



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 19

ביאור על הדברים הנ"ל

An explanation of the matters above,
on “And G-d spoke all these words”



The mitzvos are rooted higher than the Torah, in the karkafta, the outer dimension of Keser, yet they are revealed lower, in the outer limbs of Z'eir Anpin and in Malchus, like a seal whose impression is reversed. So the lower awe of the King's yoke comes first and leads to wisdom and the higher awe; at Sinai the light of Keser came first, and “we will do” before “we will hear” made it lasting.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The mitzvos are rooted higher than the Torah, in the karkafta, the outer dimension of Keser, yet they are revealed lower, in the outer limbs of Z'eir Anpin and in Malchus, like a seal whose impression is reversed. So the lower awe of the King's yoke comes first and leads to wisdom and the higher awe; at Sinai the light of Keser came first, and “we will do” before “we will hear” made it lasting.

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 fear at Sinai, which the people could not contain within, introduces mazal and makif: levels of the soul (chayah and yechidah) and of the Sefiros (Keser, rooted in Malchus of the Infinite One) that remain above and are not absorbed. A king's command relates to his servants from above, and so the mitzvos, “the commands of the King,” are bound to the karkafta, the outer dimension of Keser. Sources place the mitzvos in Keser, in Z'eir Anpin and in Malchus, and the Torah sometimes above them and sometimes below. The maamar answers with the body: inner organs draw life from the brain, as the Torah, the inner dimension of Z'eir Anpin, is bound to Chochmah; the outer limbs, those with bones, are joined to the skull, and these are the mitzvos, revealed in Malchus, “the tenth of all.” At the root the mitzvos are higher; below, the Torah is. Hence the lower awe must come first. At Sinai, after the seven weeks, Keser was revealed out of order, divided between Torah and mitzvos, and it lasts only through “we will do” first; the leavened loaves of Shavuot reflect that exaltation.

OUTLINE

1 Mazal and makif, in the soul and above

¶1-4

The fear at Sinai, Daniel's vision and “their mazal saw” show levels of the soul (chayah and yechidah) that stay above its vessels. The essence of Chochmah is ayin, revealed as yesh in Binah, and Keser, whose core is Malchus of the Infinite One, is mazal and makif.

2 The King's commands and the lower awe

¶5-6

“If there is no awe, there is no wisdom” refers to the yoke of the mitzvos, the King's commands, which relate to his servants as makif. Malchus of Atzilus is Atik for Beriah and Malchus of the Infinite One is Keser for Atzilus: Keser and Malchus are one matter, like a crown on the head.

3 The karkafta and three difficulties

¶17

Malchus is the karkafta, the outer dimension of Keser. Sources place the mitzvot in Keser, in Z'eir Anpin and in Malchus, raising three difficulties, and the distinction between inner organs, bound to the brain, and outer limbs, bound to the skull, begins the answer.

4 Torah within, mitzvot without

¶18-9

The Torah is the inner dimension of Z'eir Anpin's limbs, bound to Abba and Imma; the mitzvot are their outer dimension, rooted in the skull and revealed in Malchus, "the tenth of all," reversed like a seal. Each Sefirah's outflow into action is its Malchus.

5 The will and the purpose of a mitzvah

¶10-13

The 248 limbs and Malchus as the tenth of Z'eir Anpin are explained. The supernal will in a mitzvah is its root in Keser, and its purpose is to perfect the outer limbs of Z'eir Anpin; Kuntres Acharon and the Mishnah's count of limbs with bones confirm it, and the three placements are all true.

6 Mishneh Torah and the ladder of awe

¶14

Mishneh Torah is Malchus, rooted in the karkafta. From below, the lower awe comes first, then wisdom, and then the higher awe of Keser and mazal.

7 Shavuot: Keser revealed out of order

¶15-17

At Sinai Keser was revealed through the seven weeks' transformation of the emotions, divided between Torah (Z'eir Anpin) and mitzvot (Nukva): "the freewill offering of your hand." It lasts only through "we will do" first, and the leavened loaves show an exaltation in which kelipah has no hold.

KEY CONCEPTS

mazal מזל

The transcendent part of the soul, chayah and yechidah, which "sees" and receives what the conscious faculties cannot contain.

makif (that which encompasses) מקיף

Light or influence that acts from above without being absorbed within, like a crown on the head or a king's command to his servants.

karkafta / gulgulta (the skull) קרקפתא / גלגלתא

The skull above the brain: the outer dimension of Keser, to which the outer limbs, and so the mitzvot, are bound.

inner and outer limbs אברים הפנימיים והחיצוניים

Organs bound to the brain (the emotions, and above, the Torah) and limbs with bones bound to the skull (action, and above, the mitzvot).

"the tenth of all" עשיראה דכולא

Malchus, formed from the last, outer part of each Sefirah of Z'eir Anpin, which therefore has nothing of its own.

the lower awe and the higher awe יראה תתאה / יראה עלאה

Acceptance of the King's yoke, which comes before wisdom, and the awe of Keser beyond wisdom, which comes after it.

"like a seal that is reversed" כחותם המתהפך

What is highest at the root appears lowest in revelation: the mitzvot, above the Torah at their root, are below it as they are revealed.

SECTION 1 • 11-4

Mazal and makif, in the soul and above

1 ביאור על הדברים הנ"ל.¹

An explanation of the matters mentioned above.

The heading presents what follows as an explanation of the discourse just before it in Likkutei Torah, "And G-d spoke all these words." That discourse spoke of Daniel's companions, whose "mazal saw," of the lower and the higher awe in "If there is no awe, there is no wisdom," of Mishneh Torah as "second to the king," and of Shavuot as "the freewill offering of your hand," with its leavened loaves; this maamar explains these matters through the root of the mitzvos.

2 להבין שרש המצות. הנה כתיב וירא העם וינעו² ויעמדו מרחוק. הוא בחי' יראה ופחד גדול עד מאד

שאינן כלי הנפש יכולה להכיל בתוכה את היראה הגדולה הזאת ונשאר בבחי' מזל שהוא בחי' מקיף

To understand the root of the mitzvos. Now, it is written, "And the people saw, and they trembled, and they stood from afar." This is the level of awe and exceedingly great fear, such that the vessel of the soul cannot contain this great awe within itself, and it remains at the level of mazal, which is the level of makif (that which encompasses).

The maamar sets out to explain where the mitzvos are rooted, and it begins with Sinai. The people's fear was so great that the soul's "vessel," its conscious inner faculties, could not hold it, so it remained in the soul's mazal (in the Talmud, a person's heavenly "star"; here the soul's own root above it), which is a makif: something that surrounds a person from above instead of entering within.

וכמ"ש בדניאל והאנשים אשר היו עמי לא ראו³ את המראה אבל חרדה גדולה נפלה עליהם.

And as is written in Daniel, "And the men who were with me did not see the vision, but a great trembling fell upon them."

Daniel's vision shows the same pattern. Daniel alone saw it; the men with him did not see it, yet a great trembling fell upon them, the effect of something they could not perceive.

(לפי זה נ' דר"ל [דרוזה לומר] שאין כח בנפש להכיל המראה והגילוי ונשאר בבחי' מזל ומקיף אבל

החרדה והיראה מתפשטת גם בפנימי' [בפנימיות / בפנימית] כדמוכח מחברי דניאל.

(According to this, it seems that the meaning is that the soul has no power to contain the vision and the revelation, and it remains at the level of mazal and makif; but the trembling and the awe spread also into the inner dimension (pnimiyus), as is evident from Daniel's companions.

This parenthetical note sharpens the point. What the soul cannot take in is the vision and revelation itself, which remains above as mazal and makif; yet the trembling and the awe do spread inward, as Daniel's companions show, since they felt fear although they saw nothing.

וכה"ג [וכהאי גוונא] מבואר במ"א דכשמתפללים בעשרה יתפעל האדם יותר מחמת דאכל בי עשרה שכינתא שריי⁴ וההשראה בבחי' מקיף על האדם רק מזלייהו חזי ומ"מ מתפשט עי"ז הארה בפנימית ג"כ שמתפעל יותר באהוי"ר [באהבה ויראה]

And something like this is explained elsewhere: that when one prays with ten, a person will be more stirred, because “upon every [gathering of] ten the Shechinah (Divine Presence) rests”; and the indwelling is at the level of makif upon the person — only “their mazal sees” — yet nevertheless, through this, an illumination spreads into the inner dimension as well, so that he is more stirred in love and awe.)

A parallel from prayer: when ten pray together the Shechinah rests upon them, but as a makif that only “their mazal sees,” not their conscious minds. Even so, some of that illumination reaches inward, and so a person is more stirred to love and awe when praying with a quorum.

וארז"ל [ואמר רבותינו זכרונם לברכה]⁵ דאע"ג [דאף על גב] דאינהו לא חזי מזלייהו חזי פ"י מזלייהו בחינת חיי ויחידה שבנפש. כי הנה בנפש יש נר"נ [נפש רוח נשמה] יחידה חיה⁶ (ברכות בראשית ס"פ י"ד).

And our Sages, of blessed memory, said: “Even though they did not see, their mazal saw.” The meaning of “their mazal” is the level of chayah and yechidah that are in the soul. For in the soul there are nefesh, ruach and neshamah, yechidah [and] chayah (in Bereishis Rabbah, at the end of chapter 14).

The Talmud, explaining why Daniel’s companions were afraid, says that “their mazal saw.” The Alter Rebbe identifies this mazal with chayah and yechidah, the two highest of the five names of the soul listed in Bereishis Rabbah.

בחיי נר"נ [נפש רוח נשמה] הוא בחיי התלבשות אורות בכלים שהשכל שורה במוח כו'. משא"כ בחיי חיי ויחידה אין להם בחיי כלי בנפש להשראתם ונקי בחיי מזל

The level of nefesh, ruach and neshamah is the level of the enclothement of lights in vessels, as the intellect rests in the brain, etc. Whereas the levels of chayah and yechidah have no vessel in the soul for their indwelling, and they are called the level of mazal.

Nefesh, ruach and neshamah are lights that settle into vessels, the way the intellect rests in the brain. Chayah and yechidah have no vessel in the soul; they remain above it, and that is why they are called mazal.

והגם שחכמה הוא ראשית הגילוי היינו בחי' יסוד אבא הארה בעלמא מבחי' אבא בא לידי גילוי והתלבשות. אבל עצמיות אבא טמיר ונעלם.^{7,8}

And although Chochmah (wisdom) is the beginning of revelation, that is the level of Yesod (foundation) of Abba: a mere illumination from the level of Abba comes into revelation and enclothing. But the very essence of Abba is hidden and concealed.

This answers an objection: Chochmah is called "the beginning of revelation," so how can it belong to what stays hidden? What is revealed of Chochmah (Abba) is only its Yesod, its outermost channel, a mere glimmer, while the essence of Abba stays hidden; Etz Chaim (the Gate of Abba and Imma, chapter 2) says that Abba is "more hidden" than Imma because it is built of the Chasadim, which are less revealed than Imma's Gevuros.

3 וז"ש [וזהו שכתוב] והחכמה מאין תמצא⁹ שעצמיות חכמה היא בחי' אין אלא שתמצא שיסוד אבא הוא מתלבש ביסוד אימא שנק' בחי' יש כמ"ש להנחיל אוהבי יש¹⁰ כו' דאוי"א [דאבא ואימא] תרין ריעין¹¹ דלא מתפרשין.

And this is [the meaning of] what is written, "And wisdom, from where (me'ayin) shall it be found?": that the essence of Chochmah is the level of ayin (nothing); only that "it shall be found," in that Yesod of Abba is enclothed in Yesod of Imma, which is called the level of yesh (something), as is written, "To cause those who love me to inherit yesh," etc.; for Abba and Imma (Chochmah and Binah) are "two companions who never part."

Job's question, "from where (me'ayin) shall wisdom be found?", is read as a statement: wisdom comes from ayin, "nothing," for the essence of Chochmah is beyond grasp; it is "found" only as Yesod of Abba enters Yesod of Imma (Binah), which is called yesh, "something," and since Abba and Imma never part, Chochmah is always found within Binah. In Likkutei Torah, Re'eh, the Alter Rebbe applies this pair to a person's service: self-nullification beyond reason (Chochmah) and contemplation of G-d's greatness "in length and breadth" (Binah) must always go together, for they are "two companions who never part."

ושם באימא הוא בחי' יש הבנת השכל בחי' אורך ורוחב כמ"ש קנה חכמה קנה בינה.¹² כ"פ [בי פעמים]
קנה גימטריי [גימטריא] י"ש^{13, 14, 15} והיינו בבינה ומשם לז"א בחי' הגילוי ביותר מדות אהוי"ר [אהבה
ויראה].¹⁶

And there, in Imma, is the level of yesh: the comprehension of the intellect, the level of length and breadth, as is written, "Acquire wisdom, acquire understanding." Twice kaneh ("acquire") has the numerical value of yesh (יש); and this is in Binah (understanding). And from there [it comes] to Z'eir Anpin, the level of the greatest revelation: the emotive attributes (middos) of love and awe.

In Binah an insight becomes understanding with "length and breadth," worked out in detail. The verse "acquire wisdom, acquire understanding" alludes to this, since kaneh twice ($155 \times 2 = 310$) equals yesh; Pri Etz Chaim, which the Kehot note cites, explains that Keser holds 620 lights and gives half of them, yesh, to Abba and Imma, who divide them as "acquire wisdom, acquire understanding." From Binah the revelation reaches further, into Z'eir Anpin, the emotions of love and awe.

4 ועי"פ הנ"ל יובן ג"כ למעלה שבחי' כתר נקרא אין לפי שבחי' הכתר פנימיותו הוא בחי' מל' דא"ס
למעלה מבחי' גילוי בכלים המלך המרומם לבדו¹⁷ כו' אין ערוך כו' כחשיכה כאורה¹⁸ ונקרא ג"כ בחי'
מזל ומקיף כו':

And according to the above, it will also be understood [how it is] above: that the level of Keser (the Crown) is called ayin, because the inner dimension (pnimiyus) of the level of Keser is the level of Malchus of the Infinite One (Ein Sof), above the level of revelation in vessels — "the King Who alone is exalted," etc., "there is none to compare," etc., "darkness is as light" — and it is also called the level of mazal and makif, etc.

The same pattern holds above: Keser is called ayin because its inner core is Malchus of Ein Sof, G-d's sovereignty as it is in Himself, above any revelation in vessels. The phrase "the King Who alone is exalted" (from the blessing of Yotzer before the Shema), "there is none to compare" and the verse "darkness is as light" all describe this level beyond any relation to the worlds, and so Keser too is mazal and makif.

SECTION 2 • 115-6

The King's commands and the lower awe

5 ב והנה ארז"ל [אמרו רבותינו זכרונם לברכה] אם אין יראה¹⁹ אין חכמה²⁰ פ"י אם אין יראה הוא בחי' יראה
תתאה עול מצות

2. Now, our Sages, of blessed memory, said, "If there is no awe, there is no wisdom." The meaning: "if there is no awe" is the level of the lower awe (yirah tata'ah), the yoke of the mitzvot;

Section 2 opens with the Mishnah in Avos, "If there is no awe, there is no wisdom." The awe meant here is the lower awe (yirah tata'ah), the acceptance of the yoke of the mitzvot, which must come before wisdom.

כי גילוי המצות הוא בחי' מצות המלך שהוא בחי' מקיף שבחי' מלך על עבדיו הוא בחי' התנשאות עליהם ואין ערוך אליו והוא ענין מל' דאצילות עתיק לבריא²¹ כו' שהוא בחי' כתר ומקיף²²

for the revelation of the mitzvos is the level of “the commands of the King,” which is the level of makif (that which encompasses); for the level of a king over his servants is the level of exaltation over them, and there is no comparison to him. And this is the matter of Malchus (sovereignty) of Atzilus [being] Atik for Beriah, etc., which is the level of Keser and makif.

The mitzvos are revealed as the King's commands, and a king commands from his exaltation over servants who bear no comparison to him, so his command relates to them as a makif, from above. The same holds among the worlds: as Etz Chaim teaches, the end of a higher stage becomes the head of the one below, so Malchus of Atzilus becomes Atik (literally “the Ancient One,” the hidden root) of the World of Beriah, its Keser and makif.

ועי"ז מצד רוממותו והתנשאותו עליהם וכל צבא השמים לך משתחוים²³ בבחי' ביטול

And through this, by reason of His loftiness and His exaltation over them, “and all the host of heaven bow down to You,” in a state of self-nullification (bittul).

Because of this exaltation, “the host of heaven bow down to You”: they nullify themselves before a King they cannot grasp.

ובחי' התנשאות זו הוא בבחי' מקיף עליהם ולא בבחי' א"פ [אור פנימי] כמו שאין קשר וחיבור למלך עם עבדיו וכמ"ש המלך המרומם כו'.

And this level of exaltation is in the manner of makif over them, and not in the manner of inner light (or pnimi), just as a king has no bond and connection with his servants; and as is said, “the King Who alone is exalted,” etc.

That exaltation stays above them as a makif and does not enter them as inner light, just as a king has no inner bond with his servants. This is the meaning of “the King Who alone is exalted.”

6 וכך למעלה מעלה בחי' מלי' דא"ס כתר לנאצלים היא ג"כ בחי' מקיף לאצילות. וכמ"ש בתיקוני זהר
 כתר עליון איהו כתר מלי' ואיהו קרקפתא²⁴ שבחי' כתר ובחי' מלי' הוא ענין א'.

And so too, far higher above: the level of Malchus of the Infinite One (Ein Sof), [which is] Keser for the emanated [levels], is also the level of makif for Atzilus (Emanation). And as is written in the Tikkunei Zohar: "The supernal Keser is the crown of Malchus, and it is the karkafta (skull)": that the level of Keser and the level of Malchus are one matter.

Higher still, Malchus of Ein Sof is the Keser of all the emanated levels and a makif for Atzilus. The Tikkunei Zohar (a book of the Zohar literature) calls the supernal Keser "the crown of Malchus" and "the karkafta (skull)," showing that Keser and Malchus are one idea; Iggeres HaKodesh 20, which the maamar quotes below, explains that Keser stands between the Emanator and the emanated and holds the last level of the Infinite, Malchus of Ein Sof, which is why it is called "the crown of Malchus."

25 כי הנה הכתר היא על הראש ואין לה ערך ושׂיכות כלל לעצם הראש.

For the crown is upon the head, and it has no comparison or relation at all to the head itself.

A crown sits on the head but is not part of it and has no share in its workings. So too Keser, and Malchus as exaltation, rest above what they rule without joining it.

SECTION 3 • ¶7

The karkafta and three difficulties

7 וכמ"כ [וכמו כן] בחי' מלי' הוא בחי' התנשאות ואין ערוך בחי' מקיף כו'. ומה שלפעמים נקרא מלי' בשם
 לבוש כמ"ש ה' מלך גאות לבש²⁶ היינו ג"כ בבחי' לבוש ומקיף ולא בבחי' התלבשות פנימי' / פנימיות

פנימיות]

So too, the level of Malchus is the level of exaltation, and there is no comparison: the level of makif, etc. And as for Malchus sometimes being called by the name "garment," as is written, "Havayah reigns; He is clothed in majesty": this too is in the manner of a garment and makif, and not in the manner of inner enclothement.

Malchus too is exaltation beyond comparison, a makif. When Malchus is called a "garment," as in "Havayah reigns; He is clothed in majesty," the garment means something that surrounds, not something that enters within.

וזהו בחי קרקפתא מקיף כו' וזהו בחי קרקפתא עצם הגלגולת שהיא למעלה על הראש ואין לה קשר וחיבור עם המוחין

And this is the level of the karkafta: makif, etc. And this is the level of the karkafta, the bone of the skull, which is above, upon the head, and has no bond and connection with the brain (mochin);

This encompassing level is called the karkafta, the skull, which sits above on the head. It is not the brain and has no bond or connection with it.

שהמוחין מחי את הגוף ע"י עורקים וגידים המסתעפים בכל הגוף אפי' [אפילו] ברגל שבחי הקרקפתא היא בחי כתר אלא שהיא בחי חיצוני הכתר.

for the brain gives life to the body through the veins and sinews that branch out through the whole body, even into the foot. For the level of the karkafta is the level of Keser, except that it is the level of the outer dimension (chitzoniyus) of Keser.

The brain gives life to the whole body through veins and sinews that reach even the foot, and the skull is not part of that system. The karkafta corresponds to Keser, but to its outer dimension.

ובזה יובן שלפעמים נקרא תורה ומצות ז"א ונוק' [ונוקבא] כמ"ש כי נר מצוה ותורה אור^{27, 28, 29} ע' [עיינ'] וזה ח"ב [חלק ב'] קס"ו ב' שהוא בחי ו"ה שבשם הוי'

And with this it will be understood [why] Torah and mitzvos are sometimes called Z'eir Anpin and Nukva (the feminine), as is written, "For a mitzvah is a lamp, and Torah is light" (see Zohar, Part II, 166b), which is the level of the vav and hei of the Name Havayah.

This will explain why Torah and mitzvos are sometimes linked with Z'eir Anpin and Nukva, the vav and the final hei of the Name Havayah: the mitzvah, the "lamp," corresponds to Nukva, which receives, and the Torah, the "light," to Z'eir Anpin. The Zohar on Terumah, to which the text refers, reads the "mitzvah" of this verse as the Mishnah, a lamp waiting to be lit, and the "Torah" as the Written Torah, the light that kindles it.

ומצינו ג"כ שהמצות הם בכתר תרי"ג ארחין^{30, 31, 32} תר"ך עמודים^{33, 34} אותיות כת"ר וכן מצינו שהמצות הם בז"א רמ"ח פיקודין רמ"ח אברין³⁵ דמלכא³⁶ שהוא בחי ז"א כו'.

And we also find that the mitzvos are in Keser: "613 paths," 620 (תר"ך) pillars, the letters of Keser (כתר). And likewise we find that the mitzvos are in Z'eir Anpin: "the 248 commandments are the 248 limbs of the King," which is the level of Z'eir Anpin, etc.

Yet other sources place the mitzvos in Keser: in the Idra Rabba of the Zohar, a path in the parting of the hair on the skull of Arich Anpin (the outer level of Keser) divides into "613 paths" of the Torah, and Kabbalah speaks of 620 pillars of light in Keser, the number of the letters of כתר. The Tikkunei Zohar, however, places the mitzvos in Z'eir Anpin as "the 248 limbs of the King."

(נמצא יש כאן ג' קושיות. הא' דלפעמים משמע שהמצות גבוהים מהתורה והוא שהמצות הם בכתר ותורה מחכמה נפקת. ולפעמים משמע שהתורה גבוה ממצות שהתורה בז"א ומצות בנוק' [בנוקבא]).

(It follows that there are three difficulties here. The first: that sometimes it implies that the mitzvos are higher than the Torah, namely that the mitzvos are in Keser while the Torah "comes forth from Chochmah"; and sometimes it implies that the Torah is higher than the mitzvos, that the Torah is in Z'eir Anpin and the mitzvos in Nukva.

The parenthesis sets out the problem as three difficulties. First, sometimes the mitzvos seem higher than the Torah (the mitzvos in Keser, the Torah only from Chochmah), and sometimes lower (the Torah in Z'eir Anpin, the mitzvos in Nukva).

הקושיא הב' דפעמים משמע שתו"מ [שתורה ומצות] שרשם בזו"נ [בזעיר אנפין ונוקבא] ולפעמים משמע ששרשם בכתר וחכמה כנ"ל. הג' קשה עוד דפעמים משמע שהמצות שרשם בז"א כנ"ל דרמ"ח פקודין כו'. וזהו שלא כב' משמעות דלעיל ששרש המצות בכתר וג"כ במל' כנ"ל)

The second difficulty: that sometimes it implies that the root of Torah and mitzvos is in Z'eir Anpin and Nukva, and sometimes it implies that their root is in Keser and Chochmah, as mentioned above. The third: it is further difficult that sometimes it implies that the root of the mitzvos is in Z'eir Anpin, as mentioned above — "the 248 commandments," etc. And this is unlike the two implications above, that the root of the mitzvos is in Keser and also in Malchus, as mentioned above.)

Second, sometimes Torah and mitzvos are rooted low, in Z'eir Anpin and Nukva, and sometimes high, in Keser and Chochmah. Third, "the 248 commandments are the 248 limbs" places the mitzvos in Z'eir Anpin, which fits neither of the other placements, Keser or Malchus.

אך הענין שיש בחינת אבריי [אברים] הפנימיים [הפנימיות / הפנימית] ואברים החיצוניים.

But the matter is that there is the level of the inner limbs and [that of] the outer limbs.

The resolution starts from the body, which has inner limbs (the internal organs) and outer limbs.

והנה אברים הפנימים מקבלים חיותם מן המוחין שבראש ע"י עורקים וגידים [וגידים] כו'. ולכן יש להם קשר וחיבור זה עם זה.

Now, the inner limbs receive their life-force (chayus) from the brain that is in the head, through veins and sinews, etc. Therefore they [and the brain] have a bond and connection with each other.

The internal organs receive their life from the brain through veins and sinews, and so they are bound up with the brain.

בחי' אבריי' [אברים] הפנימי' [הפנימיות / הפנימית] הוא בחי' המדות שהם לפי ערך השכל וכמ"ש לפי שכלו יהולל איש.³⁷ שההתפארות וניצוח וכן כל המדות הוא עפ"י [על פי] הוראת השכל

The level of the inner limbs is the level of the emotive attributes (middos), which are in proportion to the intellect, as is written, "A man is praised according to his intelligence": for glorying and prevailing, and likewise all the emotive attributes, are according to the direction of the intellect.

In the soul the inner limbs correspond to the emotive attributes, which follow the intellect, as the verse says that a man is praised according to his intelligence. Glorying, the drive to prevail and every other emotion follow what the intellect directs.

משא"כ אברים החיצונים אין מתקשרים זה עם זה במוח שבראש. אבל מתקשרים עם עצם הגולגולת שיורד ונמשך ומתחבר בחי' חוליות שבשדרה ומשם לגיד הנשהושם מת פצל החוט ויורד לירכין וכמ"ש ויגע בכף ירכו³⁸ שכל האברים החיצונים מתחברים בעצם הגולגולת שבראש.

Whereas the outer limbs are not bound together with the brain that is in the head, but rather they are bound with the bone of the skull, which descends and extends and connects into the eighteen vertebrae of the spine, and from there to the sciatic nerve (gid hanasheh), and there the cord branches out and descends to the thighs; as is written, "And he touched the hollow of his thigh." For all the outer limbs are connected to the bone of the skull that is in the head.

The outer limbs, however, are not bound to the brain but to the skull bone, which continues down through the eighteen vertebrae of the spine to the sciatic nerve (gid hanasheh) and into the thighs, the place the angel touched when he wrestled with Yaakov. So the outer limbs connect to the skull, the karkafta, and not to the brain.

SECTION 4 • 18-9

Torah within, mitzvos without

8 ועפ"י [ועל פי] הנ"ל יובן ענין המצות שהן מצות המלך היינו בחי' חיצוניות האברים ורמ"ח פקודין רמ"ח אברין היינו פנימיות האברים שהוא בחי' ז"א בחי' התורה.

And according to the above, the matter of the mitzvos will be understood: that they are "the commands of the King," that is, the level of the outer dimension (chitzoniyus) of the limbs; and "the 248 commandments are the 248 limbs" — that is, the inner dimension (pnimiyus) of the limbs, which is the level of Z'eir Anpin, the level of the Torah.

With the model of inner and outer limbs, the mitzvos as "the commands of the King" belong to the outer dimension of the limbs. The saying "the 248 commandments are the 248 limbs" refers to the inner dimension of the limbs, which is Z'eir Anpin, the level of the Torah.

והגם שהמצות הן למטה במלי מצות המלך (ונמשך מחיצוניות האברים ד"א כדלקמן). למטה מבחי תורה (שהוא פנימי [פנימיות / פנימית] האברים ד"א) עכ"ז [עם כל זה] בשרשן הן למעלה

And although the mitzvos are below, in Malchus — “the commands of the King” (and this is drawn from the outer dimension of the limbs of Z’eir Anpin, as [explained] below) — below the level of Torah (which is the inner dimension of the limbs of Z’eir Anpin), nevertheless, in their root they are above:

As the King’s commands, the mitzvos stand below, in Malchus, which is drawn from the outer dimension of Z’eir Anpin’s limbs, and so they are lower than the Torah, the inner dimension of those limbs. Yet in their root the mitzvos are higher.

היינו מבחי קרקפתא עצם הגלגולת למעלה מן המוחין שהוא בחי התורה דאורייתא מחכמה נפקת וא"א [ואבא ואימא] מוחין לז"א בבחי השתלשלות א"פ [אור פנימי].

that is, from the level of the karkafta, the bone of the skull, above the mochin (the brain), which is the level of the Torah; for “the Torah comes forth from Chochmah,” and Abba and Imma are the mochin of Z’eir Anpin, by way of the step-by-step descent (hishtalshelus) of inner light (or pnimi).

Their root is the karkafta, the skull above the brain. The brain stands for the Torah, which “comes forth from Chochmah,” since Abba and Imma are the mind of Z’eir Anpin and pass into it step by step as inner light.

(וכנ"ל במשל דפנימי [דפנימיות / דפנימית] האברים מתקשרים במוח כן פנימי [פנימיות / פנימית] האברים והכלים ד"א מתקשרים בא"א [באבא ואימא]. וזהו בחי אורייתא דמחכמה נפקת ומתלבשת בפנימית ז"א. וחיצוניי האברים מתקשרים בגלגלתא וזהו שרש המצות ששרשן בגלגלתא.

(And as mentioned above in the analogy, that the inner dimension of the limbs is bound to the brain, so the inner dimension of the limbs and vessels of Z’eir Anpin is bound to Abba and Imma. And this is the level of the Torah, which “comes forth from Chochmah” and is enclothed in the inner dimension of Z’eir Anpin. And the outer dimension of the limbs is bound to the gulgalta (skull); and this is the root of the mitzvos, whose root is in the gulgalta.

The parenthesis applies the bodily model. As the inner organs are bound to the brain, the inner dimension of Z’eir Anpin is bound to Abba and Imma, and there the Torah is enclothed; as the outer limbs are bound to the skull, the mitzvos are rooted in the gulgalta (skull).

ובהתמשכותן למטה מתלבשים דוקא בחיצוני האברי [האברים] למטה מבחי התורה שהוא פנימי [פנימיות / פנימיות]. שכל דבר הגבוה יותר יוכל להתלבש למטה יותר עמ"ש במ"א ע"פ וייצר את האדם עפר³⁹ כו' וכן ממשל כח הראיה שמתלבש בעשי [בעשיה] גשמיות משא"כ כח השמיעה.

And as they are drawn down below, they are enclothed specifically in the outer dimension of the limbs, below the level of the Torah, which is the inner dimension. For whatever is higher is able to be enclothed lower down; see what is written elsewhere on [the verse] "And He formed man [of] dust," etc. And so too from the analogy of the power of sight, which is enclothed in the physical World of Asiyah (Action), whereas the power of hearing is not.

Drawn downward, the mitzvos come to rest in the outer limbs, lower than the Torah, because whatever is higher can descend lower. In Torah Ohr, Bereishis, on "And He formed man of dust," the Alter Rebbe explains that man's soul, the highest, has a body of "inanimate" dust while an animal's soul has a body from the vegetative level, since a higher soul can be enclothed in a lower body; so too sight, a higher sense than hearing, is enclothed in the physical World of Asiyah, while hearing is not.

וז"ש [וזהו שכתוב] באגה"ק [באגרת הקודש] בד"ה איהו וחיוהי חד וז"ל [וזה לשונו] וכזה יובן היות המצות במלי והתורה בז"א הגם שלמעלה בא"א המצות הן בגלגלתא ושרש התורה מח"ס [מוחא סתימאה] אלא שהוא כחותם המתהפך ונעוץ תחלתן בסופן⁴⁰ יעו"ש [יעויין שם]

And this is what is written in Iggeres HaKodesh, in the discourse beginning "He and His life-forces are one," and these are its words: "And with this it will be understood how the mitzvos are in Malchus and the Torah in Z'eir Anpin, although above, in Arich Anpin, the mitzvos are in the gulgalta and the root of the Torah is from Mocha Stima'ah (the hidden brain); only that it is like a seal that is reversed, and 'their beginning is wedged in their end.'" See there.)

The Alter Rebbe quotes his Iggeres HaKodesh (the "Holy Epistle," the fourth part of Tanya), epistle 20: below, the mitzvos are in Malchus and the Torah in Z'eir Anpin, while above, in Arich Anpin (the outer level of Keser), the mitzvos are in the skull (gulgalta) and the Torah's root is in the hidden brain. The order is reversed, like the impression of a seal, because "their beginning is wedged in their end."

ומה שמצינו מצות בבחי ז"א. כי הנה מלי לית לה מגרמה כלום^{41, 42, 43, 44} רק שהיא עשיראה דכולא.

And as for our finding mitzvos at the level of Z'eir Anpin: this is because Malchus "has nothing of its own," except that it is "the tenth of all."

This answers the sources that place the mitzvos in Z'eir Anpin. Malchus "has nothing of its own": all it has is "the tenth of all," the last part of each of Z'eir Anpin's Sefiros, so what is in Malchus comes from Z'eir Anpin.

כי ז"א הוא ט"ס [ט' ספירות] מכתר עד מל' או מחכמה עד מל' ועד בכלל. וכל א' כלולה מט' הרי פ"א.

For Z'eir Anpin is nine Sefiros: from Keser until Malchus, or from Chochmah until and including Malchus. And each one is comprised of nine; this makes eighty-one.

Z'eir Anpin has nine Sefiros, counted either from Keser up to Malchus or from Chochmah through Malchus. Each of the nine includes all nine, making eighty-one.

9 ובכל א' יש ג' בחי' ראש תוך סוף שהוא חב"ד [חכמה בינה ודעת] חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד]

And in each one there are three levels: head, middle and end, which are Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod.

Each of these Sefiros has a head, a middle and an end: Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod.

כי בכל ספירה בפרט יש עצם המדה שהיא בחי' חג"ת [חסד גבורה תפארת]. ושכל וטעם המדה בחי' חב"ד [חכמה בינה ודעת]. ונה"י [ונצח הוד יסוד] שהוא השפעה עד"מ בחי' הניצוח טעם הניצוח ועצם הניצוח והשפעת הניצוח שמתלבשת בכחינת המעשה בכחינת גילוי והוא בחינת עשיראה דכולא.

For in each Sefirah in particular there is the attribute itself, which is the level of Chesed, Gevurah and Tiferes; and the intellect and reason of the attribute, the level of Chochmah, Binah and Daas; and Netzach, Hod and Yesod, which is the outflow. For example, the level of prevailing: the reason for prevailing, the prevailing itself, and the outflow of the prevailing, which is enclothed in the level of action, in the level of revelation; and this is the level of "the tenth of all."

In each attribute the middle (Chesed, Gevurah and Tiferes) is the attribute itself, the head (Chochmah, Binah and Daas) is its reason and intellect, and the end (Netzach, Hod and Yesod) is its outflow. With the drive to prevail as the example, there is the reason for prevailing, the prevailing itself and its outflow into deed and revelation; that outflow is "the tenth of all," the Malchus of each attribute.

SECTION 5 • 110-13

The will and the purpose of a mitzvah

10 וטעם המספר רמ"ח אברים הוא בז"א ג"פ [גי פעמים] פ"א עולה רמ"ג וה"ח [והי חסדים] המגדילים רמ"ח. ובח"י המל' עשיראה דכולא שממל' דחסד נעשה חסד שבמל' וממל' שבגבורה גבורה שבמל' שהוא בח"י חיצוני.

And the reason for the number of 248 limbs in Z'eir Anpin: three times eighty-one comes to 243, and the five Chasadim that bring about growth [bring it to] 248. And the level of Malchus [is] "the tenth of all": for from the Malchus of Chesed is made the Chesed in Malchus, and from the Malchus in Gevurah, the Gevurah in Malchus; which is the level of the outer dimension.

The 248 limbs of Z'eir Anpin are reckoned as three times eighty-one (243) plus the five Chasadim ("kindnesses") that make Z'eir Anpin grow. Malchus is "the tenth of all" because it is built from the Malchus of each of Z'eir Anpin's Sefiros, Chesed in Malchus from the Malchus of Chesed and so on, which is their outer dimension.

[ומתורצים כל הקושיות דלעיל בענין שרש התורה ומצות. אך ביאור ענין מהות שרש המצות בכתר וא"ך אח"כ הם בזו"נ [בזעיר אנפין ונוקבא]. הענין כמו במצות שאנו עושים יש ב' בח"י מעשה המצוה.

[And all the difficulties above concerning the root of Torah and mitzvos are resolved. But the explanation of the essential nature of the root of the mitzvos in Keser, and how afterwards they are in Z'eir Anpin and Nukva: the matter is that, just as in the mitzvos that we do, there are two aspects: the deed of the mitzvah,

A bracketed section begins: the difficulties are now resolved, and the text turns to explain more deeply how the mitzvos are rooted in Keser and how they are later found in Z'eir Anpin and Nukva. It starts from the two aspects of every mitzvah we do, the first being the deed itself.

11 וענין רצון העליון שבה שהשי"ת [שהשם יתברך] רוצה שנעשה המצוה שנניח תפילין ונתעטף בציצית כמ"כ [כמו כן] יובן שרש המצות בכתר היינו בח"י רצון העליון שבמצות.

and the matter of the supernal will that is in it, that G-d, may He be blessed, wants us to do the mitzvah: that we put on tefillin and wrap ourselves in tzitzis — so too the root of the mitzvos in Keser will be understood: that is, the level of the supernal will that is in the mitzvos.

The second aspect is the supernal will in the mitzvah: G-d wants us to put on tefillin and wrap ourselves in tzitzis. That will is the mitzvah's root in Keser, the level of will above intellect.

ושרשן בחיצוני אברים דז"א הם תקון אברים דז"א שרצון העליון של המאציל ב"ה לתקנם ע"י רמ"ח מ"ע [מצות עשה] שאנו מקיימים כו' כמ"ש במ"א בענין פ' ציצית במ"ש ועשיתם את כל מצותי.⁴⁵

And their root in the outer dimension of the limbs of Z'eir Anpin is the rectification (tikkun) of the limbs of Z'eir Anpin: for the supernal will of the Emanator, blessed be He, is to rectify them through the 248 positive commandments that we fulfill, etc.; as is written elsewhere on the subject of the section of tzitzis, on what is written, "And you shall do all My commandments."

The mitzvos' place in the outer limbs of Z'eir Anpin is their purpose: the Emanator wills to perfect those limbs through the 248 positive commandments we fulfill. In Likkutei Torah, Sh'lach, on "And you shall do all My commandments," the Alter Rebbe explains that in doing the mitzvos Israel "make" them, drawing the Infinite Light into each mitzvah and through it into the 248 limbs of Z'eir Anpin.

12 וכן מוכן ממ"ש באגה"ק [באגרת הקודש] ד"ה להבין מ"ש בפע"ח [בפרי עץ חיים] דבזה"ז [דבזמן הזה] כו' שכל המצות לתקן רמ"ח אברים דז"א ע"י המשכת אור א"ס ב"ה כו'

And so it is understood from what is written in Iggeres HaKodesh, in the discourse beginning "To understand what is written in Pri Etz Chaim, that in the present time," etc.: that all the mitzvos are to rectify the 248 limbs of Z'eir Anpin through drawing down the Infinite Light (Or Ein Sof), blessed be He, etc.,

Further support comes from the discourse "To understand what is written in Pri Etz Chaim" (Pri Etz Chaim is R. Chaim Vital's record of the Arizal's meditations on prayer and the mitzvos; the discourse is printed today in Tanya's Kuntres Acharon): all the mitzvos serve to perfect the 248 limbs of Z'eir Anpin by drawing down the Infinite Light. There the Alter Rebbe explains that Torah study draws that light into the inner dimension of the vessels of Atzilus and the mitzvos into their outer dimension.

וחפץ עליון להמשיך האור כו' כגון בצדקה וגמ"ח [וגמילות חסדים] נמשך הארת א"ס⁴⁶ ב"ה לחיצוני הכלי דחסד דז"א ובקיום הדינים בחיצוני גבורה. וברחמים כו' יעו"ש [יעויין שם].

and the supernal desire is to draw down the light, etc.; for example, through charity and acts of kindness (gemilus chassadim), the illumination of the Infinite One (Ein Sof), blessed be He, is drawn down to the outer dimension of the vessel of Chesed of Z'eir Anpin; and through upholding the laws, into the outer dimension of Gevurah; and through compassion, etc. See there.

The supernal desire to draw the light down divides by mitzvah: charity and acts of kindness draw it into the outer dimension of the vessel of Chesed of Z'eir Anpin, upholding the laws into the outer dimension of Gevurah, and so with compassion and the rest.

ומשם משמע דענין רמ"ח פקודין רמ"ח אברים דז"א היינו חיצוניי הכלים ששם שרש המצות.

And from there it is implied that the matter of "248 commandments, 248 limbs" of Z'eir Anpin is the outer dimension of the vessels, where the root of the mitzvos is.

From that passage it follows that the "248 limbs" in which the mitzvos are rooted are the outer dimension of Z'eir Anpin's vessels.

וכן במעשה הרמ"ח אברים⁴⁷ שנמנו שם במשנה (ספ"ק [סוף פרק קמא] דאהלות) הם הכל חיצוניי האיברים ולא אברים הפנימיים

And so too in actual fact, the 248 limbs that are enumerated there in the Mishnah (at the end of the first chapter of Ohalos) are all the outer limbs, and not the inner limbs;

The Mishnah's count agrees: the 248 limbs it lists are all outer limbs, not internal organs.

דדוקא אברים החיצונים שיש בהן עצמות נק' אברים⁴⁸ שם, משא"כ האברים הפנימיים שאין בהם עצם אינן נקראים אברים לענין טומאה והם כשאר בשר שאינו אבר

for specifically the outer limbs, which have bones in them, are called limbs there; whereas the inner limbs, which have no bone in them, are not called limbs with regard to impurity, and they are like other flesh that is not a limb.

Only the outer limbs, which contain bones, are called limbs there; internal organs without bone are not counted as limbs for the laws of impurity and are treated like other flesh.

והיינו כי עצמות מלשון עצמיות שהוא בחי' עצם ומהות הדבר ועמ"ש במ"א ע"פ הרע"מ [הרע"א מהימנא] פ' שופטים⁴⁹ (דע"ה ע"א) ואמאי בגרמין יתיר מבשרא⁵⁰ כו'

And this is because atzamos (bones) is from the expression atzmiyus (essence), which is the level of the essence and very being of the thing. And see what is written elsewhere on the Raaya Mehemna, Parshas Shoftim (folio 275a): "And why more in the bones than in the flesh?" etc.

The first reason is that bones (atzamos) are named for essence (atzmiyus): they are the essential substance of a thing. The text points to its discussion of the Raaya Mehemna (the "Faithful Shepherd," a part of the Zohar) on Shoftim, which teaches that a person's deeds are engraved on his bones and asks why on the bones more than on the flesh.

וגם כי עיקר כח המעשה שבאדם הוא ע"י אברים החיצונים כח התנועה לעשות כל דבר ביד וכח ההילוך ברגל כו'.

And also because the main power of action in a person is through the outer limbs: the power of movement, to do anything with the hand, and the power of walking with the foot, etc.

The second reason is that a person acts mainly through the outer limbs, moving the hand to do things and the foot to walk. The mitzvos, which are deeds, therefore belong to the outer limbs.

והא דמצות הן במל' מצות המלך לפי שהמל' נמשכת מחיצונית ז"א כנ"ל שהיא עשיראה דכולא והתורה שהיא בז"א ⁵¹ היינו המוחין ופנימי' [ופנימיות / ופנימית] האברים

And [as for] the fact that the mitzvos are in Malchus — “the commands of the King” — [that is] because Malchus is drawn from the outer dimension of Z'eir Anpin, as mentioned above, for it is “the tenth of all”; and the Torah, which is in Z'eir Anpin, is the mochin and the inner dimension of the limbs.

Malchus holds the mitzvos, “the commands of the King,” because it is drawn from Z'eir Anpin's outer dimension as “the tenth of all,” while the Torah in Z'eir Anpin is its mind and inner limbs.

מיהו כאן משמע דרמ"ח פיקודין רמ"ח אברים היינו פנימית ז"א ולא קאי אמצות כ"א על התורה ועכ"פ [ועל כל פנים] הכוונה א' דהמצות הם בחיצונית ז"א ובמל' עשיראה דכולא ושרשן מגלגלתא. ^{52, 53, 54, 55, 56, 57}

However, here it is implied that “248 commandments, 248 limbs” is the inner dimension of Z'eir Anpin, and does not refer to the mitzvos but only to the Torah. In any case, the intent is one: that the mitzvos are in the outer dimension of Z'eir Anpin and in Malchus, “the tenth of all,” and their root is from the gulgulta.

Here, though, the saying “248 commandments, 248 limbs” is taken as the inner dimension of Z'eir Anpin, the Torah, and not the mitzvos, as Kuntres Acharon itself says that the Torah is Z'eir Anpin because the 248 commandments are divided among its ten vessels. Either way the conclusion is the same: the mitzvos are in the outer dimension of Z'eir Anpin and in Malchus, and their root is in the gulgulta (skull).

13 וכזה מתורץ ג' המקומות שבהן המצות פעם בגלגלתא ופעם בז"א ופעם במל' דהכל אמת.

And with this the three places are reconciled, in which the mitzvos are once in the gulgulta, once in Z'eir Anpin and once in Malchus: for all is true.

So the three placements of the mitzvos, in the gulgulta, in Z'eir Anpin and in Malchus, are all true. Each describes the same mitzvos at a different stage.

והתורה היא פנימית ז"א ושרשה מח"ע [מחכמה עילאה] ומתורץ ג"כ דבשרש התורה ומצות הרי מצות גבוהים לגלגלתא למעלה ממוחא. ולמטה התורה גבוה כחותם המתהפך ונעוץ תחב"ס [תחלתן בסופן]:⁵⁸

And the Torah is the inner dimension of Z'eir Anpin, and its root is from the higher Chochmah (Chochmah Ila'ah). And it is also resolved that in the root of Torah and mitzvos, the mitzvos are higher — the gulgalta [being] above the brain — while below, the Torah is higher, like a seal that is reversed, and "their beginning is wedged in their end."

The Torah is the inner dimension of Z'eir Anpin, rooted in the higher Chochmah. This also resolves the first difficulty: at the root the mitzvos are higher, as the skull is above the brain, while below the Torah is higher, since the order reverses like a seal and "their beginning is wedged in their end."

SECTION 6 • 114

Mishneh Torah and the ladder of awe

14 ג וזהו מה שמצינו משנה תורה^{59,60} היא בחי' מלי' מלשון משנה למלך^{61,62} בחי' גילוי כתר מלי' וידבר משה כו' משא"כ בספרים הראשונים וידבר ה' כו' בז"א.

3. And this is [the meaning of] what we find, that Mishneh Torah [Deuteronomy] is the level of Malchus, from the expression "second (mishneh) to the king": the level of the revelation of the crown of Malchus, "And Moshe spoke," etc.; whereas in the first books, "And Havayah spoke," etc., in Z'eir Anpin.

Section 3 applies this to Mishneh Torah (Deuteronomy): the name means "the repetition of the Torah," and the maamar hears in mishneh also "second to the king," as Mordechai was second to Achashverosh, so Deuteronomy is Malchus, the revelation of the crown of Malchus, where "Moshe spoke," while in the first four books "Havayah spoke," which is Z'eir Anpin. The discourse before this one explains that Deuteronomy is words Moshe spoke openly to all Israel, whereas in the first books "Havayah spoke to Moshe," and Moshe alone heard the voice.

וגם במלי' היינו בחי' חיצוני' ז"א עשיראה דכולא בחי' מלי' שבז"א שמהם נעשה בנין הנוק' [הנוקבא] כו'

And also in Malchus: that is, the level of the outer dimension of Z'eir Anpin, "the tenth of all," the level of the Malchus that is in Z'eir Anpin, from which the structure of Nukva is made, etc.;

The Malchus meant here is the outer dimension of Z'eir Anpin, its "tenth of all," the Malchus within Z'eir Anpin from which the structure of Nukva is built.

ושרשן למעלה היא בחי' קרקפתא בחי' כתר (ע' [עיי'ן] בזהר ח"ג [חלק ג'] דרס"א ודף ז' א' בענין משנה תורה. וע' בח"א [בחלק א'] פ"ז ב'. ובמק"מ [ובמקדש מלך] שם בפ"י אלא חד⁶³ כו').

and their root above is the level of the karkafta, the level of Keser (see in the Zohar, Part III, folio 261, and folio 7a, on the subject of Mishneh Torah; and see Part I, 87b, and in the Mikdash Melech there, on the explanation of "but one," etc.).

Above, their root is the karkafta, the level of Keser: like the mitzvos, Mishneh Torah is lowest in revelation and highest in its root. In the Zohar passages the text cites, Moshe spoke the curses of Mishneh Torah "from his own mouth," that is, from the voice to which he was joined (III, 7a), and Torah and Mishneh Torah are the Written and the Oral Torah united in the Tree of Life (III, 261a); the Mikdash Melech is R. Shalom Buzaglo's commentary on the Zohar.

וזהו אם אין יראה אין חכמה.⁶⁴ שממטה למעלה צ"ל תחלה בחי' יראה תתאה. מצות המלך בחי' חיצונית.

And this is [the meaning of] "If there is no awe, there is no wisdom": that from below upward there must first be the level of the lower awe (yirah tata'ah), "the commands of the King," the level of the outer dimension.

This is the meaning of "If there is no awe, there is no wisdom": going from below upward, the lower awe of accepting the King's commands, the outer dimension, must come first.

ומזה יעלה ויבא לבחי' חכמה בחי' פנימיות ואח"כ אם אין חכמה אין יראה בחי' יראה עלאה שהוא כתר ומזל כנ"ל.

And from this one will rise and come to the level of Chochmah, the level of the inner dimension. And afterwards, "if there is no wisdom, there is no awe": the level of the higher awe (yirah ila'ah), which is Keser and mazal, as mentioned above.

From there a person rises to Chochmah, the inner dimension, and then to "if there is no wisdom, there is no awe": the higher awe of Keser and mazal described at the start of the maamar.

SECTION 7 • ¶15-17

Shavuos: Keser revealed out of order

15 וכל זה הוא סדר ההשתלשלות אבל במ"ת [במתן תורה] שעדיין לא נצטוו על המצות היי [היה] גילוי הארת הכתר שלא כסדר המדרגות ע"י יראה תתאה תחלה. אלא ע"י ספירת העומר.

And all this is the order of the chain of descent (hishtalshelus). But at the Giving of the Torah, when they had not yet been commanded concerning the mitzvos, there was a revelation of the illumination of Keser (the Crown) not in the order of the levels — through the lower awe first — but rather through the Counting of the Omer.

Everything said so far is the regular order of descent, in which the lower awe of the yoke of the mitzvos comes first. At the Giving of the Torah, before any mitzvos had been commanded, Keser was revealed out of that order, through the Counting of the Omer instead.

ואף שעדיין לא נצטוו על סה"ע [ספירת העומר] מ"מ ע"י השבעה שבועות עצמן שהן בחי יצ"מ [יציאת מצרים] ממ"ט שערי טומאה למ"ט שערי קדושה שהוא בחי אתכפייא ואתהפכא בבחי פנימית המדות להפכן מן הקצה אל הקצה.

And although they had not yet been commanded concerning the Counting of the Omer, nevertheless [it was] through the seven weeks themselves, which are the level of the Exodus from Egypt: from the forty-nine gates of impurity to the forty-nine gates of holiness, which is the level of subjugation and transformation (iskafya and is'hapcha) in the inner dimension (pnimiyus) of the emotive attributes (middos), to turn them around from one extreme to the other.

Although the counting itself had not yet been commanded, the seven weeks themselves did the work: they were the Exodus, a passage from the forty-nine gates of impurity to the forty-nine gates of holiness. This was the subduing and transforming (iskafya and is'hapcha) of the emotions at their core, turning them from one extreme to the other.

16 וכמ"ש בכסף משנה פ"ז [פרק ז'] מה' תמידין בשם הראשונים דבקמה⁶⁵ קרי ביה בקומה⁶⁶ בחי קומה הוא מדות דקליפה

And as is written in the Kessef Mishneh, chapter 7 of the Laws of the Daily Offerings, in the name of the early authorities (Rishonim): that [in the word] bakamah ("in the standing grain") read bakomah ("standing at full height"). The level of "stature" (komah) is the emotive attributes of keli-pah (the husk),

The Kessef Mishneh (R. Yosef Karo's commentary on the Rambam's code, also called Mishneh Torah) brings from R. Yitzchak ibn Giat that the Omer is counted standing, reading the verse's bakamah, "the standing grain," as bakomah, "standing at full height." The Alter Rebbe takes this "stature" (komah) as the emotive attributes of keli-pah, which stand tall.

בחי יש וקומה שלימה להפכן להיות נכללים במדות דקדושה ע"י ספירת העומר היום יום גימטריי
[גימטריא] ז"ן ע' [עיינן] בכוונת בהמ"ז [ברכת המזון] גבי כי הוא אל ז"ן

the level of yesh (something) and a full stature; to transform them so that they become included in the emotive attributes of holiness through the Counting of the Omer, "Today is day ...": [the word] yom ("day") has the numerical value of zan (ז"ן); see the intention (kavanah) of Grace after Meals concerning "for He is a G-d (El) Who nourishes (zan)";

Those attributes are yesh, self-assertion standing at "full stature," and the Counting of the Omer turns them around so that they become part of the attributes of holiness. In the count "Today is day ...," the word yom ("day," 56, and 57 with one added for the word as a whole) equals zan (ז"ן, 7 + 50), the word of Grace after Meals "for He is a G-d (El) Who nourishes (zan)."

וגימטריי [וגימטריא] אל⁶⁷ הויי ביצירה כי ביצירה הוא שרש ומקור המדות דקליפה

and [it is] the numerical value of El Havayah in Yetzirah, for in Yetzirah is the root and source of the emotive attributes of kelipah.

The same number, 57, is El (31) plus Havayah (26), and Pri Etz Chaim, in its meditation on these words of Grace after Meals, calls zan "El Havayah of Yetzirah." Yetzirah, the world of the emotions, is where the emotions of kelipah have their root and source.

ועיי התהפכות מדות דקליפה במדות דקדושה בבחי פנימית הנה עייז מאליו וממילא נתגלה שער
החמשים בחי כתר וכמ"ש וירד ה' על ה"ס [הר סיני]⁶⁸ שנתגלה בחי הכתר ממילא ומתחלק לשנים חצי
לנוקי [לנוקבא] וחצי לז"א בחי אין שבחכמה (דהיינו בחי מו"ס [מוחא סתימאה] שבכתר שרש התורה זהו
נמשך לז"א).

And through the transformation of the attributes of kelipah into the attributes of holiness, in the inner dimension (pnimiyus), then through this, of itself and as a matter of course, the fiftieth gate was revealed, the level of Keser; and as is written, "And Havayah descended upon Mount Sinai": that the level of Keser was revealed as a matter of course, and it divides into two: half to Nukva and half to Z'eir Anpin, the level of ayin (nothing) that is in Chochmah (that is, the level of Mocha Stima'ah (the hidden brain) that is in Keser, the root of the Torah: this is drawn to Z'eir Anpin).

When the counting transforms the emotions of kelipah into holy ones at their inner core, the fiftieth gate, the level of Keser, is revealed of itself, as the verse says, "And Havayah descended upon Mount Sinai." Keser divides in two, and the half that goes to Z'eir Anpin is the ayin within Chochmah, the hidden brain of Keser that is the root of the Torah.

וחיצונית כתר בחי קרקפתא לנוקבא. וזהו ועשית חג שבועות מסת נדבת ירך אשר תתן⁶⁹

And the outer dimension (chitzoniyus) of Keser, the level of the karkafta (skull), [goes] to Nukva. And this is [the meaning of] “And you shall make the festival of Shavuos, the measure of the freewill offering of your hand, which you shall give.”

The other half, the outer dimension of Keser, the karkafta, goes to Nukva. This is why the Torah describes Shavuos with “the freewill offering of your hand,” the gift each person brings according to his blessing.

ולא כתיב נדבת לבך כי נדבת הלב היינו בחי ז"א שנק' לב לפי שמקבל הארת ל"ב נתיבות החכמה⁷⁰ בבחי פנימית. אבל בשבועות הארת הכתר מתגלה גם בבחי חיצוניות.

And it does not say “the freewill offering of your heart,” for the freewill offering of the heart is the level of Z'eir Anpin, which is called lev (heart) because it receives the illumination of the thirty-two (lamed-beis) paths of Chochmah in the manner of the inner dimension. But on Shavuos the illumination of Keser is revealed also in the manner of the outer dimension.

The verse does not say “of your heart,” for an offering of the heart would be Z'eir Anpin, which is called lev (heart; its letters lamed and beis are 32) because it receives the thirty-two paths of Chochmah inwardly. On Shavuos, however, the light of Keser is revealed in the outer dimension too.

וזהו נדבת ירך חיצוניות היד כאשר יברכך ה' אלקיך הארת הכתר

And this is “the freewill offering of your hand”: the outer dimension of the hand; “as Havayah your G-d will bless you”: the illumination of Keser.

So “the freewill offering of your hand” is the outer dimension, the hand, and “as Havayah your G-d will bless you” is the light of Keser that shines into it.

(וכדלעיל דדוקא חיצוניות האברים מתקשרים בגלגלתא והוא בחי מל' מצות המלך נדבת ירך כו'. ומתן תורה כולל ב' בחי תורה ומצות.

(And as [explained] above, that specifically the outer dimension of the limbs is bound to the gulgal-ta (skull); and this is the level of Malchus, “the commands of the King,” “the freewill offering of your hand,” etc. And the Giving of the Torah includes two aspects: Torah and mitzvos.

As shown above, the outer limbs are what connect to the skull, and this is Malchus, the King's commands, “the freewill offering of your hand.” The Giving of the Torah included both Torah and mitzvos.

וזהו ב' הכתרים חצי לז"א בחי תורה וחצי לנוק' [לנוקבא] בחי מצות ולפי דשרש המצות גבוה בגלגלתא ע"כ הזכיר נדבת ידך).

And this is [the matter of] the two crowns: half to Z'eir Anpin, the level of Torah, and half to Nukva, the level of mitzvos. And because the root of the mitzvos is high, in the gulgalta, therefore it mentions "the freewill offering of your hand."

This is the meaning of the two crowns of Sinai (the Talmud tells that angels tied two crowns on each Jew, one for "we will do" and one for "we will hear"): one half of Keser goes to Z'eir Anpin as Torah, the other to Nukva as mitzvos. Since the root of the mitzvos is higher, in the skull, the verse speaks of the offering of the hand.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול ואמרה מי גלה רז זה לבני⁷¹

And this is what our Sages, of blessed memory, said: "At the moment when Israel put 'we will do' before 'we will hear,' a heavenly voice went forth and said, 'Who revealed this secret to My children?'"

The Talmud relates that when Israel said "we will do" before "we will hear," a heavenly voice asked, "Who revealed this secret to My children?": the secret the ministering angels use, who do before they hear.

פ"י שהבינו ישראל מעצמם שההארה שהיה אז במ"ת [במתן תורה] גילוי הכתר ממעלה למטה אינה קביעות הלכה לדורות בלתי ע"י קדימת עול המצות ת חלה נעשה ואח"כ נשמע כו.⁷²

The meaning: that Israel understood of themselves that the illumination that there was then, at the Giving of the Torah — the revelation of Keser from above to below — is not fixed as a rule for the generations, except through the yoke of the mitzvos coming first: first "we will do," and afterwards "we will hear," etc.

The Alter Rebbe explains the secret: Israel understood on their own that the revelation of Keser from above at Sinai could not remain as a lasting rule for the generations. It could last only if the yoke of the mitzvos came first: "we will do" before "we will hear."

17 ולכן כתיב בשתי הלחם דשבועות חמץ תאפינה⁷³ כי בכל הקרבנות נאמר בו כי כל שאור וכל דבש⁷⁴ כו'

And therefore it is written of the two loaves of Shavuos, "They shall be baked leavened"; for of all the offerings it is said, "For any leaven and any honey," etc.,

This explains why the two loaves of Shavuos are baked leavened, although of every other offering it is said that no leaven and no honey may be burned.

לפי ששאור הוא בחי' התנשאות ויכול להיות אחיזה ויניקה לחיצונים

because leaven is the level of self-exaltation, and the external forces (chitzonim) can have a hold and draw nourishment [from it].

Leaven stands for self-exaltation, which gives the external forces (the chitzonim, the powers of kelipah) a hold and nourishment.

משא"כ בשבועות הארת הכתר בחי' התנשאות המתנשא כו' כתיב חמץ תאפינה שאין לחיצונים שם שום אחיזה ויניקה כלל (ע' [עיינן] מענין וידבר כו' אנכי כו', ^{75, 76, 77, 78, 79, 80} בזהר ח"ג [חלק ג'] קי"א בי י"א

סע"ב [סוף עמוד ב] ח"א [חלק א'] פ"ז בי ⁸¹ פ"ט סע"א [סוף עמוד א] ⁸² ח"ב [חלק ב'] פ"ג [דף פ"ג] בי כ"ה בי ו' א': ⁸³

Whereas on Shavuot — the illumination of Keser, the level of the exaltation of “He Who is exalted,” etc. — it is written, “They shall be baked leavened,” for there the external forces have no hold or nourishment at all (see on the subject of “And He spoke,” etc., “I am,” etc., in the Zohar, Part III, 111b; end of 11b; Part I, 87b; end of 89a; Part II, 83b; 25b; 6a).

On Shavuot, however, what shines is the light of Keser, the exaltation of G-d Himself, “He Who is exalted,” and so of Shavuot it is written “they shall be baked leavened,” for in that exaltation the external forces have no hold at all. The text refers to Zohar passages on “And He spoke ... I am,” the opening of the Ten Commandments.

IN ONE'S AVODAH

The way up begins with the lower awe, accepting the yoke of the King's commands before understanding; from it a person rises to wisdom and then to the higher awe. The light of Sinai becomes lasting only through the yoke of the mitzvos coming first, “we will do” before “we will hear.”

QUESTIONS FOR DISCUSSION

1. Why does the soul's mazal perceive what its conscious faculties cannot, and how does this explain the greater feeling of prayer with ten?
2. How can the mitzvos be both higher than the Torah and lower than it?
3. Why are only the limbs with bones counted among the 248 limbs, and what does this teach about the mitzvos?
4. What does it mean that the light of Keser at Sinai was revealed out of order, and why could it last only through “we will do” before “we will hear”?
5. Why are the two loaves of Shavuot leavened, when leaven is barred from every other offering?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור על הדברים הנ"ל

The note says that the Mitteler Rebbe's transcript (hanachah) of this discourse is printed in Sefer HaMaamarim 5568, volume 1, page 234.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ח ח"א ע' רלד. נוי"א (ומתחיל: ועשית חג שבועות) במאמרי אדה"ז-פרשיות ע' תתה. תתט. תתטז. קיצור באוה"ת במדבר ע' רכ. ראה סה"מ תרל"ה-ב ע' שיב שמיוסד על מאמר זה. וראה גם סה"מ תרמ"ד ע' רל ואילך.

PARAGRAPH 2

2 וירא העם וינעו

After the Ten Commandments the people saw the thunder, the flashes of fire, the shofar's blast and the smoking mountain; they trembled and stood at a distance. The Alter Rebbe reads their trembling as an awe too great for the soul to hold within, which therefore remained in its mazal.

Exodus 20:15 שמות כ':ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלְפִידִם וְאֶת קוֹל הַשֹּׁפָר וְאֶת־הַהָר עָשָׁן וַיֵּרָא הָעָם וַיִּנְעוּ וַיַּעֲמֵדוּ מֵרָחֵק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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KEHOT'S NOTE

שמות כ, טו.

3 Daniel tells that he alone saw the vision; the men with him did not see it, yet a great trembling fell upon them and they fled into hiding. It shows an effect felt by a level of the soul above conscious perception.

Daniel 10:7 דניאל י':ז

וְרָאִיתִי אֲנִי דַנְיָאֵל לְבַדִּי אֶת־הַמַּרְאָה וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת־הַמַּרְאָה אֲכָל חֲרָדָה גְּדֹלָה נִפְלְאָה עָלֵיהֶם וַיִּכְרְחוּ בְּהַחֲבֹא:

And I Daniel alone saw the vision; for the men that were with me saw not the vision; howbeit a great trembling fell upon them, and they fled to hide themselves.

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4 דאכל כי עשרה שכינתא שריא

When the emperor asked Rabban Gamliel how many Shechinahs there could be, if "upon every [gathering of] ten the Shechinah rests," he answered with the sun, which

shines on the whole world at once. Here the saying explains why prayer with ten stirs a person more.

סנהדרין ל"ט א:י"א 39a:11 Sanhedrin

אמר לקה קיסר לרבו גמליאל: אמריתו כל בי עשרה שכינתא שריא, כמה שכינתא איקא? קרייה לשמיעה, מחא בקה באפתקא. אמר לקה: אמאי על שמשא בביתיה דקיסר? אמר לקה: שמשא אכולי עלמא ניחא. ומה שמשא דחד מן אלף אלפי רבוא שמשי דקמי קודשא בריך הוא ניחא אכולי עלמא, שכינתא דקודשא בריך הוא על אחת כמה וכמה.

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

KEHOT'S NOTE

סנהדרין לט, א.

5

וארז"ל

The Talmud identifies Daniel's companions as the prophets Chaggai, Zechariah and Malachi, and asks why they were frightened if they saw nothing: "Although they did not see, their mazal saw." The Alter Rebbe identifies this mazal with chayah and yechidah.

Megillah 3a:13-14 מגילה ג' א:י"ג-י"ד 3a:13-14 Megillah

וכי מאחר דלא חזו, מאי טעמא איבעיתו? אף על גב דאינהו לא חזו, מזליהו חזו. אמר רבינא: שמע מינה: האי מאן דמיבעית, אף על גב דאינהו לא חזו, מזליה חזו. מאי תשנתי? ליקרי קריאת שמע. ואי קאים במקום הטנופת — לינשוף מדוכתיה ארבע גרמדי. ואי לא — לימא קי: "עיוא דבי טבחי שמינא מינאי".

But if they did not see, why were they frightened? Although they themselves did not see, their star saw. Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

מגילה ג, א. [כ].

6

נר"נ יחידה חיה

The Midrash gives five names for the soul: nefesh, ruach, neshamah, yechidah and chayah. The Alter Rebbe divides them into the three that enter vessels and the two that remain encompassing.

Bereshit Rabbah 14:9 בראשית רבה י"ד:ט 14:9 Bereshit Rabbah

חמשה שמות נקראו לה: נפש, רוח, נשמה, יחידה, חיה. נפש, זה הדם, שנאמר (דברים יב): כי הדם הוא הנפש. רוח, שהיא עולה ויורדת, שנאמר (קהלת ג): מי יודע רוח בני האדם העולה היא למעלה. נשמה, זו האופיה, דברייתא אמרין האופיתא טבא. חיה, שכל האברים מתים והיא חיה בגוף. יחידה, שכל האברים משנים שנים והיא יחידה בגוף, הדא הוא דכתיב (איוב לד) אם ישים אליו לבו רוחו ונשמתו אליו

איוב כח, יב.

יאסוף. רבי יהושע בר נחמיה ורבנן. רבי יהושע בר נחמיה אמר: אם ישם אלקים לבו על האדם הזה, רוחו כבר היה בידו, ...

It [man's soul] is called by five names: nefesh (Genesis 2:7), ruah (Ezekiel 37:14), neshama (Genesis 2:7), yehida (Psalms 22:21), haya (Psalms 143:3). Nefesh - this refers to blood, as it is stated: "For blood is the soul [nefesh]" (Deuteronomy 12:23). Ruah - because it ascends and descends, as it is stated: "Who knows the spirit of the sons of man? Does it ascend upward?" (Ecclesiastes 3:21). also means wind, which ascends and descends. Neshama - this refers to man's intellect, as people say: Intellect is good. Haya - because ...

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

7 ביאור על הדברים הנ"ל

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5568.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ ח"א ע' רלד. נוי"א (ומתחיל: ועשית חג שבועות) במאמרי אדמו"ר-פרשיות ע' תתה. תתט. תתטו. קיצור באוה"ת במדבר ע' רכ. ראה סה"מ תרל"ה-ב ע' שיב שמוסד על מאמר זה. וראה גם סה"מ תרמ"ד ע' רל ואילך.

8 אבא טמיר ונעלם

In the Gate of Abba and Imma, Etz Chaim explains that Abba, built from the less revealed Chasadim, is "more hidden and concealed" than Imma. It supports the point that only an illumination of Abba comes into revelation.

Sefer Etz Chaim 14:2:ב"ב: עץ חיים

... והנה תבין עתה למה הבינה נקראת אשת חיל עטרת בעלה והטעם הוא כי היא נעשית מבחי' גבורות אשר הם מגולות כולם בגלוי יותר מן החסדים כנ"ל אבל אבא שהוא מן החסדים שאינם כ"כ בגלוי אמרו עליו בזוהר וע"ד אבא טמיר וגניז יתיר והבן זה. עוד סבה אחרת כי הגבורות יצאו ונתגלו תחלה טרם החסדים ואז קבלו הארה גדולה בתחלה בהיותן מגולות אשר ז"ס הפסוק טובה תוכחת מגולה מאהבה מסותרת כי יותר טובים ומאירין הגבורות הנקראים תוכחת להיותן מגולות יותר מהחסדים הנקראים אהבה לסבת היותן נסתרים ומכוסים ולכן נקראת בינה ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 3

9 והחכמה מאין תמצא

In Job's poem on wisdom, people can dig out treasures hidden deep in the earth, but "wisdom, where shall it be found?" The maamar reads me'ayin, "from where," also as "from ayin (nothing)": Chochmah in itself is ayin, beyond grasp (context: Steinsaltz Tanakh).

Job 28:12:איוב כ"ח:י"ב

וְהַחֲכֵמָה מֵאֵין תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

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

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KEHOT'S NOTE

10

להנחיל אוהבי יש

Wisdom speaks of giving those who love it yesh, "substance." The Alter Rebbe uses the word yesh as the name of Binah, where wisdom becomes graspable.

Proverbs 8:21:משלי ח:כ"א

לְהִנְחִיל אֶהְבֵּי יֵשׁ וְאַצְרֵיהֶם אֶמְלֵא:

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

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KEHOT'S NOTE

משלי ח, כא.

11

דאוי"א תרין ריעין

On "Eat, companions (re'im)" (Song of Songs 5:1), the Zohar calls "companions" the supernal pair that never part, Eden and the river that goes out of it, in contrast to the lower "lovers," who long for each other and meet only at times. In Kabbalah, Eden and the river are Chochmah and Binah, Abba and Imma.

Zohar III, 4a:ד, זח"ג

KEHOT'S NOTE

ראה זח"ג ד, א. אוה"ת נצבים ע' ארכב. ועלי"ק ר"פ ראה. וש"נ. [כ].

12

קנה חכמה קנה בינה

A father urges his son: "Acquire wisdom, acquire understanding." The word kaneh ("acquire"), said twice, is $2 \times 155 = 310$, the value of yesh, so the maamar reads the verse as wisdom becoming "something" graspable in Binah.

Proverbs 4:5:משלי ד:ה'

קְנֵה חִכְמָה קְנֵה בִינָה אֲלֵי־תִשְׁכַּח וְאֲלֵי־תֵט מֵאֲמָרֶי־פִי:

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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KEHOT'S NOTE

משלי ד, ה.

13

ב"פ קנה גימטריי יש

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

KEHOT'S NOTE

פע"ח שער תפלת ר"ה פ"ג. שער יוהכ"פ פ"ה.

14

ב"פ קנה גימטריי י"ש

Pri Etz Chaim explains that Keser holds 620 lights and gives half of them, yesh, to Abba and Imma, divided as "acquire wisdom, acquire understanding."

פרי עץ חיים, Gate of the Prayers of Rosh Hashana 3:7:עץ

חיים, שער תפילות ראש השנה ג:ז

והנה סוד התפשטות הוא, כי מה שהיה עד עתה בדעת שלה, בסוד ד' אותיות הוי"ה, הוא עתה בהתפשטות כזה - י, י"ה, יה"ו, יהו"ה, שהוא גי' ע"ב, הרי לך כיו" ע"ב ק"ל, גי' ברוך. והנה שצריך לכוין הרי"ו דכאן הוא, כי גי' הוי"ת המתפשטין בחגיית שלה, כל אחת גי' ע"ב כנ"ל, וגי' ע"ב גי' רי"ו. גם תכוין, אל מלת ברוך, כי הוא גי' רי"ו וי"ב, והרי"ו הם

גי'פ ע"ב הנ"ל, וי"ב הם י"ב אותיות אדנ"י, כזה - אלף דלת נון יוד. כי זה הרי"ו נמשך אליה, כי כבר ידעת, כי ...

Pri Etz Chaim (Public Domain)

15 ב"פ קנה גימטריי י"ש
Here Pri Etz Chaim sets Yom Kippur against the kaneh (the windpipe) and says that kaneh twice equals yesh, linking "acquire wisdom, acquire understanding" to "to cause those who love me to inherit yesh" in the World to Come.

Pri Etz Chaim, Gate of Yom Kippur 5:6 שער יום כיפורים הכפורים ה"ו

... מעין עה"ב, שאין בו לא אכילה ושתייה, וזה קנה חכמה קנה בינה, ב"פ קנה עולה י"ש, להנחיל אוהבי יש בעה"ב. יום ט"ב, אז הוא לבדו שולט, וכנגדו באדם גיד הנשה, וע"כ אין לאכול בט"ב, שלא להנות ממנו, והאוכל, עונותיו חקוקים על עצמותיו, כי נהנו עצמותיו מכה הטומאה, כן ביה"כ, אין ראוי לאכול, שלא ליתן חלק ביום זה, כי האכילה זה הנאה לו, והנאה מצדו הוא. ואנו מברכין בורא מאורי האש כל מ"ש, מפני שנכנסין אז ימי החול לשלוט, וכולם נאחזים מן הגבורות דהיינו האש, ולכן אנו מברכין אל הבורא ...

Pri Etz Chaim (Public Domain)

16 אבא טמיר ונעלם
Kehot's note points to where this is explained further: Etz Chaim.
KEHOT'S NOTE
ראה ע"ה שער או"א פ"ב.

PARAGRAPH 4

17 המלך המרומם לבדו
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
ברכת יוצר.

18 כחשיכה כאורה
David says to G-d that no darkness can hide him from Him: before Him "darkness is as light." The Alter Rebbe uses it for the level above all revelation, where concealment and revelation are alike.
Psalms 139:12 תהילים קל"ט:י"ב
גם-השך לא-יחשיך ממך ולילה כיום יאיר כחשיכה כאורה:
Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.
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KEHOT'S NOTE
תהלים קלט, יב.

PARAGRAPH 5

19 אם אין יראה
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
אבות פ"ג, מ"ז.

20 אם אין יראה אין חכמה
Rabbi Elazar ben Azariah says, "If there is no wisdom, there is no awe; if there is no awe, there is no wisdom." The Alter Rebbe reads the second clause as the lower awe that must come before wisdom.

Pirkei Avot 3:17 משנה אבות ג"י

רבי אלעזר בן עזריה אומר, אם אין תורה, אין דרך ארץ. אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראה. אם אין יראה, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמח, אין תורה. אם אין תורה, אין קמח. הוא ה"ה אומר, כל שחקמתו מרבה ממעשיו, למה הוא דומה, לאילו שענפיו מרבין ושרשיה מעטין, והרוח באה ועוקרתה והופכתה על פניו, שנאמר (ירמיה יז) והיה כערער בערבה ולא יראה כי יבוא טוב ושכן תרדים במדבר ארץ ...

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

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

21 מלי דאצילות עתיק לבריה
Etz Chaim teaches that the end of one stage is the head of the next, like Malchus of Atzilus, which becomes Atik to Beriah. Here it shows that Malchus is a makif for what is below it.

Sefer Etz Chaim 6:3 עץ חיים ג'ג

והנה נתבאר גי' בחי' הטעמים אמנם גם גי' בחי' הנקודות ותגין ואותיות כלולים בהם אלא שאינם נגלים כלל כאן עד למטה באורות עינים כמ"ש במקומו בע"ה ונבאר יציאת אורות אלו הנקרא עקודים. דע כי בעת שיצאו לא יצאו שלימים וכמ"ש בע"ה וטעם הדבר הוא כי כוונת המאציל היה לעשות עתה התחלת היות הכלים (נ"א בתחלה היות הכלי) להלביש האור לצורך המקבלים שיוכלו לקבל ולכן בהיות שיצאו בלתי שלימים וגמורים חזרו לעלות לשרשן להתתקן ולהשתלם ועי"כ נעשה כלי כמ"ש. והענין הוא כי בודאי שבחי' הכלים היה בכח אף כי לא היה ...

Sefer Etz Chaim (Public Domain)

22 מלי דאצ"י עתיק לבריה
Kehot's note points to where this is explained further: Etz Chaim.
KEHOT'S NOTE
ראה ע"ה שער העקודים פ"ב.

23 וכל צבא השמים לך משתחווים
In the Levites' prayer, G-d made the heavens and all their host and gives life to them all, "and the host of heaven bow

down to You.” Here it illustrates the self-nullification that the King’s exaltation draws from those below.

Nehemiah 9:6 ט"ז:חמיה

אתה־הוא ה' לְבַדְךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַיִם הַשָּׁמַיִם וְכָל־צָבָאם
הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאֶתָּה מְחַיֶּה אֶת־כָּל־מֵת וְצָבָא
הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים:

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

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KEHOT'S NOTE

נחמיה ט, ו.

PARAGRAPH 6

24 כתר עליון איהו כתר מלי ואיהו קרקפתא

In Eliyahu’s discourse in the introduction, the Tikkunei Zohar says that the supernal Keser is the crown of Malchus and the karkafta of the tefillin. The Alter Rebbe learns from it that Keser and Malchus are one matter.

Tikkunei Zohar 17a:18-20 כ"י-כ"ח:א

כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית.
ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד
קא ואו קא דאיהו ארח אצילות. איהו שקי דאילנא בדוועי וענפוי
(נ"א ואנפוי). כמא דאשקי לאילנא ואתרבי בההוא שקי. רבון
העולמים אנת הוא עלת העלות סבת הסבות דאשקי לאילנא בההוא
נביעו.

Constantinople, 1740 (CC-BY-NC)

25 בת"ז כ"ע איהו כתר מלי

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

KEHOT'S NOTE

בהקדמה (פתח אלי').

PARAGRAPH 7

26 ה' מלך גאות לבש

The psalmist describes G-d’s reign as a garment He puts on: “Havayah reigns; He is clothed in majesty.” The Alter Rebbe explains that the “garment” of kingship is an encompassing garment, not an inner enclothing.

Psalms 93:1 א"ג:ט"ז

ה' מֶלֶךְ גָּאוֹת לְבָשׁ לְבָשׁ ה' עוֹ הַתְּאֵזֶר אֶף־תִּכְנוֹן תִּבְלֵל כְּלִי־תְמוּטָה:

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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KEHOT'S NOTE

תהלים צג, א.

27 כי נר מצוה ותורה אור

Kehot’s note points to Proverbs 10:23 for these words.

משלי י"ב:ג' Proverbs 10:23

KEHOT'S NOTE

משלי י, כג.

28 כי נר מצוה ותורה אור

A father urges his son to keep his father’s command (mitzvah) and his mother’s teaching (torah), “for a mitzvah is a lamp, and Torah is light.” The maamar reads the pair as Nukva (the lamp, which receives) and Z’eir Anpin (the light) (Kehot: Proverbs 10:23).

משלי ו' כ"ג: Proverbs 6:23

כִּי נֵר מִצְוָה וְתוֹרָה אֹר וְדֶרֶךְ חַיִּים תּוֹכַחֲת מוֹסֵר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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

29 כי נר מצוה ותורה אור

In the Zohar on Terumah, the “mitzvah” of this verse is the Mishnah, a lamp that stands ready to be lit as it receives from the 248 supernal limbs, and the “Torah” is the Written Torah, the light from the right side that kindles it. The text refers to it for Torah and mitzvot as Z’eir Anpin and Nukva.

ספר זוהר, תרומה ע"ד:תשל"ד-742:74-73:47 Zohar, Terumah

Then began he to expound the words, “The commandment is a lamp.” ‘This’, he said, ‘refers to the Mishnah in the same way as the “Torah and the commandment” (Ex. 24, 12) mean the Written and the Oral Law respectively.

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

30 תרי"ג ארחין

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

KEHOT'S NOTE

ראה זהר נשא קבט, א. קלו, א.

31 תרי"ג ארחין

In the Idra Rabba (Nasso), describing the skull and hair of the Ancient One, the Zohar says that the path in the parting of the hair divides into “six hundred and thirteen paths of the Torah,” which spread into Z’eir Anpin. The Alter Rebbe brings it to show that the mitzvot are rooted in Keser.

ספר זוהר, האדרא רבא ו'כ"ה:ז-ל"ז:37-25:6 Zohar, Idra Rabba

32 תרי"ג ארחין

In the parallel description of Z’eir Anpin’s hair, a thin path joined to the path of the Ancient of Days divides into 613 paths, “the paths of the commandments of the Torah.” It

supports the same claim, that the mitzvos are rooted in Keser.

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

33 תר"ך עמודים

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

KEHOT'S NOTE

ראה פרדס ש"ח, פ"ג.

34 תר"ך עמודים

The Pardes Rimmonim of R. Moshe Cordovero reports the tradition, first revealed in the prayer of R. Nechunya ben HaKanah, of 620 pillars of light in Keser, "as the number of כתר." Here it shows the mitzvos rooted in Keser.

Pardes Rimmonim 8:5-6 ו"ה:ח' פרדס רמונים

אחר שנתעסקנו בפרקים הקודמים בענין הכתר, נבוא בפרק זה לבאר שני הנמצאים ממנו והם חכמה ובינה. ובענין מהותם אם הם דין או רחמים נחלקו המפרשים. יש משי"ב כי החכמה בערך הכתר יש בה קצת דין ובערך בינה היא רחמים, וענין זה נבאר בו לפנים. ויש שכתב שהיא רחמים פשוטים והדין הוא מבינה ולמטה. וי"מ שכתבו הפך ואמרו שהבינה רחמים והחכמה דין והיא סבא וזה תכלית הזרות. וז"ל כשעלה הרצון והמחשבה להבראות העולם אותו הרצון והחפץ הוא גלוי הדבר ואותו הרצון כנוהו המקובלים בלשון מחשבה וכשנמצאה אותה המחשבה נתפרסמה עוקץ של ...

Pardes Rimmonim (Public Domain)

35 רמ"ח פיקודין רמ"ח אברין

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

36 רמ"ח פיקודין רמ"ח אברין דמלכא

In Tikkun 30 the Tikkunei Zohar calls the Shechinah the "248 commandments," the mitzvah of Havayah in each and every limb of the King. The Alter Rebbe cites it as a source that places the mitzvos in Z'ei Anpin, the King's limbs.

Tikkunei Zohar 74a:8 ו"ה:ח' תקוני הזהר ע"ד א"ח

ועוד מצווה דא עמודא דאמצעיאת, דאיהו מצווה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצווה ועושה מתרין, ובגין דא אתמר על תרין, אשר קדשנו, אמא קדשנו ואבא צוננו, על מאן על שכינתא תתאה, דאיהו פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודין, איהו מצות יהוה בכל אבר ואבר דמלכא, איהו מצווה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

37 לפי שכלו יהולל איש

"A man is praised according to his intelligence": people esteem a person in proportion to his understanding. The maamar applies it inward: his own emotions, his glorying

and his drive to prevail, follow his intellect, as the inner limbs follow the brain.

Proverbs 12:8 ו"ב:ח' משלי

לפי שכלו יהלל איש ונעוה ללב יהיה לבו:

A man shall be commended according to his intelligence; But he that is of a distorted understanding shall be despised.

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

38 ויגע בכף ירכו

The angel who wrestled with Yaakov through the night, unable to prevail, touched the hollow of his thigh and dislocated it; from this comes the prohibition of the gid hanasheh (Genesis 32:33). The Alter Rebbe cites it for the sciatic nerve that runs from the spine into the thighs.

Genesis 32:26 ו"כ:כ' בראשית

וירא כי לא יכל לו ויגע בכף ירכו ותקע כף ירכו יעקב בהאבקו עמו:

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him.

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PARAGRAPH 8

39 וייצר את האדם עפר

G-d formed man of dust from the earth. The Alter Rebbe's discussion of this verse, to which he refers here, shows that a higher soul is en clothed in a lower body.

Genesis 2:7 ו"ז:ב' בראשית

וייצר ה' אלקים את האדם עפר מן האדמה ויפח באפיו נשמת חיים ויהי האדם לנפש חיה:

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.

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

40 ונעוץ תחלתו בסופו

The ten Sefiros: "their end is wedged in their beginning, and their beginning in their end." Here it explains why the mitzvos, highest at the root, are lowest in their revelation.

Sefer Yetzirah 1:7 א"ז:י' ספר יצירה

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

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

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

41 מלי לית לה מגרמה כלום

In the Gate of the Akudim, Etz Chaim explains why Malchus is called "poor, having nothing of its own": its

light comes from the impression left by Yesod. It supports the point that Malchus has only what it receives.

עץ חיים ו'ו:6: Sefer Etz Chaim

... אמנם אור המלכות אינו רשימו בכלי שלה רק מן הרשימו שמשאיר אור היסוד בכלי שלו משם נמשך הארה אל כלי של המלכות אחר הסתלקות האור שלה וזה סבה אחרת למה נקרא מלכות עניה דלית לה מגרמה כלום וגם נקרא אספקלריא דלא נהרא והטעם הוא כי הכלי שלה בהעלותה והסתלק האור ממנה לא נהרא כלום כי לא נשאר בה שום אור אפי' בבחי' רשימו ואפי' חיות הכלי ההוא אינו מבחי' אור שלה רק מבחי' הרשימו שנשאר בכלי יסוד כנ"ל ומשם מחיה ומאיר בכלי המלכות וזה אומרו דלית לה מגרמה ...

Sefer Etz Chaim (Public Domain)

42 מלי לית לה מגרמה כלום

Here Etz Chaim says that a light remained in the vessel of Yesod to give life to the vessel of Malchus, which has nothing of its own.

עץ חיים ח'ד:4: Sefer Etz Chaim

... וז"ש בשאול והנה הוא נחבא אל הכלים פי' כאשר נשברו אל המלכים כמ"ש במ"א כל האורות נסתלקו מתוכם ונשארו מאנין תבירין ולא נשארו בהם רק בחי' רפ"ח ניצוצין כמ"ש בע"ה בשער מיוחד. ואמנם בכלי של היסוד נשאר אור אחד זולת הרפ"ח ניצוצין כדי להחיות את כלי המלי' דלית לה מגרמה כלום וזה האור שנשאר שם בחי' שאול הנחבא אל הכלים שם בכלי היסוד מה שלא נשאר בכלי אחר ולפי שהיה (שלא) בעת השבירה ומיתה נקרא לשון מתחבא כי הראוי היה שיסתלק גם הוא ונשאר שם בהחבא וסיבה זו היתה ...

Sefer Etz Chaim (Public Domain)

43 מלי לית לה מגרמה כלום

In the Gate of the Diminution of the Moon, Etz Chaim explains the Zohar's saying that Malchus has nothing of its own and must be raised upward.

עץ חיים ל"ו:2: Sefer Etz Chaim

ועתה נבאר גי' בחי' אלו איך היו מתחלת בריאת העולם עד עתה. הנה בזמן העיבור היתה היא עדיין בבחי' נקודה א' כלולה מי' והיתה למטה מאחורי היסוד דו"א וכאשר נברא העולם של אצילות ונולדו זו"ן התחילה היא להתגדל עד יום ד' לוי ימי בראשית ואז נגדלה כל גי' בחי' הנ"ל שיש בבחי' אחר באחור והוא עד שתהיה בחי' פרצוף גמור בי"ס באחור באחורי החזה ושם היה שיעור קומתה משם ולמטה וגם האורות של ה' ספירות ראשונות דו"א היו מאירין בה מלמעלה למטה אב"א וכאשר הירח קטרגה אז נתמעטה מן שיעור ...

Sefer Etz Chaim (Public Domain)

44 מלי לית לה מגרמה כלום

Here Etz Chaim notes that Malchus is called diminished because it has nothing of its own and is "a mirror that does not shine."

עץ חיים מ"ב:14: Sefer Etz Chaim

... נמצא כי הלבושים של בייע שהם ס"ג מ"ה בין קודם שירדו להתפשט למטה העלה אותם למעלה בסוד מעקה ומחיצות לעולם אצילות ובהיותם שם כל הגי' שמות שהם ס"ג מ"ה בין שעולין רי"ו (פי'

כי כל אחד מהם ע"ב ס"ג וי' אותיות מ"ה וכ"ו ב"ן באחוריים) כמנין מעקה כולם כלולים בשם ע"ב שהוא עשרה אותיות נמצא שבהיותן באצילות אין גבהין רק י' כי יותר גדולים הם י' טפחים באצילות מלי טפחים בבייע. ונמצא כי גובה המעקה הזה הוא י"ט כנגד הו"ה דיו"ן דע"ב שבאצילות שהוא י"ס דאצילות וז"ש ועשית מעקה ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 11

45 ועשיתם את כל מצותי

From the passage of tzitzis: "that you may remember and do all My commandments." The Alter Rebbe's discussion of it explains how the mitzvos draw the Infinite Light into the 248 limbs of Z'eir Anpin.

במדבר ט"ו:40: Numbers 15:40

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

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

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

PARAGRAPH 12

46 נמשך הארת א"ס

In Kuntres Acharon the wording is "the Infinite Light (Or Ein Sof) is drawn" rather than "the illumination of the Infinite One is drawn."

KEHOT'S NOTE

בקו"א שם "נמשך אור א"ס".

47 הרמ"ח אברים

The Mishnah counts 248 limbs in a person, listing the bones of each part of the body, and teaches that each of them conveys impurity by touch, by carrying and under one roof. The Alter Rebbe infers that only the outer limbs, which have bones, are called limbs.

משנה אהלות א'ח:8: Mishnah Oholot

מֵאֲתָם וְאֶרְבָּעִים וּשְׁמֹנֶה אֲבָרִים בְּאָדָם, שְׁלֹשִׁים בְּפֶסֶת הָרֵגֶל, שֵׁשָׁה כָּל אֶצְבָּע, עֶשְׂרֵה בְּקַרְסָל, שְׁנַיִם בְּשׁוֹק, חֲמִשָּׁה בְּאַרְכָּבָה, אֶחָד בְּיָרֵךְ, שְׁלֹשָׁה בְּקִטְלִית, אֶחָד עֶשְׂרֵה צְלָעוֹת, שְׁלֹשִׁים בְּפֶסֶת הָיָד, שֵׁשָׁה כָּל אֶצְבָּע, שְׁנַיִם בְּקֶנֶה, וּשְׁנַיִם בְּמַרְפֵּק, אֶחָד בְּזָרוּעַ, וְאַרְבָּעָה בְּכַתֵּף. מֵאָה וְאַחַד מֵזָה וּמֵאָה וְאַחַד מֵזָה. וּשְׁמֹנֶה עֶשְׂרֵה חֲלִילוֹת בְּשֹׁדֶרֶת, תִּשְׁעָה בְּרֹאשׁ, שְׁמֹנֶה בְּצוּאָר, שֵׁשָׁה בְּמַפְתָּח שֶׁל לֵב, וְחֲמִשָּׁה בְּנִקְבֵי. כָּל אֶחָד וְאַחַד מִטֵּמָּא בְּמִנְעָה וּבְמִשָּׁא ...

There are two hundred and forty-eight limbs in a human body: Thirty in the foot, six for every toe, Ten in the ankle, Two in the shin, Five in the knee, One in the thigh, Three in the hip, Eleven ribs, Thirty in the hand, [that is] six to every finger, Two in the fore-arm, Two in the elbow, One in the upper arm and Four in the shoulder, [For a total of] one hundred and one on the one side [of the body] and one hundred and one on ...

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

48 דדוקא אברים החיצונים . . נק' אברים

The note points there for the point that only the outer limbs, which have bones, are called limbs.

KEHOT'S NOTE

ראה סי מאמרי אדה"ז — ענינים עי רל.

49 במ"א ע"פ הרע"מ פ' שופטים

One of the places where the Raaya Mehemna in Shoftim, which the text says is explained "elsewhere," is discussed.

KEHOT'S NOTE

ביאורה"ז לאדהאמ"צ קכב, ג. סה"מ תקס"ה ח"ב עי תתיב ואילך. אוה"ת שופטים עי תתנד.

50 ואמאי בגרמין יתיר מברא

In the Raaya Mehemna on Shoftim, a person's 248 limbs testify about him, for his deeds are engraved on his bones; it asks why on the bones more than on the flesh, and answers that bones are white, the ground on which black writing is read, like the Torah, and that the body will rise again on its bones. The Alter Rebbe links bones (atzamos) to essence (atzmiyus).

Zohar, Shoftim 3:11-4:20:כ"ד-כ"א-ג. שופטים, שופטים

51 והתורה שהיא בז"א

There the Torah is placed in Z'eir Anpin, since the 248 commandments are divided among the ten vessels of the Sefiros of Z'eir Anpin.

KEHOT'S NOTE

ראה קו"א לתניא בדי"ה להבין מ"ש בפע"ח דף קנה, ב.

52 ע"פ ויצר את האדם עפר

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

KEHOT'S NOTE

תו"א ד, ג.

53 היות המצות במל'

Kehot's note points to where this is explained further: Iggeres HaKodesh.

KEHOT'S NOTE

באגה"ק נוסף: "הי של שם הוי"ו".

54 והתורה בז"א

Kehot's note points to where this is explained further: Iggeres HaKodesh.

KEHOT'S NOTE

באגה"ק נוסף: "וא"ו של שם הוי"ו".

55 ונעוץ תחלתו בסופן

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

KEHOT'S NOTE

ס"י פ"א, מ"ו.

56 מל' לית לה מגרמה

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

KEHOT'S NOTE

בע"ח ש' עקודים (פ"ו). ובש' דרושי נקודות (ספ"ד). ובש' מיעוט הירח (רפ"א). וגם ש' דרושי אבי"ע (ספ"ג). [כ].

57 בענין פ' ציצית במ"ש ועשיתם את כל מצותי

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

KEHOT'S NOTE

לקמן פ' שלח מו, ב.

PARAGRAPH 13

58 ונעוץ תחב"ס

"Their end is wedged in their beginning, and their beginning in their end." It explains why at the root the mitzvos are higher than the Torah while below the Torah is higher.

ספר יצירה א':ז:1 Sefer Yetzirah

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)

PARAGRAPH 14

59 משנה תורה

On Vaeschanan the Zohar says that Moshe spoke Mishneh Torah "from his own mouth," and that the Written and the Oral Torah, united in the place called the Tree of Life, are called Torah and Mishneh Torah. The text cites it on Mishneh Torah.

ספר זוהר, ואתחנן ד':י"ז-ה':כ"ז:5-17:4 Zohar, Vaetchanan

60 משנה תורה

On "Moshe would speak, and G-d would answer him with a voice," the Zohar says that Moshe spoke the curses of Mishneh Torah "from his own mouth": not of himself, but from the voice to which he was joined. The text cites it on Mishneh Torah.

ספר זוהר, ויקרא י"ב:פ"ט-י"ג:צ"ז:97-89:12 Zohar, Vayikra

It is also written in the same passage: "Moses spake and G-d answered him by a voice" (Ibid. 9). This voice, as has been elsewhere explained, is the voice of Moses, the Voice to which Moses attached himself. It may be asked, does it not say further on that "G-d spoke" (Ibid. xx, I), and not Moses? Some explain that the reason was because the people said to Moses: "Speak thou with us and we will hear, but let not G-d speak with us" (Ibid. 19). But, in fact, there ...

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

61 משנה למלך

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

KEHOT'S NOTE

סוף אסתר.

62

משנה למלך

At the end of the book of Esther, Mordechai the Jew is "second (mishneh) to King Achashverosh," his viceroy. The Alter Rebbe hears the same word in Mishneh Torah, making Deuteronomy the level of Malchus.

אסתר 10:3: אסתר י

כי מרדכי היהודי משנה למלך אחשורוש וגדול ליהודים ורצוי לרב אהיו דרש טוב לעמו ודבר שלום לכל יורעו:

For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren; seeking the good of his people and speaking peace to all his seed.

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

63

אלא חד

Why does the verse in Isaiah (43:25) say "I, I (Anochi, Anochi) am He Who wipes away your transgressions"? The Zohar answers that one Anochi is at Sinai and one at creation, to show that there is no separation between above and below; the text refers to it and to the Mikdash Melech's explanation there of the words "but one."

ספר הזוהר, לך לך כ"ד:רמ"ח-רנ"ט 248-259: Zohar, Lech Lecha 24:248-259 R. Eleazar then said to the man, 'What is your name?' He said: 'Joezer'. Whereupon he said: 'Let Joezer and Eleazar sit together.' So they sat down on a rock in that field. The Judean then commenced to discourse on the text I, even I, am he that blotteth out thy transgressions, for mine own sake, and thy sins I will not remember (Is. 43, 25). He said: 'The word "I" occurs here twice: He said: 'The word "I" occurs here twice: once in reference to Sinai (cf. "I am ...

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

64

אם אין יראה אין חכמה

"If there is no awe, there is no wisdom; if there is no wisdom, there is no awe." The Alter Rebbe reads the two clauses as the lower awe before wisdom and the higher awe after it.

Pirkei Avot 3:17: משנה אבות ג'י"ז

רבי אלעזר בן עזריה אומר, אם אין תורה, אין דרך ארץ. אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראה. אם אין יראה, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמח, אין תורה. אם אין תורה, אין קמח. הוא היה אומר, כל שחקקתו מרבה ממשעשיו, למה הוא דומה, לאילן שענפיו מרבין ושרשי מעשיו, והרות באה ועוקרתו והופכתו על פניו, שנאמר (ירמיה יז) והיה כעצער בערבך ולא יראה כי יבוא טוב ושכן חררים במדבר ארץ ...

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

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PARAGRAPH 16

65

דבקמה

Moshe tells Israel to count seven weeks "from when the sickle is first put to the standing grain (bakamah)." This is the word read as bakomah.

דברים ט"ז:ט"ו: Deuteronomy 16:9

שבעה שבועות תספור לך מהחל תחל לספור שבעה שבועות: Seven weeks shalt thou number unto thee; from the time the sickle is first put to the standing corn shalt thou begin to number seven weeks.

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66

דבקמה קרי ביה בקומה

The Kessef Mishneh reports from R. Yitzchak ibn Giat that the Omer is counted standing, supported by reading bakamah, "the standing grain," as bakomah, "standing." The Alter Rebbe applies the "stature" to the emotions of kelipah.

Kessef Mishneh on Mishneh Torah, Daily Offerings and Additional Offerings 7:23: הלכות תורה, משנה על משנה תורה, כסף משנה תמידים ומוספין ז'כ"ג:א:

ואין מונין אלא מעומד וכו'. כתב הר"י בן גיא שזה קבלה מפי רבותינו ואסמכוה אקרא דבקמה קרי ביה בקומה. ובזוהר פרשת תצוה כתב סוד הדבר למה צריך למנות מעומד:

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67

כי הוא אל ז"ן וג'מטריי אל הוי' ביצירה

In its meditation on Grace after Meals, Pri Etz Chaim says that at the words "a G-d Who nourishes (zan) and sustains all" one draws the flow down to zan, which has the value of El Havayah of Yetzirah. This is the kavanah the text points to.

Pri Etz Chaim, Gate of the Sabbath 24:47: פרי עץ חיים, שער השבת כ"ד:מ"ז

באומרו אל זן ומפרנס לכל, תכוין להשפיע מסוד אל שהוא א"ל שדי דבריאה, עולם הראשון הנקרא מגן, כי יש בו ג' א"ל כנודע, משפיע לז"ן ג'מטריא א"ל הוי"ה דיצירה. באומרו פותח את ידיך, יכוין למה שכתבנו באשרי שאחר עמידה דיוצר דחול. ובהוי"ה דחתימת ברכה זו, יכוין אותה בניקוד אלקיים.

Pri Etz Chaim (Public Domain)

68

וירד ה' על ה"ס

At Sinai "Havayah descended upon Mount Sinai," to the top of the mountain, and called Moshe up. The Alter Rebbe reads the descent as the revelation of Keser that came of itself after the seven weeks.

שמות כ"ב:20: Exodus 19:20

וירד ה' על-הר סיני אל-ראש ההר ויקרא ה' למשה אל-ראש ההר ויצל משה:

And the L-RD came down upon mount Sinai, to the top of the mount; and the L-RD called Moses to the top of the

mount; and Moses went up.

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69

ועשית חג שבועות מסת נדבת ירך אשר תתן

"You shall make the festival of Shavuos ... the measure of the freewill offering of your hand that you give, as Havayah your G-d will bless you": each person brings a gift in proportion to the harvest with which G-d has blessed him. The Alter Rebbe reads "your hand" as the outer dimension in which Keser shines on Shavuos.

דברים ט"ז:10 Deuteronomy 16:10

ועשית חג שבועות לה' אלקיך מסת נדבת ירך אשר תתן כאשר יברכה ה' אלקיך:

And thou shalt keep the feast of weeks unto the L-RD thy G-d after the measure of the freewill-offering of thy hand, which thou shalt give, according as the L-RD thy G-d blesseth thee.

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

70

ל"ב נתיבות החכמה

Sefer Yetzirah opens with the thirty-two wondrous paths of wisdom. Z'eir Anpin is called lev (32) because it receives them.

ספר יצירה א:א:1 Sefer Yetzirah 1:1

בשלישים ושתים נתיבות פליאות חכמה חקק יה ה' צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנן רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור:

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2 (ספר); Sippur (ספור); and 3) Sapher ספר which are in Him one and the same.

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

71

בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול ואמרה מי גלה רז זה לבני

When Israel put "we will do" before "we will hear," a heavenly voice asked who had revealed this secret, and angels tied two crowns on each of them. Here the secret is that the revelation of Sinai lasts only through the yoke of the mitzvos, and the two crowns are the two halves of Keser.

שבת פ"ח א:8 Shabbat 88a:8

אמר רבי אלעזר: בשעה שהקדימו ישראל "נעשה" ל"נשמע" יצתה בת קול ואמרה להן: מי גלה לבני רז זה שמלאכי השרת משתמשין בו? דכתיב: "בְּרָכוּ ה' מִלְאָכָיו גִּבְרֵי כַח עֲשֵׂי דְבָרוֹ לְשִׁמְעֵ בְּקוֹל דְּבָרוֹ" — בְּרִישָׁא "עֲשֵׂי", וְהִדּוּר "לְשִׁמְעֵ". אָמַר רַבִּי חֲמַא בְּרַבִּי חֲנִינָא: מֵאֵי דְכָתִיב "כִּתְּפוּחַ בְּעֲצֵי הַיַּעַר וְגוֹ' — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לֹמַר לָךְ: מֵהַ תַּפּוּחַ זֶה פְּרִי קוֹדֶם לְעָלִיו, אֶף יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" לְ"נִשְׁמָע".

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

72

פ"ז מהל' תמידין

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

KEHOT'S NOTE

PARAGRAPH 17

73

חמץ תאפינה

The two loaves of new wheat waved on Shavuos "shall be baked leavened," unlike every other meal offering. The Alter Rebbe explains why leaven, excluded from every other offering, is brought on Shavuos.

ויקרא כ"ג:17 Leviticus 23:17

ממִּשְׁבֵּתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתֵּי עֶשְׂרִים סֵלֶת תִּהְיֶינָה חֻמֵּץ תֹּאפִינָה בְּכוּרִים לַיהוָה

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD.

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74

כי כל שאור וכל דבש

"For any leaven and any honey you shall not burn as a fire offering." Leaven is kept from the altar because it stands for self-exaltation, which the external forces can feed on.

ויקרא ב':11 Leviticus 2:11

כָּל־חֶמֶץוְכָל־דְּבַשׁ אֲשֶׁר תִּקְרִיבוּ לַיהוָה לֹא תַעֲשֶׂה חֻמֵּץ כִּי כָל־שָׂאֵר וְכָל־דְּבַשׁ לֹא־תִקְטְרוּ מִמֶּנּוּ אִשֶּׁה לַיהוָה

No meal-offering, which ye shall bring unto the L-RD, shall be made with leaven; for ye shall make no leaven, nor any honey, smoke as an offering made by fire unto the L-RD.

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KEHOT'S NOTE

ויקרא ב, יא.

75

וידבר כו' אנכי כו'

On Vayikra the Zohar sets the ten utterances of creation against the ten of the Giving of the Torah: "I am Havayah your G-d" answers "Let there be light," for faith in G-d is called light.

ספר זוהר, ויקרא כ"ד:170-25:179 קע"ט כ"ה:קע"ט Zohar, Vayikra 24:170-25:179

76

וידבר כו' אנכי כו'

The Zohar asks why the verse in Isaiah says "I, I" (Anochi, Anochi) twice and answers that one is the Anochi of Sinai and one that of creation, as the Kehot note quotes.

ספר זוהר, לך לך כ"ד:248-259 רנ"ח-רנ"ט Zohar, Lech Lecha 24:248-259

He said: 'The word "I" occurs here twice: once in reference to Sinai (cf. "I am the L-rd thy G-d", Ex. 20, 2), and the other in reference to the creation of the world (cf. "I have made the earth and created man upon it", Is. 45, 12), to show that there is no division between the upper and lower worlds.

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

77

וידבר כו' אנכי כו'

At the end of this column the Zohar says that Anochi ("I am your shield," said to Avraham) is "the first level" to

which he cleaved at first, which the Kehot note identifies with Malchus.

ספר זוהר, לך לך כ"ו:ער"ב-26:272-29:319 זohar, Lech Lecha כ"ט:שי"ט

After his circumcision, all grades combined with this grade, and in this way G-d spoke with him. It may be objected that according to our interpretation the verses "and the L-rd appeared to Abram", "and Abram journeyed to the South", "and he built there an altar", indicate that he had attained to these higher grades; how, then, can you say that before he was circumcised these grades did not combine with this one to speak with him? The answer is that previously G-d gave wisdom to Abraham to cleave to ...

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

78

וידבר כ"י אנכי כ"י

On Yisro the Zohar reads the words of "And G-d spoke all these words, saying" as levels of the Sefiros, and on "I am Havayah your G-d" says: as I am hidden and concealed, so let these words be hidden in your heart.

ספר זוהר, יתרו כ"י:שמ"ג-20:343-355 זohar, Yitro and the word lemor (saying), that it was a heritage of all. Said R. Isaac: 'Why was the Torah given in fire and darkness?

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

79

וידבר כ"י אנכי כ"י

On Va'eira the Zohar explains that while speech was in exile Moshe was a voice without speech, and only at Sinai were voice and speech joined: "And G-d spoke all these words."

ספר זוהר, וארא ו'ס"ה-ז'ע"א-6:65-7:71 זohar, Vaera

AND MOSES SPAKE SO UNTO THE CHILDREN OF ISRAEL, BUT THEY HEARKENED NOT UNTO MOSES FOR ANGUISH OF SPIRIT. What is the meaning of "anguish of spirit" (lit. shortness of breath)? R. Judah interpreted the expression literally, "they had no rest from their labours, no time to breathe". But R. Simeon saw a mystical significance in the expression; the "Jubilee" (the world of Binah, the abode of transcendental "Freedom ") was as yet not in manifestation to give them spiritual rest, and the later Spirit (Malkuth) was not yet able ...

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

80

וידבר כ"י אנכי כ"י

On Shemos the Zohar explains why the verse of "I am" calls Egypt "the house of slaves": Egypt was the lowest of the nations and rose to power only through Israel's exile.

ספר זוהר, שמות י"ס:ו-י"א:ע"ז-10:67-11:77 זohar, Shemos

81

ח"א פ"ז ב'

The Tzemach Tzedek quotes there the Zohar's words on "I, I am He Who wipes away your transgressions" ("why twice 'I'? But one at Sinai") and copies the passage at length.

KEHOT'S NOTE

"אנכי אנכי הוא מוחה פשעך מ"ט תרי זימני אנכי אלא חד בסיני", — אוה"ת יתרו ע' תתקטז ושם מעתיק בארוכה.

82

פ"ט סע"א

There the Tzemach Tzedek notes that in the Zohar on Lech Lecha (end of 89a) "I am" is "the first level," that is, Malchus, as the Zohar Chadash explains there.

KEHOT'S NOTE

"לך לך דפ"ט סע"א אנכי הוא דרגא קדמאה היינו ג"כ בחי' מלי' כן פ"י בוי"ח שם", — אוה"ת יתרו ע' תתקטז.

83

On Behar the Zohar explains why Israel are called servants: "I am Havayah your G-d, Who took you out of the land of Egypt" binds them to serve Him as a servant serves the master who redeemed him, and a person must be both servant and son to G-d.

ספר זוהר, בהר י"ב:ע"ד-י"ד:פ"ד-12:74-14:80 זohar, Behar



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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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