokim. Thus they are, after all, two opposite levels.

Chesed bears the Name Kel, as in "The kindness of Kel is all day long" (Psalms 52:3), and Gevurah bears the Name Elokim. So they remain two opposite qualities.

והיינו משום דכאשר מאיר אור א"ס ב"ה בהמדות עליונות בבחי' גילוי רב אזי דוקא נעשה ההתכללות ויחוד המדות להיות לאחדים ממש.

That is because only when the Infinite Light, blessed be He, shines in the supernal attributes in great revelation does the inter-inclusion and unification of the attributes come about, so that they become truly one.

The reason: only when the Infinite Light shines in the attributes in great revelation are they inter-included and united so as to become truly one; otherwise each keeps its own character.

20 וזהו פי' הוי' אחד¹⁶² שהוא ענין להיות יחוד המדות ממש שלא יהיו ענפין מתפרדין והיינו ע"י המשכת

אור א"ס ב"ה בהם דלאו מכל אינון מדות¹⁶³ איהו כלל¹⁶⁴

This is the meaning of "Havayah is One": that the attributes be truly united, so that they are not "separated branches"; and this comes about through the drawing down into them of the Infinite Light (Or Ein Sof), blessed be He, for "He is not any of these attributes at all."

This is the meaning of "Havayah is One" (Deuteronomy 6:4): the attributes become truly one, not "separated branches," through the Infinite Light drawn into them; for, as the Tikkunei Zohar says, He Himself is none of these attributes.

כי החי"ת מורה על ז' רקיעים והארץ שהוא בחי' מעלה ומטה והד' הוא ד' רוחות העולם¹⁶⁵ מזרח מערב צפון ודרום

For the ches [of echad] signifies the seven firmaments and the earth, which is the dimension of above and below, and the dalet is the four directions of the world, east, west, north and south;

The laws of reciting the Shema explain the letters of echad, "one": the ches, whose value is eight, stands for the seven firmaments and the earth, above and below, and the dalet, four, for the four directions of the world.

והיינו בחי' ששה קצוות ששרשן מששה מדות עליונות ועיי' גילוי אור א"ס ב"ה בהן שזהו ענין אלף אלופו של עולם מתייחד"י באחד ממש

that is, the six extremities, whose root is in the six supernal attributes. And through the revelation of the Infinite Light, blessed be He, in them, which is the matter of the alef, the Master (Aluf) of the world, they are united as truly one.

Together these are the six extremities, rooted in the six supernal attributes. The alef, read as aluf, "Master" of the world, stands for the Infinite Light revealed in them, which unites them as truly "one."

אמנם כאשר אין מאיר בהן א"ס ב"ה בגילוי רב רק כפי בחי' האור השייך להמדה ההיא בפרט אזי הן המדות חסד בחי' בפ"ע וגבורה בפ"ע.

However, when the Infinite One, blessed be He, does not shine in them in great revelation, but only according to the level of light that belongs to that particular attribute, then the attributes are Chesed, a level by itself, and Gevurah, by itself.

Ordinarily each attribute receives only the light that belongs to it, and then Chesed and Gevurah remain separate, each by itself.

רק כאשר נצרך שיהיה התכללות אז מאיר בהן אור א"ס בגילוי רב יותר מכפי מדתם¹⁶⁶ ועיי' תוכלל המדה בהפכה להיות לאחדים ממש

Only when inter-inclusion is needed does the Infinite Light shine in them in great revelation, beyond their own measure, and through this the attribute is included in its opposite, so that they become truly one.

When inter-inclusion is needed, the Infinite Light shines in them beyond their own measure, and then each attribute is included in its opposite and they become truly one.

נמצא אור א"ס ב"ה אין מאיר בהם בתמידות (ר"ל בגילוי רב) רק לפרקים בעת רצון כאשר נצרך שיתכללו זה בזה ביחוד גמור.

It follows that the Infinite Light, blessed be He, does not shine in them constantly (that is, in great revelation), but only at times, at a time of favor, when they need to be included in each other in complete unity.

So in Chesed and Gevurah this great revelation is not constant. It comes only at times, at "a time of favor," when they must be joined in complete unity.

והנה יחוד והתכללות זו בין המדות חו"ג הוא ע"י התפארת שמדתו הוא שהוא ממוצע בין חו"ג

Now, this unity and inter-inclusion between the attributes of Chesed (kindness) and Gevurah (restraint) is through Tiferes (beauty), whose attribute is that it mediates between Chesed and Gevurah,

The union of Chesed and Gevurah comes about through Tiferes, whose very nature is to mediate between them.

והוא בחי' התכללות ובו הוא שנמשך ומאיר ההארה מא"ס ב"ה בגילוי רב וכמשנ"ת למעלה דת"ת נק' קדוש ע"ש שנמשך בו מבחי' כתר שהוא למעלה מסדר ההשתלשלות

and it is the level of inter-inclusion; and it is into it that the radiance from the Infinite One, blessed be He, is drawn and shines in great revelation. As was explained above, Tiferes is called "holy" because there is drawn into it from the level of Keser (the Crown), which is above the order of the chain of descending worlds (hishtalshelus)

Tiferes is inter-inclusion itself, and into it the radiance of the Infinite One is drawn in great revelation. As explained at the start of the maamar, Tiferes is called "holy" because it receives from Keser, which is above the order of descent.

(וע' באג"ה בד"ה והיה מעשה הצדקה שלום ¹⁶⁸, ¹⁶⁷ ובזח"ב תרומה קע"ה ב' ע"פ והבריה התיכון) ¹⁶⁹ וע"י גילוי זה נעשה התכללות ההפכיים דהיינו שהוא המחבר חו"ג וממשיך בהם גילוי זה.

(see Iggeres HaKodesh, in the section beginning "And the work of tzedakah shall be peace," and the Zohar, Part II, Terumah, 175b, on the verse "and the middle bar"). And through this revelation the inter-inclusion of the opposites comes about: that is, it is what joins Chesed and Gevurah and draws this revelation into them.

The references are to Iggeres HaKodesh, on "And the work of tzedakah shall be peace" (Isaiah 32:17), and to the Zohar on "the middle bar." This revelation is what joins the opposites, Chesed and Gevurah, and draws the light into them.

ונמצא א"כ מאחר שכל בחי' ומהות מדת התפארת הוא ענין התכללות המדות ביחוד גמור ממש מוכרח שיהיה בו הארת אור א"ס בתמידות מאחר שזהו מדת ת"ת

It follows, then, that since the entire nature and essence of the attribute of Tiferes is the inter-inclusion of the attributes in complete, true unity, there must necessarily be in it the radiance of the Infinite Light constantly, since this is the attribute of Tiferes,

Since the whole essence of Tiferes is the union of the attributes, it must have the radiance of the Infinite Light constantly, not only at times.

היינו ההתכללות (ועי' בהרמ"ז פי' יתרו בדף ע"ח והנה בכל תפארת יש כללות חו"ג כאחד כו').

namely, inter-inclusion (and see the Ramaz, Parshas Yisro, on folio 78: "Now, in every Tiferes Chesed and Gevurah are encompassed together as one," etc.).

The attribute of Tiferes simply is inter-inclusion. The Ramaz (Rabbi Moshe Zacuto) notes in his commentary on the Zohar that in every Tiferes Chesed and Gevurah are encompassed together as one.

וההתכללות אין יכול להיות בלתי הארת אור א"ס ולכן נק' תפארת בשם עליון וגבוה מכל המדות היינו שם הוי' מאחר שמוכרח שיהיה בו גילוי אור א"ס בתמידות (ועמ"ש בד"ה החלצו)¹⁷⁰

And inter-inclusion cannot exist without the radiance of the Infinite Light. Therefore Tiferes is called by a Name loftier and higher than all the attributes, namely the Name Havayah, since there must necessarily be in it a revelation of the Infinite Light constantly (and see what is written in the discourse beginning "Arm yourselves").

Inter-inclusion is impossible without the Infinite Light, and Tiferes always has it; therefore Tiferes bears the highest Name, Havayah. This answers the question why Tiferes, and not Chesed, carries that Name.

משא"כ בחו"ג שאין בהם הארת אור א"ס עד"ז שבת"ת רק בעת שנמשך היחוד שזהו ענין אמליכתה למעלה ולמטה ולד' רוחות שאזי נעשה התכללות המדות שיתכללו זב"ז ביחוד גמור ולא בתמידות כנ"ל:^{171, 172, 173}

Whereas in Chesed and Gevurah there is no radiance of the Infinite Light in the way there is in Tiferes, except at the time when the unity is drawn down, which is the matter of "You have made Him King above and below and to the four directions": for then the inter-inclusion of the attributes comes about, so that they are included in each other in complete unity; but not constantly, as mentioned above.

Chesed and Gevurah receive the Infinite Light in this way only when unity is drawn down, as when one proclaims G-d King "above and below and to the four directions" in the Shema (Berachos 13b). Then they are united, but not constantly.

21 והנה עפ"י יובן ענין ק"נ דאצילות שנק' בשם קליפה הגם שהוא ^{174, 175} בבחי' אצילות ומאחר שהוא בבחי' אצילות הרי עכצ"ל שהיא מקבלת הארת אלקות ואעפ"כ נק' בשם ק"נ.

Now, according to this, the matter of kelipas nogah (the glowing husk) of the World of Atzilus (Emanation) will be understood: it is called by the name kelipah although it is on the level of Atzilus; and since it is on the level of Atzilus, you are compelled to say that it receives a radiance of G-dliness, and nevertheless it is called kelipas nogah.

With this, kelipas nogah of Atzilus can be understood. It belongs to Atzilus and so must receive some G-dly radiance, yet it is still called a kelipah, a husk.

והענין כי בחי' התכללות שיש בע"ס דאצילות שמאיר הארת אור א"ס ועי"ז הם מתכללים ועי"ז כנ"ל זו הבחינה אינה כלל בנוגה דאצילות.

The explanation is this: the inter-inclusion that exists in the Ten Sefiros of Atzilus, in which the radiance of the Infinite Light (Or Ein Sof) shines so that they are included in one another, as mentioned above, is a level that is not present at all in the nogah of Atzilus.

What makes the Sefiros of holy Atzilus what they are is their inter-inclusion, brought about by the radiance of the Infinite Light shining in them. That quality is entirely absent from the nogah of Atzilus.

אלא שהמדות שבק"נ דאצ"י הם ענפין מתפרדין שהחסד אינו מתכלל עם הגבורה ואינן מתייחדין כלל זה עם זה.

Rather, the attributes in kelipas nogah of Atzilus are "separated branches": the Chesed is not included with the Gevurah, and they do not unite with each other at all.

In nogah the attributes are "separated branches": its Chesed does not include Gevurah, and the two do not unite at all.

22 וכנודע שהפסולת משבה"כ דעולם התהו נפל בק"נ וראשיתם ק"נ דאצילות והרי בעולם התהו לא היה בחי' התכללות וכ"ש אחר שבה"כ כו'.

As is known, the waste from the shattering of the vessels (sheviras hakeilim) of the World of Tohu fell into kelipas nogah, and the first of them is kelipas nogah of Atzilus; and in the World of Tohu there was no inter-inclusion, and all the more so after the shattering of the vessels, etc.

As the Arizal teaches, the debris of the shattered vessels of Tohu fell into kelipas nogah, the highest of it being the nogah of Atzilus. Tohu had no inter-inclusion to begin with, and still less after its vessels shattered.

ולכן אין אור א"ס נמשך ומתלבש בהן כלל ע"ד התלבשותו באצ"י דקדושה מחמת שאינן כלי לגילוי אור א"ס שאינו שורה אלא במקום הביטול ובמקום ההתכללות כו'

Therefore the Infinite Light (Or Ein Sof) is not drawn into them and en clothed in them at all in the way it is en clothed in the Atzilus of holiness, since they are not a vessel for the revelation of the Infinite Light, which rests only in a place of self-nullification (bittul) and a place of inter-inclusion, etc.;

So the Infinite Light is not en clothed in these kelipos as it is in holy Atzilus. They are not vessels for it, since it rests only where there is self-nullification and inter-inclusion.

רק שהוא מאיר עליהם בכח"י מקיף לבד וכמ"ש במ"א ע"פ ראה ריח בני¹⁷⁶ כו' וע"כ נקראו קליפות שהקליפה היא שאין לה טעם ולחלוחית כו'

it only shines upon them as an encompassing light (makif), as is explained elsewhere on the verse "See, the fragrance of my son," etc. Therefore they are called kelipos, for a kelipah (husk) is something that has no taste and no moisture, etc.,

It only shines on them from outside, as an encompassing light, as explained on "See, the fragrance of my son" (Genesis 27:27). That is why they are called kelipos: like the husk of a fruit, they have no taste and no moisture.

כמו בהפרי (וי"ל כי שם מ"ה נק' שקיו דאילנא^{177, 178} בחי לחלוחית והמשכת אור א"ס שע"י נעשה התכללות אמיתי להיות לאחדים עד"מ טבע המים לדבק שחלקי הקמח נעשים גוש אחד ע"י המים.

as with the fruit. (It may be said that the Name Mah is called "the watering of the tree," the level of moisture and the drawing down of the Infinite Light, through which true inter-inclusion comes about, so that they become one; by way of analogy, it is the nature of water to bind, for the particles of flour become one mass through the water.

The parenthesis adds a Kabbalistic image: the Name Mah is called "the watering of the tree" in the Tikkunei Zohar, the moisture of the Infinite Light that brings true union. As water binds particles of flour into one dough, this moisture binds the attributes into one.

וגילוי זה היינו ע"י שמתחלה הם בבחי' תיקון ע"ד רך כקנה¹⁷⁹ כו' שע"י אח"כ קוב"ה שרי באתר שלים והוא גילוי שם מ"ה מלגיו דאיהואורח אצילות ואיהו שקיו דאילנא כו'

And this revelation comes about because they are first in a state of rectification (tikkun), in the manner of "soft as a reed," etc., so that afterwards "the Holy One, blessed be He, dwells in a complete place"; and this is the revelation of the Name Mah within, "which is the path of Atzilus and is the watering of the tree," etc.

This revelation comes when the attributes are first rectified, "soft as a reed" (Taanis 20b), yielding rather than rigid. Then "the Holy One, blessed be He, dwells in a complete place," and the Name Mah, "the path of Atzilus," is revealed within them.

משא"כ בק"נ דאצי' שהוא מבחי' עולם התוהו מבחי' שבה"כ שאין בהם ההתכללות כלל וגם הביטול הוא בבחי' יש כנודע מענין ראו מ"ה¹⁸⁰ שעושה יש ודבר מהביטול שלו כו'.

Whereas kelipas nogah of Atzilus derives from the World of Tohu, from the shattering of the vessels, in which there is no inter-inclusion at all; and even its self-nullification is in the mode of yesh (self-existence), as is known from the matter of "See: mah ('what')!", which makes a yesh and a 'something' out of its own self-nullification, etc.

Nogah of Atzilus comes from Tohu and the shattering, where there is no inter-inclusion at all, and even its self-nullification is a form of self-assertion: it makes a "something" out of its own being "nothing."

ע"כ אין נמשך בהם כלל בחי' שם מ"ה מלגיו ולכן נק' קליפות שאין בהם לחלוחית מבחי' שקיו דאילנא (כו')

Therefore the level of the Name Mah within is not drawn into them at all, and so they are called kelipos, for they have no moisture from the level of "the watering of the tree," etc.)

So the Name Mah, the inner moisture, does not reach these kelipos at all, and they are called husks: they lack the moisture of "the watering of the tree."

ומק"נ דאצי' נמשך אח"כ בכי"ע בחי' יש ממש וצבא השמים כו'. ובזה יובן ג"כ מה דאיתא שק"נ חצי' טוב וחצי' רע.¹⁸¹

From kelipas nogah of Atzilus there is afterwards drawn into Beriah, Yetzirah and Asiyah the level of actual yesh, and "the host of heaven," etc. With this, what is stated, that kelipas nogah is half good and half evil, will also be understood.

From nogah of Atzilus there comes, in the lower worlds, real separate existence (yesh) and "the host of heaven," the heavenly powers. This also explains how nogah can be half good and half evil.

והענין כנודע שהתהוות הרע הוא מחמת שבה"כ שה"י בעולם התהו והשכירה ה"י מחמת שהיו ענפין מתפרדין ומזה נתהווה אח"כ בהשתלשלות בחי' הרע.

The explanation, as is known: evil came into being because of the shattering of the vessels in the World of Tohu, and the shattering came about because they were "separated branches"; and from this the level of evil afterwards came into being in the chain of descent (hishtalshelus).

Evil came into being through the shattering of the vessels of Tohu, and they shattered because their attributes were "separated branches." From this, evil later emerged in the chain of descent.

והנה משבה"כ דעולם התהו נפלו בנוגה דאצילות ולכן אף שמקבלת מאצילות וע"כ חציה דכלפי פנים הוא טוב

Now, from the shattering of the vessels of the World of Tohu [fragments] fell into the nogah of Atzilus. Therefore, although it receives from Atzilus, and therefore its half that faces inward is good,

Fragments of the shattered vessels fell into the nogah of Atzilus. Because it receives from Atzilus, its inner half is good.

אך מחמת שגם בחציה זו אין בה בחי' ההתכללות כלל וממילא אין מאיר בה גילוי אור א"ס בבחינת פנימי כנ"ל

yet because even in this half there is no inter-inclusion at all, and consequently the revelation of the Infinite Light does not shine in it in an inward manner, as mentioned above,

But even that inner half lacks inter-inclusion, so the Infinite Light does not shine within it in an inward way.

לכן יכול להיות שחציה כלפי חוץ רע (וכמו שמעולם התהו נתהו הקליפות כו'. וזוה יובן מארז"ל רבות ס"פ נשא ס"פ י"ד ע"פ ולא קם נביא עוד בישראל כמשה.¹⁸²

therefore it can be that its outward-facing half is evil (just as the kelipos came into being from the World of Tohu, etc. With this will be understood the saying of our Sages, of blessed memory, in the Midrash Rabbah at the end of Parshas Naso, end of section 14, on the verse "And there has not arisen another prophet in Israel like Moshe":

Therefore its outward-facing half can be evil, just as the kelipos arose from Tohu. The parenthesis then turns to the Midrash on "There has not arisen another prophet in Israel like Moshe" (Deuteronomy 34:10).

בישראל לא קם אבל באו"ה קם כו' זה בלעם בן בעור¹⁸³ כו' והנה נבואת משה היה מאצילות. וא"כ איך באו"ה קם נביא כמשה. אלא הענין שנבואת בלעם היה מק"נ דאצילות (כו'):

"In Israel none arose, but among the nations of the world one did arise," etc., "this is Bilaam son of Beor," etc. Now, Moshe's prophecy was from Atzilus; if so, how did a prophet like Moshe arise among the nations of the world? Rather, the explanation is that Bilaam's prophecy was from kelipas nogah of Atzilus, etc.)

The Midrash says that among the nations one did arise: Bilaam. Since Moshe's prophecy came from Atzilus, how could Bilaam equal it? The answer: Bilaam's prophecy came from kelipas nogah of Atzilus, at the height of Atzilus yet outside holiness.

SECTION 5 • ¶23-26

The affliction and the law of the white hair

23 ד ועפ"י יובן ג"כ מש"ל בשם הזהר וע"ה שבהסתלקות אור אבא מז"א הוא סיבת התהוות הנגע,

4. According to this, what was said above in the name of the Zohar and Etz Chaim will also be understood: that the withdrawal of the light of Abba from Z'eir Anpin (the emotive attributes) is the cause of the coming into being of the affliction.

Section 4 resolves the second puzzle: why the withdrawal of the light of Abba from Z'eir Anpin causes tzara'as, as the Zohar and Etz Chaim say.

והענין כי התלבשות אור א"ס הוא בחכמה דוקא כמ"ש בסש"ב פרק ל"ה בהג"ה ולכן כדי שיהי התכללות גמור בז"א הוא ע"י גילוי אור אבא

The explanation is this: the Infinite Light (Or Ein Sof) is en clothed specifically in Chochmah (wisdom), as is written in Sefer Shel Beinonim (Tanya), chapter 35, in the gloss; therefore, for there to be complete inter-inclusion in Z'eir Anpin, this comes about through the revelation of the light of Abba.

The Infinite Light is en clothed specifically in Chochmah (Tanya, chapter 35, in the gloss). So the complete union of the attributes in Z'eir Anpin, which depends on the Infinite Light, comes about through the revelation of Abba, which is Chochmah.

(והגם שהוא ע"י תפארת היינו כמ"ש בפע"ח ¹⁸⁴ גבי קדוש דיוצר דפ"י שת"ת הנקי וי"ו עולה ומקבל הארה מחכמה עילאה הנקי קדש ועי"ז נקי קדוש. ועמ"ש מזה בביאור ע"פ ונקדשתי בתוך בניי ^{185, 186} כפ' אמור.

(And although it comes about through Tiferes, this is as is written in Pri Etz Chaim concerning the kadosh of the Yotzer blessing: the meaning is that Tiferes, which is called vav, ascends and receives a radiance from Supernal Chochmah, which is called kodesh, and through this it is called kadosh. See what is written on this in the explanation of the verse "And I shall be sanctified among the children of Israel," in Parshas Emor.

An objection: earlier the union was credited to Tiferes. The answer comes from Pri Etz Chaim on the word kadosh in the Yotzer blessing: Tiferes, the letter vav, rises to receive from Supernal Chochmah, called kodesh, and so becomes kadosh, kodesh with a vav; even Tiferes unites the attributes by virtue of Chochmah.

והגם דלעיל אמרנו דקדוש נקי הת"ת ע"ש שמקבל מבחי כתר היינו כי אור הכתר מאיר באצ"י ע"י חכמה עילאה כמ"ש בע"ח דאור א"ס מתלבש באצ"י בחכמה ¹⁸⁷ לבדו כו')

And although we said above that Tiferes is called "holy" because it receives from the level of Keser, that is because the light of Keser shines in Atzilus through Supernal Chochmah, as is written in Etz Chaim that the Infinite Light is en clothed in Atzilus in Chochmah alone, etc.)

And earlier Tiferes was called "holy" because it receives from Keser; but the light of Keser itself shines in Atzilus only through Supernal Chochmah, for, as Etz Chaim says, the Infinite Light is en clothed in Atzilus in Chochmah alone.

ולכן כאשר מאיר אור אבא שבו מלובש אור א"ס ב"ה ועי"ז נעשה ההתכללות ויחוד ע"ס דאצ"י אזי עי"ז לא תוכל קליפת נוגה דאצ"י להיות לה יניקה מבחי עור אדם העליון

Therefore, when the light of Abba shines, in which the Infinite Light, blessed be He, is en clothed, and through this the inter-inclusion and unity of the Ten Sefiros of Atzilus come about, then kelipas nogah of Atzilus cannot draw nurture from the level of the skin of the Supernal Man,

So when the light of Abba shines, carrying the Infinite Light, and the Ten Sefiros of Atzilus are united, nogah of Atzilus cannot draw nurture from the "skin" of the Supernal Man, the outer layer of Z'eir Anpin.

דהיינו בחי' ז"א לפי שבה אין מאיר שום הארת אור א"ס שיתכללו יחד כי שרש נוגה הוא משבה"כ מעולם התהו שאין בה התכללות.

that is, the level of Z'eir Anpin; since in it [nogah] no radiance of the Infinite Light shines so that [its attributes] would be included together, for the root of nogah is from the shattering of the vessels of the World of Tohu, in which there is no inter-inclusion.

Nogah has no hold on a united Z'eir Anpin because nogah itself, rooted in the shattered vessels of Tohu, has no inter-inclusion and no radiance of the Infinite Light to unite it.

אמנם בהסתלקות אור אבא מז"א ואזי לא יש בחי' התכללות במדות דאצילות וכנ"ל שעיקר ההתכללות הוא ע"י הארת אור א"ס שמאיר ע"י החכמה.

However, when the light of Abba withdraws from Z'eir Anpin, then there is no inter-inclusion in the attributes of Atzilus, as mentioned above, for inter-inclusion comes chiefly through the radiance of the Infinite Light that shines through Chochmah.

But when the light of Abba withdraws from Z'eir Anpin, the attributes of Atzilus lose their inter-inclusion, which depends on the Infinite Light shining through Chochmah.

24 ואזי מחמת שאין בה התכללות זו אזי יוכל להיות יניקה לק"נ דאצ"י מעור המל' או מז"א. וזהו ענין הנגע שהוא מה שיונקים ק"נ דאצילות יניקה מעור זו"נ דאצילות.

And then, because this inter-inclusion is not there, kelipas nogah (the glowing husk) of Atzilus can draw nurture from the skin of Malchus or of Z'eir Anpin. This is the matter of the affliction: that kelipas nogah of Atzilus draws nurture from the skin of Z'eir Anpin and Nukva of Atzilus.

When Z'eir Anpin lacks this union, nogah of Atzilus can draw nurture from the "skin" of Malchus or of Z'eir Anpin. That is the affliction above: nogah feeding on the skin of Z'eir Anpin and Nukva of Atzilus.

ולכן התיקון לזה הוא והובא אל הכהן¹⁸⁸ שהוא המשכת אור אבא שהוא דוחה החיצונים והיינו שלא יהיה יניקת הקליפות רק משערות דנוק' ¹⁸⁹ ולא מהעור עצמו.

Therefore the remedy for this is "and he shall be brought to the kohen," which is the drawing down of the light of Abba, which repels the external forces, so that the kelipos draw nurture only from the hairs of Nukva and not from the skin itself.

So the remedy is "he shall be brought to the kohen" (Leviticus 13:2): drawing down the light of Abba, which repels the external forces, so that the kelipos draw only from the "hairs" of Nukva and not from the skin itself.

25 והנה הנגע הוא בהרת לבנה¹⁹⁰ ועד"מ למטה באדם הוא ענין הסתלקות הדם מאותו מקום כי הדם הוא הנפש.¹⁹¹

Now, the affliction is a white baheres. By way of analogy, below, in a person, it is the withdrawal of the blood from that place, for "the blood is the soul."

The affliction is a white spot (Leviticus 13:4). In a human body, whiteness means the blood has withdrawn from that place, and "the blood is the soul" (Deuteronomy 12:23), the carrier of life.

ועמ"ש בביאור בשעה שהקדימו¹⁹² נעשה¹⁹³ ובד"ה לסוסי¹⁹⁴ וכך למעלה בחי' החכמה תחיה והוא בחי' אדם א' דם ובהסתלקות אור אבא הוא ענין הסתלקות בחי' והחכמה תחי' מאותו בחי' עור.

See what is written in the explanation of "When they put 'we will do' first," and in the discourse beginning "To My mare." So too above: the level of Chochmah is "and Chochmah gives life," and this is the level of Adam, alef [and] dam ("blood"); and the withdrawal of the light of Abba is the withdrawal of the level of "and Chochmah gives life" from that level of skin.

Above, Chochmah is what "gives life" (Ecclesiastes 7:12), and adam, "man," is alef joined to dam, "blood": Chochmah within the blood. The withdrawal of Abba is the withdrawal of this life-giving Chochmah from that "skin." The Alter Rebbe refers to two discourses for more.

וזהו ענין הבהרת ועמ"ש מזה ג"כ סד"ה ביום השמע"צ¹⁹⁵ שהבהרת הוא ענין שמעכב ההשפעה והמשכת החיות וע' במא"א אות ב' ס"ח.

And this is the matter of the baheres. See what is written on this also at the end of the discourse beginning "On the eighth day, Atzeres": that the baheres is what holds back the flow of influence and the drawing down of life-force. And see Me'orei Or, the letter beis, section 8.

That is the baheres: it holds back the flow of influence and of life-force, as explained at the end of the Shemini Atzeres discourse.

ואח"כ כשיש שער לבן יונקי ק"נ מהעור ע"י השער לבן כו' ולכן צריך הסגר (ופי' וענין עור יובן ע"ד שנת' למעלה בענין פי' קשר של תפילין למעלה שהוא מבחי' עור כו'.

Afterwards, when there is white hair, kelipas nogah draws nurture from the skin through the white hair, etc., and therefore quarantine is needed. (The meaning and matter of "skin" will be understood in the way explained above on the meaning of the knot of the tefillin above, which is from the level of skin, etc.

Then, when white hair appears, nogah draws from the skin through the hair, which is why the afflicted person must be quarantined. The "skin" above is to be understood like the knot of the tefillin explained earlier, which is of the level of skin.

ועד"ז יובן גם כאן פי' וענין יניקת ק"נ דאצילות מעור דז"א. ועיין בע"ה בדרוש הנגעים שם¹⁹⁶ ולכן תמורת ג' אורות אשר¹⁹⁷ יוצאין ומתקנין את לאה ורחל כו'

In the same way, here too will be understood the meaning and matter of kelipas nogah of Atzilus drawing nurture from the skin of Z'eir Anpin. And see Etz Chaim, in the discourse on the afflictions, there: "And therefore, in place of three lights that go out and rectify Leah and Rachel," etc.,

In the same way nogah of Atzilus draws from the "skin" of Z'eir Anpin. The Arizal's discussion of afflictions in Etz Chaim speaks of lights that go out to rectify Leah and Rachel, two configurations of the feminine Malchus.

ואל תתמה בזה כי הנגע אינו טומאה בעצמה רק בחי' דינא קשיא כו' ע"ש והיינו שמהנגע נמשך אח"כ יניקה לק"נ דאצילות כו' וזהו הטומאה כשמטמאים הנגע ועיין בהרמ"ז ס"פ תזריע).

"and do not wonder at this, for the affliction is not impurity in itself, but only a level of harsh judgment," etc.; see there. That is: from the affliction nurture is afterwards drawn for kelipas nogah of Atzilus, etc., and this is the impurity when the affliction is pronounced impure. And see the Ramaz at the end of Parshas Tazria.)

Etz Chaim adds that the affliction is not impurity in itself, only harsh judgment. The impurity is the nurture that nogah afterwards draws from it, and that is what is meant when the affliction is pronounced impure.

ובזה יובן ענין אם שער לבן קודם לבהרת טהור כי כך הוא הדבר שיש יניקה לק"נ דאצי' משערות דנוק'

With this, the matter of "if the white hair preceded the baheres, it is pure" will be understood. For this is how things are: kelipas nogah of Atzilus does draw nurture from the hairs of Nukva,

Now the law can be explained: if the white hair came before the spot, it is pure. For nogah of Atzilus always draws some nurture from the "hairs" of Nukva.

כי מאחר שהקב"ה ברא אותן ממילא מוכרח להיות להם יניקה והיינו מבחי' השפעה אחרונה דאצי'.

for since the Holy One, blessed be He, created them, they must necessarily have nurture, namely from the last flow of influence of Atzilus,

Since G-d created the kelipos, they must have some sustenance, and it comes from the very last flow of influence of Atzilus.

דהיינו בחי' שערות שהן גדילי' מהעור והשערות הוא בחי' היותר אחרונה ולמטה מטה מהעור שהרי מהעור יצא דם ע"י נקב

that is, the level of hairs, which grow from the skin. The hairs are the very last level, lower even than the skin; for from the skin blood comes out through a puncture

That last flow is the "hair," which grows out of the skin and is lower than it. The skin still holds life: puncture it, and blood comes out.

ווא"כ מלובש בו עצמיות האור והחיות מבחי' ח"ע המלובש בהדם ועיין בלק"ת פ' וירא¹⁹⁸ גבי ענין הדפק כו') משא"כ השערות

(and if so, the very essence of the light and life-force from the level of Supernal Chochmah, which is encloded in the blood, is encloded in it; and see the Likkutei Torah of the Arizal, Parshas Vayera, on the matter of the pulse, etc.), which is not so with the hairs.

So the skin contains the very essence of the light and life of Supernal Chochmah, which is encloded in the blood; the Arizal's Likkutei Torah on Vayera discusses this in connection with the pulse. The hair contains no such life.

ולכן מהשערות ניתן להם יניקה וכיון ששער לבן קדמה לבהרת אין להם יניקה בהעור רק מהשערות ולכן הוא טהור.

Therefore they are given nurture from the hairs; and since the white hair came before the baheres, they have no nurture in the skin, only from the hairs, and therefore it is pure.

So the kelipos are allowed nurture from the hair. If the white hair came first, they draw only from the hair and not from the skin, and the person is pure.

אבל אם בהרת קדמה לשער לבן היינו שיש יניקה לנוגה דאצי' מעור הנוק' כי תרגום צרעת סגירו.¹⁹⁹ סגירו דנהורא²⁰⁰ שהן מוחין דאבא שלא נתגלו בזו"נ.²⁰¹

But if the baheres came before the white hair, this means that nogah of Atzilus has nurture from the skin of Nukva; for the Targum of tzara'as is segiru: "the closing of the light," which is the mochin of Abba that have not been revealed in Z'eir Anpin and Nukva.

But if the spot came first, nogah is drawing from the "skin" of Nukva itself. The Targum calls tzara'as segiru, and the Zohar calls it "the closing of the light": the mochin of Abba that have not been revealed in Z'eir Anpin and Nukva.

26 וזהו ענין הבהרת שהיא המעכבת סיבוב והילוך והתפשטות הנפש והחיות במקום זה. וברוחניות למעלה זהו ענין עיכוב ומניעת התגלות המוחין דאבא כו' וכן ענין כל הדי' מראות נגעים.²⁰²

This is the matter of the baheres: it holds back the circulation, flow and spreading of the soul and the life-force in that place. And spiritually, above, this is the holding back and prevention of the revelation of the intellect (mochin) of Abba, etc.; and so with all four appearances of afflictions.

The baheres, a white spot, holds back the flow of life to that place. Above, it is the holding back of the revelation of the mochin, the intellect, of Abba; the same applies to all four appearances of afflictions that the Mishnah lists.

ולכן כשהבהרת קדמה לשער לבן אזי יונק ק"נ דאצי" מעצמיות עור הנוק' ע"י השער לבן כו' שהיניקה נקי ע"ש שער לבן

Therefore, when the baheres preceded the white hair, kelipas nogah (the glowing husk) of Atzilus draws nurture from the very essence of the skin of Nukva through the white hair, etc., the nurture being named after the white hair

So when the spot came before the white hair, nogah of Atzilus draws nurture from the very substance of the "skin" of Nukva. It does so through the white hair, which gives this nurture its name.

(כי זה לעומת"ז עשה²⁰³ וכנודע מענין לבן ויעקב שיש לובן העליון בקדושה בגדי לבן ושער רישיי כעמר נקא.²⁰⁴ ולעומת זה ג"כ לבן דקליפה כו' וכמ"ש בפרדס ש"ג פ"ז וכמ"ש ג"כ במ"א ע"פ עד הגל²⁰⁵ כו')

(for "He made one opposite the other," as is known from the matter of Lavan and Yaakov: there is the supernal whiteness in holiness, the white garments and "the hair of His head like clean wool," and opposite it there is also the "white" (lavan) of kelipah, etc.; as is written in the Pardes, Shaar 3, chapter 7, and as is also explained elsewhere on the verse "The mound is witness," etc.).

Holiness and kelipah mirror each other: "G-d made one opposite the other" (Ecclesiastes 7:14). There is a holy whiteness, the white garments of the Kohen Gadol and the hair "like clean wool" of the Ancient of Days (Daniel 7:9), and opposite it the "white" of kelipah, embodied by Lavan ("white") against Yaakov.

והנה מק"נ דאצי" נמשך אח"כ גם בעשיי" ששם הם עומקי הקליפות. ולכן אם בהרת קודמת לשער לבן הוא טמא וצריך תיקון ע"י הסגר כו'.

Now, from kelipas nogah of Atzilus [nurture] is afterwards drawn also into Asiyah, where the depths of the kelipos are. Therefore, if the baheres preceded the white hair, it is impure and requires rectification through quarantine, etc.

From nogah of Atzilus this nurture extends down into Asiyah, where the kelipos are deepest. So if the spot came first, the person is impure and needs the remedy of quarantine.

ספק קוב"ה אמר טהור. וכולהו מתיבתא דרקיע אמרי טמא.²⁰⁶ כי ע"פ ההשגה של המתיבתא הרי כך הוא דין תורה דכל ספיקא דאורייתא לחומרא.²⁰⁷

[In a case of] doubt, "the Holy One, blessed be He, said, 'Pure,' and the whole Academy of the Firmament said, 'Impure.'" For according to the comprehension of the Academy, this is the law of the Torah: every doubt in a Torah law is [resolved] stringently.

Now the dispute itself: in the doubtful case G-d said "pure" and the Academy said "impure." The Academy reasoned by the general rule that a doubt in a Torah law is resolved stringently (Beitzah 3b).

אבל הקב"ה אמר טהור היינו שכאן אין מטמא א"כ ודאי הבהרת קדמה אבל אם הוא ספק שאין נודע לנו אם הבהרת קדמה טהור הוא.

But the Holy One, blessed be He, said, "Pure": that is, here it does not make impure unless the baheres certainly came first; but if it is a doubt, and it is not known to us whether the baheres came first, it is pure.

G-d's ruling means that here a person becomes impure only if it is certain that the spot came first; if that is not known, he is pure.

אף שיוכל להיות שהבהרת קדמה מ"מ כאן הוא גזה"כ שכל שהוא ספק אצלנו ולא נודע לנו שהבהרת קדמה אינו טמא.

Even though it may be that the baheres came first, nevertheless here it is a decree of Scripture that whatever is a doubt to us, where it is not known to us that the baheres came first, is not impure.

Even though the spot may in fact have come first, Scripture decrees that in this case a doubt does not make impure.

והיינו או משום שכל שלא נודע שהבהרת קדמה אין נמשך להם יניקה יותר מהראוי או שלא יהיה מיניקה זו התעוררות דינים

This is either because, as long as it is not known that the baheres came first, no more nurture than is proper is drawn to them, or because no arousal of judgments will come from this nurture.

Two reasons are suggested: as long as it is not known, the kelipos draw no more nurture than they are allotted; or the nurture they draw does not arouse judgments.

(ויש למצוא קצת טעם לזה בהא דבידיעה תליא מילתא בספק זה שבטומאת צרעת, והוא ע"פ מ"ש הרמ"ז ס"פ תזריע וז"ל והבן ענין גדול שאין טומאת הצרעת ככל שאר טומאות שזו אין טומאתה נודעת ולא מטמאה עד שיבוא הכהן כנודע כו' עכ"ל.

(Some reason can be found for this, that in this doubt concerning the impurity of tzara'as the matter depends on knowledge, based on what the Ramaz writes at the end of Parshas Tazria. These are his words: "Understand a great matter: the impurity of tzara'as is not like all other impurities, for its impurity is not known, and it does not make impure, until the kohen comes, as is known," etc. End of quotation.

Support comes from the Ramaz (Rabbi Moshe Zacuto): tzara'as is unlike all other impurities, for it is not impure until the kohen comes and its impurity becomes known. Its impurity depends on knowledge.

וע"ש הטעם ע"פ הע"ח. וא"כ הרי אפי' בצרעת שהיא ראויה להיות ודאי טמא עכ"ז גזה"כ הוא שאינה מטמא עד שיבוא הכהן ויודע טומאתה מהכהן כו',

See there the reason, according to Etz Chaim. If so, even with tzara'as that is fit to be certainly impure, it is nevertheless a decree of Scripture that it does not make impure until the kohen comes and its impurity becomes known from the kohen, etc.;

So even a case that ought to be certainly impure is not impure until the kohen knows and declares it, by a decree of Scripture; the Ramaz explains why on the basis of Etz Chaim.

לכן שפיר י"ל הטעם דספק זה טהור משום דכל שהוא ספק ולא נודע שהבהרת קדמה טהור), וכה"ג הוא ענין ספק ממזר²⁰⁸ דארו"ל ממזר ודאי לא יבא²⁰⁹ אבל ספק ממזר כשר מדאורייתא לבוא בקהל:

therefore it may well be said that the reason this doubt is pure is that whatever is a doubt, where it is not known that the baheres came first, is pure.) And similar to this is the matter of a doubtful mamzer, as our Sages, of blessed memory, said: a certain mamzer may not enter [the congregation], but a doubtful mamzer is fit by Torah law to enter the congregation.

It follows that an unknown case, a doubt, is pure. The same principle appears with a doubtful mamzer: the Torah bars only a certain mamzer from entering the congregation, while by Torah law a doubtful one may enter (Kiddushin 73a).

SECTION 6 • ¶27-30

Why the Academy did not know the reason

27 ה אך להבין הענין שהמתיבתא דרקי'עא אע"פ שזכו לגילוי זה דקוב"ה אמר טהור. עכ"ז הטעם לא ידעו²¹⁰ עד שאמרו מאן נוכח כו'.

5. But we must understand: although the Academy of the Firmament merited this revelation, that the Holy One, blessed be He, said "Pure," they nevertheless did not know the reason, so that they said, "Who will decide?" etc.

Section 5 asks: if the Academy was granted to hear G-d say "pure," why did they not know the reason, so that they needed someone to decide?

והענין כי הנה מבואר למעלה כי התנאים ואמוראים היו תורתם אומנתם הכל להמשיך מכתר עליון מלמעלה למטה מבחי' סוכ"ע לבחי' מלי' שהוא בחי' ממכ"ע.

The explanation is this. It was explained above that for the Tannaim and Amoraim, whose Torah was their occupation, it was all to draw down from the Supernal Keser (Crown), from above to below, from the level of the light that encompasses all worlds (sovev kol almin) to the level of Malchus (sovereignty), which is the level of the light that fills all worlds (memalei kol almin).

As explained earlier, the Tannaim and Amoraim, whose whole occupation was Torah, drew light down from the Supernal Crown, the encompassing level (sovev), into Malchus, the indwelling level (memalei).

והנה בחי' סוכ"ע א"א שיאיר בהכלי בהתגלות ממש בהשגה אפילו בג"ע עד תח"ה (וכמ"ש באגה"ק ד"ה נודע דבאתעדל"ת כו' ע"ש), רק הארתו מאיר בהעלם

Now, the level of sovev kol almin cannot shine in the vessel in actual revelation, in comprehension, even in Gan Eden, until the Resurrection of the Dead (as is written in Iggeres HaKodesh, in the section beginning "It is known that through an arousal from below," etc.; see there); only its radiance shines in concealment,

But the encompassing light cannot be openly revealed in a vessel, in comprehension, even in Gan Eden, until the Resurrection of the Dead (as Iggeres HaKodesh explains). Only its radiance shines there, in a hidden way.

כי מחמת שהאור פנימי והאור מקיף הם דבקים יחד זה עם זה לכן הארה מן המקיף זורח בפנימי בהעלם וכמ"ש

for since the inner light and the encompassing light are joined together with each other, a radiance from the encompassing [light] shines into the inner [light] in concealment, as was written above

This is possible because the inner and encompassing lights are joined to each other, so the encompassing light shines into the inner light in concealment, as explained at the beginning.

(ועמ"ש בביאור ע"פ יביאו לבוש מלכות^{212, 211} בענין שהמקיף מצחצח חצי הכלי כו'. ועי' בפע"ח בשער השבת פ"ב בענין סכך הסוכה שצ"ל לכתחלה בענין שיהיו כוכבים נראים מתוכו שהם ניצוצי החסדים המאירים ממקומם דרך הנקבים כו')

(see what is written in the explanation of the verse "Let them bring a royal garment," on how the encompassing [light] burnishes half of the vessel, etc. And see Pri Etz Chaim, Shaar HaShabbos, chapter 12, on the covering (sechach) of the sukkah, which ideally should be such that stars are visible through it: these are sparks of the chasadim (kindnesses) that shine from their place through the openings, etc.;

The parenthesis cites the discourse on "Let them bring a royal garment" (Esther 6:8) on how the encompassing light burnishes half the vessel. Pri Etz Chaim says that the sukkah's covering, which stands for the encompassing lights, should ideally let the stars be seen through it; the stars are sparks of kindness shining through the gaps.

והסכך הוא בחי' מקיפים כנודע אלא שמ"מ הארת המקיף מאיר בהא"פ וזהו ענין הנקבים כו' ועמ"ש באגה"ק ע"פ וילבש צדקה כשריון²¹³ וידוע כי היום לעשותם²¹⁴ ולמחר לקבל שכרם.²¹⁵

and the sechach is the level of the encompassing lights, as is known, but the radiance of the encompassing [light] nevertheless shines into the inner light, and this is the matter of the openings, etc. And see what is written in Iggeres HaKodesh on the verse "And He donned tzedakah like armor.") Now, it is known that "today [is] to do them, and tomorrow to receive their reward."

The gaps in the covering show that the encompassing light still shines into the inner light. Then comes the key principle: "Today to do them, and tomorrow to receive their reward" (Eruvin 22a): this world is for doing the mitzvos, the next for receiving their reward.

ולכן בג"ע כשלמדו התורה שם ע"ד קיבול שכר הנה עם היות כי אע"פ שאור המתגלה בג"ע הוא מבחי' ממכ"ע.

Therefore in Gan Eden, when they learned the Torah there by way of receiving reward, then, although the light revealed in Gan Eden is from the level of memalei kol almin,

In Gan Eden, where the Torah is learned as reward, the light that is revealed is of the indwelling level (memalei).

אעפ"כ מחמת שהא"מ שהוא סוכ"ע זורח בהא"פ לכן ראו אור הזורח מסוכ"ע והיינו קוב"ה אומר טהור.

nevertheless, because the encompassing light, which is sovev kol almin, shines into the inner light, they saw the light shining from sovev kol almin; and this is "the Holy One, blessed be He, says, 'Pure.'"

Yet because the encompassing light shines hiddenly into the inner light, the souls there perceived the light of sovev as well; that is what is meant by "the Holy One, blessed be He, says 'pure.'"

28 וכנ"ל שקדוש הוא בחי' כתר סוכ"ע אשר ע"פ הארת הכתר והחכמה שמאיר בג"ע דין הוא שספק זה טהור אכן לא השיגו

As mentioned above, "holy" is the level of Keser (the Crown), sovev kol almin; and according to the radiance of Keser and Chochmah that shines in Gan Eden, the law is that this doubt is pure. However, they comprehended

As said at the start, "holy" is Keser, the encompassing light. By the radiance of Keser and Chochmah that shines in Gan Eden, the doubtful case is pure, but the Academy grasped only part of this.

רק גילוי הרצון שכך טהור אבל האור והפנימי והטעם של הרצון מדוע ספק זה הוא טהור לא השיגו. only the revelation of the will, that it is pure; but the light, the inner dimension and the reason of the will, why this doubt is pure, they did not comprehend.

They grasped only the revealed will, that it is pure, but not the inner light and reason of that will.

והיינו מחמת כי התגלות הנ"ל הוא מבחי' מקיף וסוכ"ע שאינו זורח בהא"פ רק בהעלם ולא בהתגלות ממש

That is because this revelation is from the level of the encompassing [light] and sovev kol almin, which shines into the inner light only in concealment, and not in actual revelation

This is because the revelation came from the encompassing level, which shines into the inner light only in a hidden way, not openly.

(ולכן השיגו הפסק דין שספק זה טהור אכן הטעם שהוא הפנימיות לא השיגו וכמו ע"ד גולגלת' דחפ"א על מוחא.

(and therefore they comprehended the ruling that this doubt is pure, but the reason, which is the inner dimension, they did not comprehend; as in the manner of "the skull (Gulgulta) that covers the brain."

So they knew the ruling but not its inner reason. The image is "the skull that covers the brain": the outer level of the Crown, the Gulgulta, covers its inner, hidden wisdom.

שמו"ס שהוא פנימי הכתר לא יכול לבא בגילוי כלל עד לע"ל שיתגלו טעמי תורה²¹⁶ והגילוי שכתורה שלפנינו הוא מבחי' גלגלתא שהוא הרצון בחי' חיצוניות כו' אלא שזהו בהיום לעשותם

For the hidden brain (Mocha Stima'ah), which is the inner dimension of Keser, cannot come into revelation at all until the Time to Come, when the reasons of the Torah will be revealed; and the revelation in the Torah as we have it is from the level of the Gulgalta, which is the will, the level of the outer dimension (chitzoniyus), etc. But this is in "today, to do them."

The Mocha Stima'ah, the hidden brain and inner dimension of the Crown, will be revealed only in the Time to Come, when the reasons of the Torah are revealed. The Torah revealed to us now comes from the Gulgalta, G-d's will, the outer level: it tells us what to do, the task of "today."

אך כמ"כ בגי'ע הגם שהוא בחי' לקבל שכרם אבל להיות ששם הגילוי מבחי' ממכ"ע ומבחינת סוכ"ע אינו מאיר כ"א בבחי' העלם מה שהמקיף זורח הארה בא"פ.

So too in Gan Eden: although it is the level of "to receive their reward," since the revelation there is from the level of memalei kol almin, and from the level of sovev kol almin there shines only, in concealment, the radiance that the encompassing [light] shines into the inner light,

Gan Eden is the place of "receiving reward," yet its revelation is of the indwelling level, and the encompassing light shines there only hiddenly, through what it radiates into the inner light.

לכן ענין גילוי זה שאינו גילוי גמור היינו ע"ד הגילוי מבחי' גלגלתא דחפיא על מו"ס שידעו הפסק דין שכך טהור והטעם שמבחי' מו"ס לא השיגו כלל)

therefore this revelation, which is not a complete revelation, is like the revelation from the level of the Gulgalta that covers the Mocha Stima'ah: they knew the ruling that it is pure, but the reason, which is from the level of the Mocha Stima'ah, they did not comprehend at all.)

So the revelation there was incomplete, like the Gulgalta covering the Mocha Stima'ah: they knew the ruling, "pure," but not its reason, which belongs to the hidden brain.

ואדרכה ע"פ ההשגה שבמתיבתא דרקי'עא שהוא מבחי' ממכ"ע כנ"ל שהרקי'ע הוא מבחי' בינה כו'. הנה ע"פ השגה זו אמרו כלהו טמא כדין ספיקא דאורייתא לחומרא.

On the contrary: according to the comprehension in the Academy of the Firmament, which is from the level of memalei kol almin, as mentioned above, for the firmament is from the level of Binah (understanding), etc., according to this comprehension they all said "impure," in accordance with the law that a doubt in a Torah law is [resolved] stringently.

Their own comprehension, drawn from Binah, the "firmament," at the level of memalei, led them the other way, to "impure," by the rule that a doubt in a Torah law is treated stringently.

אמרו מאן נוכח נוכח רבה בר נחמני²¹⁷ דאמר רב"נ אני יחיד בנגעים כו' ולכן ידע הדין על מקורו.

They said, "Who will decide? Rabbah bar Nachmani will decide," for Rabbah bar Nachmani said, "I am unique in [the laws of] leprous afflictions," etc.; and therefore he knew the law at its source.

So they asked who would decide, and the answer was Rabbah bar Nachmani, "unique in nega'im," who knew the law at its source, as the next paragraph explains.

29 ומצא פסוק ודרש שגם בתורה כתוב שאין טמא אא"כ ודאי בהרת קדמה אבל ספיקו טהור.

And he found a verse and expounded it: that it is also written in the Torah that it is not impure unless the baheres certainly came first, but its doubt is pure.

Rabbah bar Nachmani found a verse and expounded it: the Torah itself teaches that the person is impure only when it is certain that the spot came first, while a doubt is pure. This is the derivation from "to pronounce it pure or to pronounce it impure" cited at the start of the maamar.

משא"כ לפי השגת המתיבתא דרקייעא לא מצאו זה בתורה שיהיה ספיקו טהור רק ששמעו ע"ד קיבול שכר בגי"ע שקוב"ה אמר טהור.

Whereas according to the comprehension of the Academy of the Firmament, they did not find this in the Torah, that its doubt should be pure; they only heard, by way of receiving reward in Gan Eden, that the Holy One, blessed be He, said, "Pure."

The Academy found no such teaching in the Torah. They only heard, as part of their reward in Gan Eden, that G-d said "pure."

אבל לפי השגתם בתורה נראה להם שהוא טמא והיינו לפי שהשגתם בגי"ע הוא מבחי' ממכ"ע כו'.

But according to their comprehension of the Torah, it seemed to them that it is impure; that is because their comprehension in Gan Eden is from the level of the light that fills all worlds (memalei kol almin), etc.

By their own understanding of the Torah the case seemed impure, because their comprehension in Gan Eden comes from the indwelling level, memalei kol almin.

30 ועפ"י נראה להם שספק זה צ"ל טמא כנ"ל. ומה שלמעלה מבחי' השגה נק' עדן שע"י ארז"ל עין לא ראתה²¹⁸ כו' והיא בחי' המקיף רק מ"מ מה שזורח המקיף בבחי' פנימי בהעלם זה ראו בגי'ע

According to this, it seemed to them that this doubt must be impure, as mentioned above. And what is above the level of comprehension is called Eden, of which our Sages, of blessed memory, said, "No eye has seen," etc., and it is the level of the encompassing [light]; but nevertheless, what the encompassing [light] shines inwardly, in concealment, this they saw in Gan Eden;

What is above comprehension is called Eden, of which it is said, "No eye has seen" (Isaiah 64:3; Berachos 34b): the encompassing level. What the Academy saw in Gan Eden was only the hidden glimmer of that encompassing light within the inner light.

לכן השיגו שקוב"ה אמר טהור אבל טעם ע"ז לא השיגו כי המקיף אין זורח בהא"פ והכלי רק בבחי' העלם.

therefore they grasped that the Holy One, blessed be He, said "Pure," but they did not grasp the reason for it, for the encompassing [light] shines into the inner light and the vessel only in concealment.

So they grasped that G-d said "pure," but not why, since the encompassing light shines into the inner light and the vessel only in concealment.

אכן רב"נ שהוא יחיד בנגעים פ"י שמדרגתו הוא מבחי' הארה זו עצמה ממש מה שהמקיף זורח בהא"פ וע"כ נק' יחיד

But Rabbah bar Nachmani, who was "unique in nega'im": that is, his rank was from the level of this very radiance itself, what the encompassing [light] shines into the inner light; and therefore he is called "unique,"

Rabbah bar Nachmani was "unique in nega'im" because his very soul came from that radiance itself, the shining of the encompassing light into the inner light.

שהוא למעלה ממדרגת שאר כל החכמים שהם מבחי' הא"פ ומה שהמקיף זורח בהא"פ הוא בבחי' העלם מהם,

for he is above the rank of all the other sages, who are from the level of the inner light, and for whom what the encompassing [light] shines into the inner light is hidden;

That set him above all the other sages, whose souls came from the inner light and from whom the radiance of the encompassing light was hidden.

אבל רב"נ הוא עצמו מבחי הארה זו דהא"מ מה שזורה בהא"פ כו' וע"כ מצא טעמו ממש²¹⁹ שע"פ הדין הכתוב ומפורש בתורה צ"ל ספק זה טהור הואיל ופתח בו הכתוב בטהרה תחלה²²⁰ כו'.

but Rabbah bar Nachmani is himself from the level of this radiance of the encompassing light, what shines into the inner light, etc. Therefore he found its actual reason: that according to the law written and stated explicitly in the Torah, this doubt must be pure, "since Scripture opened with purity first," etc.

Since he himself belonged to that radiance, he could find the actual reason in the written Torah: the doubt is pure "since Scripture opened with purity first" (Nazir 65b).

(וענין בחי' זו שנשמתו הוא מהארת המקיף י"ל ע"ד מ"ש ע"פ אז ישיר משה²²¹ בענין מן המים משיתיהו²²² דגבי משה דהיינו מבחי' עלמא דאתכסיא שהוא בחי' סוכ"ע משם נמשך נשמת משה

(The matter of this level, that his soul is from the radiance of the encompassing [light], may be explained along the lines of what is written on the verse "Then Moshe sang," on "for I drew him out of the water," said of Moshe: that is, from the level of the concealed world, which is the level of the light that encompasses all worlds (sovev kol almin), from there the soul of Moshe was drawn;

Such a soul can be understood from Moshe. The discourse on "Then Moshe sang" explains "for I drew him out of the water" (Exodus 2:10): Moshe's soul came from the "water," the concealed world, sovev kol almin.

והיינו מה שהמקיף זורח בפנימי שהרי מן המים משיתיהו ליבשה כו'. ועמ"ש ג"כ ע"פ ואלה המשפטים^{223, 224} שמשה שרשו מבחי' עגולים ומקיפים סוכ"ע כו'.

and this is what the encompassing [light] shines into the inner, for "out of the water I drew him" onto dry land, etc. And see also what is written on the verse "And these are the ordinances," that Moshe's root is from the level of the circles and encompassing lights, sovev kol almin, etc.

Being drawn out of the water onto dry land is the encompassing light shining into the inner light. The discourse on "And these are the ordinances" (Exodus 21:1) likewise says that Moshe's root is in the "circles" and encompassing lights.

ועמ"ש בפי יתרו סדי"ה מראיהם ומעשיהם^{225, 226} בפיי ענין משה שפיר קאמרת²²⁷ ומשם יובן שיכול להיות בחיי המשכת ניצוץ משה ממש ברבבה בר נחמני וזהו שהיי ג"כ יחיד בבחי' זו דהיינו שהוא מבחי' הארת המקיף כו').

And see what is written in Parshas Yisro, at the end of the discourse beginning "Their appearance and their deeds," on the meaning of "Moshe, you have spoken well"; and from there it will be understood that there can be a drawing of an actual spark of Moshe in Rabbah bar Nachmani, and this is why he too was "unique" in this level, namely that he was from the level of the radiance of the encompassing [light], etc.)

The Amoraim would say to a colleague, "Moshe, you have spoken well" (Shabbos 101b), and the discourse "Their appearance and their deeds" shows that an actual spark of Moshe can be drawn into a sage. So Rabbah bar Nachmani, with Moshe's spark, was "unique" in this level of the encompassing light.

(ועיין מ"ש מענין עדן בביאור ענין קי"ס גבי והניף ידו על הנהר).^{228, 229} והנה לתוספת ביאור בענין קוב"ה אומר טהור י"ל עפמ"ש בזהר פי בא דל"ו ע"ב²³⁰ בשעתא דקוב"ה אתחזי על גנתא²³¹ כו' עד ולא מתפרש מעדן.

(And see what is written about Eden in the explanation of the splitting of the Sea of Reeds, on "and He shall wave His hand over the river.") Now, for further explanation of "the Holy One, blessed be He, says 'Pure,'" it may be said according to what is written in the Zohar, Parshas Bo, 36b: "When the Holy One, blessed be He, appears over the garden," etc., up to "and it does not separate from Eden."

For more on Eden the Alter Rebbe refers to his explanation of the splitting of the sea and of the future "He shall wave His hand over the river" (Isaiah 11:15). He then adds a further explanation from the Zohar: "When the Holy One, blessed be He, appears over the garden... it does not separate from Eden."

נמצא שהתגלוי' זו הוא מבחי' עדן שהוא בחי' חכמה וכתר משא"כ השגת המתיבתא דרקיעא בעצמם בגי'ע הוא נמשך מבחי' בינה דאצי' שהיא בחי' רקיע העליון כו'.

It follows that this revelation is from the level of Eden, which is the level of Chochmah (wisdom) and Keser (the Crown); whereas the comprehension of the Academy of the Firmament itself in Gan Eden is drawn from the level of Binah of Atzilus, which is the level of the upper firmament, etc.

So G-d's appearance in the garden comes from Eden, which is Chochmah and Keser, while the Academy's own comprehension in Gan Eden comes from Binah of Atzilus, the upper firmament.

אבל בחי' הגילוי דקב"ה אתי לאשתעשע עם צדיקייא בג"ע זהו הגילוי מלמעלה מעלה מבחי' בינה.²³²

But the level of the revelation of “the Holy One, blessed be He, comes to delight with the righteous in Gan Eden” is a revelation from far above the level of Binah.

The revelation of “the Holy One, blessed be He, comes to delight with the righteous in Gan Eden” is therefore far higher than Binah. That is why the Academy heard G-d’s ruling without grasping its reason.

SECTION 7 • ¶ 31-33

G-d’s delight in Gan Eden and the halachic ruling

31 ועמ"ש ע"פ באתי לגני²³³ כו' וע"פ הזהר בפ' בראשית דכ"ז ע"ב²³⁴ אעשה לו עזר²³⁵ בענין מעלת גילוי זה דקב"ה אתי כו'.

See what is written on the verse “I have come into My garden,” etc., and on the Zohar in Parshas Bereishis, 27b, [on] “I will make him a helper,” concerning the superiority of this revelation, that “the Holy One, blessed be He, comes,” etc.

The superiority of this revelation, G-d coming to delight with the righteous, is discussed in the discourse “I have come into My garden” (Song of Songs 5:1) and in the Zohar on “I will make him a helper” (Genesis 2:18).

וזהו ג"כ כענין המבואר במ"א ע"פ ויהי קול מעל לרקיע.^{236, 237} דפי' קול ר"ל המשכה וגילוי מלמעלה מבחי' הרקיע והפרסא והוא מבחי' סכ"ע.

And this is also like the matter explained elsewhere on the verse “And there was a voice from above the firmament”: “voice” means a drawing-down and revelation from above the level of the firmament and the partition (parsa), and it is from the level of the light that encompasses all worlds (sovev kol almin).

It is like “a voice from above the firmament” (Ezekiel 1:25): the “voice” is a revelation from above the firmament and the partition (parsa) between levels, from sovev kol almin.

32 וכך ענין גילוי זה היא מלמעלה משרש השגת המתיבתא דרקיע ששרש השגתם מבחי' רקיע העליון דבינה.

So too, this revelation is from above the root of the comprehension of the Academy of the Firmament, whose comprehension is rooted in the level of the upper firmament of Binah (understanding).

This revelation is above the root of the Academy’s comprehension, which lies in the upper firmament, Binah.

אבל המשכה זו מבחי' עדין זהו מעל לרקי' כו' וכ"ז נמשך להם ע"י שבעסק תורתם בהיום לעשותם המשיכו ג"כ מבחי' כתר עליון מבחי' סוכ"ע ועי"ז זוכים ג"כ בגי'ע לגילוי הארה זו להיות קב"ה אתי לאשתעשעא כו'.

But this drawing-down from the level of Eden is “above the firmament,” etc. And all this is drawn to them because, in their Torah study during “today, to do them,” they also drew down from the level of the Supernal Keser (Crown), the level of the light that encompasses all worlds (sovev kol almin); and through this they merit in Gan Eden as well the revelation of this radiance, that “the Holy One, blessed be He, comes to delight,” etc.

The drawing-down from Eden is “above the firmament.” The Sages earn it because in their Torah study in this world, the time “to do them,” they drew down from the Supernal Crown, sovev, and so in Gan Eden they merit that G-d “comes to delight” with them.

(ועמ"ש בד"ה כי כאשר השמים ²³⁸ החדשים ²³⁹ בענין ויניחהו בגי'ע לעבדה ²⁴⁰ כו') עוי"ל עפמ"ש במ"א בד"ה צאינה וראינה ^{241, 242} בפ"י שאו ידיכם קדש וברכו את ²⁴³ הוי' כו'.

(See what is written in the discourse beginning “For as the new heavens,” on “and He placed him in Gan Eden to work it,” etc.) One may further explain according to what is written elsewhere, in the discourse beginning “Go out and see,” on the meaning of “Lift up your hands [in] holiness and bless Havayah,” etc.

Further references: the discourse “For as the new heavens” (Isaiah 66:22), on “and He placed him in Gan Eden to work it” (Genesis 2:15). Another explanation draws on the discourse “Go out and see” (Song of Songs 3:11), on “Lift up your hands in holiness and bless G-d” (Psalms 134:2).

וזהו שנק' הקב"ה ע"ש באריכות וברכה זו הוא ע"י עסק התורה כמ"ש בזהר ויקרא ד"ג א' ולכן מברכתם יבורכו גם הם אשר לכן הקב"ה אתי לאשתעשעא עם צדיקייא בגי'ע כו'.

And this is why He is called “the Holy One, blessed be He”; see there at length. And this blessing comes through occupation with Torah, as is written in the Zohar, Vayikra, 13a; and therefore “from their blessing they too will be blessed,” which is why the Holy One, blessed be He, comes to delight with the righteous in Gan Eden, etc.

There it is explained that the “holy” must be blessed, that is, drawn down, which is why G-d is called “the Holy One, blessed be He.” This blessing comes through Torah study, and those who bless are themselves blessed; so G-d comes to delight with the righteous in Gan Eden.

ועי' בהרמ"ז פ' כי תצא בד' רע"ח א' כי מתיבתא דקב"ה הוא בבריאה ששם ג"ע העליון ומתיבתא דרקי הוא ביצירה. (ועיין בזהר בפ' בלק דר"ג ע"ב).

And see the Ramaz, Parshas Ki Seitzei, on folio 278a; he writes: the Academy of the Holy One, blessed be He, is in Beriah, where the Higher Gan Eden is, and the Academy of the Firmament is in Yetzirah. (And see the Zohar, Parshas Balak, 203b.)

The Ramaz places the Academy of the Holy One, blessed be He, in Beriah, where the Higher Gan Eden is, and the Academy of the Firmament in Yetzirah.

והנה הרמב"ם ספ"ב מהט"ז פסק כהמתיבתא דספיקו טמא²⁴⁴ וכי הכ"מ משום דת"ק ור' יהושע פליגי בזה ספ"ד דנגעים²⁴⁵ והלכה כת"ק ואע"ג דקוב"ה אמר טהור לא בשמים היא²⁴⁶ כו'.

Now, the Rambam, at the end of chapter 2 of the Laws of the Impurity of Tzara'as, ruled like the Academy, that its doubt is impure; and the Kesef Mishneh writes that this is because the Tanna Kamma and Rabbi Yehoshua disagree about this at the end of chapter 4 of Negaim, and the law follows the Tanna Kamma; and although the Holy One, blessed be He, said "Pure," "it is not in heaven," etc.

Now to the practical law. The Rambam (Laws of Tzara'as 2:9) rules like the Academy that the doubt is impure; the Kesef Mishneh explains that the Mishnah (Negaim 4:11) records a dispute between the first Tanna and Rabbi Yehoshua, that the law follows the first Tanna, and that G-d's "pure" does not decide the law, since the Torah "is not in heaven" (Deuteronomy 30:12).

אמנם בהר"ש ספ"ד דנגעים משמע דהל' כר' יהושע משום דקוב"ה אמר טהור כו' הענין י"ל ע"פ מ"ש במ"א בענין שארז"ל על ר"מ²⁴⁷ שהיה אומר על טמא טהור ומראה לו פנים כו'

However, from Rabbeinu Shimshon, at the end of chapter 4 of Negaim, it is implied that the law follows Rabbi Yehoshua, because the Holy One, blessed be He, said "Pure," etc. The explanation may be given according to what is written elsewhere concerning what our Sages, of blessed memory, said about Rabbi Meir, that he would say of the impure, "pure," and show a face (panim) for it, etc.;

Rabbeinu Shimshon, however, implies that the law follows Rabbi Yehoshua, because G-d said "pure." To explain the two views, the Alter Rebbe cites what the Sages said of Rabbi Meir: he could declare the impure pure and "show a face" for it (Eruvin 13b).

כי החכמה היא נמשכת מלמעלה דרך שערות שהם י"ג ת"ד זקן שקנה חכמה.²⁴⁸ שרש י"ג מדות שהתורה נדרשת²⁴⁹ בהם והשערות הם צמצומים.

for wisdom is drawn from above through hairs, which are the thirteen tikkunim of the beard: zaken, "one who has acquired wisdom," the root of the thirteen principles by which the Torah is expounded; and the hairs are contractions (tzimtzumim).

Wisdom descends through "hairs," the thirteen tikkunim of the beard of Arich Anpin; zaken, "elder," written with the same letters as zakan, "beard," is "one who has acquired wisdom" (Kiddushin 32b). These are the root of the thirteen principles by which the Torah is expounded, and hairs are contractions, narrow channels.

אבל כשהחכמה היא בכתר שם היא בהרחבה גדולה בחי"א"ס וזהו ענין ומראה לו פנים שהי" מאיר וממשיך מבחי" הפנים דא"א שהוא פנוי משערות ולמעלה מבחי" הצמצומים (ועמ"ש מזה באריכות בביאור ע"פ אלה מסעי).^{250, 251}

But when wisdom is in Keser, there it is in great expansiveness, the level of the Infinite (Ein Sof); and this is the meaning of "and show a face for it": he would shine and draw down from the level of the Face (panim) of Arich Anpin, which is free of hairs and above the level of the contractions (and see what is written about this at length in the explanation of the verse "These are the journeys").

When wisdom is still in the Crown it is broad and unbounded. Rabbi Meir "showed a face" because he drew from the "Face" of Arich Anpin, which is free of hair and above all the contractions.

ע"כ היה יכול לומר גם על הטמא טהור כו' וזה היה ענין ר"מ. אבל רוב החכמים שבדורו לא²⁵² היו משיגים התורה רק

Therefore he was able to say even of the impure, "pure," etc., and this was the matter of Rabbi Meir. But most of the sages of his generation comprehended the Torah only

So Rabbi Meir could declare even the impure pure. Most of the sages of his generation, however, grasped the Torah only in a more limited form.

כמו שכבר נמשכה בחכמה דאצי" המקבלת ע"י שערות י"ג ת"ד וזהו נובלות חכמה²⁵³ שלמעלה תורה כו' וכמ"ש בביאור ע"פ תורה צוה לנו משה.^{254, 255, 256, 257}

as it had already been drawn into Chochmah of Atzilus, which receives through the hairs of the thirteen tikkunim of the beard; and this is [the meaning of] "the unripe fruit of the supernal wisdom is Torah," etc., as is explained in the explanation of the verse "Moshe commanded us the Torah."

They grasped it only as it is drawn into Chochmah of Atzilus through the "hairs," the thirteen tikkunim; that Torah is "the unripe fruit of the supernal wisdom" (Bereishis Rabbah 17:5).

33 ולכן לא קבעו הלכה כמותו כי אחרי רבים להטות^{258, 259} ועיין במדרש תלים ע"פ אמרות ה' כו'²⁶⁰

Therefore they did not fix the law in accordance with him, for "follow the majority to decide"; and see the Midrash on Tehillim, on the verse "The words of G-d," etc.,

This is why the law was not fixed like Rabbi Meir: "follow the majority to decide" (Exodus 23:2). The Midrash on Tehillim, on "The words of G-d are pure words... refined sevenfold," teaches that the Torah was given with forty-nine ways to argue "pure" and forty-nine "impure," and the decision was left to the majority.

מזוקק שבעתים²⁶¹ כו' וזהו ענין לא בשמים היא²⁶² כי שמים הם מקיפים דחיה ויחידה. והתורה כבר נמשכה מהמקיפים לתוך א"פ במדות דאצילות.

"refined sevenfold," etc. And this is the meaning of "it is not in heaven": for "heaven" is the encompassing levels of chayah and yechidah, and the Torah has already been drawn down from the encompassing levels into the inner light, in the attributes of the World of Atzilus (Emanation).

This is what "it is not in heaven" means: "heaven" is the encompassing levels of the soul, chayah and yechidah, while the Torah has already been drawn down from them into the inner light, the attributes of Atzilus, where it is decided by understanding.

ועפ"י יש לפרש דעת הרמב"ם דפסק כת"ק. כי רבה שהיה יחיד בנגעים ואהלות היינו מבחי המקיף דחיה ויחידה.

According to this, the view of the Rambam, who ruled like the Tanna Kamma, may be explained: Rabbah, who was "unique in nega'im and ohalos," was from the level of the encompassing [light] of chayah [and] yechidah;

This explains the Rambam's ruling like the first Tanna: Rabbah bar Nachmani, unique in nega'im and ohalos, drew from the encompassing levels of chayah and yechidah.

ואעפ"כ אחרי רבים להטות ומ"מ באמת י"ל דהכא שאני דאין זה דומה להא דאחרי רבים להטות דהיינו דוקא בפלוגתא דחכמי המשנה זע"ז אבל הכא שאני דקוב"ה אומר טהור כו':

and nevertheless, "follow the majority to decide." Yet in truth it can be said that here it is different: this is not comparable to "follow the majority to decide," which applies only to a dispute of the sages of the Mishnah with one another; but here it is different, for the Holy One, blessed be He, says "Pure," etc.

Even so, the law follows the majority, whose understanding is of the inner light. Yet the Alter Rebbe suggests that this case may be different: "follow the majority" governs disputes among the sages themselves, but here G-d Himself said "pure," which would support the view of Rabbeinu Shimshon.

IN ONE'S AVODAH

Prayer is a preparation for Torah study: contemplating G-d's infinite greatness, before which all the worlds are a single drop, brings a longing and "worry" of the heart that is not sadness. Torah study then gladdens that heart, because the soul can grasp Torah, and Torah and G-d are one, so through it the soul grasps G-d Himself. Torah should be spoken aloud, since the breath of speech draws its hidden light into revelation, and learned for its own sake, which adds light in Gan Eden.

QUESTIONS FOR DISCUSSION

1. Why does the maamar identify "holy" with Keser and "blessed" with Chochmah, and how does that explain the Sages' choice of the Name "the Holy One, blessed be He"?
2. Why is Binah called a "firmament," and what does the image of water freezing into ice teach about comprehension?
3. How can contemplation in prayer bring "worry" that is not sadness, and why does Torah study then gladden the heart?
4. According to the Maggid's answer, why does Tiferes, and not Chesed, bear the Name Havayah, and how does this explain kelipas nogah of Atzilus?
5. Why could the Academy hear G-d say "pure" and still not know the reason, and what made Rabbah bar Nachmani able to decide?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 פרק הפועלים

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

KEHOT'S NOTE

דף פו, א.

2 אם בהרת קודמת לשער לבן טמא ואם שער לבן קודם לבהרת טהור

The Mishnah at the end of chapter 4 of Negaim, where Rabbeinu Shimshon cites the Talmud's reason: if the spot came first it is impure, if the hair came first it is pure, and in doubt it is impure, while Rabbi Yehoshua disagrees.

Mishnah Negaim 4:11א"ד: משנה נגעים ד'

בהרת כחצי גריס ואין בה כלום, נולדה בהרת כחצי גריס ובה שתי שערות, הרי זו להחליט, מפני שאמר, אם בהרת קדמה לשער לבן, טמא. ואם שער לבן קדם לבהרת, טהור. ואם ספק, טמא. ורבי יהושע קהה:

A bright spot the size of a split bean and there was nothing else, and then there appeared a bright spot of the size of half a split bean having two hairs, this one is declared unclean. Because they said: if the bright spot preceded the white hair he is unclean; if the white hair preceded the bright spot he is clean; and if it is doubtful he is unclean. Rabbi Joshua regards this as unsolvable.

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3 קא מפלגי במתיבתא דרקי אם בהרת קודמת לשער לבן טמא ואם שער לבן קודם לבהרת טהור ספק קהב"ה אמר טהור וכולהו מתיבתא דרקי אמרי טמא ואמרי מאן נוכח

The Talmud tells of the dispute in the heavenly academy over a doubtful case of a white spot and white hair, and how Rabbah bar Nachmani, "unique in nega'im," was brought up to decide it and died saying "Pure, pure." The whole maamar is an explanation of this story.

Bava Metzia 86a:6-7ו'א: בבא מציעא פ"ו א'

אתיוה לקמיה, עייליה לאדרונא וטרקיה לבבא באנפיה. בעא רחמי, פרק אשיתא ערק ואזל לאגמא. הוה יתיב אגידא דדקולא וקא גריס. קא מיפלגי במתיבתא דרקי: אם בהרת קודמת לשער לבן - טמא, ואם שער לבן קודם לבהרת - טהור. ספק - הקדוש ברוך הוא אומר: טהור, וכולהו מתיבתא דרקי: אמרי: טמא. ואמרי: מאן נוכח? נוכח רבה בר נחמני. דאמר רבה בר נחמני: אני יחיד בנגעים, אני יחיד באהלות.

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4 The closing verse of the laws of tzara'as in garments: "This is the law of the affliction... to pronounce it pure or to pro-

nounce it impure." Because purity is mentioned first, the Sages derived that the doubtful case is pure.

ויקרא י"ג:נ"ט Leviticus 13:59

זאת תורת נגע צרעת כגד הצמר או הפשתים או השתי או הערב או כל-כלי עור לטהרו או לטמאו:

This is the law of the plague of leprosy in a garment of wool or linen, or in the warp, or in the woof, or in any thing of skin, to pronounce it clean, or to pronounce it unclean.

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5 The Talmud derives from "to pronounce it pure or to pronounce it impure" that the doubtful case of a white spot and white hair is pure, "since Scripture opened with purity first." The maamar will later call this the reason Rabbah bar Nachmani found.

Nazir 65b:5ה'ב: נזיר ס"ה ב'

גמי מנא הני מיילי? אמר רב יהודה אמר רב: אמר קרא "לטהרו או לטמאו", הואיל ופתח [בו] הכתוב בטהרה תחילה. אי הכי, אפילו משנזקק לטומאה גמי ספקו טהור!

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6 ענין התנאים ואמוראים שאנו רואים את המופתים העצומים

In Or HaTorah (Vayikra vol. 4, p. 1052) the Tzemach Tzedek connects this discussion with Torah Ohr 49b, which says that the drawing down of supernal Chochmah comes about through the Tannaim, the Sages of the Mishnah.

KEHOT'S NOTE

באוה"ת ויקרא-ד ע' אינב מציין לתו"א מט, ב "אך להיות נמשך חכמה עילאה . . הוא ע"י התנאים בעלי המשנה". וראה גם אוה"ת ויקרא-ב ע' תקלא. כרך-ג ע' תתז. שה"ש-ב ע' תפא. להעיר ממאמרי אדהאמ"צ ויקרא-ב ע' תמג ושם נוסף "יותר מן הנביאים". בענין המופתים העצומים, ראה ד"ה פדה בשלום תשכ"ו סעיף ד (סה"מ מלוקט ו' ע' מה).

7 ברפכ"י פ"ק דחולין

That maamar explains that the splitting of the river Ginai for Rabbi Pinchas ben Yair was a change and an innovation even with respect to the river's own root and source.

KEHOT'S NOTE

ז, א. ונתבאר בד"ה פדה בשלום תשכ"ו הנ"ל שהוא שינוי וחיודש גם לגבי שרשו ומקורו דהנהר.

8 Rabbi Pinchas ben Yair, on his way to redeem captives, told the river Ginai to divide its waters for him, and it did; the Talmud contrasts this with the sea that split for Moshe and six hundred thousand. The maamar asks how such power came from Torah study.

חולין ז' א"י"א Chullin 7a:11

אמר ליה גינאי חלוק לי מימך ואעבור בך אמר ליה אתה הולך לעשות רצון קונך ואני הולך לעשות רצון קוני אתה ספק עושה ספק אי אתה

עושה אני ודאי עושה אמר ליה אם אי אתה חולק גוזרני עליך שלא יעברו בך מים לעולם חלק ליה

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9 ויטרא דבכו מחי מתים

After Rabbi Chanina bar Chama revived a slain servant, Antoninus said to Rabbi, "I know that the least among you revives the dead." The maamar cites it as a second example of the Sages' wonders.

Avodah Zarah 10b:6 ר' ב' זרה י' ב' עבודה זרה

אזל רבי חנינא בר חמא, אשכחיה דהנה קטיל, אמר: היכי אעביד? אי איזיל ואימא לקה דקטיל — אין משיבין על הקלקלה, אשכחיה ואיזיל — קא מולולנא במלכותא. בעא רחמי עליה ואחיה ושדריה. אמר: ידענא וזי דאית בכו מחי מתים, מיהו בעידנא דאתינא לא נשכח איגיש קמך.

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KEHOT'S NOTE

ע"ז י, ב.

10 וזכו לכ"ז ע"י עסק תורתם

The Mittlerer Rebbe explains there that the Sages merited this "because their self-sacrifice in diligent Torah study had no equal."

KEHOT'S NOTE

במאמרי אדה"א ויקרא-ב ע' תנו מבאר "כי בחי" מס"נ שלהם על שקידת התורה לא הי' כמוהו עדיין" ע"ש.

11 שם הקב"ה . . הבורא ית'

The note refers to that discourse for a parallel treatment of the name "the Holy One, blessed be He" by which the Sages called the Creator.

KEHOT'S NOTE

ע' שה"ש ד"ה ששים המה מלכות הבי' רפ"ג (מ, ג) [כ]. בארוכה בדרך מבצותיך קב, ב. אוה"ת פנחס ע' ארי. וראה גם בסה"מ תרל"ד ע' צו ואילך.

12 קדוש הוא בחי' כתר

There the Tzemach Tzedek quotes the Pardes, "Kadosh is in Keser, in Tiferes and in Yesod," and remarks that the Pardes's Zohar, Parshas Emor.

KEHOT'S NOTE

באוה"ת ויקרא-ג ע' אינג כי "ווי"ל הפרדס קדוש הוא בכתר ובתפארת וביסוד, הי' ודברי הפרדס לכאורה מקורם מהזוהר פ' אמור" ע"ש.

13 קדש יהי גדל פרע

Of the nazirite: "he shall be holy; he shall let the locks of the hair of his head grow long." The maamar cites it to show that "holy" is the level of Keser.

Numbers 6:5 במדבר ו' ה' 5

כל־ימי נדר נזרו תער לא־יעבר על־ראשו עד־מלאת היָמם אֲשֶׁר־יִזְר לְהִ קֹדֶשׁ יִהְיֶה גֹדֶל פְּרַע שָׁעַר 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.

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע

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KEHOT'S NOTE

במדבר ו, ה.

14 וכנודע מענין קדוש יהיה . . גבי נזיר

The note sends the reader there on the nazirite's being called "holy."

KEHOT'S NOTE

ראה אוה"ת ויקרא-א ע' קט.

15 כי הוא מקו האמצעי

the passage shares nothing with the note

KEHOT'S NOTE

ראה אגה"ק סי' יב, ובליקוט פ"י שם.

16 מת"ת דאימא נעשה כתר לז"א

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

KEHOT'S NOTE

ע' ע"ה שי מוחין דצלם רפ"ה ורפ"ו. ובשי' דרושי הצלם דרוש ה — עט, ד. ובריש שי' מיעוט הירח פ"א. עלי"ק שה"ש מז, ג. [כ].

17 ומת"ת דז"א נעשה כתר לנוק'

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

KEHOT'S NOTE

שם [ע"ה] שי' א"א ספ"ו. [כ].

18 ברכות פ' בלק

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

KEHOT'S NOTE

כ, טז.

19 אשר כך אתפאר

"You are My servant, Israel, in whom I take glory (espa'er)." The verb shares its root with Tiferes.

Isaiah 49:3 ישיעיהו מ"ט:ג

וַיֹּאמֶר לִי עֲבַד־אֶתֶּה יִשְׂרָאֵל אֲשֶׁר־בְּךָ אֶתְפָּאֵר:

And He said unto me: 'Thou art My servant, Israel, in whom I will be glorified.'

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20 אשר כך אתפאר כו' עטרה ונתנה בראשו

The Midrash on Balak compares Israel to a crown that a king took and placed on his head, and cites "Israel, in whom I take glory." The maamar uses it to link Tiferes (glory) with Keser (the crown).

Bamidbar Rabbah 20:19 במדבר רבה כ':י"ט

21 בביאור ע"פ הראיני את מראיך

The passage there states the same rule as here: the Tiferes of Imma becomes the Keser of Z'eir Anpin and the lower third of the Tiferes of Z'eir Anpin the Keser of Nukva, for Tiferes and Keser are one matter.

KEHOT'S NOTE

אולי הכוונה ללקו"ת שה"ש כ, ד.

22

והבריה התיכון

Rabbi Shimon reads “the middle bar inside the boards, running from end to end” as Yaakov, who holds both sides, complete toward supernal Chesed and Gevurah. The maamar cites it for the radiance in Tiferes that comes from Keser.

ספר זוהר, תרומה צ"ד:תתק"ח-96:918-94:908 Zohar, Terumah
צ"ו:תתק"ח

Said R. Simeon: ‘Blessed art thou, O Land (earth), that thy king is free (ben horin), and nourishes thee in plenty without fear of interference from the “other one” (Severity), all being nourished by that Supernal King. “And thy princes eat in due time”, this “time” being that of which it is written: “In time it shall be said of Jacob and of Israel, What hath G-d wrought!” (Num. 23, 23). “Woe to thee, O land (earth), when thy king is a child”, as the prophet threatened Israel with the ...

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

23

וברוך . . חכמה

A parallel discussion of “blessed” as the level of Chochmah.

KEHOT’S NOTE

ראה ג"כ סה"מ תקס"ה ע' קסה ובהנסמן לשם.

24

חכמה . . וראשית הגילוי

The Zohar explains that Chochmah is called reshis, “beginning,” because the hidden supernal Crown, though first, is not counted, so the second level counts as the beginning. This matches the maamar’s point that Chochmah is the beginning of revelation.

Zohar I, 31b, לא, זח"א

KEHOT’S NOTE

ראה זח"א לא, ב תי"ז רת"ל.

25

קדוש הוא בחי' סוכ"ע וברוך הוא בחי' ממכ"ע

There the Alter Rebbe explains that G-d is “holy and set apart” even as He encompasses and enlivens the worlds, and distinguishes kadosh written with a vav, the drawing down as memalei and sovev, from kodesh without a vav, which is above the realm of worlds altogether.

KEHOT’S NOTE

ראה לקו"ת שה"ש כא, ב. דרך מצותיך מז, א. קב, ב. אוה"ת פנחס ע' אריא.

26

נתבאר בד"ה פדה בשלום תשכ"ו (סה"מ מלוקט-ו ע' מז)

The Rebbe writes there that through the Sages’ Torah study “a change and innovation is made in the world, a true innovation that was not even in the root and source of the world.” His note 22 derives this from Likkutei Torah here (23a): the wonders came through Torah because the revelation drawn down by Torah is above hishtalsheles.

KEHOT’S NOTE

”שע"י עסק התורה שלהם נעשה שינוי וחיידוש בעולם [חיידוש אמיתי שלא הי' גם בשורש ומקור העולם]”. ובהערה 22 שם “כמובן ממ"ש בלקו"ת שם (כג, א) דזה שע"י התורה עשו מופתים הוא לפי שהגילוי שנמשך ע"י התורה הוא מלמעלה מהשתלשלות”.

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע

27

“Let me see your countenance, let me hear your voice.” The Alter Rebbe refers to his discourse on this verse for more on Tiferes and Keser.

Song of Songs 2:14 שיר השירים ב:יד

יונתי בחגוי הסלע בסתר המדרגה הראיני את־מראיך השמיעני את־קולך כִּי־קולך ערב ומראיך נאווה:

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

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28

“And the middle bar in the midst of the boards shall run from end to end.” The Zohar reads it as Tiferes, which joins the sides.

שמות כ"ו:כ"ח Exodus 26:28

והבריה התיכון בתוך הקרשים מברח מן־הקצה אל־הקצה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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PARAGRAPH 2

29

והנה בתיבת ברוך

The note says that from this point the maamar’s text is also found in Or HaTorah on the Siddur, p. 182.

KEHOT’S NOTE

מכאן נמצא גם באוה"ת סידור ע' קפב.

30

והמלך שלמה ברוך

“And King Shlomo shall be blessed, and the throne of David shall be established before G-d forever.” Here baruch means one who receives blessing, and the maamar applies it to Malchus.

I Kings 2:45 מלכים א' ב:מ"ה

והמלך שלמה ברוך וכסא דוד יהיה נכון לפני ה' עד־עולם:

But king Solomon shall be blessed, and the throne of David shall be established before the L-RD for ever.’

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KEHOT’S NOTE

מלכים-א ב, מה.

31

ע"פ לבבתי אחותי כלה

The discourse on “You have captured my heart” is where the text says baruch as the source of blessings is explained; the passage at that column opens with the difference between will (ratzon) and inner desire (chefetz).

KEHOT’S NOTE

לקו"ת שה"ש כח, ד.

32

וכמ"ש בפע"ח

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

KEHOT’S NOTE

שער הברכות פ"א-ב.

33

יסוד אבא נקי ברוך

Pri Etz Chaim explains that baruch in a blessing is Yesod of Abba, hidden within Yesod of Imma in the “narrow path.” The maamar cites it to show that baruch refers to Chochmah.

Pri Etz Chaim, Gate of Blessings 2:1 שער הברכות: פרי עץ חיים, ב"א

ברוך - הוא יסוד אבא הטמיר וגנוז בתוך יסוד אימא, באותו השביל דקיק, נתיב לא ידעו עיט. וכמו שבברכת אבות אמרנו, שהיסוד שהוא ברוך בלשון זכר, מחובר עם ה' תתאה הנקרא ברכה, עכ"ז נקרא ג"כ ע"ש הזכר ברוך. והנה כן גם כאן מלמעלה למטה, להיות היסוד דאבא מחובר ומלוכש בנקודת ציון שבמלכות דאימא המזדווגים ע"י שביל דקיק, כנ"ל כי תמיד הם כחדא ולא מתפרשין לעלמין, לכן נקרא ע"ש יסוד דאבא ברוך, אפילו כשהוא בתוך יסוד אימא הנקרא ברכה:

Pri Etz Chaim (Public Domain)

34

אות ב' שהוא סימן ברכה

In the Zohar's account of the letters coming before G-d, the beis says that through it He is blessed above and below, and G-d creates the world with it. The maamar cites it for beis as the sign of blessing, which Zohar HaRakia identifies with Malchus.

Zohar, Introduction 6:28-38 ח"כ-ל"ח הקדמה ו': ספר הזהר, ה'תקנ"ח

At that moment, the Kaph descended from its throne of glory and quaking and trembling said: O L-rd of the universe, may it please Thee to begin through me the creation of the world, seeing that I am Thine own Kabod (honour). And when Kaph descended from its throne of glory, two hundred thousand worlds began to shake, the throne trembled, and all the worlds quaked and were about to fall in ruins. Said to her the Holy One, blessed be His Name: Kaph, Kaph, what doest thou here? I ...

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

35

וכ"מ בזהר ר"פ ויגש דר"ה ע"ב

The Tzemach Tzedek explains the Vayigash passage: the world was created with beis, which has the sign of blessing, and not with alef, so as not to give a place to the sitra achra, called “cursed.” He then asks how the “cursed” could draw nurture at all, since alef is in Keser and beis in Chochmah.

KEHOT'S NOTE

”שלקן נברא העולם בבית שיש בו סימן ברכה ולא נברא באלף בגין דלא למיהב דוכתא לסט"א דאקרי ארור” — ביאה"ז להצ"צ-א עי תקעב ע"ש שלכאורה אינו מובן הלא האלף בכתר והבי' בחכמה אי"כ איך ארור יש לו יניקה ע"ש.

36

כי אתה אבינו

The Zohar opens Parshas Vayigash with Rabbi Elazar's discourse on “For You are our Father,” on the creation of the world. The maamar says that it, too, implies that Malchus is called baruch.

Zohar, Vayigash 1:1-2:15 ח"א-ב:ט"ו-י"א ויגש ויגש, ספר הזהר, ה'תקנ"ח

THEN JUDAH CAME NEAR UNTO HIM, ETC. R. Eleazar discoursed on the verse: For thou art our Father; for Abraham

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקי

knoweth us not, and Israel doth not acknowledge us; thou, O L-rd, art our Father, our Redeemer from everlasting is thy name (Is. 63, 16)....1The passage omitted is a repetition, in a shortened form, of pp. 2b, 3a. He said:1The twenty lines of the Hebrew text do not appear in the English translation as per the translator's note on page 205a.

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37

כי אתה אבינו

“For You are our Father; for Avraham did not know us.” The verse with which the Zohar opens Parshas Vayigash.

ישעיהו ס"ג:ט"ו-ט"ז Isaiah 63:16

כ"י-אתה אבינו כי אברהם לא ידענו וישראל לא יכירנו אתה ה' אבינו גאלנו מעולם שםך:

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

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38

ועיין במא"א אות ב' סל"ט

The Me'orei Or passage (letter beis, sec. 39) is quoted there in Or HaTorah, with glosses.

KEHOT'S NOTE

מובא באוה"ת בראשית-ג דף תקנא, ב עם הגהות.

39

סל"ה

Me'orei Or sec. 35 is quoted there: berachah is from the side of Imma Ila'ah, the upper pool, where the waters of Chochmah gather, and which blesses Malchus, the lower pool.

KEHOT'S NOTE

וז"ל ברכה מצד אימא עילאה בריכה העליונה (עי בסידור בדרוש ברכת הזיומן. ובוהר ס"פ בא דמ"ב ע"ב מענין מקור מעין ים) ששם מימי החכמה נאספים לתוכה (ועיין זח"ב ס"פ בשלח דס"ג ע"ב כד ע"ק סדכ"ס בעי לברכא כו' אשרי כולא ואכליל כולא בהאי עמיקא עילאה) המברכת למי בריכה התחתונה כו' עכ"ל. אוה"ת בראשית כרך-ג דף תקנא, ב. מובא גם באוה"ת שמות עי פג.

40

שם גבי ברוך

The Zohar on Pekudei says that the Shechinah is called baruch when she includes all the hosts and blessings drawn into her. It supports the maamar's point that Malchus, too, is called baruch.

Zohar, Pekudei 52:796-807 תת"ו-תשצ"ו:52:796-807 ספר הזהר, פקודי נ"ב:תשצ"ו

41

ר"ת ברוך

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

KEHOT'S NOTE

ת"ז ת"ע (קב, ב). [כ].

42

ר"ת ברוך ר אש ומקור כל ברכה

The Pardes, in its entry on baruch, quotes the Tikkunei Zohar that baruch is the acronym of rosh u'mekor kol be-

rachos, “the head and source of all blessings.” The maamar uses it for Chochmah as the source of blessing.

Pardes Rimmonim 23:2:32 כ"ג:ב:ל"ב

... ו' אחזי שית ספירן. כי אחזי על כתר עלאה. עוד פ"י שם כי ר"ת ברוך ראש ו'מקור כ"ל ברכות. דא איהו ראש ומקור לכל הברכות. ובג"כ ב' איהו חכמה ומורה על הכתר דאיהו רישא ומבועא דכל ברכאן עכ"ל. הנה רצה בפ"י ברוך בחכמה ומורה על הכתר. ובפסוקין (בפ' עקב דף רע"א). אמר כי ברוך הוא בבינה וז"ל ברוך דא רוא דמקורא עלאה מכלא לארקא ולאמשכא ולאנהרא כל בוצינן ואיהו בריך תדיר דלא פסקון מימיו. ומתמן שרותא דאקרי עלמא דאתי. הנה בפ"י אמר כי ברוך הוא בבינה. ובמ"א אמר כל ...

Pardes Rimmonim (Public Domain)

43 כמ"ש בפרדס ערך ברוך

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

KEHOT'S NOTE

בשער ערה"כ.

44 “You have captured my heart, my sister, bride.” The Alter Rebbe refers to his discourse on this verse for baruch as the source of blessings.

Song of Songs 4:9 ט"ו:ד שיר השירים

לפכתני אַחתי כלה לפכתני באחת מעיניך באחד ענק מצורניך:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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45 Kehot's note points to Zohar, Vayigash 1:1 for these words.

Zohar, Vayigash 1:1 א"א:ו ריגש ויגש

PARAGRAPH 3

46 וז"ש בזהר איהו ברוך ואיהי ברכה

The same teaching in Parshas Terumah: baruch is the supernal point, the source of all blessings, and berachah its feminine counterpart.

Zohar II, 162a א"ב קסב

KEHOT'S NOTE

ח"ג רסד, ב [כ]. זח"ב קסב, א. וראה באוה"ת שמות ע' פג שהעיר מוח"ב סג, ב דשם "מבואר דבבינה מאיר הברכות מבחי עתיקא כו" ע"ש.

47 איהו ברוך ואיהי ברכה

The Zohar explains baruch as the supernal point from which all blessings flow: “He is baruch and She is berachah; baruch is male, berachah female.” The maamar applies it to Yesod of Abba and Malchus.

Zohar, Vaetchanan 14:87-95 צ"ה:פ"ז-צ"ה:ט"ז

48 מלכותך מלכות כל עולמים

“Your kingship is a kingship over all worlds.” The maamar cites it to show that Malchus is the light that fills all worlds.

Psalms 145:13 ג"ה:ל"ד תהילים

מְלִכּוּתְךָ מְלִכּוּת כָּל־עֲלָמִים וּמִשְׁלֶתְךָ בְּכָל־דּוֹר וָדוֹר:

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקי

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

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KEHOT'S NOTE

תהלים קמה, יג.

49 המקיף מצחצח חצי הכלי מבחוץ

That discourse explains how the surrounding light bur-nishes half of the vessel from outside; this maamar refers to it again below.

KEHOT'S NOTE

ע' ע"ח ריש ש' הכללים וסוף ש' השתל' י"ס. ובש' עקודים רפ"ב. וע' ש' עתיק רפ"ד. וע' תו"א מג"א ב' יביאו לבוש מלכות ושם בהוספות פ' ויקהל ב' ע"פ קחו מאתכם תרומה ס" ב'. [כ].

PARAGRAPH 4

50 והחכמה מאין תמצא

“And wisdom, from where shall it be found?” Chassidus reads it as “Chochmah is found from ayin (nothing)”: Chochmah emerges from Keser not by cause and effect.

Job 28:12 כ"ח:י"ב איוב

וְהַחֲכָמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

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

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KEHOT'S NOTE

איוב כח, יב.

51 שהוא רק בחי' אור וזיו מהמאציל עצמו

The note refers there for the double expression “light and radiance” (or vaziv) used here.

KEHOT'S NOTE

ראה לקו"ש ח"ו ע' 309 בכפל הלשון אור וזיו.

52 מודים אנחנו לך

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

KEHOT'S NOTE

דברי הימים-א כט, יג.

53 David's blessing: “And now, our G-d, we acknowledge You and praise Your glorious name.” The maamar links this language of acknowledgment with “holy,” the level above the chain of descent.

I Chronicles 29:13 ג"ה:ל"ד דברי הימים א

וְעַתָּה אֵלֵּינוּ מוֹדִים אֲנַחְנוּ לָךְ וְנִשְׁתַּחֲוֶה לְשִׁם תְּפָאֲרֶתְךָ:

Now therefore, our G-d, we thank Thee, and praise Thy glorious name.

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54 בבואור ע"פ אתה הצבת

The explanation of “You have set all the borders of the earth” to which the text refers is printed in the Siddur, in the section on Lag BaOmer.

KEHOT'S NOTE

בסידור שער ל"ג בעומר שה, ד ואילך. באוה"ת נ"ך כרך-ב בתלים עה"פ.

55 אתה הצבת כל גבולות ארץ

“You have set all the borders of the earth; summer and winter, You formed them.” The Alter Rebbe refers to his explanation of this verse for blessing and acknowledgment.

Psalms 74:17 תהילים ע"ד:יז

אתה הצבת כל־גבולות ארץ וחרף אתה יצרתם:

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

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56 ובר"ה יהודה אתה

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

KEHOT'S NOTE

תו"א מה, א.

57 סד"ה את שבתותי תשמרו

That discourse explains “Keep My Shabbosos” as two Shabbosos: a lower one, the nullification of the yesh to ayin at the level of Chochmah, and an upper one above Chochmah, a gift from above that we must “keep” from being lost.

KEHOT'S NOTE

לקמן בהר מז, א.

58 והמלך שלמה ברוך

“And King Shlomo shall be blessed.” Here it shows how the flow reaches Malchus, which receives blessing.

I Kings 2:45 מלכים א ב:מ"ה

והמלך שלמה ברוך וכסא דוד יהיה נכון לפני ה' עד־עולם:

But king Solomon shall be blessed, and the throne of David shall be established before the L-RD for ever.'

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59 בד"ה להבין ענין הברכות

That discourse explains that the Men of the Great Assembly instituted blessings in the Second Temple era: in the First Temple era faith, which is above comprehension, was revealed in the souls of Israel by itself, and later the blessings were needed to draw it down, to be baruch.

KEHOT'S NOTE

תו"א ו, א.

PARAGRAPH 5

60 ודמות על ראשי החי

“And there was the likeness of a firmament over the heads of the living creature, like the color of the awesome ice.” The maamar reads this firmament as the source of the term “the Academy of the Firmament.”

Ezekiel 1:22 חזקאל א:כ"ב

ודמות על־ראשי החיה רקיע כעין הקרח הנורא נטוי על־ראשיהם מקפצלה:

And over the heads of the living creatures there was the likeness of a firmament, like the colour of the terrible ice,

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע

stretched forth over their heads above.

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KEHOT'S NOTE

יחזקאל א, כב. רקיע זו הוא רקיע תמינאה שאינו בחשבון ה' רקיעים כו' כמ"ש בזהר פ' לך דפ"ה סע"ב ושם שהוא למעלה מז' רקיעים — סה"מ תרל"ה א ע' רכד. וראה אוה"ת ויקרא ב ע' תקלב.

61 השמים שמים

The Zohar describes the eighth, hidden firmament “upon the upper chayos” and reads “The heavens are heavens to G-d” as referring to it. The maamar learns from it that there are upper and lower heavens.

Zohar, Vayakhel 25:353-363 שני"ג-שס"ג

62 השמים שמים

“The heavens are heavens to G-d, and the earth He gave to the children of man.” The doubled word suggests two levels of heaven.

Psalms 115:16 תהילים קט"ו:ט"ז

השמים שמים לה' והארץ נתן לבני־אדם:

The heavens are the heavens of the L-RD; But the earth hath He given to the children of men.

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63 בזהר פ' ויקהל דרי"ג סע"א

The note says that this Zohar passage is explained there.

KEHOT'S NOTE

נתבאר במאמרי אדה"א ויקרא ב ע' תסט ואילך.

PARAGRAPH 6

64 ע"פ הנותן שלג כצמר

The explanation of “He gives snow like wool” referred to in the text is found in the Siddur.

KEHOT'S NOTE

ראה סידור סג, ד. סה"מ תקס"ז ע' קכט ואילך.

65 “He gives snow like wool; He scatters frost like ashes.” The

Alter Rebbe refers to his explanation of this verse on the same theme.

Psalms 147:16 תהילים קמ"ז:ט"ז

הגיתן שלג כצמר כפור כאפר יפזר:

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

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66 והטעם שנק' הבינה רקיע

The note points to what is written there, that the Throne of Glory is Binah, which bears on why Binah is called “firmament.”

KEHOT'S NOTE

ראה בביאור ה"ז להצ"צ ב ע' תרמא במה שכתוב שם דכה"כ הוא בינה.

67 ע"פ הללוהו ברקיע עזוי

The explanation of “Praise Him in the firmament of His

“strength” referred to in the text is found in the Siddur.

Song of Songs 4:4: שיר השירים ד:ד

כַּמְגֵּדל דָּוִיד צִוְאָרְךָ בְּנוֹי לְתַלְפִּיּוֹת אֶלֶף הַמָּגֶן תִּלְוִי עָלָיו כָּל שְׁלֹטֵי הַגְּבֻרִים:

Thy neck is like the tower of David Built with turrets,
Whereon there hang a thousand shields, All the armour of
the mighty men.

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KEHOT'S NOTE

סידור ע, א. ראה אוה"ת בראשית כרך ב שח, א ואילך. חייב אדם לברך —
תרלי"ח פרק כב. וראה גם לקמן שה"ש ד, ד.

68

הללוהו ברקיע עוזו

“Praise G-d in His holiness; praise Him in the firmament
of His strength.” The Alter Rebbe’s explanation of this
verse is where light, water and firmament are matched
with Keser, Chochmah and Binah.

Psalms 150:1: תהילים קנ"א:א

הַלְלוּ־יָהּ הַלְלוּ־אֱלֹהִים בְּקֹדֶשׁ הַלְלוּהוּ בְּרָקִיעַ עֹזוֹ:

Hallelujah. Praise G-d in His sanctuary; Praise Him in the
firmament of His power.

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69

ענין ג' בחי' אור מים רקיע שהם ג' בחי' כח"ב

The Tzemach Tzedek quotes this passage and explains:
Binah, called rakia, is the source of the Higher Gan Eden,
the Academy of the Firmament, which comprehends by
what flows to it from Binah, while the Holy One, blessed be
He, is Keser (“holy”) and Chochmah (“blessed”), above
Binah; hence the Academy said “impure” and G-d said
“pure.”

KEHOT'S NOTE

מובא באוה"ת נ"ך-א ומבאר "ושם פ"ב [= הכוונה לכאן] דענין אמר ר"ת
אור מים רקיע הוא כח"ב ובינה נק' רקיע היא מקור ג"ע העליון הנק'
מתיבתא דרקיע ושם ענין קוב"ה אומר טהור וכולהו מתיבתא דרקיע אמרי
טמא כי המתבתא משיגים ע"פ מה שנשפע להם מהבינה הנק' רקיע, אבל
קודב"ה הוא בחי' כתר הנק' קדוש וחכמה הנק' ברוך שלמעלה מבחי' בינה"
ע"ש. בענין אור מים רקיע, ראה ביאוה"ז להצ"צ ע' תכב. סה"מ תרמ"ד ע'
קצו. ובד"ה ואתה תצוה תרע"ה (בהמשך תרע"ב כרך ב ע' תתצ).

70

“A firmament like the color of the awesome ice.” Ice, con-
gealed water, is the image of comprehension that has be-
come fixed.

Ezekiel 1:22: יחזקאל א:כ"ב

וְדַמּוֹת עַל־רֹאשֵׁי הַתְּהִיָּה רָקִיעַ כְּעֵין הַקָּרַח הַנּוֹרָא נָטוּי עַל־רֹאשֵׁיהֶם
מְלַמְעָלָה:

And over the heads of the living creatures there was the like-
ness of a firmament, like the colour of the terrible ice,
stretched forth over their heads above.

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...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע

PARAGRAPH 7

71

בד"ה ביום השמיני שלח

There “He casts forth His ice like crumbs” is explained:
the great love and supernal kindness likened to water
“congeals” into ice, descending level after level so that it
can be grasped by each person according to his measure,
and “like crumbs” means divided into myriad levels.

KEHOT'S NOTE

לקו"ת שמע"צ פז, ב.

72

ביום השמיני שלח

“On the eighth day he sent the people away.” The opening
words of the Shemini Atzeres discourse to which the Alter
Rebbe refers.

I Kings 8:66: מלכים א ח'ס"ו:ס

בְּיוֹם הַשְּׁמִינִי שָׁלַח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאַהֲלֵיהֶם שְׂמֵחִים
וְטוֹבִי לֵב עַל כָּל־הַטּוֹבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ:

On the eighth day he sent the people away, and they blessed
the king, and went unto their tents joyful and glad of heart
for all the goodness that the L-RD had shown unto David His
servant, and to Israel His people.

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73

משליך קרחו כפתים

“He casts forth His ice like crumbs; who can stand before
His cold?” In the discourse referred to, the ice is supernal
kindness that has “congealed” so as to be grasped.

Psalms 147:17: תהילים קמ"ז:יז

מִשְׁלִיךְ קִרְחוֹ כַּפְתִּים לִפְנֵי קָרְתּוֹ מִי יַעֲמֵד:

He casteth forth His ice like crumbs; Who can stand before
His cold?

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74

בינה מקננא בכורסיא

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

KEHOT'S NOTE

ת"ז ת"ו כג, א. ועי' ע"ה ש' סי' אבי"ע ספ"ג. [כ].

75

בינה מקננא בכורסיא

The Tikkunei Zohar says that Imma Ila'ah, the supernal
mother, Binah, “nests in the Throne in the three upper
Sefiros.” The maamar uses it to show that Binah is what
shines in the Higher Gan Eden.

Tikkunei Zohar 23a:10-11: תקוני זוהר כ"ג א-י"א

ובההוא זמנא לא תקח האם על הבנים. *ביצים אינון מסטרא דאופנים
אפרוחים מסטרא דנער מטטרוין. בנים מסטרא דכרסיא דאיהי סכת
שלום דאיהי קנא דשכינתא. דאימא עלאה מקננא בכרסיא בתלת ספירן
עלאין. עמודא דאמצעיתא כליל שית ספירן מקננן במטטרוין. אימא
תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ.

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76

ונהר יוצא מעדן

“And a river went out from Eden to water the garden.” The light must flow out of Eden, through Binah, before it can water the “garden” of souls.

Genesis 2:10

ונהר יצא מעדן להשקות את הגן ומשם יפרד והיה לארבעה ראשים:

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

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KEHOT'S NOTE

בראשית ב, י.

77

בביאור ע"פ וידבר כו' אנכי

This explanation of the roots of the mitzvos describes the awe at Sinai, “the people saw and trembled and stood far off,” as too great for the soul's vessels to contain, so that it remained as mazal, an encompassing level: a picture of revelation above comprehension.

Numbers 17:1

וידבר ה' אל־מֹשֶׁה לֵאמֹר:

And the L-RD spoke unto Moses, saying:

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KEHOT'S NOTE

לקמן במדבר יז, א.

78

ובד"ה ראה אנכי נותן

The discourse on “See, I set before you today” speaks of the inner and outer dimensions in every Jew and of the Name Havayah revealed to each of them at the Giving of the Torah; according to the note, it explains the level of Chochmah as above understanding and comprehension.

KEHOT'S NOTE

לקו"ת ראה יח, א "ומבואר שם שזהו בחי' חכמה כח מה שלמעלה מההבנה וההשגה כו" — אוה"ת נ"ך-א ע' תרצט.

79

ראה אנכי נותן

“See, I set before you today a blessing and a curse.” The opening words of the Alter Rebbe's discourse in Likkutei Torah, Re'eh, on Chochmah as above comprehension.

Deuteronomy 11:26

רְאֵה אֲנֹכִי נֹתֵן לְפָנֶיךָ הַיּוֹם בְּרָכָה וּקְלָלָה:

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

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80

שיהיו נהנין מזיו השכינה

Rav's teaching: in the World to Come the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah. The maamar explains that this delight is comprehension, drawn from Binah.

Berakhot 17a:12

ברכות י"ז א:י"ב
מרְגֵלָא בְּפוּמִיהָ דְּרַב: לֹא כְּעוֹלָם הָהָא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִּיָּה וְלֹא פְרִיָּה וּרְבִיָּה וְלֹא מִשָּׂא וּמִתֵּן וְלֹא קִנְיָה וְלֹא שְׁנָאָה וְלֹא תַּחֲרוּת, אֲלֵא צְדִיקִים יוֹשְׁבִין וְעֶשְׂרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנִהְנִיגִים מִזֵּיו הַשְּׁכִינָה, שְׁנֵאמֵר: "וַיַּחֲזוּ אֶת הָאֱלֹקִים וַיִּאָּכְלוּ וַיִּשְׁתּוּ".

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקי

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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KEHOT'S NOTE

ברכות יז, א.

81

בד"ה לך לך

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

KEHOT'S NOTE

תו"א יא, א.

82

דרכי דרכי נועם

"Its ways are ways of pleasantness, and all its paths are peace." Said of the Torah; the maamar cites it for the added light drawn into Gan Eden by Torah study.

Proverbs 3:17

דְּרָכֶיהָ דְּרָכֵי־נֹעַם וְכָל־נִתְיָבוֹתֶיהָ שְׁלוֹם:

Her ways are ways of pleasantness, And all her paths are peace.

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KEHOT'S NOTE

משלי ג, יז.

83

בד"ה ראו

The discourse “See that G-d has given you the Shabbos” sets out to explain why Torah and mitzvos are called “the way of G-d,” as in “Its ways are ways of pleasantness.”

KEHOT'S NOTE

לקו"ת בשלח א, א.

PARAGRAPH 8

84

ור"י הי' מצלי מתלתין יום

The Talmud explains that Rav Yehudah's prayer was a special case, “since he prayed from thirty days to thirty days.” The maamar cites it to show how wholly the Sages were devoted to Torah.

Rosh Hashanah 35a:8-9

אִינִי? וְהָאֵל רַב יְהוּדָה מְסַדֵּר צְלוֹתֵיהּ וּמְצַלִּי! שְׁאֵנִי רַב יְהוּדָה, כִּינִן דְּמַתְּלִין יוֹמִין לְתַלְתִּין יוֹמִין הָהָא מְצַלִּי, כְּפָרְקִים דְּמִי. אֲמַר רַב אֲהָא פֻּר עוֹיָרָא אֲמַר רַבִּי שְׁמַעוֹן חֲסִידָא: פּוֹטֵר הָיָה רַבִּין גְּמַלְיָאֵל אֶפְילוּ עִם שְׁבַשְׁדוֹת. וְלֹא מִיבְעִיא הָנִי דְקִימִי הָאָה?

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

KEHOT'S NOTE

ראה ר"ה לה, א. בדרך מצותיך קג, א מוסיף "וכן רחב"א הוה מהדר תלמודי כל תלתין יום כדאיתא פ"ו דברכות (לה, ב).

85

ענין התורה והתפלה

The note says that the relation of Torah and prayer is ex-

plained there.

KEHOT'S NOTE

נתבאר בסה"מ תרל"ה-א ע' רכו ואילך.

86

לגדולתו אין חקר

"Great is G-d and greatly praised, and His greatness is unsearchable." The theme of the contemplation in prayer.

Psalms 145:3: תהילים קמ"ה:ג

גדול ה' ומהלל מאד ולגדלתו אין חקר:

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

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KEHOT'S NOTE

תהלים קמה, ג.

PARAGRAPH 9

87

אין מוסרין רזי תורה

Rabbi Zeira teaches that the outlines of the Torah's mysteries are given only to the head of the court and to one "whose heart worries within him." The maamar explains this worry as the longing that comes from contemplating G-d's infinity.

Chagigah 13a:6: חגיגה י"ג א:ו

אמר רבי אמי: אין מוסרין סתרי תורה אלא למי שיש בו חמשה דברים: "שר חמשים, ונשוא פנים, ויועץ, וחכם חרשים, ונבון לחש". ואמר רבי אמי: אין מוסרין דברי תורה לגוי, שנאמר: "לא עשה כן לכל גוי ומשפטים כל ידעום".

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KEHOT'S NOTE

ראה חגיגה יג, א.

88

שהעצבות הרחיקו מאד חכמי האמת

That letter teaches that a person should rejoice at every moment in his faith in G-d, since one who is sad and complains shows that he feels some evil has befallen him, and concludes that therefore the masters of the truth kept very far from sadness.

KEHOT'S NOTE

ראה אגה"ק סי' יא.

89

שהעצבות הרחיקו מאד חכמי האמת

The letter teaches that a person should rejoice at every moment in his faith in G-d, who sustains him and does him good, and concludes, "therefore the masters of the truth kept very far from the trait of sadness." The maamar uses the same words.

Tanya, Iggeres HaKodesh 11:4: ד"א:אגרת הקדש

ועל כן, ראשית הכל, שישמח האדם ויגל בכל עת ושעה, ויחיה ממש באמונתו בה', המחיה ומטיב עמו בכל רגע. ומי שמתעצב ומתאונן - מראה בעצמו שיש לו מעט רע ויסורין וחסר לו איזה טובה, והרי זה כפופר חס ושלום. ועל כן הרחיקו מדת העצבות במאד חכמי האמת.

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...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע

90

בד"ה והי' מידי חדש בחדשו

There the Alter Rebbe explains that all the weekdays the Community of Israel is "lovesick," like a poor person who has nothing of his own and yearns to rise to the Beloved, whereas on Shabbos there is a revelation of supernal delight.

KEHOT'S NOTE

לקו"ת ברכה צו, ב.

91

והיה מדי חדש בחדשו

"And it shall be, from one New Moon to the next and from one Shabbos to the next, all flesh shall come to bow before Me." The opening words of the discourse the Alter Rebbe cites.

Isaiah 66:23: ישעיהו ס"ו:כ"ג

והיה מדי חדש בחדשו ומדי שבת בשבתו יבוא כל־בשר להשתחוות לפני אמר ה'

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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92

צו כו' את קרבני

"Command the children of Israel and say to them: My offering, My bread...." The opening words of the discourse in Parshas Pinchas to which the text refers.

Numbers 28:2: במדבר כ"ח:ב

צו את־בני ישראל ואמרת אליהם את־קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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93

לגדולתו אין חקר

"And His greatness is unsearchable." Torah study gladdens the heart even though G-d's greatness is beyond grasp.

Psalms 145:3: תהילים קמ"ה:ג

גדול ה' ומהלל מאד ולגדלתו אין חקר:

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

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94

דאורייתא וקוב"ה כולא חד

There the Alter Rebbe writes that no thought can grasp G-d Himself except when one grasps the Torah, which is His will, for "the Torah and the Holy One, blessed be He, are all one"; therefore "G-d is near to all who call Him in truth," and truth is Torah.

Zohar I, 24a: זח"א כד,

Zohar II, 9a: זח"ב ט,

KEHOT'S NOTE

ראה זח"א כד, א. זח"ב ט, א. ולהעיר ג"כ מתי"ז ת"ו ותכ"ד. [לקמן דברים פא, ג].

95

דאורייתא וקב"ה כולא חד

Tanya explains that the Torah is G-d's will and wisdom and that "the Torah and the Holy One, blessed be He, are all one," so the soul that grasps Torah is encloded in G-d. The text refers to chapters 4 and 5 there.

תניא, חלק ראשון: ליקוטי אמרים ד'ה:5: Tanya, Likkutei Amarim וְהָנָה, שְׁלֹשָׁה לְבוּשִׁים אֱלוֹ מִהַתּוֹרָה וּמִצֻּרֵיהֶּ, אִף שֶׁנֶּקְרָאִים לְבוּשִׁים לְנֶפֶשׁ רוּחַ וּנְשָׁמָה עִם כָּל זֶה, גְּבִהָה וְגִדְלָה מַעֲלָתָם לְאִיזוֹ קִי וְסוּף עַל מַעֲלָת נֶפֶשׁ רוּחַ וּנְשָׁמָה עִצְמוֹ, כְּמוֹ שֶׁכְּתוּב בְּזֶה, דְּאוֹרֵייתָא וְקוּדְשָׁא בְּרִיחָהּ הוּא כּוּלָּא חֵד, פִּירוּשׁ: דְּאוֹרֵייתָא, הִיא חֻקְמָתוֹ וְרִצּוֹנוֹ שֶׁל הַקּוּדְש־בְּרִיחָהּ הוּא, וְהַקּוּדְש־בְּרִיחָהּ הוּא בְּכַבּוּדוֹ וּבְעִצְמוֹ - כּוּלָּא חֵד, כִּי הוּא הַיּוֹדֵעַ וְהוּא הַמְּדַע וְכוּ', כְּמוֹ שֶׁנֶּתְבָּאָר לְעֵיל בְּשֵׁם הַרְמְבִּי"ם.

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96

פקודי ה' ישרים

"The precepts of G-d are upright, gladdening the heart." The maamar infers from "gladdening" that the heart was worried before the study.

Psalms 19:9: תהילים י"ט:9

פקודי ה' ישרים משמחי לב מצות ה' כרה מאירת עינים:

The precepts of the L-RD are right, rejoicing the heart; the commandment of the L-RD is pure, enlightening the eyes.

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KEHOT'S NOTE

תהלים יט, ט.

97

בד"ה צו . . בפי פנחס

The passage there describes how contemplation fixed firmly in the heart kindles a fiery love, to the point of giving oneself over entirely to G-d, and relates what follows, "these words... shall be on your heart," to the burning of the fat of the offering.

KEHOT'S NOTE

לקו"ת פנחס עז, ב.

PARAGRAPH 10

98

ע"פ כי ביום הזה יכפר

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

KEHOT'S NOTE

לקמן כה, ג.

99

כי ביום הזה יכפר

"For on this day He shall atone for you, to purify you." The opening words of the Yom Kippur discourse to which the text refers.

Leviticus 16:30: ויקרא ט"ז:30

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תְּטַהֲרוּ:

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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...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקי

100

ישראל מתקשרא באורייתא

The Zohar teaches that three levels are bound to one another: the Holy One, blessed be He, the Torah, and Israel. The maamar compares this binding to a knot.

זח"ג עג, Zohar III, 73a

KEHOT'S NOTE

זח"ג עג, א.

101

ונפש יהונתן נקשרה

"And the soul of Yehonasan was bound up with the soul of David." The example of a firm bond between two separate beings.

I Samuel 18:1: שמואל א י"ח:1

וַיְהִי כְּכֹלְתּוֹ לְדַבֵּר אֶל־שָׁאוּל וַנֶּפֶשׁ יְהוֹנָתָן נִקְשְׁרָה בְּנֶפֶשׁ דָּוִד וַיֵּאָהֲבֵהוּ יְהוֹנָתָן כְּנַפְשׁוֹ:

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

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KEHOT'S NOTE

שמואל-א יח, א.

102

ע"ס בלי מה

The note also points to the Tzemach Tzedek's discussion of the Sefer Yetzirah passage.

KEHOT'S NOTE

ס"י פ"א, מ"ז. ראה גם באוה"ת פ' פינחס ע' אקמו.

103

עשר ספירות בלי מה כשלהבת קשורה בגחלת

"Ten Sefiros of nothingness: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The maamar uses the image of the hidden flame for the light hidden in the Torah.

Sefer Yetzirah 1:7: ספר יצירה א'7:1

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

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

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

104

סד"ה כי ביום הזה יכפר

There the Alter Rebbe explains that on Yom Kippur a new light is drawn from "the Rock," and that "He shall atone" names no Name, for it is the Holy One, blessed be He, Himself, to whom neither memalei nor sovev applies; there is the source of forgiveness and atonement.

KEHOT'S NOTE

לקמן כו, ג.

105

והנה מצות הקריאה בדבור בד"ת . . ע"י רוח הנופה בכח

The Rebbe Rashab cites this teaching there: "that is, the breath of speech brings the light of the Torah out of con-

cealment into revelation.”

KEHOT'S NOTE

”והיינו דרוח הדבור מוציא אור התורה מהעלם לגילוי כו” — המשך תעריב ח”ג ע”א’תו.

106

לרוח ממללא

Kehot’s note points to Genesis 2:7 for these words.

Genesis 2:7 בראשית ב’:

וַיִּצָר ה' אֱלֹקִים אֶת־הָאָדָם עֹפָר מִדָּהָאָדָמָה וַיִּפַּח בְּאַפִּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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KEHOT'S NOTE

תרגום של לנפש חי, בראשית ב, ז.

107

לרוח ממללא

Onkelos renders “and man became a living soul” as “a speaking spirit.” The maamar identifies the breath of speech with this spirit.

תרגום אונקלוס על בראשית ב’:

וַיִּבְרָא יי אֱלֹקִים יֵת אָדָם עֹפָרָא מִן אֲדָמָתָא וַנִּפַּח בְּאַפּוּהִי נִשְׁמַתָּא דְחַיִּי וַהֲוֵת בְּאָדָם לְרוּחַ מְמַלְלָא:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

108

נותן התורה לשון הוה

There the Alter Rebbe writes that every day we bless “Who gives the Torah” because He gives it to us every day, as in “And I have put My words in your mouth,” so that the one who learns only answers after G-d.

KEHOT'S NOTE

ראה לקמן סוכות פא, ג. סה”מ תר”ל ע”א ריא.

109

עד יערה עלינו רוח ממרום

“Until a spirit is poured upon us from on high.” It shows that the root of ruach is very high.

Isaiah 32:15 ישעיהו ל”ב:

עַד־יֵעָרָה עָלֵינוּ רוּחַ מִמְרוֹם וְהָיָה מְדֻבָּר לְפָרְמֵל וְהַפְרָמֵל לִיעֵר יִהְיֶה:

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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KEHOT'S NOTE

ישעיי לב, טו.

110

אחת רוח אלקים חיים

“One: the spirit of the living G-d,” the first of the Sefiros in Sefer Yetzirah’s list, before water and fire. The maamar learns from it that spirit draws out fire.

Sefer Yetzirah 1:9 ספר יצירה א’:

עשר ספירות בלימה, אחת רוח אלקים חיים ברוך ומבורך שמו של חי העולמים קול ורוח ודבור וזהו רוח הקדש:

The following are the ten categories of existence out of nothing : 1) The spirit of the living G-d, praised and glorified be

...בגמרא דב”מ פרק הפועלים קא מפלגי במתיבתא דרקי

the name of Him who lives to all eternity. The articulate word of creative power, the spirit and the word are what we call the holy spirit.

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PARAGRAPH 11

111

סד”ה ביום השמע”צ

The passage near that column speaks of a revelation that rests on a person as an encompassing light, above the comprehension of created beings, which still strengthens his natural love, and then turns to the daily study of Torah.

KEHOT'S NOTE

לקו”ת שמע”צ פד, ב.

112

ואשים דברי בפיו

“And I have put My words in your mouth.” The Shemini Atzeres discourse reads it as G-d placing His own words in the mouth of the one who learns.

ישעיהו נ”א:ט”ז

וְאָשַׁם דְּבָרִי בְּפִיךָ וּבִצֶּל יָדִי כִסִּיתִיךָ לְנֹטַע שָׁמַיִם וְלִיסַד אֶרֶץ וְלֹאֲמַר לְצִיּוֹן עֲמִי־אַתָּה:

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

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113

מוצא פי ה’

“Man lives by everything that comes forth from the mouth of G-d.” Cited together with the previous verse in the discourse referred to.

דברים ח’:ג

וַיַּעַן וַיִּרְעַב וַיֹּאכֶל אֶת־הֶמָּן אֲשֶׁר לֹא־יָדָעַת וְלֹא יָדָעוּ אֲבֹתָיִךָ לְמַעַן הוֹדִיעָךָ כִּי לֹא עַל־הֶלֶם לִבְדּוֹ יִהְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִּי־הוּא יִחְיֶה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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114

סד”ה ענין ק”ש בפ” קורא בתורה

This discourse explains why the Shema is preceded by Pesukei DeZimra and two blessings: we are coarse and need lengthy contemplation before spiritual matters are grasped, so that “Havayah your G-d” may dwell and be revealed in us.

KEHOT'S NOTE

לקו”ת ואתחנן יב, ג.

115

והתנאים ואמוראים

The note refers there on the special power of the Tannaim

and Amoraim.

KEHOT'S NOTE

ראה אוה"ת בראשית קכט, ב.

116

כי ה"א אש אוכלה הוא

"For Havayah your G-d is a consuming fire." The maamar identifies the "flame" drawn out by the Sages' Torah with the Name Havayah.

Deuteronomy 4:24 ד': כ"ד

כי Havayah אלקיך אש אוכלה הוא אל קנא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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KEHOT'S NOTE

דברים ד, כד.

PARAGRAPH 12

117

וזהו דאמר רפ"י

Rabbi Pinchas ben Yair commands the river Ginai to divide for him. The maamar reads the miracle as sea (the concealed) becoming like dry land (the revealed).

Chullin 7a:2-3 ג' אב-ג' אב

מכאן לתלמיד חכם שאמר דבר הלכה שאין מוסיחין אותו ואמרי לה אין מוסיחין אותו ואמרי לה אין מוסיחין אותו מאן דאמר מוסיחין כדכתיב (שמות כח, כח) ולא יזח החשן ומאן דאמר אין מוסיחין דכתיב (איכה ג, לא) כי לא יזנח לעולם ה' ומאן דאמר מוסיחין דתנן משרבו זוחיין הלב רבו מחלוקות בישראל

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KEHOT'S NOTE

חולין ז, א. [כ]. נתבאר בד"ה שיר המעלות תשכ"ב (סה"מ מלוקט-ד ע' רנג) ובד"ה פדה בשלום תשכ"ו (סה"מ מלוקט-ו ע' מח) שיש בזה ב' ענינים שינוי וחיידוש בהנהר (שאינו גם בשרשו ומקורו) המעלה דתפלה, והשינוי בהנהר נעשה ע"י הציווי של רפ"י — המעלה דברכה.

118

למקצה השמים ועד קצה

"From one end of the heavens to the other end of the heavens." The Zohar reads "the end of the heavens" as the upper, concealed world; the light drawn by Torah is beyond even that boundary.

Deuteronomy 4:32 ד': ל"ב

כי שאל-נא ל'מים ראשנים אשר-היו לפניך למן-היום אשר ברא אלקים אדם עלי-הארץ ולמקצה השמים ועד-קצה השמים הנהיה כדבר הגדול הזה או הנשמע כמהו:

For ask now of the days past, which were before thee, since the day that G-d created man upon the earth, and from the one end of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

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KEHOT'S NOTE

דברים ד, לב.

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקי

PARAGRAPH 13

119

קצה השמים דא עלמא עילאה

On "from one end of the heavens to the other," the Zohar says: "the end of the heavens: this is the upper world." The maamar adds that the Infinite Light has no "end" at all.

ספר זוהר, תרומה ט"ז: קצ"ב-ר"כ"ב 16:192-202 Zohar, Terumah

"His going forth is from the end of the heaven" (v. 7). He goes forth from the end of that supernal heaven, from the termination¹Yesod. of the Body, as it is written, "From one end of heaven to the other end of the heaven" (Deut. 4, 32); where the "one end" designates the upper world, and the "other end" its termination.

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

120

הפך ים ליבשה

"He turned the sea into dry land; they crossed the river on foot." The maamar uses it for the concealed and the revealed becoming equal.

Psalms 66:6 ו' ט"ו תהילים

הפך ים ליבשה בנהר יעברו כרגל שם נשמחה-בו:

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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KEHOT'S NOTE

תהלים טו, ו.

121

כי טובים דודיך מין

"For your love is better than wine." The Alter Rebbe refers to his explanation of this verse.

Song of Songs 1:2 א' ב' שיר השירים

ישקני מנשקות פיהו כייטובים דדיך מין:

Let him kiss me with the kisses of his mouth—For thy love is better than wine.

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122

סד"ה ואלה שמות

The note suggests this place.

KEHOT'S NOTE

אולי הכוונה לתו"א נב, ד ואילך.

123

ובד"ה באתי לגני

That discourse explains "I have come into My garden" as the revelation of G-dliness in the Lower Gan Eden at mid-night, when the Holy One, blessed be He, delights with the souls of the righteous through their Torah study, and asks what this delight can mean.

KEHOT'S NOTE

לקו"ת שה"ש לא, ד ואילך.

124

באתי לגני

"I have come into My garden, My sister, bride." The opening words of a discourse the text cites.

Song of Songs 5:1: שיר השירים ה'א:

באתי לגני אחתי כלה אריתי מורי עם־בשמי אכלתי יערי עם־דבשי
שתיתי ייני עם־חלבי אכלו רעים שתי ושקרו דודים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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125

עמקו מחשבותיך

"How great are Your deeds, G-d; Your thoughts are very deep." Discussed in the discourse "I have come into My garden."

Psalms 92:6: תהילים צ"ב:

מה־גדלו מעשיך ה' מאד עמקו מחשבותיך:

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

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126

ואהיה אצלו אמון

The Torah speaks: "And I was with Him as a nursling, and I was His delight every day." The opening words of a Shavuot discourse the text cites.

Proverbs 8:30: משלי ח'ל:

ואהיה אצלו אמון ואהיה שעשועים יום יום משחקת לפניו בכל־עת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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127

זמירות היו לי חקיך

"Your statutes have been songs to me in the house of my sojourning." Discussed in that discourse.

Psalms 119:54: תהילים קי"ט:

זמרות היו־לי חקיך בבית מגורי:

Thy statutes have been my songs in the house of my pilgrimage.

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128

ובד"ה ואהי אצלו אמון

This Shavuot discourse opens with the Midrash that amon means a nurse who carries the infant, and relates it to Moshe, whose level was so high that he said, "as a nurse carries the suckling... from where do I have meat?"

KEHOT'S NOTE

לקו"ת במדבר יז, ד.

129

וענין זה באצ"י

The note refers there on how the mitzvot, such as tzitzit, exist in Atzilus.

KEHOT'S NOTE

ראה אוה"ת ויקרא-ב ע' תקצא ואילך.

130

והכשבים הפריד יעקב

"And Yaakov separated the lambs." In Atzilus, the wool of tzitzis corresponds to these lambs.

Genesis 30:40: בראשית ל'מ:

והכשבים הפריד יעקב ויתן פני הצאן אל־עקד וכל־חום בצאן לכן
וישתלול עדרים לבדו ולא שתם על־צאן לכן:

And Jacob separated the lambs—he also set the faces of the flocks toward the streaked and all the dark in the flock of Laban— and put his own droves apart, and put them not unto Laban's flock.

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KEHOT'S NOTE

בראשית ל, מ. ראה לקמן פ' אמור לט, א.

131

ושער רישי כעמר נקא

In Daniel's vision of the Ancient of Days, "the hair of His head was like clean wool." Another supernal counterpart of the wool of tzitzis.

Daniel 7:9: דניאל ז'ט:

הנה הוית עד די כרסון רמיו ועתיק יומין יתב לבושה כתלג חור ושער
ראשה כעמר נקא כרסיה שבבין די־נור גלגלוהי נור דלק:

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

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KEHOT'S NOTE

דניאל ז, ט.

PARAGRAPH 14

132

ויש כמה בחיי בלבושים דמחשבה

The note refers there for the several levels of the garments of thought.

KEHOT'S NOTE

ראה אמרי בינה שער הק"ש פליא ואילך. לקו"ש ח"ז ע' 310.

133

חכמות אחרים הנצרכים לחכמת התורה

Tanya there allows engagement in other branches of wisdom when one makes them a tool for serving G-d or knows how to use them for the service of G-d or for His Torah.

Tanya, Likkutei Amarim 8:9-10: תניא, חלק ראשון; ליקוטי אמרים ח"ט-י

ועוד זאת יתרה טומאתה של חכמת האומות על טומאת דברים בטלים,
שאינו מלביש ומטמא רק המדות, מיסוד הרוח הקדוש שבנפש
האלהית, בטומאת קליפת נוגה שבדברים בטלים, הבאים מיסוד הרוח
הרע שבקליפה זו בנפשו בהמית כדלעיל, ולא בחינות חכמה־בינה־
דעת שבנפשו, מאחר שהם דברי שטות ובורות, שגם השוטים ועמי
הארץ יכולים לדבר כן. מה שאין כן בחכמת האומות, הוא מלביש
ומטמא בחינות חכמה־בינה־דעת שבנפשו ...

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KEHOT'S NOTE

ראה תניא ספ"ח.

PARAGRAPH 15

134 לבוש החשמ"ל

The note refers there for the garment called Chashmal.

KEHOT'S NOTE

ראה תו"א יב, ד. סה"מ תקס"ב ע' רנג ואילך. אוה"ת ויקרא נז.

135 אשרי מי שבא לכאן

The Talmud reports what was heard in the upper world: "Fortunate is he who comes here with his learning in his hand." The maamar explains that such a soul learns the supernal meaning of the mitzvot in Gan Eden.

Pesachim 50a:7-8 ח"ז-א: פסחים

ושמעתי שהיו אומרים: אשרי מי שבא לכאן ותלמודו בידו. ושמעתי שהיו אומרים: הרוגי מלכות אין אדם יכול לעמוד במחיצתו. (ומאן) נינהו? אילימא רבי עקיבא וחביריו — משום הרוגי מלכות ותו לא? אלא: הרוגי לוד.

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

KEHOT'S NOTE

פסחים נ, א וש"נ.

136 ע"פ כי תבוא

There "When you come into the land" is read as the soul's "coming here": through prayer one arouses love, the "supernal land," and true love comes from above in response to a person's arousal from below.

KEHOT'S NOTE

לקו"ת בהר מ, ד.

137 כי תבוא אל הארץ

"When you come into the land that I give you, the land shall rest a Shabbos to G-d." The opening of the Behar discourse to which the text refers for "he who comes here."

Leviticus 25:2: כ"ה: ויקרא

דבר אלי בני ישראל ואמרת אליהם כי תבאו אליה ארץ אשר אני נתן לכם ושבתה הארץ שבת לה

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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138 בד"ה מזוזה מימין

That discourse explains that the mezuzah, on the right, is an elevation from below to above like the mitzvot, while the Chanukah lamp, on the left, is the drawing down of the light of the Torah.

KEHOT'S NOTE

תו"א מב, ב.

139 מזוזה מימין ונ"ח משמאל

The Talmud rules that the Chanukah lamp is placed on the left of the doorway, so that the mezuzah is on the right and

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע

the Chanukah lamp on the left. The words are the title of a Torah Ohr discourse the text cites.

Shabbat 22a:2: כ"ב א: שבת

אמר רבה: גר חנוכה מצוה להניחה בטפח הסמוך לפתח. והיא מצוה לקה? רב אחא בריה דרבא אמר: מימין רב שמואל מדפתי אמר: משמאל. והילכתא משמאל, כדי שתהא גר חנוכה משמאל ומזוה מימין.

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

140 וידבר שלשת אלפים משל

Of Shlomo: "And he spoke three thousand parables." Discussed in the Chanukah discourse the text cites.

I Kings 5:12: מלכים א ה': י"ב

וידבר שלשת אלפים משל ויהי שירו חמש ואלף:

And he spoke three thousand parables; and his songs were a thousand and five.

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PARAGRAPH 16

141 איך שייך למעלה בג"ע

The note refers there on how the laws of the baheres can apply above, in Gan Eden.

KEHOT'S NOTE

ראה אוה"ת ויקרא-ב ע' תעג.

142 שו"ה הלא — כמבואר במ"א

There the Alter Rebbe explains how spiritual qualities descend level after level until they become physical, and that Chochmah of Atzilus, "wise, but not with a knowable wisdom," is the source of sources.

KEHOT'S NOTE

ראה תו"א יד, א.

143 ויאצל מן הרוח

"And He drew from the spirit that was upon him and gave it to the seventy elders." The word for this drawing forth is the root of Atzilus.

Numbers 11:25: כ"ה א: במדבר

וירד ה' בענן וידבר אליו ויאצל מן הרוח אשר עליו ויתן עלישבעים איש הזקנים ויהי כנות עליהם הרוח ויתנבאו ולא יספו:

And the L-RD came down in the cloud, and spoke unto him, and took of the spirit that was upon him, and put it upon the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, but they did so no more.

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KEHOT'S NOTE

במדבר יא, כ.

PARAGRAPH 17

144 דאיתא בזהר

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

KEHOT'S NOTE

ח"ג מז, א. מט, ב [כ].

145 צרעת סגירותא

The Zohar explains tzara'as according to the Targum, segiru: "it closes and does not open," and when it is closed it is called an affliction. The maamar reads it as the closing of the light of Abba.

ספר זוהר, תוריע כ"פ-כ"ב:צ"ו 20:87-22:96 Zohar, Tazria
And just as a man is punished for uttering an evil word, so he is punished for not uttering a good word when he had the opportunity, because he harms that speaking spirit which was prepared to speak both above and below in holiness. All the more so if the people walk in crooked ways and he is able to speak to them and reprove them and does not do so. So David said: "I held my peace from good and my trouble was stirred" (Ps. 39, 3), alluding to ...

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146 צרעת סגירותא

"Tzara'as: segiru, the closing of the supernal light, the closing of the supernal goodness that does not come down to the world"; the kohen opens that closing. This is the basis of the maamar's explanation.

ספר זוהר, תוריע כ"ה:קל"ד-כ"ו:קמ"ג 25:134-27:143 Zohar, Tazria

147 והובא אל הכהן

One with a mark of tzara'as on his skin "shall be brought to Aharon the kohen or to one of his sons the kohanim." The maamar explains that the kohen, rooted in Chochmah, draws the light of Abba back down.

ויקרא י"ג:ב' 13:2 Leviticus

אדם כ"י:היה בעור-בשרו שאת או-ספחת או בהרת והיה בעור-בשרו לנגע צרעת והובא אל-אהרן הכהן או אל-אחד מבניו הכהנים:

When a man shall have in the skin of his flesh a rising, or a scab, or a bright spot, and it become in the skin of his flesh the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

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KEHOT'S NOTE

ויקרא יג, ב.

148 דא הוא אתר סגיר דלא פתיחא

On "opposite the frame," the Zohar says: "This is a closed place that is not open, except through one narrow path that is known in concealment toward it." The maamar identifies it with Supernal Chochmah and Yesod of Abba.

ספר זוהר, בראשית ל"ב:ש"ל-ל"ג:ש"ל 32:330-35:339 Zohar, Bereshit

R. Simeon explained the difference, and said: 'It is written, "Close by the border shall the rings be, for places for the staves" (Ex. 25, 27). The "border" is a secret place accessible only by one narrow path known to a few. It is, therefore, filled with gates and lit with lamps. This is the future world, which, being hidden and stored away, is called misgereth (border, lit. closed).

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

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקי

149 עין לא ראתה

"No eye has seen, G-d, except You." Eden, Supernal Chochmah, is what no eye has seen.

ישעיהו ס"ד:ג' 64:3 Isaiah

ומעולם לא-שמעו לא האזינו עין לא-ראתה אלקים וזלתה יעשה למחכה-לו:

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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150 כולם בחכמה עשית

"You have made them all with wisdom." The Arizal reads it as the Infinite Light shining through Chochmah into all of Atzilus.

תהילים ק"ד:כ"ד 104:24 Psalms

מה-רבו מעשיך ה' כלם בְּחִכְמָה עָשִׂיתָ מְלָאָה הָאָרֶץ חַיִּינְךָ:

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

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151 קדש הקדשים

The Zohar describes a King above, "the mystery of the Holy of Holies," and beneath Him a kohen, the mystery of the primordial light, who serves before Him. The maamar learns that the kohen draws from the first three Sefiros.

ספר זוהר, יתרו א'ח-י"ח:ח"א 1:8-18 Zohar, Yitro

The ten powers of which we spake are the lower ten Words (Sefiroth), symbolized by the inscribed letters corresponding to those above, and they have charge, in the first instance, of the raising of the fingers in prayer. And when the whole side of holiness is united above, the "other sides" are subdued, and they also confess and praise the Holy King. Observe this. In the mystic doctrine of the Holy Name we speak of King and Priest, both above and below. The King above is the mystic Holy of ...

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

152 אתה כהן לעולם

On "Blessed are You," the Zohar says baruch is the hidden supernal source and atah the beginning of revelation, called kohen in relation to it, as in "You are a kohen forever." Hence the kohen draws down from Supernal Chochmah.

ספר זוהר, עקב א'ב-י"ב:י"ג 1:2-12 Zohar, Eikev

153 אתה כהן לעולם

"You are a kohen forever." The Zohar uses it to call atah, the beginning of revelation, kohen.

תהילים ק"י:ד' 110:4 Psalms

נשבע ה' ולא ינחם אַתָּה-כֹּהֵן לְעוֹלָם עַל-דִּבְרֹתַי מִלְכִּי-צֶדֶק:

The L-RD hath sworn, and will not repent: 'Thou art a priest for ever After the manner of Melchizedek.'

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

154 בינה דינין מתערין מינה

The Zohar says of Binah, the supernal river, that it is mercy, yet “judgments are aroused from it.” The maamar uses this to explain why Binah alone cannot prevent the affliction.

Zohar III, 10b, זח"ג י'

KEHOT'S NOTE

זח"ג י', ב. יא, א [כ].

155 מ"ש בע"ה

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

KEHOT'S NOTE

ש' השמות פ"ג ופ"ו. ועי' בפרדס להרמ"ק ז"ל ש' השמות פ"ה (א-ל) שם אלקים שם (פ"ז-ח) ושם הוי' בת"ת (שם פ"י וי"א) ובוח"ג (רצו, א). [כ].

156 שם אל בחסד ושם אלקים בגבורה ושם הוי' בתפארת

In its list of the ten Names, the Zohar gives Kel for Gedulah (Chesed), Elokim, “in which judgments are aroused,” for Gevurah, and Havayah, “complete mercy,” for Tiferes.

Zohar, Vayikra 24:160-170 ק"ס-ק"ע

PARAGRAPH 18

157 ותייר ע"ז המגיד וצוק"ל

The note says that the Maggid's answer is also cited there.

KEHOT'S NOTE

מובא גם בביאורו"ח, ג. ראה מגיד דבריו ליעקב (הוצאת קה"ת) בהוספות סי' כט וסי' לו. ראה גם יהל אור עי' תקנב. אוה"ת בראשית תרסז, א. ד"ה מצה זו תר"ם עי' עב. בהנסמן במאמרי אדה"ז-פרשיות דלהלן.

158 עושה שלום במרומיו

“Dominion and fear are with Him; He makes peace in His heights.” The maamar reads it as the peace between opposite attributes made by the Infinite Light.

Job 25:2 ב"ה: יב

הַמִּשָּׁל וְפָחַד עִמּוֹ עֹשֶׂה שְׁלוֹם בְּמִרְוֵמָיו:

Dominion and fear are with Him; He maketh peace in His high places.

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KEHOT'S NOTE

איוב כה, ב. וראה הנסמן במאמרי אדה"ז-פרשיות לעי' תרמה.

PARAGRAPH 19

159 איהו וגרמוהי חד

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

KEHOT'S NOTE

תקו"ז בהקדמה ג, ב.

160 איהו וגרמוהי חד

The introduction to the Tikkunei Zohar says of the Sefiros of Atzilus, “He and His vessels are one.” The maamar

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע

notes that even so, each attribute keeps its own Name.

Tikkunei Zohar 3b:9-10 ט"ז-ט"ח

דעשר ספירות דאצילות מלכא בהון, איהו וגרמיה חד בהון, איהו וחייו חד בהון, מה דלאו הכי בעשר ספירות דבריאה, דלאו אינון וחייו חד, לאו אינון וגרמיה חד. ועלת על פלא הוא נהיר (נ"א נחית) בעשר ספירות דאצילות, ובעשר ספירות דבריאה, ונהיר בעשר כתות דמלכא, ובעשר גלגלי דרקיעא, ולא אשתני בכל אתר.

Tikkunei Zohar - Vocalized (Public Domain)

161 חסד א-ל כל היום

“The kindness of Kel is all day long.” It shows that the Name Kel belongs to Chesed.

Psalms 52:3 נ"ב:ג

מִהֲתַהַלֵּל בְּרָעָה הַגְּבוּר חֶסֶד אֶל כָּל־הַיּוֹם:

Why boastest thou thyself of evil, O mighty man? The mercy of G-d endureth continually.

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KEHOT'S NOTE

תהלים נב, ג.

PARAGRAPH 20

162 הוי' אחד

“Hear, O Israel, G-d is our G-d, G-d is One.” The maamar explains “One” as the union of the attributes through the Infinite Light.

Deuteronomy 6:4 ו' דברים

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

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

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163 דלאו מכל אינון מדות

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

KEHOT'S NOTE

ת"ז בהקדמה.

164 דלאו מכל אינון מדות איהו כלל

In Elijah's opening prayer of the Tikkunei Zohar: G-d is not a known Chesed or a known judgment, “and not any of these attributes at all.” Hence only His light, drawn into the attributes, can unite them.

Tikkunei Zohar 17b:5-7 ז"ז-ז"ח

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיעא דאיהו רחמי ולאו מכל אליון מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשומא אית לך (נ"א אתהיב לך) לגלאה רזין טמירין על ידך מה דלא אתהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי הגדולה והגבורה וכו'

Constantinople, 1740 (CC-BY-NC)

165 החי"ת מורה על ז' רקיעים והארץ שהוא בחי' מעלה ומטה והד'

הוא ד' ורוחות העולם

The Alter Rebbe's Shulchan Aruch rules that one lengthens the ches of echad to proclaim G-d King in heaven and earth, for seven firmaments and the earth equal the value

of ches, and the dalet so as to think that He rules in the four directions of the world.

שולחן ערוך הרב, Orach Chayim 61:6, אורח חיים ס"א:ו

כל המאריך בדליית של "אחד" — מאריך לו קמיו ושנותיו. וגם לא יחטף בחיית אלא יאריך בה קצת, כדי שימליך הקדוש ברוך הוא בשמים ובארץ, שו' קריעים והארץ כמגן חיית. ולזה רמז החטוטרת שבאמצע הגג של חיית, כלומר חי הוא ברומו של עולם. אבל בדליית צריך להאריך יותר, כדי ששור שיחשב שהקדוש ברוך הוא יחיד בעולמו ומושל בדי רוחות העולם, ואין צריך להאריך יותר מכשעור זה. ויש נזהגין להטות הראש כפי המחשבה, מעלה ...

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- 166** בגילוי רב יותר מכפי מדתם
- The note refers to the Rebbe's maamar Basi LeGani of 5738, which discusses the Infinite Light shining in the attributes beyond their own measure.

KEHOT'S NOTE

ראה בד"ה באתי לגני תשל"ח (סה"מ מלוקט-ג עי סא הערה 43).

- 167** והיה מעשה הצדקה שלום
- "And the work of tzedakah shall be peace." The opening words of the Iggeres HaKodesh letter that the text cites.

ישעיהו ל"ב:יז Isaiah 32:17

והיה מעשה הצדקה שלום ועבודת הצדקה השקט ובטח עד-עולם:

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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- 168** והיה מעשה הצדקה שלום
- This letter explains that Tiferes, the attribute of mercy, mediates between Chesed and Gevurah, and that the Name Havayah denotes Tiferes because in it the Infinite Light is revealed in great radiance, beyond the other attributes.

תניא, אגרת הקדש י"ב:א' 12:1 Tanya, Iggeres HaKodesh

והיה מעשה הצדקה שלום, ועבודת הצדקה השקט ובטח עד עולם. להבין ההפרש שבין "מעשה" ל"עבודה" ובין "שלום" ל"השקט ובטח" כו'. על פי מה שאמרו רבותינו זכרונם לברכה על פסוק "עושה שלום במרומיו" - כי "מיקאל שר של מים וגבריאל שר של אש, ואין מכבין זה את זה".

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- 169** והבריה התיכון
- The middle bar that runs from end to end is Yaakov, Tiferes, who holds both sides. It shows Tiferes as the joiner of Chesed and Gevurah.

ספר הזהר, תרומה צ"ד:תתק"ח-96:918-94:908 Zohar, Terumah

צ"ו:תתק"ח Said R. Simeon: 'Blessed art thou, O Land (earth), that thy king is free (ben horin), and nourishes thee in plenty without fear of interference from the "other one" (Severity), all being nourished by that Supernal King. "And thy princes eat in due time", this "time" being that of which it is written: "In

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקי

time it shall be said of Jacob and of Israel, What hath G-d wrought!" (Num. 23, 23). "Woe to thee, O land (earth), when thy king is a child", as the prophet threatened Israel with the ...

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

- 170** בתמידות — בד"ה החלצו
- The discourse "Arm yourselves" explains that baseless hatred is the opposite of divine holiness, which is oneness and inter-inclusion, "Havayah is One," "He and His vessels are one"; that is why love of one's fellow is the foundation of the whole Torah.

KEHOT'S NOTE

לקו"ת מטות פו, א.

- 171** ח' מורה על ז"ר וארץ . . אלו פו ש"ע
- Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

סמ"ק קד. שו"ע או"ח סס"א ס"ו. שו"ע אדמה"ז שם.

- 172** אמליכתי למע . . רוחות
- On lengthening the word echad in the Shema, Rabbi Yirmeyah was told: once you have made Him King above and below and to the four directions of heaven, you need no more. The maamar reads this as the moment the attributes are united.

ברכות י"ג ב:ט"ו-ט"ז Berakhot 13b:15-16

רבי ירמיה הוה יתיב קמיה דרבי [חייא בר אבא], חזייה דהוה מאריך טובא, אמר לקה: כיון דאמליכתייה למעלה ולמטה ולארבע רוחות השמים — תו לא צריכת. אמר רב נתן בר מר עוקבא אמר רב יהודה: "על לבך" בעמידה. "על לבך" סלקא דעתך? אלא אימא עד "על לבך" בעמידה. מכאן ואילך — לא. ורבי יוחנן אמר כל הפרשה כולה בעמידה.

Jeremiah was sitting in the presence of R. Hiyya b. Abba, and noticed that he prolonged [the word echad] exceedingly. He said to him : So long as thou hast proclaimed His Kingship above and below and the four winds of heaven, more than that is not required of thee. Rab Nathan b. Mar 'Ukba said in the name of Rab Judah : "Upon thine heart" [should be recited] standing. Dost thou imagine that applies only to the words "Upon thine heart"? No ; but say, [From the commencement of ...

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KEHOT'S NOTE

ברכות יג, ב.

- 173** ביחוד — כנ"ל
- The note refers to the further material printed in the additions to the notes and references.

KEHOT'S NOTE

ראה להלן בהוספות להערות וצינונים.

PARAGRAPH 21

174 שהוא — מאיר עליהם בבחי' מקיף לבד

The note refers there on the Infinite Light shining upon the kelipos only as an encompassing light.

KEHOT'S NOTE

ראה המשך תערי"ב סעי' רי.

175 שהוא — ע"פ ראה ריח בני

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

KEHOT'S NOTE

תו"א כ, ג.

PARAGRAPH 22

176 ראה ריח בני

Yitzchak's words on blessing Yaakov: "See, the fragrance of my son is like the fragrance of a field." The opening of the discourse to which the text refers on the encompassing light.

בראשית כ"ז:27

וַיֵּגֶשׁ וַיִּשְׁקֶלּוּ וַיְרַח אֶת־רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רִיחַ בְּנִי כָרִיחַ שָׂדֶה אֲשֶׁר בָּרַכְוּ 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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177 נקי שקיו דאילנא

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

KEHOT'S NOTE

ת"ז בהקדמה.

178 שקיו דאילנא

In Elijah's prayer, the Name Havayah spelled with alefs (Mah), "the path of Atzilus," is "the watering of the tree" in its arms and branches, like water that waters a tree so that it grows. The maamar contrasts the kelipos, which lack this moisture.

Tikkunei Zohar 17a:19-22 ט"ז א:י"ט-כ"ב

איהו שקיו דאילנא בדרועוי וענפוי (נ"א ואנפוי). כמא דאשקי לאילנא ואתרבי בההוא שקיו. רבון העולמים אנת הוא עלת העלות סבת הסבות דאשקי לאילנא בההוא נביעו. וההוא נביעו איהו כנשמתא לגופא דאיהו חיים לגופא. ובך לית דמיון ולית דיוקנא מכל מה דלגו ולבר. ובראת שמיא וארעא. ואפיקת מנהון שמשא וסיהרא וככביא ומזלי ובארעא אלנין ודשאין וגנתא דעדן (ועשבין) וחיוון ועופין וגונין ובני נשא. לאשתמודעא בהון עלאין. ואיך יתנהגון בהון עלאין ותתאין. ואיך אשתמודעאן מעלאי ותתאי. ולית בך דידיע כלל

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179 רך כקנה

"A person should always be soft as a reed and not hard as a cedar." The maamar applies it to the rectified attributes,

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקי

which can yield to each other and unite.

Taanit 20b:3 ג"כ:ב

אמר להם: בשבילכם תריני מוחל לו, ובלבד שלא יהא רגיל לעשות פן. מיד נכנס רבי אלעזר ברבי שמעון, ודרש: לעולם יהא אדם רך כקנה ואל יהא קשה כארו. ולפיכך זכה קנה ליטול הימנו קולמוס לכתוב בו ספר תורה תפילין ומזוזות.

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KEHOT'S NOTE

תענית כ, ב.

180 כנודע מענין ראו מ"ה

The note refers to the Behar discourse on "Keep My Shabbosos," which discusses the nullification of the yesh at the level of Chochmah, koach mah, for the matter mentioned here.

KEHOT'S NOTE

ועליק פ' בהר ד"ה את שבתותי רפ"ה [כ]. להלן מג, א וש"נ.

181 שק"נ חצי טוב וחצי רע

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

KEHOT'S NOTE

ע"ח שמי"ט.

182 ולא קם נביא עוד בישראל כמשה

"And there has not arisen another prophet in Israel like Moshe." The Midrash infers that among the nations one did arise.

Deuteronomy 34:10 י"ד:34

ולא־קם נביא עוד בְּיִשְׂרָאֵל כְּמֹשֶׁה אֲשֶׁר יָדָעוּ הַיָּמִים אֶל־פָּנָיו:

And there hath not arisen a prophet since in Israel like unto Moses, whom the L-RD knew face to face;

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183 בישראל לא קם אבל באו"ה קם כו זה בלעם בן בעור

The Midrash at the end of Naso: "In Israel none arose, but among the nations one did," and that is Bilaam son of Beor, and it goes on to distinguish between them. The maamar explains that Bilaam's prophecy came from nogah of Atzilus.

Bamidbar Rabbah 14:20 כ"ב:14

PARAGRAPH 23

184 היינו כמ"ש בפע"ח

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

KEHOT'S NOTE

שער הק"ש פ"ב.

185 ע"פ ונקדשתי בתוך בניי

There "And I shall be sanctified among the children of Israel" is explained as preparing the vessel, so that G-d's holiness is grasped within Israel, the inner point of the heart burning toward the Infinite One; then "I am G-d who

sanctifies you” draws this holiness down into all the mitzvos.

KEHOT'S NOTE

לקמן בפ' אמור לג, ב.

186

ונקדשתי בתוך בניי

“And I shall be sanctified among the children of Israel; I am G-d who sanctifies you.” The opening words of the Emor discourse to which the text refers on kadosh.

ויקרא כ"ב:ל"ב:Leviticus 22:32

ולא תחללו את־שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:
And ye shall not profane My holy name; but I will be hal-
lowed among the children of Israel: I am the L-RD who hal-
low you,

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187

כמ"ש בע"ח דאור א"ס . . בחכמה

the passage shares nothing with the note

KEHOT'S NOTE

ש' סי' אבי"ע פ"ו. ובס"ב ח"א פל"ה בהגה. [כ].

PARAGRAPH 24

188

והובא אל הכהן

“And he shall be brought to Aharon the kohen or to one of his sons the kohanim.” The kohen, rooted in Chochmah, draws down the light of Abba.

ויקרא י"ג:ב"ב:Leviticus 13:2

אדם כִּי־יִהְיֶה כְּעוֹר־בָּשָׂר שָׂאת אוֹ־סִפְחַת אוֹ כְּהֶרֶת וְהָיָה כְּעוֹר־בָּשָׂר
לִנְגַע צֹרַעַת וְהוּבָא אֶל־אֹהֲרֹן הַכֹּהֵן אוֹ אֶל־אֶחָד מִבְּנָיו הַכֹּהֲנִים:

When a man shall have in the skin of his flesh a rising, or a scab, or a bright spot, and it become in the skin of his flesh the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

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189

שלא יהי יניקת הקליפות רק משערות דנוק

The Rebbe Rashab writes there that this passage explains the repelling of the affliction by the light of Abba as meaning that the kelipos draw not from the skin but only from the hairs of Nukva, and he points to several places where it is explained in another way.

KEHOT'S NOTE

בד"ה אמר לצפון תני — תר"ן ע' שז כי דכאן מבואר שדחיית הנגע נעשה ע"י
אור אבא הוא שלא ינקו מהעור כ"א מהשערות דנוקבא, ומציין לכמה
מקומות שמבואר באופן אחר ע"ש.

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקי

PARAGRAPH 25

190

בהרת לבנה

“And if it is a white spot in the skin of his flesh...” The Torah's description of the baheres, which the maamar reads as the withdrawal of life from that place.

ויקרא י"ג:ד"ד:Leviticus 13:4

וְאִם־בִּהְרֹת לִבְנָה הוּא בְּעוֹר בָּשָׂרוֹ וְעֵמָק אֵיזִמְרָאָה מִזֶּהָעוֹר וּשְׁעָרָה
לֹא־הָפָה לָכֵן וְהִסְגִּיר הִכְהֵן אֶת־הַנֶּגַע שְׁבַעַת יָמִים:

And if the bright spot be white in the skin of his flesh, and the appearance thereof be not deeper than the skin, and the hair thereof be not turned white, then the priest shall shut up him that hath the plague seven days.

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KEHOT'S NOTE

ויקרא יג, ד.

191

כי הדם הוא הנפש

“For the blood is the soul.” Whiteness of the skin means the blood, the carrier of life, has withdrawn.

דברים י"ב:כ"ג:Deuteronomy 12:23

רַק תִּזְק לְבִלְתִּי אֲכַל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־
הַבָּשָׂר:

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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KEHOT'S NOTE

דברים יב, כג.

192

בביאור בשעה שהקדימו

There the Alter Rebbe explains that the halachos of the Torah are rooted in the “hairs” of the Gulgalta, the outer level of the Crown, which come from its hidden wisdom, while the mitzvos come from the whiteness between the hairs.

KEHOT'S NOTE

לקו"ת במדבר יד, ג.

193

בשעה שהקדימו נעשה

“When Israel put ‘we will do’ before ‘we will hear,’ a heavenly voice went forth....” The opening words of a discourse to which the text refers.

שבת פ"ח א"ז-ח"ז:Shabbat 88a:7-8

דַּרְשׁ רַבִּי סִימְאִי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל “נַעֲשֶׂה” לְ“נִשְׁמָע” בָּאוּ שְׁשִׁים
רִיבּוּא שֶׁל מִלְּאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי
כֶּתֳרִים, אֶחָד כְּנָגֵד “נַעֲשֶׂה” וְאֶחָד כְּנָגֵד “נִשְׁמָע”. וְכִיוֹן שֶׁחָטְאוּ יִשְׂרָאֵל,
יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוּא מִלְּאֲכֵי חֶבְלָה וּפִירְקוּם, שֶׁנֶּאֱמַר: “וַיִּתְנַצְּלוּ בְּנֵי
יִשְׂרָאֵל אֶת עֲדָתָם מֵהָר חוֹרֵב”. אָמַר רַבִּי חֵמָא בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טַעֲנוּ,
בְּחוֹרֵב פִּרְקוּ. בְּחוֹרֵב טַעֲנוּ — כְּדָאֲמַרְוּ, בְּחוֹרֵב פִּרְקוּ — דְּכִתְבִּיב:
“וַיִּתְנַצְּלוּ בְּנֵי יִשְׂרָאֵל וְגו'”. אָמַר ...

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194

לסוסתי

"To My mare among Pharaoh's chariots I have likened you, My beloved." The opening word of another discourse the text cites.

Song of Songs 1:9 ט"ז: שיר השירים

לסוסתי כרכבי פרעה דמיתיה ורעיתי:

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

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195

סד"ה ביום השמע"צ

The summary of the discourse "On the eighth day, Atzeres" begins with the descent of the worlds through intermediaries and the descent of souls for the sake of ascent; the text refers to its end for the baheres as what holds back the flow of life-force.

KEHOT'S NOTE

לקו"ת שמע"צ פו, א.

196

בדרוש הנגעים שם

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

KEHOT'S NOTE

שי לאה ורחל פ"ו. [כ].

197

ג' אורות אשר

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

KEHOT'S NOTE

אורות כ"ר אשר. [כ].

198

בלקו"ת פי וירא

The note refers there for the wording of the Arizal's teaching on the pulse.

KEHOT'S NOTE

ראה הלשון באוה"ת שה"ש-ב ע' תפ. נזכר גם לעיל פי פקודי ז, ד. פי אמור לח, ב. שה"מ תקס"ה-א ע' תלג. לכן — במ"א ע"פ עד הגל:

199

צרעת סגירו

Onkelos renders "a mark of tzara'as" as "a mark of segiru," closing. The maamar reads it as the closing off of the light of Abba.

תרגום אונקלוס על ויקרא י"ג:ב' Onkelos Leviticus 13:2

אֲנִי אֶרִי יְהִי בְּמִשְׁחַבְּרֵי עֲמָקָא אוּ עֲדָא אוּ בְּהָרָא וְיְהִי בְּמִשְׁחַבְּרֵי לְמַכְתָּשׁ סִגִּירו וְיִתְּנִי לְוַת אֶהְרָן כְּהֵנָּא אוּ לְוַת חַד מְבִנְהֵי כְּהֵנָּא:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

200

סגירו דנהורא

"Tzara'as: segiru, as it says, the closing of the supernal light, the closing of the supernal goodness that does not come down to the world." The maamar identifies this light with the mochin of Abba.

ספר זוהר, תזריע כ"ה:קל"ד-כ"ו:קמ"ג Zohar, Tazria 25:134-27:143

201

החכ"י תחי

"And wisdom gives life to those who have it." The maamar identifies this life-giving Chochmah with the life in the

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקי

blood.

Ecclesiastes 7:12 י"ב: קהלת ז'

KEHOT'S NOTE

קהלת ז, יב.

PARAGRAPH 26

202

הד' מראות נגעים

"The appearances of afflictions are two that are four": the baheres and its secondary shade, and the se'es and its secondary shade. The maamar says all of them hold back the flow of life.

Mishnah Negaim 1:1 א':א' משנה נגעים

מראות נגעים שנים שהן ארבעה. בהרת עזה כשלג, שניה לה כסיד ההיכל. והשאת כקרום ביצה, שניה לה כצמר לבן, דברי רבי מאיר. וחכמים אומרים, השאת כצמר לבן, שניה לה כקרום ביצה:

The signs of negaim are two which, in fact, are four. The bright spot (baheret) is bright white like snow; secondary to it is the sign as white as the lime of the Temple. The rising (se'et) is as white of the skin of an egg; secondary to it is the like white wool, the words of Rabbi Meir. But the sages say: the rising (se'et) is white wool and secondary to it is like the white of the skin of an egg.

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203

זה לעומי עשה

"G-d made one opposite the other." Holiness and kelipah are made as counterparts, so there is a holy whiteness and a whiteness of kelipah.

Ecclesiastes 7:14 י"ד: קהלת ז'

KEHOT'S NOTE

קהלת ז, יד.

204

ושער ריש"י כעמר נקא

"And the hair of His head was like clean wool." The supernal whiteness in holiness.

Daniel 7:9 ט"ז: דניאל ז'

הָזָה הָיָה עַד דִּי כְּרִסְוֹן רַמְיוּ וְעֵתִיק יוֹמִין יִתֵּב לְבוּשָׁה כְּתִלְגַּת חֹר וְשַׁעַר רִאשָׁה כְּעֵמֶר נִקָּא כְּרִסְיָה שְׂבִיבִין דִּי־נֹר גְּלִגְלוּהִי נֹר דְּלִק:

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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205

עד הגל

Lavan's words to Yaakov: "This mound is witness...." The opening of a discourse the text cites on the "white" (Lavan) of kelipah.

בראשית ל"א:נ"ב Genesis 31:52

עַד הִגַּל הָיָה וְעַדָּה הַמַּצְבָּה אִם־אֲנִי לֹא־אֶעְבֵּר אֲלֶיךָ אֶת־הַגֶּל הַזֶּה וְאִם־אֶתָּה לֹא־תֵעָבֵר אֲלֵי אֶת־הַגֶּל הַזֶּה וְאֶת־הַמַּצְבָּה הַזֹּאת לְרַעָה:

This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

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206 ספק קוב"ה אמר טהור. וכולהו מתיבתא דרקייע אמרי טמא

"In a case of doubt, the Holy One, blessed be He, said 'pure,' and the whole heavenly academy said 'impure.'"
The maamar now explains each side.

Bava Metzia 86a:7-8 ח"א:יז-ח"א:יז

ספק - הקדוש ברוך הוא אומר: טהור, וכולהו מתיבתא דרקייעא אמרי: טמא. ואמרי: מאן נוכח? נוכח רבה בר נחמני. דאמר רבה בר נחמני: אני יחיד בנגעים, אני יחיד באהלות. שדרו שליחא בתריה. לא הוה מצי מלאך המות למקרב לקה, מדלא הוה קא פסיק פומיה מגרסיה. אדהכי נשב זיקא ואווש ביני קני, סבר גונדא דפרשי הוא. אמר: תינח נפשיה דההוא גברא, ולא ימסר בידא דמלכותא.

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207 ספיקא דאורייתא לחומרא

The Talmud states the rule that every doubt in a Torah law is resolved stringently. This was the Academy's reasoning for "impure."

Beitzah 3b:6-7 ח"א:יז-ח"א:יז

בשלמא לרבה, דאמר משום הקנה, הוי ספיקא דאורייתא — וכל ספיקא דאורייתא לחומרא. אלא לרב יוסף ולרבי צחק, דאמרי משום גזרה, ספיקא דרבנן היא — וכל ספיקא דרבנן לקולא!

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KEHOT'S NOTE

ביצה ג, ב.

208 וכה"ג הוא ענין ספק ממזר

The note says this comparison with a doubtful mamzer is mentioned there.

KEHOT'S NOTE

ענין זה נזכר בשו"ת צמח צדק חלק אהע"ז סי' שכו (בהוצאת תשנ"ה).

209 ממזר ודאי לא יבא

The Talmud derives from "a mamzer shall not enter the congregation" that only a certain mamzer is barred, while a doubtful one may enter. The maamar compares the doubtful case of tzara'as.

Kiddushin 73a קידושין ע"ג א

KEHOT'S NOTE

קידושין עג, א.

PARAGRAPH 27

210 הטעם לא ידעו

The Rebbe asks there how the Academy could rule unlike what they heard G-d say, and answers that their ruling had to accord with their own understanding; not grasping G-d's reason, they had to rule as their understanding accepted.

KEHOT'S NOTE

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקייע

"לכאורה כששומעים שהקב"ה אומר כך, איך אומרים דלא כהקב"ה — אלא כיון שהפס"ד שלהם צ"ל ע"פ דעתם, לכן, כשלא השיגו בדעתם הטעם של הקב"ה, הוכרחו לפסוק כפי שמתקבל בדעתם (ראה לקו"ת תוריע כד, ב ואילך) — קונטרס בענין תורה חדשה מאתי תצא — תנש"א הערה 61.

211 ע"פ יביאו לבוש מלכות

This further explanation of "Let them bring a royal garment" distinguishes Torah study, the inner dimension of memalei drawn from Chochmah, from the practical mitzvos, whose light comes from sovev, above the chain of descent.

KEHOT'S NOTE

תו"א צב, ב.

212 יביאו לבוש מלכות

"Let them bring a royal garment that the king has worn." The opening words of the Torah Ohr discourse on the encompassing light.

Esther 6:8 ח"ח:ו

יביאו לבוש מלכות אשר לבשבו המלך וסוס אשר רכב עליו המלך ואשר נתן מתר מלכות בראשו:

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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213 וילבש צדקה כשריון

"And He donned tzedakah like armor." The verse explained in the Iggeres HaKodesh letter the text cites.

Isaiah 59:17 ח"ט:יז

וילבש צדקה כשריון וכובע ישועה בראשו וילבש בגדי נקם תלבשת ויעט כמעיל קנאה:

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of vengeance for clothing, And was clad with zeal as a cloak.

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214 היום לעשותם

"The commandment... that I command you today, to do them." The Sages read "today" as this world, the time for doing.

Deuteronomy 7:11 ח"א:יז

ושמרת את המצוה ואת החקים ואת המשפטים אשר אנכי מצוך היום לעשותם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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KEHOT'S NOTE

דברים ז, יא.

215 ולמחר לקבל שכרם

Rabbi Yehoshua ben Levi: "Today to do them, and tomorrow to receive their reward." The maamar applies it to

learning Torah in Gan Eden as reward.

Eruvin 22a:5-6 ר"ה: א: ח: ב: עירובין כ"ב

והיינו דאמר רבי יהושע בן לוי: מאי דכתיב "אשר אנכי מצוה היום לעשותם", "היום לעשותם" — ולא למחר לעשותם, "היום לעשותם" — למחר לקבל שכרם. אמר רבי חגי, ואיתימא רבי שמואל בר נחמני: מאי דכתיב "אך אפיס"? "אך אפיס" מבעי ליה!

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KEHOT'S NOTE

עירובין כב, א.

PARAGRAPH 28

216 לע"ל שיתגלו טעמי תורה

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

KEHOT'S NOTE

ראה רש"י שה"ש א, ב.

217 מאן נוכח נוכח רבה בר נחמני

"Who will decide? Rabbah bar Nachmani will decide, for he said, 'I am unique in nega'im.'" The maamar explains why he in particular could decide.

Bava Metzia 86a:7-8 ח"ו: א: ז: ב: בא מציעא פ"ו

ספק - הקדוש ברוך הוא אומר: טהור, וכולהו מתיבא דקיעא ארמי: טמא. ואמרי: מאן נוכח? נוכח רבה בר נחמני. דאמר רבה בר נחמני: אני יחיד בנגעים, אני יחיד באהלות. שדרו שליחא פתריה. לא הוה מצי מלאך המות למקרב ליה, מדלא הוה קא פסיק פומיה מגרסיה. אדהכי נשב זיקא ואווש ביני קני, סבר גונדא דפרשי הוא. אמר: תינח נפשיה דהוה גברא, ולא ימסר בידי דמלכותא.

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PARAGRAPH 30

218 ארז"ל עין לא ראתה

"No eye has seen, G-d, except You." The level above comprehension, called Eden.

Isaiah 64:3 ט"ד: ג: ש: ע: שיעה ס"ד

ומעולם לא שמעו לא האזינו עין לא ראתה אלקים וזלתה יעשה למחכה-לו:

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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Berakhot 34b:18-19 ט"ח: ב: ברכות ל"ד

אמר רבי חייא בר אבא אמר רבי יוחנן: כל הנביאים כולן לא נתנבאו אלא למשיח בתי לתלמיד חכם, ולעושה פרקמטיא לתלמיד חכם, ולמנהיג לתלמיד חכם מנכסיו. אכל תלמידי חכמים עצמן — "עין לא ראתה אלקים וזלתה יעשה למחכה לו". ואמר רבי חייא בר אבא אמר רבי יוחנן: כל הנביאים כולן לא נתנבאו אלא לימות המשיח, אכל לעולם הבא, "עין לא ראתה אלקים וזלתה".

R. Hiyya b. Abba said in the name of R. Johanan : Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disci-

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקי

ple of the wise and allows him to enjoy his possessions ; but as for the disciples of the wise themselves, "No eye hath seen what G-d, and nobody but Thee, will work for him that waiteth for Him" (Is. Ixiv. 3). R. Hiyya b. Abba also said in the name of R. Johanan : ...

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KEHOT'S NOTE

ישע"י סד, ג. ברכות לד, ב.

219 אבל רב"נ הוא עצמו מבח"י הארה זו דהא"מ מה שזורה בהא"פ כו' וע"כ מצא טעמו ממש

The Rebbe explains there that Rabbah bar Nachmani could decide and rule on this because his soul below was enclothed in a physical body.

KEHOT'S NOTE

ראה לקו"ש-יב ע' 68 דזה שהי יכול להכריע ולפסוק בזה הוא מפני שנשמתו למטה היתה מלוכשת בגוף גשמי. ראה גם ד"ה פדה בשלום — תשמ"ו. ד"ה קדש ישראל — תשמ"ו. בד"ה ושבתה — תקס"ב (נדפס בדרך מצותך קסו, ב) ("ולפי שרבה הי יחיד בנגעים ואהלות לכן שאלו ממנו ספק זה, כי לתחתונים דוקא יש כח זה לפסוק הדין שמסתפקים בו מחמת שהקליפות מעלימי על הלכה זו והתחתונים יש בהן כח לברר ולהעלות מהשבירה לפי שהן מלוכשים בגוף כו' כמ"ש באגה"ק בביאור מאמר הר"מ פ' נשא והמשכילים...").

220 הואיל ופתח בו הכתוב בטהרה תחלה

The derivation that the doubtful case is pure "since Scripture opened with purity first." This is the reason Rabbah bar Nachmani found in the Torah.

Nazir 65b:5-6 ו"ה: ב: נזיר ס"ה

גמ' מנא הני מילי? אמר רב יהודה אמר רב: אמר קרא "לטהרו או לטמא", הואיל ופתח [בו] הכתוב בטהרה תחילה. אי הכי, אפילו משנזקק לטומאה נמי ספקו טהור! אלא, כי איתמר דרב יהודה אמר רב, אהא איתמר: אם פהרת קדמה לשער לזן — טמא, ואם שער לזן קודם לפהרת — טהור. ספק — טמא. ורבי יהושע אמר: כיהה.

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

221 אז ישיר משה

"Then Moshe and the children of Israel sang." The opening words of the discourse to which the text refers.

Exodus 15:1 ט"ו: א: שמות ט"ו

אז ישיר משה ובני ישראל את השירה הזאת Havayah ויאמרו לאמר אשירה Havayah כ"יגאה גאה סוס ורכבו רמה בים:

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

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222

מן המים משיתיהו

Pharaoh's daughter named him Moshe, "for I drew him out of the water." The maamar reads the water as the concealed world, the root of Moshe's soul.

Exodus 2:10 שמות ב' י

ויגדל הילד ותבאהו לבת־פרעה ויהי־לה לִבן ותקרא שְׁמוֹ מֹשֶׁה ותאמר כי מן־המים משיתיהו:

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

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KEHOT'S NOTE

שמות ב, י.

223

ע"פ ואלה המשפטים

The note places the discourse on "And these are the ordinances" in Torah Ohr, 75d, where, as the text says, Moshe's root is traced to the circles and encompassing lights.

KEHOT'S NOTE

תו"א עה, ד.

224

ואלה המשפטים

"And these are the ordinances that you shall set before them." The opening words of the discourse on Moshe's root in the encompassing lights.

Exodus 21:1 שמות כ"א א

ואלה המשפטים אשר תשים לפניך:

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

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225

סד"ה מראיהם ומעשיהם

The passage there distinguishes Chesed within the order of descent from a Chesed far above it, and describes the ascent of souls from the Lower to the Higher Gan Eden through a river of fire that makes them forget the lower comprehension; the text refers to the end of the discourse for "Moshe, you have spoken well."

KEHOT'S NOTE

תו"א סט, ג.

226

מראיהם ומעשיהם

From Ezekiel's vision of the wheels: "and their appearance and their works." The opening words of the Torah Ohr discourse the text cites.

Ezekiel 1:16 יחזקאל א' ט"ז

מראה האופנים ומעשיהם כעין תרשיש ודמות אחד לארבעתן ומראיהם ומעשיהם כאשר יהיה האופן בתוך האופן:

The appearance of the wheels and their work was like unto the colour of a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel within a wheel.

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...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקי

227

משה שפיר קאמרת

Rav Safra addresses Rava as "Moshe, have you spoken well?" The maamar learns that a spark of Moshe can be present in a sage.

Shabbat 101b:3 שבת ק"א ב:ג

אמר לקה רב ספרא: משה, שפיר קאמרת! "מטלטלין מזו לזו" תנן! אלא אמר רב ספרא: לא נצרכה אלא לערב ולטלטל מזו לזו, וכדתנא: ספינות קשורות זו בזו — מערבין ומטלטלין מזו לזו. נפסקו — נאסרו. חזרו ונקשרו, בין שוגגין ובין מזידין בין אנוסין בין מוטעין — חזרו להיתרן הראשון.

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KEHOT'S NOTE

שבת קא, ב וש"נ.

228

בביאור ענין ק"ס גבי והניף ידו על הנהר

There the Alter Rebbe explains that the splitting of the sea had to precede the Giving of the Torah, since the mitzvos draw the revelation of the Infinite Light into Beriah, Yetzirah and Asiyah as it is in Atzilus, and that the future "He shall wave His hand over the river" goes beyond it.

KEHOT'S NOTE

ראה לעיל צו יז, א.

229

והניף ידו על הנהר

"And He shall wave His hand over the river," said of the future redemption. Cited for the explanation of Eden.

Isaiah 11:15 ישעיהו י"א ט"ו

והחרים ה' את לשון ים־מצרים והניף ידו עליה־נהר בעים רוחו והכהו לשבצה נחלים והדריה בנעלים:

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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230

בוהר פ' בא דליו ע"ב

The note points there as well for this Zohar passage; the text near that column discusses the dispute of Beis Shammai and Beis Hillel on how to praise the bride, rooted in Gevurah and Chesed.

KEHOT'S NOTE

ראה גם לקמן שה"ש מח, ד.

231

בשעתא דקוב"ה אתחזי על גנתא

The Zohar on Parshas Bo describes the Holy One, blessed be He, appearing over the garden, which does not separate from Eden. The maamar learns that this revelation is from Eden, Chochmah and Keser, above Binah.

Zohar, Bo 4:92-5:101א ק"א ב:ד-ה:י"ב-י"ג

The esoteric significance of it is as follows. At the hour when the L-rd thus shows Himself in the Garden, all the Garden assembles and keeps close to Eden, from whence the stream of life flows forth into numerous channels. The Garden is called "the Bundle of Life", and in it the pious are beatified with the light of the world to come. And at the hour when the

Holy One, blessed be He, reveals Himself to these saints, a voice is heard, crying: “Awake, O north wind, come, O ...

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

232 Kehot’s note points to Zohar, Bo 4:83 for these words.

Zohar, Bo 4:83ג”פ”א ד’ בא ד’ הוהר, ספר הזהר,

PARAGRAPH 31

233

באתי לגני

“I have come into My garden, My sister, bride.” The discourse on this verse explains G-d’s delight with the souls of the righteous.

Song of Songs 5:1א’ ה’ שיר השירים

באתי לגני אחתי כלה אריתי מורי עִם־בְּשָׁמִי אֶכְלֹתִי יַעֲרִי עִם־דְּבָשִׁי שְׁתִּיתִי יַיִנִי עִם־חֶלְבִי אֶכְלוּ רָעִים שְׁתוּ וְשָׁכְרוּ דוֹדִים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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234

וע”פ הזהר בפ’ בראשית דכ”ז ע”ב

The note refers to the Mittler Rebbe’s explanation of this Zohar passage.

KEHOT’S NOTE

ביאה”ו לכ”ק אדה”א ב, ג.

235

אעשה לו עזר

“I will make him a helper opposite him.” The verse on which the Zohar passage the text cites comments.

בראשית ב’י”ח Genesis 2:18

וַיֹּאמֶר ה’ אֱלֹקִים לֹא־טוֹב הָיִית הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֶזֶר כְּנֶגְדּוֹ:

And the L-RD G-d said: ‘It is not good that the man should be alone; I will make him a help meet for him.’

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236

ע”פ ויהי קול מעל לרקיע

The Tzemach Tzedek’s discussions of “And there was a voice from above the firmament,” to which the note refers.

KEHOT’S NOTE

אוה”ת במדבר ע’ איתכט. ובאוה”ת שמות-ח ע’ איתתקעו עם הגהות.

237

ויהי קול מעל לרקיע

“And there was a voice from above the firmament that was over their heads.” The maamar reads the voice as a revelation from sovev, above the firmament of Binah.

Ezekiel 1:25א’ כ”ה חזקאל

וַיְהִי־קוֹל מֵעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם בְּעָמְדָם תִּרְפִּינָה כְּנִפְיָהִן:

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

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...בגמרא דב”מ פרק הפועלים קא מפלגי במתיבתא דרקיע

PARAGRAPH 32

238

בד”ה כי כאשר השמים

There the Alter Rebbe explains “the new heavens and the new earth” as the supernal drawing-down that comes by an arousal from above alone, standing “before Me,” in the inner dimension that no arousal from below reaches, while “your seed and your name” are what is drawn by an arousal from below.

KEHOT’S NOTE

ראה תו”א ב, ד.

239

כי כאשר השמים החדשים

“For as the new heavens and the new earth that I make stand before Me....” The opening words of the Torah Ohr discourse the text cites.

ישעיהו ס”ו:כ”ב Isaiah 66:22

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עִמָּדִים לִפְנֵי נְאֻמִּי כֵן יַעֲמֵד וְרַעְכָם וְשִׁמְכָם:

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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240

ויניחהו בגי’ע לעבדה

“And He placed him in Gan Eden to work it and to guard it.” Discussed in that discourse.

בראשית ב’ט”ו Genesis 2:15

וַיִּקַּח ה’ אֱלֹקִים אֶת־הָאָדָם וַיְנַחֵהוּ בְּגֶן־עֵדֶן לְעֹבְדָהּ וּלְשִׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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241

בד”ה צאינה וראינה

That discourse asks why the Sages chose the name “the Holy One, blessed be He” for G-d, and explains kadosh with a vav as the drawing down of His holiness to be memalei and sovev kol almin.

KEHOT’S NOTE

לקו”ת שה”ש כא, ב.

242

צאינה וראינה

“Go out and see, daughters of Zion, King Shlomo.” The opening words of the discourse that explains the name “the Holy One, blessed be He.”

שיר השירים ג’י”א Song of Songs 3:11

צֵאנָה וּרְאִינָה בָּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה בְּעֹטְרָה שְׁעֹטְרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתָנָתוֹ וּבְיוֹם שְׂמֻחַת לְבָבוֹ:

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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243 שאו ידיכם קדש וברכו את הוי

“Lift up your hands in holiness and bless G-d.” The “holy” must be blessed, drawn down.

Psalms 134:2 ב'י: תהילים קל"ד

שאוֹיְדֵיכֶם קֹדֶשׁ וּבְרַכּוּ אֶת־ה'

Lift up your hands to the sanctuary, And bless ye the L-RD.

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244 דספיקו טמא

The Rambam rules: “If it is doubtful whether the white hair came first or the spot came first, it is impure,” and adds that in his view its impurity is a doubtful one.

Mishneh Torah, Defilement by Leprosy 2:9 הלכות תורה, משנה

טומאת צרעת ב'י: טי

... בַּהֶרֶת כַּחֲצִי גֵרִים וְאִין בֵּה כְּלוּם וְנוֹלְדָה לָהּ בַּהֶרֶת כַּחֲצִי גֵרִים וְכֵה שְׁתֵּי שְׁעֵרוֹת הָרִי זֹו לְהַחֲלִיט שְׁהָרִי קִדְמָה בַּהֶרֶת לְשְׁתֵּי הַשְּׁעֵרוֹת הַלְכָּנוֹת. סָפֵק שְׁעַר לְכֹן קִדְמָה בַּהֶרֶת קִדְמָה הָרִי זֹו טִמָּא. וְיִרְאֶה לִי שְׁטִמָּאָתוֹ בְּסָפֵק:

Torat Emet 363 (Public Domain)

245 ספ"ד דנגעים

In the Mittlerer Rebbe's version of this passage, a reference to the Tosafos Yom Tov on the Mishnah is added here.

KEHOT'S NOTE

במאמרי אדהאמ"צ עי תפג מוסיף: ועיי' בתוס' יו"ט וכו'.

246 לא בשמים היא

“It is not in heaven.” The Sages' principle that the law is decided by the sages below, not by a voice from heaven.

Deuteronomy 30:12 דברים ל': י"ב

לֹא בַשָּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה־לָנוּ הַשְּׁמַיְמָה וְיִקְחֶהָ לָנוּ וְיִשְׁמַעֲנוּ אֹתָהּ וְיַעֲשֶׂהָ:

It is not in heaven, that thou shouldest say: ‘Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?’

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247 ארז"ל על ר"מ שהי אומר

The Talmud says the law was not fixed like Rabbi Meir because his colleagues could not fathom his reasoning: he would declare the impure pure and show a face for it.

Eruvin 13b:3 עירובין י"ג ב'ג: עירובין

אָמַר רַבִּי אֱחָא בַר חֲנִינָא: גָּלוּי וְיָדוּעַ לִפְנֵי מִי שְׁאָמַר וְהָיָה הָעוֹלָם שְׂאִין בְּדוֹרוֹ שֶׁל רַבִּי מֵאִיר כְּמוֹתוֹ, וּמִפְּנֵי מָה לֹא קִבְּעוּ הַלְכָּה כְּמוֹתוֹ? שְׁלֹא יִקְלוּ חֲבִירָיו לְעֲמוֹד עַל סוֹף דִּעְתּוֹ. שֶׁהוּא אוֹמֵר עַל טִמָּא טָהוֹר וּמִרְאֶה לוֹ פָּנִים, עַל טָהוֹר טִמָּא וּמִרְאֶה לוֹ פָּנִים.

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

KEHOT'S NOTE

עירובין יג, ב.

248 זקן שקנה חכמה

Rabbi Yosei HaGelili: “Zaken (an elder) is none other than one who has acquired wisdom.” The maamar links zaken

...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקיע

with the “beard” through which wisdom descends.

Kiddushin 32b:8 קידושין ל"ב ב'ח:8

תְּנוּ רַבְּנָנוּ: “מִפְּנֵי שִׂיבָה תְּקוּם” - יָכוֹל אֶפִּילוּ מִפְּנֵי זָקֵן אֲשָׁמָא? תְּלַמּוּד לומֵר: “זָקֵן, וְאִין זָקֵן אֶלָּא חֶכֶם, שְׁנַאֲמַר: “אֲסַפָּה לִי שְׁבָעִים אִישׁ מִזְקְנֵי יִשְׂרָאֵל. רַבִּי יוֹסִי הַגִּלְלִי אוֹמֵר: אִין זָקֵן אֶלָּא מִי שֶׁקָּנָה חֶכְמָה, שְׁנַאֲמַר: “ה' קִנְיֵי רִאשִׁית דְּרַבּוֹ.”

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

KEHOT'S NOTE

קידושין לב, ב.

249 יג"מ שהתורה נדרשת

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

KEHOT'S NOTE

ברייתא דר"י ת"כ ר"פ ויקרא.

250 בביאור ע"פ אלה מסעי

The passage there explains that attributes such as “merciful” apply only where there is a world, that even sovev belongs to the realm of worlds, and that before G-d Himself all is as nothing, and then turns to Chochmah.

KEHOT'S NOTE

לקו"ת מסעי צג, א ואילך.

251 אלה מסעי

“These are the journeys of the children of Israel.” The opening words of the discourse the text cites at length.

Numbers 33:1 במדבר ל"ג:א

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאָתָם 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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252 רוב החכמים שבדורו לא היו משיגים התורה רק . . בחכ' דאצי

The note refers to an earlier note in Likkutei Torah, Vayikra 4a; the passage at that column speaks of salt as rooted in the Gevuros of Abba, which give taste.

KEHOT'S NOTE

ראה לעיל ד, א הערה שכל. וראה הערת כ"ק אדמו"ר במאמרי אדה"י תקס"ב ע' שיד.

253 נובלות חכמה שלמע' תורה

Rabbi Chanina bar Yitzhak: “the unripe fruit of the supernal wisdom is Torah.” The Torah as it has come down into Chochmah of Atzilus.

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

“The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [tahtena]” (Genesis 2:21). “The L-rd G-d cast [hipil] a deep slumber” - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is

sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, “He caused to fall down.” Rav said: There are three slumbers: the slumber of ...

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KEHOT'S NOTE

ב"ר יו, ו.

254 בביאור ע"פ תורה צוה לנו משה

There the Alter Rebbe explains “the unripe fruit of the supernal wisdom is Torah”: Supernal Chochmah of Atzilus is above comprehension, called ayin, utter self-nullification, which is why the Infinite Light is en clothed specifically in it, and the Written Torah is what is drawn down from it.

KEHOT'S NOTE

לקו"ת ברכה צה, א ואילך.

255 Kehot's note points to Zohar, Vayikra 27:200 for these words.

ספר הזהר, ויקרא כ"ז:ר'Zohar, Vayikra 27:200

256 Kehot's note points to Mishnah Negaim 4:11 for these words.

Mishnah Negaim 4:11א"י: משנה נגעים ד'

בְּהֶרֶת כְּחָצִי גֵרִיס וְאִין בְּהַ כְּלוּם, נִלְדָּה בְּהֶרֶת כְּחָצִי גֵרִיס וְכָה שְׁתֵּי שְׁעָרוֹת, הָרִי זֶה לְהַחֲלִיט, מִפְּנֵי שְׁאֵמְרוּ, אִם בְּהֶרֶת קִדְמָה לְשַׁעַר לָבָן, טָמֵא. וְאִם שְׁעַר לָבָן קִדְמָה לְבְּהֶרֶת, טָהוֹר. וְאִם סָפֵק, טָמֵא. וְרַבִּי יְהוֹשֻׁעַ קָהָה:

A bright spot the size of a split bean and there was nothing else, and then there appeared a bright spot of the size of half a split bean having two hairs, this one is declared unclean. Because they said: if the bright spot preceded the white hair he is unclean; if the white hair preceded the bright spot he is clean; and if it is doubtful he is unclean. Rabbi Joshua regards this as unsolvable.

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257 תורה צוה לנו משה

“Moshe commanded us the Torah, an inheritance of the congregation of Yaakov.” The opening words of the discourse the text cites.

Deuteronomy 33:4ד': דברים

תורה צוה לנו משה מורשה קהלת יעקב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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...בגמרא דב"מ פרק הפועלים קא מפלגי במתיבתא דרקי

PARAGRAPH 33

258 אחרי רבים להטות

“Follow the majority to decide.” The rule that the law follows the majority of the sages.

Exodus 23:2ב"ב: שמות

לֹא־תִהְיֶה אַחֲרֵי־רַבִּים לָרֶעַת וְלֹא־תִעָנֶה עַל־רֹב לְנֶטִת אַחֲרֵי רַבִּים לְהִטֹּת:

Thou shalt not follow a multitude to do evil; neither shalt thou bear witness in a cause to turn aside after a multitude to pervert justice;

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KEHOT'S NOTE

שמות כג, ב.

259 אחרי רבים להטות

Rabbi Yannai: the words of Torah were not given cut and dried; with every matter G-d told Moshe forty-nine ways to argue “pure” and forty-nine “impure,” and when Moshe asked how the law would be clarified, He answered, “Follow the majority.”

Midrash Tehillim י"ב:ג'12:3

... אמר לפניו רבוננו של עולם עד מתי נעמוד על בירורה של הלכה. אמר לו (שמות כג ב) אחרי רבים להטות. רבו המטמאין טמא רבו המטהרין טהור. רבי אבהו בשם ר' יונתן אמר תלמיד ותיק היה לו לרבי עקיבא והיה מטמא את השרץ מן התורה במ"ט פנים ומטהרו במ"ט פנים. וכן תני רבי חייא תלמיד היה לו לרבי מאיר וסומכוס שמו והיה מטהר את השרץ מן התורה במ"ט פנים וחזר ומטמאו במ"ט פנים. שנאמר מזוקק שבעתים. ר' יהושע בשם ר' לוי אמר תינוקות שהיו בימי דוד היו יודעים לדרוש את ...

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260 במדרש תהלים ע"פ אמרות ה'

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

KEHOT'S NOTE

יב, ז.

261 מזוקק שבעתים

“The words of G-d are pure words, silver refined in a crucible... refined sevenfold.” The verse on which that Midrash is taught.

Psalms 12:7ז"ב: תהילים

אִמְרוֹת ה' אִמְרוֹת טָהוֹרוֹת כֶּסֶף צָרוּף בְּעֻלִּיל לְאָרֶץ מְזֻקָּק שִׁבְעָתִים:

The words of the L-RD are pure words, As silver tried in a crucible on the earth, refined seven times.

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262

לא בשמים היא

"It is not in heaven." The maamar reads "heaven" as the encompassing levels of chayah and yechidah, while the Torah has been drawn down into the inner light.

דברים ל:י"ב Deuteronomy 30:12

לא בשמים הוא לאמר מי יעלה לנו השמימה ויקחה לנו ונשמענו אתה ונעשה:

It is not in heaven, that thou shouldest say: 'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?'

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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