



LIKKUTEI TORAH • PARSHAS EMOR • MAAMAR 2

לבאר הדברים ע"פ ונקדשתי בתוך בני ישראל בענין...

To Explain “And I Shall Be Sanctified
in the Midst of the Children of Israel”



The angels' threefold “Kadosh” corresponds to three crowns that Israel draw down: self-sacrifice in the Shema brings new light from the Infinite One through the union of Abba and Imma, Torah study draws the crown of will to Z'eir Anpin, and the practical mitzvos draw it furthest down, to Malchus and the lower worlds, because what descends lowest is rooted highest.

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 angels' threefold "Kadosh" corresponds to three crowns that Israel draw down: self-sacrifice in the Shema brings new light from the Infinite One through the union of Abba and Imma, Torah study draws the crown of will to Z'eir Anpin, and the practical mitzvos draw it furthest down, to Malchus and the lower worlds, because what descends lowest is rooted highest.

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 Raaya Mehemna explains that when Israel sanctify G-d below, the vav, Z'eir Anpin, rises to Kodesh, Chochmah, and becomes Kadosh; the light then returns to Z'eir Anpin and descends to Yesod and Malchus, giving three Kedushos. The Alter Rebbe builds on the Arizal: the union of Z'eir Anpin and Nukva draws light already held in the vessels of Atzilus, and Torah and mitzvos suffice for it, but the union of Abba and Imma draws new light from the Infinite One, above the chain of descent, and requires self-sacrifice, which comes from the soul's yechidah, above reason. This is the first Kadosh, said by the Seraphim. The second is the Keser, the will, drawn from Tiferes of Imma to Z'eir Anpin through Torah study; it is needed because every revelation, even Atzilus, is a contraction for G-d, like a teacher's speech next to his thought. The third is the Keser drawn to Malchus through the practical mitzvos, which refine sparks that fell from Tohu and are rooted above Chochmah. The Midrash of three crowns, one on G-d's head and two on Israel's, and "the crown with which his mother crowned him" express the same order.

OUTLINE

- 1 The three Kedushos in the Zohar** ¶1-3
Three groups of angels say Kadosh; the Raaya Mehemna and Pri Etz Chaim explain the first as the vav of Tiferes rising to Chochmah, called Kodesh, and the second as the light returning to Tiferes.
- 2 Two kinds of union** ¶4-5
The union of Z'eir Anpin and Nukva draws light already in the vessels of Atzilus and is reached through Torah and mitzvos; the union of Abba and Imma draws new light from the Infinite One, beyond the chain of descent, and needs the self-sacrifice of the Shema, which in the soul too is above intellect.

3 The first Kadosh and the Seraphim

¶6-9

Yechidah, the root of self-sacrifice, raises the vav to Chochmah, ayin, which unites with Binah, yesh; the Seraphim “stand above lo,” the thirty-six of the attributes, and the Talmud’s five hundred and fifteen shows them drawing yud-hei into the attributes.

4 The second Kadosh: the Keser of Z’eir Anpin

¶10-20

Tiferes of Imma becomes the Keser, the will, of Z’eir Anpin; because every revelation, even Atzilus, is a contraction for G-d, as the Maggid explained the Shechinah between the poles of the Ark and as a teacher’s speech hides his thought, His will for the attributes must be drawn down, and this comes through Torah study.

5 The third Kadosh: the practical mitzvos

¶21-32

The light descends to Tzaddik and Malchus through the mitzvos, called tzedakah; Torah draws from the inner dimension, but the physical mitzvos, which refine sparks fallen from Tohu, are rooted above Chochmah and so reach furthest down, while Torah remains the inner flow to which nothing compares.

6 Two crowns and the refinement of sparks

¶33-38

The world needs Israel to draw down G-d’s will; like a crown of gems and craftsmanship, the mitzvos supply the refined sparks and the Torah sets them, as in the Omer days and the night of Shavuot, all resting on the self-sacrifice of the first Kadosh.

7 The crown with which his mother crowned him

¶39-42

The Midrash’s three crowns: the one on G-d’s head is the supernal Keser drawn by self-sacrifice, when Israel is “My mother,” and the two on Israel’s heads are drawn by Torah and mitzvos, when Israel is “My daughter” and “My sister”; “go forth” means going beyond every limit.

KEY CONCEPTS

Kodesh and Kadosh קדש וקדוש

Kodesh, written without a vav, is Chochmah, the supernal source; Kadosh, with the vav, is Z’eir Anpin that has risen to it and received its light. Each of the angels’ three “Kadosh” is a stage in this light’s ascent and descent.

mayin nukvin (feminine waters) מיין נוקבין

The arousal from below that calls forth a flow from above. Here it takes two forms: Torah and mitzvos for the lower union, and self-sacrifice for the higher one.

the union of Abba and Imma יחוד אבא ואימא

The union of Chochmah and Binah, the passage from ayin to yesh, through which new light from the Infinite One, never yet in the vessels of Atzilus, first appears.

self-sacrifice (mesirus nefesh) מסירות נפש

The readiness to give one’s life over to G-d in “Echad” of the Shema. It comes from yechidah, the soul’s highest level, above reason, and so reaches what is above the chain of descent.

Keser as will כתר — רצון

The crown above the attributes is G-d’s will that there be worlds and a revealed conduct of them. Since every revelation is a contraction for Him, this will must be drawn down anew by Israel’s service.

the refinement of the 288 sparks בירור רפ”ח ניצוצין

The sparks of the World of Tohu fell in the shattering of the vessels into kelipas nogah, the realm of physical things. Mitzvos done with physical objects refine them and raise them to their root above Atzilus.

SECTION 1 • 11-3

The three Kedushos in the Zohar

1 לבאר הדברים¹ ע"פ ונקדשתי בתוך בני ישראל² בענין ג' כתות מלאכים כת אחת אומרת קדוש³ וזהו ענין השרפים וכת אחת אומרת קדוש קדוש⁴ כו'

To explain the matters on the verse "And I shall be sanctified in the midst of the children of Israel," concerning the three groups of angels: one group says "Kadosh" ("Holy"), and this is the matter of the Seraphim; and one group says "Kadosh, Kadosh," etc.

The verse "And I shall be sanctified in the midst of the children of Israel" is the source of the mitzvah to sanctify G-d's Name, and the Raaya Mehemna reads it as the command to sanctify Him every day, raising His holiness from below to above. The Talmud teaches that the angels' "Holy, holy, holy" is divided among three groups of angels: one says a single "Kadosh," one says "Kadosh, Kadosh," and one says the whole verse; the Alter Rebbe identifies the first group, who say a single "Kadosh," with the Seraphim.

צריך להקדים מ"ש ברע"מ [ברע"א מהימנא] פ' אמור דצ"ג ע"א⁵ ע"פ זה דונקדשתי. קדש איהו סטר עלאה⁶ כו'.

We must first preface what is written in the Raaya Mehemna, Parshas Emor, folio 93, side a, on this verse of "And I shall be sanctified": "Kodesh ('holiness') is the supernal side," etc.

Before explaining what each "Kadosh" accomplishes, the Alter Rebbe brings the Raaya Mehemna ("the Faithful Shepherd," a section of the Zohar) on this verse. It distinguishes Kodesh, written without the letter vav, as the supernal side, the beginning of all levels, from Kadosh, which has the vav.

2 ומאי דאקרי קדוש כו' וכיון דישראל קא מקדשי סלקי מתתא לעילא יקרא עילאה עד דאסתלק⁷ ו' רזא דשמים עלאין לעילא. כיון דאינון שמים אסתלקו לעילא נהיר ההוא קדש בהו וכדין אקרי לעילא קדוש כו'.

"And what is called Kadosh," etc. "And once Israel sanctify, they raise the supernal glory from below to above, until the vav, the secret of the supernal heavens, ascends on high. Once those heavens have ascended on high, that Kodesh shines in them, and then it is called on high Kadosh," etc.

The Zohar asks why the angels' word on high is Kadosh, with a vav, when the supernal level is Kodesh, which has none. It answers that when Israel sanctify below, they raise the supernal glory until the vav, which stands for Z'eir Anpin, called "the supernal heavens," ascends to Kodesh; Kodesh then shines in it, and Kodesh with the vav is Kadosh.

3 ופ"י בפע"ח [בפרי עץ חיים] ⁸ שער הק"ש [הקריאת שמע] פ"ב [פרק ב'] גבי קדושה דיוצר אור וז"ל [וזה לשוננו] והנה ענין קדוש הוא כי תחלה עולה סוד ⁹ ו' של תפארת לקבל הארה מחכמה הנקרא קדש ונעשה קדוש. ואח"כ מתפשט עד התפארת כו' ונעשה שם קדוש ב'

And it is explained in Pri Etz Chaim, Shaar Kerias Shema, chapter 2, regarding the Kedushah of [the blessing] Yotzer Or, and these are his words: "Now, the matter of Kadosh is that first the secret of the vav of Tiferes rises to receive illumination from Chochmah, which is called Kodesh, and it becomes Kadosh. Afterwards it spreads down to Tiferes, etc., and there the second Kadosh is formed."

Pri Etz Chaim, the Arizal's teachings on the intentions of prayer, explains the Kedushah said in the morning blessing Yotzer Or: the vav, which stands for Tiferes, the center of Z'eir Anpin, first rises to Chochmah, which is called Kodesh, to receive its light, and so becomes Kadosh, the first Kadosh; then the light spreads down with the vav to Tiferes in its own place, and this forms the second Kadosh. In Likkutei Torah, Tazria, the Alter Rebbe brings this passage to show that the attributes of Z'eir Anpin become fully one only through the light of Chochmah (Abba), in which the Infinite Light is encloded.

וז"ש [וזהו שכתוב] ברע"מ [ברעיא מהימנא] שם ואינון שמים תייבין לדוכתייהו ¹⁰ כו'.

And this is [the meaning of] what is written in the Raaya Mehemna there: "And those heavens return to their places," etc.

The Alter Rebbe shows that the Raaya Mehemna says the same thing in its words "those heavens return to their places": Z'eir Anpin, having risen, goes back to its own level carrying the light it received.

SECTION 2 • 14-5

Two kinds of union

4 ואח"כ מתפשט ביסוד ונעשה שם קדוש ג' כו' ומשם מתפשט במל' ¹¹ עכ"ד [עד כאן דבריו] וכ"כ [וכן כתב] בשער חזרת העמידה רפ"ג [ריש פרק ג'] וז"ש [וזהו שכתוב] ברע"מ [ברעיא מהימנא] ¹² שם לבתר נחית ההוא נהירו עד דנטיל כולא חד צדיק עילאה דרגא יקירא לקדשא כולא לתתא. ¹³

"Afterwards it spreads into Yesod, and there the third Kadosh is formed, etc., and from there it spreads into Malchus." Thus far his words. And so he wrote in Shaar Chazaras HaAmidah, at the beginning of chapter 3. And this is [the meaning of] what is written in the Raaya Mehemna there: "Afterwards that light descends, until one supernal Tzaddik, a precious level, takes it all, to sanctify everything below."

Pri Etz Chaim completes its account: the light spreads further into Yesod, where the third Kadosh is formed, and from there into Malchus. Its section on the repetition of the Amidah says the same, and the Raaya Mehemna puts it in its own words: the light descends until "one supernal Tzaddik," Yesod, takes it all in order to sanctify everything below.

וביאור הענין יובן בהקדים מ"ש בע"ח [בעץ חיים] שלצורך יחוד או"א [אבא ואימא]¹⁴ צ"ל העלאת מ"ן [מ"ן נוקבין] במס"נ [במסירות נפש] ממש בק"ש [בקריאת שמע].¹⁵

The explanation of the matter will be understood by first prefacing what is written in Etz Chaim: that for the sake of the union of Abba and Imma (Chochmah and Binah) there must be an elevation of mayin nukvin (feminine waters) through actual self-sacrifice (mesirus nefesh) in the Shema.

To explain the three stages, the Alter Rebbe first brings a principle from the Arizal. The union of Abba and Imma, Chochmah and Binah, requires mayin nukvin, "feminine waters," the arousal from below that calls forth the flow from above, and for this union it must be actual self-sacrifice, as when one gives one's life over to G-d in reciting the Shema.

ולצורך יחוד זו"נ [זעיר אנפין ונוקבא] סגי בהעלאת מ"ן [מ"ן נוקבין] ע"י¹⁶ התורה והמצוות שע"י ממשיכים יחוד זו"נ [זעיר אנפין ונוקבא] ולכן אפילו מי שתורתו אומנתו מפסיק לק"ש [לקריאת שמע]¹⁷ וארז"ל [ואמרו רבותינו זכרונם לברכה] גדול הקורא ק"ש [קריאת שמע] בעונתה¹⁸ יותר מהעוסק בתורה כו'.

But for the sake of the union of Z'eir Anpin and Nukva, the elevation of mayin nukvin through Torah and mitzvos suffices, for through this one draws down the union of Z'eir Anpin and Nukva. Therefore even one whose Torah is his occupation interrupts [his study] for the Shema; and our Sages, of blessed memory, said: "Greater is one who recites the Shema in its time than one who occupies himself with Torah," etc.

The lower union, of Z'eir Anpin and Nukva (the emotive attributes and Malchus), needs only the arousal brought about by Torah and mitzvos. Because the Shema reaches higher than Torah study, even those whose whole occupation is Torah stop for it, and the Talmud rules that reciting the Shema in its proper time is greater than studying Torah.

(ואע"ג [ואף על גב] שבלק"ת [שבלקוטי תורה (להאריז"ל)] פ' בראשית¹⁹ איתא דמצוה הוא שם הוי' ששני אותיות מ"צ דמצוה הם בא"ת ב"ש י"ה דהיינו שע"י המצוה גורם גם יחוד או"א [אבא ואימא] שהם י"ה אך מ"מ הם אותיות מחולפות במ"צ להורות שאין זה גילוי גמור כמו ו"ה שבאו בלא חלופי אתוון במצוה

(And although in the Likkutei Torah [of the Arizal], Parshas Bereishis, it is stated that [the word] mitzvah is the Name Havayah, since the two letters mem-tzadi of mitzvah are, in the Atbash [exchange of letters], yud-hei, which means that through the mitzvah one also brings about the union of Abba and Imma, which are yud-hei; nevertheless, they are letters exchanged into mem-tzadi, to show that this is not a complete revelation like the vav-hei, which come in mitzvah without an exchange of letters.

A parenthetical objection: the Arizal teaches that the word mitzvah (מצוה) holds the whole Name Havayah. Its first two letters, mem and tzadi, become yud and hei through Atbash, the code that pairs the first letter of the alphabet with the last, the second with the next-to-last, and so on; yud-hei stands for Abba and Imma, so a mitzvah too would seem to bring about their union. But the yud-hei appear only in exchanged, disguised letters, a sign that through a mitzvah Abba and Imma are not fully revealed, unlike the vav and hei, Z'eir Anpin and Nukva, which appear in the word as they are.

אבל עיקר יחוד או"א [אבא ואימא] שהם י"ה ממש זהו הנמשך ע"י העלאת מ"ן [מ"ן נוקבין] דמס"ן [דמסירות נפש] באחד וזהו ענין ק"ש [קריאת שמע] וע' בפ"י וענין חלופי אתוון בבינונים שער היחוד והאמונה פרק י"ב).

But the essential union of Abba and Imma, which are the actual yud-hei, is what is drawn down through the elevation of mayin nukvin of self-sacrifice in [the word] Echad ("One"), and this is the matter of the Shema. And see the explanation, and the matter of the exchange of letters, in [Sefer Shel] Beinonim, Shaar HaYichud VahaEmunah, chapter 12.)

The essential union of Abba and Imma, the true yud-hei, comes through the self-sacrifice of "Echad" in the Shema. Tanya (Shaar HaYichud VahaEmunah, chapter 12) explains that exchanged letters carry a lower, more derivative life-force than the letters themselves.

והטעם לזה הוא מפני שמכיון שכבר נמשך האור וההמשכה של א"ס ב"ה בכלים דאצי' וא"כ כבר באה ההמשכה וישנה בבחי' סדר ההשתלשלות דהיינו כשנמשכה לאצילות לזו"נ [לזעיר אנפין ונוקבא] ורק שצריכים להמשיכה משם לבי"ע.

The reason for this is that, since the light and the flow of the Infinite One (Ein Sof), blessed be He, have already been drawn into the vessels of Atzilus, then the flow has already come and exists at the level of the order of the chain of descending worlds (hishtalshelus), that is, when it was drawn into Atzilus, into Z'eir Anpin and Nukva; and one need only draw it from there into Beriah, Yetzirah and Asiyah.

Here is the reason for the difference. The light that the union of Z'eir Anpin and Nukva needs is already present in the vessels of Atzilus as part of the orderly chain of descent, so it need only be drawn further down, into the lower worlds of Beriah, Yetzirah and Asiyah.

(אשר זהו ענין יחוד זו"נ [זעיר אנפין ונוקבא] שע"י יחוד זה נמשך הולדת נשמות מאצילות לעולם הבריאה כמ"ש בע"ח [בעץ חיים] שער מ"ז שער סדר אבי"ע [אצילות בריאה יצירה עשיה] פד"ה).

(And this is the matter of the union of Z'eir Anpin and Nukva: through this union the birth of souls is drawn from Atzilus into the World of Beriah, as is written in Etz Chaim, Shaar 47, the Shaar of the Order of Atzilus, Beriah, Yetzirah and Asiyah, chapters 4 and 5.)

The Alter Rebbe adds that the union of Z'eir Anpin and Nukva is what brings souls into being, drawing them from Atzilus into Beriah. He cites Etz Chaim's section on the order of the four worlds, which discusses where in them souls are born.

לכן ע"י התורה והמצות ג"כ יכולים להמשיך המשכה זו מאחר שכבר ישנה להמשכה בכלים דזו"נ [דזעיר אנפין ונוקבא] דאצילות ע"כ ע"י התומ"צ [התורה ומצות] שהם בחי' כלים ממשיכים המשכה זו שבכלים דזו"נ [דזעיר אנפין ונוקבא] להיות נמשך בבי"ע.

Therefore through Torah and mitzvos, too, one can draw down this flow: since the flow already exists in the vessels of Z'eir Anpin and Nukva of Atzilus, therefore through Torah and mitzvos, which are at the level of vessels, one draws this flow that is in the vessels of Z'eir Anpin and Nukva so that it be drawn into Beriah, Yetzirah and Asiyah.

Since this flow already rests in the vessels of Z'eir Anpin and Nukva, Torah and mitzvos are enough to draw it down. They are themselves "vessels": defined expressions of G-d's will and wisdom, matching a light that is already held in vessels.

(וגם עסק התורה צ"ל ג"כ בבחי' ביטול להיות ולא תחללו^{20, 21} שלא לעשות חלל והפסק ח"ו [חס ושלום] דא"כ [דאם לא כן] גם תורה אין לו²² אלא שעכ"ז [שעם כל זה] הוא בבחי' כלי אבל מסירת נפש היינו לצאת מהכלי לגמרי.

(And the occupation with Torah, too, must also be in a state of self-nullification (bittul), so that it be [in keeping with] "And you shall not profane": not to make a void and an interruption, G-d forbid; for otherwise "he does not even have Torah." Yet even so, it is at the level of a vessel; whereas self-sacrifice means to go out of the vessel entirely.

Torah study, too, needs self-nullification: "You shall not profane" (תחללו) is read as "do not make a void" (חלל), for study with self-importance makes a gap from which G-d's light withdraws, and the Talmud says that one who claims he has only Torah does not even have Torah. Yet even humble study stays within the measure of a vessel, while self-sacrifice means leaving every vessel and limit behind.

ולפיכך להמשיך היחוד דזו"נ [דזעיר אנפין ונוקבא] שהוא המש כת האור שכבר מלוּבש בכלי ממשיכים ע"י העלאת מ"ן [מ"ן נוקבין] דעסק התורה והמצוות שהן הן מבחי' ז"א ונוק' [ונוקבא] שהתורה היא בז"א והמצוות בנוק' [בנוקבא]

Therefore, to draw down the union of Z'eir Anpin and Nukva, which is the drawing down of the light that is already enclothed in a vessel, one draws it down through the elevation of mayin nukvin of occupation with Torah and mitzvos, which are themselves of the level of Z'eir Anpin and Nukva: the Torah is in Z'eir Anpin and the mitzvos are in Nukva.

So the union of Z'eir Anpin and Nukva, which concerns light already clothed in vessels, is drawn through Torah and mitzvos, which belong to those very levels: Torah corresponds to Z'eir Anpin, the emotive attributes of Atzilus, and the mitzvos to Nukva, Malchus.

ומ"מ כ' [כתב] בבינונים ס"פ כ"ה שקיום התורה ומצותיה תלוי בזה שיזכור תמיד ענין מסירת נפשו לה' על יחודו שיהיה קבוע בלבו תמיד ממש²³ כו' ע"ש)

Nevertheless, he wrote in [Sefer Shel] Beinonim, at the end of chapter 25, that the keeping of the Torah and its mitzvos depends on this: that one always remember the matter of giving over his soul to G-d for His unity, so that it be fixed in his heart always, literally, etc.; see there.)

Even so, Tanya (end of chapter 25) teaches that keeping the Torah and its mitzvos depends on always remembering one's readiness to give one's life for G-d's unity, so that even the lower service draws its strength from self-sacrifice.

אבל כדי להמשיך יחוד או"א [אבא ואימא]²⁴ שהוא המשכת אור חדש מה שלא נמשך עדיין בהכלים דאצילות כלל כי אם שצריכים לעורר ולהמשיך אור חדש והמשכה חדשה ממש מאור א"ס ב"ה

But in order to draw down the union of Abba and Imma, which is the drawing down of new light, that which has not yet been drawn into the vessels of Atzilus at all, but rather one must arouse and draw down new light and a truly new flow from the Infinite Light (Or Ein Sof), blessed be He,

The union of Abba and Imma is of another kind: it draws down new light, light that has never yet entered the vessels of Atzilus, and such light must be aroused and drawn from the Infinite Light itself as a truly new flow.

אשר זהו ענין יחוד או"א [אבא ואימא] דאין הפי' שהתחלת ההמשכה מאו"א [מאבא ואימא] לבד אלא כי או"א מקבלים מכתר וכתר מעתיק עד א"ס המאציל העליון

and this is the matter of the union of Abba and Imma. For the meaning is not that the flow begins from Abba and Imma alone; rather, Abba and Imma receive from Keser, and Keser from Atik, up to the Infinite One, the Supernal Emanator;

Calling it "the union of Abba and Imma" does not mean that the flow starts with them. Abba and Imma receive from Keser, Keser from Atik, and so up to the Infinite One, the source of all emanation.

כי הוא לבדו יש בו כח לחדש תמיד לפי שאין לו סוף משא"כ בנאצלים כו'.

for He alone has the power to renew constantly, since He has no end, which is not so with the emanated beings, etc.

Only the Infinite One can bring forth something truly new, because He has no end; every emanated level is finite and can only pass on what it has received.

אלא שנק' ע"ש יחוד דאו"א [דאבא ואימא] לפי כי בהיות האור עדיין למעלה מאו"א [מאבא ואימא] הוא בחי' סתימו דכל סתימין ונעלם מאד וראשית הגילוי הוא בחכמה וממנה נמשך בבינה

It is only called by the name of the union of Abba and Imma because while the light is still above Abba and Imma it is at the level of "the most hidden of all hidden things" and very concealed, and the beginning of revelation is in Chochmah, and from it the light is drawn into Binah.

The union is named after Abba and Imma because above them the light is utterly hidden, "the most hidden of all hidden things," the Zohar's phrase for the highest concealed levels. Revelation begins in Chochmah and passes from it to Binah, so the new light first appears through their union.

וכמ"ש כ"ז [כל זה] בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] פ"א [פרק י"א] ומבואר באריכות יותר בלק"ת [בלקוטי תורה (להאריז"ל)] פי וירא²⁵

All this is as written in Pri Etz Chaim, Shaar Kerias Shema, chapter 11, and it is explained at greater length in the Likkutei Torah [of the Arizal], Parshas Vayera.

Pri Etz Chaim (Shema, chapter 11) teaches that while a union for sustaining the worlds draws on what Abba and Imma already hold, a union that brings forth new souls requires new light from above. The Likkutei Torah of the Arizal, on Vayera, treats it at greater length.

(ועיין בזהר פ' בשלח דס"ג ע"ב ע"פ ממעמקים קראתיך²⁶ אמר רבי חזקיה כד עתיקא סתימא דכל סתימין בעי לזמנא ברכאן לעלמין אשרי כולא ואכליל כולא בהאי עמיקא עילאה²⁷ כו' ועי' במק"מ [במקדש מלך] שם בשם האריז"ל [האריז"ל זכרוננו לברכה].

(And see the Zohar, Parshas Beshalach, folio 63, side b, on the verse "Out of the depths I have called You": "Rabbi Chizkiyah said: When the Ancient One, most hidden of all hidden, wishes to prepare blessings for the worlds, He places everything and includes everything in this supernal depth," etc. And see the Mikdash Melech there, in the name of the Arizal, of blessed memory.

The Zohar reads "Out of the depths I have called You" as the supernal depth: when the hidden Ancient One wishes to bestow blessings, He places everything in this depth, and from it the well and all the streams are filled. The Alter Rebbe brings it to illustrate the point just made: the blessings of the hidden Ancient One first gather in a supernal level and only from there flow outward.

ועי' עוד בפ' ויגש דר"י ע"א ת"ח [תא חזי] בית פרעה²⁸ כו' ע"ש. ועי"ל [ועוד יש לומר] הטעם שנקרא ע"ש יחוד דאוי"א [דאבא ואימא] מטעם שכשנמשך האור ומגיע בחו"ב [בחכמה ובינה] זהו ההתקשרות והמשכת הסובב בממלא ועמ"ש גבי פסח²⁹ בענין ויוציאנו ה' אלקינו או"א [אבא ואימא] שהלבישו³⁰ כו' ועמ"ש סד"ה שימני כחותם^{31,32} ע"ש)

And see further in Parshas Vayigash, folio 210, side a: "Come and see: the house of Pharaoh," etc.; see there. One may further say that the reason it is called by the name of the union of Abba and Imma is that when the light is drawn down and reaches Chochmah and Binah, this is the bond and the drawing of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin). And see what is written regarding Pesach on the matter of "And Havayah our G-d brought us out": Abba and Imma, who en clothed, etc. And see what is written at the end of the discourse beginning "Set me as a seal"; see there.)

The Zohar in Vayigash reads "the house of Pharaoh" (בית פרעה) as the house from which all lights are uncovered (אתפרעו), where whatever was hidden is revealed. A second reason for the name: in Chochmah and Binah the light that encompasses all worlds first binds with and enters the light that fills them, as elsewhere "Havayah our G-d" of the Haggadah is explained as Abba and Imma clothing themselves.

ולכן כדי לעורר ולהמשיך מאור א"ס ממש צ"ל העלאת מ"ן [מ"ן נוקבין] במס"נ [במסירות נפש] שע"י ממשך מעיקרא דכולא המשכה חדשה דא"כ [דאם לא כן] אינו יכול לעורר ולהמשיך מבחי"א א"ס ממש.

Therefore, in order to arouse and draw down from the Infinite Light itself, there must be an elevation of mayin nukvin through self-sacrifice, for through this one draws a new flow from "the root of all"; otherwise one cannot arouse and draw down from the level of the Infinite One itself.

This is why self-sacrifice is needed. Only it reaches "the root of all," the Infinite itself, and draws from there a flow that is new; without it one cannot reach the level of the Infinite One.

ולכן לעורר המשכה זו צ"ל העלאת מ"ן [מ"ן נוקבין] במס"נ [במסירות נפש] ממש שע"י מעורר וממשיך מעצמות אור א"ס ב"ה וממשיך משם המשכה חדשה ע"י יחוד דא"א [דאבא ואימא] (ועמ"ש בזה בד"ה מה יפו פעמך³³ בנעלים³⁴ ובביאור ע"פ הראיני את מראיך)³⁵

Therefore, to arouse this flow there must be an elevation of mayin nukvin through actual self-sacrifice, for through this one arouses and draws from the essence of the Infinite Light, blessed be He, and draws from there a new flow through the union of Abba and Imma. (And see what is written on this in the discourse beginning "How beautiful are your steps in sandals," and in the explanation of the verse "Show me your appearance.")

Actual self-sacrifice arouses the very essence of the Infinite Light, and from there the new flow comes down through the union of Abba and Imma. Two maamarim on verses of the Song of Songs develop this further.

ויוכן עוד ענין זה ממ"ש במ"א בד"ה פתח אליהו³⁶ שמאצילות לבי"ע הגם שהאור נמשך ע"י פרסא מ"מ נק' סדר ההשתלשלות

This matter will be understood further from what is written elsewhere, in the discourse beginning "Patach Eliyahu": that from Atzilus to Beriah, Yetzirah and Asiyah, although the light is drawn through a parsa (partition), it is nevertheless called the order of hishtalshelus;

The Alter Rebbe's discourse "Patach Eliyahu" in Torah Ohr explains that between Atzilus and the lower worlds there is a parsa, a partition that screens the light, yet the descent there is still one continuous order of cause and effect.

משא"כ מא"ס ב"ה לאצילות הוא שלא כסדר ההשתלשלות רק ע"י צמצום ומקום פנוי כי אין ערוך לך
כ"י חד לא בחושבן³⁷ כ"י ע"ש באריכות.

whereas from the Infinite One, blessed be He, to Atzilus it is not according to the order of hishtalshelus, but only through tzimtzum (contraction) and an empty space, for "There is no comparison to You," etc., "One, but not in number," etc.; see there at length.

From the Infinite One to Atzilus, however, there is no such continuous order; that step happens only through tzimtzum, G-d's concealment of His light that leaves an "empty space." As the prayer says, "There is no comparison to You," and Patach Eliyahu says "You are One, but not in number": G-d is not the first link in a series, so a new flow from Him is beyond any chain.

5 והנה באדם ג"כ יש בחי' השתלשלות ומה שלמעלה מהשתלשלות. דהיינו כי מחכמה ולמטה הוא בחי' השתלשלות שכל ומדות ומחודומ"ע [ומחשבה דבור ומעשה]. לכן ע"י ממשיכים ג"כ מסדר ההשתלשלות מאצילות לבי"ע.

Now in man, too, there is the level of the chain of descent (hishtalshelus) and that which is above hishtalshelus. That is, from Chochmah downward is the level of hishtalshelus: intellect and emotive attributes (middos), and thought, speech and action. Therefore through these one also draws down from the order of hishtalshelus, from Atzilus to Beriah, Yetzirah and Asiyah.

A person mirrors the worlds. From Chochmah, the first flash of insight, downward, the soul's powers form their own chain of descent: intellect, the emotions, and then thought, speech and action, each derived from the one above it. Service through these powers, through understanding, feeling and doing, draws down the flow that follows this order, from Atzilus into the lower worlds.

אבל להיות המשכת אור חדש מא"ס ב"ה שהוא מלמעלה מסדר ההשתלשלות זה אינו כ"א ע"י העלאת
מ"ן [מ"ן נוקבין] במס"נ [במסירות נפש] דייקא שהוא בנפש ג"כ מבחי' שלמעלה מסדר ההשתלשלות דהיינו
למעלה מהשכל והטעם.

But for there to be a drawing down of new light from the Infinite One (Ein Sof), blessed be He, which is from above the order of hishtalshelus, this is only through the elevation of mayin nukvin through self-sacrifice (mesirus nefesh) specifically, which in the soul, too, is from the level that is above the order of hishtalshelus, that is, above intellect and reason.

Self-sacrifice does not come from reasoning; it springs from a level of the soul that is above intellect and reason. Because it stands above the soul's own chain of descent, it can draw down the new light from the Infinite One, which is above the chain of the worlds.

SECTION 3 • ¶6-9

The first Kadosh and the Seraphim

6 והשכל לגבי למעלה מהשכל והחכמה הוא שלא כסדר ההשתלשלות כמ"ש והחכמה מאין תמצא.³⁸
ועמ"ש מזה סד"ה כי קרוב אליך הדבר.^{39, 40}

And intellect, relative to that which is above intellect and Chochmah, is not according to the order of the chain of descending worlds (hishtalshelus), as it is written, "And wisdom is found from ayin ('nothing')." And see what is written on this at the end of the discourse beginning "For the matter is near to you."

Chochmah itself does not follow from what is above it by a continuous chain: the step from what is beyond intellect into intellect is a leap, not a derivation. Job asks, "Wisdom, from where (me'ayin) shall it be found?", and Chassidus reads the same word as "from ayin," from "nothing": wisdom comes from a source that has no common measure with it.

והיינו בחי' יחידה שבנפש^{41, 42} שממנה נמשך הרצון לה' במס"נ [במסירות נפש] ולכן עי"ז דייקא מעורר וממשיך מלמעלה מסדר ההשתלשלות כו'

This is the level of yechidah in the soul, from which the will for G-d with self-sacrifice (mesirus nefesh) is drawn; and therefore through this specifically one arouses and draws down from above the order of hishtalshelus, etc.

The soul's highest level, yechidah ("the single one"), is where the will to give oneself over to G-d comes from, a will beyond reason. Because it stands above the soul's own chain of faculties, self-sacrifice reaches, and draws down from, what is above the chain of the worlds.

(וז"ש [וזהו שכתוב] בפע"ח [כפרי עץ חיים] שער הק"ש [הקריאת שמע] פ"ה דרוחין ונפשין של הצדיקים הם מ"ן [מ"ן נוקבין] ומ"ד [ומ"ן דוכרין] דזו"נ [דזעיר אנפין ונוקבא]. אך נשמה לנשמה ונשמה הם מ"ן [מ"ן נוקבין] ומ"ד [ומ"ן דוכרין] דאז"א [דאבא ואימא].⁴³ ועיין מזה בשער היחודים פ"ח [פרק ח'].

(And this is what is written in Pri Etz Chaim, Shaar Kerias Shema, chapter 5: that the ruach and nefesh [levels] of the righteous are the mayin nukvin (feminine waters) and mayin duchrin (masculine waters) of Z'eir Anpin and Nukva, but the neshamah of the neshamah and the neshamah are the mayin nukvin and mayin duchrin of Abba and Imma. And see on this in Shaar HaYichudim, chapter 8.

Pri Etz Chaim says which levels of the soul serve as mayin nukvin for each union. The lower levels, ruach and nefesh, rise to the union of Z'eir Anpin and Nukva, while the higher ones, neshamah and the "neshamah of the neshamah" (which it also calls chayah), rise to the union of Abba and Imma; Shaar HaYichudim, a work of the Arizal's teachings on meditative unifications, is also cited.

והיינו כי רוח ונפש זהו בחי' האור המלוכש בכלי וממשיכים עי"ז האור שכבר מלוכש בכלים כנ"ל אבל להמשיך יחוד או"א [אבא ואימא] צ"ל העלאת מ"ן [מ"ן נוקבין] בבחי' מאדך⁴⁴ בלי גבול שהוא בחי' יחידה וזהו ענין נשמה לנשמה. כנודע דהיינו שהיא למעלה מבחי' נשמות הכלים כו')

That is, ruach and nefesh are the level of the light encloded in a vessel, and through them one draws down the light that is already encloded in vessels, as mentioned above; but to draw down the union of Abba and Imma (Chochmah and Binah) there must be an elevation of mayin nukvin at the level of me'odecha ("your might"), without limit, which is the level of yechidah, and this is the matter of the neshamah of the neshamah, as is known; that is, it is above the level of the souls of the vessels, etc.)

Ruach and nefesh are light already clothed in vessels, so they draw down light that is already in vessels. The union of Abba and Imma needs mayin nukvin of me'odecha, the love "with all your might" that has no limit, which comes from yechidah; this is what the Arizal calls the neshamah of the neshamah, which is above the souls that belong to the vessels.

וזהו ענין קדוש הא' דפ"י ברע"מ [ברע"א מהימנא] שהוא הסתלקות הוי"ו שהוא ז"א דאצילות בחכמה שנק' קדש.

And this is the matter of the first Kadosh, which the Raaya Mehemna explains as the ascent of the vav, which is Z'eir Anpin of Atzilus, into Chochmah, which is called Kodesh.

With this the Alter Rebbe identifies the first Kadosh of the Raaya Mehemna: the vav, Z'eir Anpin of Atzilus, rising into Chochmah, which is called Kodesh.

ועלייה זו היינו שז"א עולה בבחי' מ"ן [מ"ן נוקבין] בכדי שע"ז יהיה יחוד או"א [אבא ואימא] שבחינה זו נעשה ע"י המס"ן [המסירות נפש] למטה.

And this ascent means that Z'eir Anpin rises as mayin nukvin, so that through this there will be the union of Abba and Imma; and this level is brought about through self-sacrifice below.

Z'eir Anpin rises as mayin nukvin, an arousal from below, and this brings about the union of Abba and Imma above it. What sets this in motion above is a person's self-sacrifice below.

ולמעלה הוא ג"כ בחי' ביטול והתכללות ז"א למעלה (ועמ"ש מזה בביאור ע"פ שימני כחותם.^{45, 46}
בהפרש שבין עליות העולמות ובין עליות ז"א בבחי' עיבור במעי אימא שעייז ממשיך מוחי' [מוחיה]
דגדלות כו' ע"ש)

And Above, too, it is a state of self-nullification (bittul) and inclusion of Z'eir Anpin Above. (And see what is written on this in the explanation of the verse "Set me as a seal," on the difference between the ascents of the worlds and the ascents of Z'eir Anpin in the state of ibur (gestation) in the womb of Imma, through which it draws down the mochin of gadlus (the mature intellect), etc.; see there.)

Above, too, the ascent means that Z'eir Anpin sets itself aside and is included in the higher level, the counterpart of self-sacrifice below. In Likkutei Torah, Shir HaShirim ("Set me as a seal"), the Alter Rebbe distinguishes this from the Shabbos ascent of the worlds, which comes through love and leaves the lower world clothed in the higher: here Z'eir Anpin is wholly nullified, as in "gestation" within Imma, and so draws new mochin, the mature intellect.

ועייז דייקא נמשך יחוד או"א [אבא ואימא] אשר החכמה נקי קדש והוא בחי' אין. והבינה נקי יש. והיחוד הוא שיומשך ויתהווה מאין ליש.

And through this specifically the union of Abba and Imma is drawn down: Chochmah is called Kodesh and is the level of ayin (nothing), and Binah is called yesh (something), and the union is that it be drawn down and come into being from ayin to yesh.

Chochmah is Kodesh and ayin, "nothing," because it is pure self-nullification; Binah is yesh, "something," a defined grasp. Their union is the passage from nothing to something, the very pattern of bringing a new existence into being.

והוא המשכת אור חדש ולא דוקא בחי'ב [בחכמה ובינה] דאצילות לבד. כ"א שרש המשכה זו הוא מלמעלה מאצילות וגם בעולם העקודים שיומשך מחכמה לבינה כו'.

This is the drawing down of new light, and not necessarily in Chochmah and Binah of Atzilus alone; rather, the root of this flow is from above Atzilus, and also in the World of the Akudim, that it be drawn from Chochmah to Binah, etc.

This union draws down new light, and its root is above Atzilus. The same pattern, a flow from Chochmah to Binah, is found even in the World of the Akudim, one of the early stages of emanation in the Arizal's account, before Atzilus.

7 וזהו ברוך אומר ועושה אמירה היא בחכמה והעשייה בבינה שהם ל"ב נתיבות⁴⁷ ושבילין הנמשכים מחכמה לבינה

And this is [the meaning of] "Blessed is He who says and does": the saying is in Chochmah and the doing in Binah, which are the thirty-two paths and pathways drawn from Chochmah to Binah,

The words of the morning prayer "Blessed is He who says and does" are read the same way: the "saying" is in Chochmah and the "doing" in Binah. Between them run the thirty-two paths of wisdom of Sefer Yetzirah, which lead from Chochmah to Binah.

שהם ל"ב שמות אלקים שבמעשה בראשית⁴⁸ וזהו כולם בחכמה עשית⁴⁹ בבינה. והוא מפני שהחכמה נק' אין ובינה נק' יש.

which are the thirty-two Names Elokim in the work of Creation. And this is [the meaning of] "You made them all with wisdom": [the making is] in Binah. This is because Chochmah is called ayin and Binah is called yesh.

These paths correspond to the thirty-two times the Name Elokim appears in the account of Creation. The verse "You made them all with wisdom" means that what originates in Chochmah, ayin, is actually made in Binah, yesh.

8 ולכך התלבשות אור א"ס הוא בחכמה דוקא מפני שחכמה היא בחינת ביטול וכמ"ש בס"ב [בספר של

בינונים] פל"ה בשם המגיד נ"ע [נשמטו עדן]

Therefore the enclothement of the Infinite Light (Or Ein Sof) is in Chochmah specifically, because Chochmah is the level of self-nullification (bittul), as is written in Sefer Shel Beinonim (Tanya), chapter 35, in the name of the Maggid, whose soul is in Eden.

Since Chochmah is self-nullification, the Infinite Light enclothes itself specifically there. Tanya (chapter 35, in the gloss) brings this in the name of the Maggid of Mezritch, the Alter Rebbe's teacher.

והיינו שהחכמה הוא רק זה ההשגה עצמה שמשגת עוצם הביטול איך דכולא קמיה כלא חשיב ממש ואין עוד. ואיך דלית מחשבה תפיסא ביה כלל⁵⁰

That is, Chochmah is only this very comprehension that comprehends the intensity of the bittul: how "all before Him is considered as actually nothing," and "there is nothing else," and how "no thought can grasp Him at all."

Chochmah is not a separate grasp of some object; it is the very perception of how completely all is nullified before G-d: that "all before Him is considered as nothing," that "there is nothing else," and that no thought can grasp Him at all.

ולכך נק' החכמה אמת. וכמ"ש מזה ע"פ ויכתוב משה את מוצאיהם⁵¹ כו'.

Therefore Chochmah is called truth; as is written on this on the verse "And Moshe wrote their goings forth," etc.

Because it sees things as they truly are before G-d, Chochmah is called "truth," a theme developed in the maamar on "And Moshe wrote their goings forth."

אבל בחי' בינה שהוא בחי' ההשגה נק' יש (וכמ"ש במ"א בענין מוחין דאבא ומוחין דאימא. שבחי' מוחין דאימא זהו מקור סדר ההשתלשלות מעילה לעילה אבל מוחין דאבא הוא מה שלמעלה מסדר ההשתלשלות).

But the level of Binah, which is the level of comprehension, is called yesh (something). (As is written elsewhere on the matter of the mochin of Abba and the mochin of Imma: the mochin of Imma are the source of the order of the chain of descending worlds (hishtalshelus), from cause to cause, but the mochin of Abba are that which is above the order of hishtalshelus.)

Binah, the detailed grasp of a matter, is yesh, a defined existence. The mochin of Imma, Binah, are the source of the orderly chain in which each level is caused by the one above, while the mochin of Abba, Chochmah, belong to what is above that chain.

(עיי' מזה בד"ה מצה זו⁵² כו' ובד"ה ששים המה מלכות.^{53, 54} גבי ומעין מבית⁵⁵ ה' יצא)

(See on this in the discourse beginning "This matzah," etc., and in the discourse beginning "There are sixty queens," regarding "And a spring shall go forth from the house of Havayah.")

Two related discussions: the maamar on "This matzah" and the maamar on "There are sixty queens," where the verse "a spring shall go forth from the house of Havayah" is explained.

וזהו שדוקא ע"י עליית הוי"ו שהוא בחי' שמים ז"א דאצילות לבחי' קדש שהוא חכמה. שהוא בבחינת ביטול ואין. עיי' הוא ממשיך יחוד או"א [אבא ואימא].

And this is why specifically through the ascent of the vav, which is the level of "heavens," Z'eir Anpin of Atzilus, to the level of Kodesh, which is Chochmah, which is in a state of bittul and ayin, through this it draws down the union of Abba and Imma,

So it is specifically when the vav, Z'eir Anpin, called "heavens," rises to Kodesh, Chochmah, the level of nullification and ayin, that it draws down the union of Abba and Imma.

שיומשך המשכה חדשה מאור א"ס. ויתה וה ויומשך מאין ליש. וזהו ענין שרפים עומדים ממעל לו.^{56,57} והם כת אחת האומרת קדוש פ"א.

so that a new flow be drawn from the Infinite Light, and come into being and be drawn from ayin to yesh. And this is the matter of "Seraphim stand above him (mima'al lo)," and they are the one group that says Kadosh once,

Through that union a new flow comes from the Infinite Light, passing from ayin to yesh. Isaiah saw the Seraphim "standing above him (mima'al lo)," and they are the group of angels that says Kadosh only once.

דהיינו בחי' קדוש הא'. והיינו שעבודתם הוא ליכלל וליבטל באור א"ס ב"ה. אשר למטה זהו נקי' מס"נ [מסירות נפש].

that is, the level of the first Kadosh. This means that their service is to be absorbed and nullified in the Infinite Light, blessed be He, which below is called self-sacrifice (mesirus nefesh).

Their single Kadosh is the first Kadosh: their service is to be absorbed and nullified in the Infinite Light. The human counterpart of this is self-sacrifice.

ולכן עומדים ממעל לו פ"י ל"ו נקי' המשכת האור שנמשכו כבר בכלים. שהוא בחי' הוי"ו דקדוש.

Therefore they "stand above lo": that is, lo (lamed-vav) is the name for the drawing down of the light that has already been drawn into vessels, which is the level of the vav of Kadosh.

The Alter Rebbe reads לו ("him") as the letters lamed-vav, thirty-six. This number stands for the light already drawn into vessels, the vav of Kadosh.

(וגם וי' פעמים וי' גימט' [גימטריא] ל"ו וכמ"ש במ"א בענין מי ברא אלה.⁵⁸ דאלה היינו ששה מדות כל א' כלול מששה בגימטריא אלה)

(And also, vav times vav is numerically lamed-vav (thirty-six), as is written elsewhere on the matter of "Who created these (eleh)": that eleh is the six attributes, each one comprising six, which is the numerical value of eleh.)

Vav, six, times six is thirty-six, and so is the value of אלה, eleh (alef 1, lamed 30, hei 5). Isaiah's "Who created these (eleh)" is read elsewhere as the six emotive attributes, each including all six.

אבל השרפים עומדים ממעל ל"ו שהם גורמים גם באצ"י עליית הוי"ו לבחי' קדש מה שלמעלה מבחי' וי'.

But the Seraphim stand above the lamed-vav, for they bring about, in Atzilus too, the ascent of the vav to the level of Kodesh, which is above the level of vav.

The Seraphim stand above these thirty-six: they cause the vav, even in Atzilus, to rise to Kodesh, which is above the vav, above the emotive attributes.

(וע"ד מ"ש במ"א בד"ה לך לך⁵⁹ בענין הוא עשנו ולו אנחנו^{60, 61} ולא באל"ף ול"ו בוי"ו. וע"ד מ"ש באדר"ז [באדרא זוטא] דרצ"ב סע"ב [סוף עמוד ב] ע"פ ולו נתכנו עלילות^{62, 63} ע"ש.

(This is along the lines of what is written elsewhere, in the discourse beginning "Lech Lecha," on the matter of "He made us, and we are His (velo)": velo with an alef, and lo with a vav. And along the lines of what is written in the Idra Zuta, folio 292, end of side b, on the verse "And by Him (velo) actions are weighed"; see there.

Two verses are written with לא, "not," with an alef, and read as לו, "His" or "by Him," with a vav: "He made us, and we are His" (Psalm 100) and "by Him actions are weighed" (1 Samuel 2:3). In Torah Ohr, Lech Lecha, the Alter Rebbe explains that the written alef, the head of the letters, is Keser, above the chain of descent, and only because of it can "we are His," with a vav, reach below; the Idra Zuta likewise says that actions are weighed by Daas but "not" by the hidden Atik.

ועד"ז ועד בחילופי אתון אחד⁶⁴ נמצא מה שבאחד זהו בחי' אלף רישא דאתון. בחלופי אתון זהו ו' וזהו בחי' ועד. ולכן בחי' למס"נ [למסירות נפש] באחד זהו ממעל לוי"ו דועד. כי ועד הוא יחוי"ת [יחודא תתאה] משא"כ אחד יחוי"ע [יחודא עילאה] כו'.

In the same way, vaed ("and ever") is, in the exchange of letters, echad ("one"). Thus what in echad is the level of alef, the head of the letters, is in the exchange of letters a vav, and this is the level of vaed. Therefore the level of self-sacrifice in Echad is above the vav of vaed, for vaed is the lower unity (yichuda tata'ah), whereas echad is the higher unity (yichuda ila'ah), etc.)

The Zohar says that ועד, "and ever" (in "Blessed be the Name of His glorious kingdom forever and ever"), is אחד, "One," in exchanged letters: alef becomes vav and ches becomes ayin. Echad is the higher unity, in which the world is nothing before G-d, and vaed the lower unity, G-d within the world's existence; self-sacrifice in "Echad" is therefore above the vav of vaed.

(ובזה יובן מ"ש בירושלמי רפ"ט דברכות. עוביו של רקיע מהלך ת"ק שנה. טלפי החיות מהלך חמש מאות שנה וחמש עשרה מנין ישרה.)⁶⁵

(And with this will be understood what is said in the Jerusalem Talmud, at the beginning of chapter 9 of Berachos: "The thickness of the firmament is a journey of five hundred years. The hooves of the Chayos are a journey of five hundred and fifteen years, the number of yesharah ('straight').")

The Jerusalem Talmud measures the thickness of the firmament as a journey of five hundred years, and the hooves of the Chayos, the angels whose feet Ezekiel saw as "a straight foot," as five hundred and fifteen, the numerical value of ישרה, "straight" (yud 10, shin 300, reish 200, hei 5).

(הובא בתוספות פ"ב [פרק ב'] דחגיגה ד"ג ע"א). דאינו מוכן מהו ענין שהרגל הוא חמש עשרה דוקא יותר מעובי הרקיעים ושכין כל רקיע שהכל מהלך ת"ק שנה.

(It is cited in Tosafos, chapter 2 of Chagigah, folio 13, side a.) For it is not understood why the foot is specifically fifteen more than the thickness of the firmaments and [the distance] between each firmament, which are all a journey of five hundred years.

Tosafos on Chagigah cites this passage. The question is why the angels' foot should exceed by exactly fifteen the five hundred years that measure every firmament and every space between them.

והענין כי ת"ק שנה נמשך מבחי' ה' מדות שבפסוק לך ה' הגדולה והגבורה והתפארת והנצח וההוד.⁶⁶

The explanation is that the five hundred years are drawn from the level of the five attributes in the verse "Yours, Havayah, are the greatness, and the might, and the beauty, and the victory, and the splendor,"

Five hundred corresponds to the five attributes named in the verse: greatness (Chesed), might (Gevurah), beauty (Tiferes), victory (Netzach) and splendor (Hod).

שהן עצמיות המדות משא"כ בחי' מדה הששית בחי' כי כל הוא ההשפעה שהוא כללות דחמשה מדות

העצמיים וכמ"ש בפע"ח [בפרי עץ חיים] שכ"ח ספ"א [סוף פרק א'].⁶⁷

which are the essence of the attributes; whereas the level of the sixth attribute, the level of "for all (ki chol)," is the bestowal, which is the general and collective expression of the five essential attributes, as is written in Pri Etz Chaim, Shaar 28, end of chapter 1.

These five are the essential attributes. The sixth, Yesod, "for all (ki chol) that is in heaven and earth," is not a further essence but the channel of bestowal that gathers all five; Pri Etz Chaim explains that Yesod is called "all" because it includes all five.

9 ועמ"ש מזה בד"ה אתה הצבת כל גבולות ארץ.⁶⁸ ושמים הם אש ומים⁶⁹ היינו שנמשכו מבחי' מדות

עליונות

And see what is written on this in the discourse beginning "You set all the borders of the earth." And the heavens (shamayim) are fire and water (esh umayim), that is, they were drawn from the level of the supernal attributes;

The Talmud reads shamayim, "heavens," as esh umayim, "fire and water," combined into one firmament. Fire and water stand for the supernal attributes of Gevurah and Chesed, so the heavens are drawn from those attributes; the maamar "You set all the borders of the earth" discusses this.

לכן הם כל אחד ת"ק שנה כפי המדות העצמיים שמהם חוצבו.

therefore each of them is five hundred years, according to the essential attributes from which they were hewn.

That is why each firmament measures a journey of five hundred years: its measure follows the five essential attributes from which it was hewn.

אמנם עבודת המלאכים שהם בחי' עומדים ממעל לו. היינו להמשיך האור מיחוד או"א [אבא ואימא] שלמעלה מבחי' המדות כי בחכמה מלובש אור א"ס שלמעלה מעלה מבחי' מדות כו' וע"כ נאמר ורגליהם רגל ישרה⁷⁰ אשר מנין ישרה הוא בחי' י"ה יותר מבחי' ת"ק

However, the service of the angels who are at the level of "standing above lo" is to draw down the light from the union of Abba and Imma, which is above the level of the attributes, for in Chochmah is en clothed the Infinite Light (Or Ein Sof), which is far above the level of the attributes, etc. Therefore it is said, "And their feet were a straight (yesarah) foot," for the number of yesarah is the level of yud-hei more than the level of five hundred.

The angels who "stand above lo," above the thirty-six of the attributes, serve in another way: they draw down light from the union of Abba and Imma, which is above the attributes, since the Infinite Light rests in Chochmah. So Ezekiel says their feet were "a straight (yesarah) foot": yesarah equals five hundred and fifteen, five hundred plus yud-hei, which is fifteen.

והיינו לפי שממשיכים מבחי' י"ה בהמדות שהם בחי' ת"ק שנה⁷¹ שלהיות מקור ההתחדשות מאין ליש הוא מבחי' י"ה וכמ"ש כי ביה ה' צור עולמים כו'

That is because they draw from the level of yud-hei into the attributes, which are the level of five hundred years; for the source of renewal from ayin to yesh is from the level of yud-hei, as it is written, "For with Yah, Havayah formed the worlds," etc.

They draw the yud-hei, Chochmah and Binah, into the attributes that measure five hundred. Yud-hei is the source of every renewal from nothing to something, as the Sages read "For with Yah, Havayah formed the worlds": with the yud and the hei the two worlds were created. In Likkutei Torah, Chukas, the Alter Rebbe explains the same teaching and adds that because their drawing comes from these two letters the angels are called "standing."

ועד"ז יובן ענין ט"ו וזין שבאמת ויציב שהם נגד ט"ו שיר המעלות שהוא ג"כ להמשיך מבחי"י י"ה בבחי"י וי"ה (ועמ"ש בד"ה ראה אנכי נותן^{72, 73} בענין יהא שמייה רבא מברך כו'): ^{74, 75, 76, 77}

In the same way will be understood the matter of the fifteen vavs in Emes VeYatziv, which correspond to the fifteen Songs of Ascents: this too is to draw from the level of yud-hei into the level of vav-hei. (And see what is written in the discourse beginning "See, I set before you," on the matter of "May His great Name be blessed," etc.)

The blessing after the Shema, Emes VeYatziv, strings together fifteen words that begin with vav ("and"), corresponding to the fifteen psalms that open "A Song of Ascents." Both draw the yud-hei, fifteen, into the vav-hei, Z'eir Anpin and Malchus. In Likkutei Torah, Re'eh, the Alter Rebbe reads "Yehei shemei rabba" as "may the Name Yah (shem Yah) be great," that the yud-hei be drawn into the attributes and into thought, speech and action.

SECTION 4 • 110-20

The second Kadosh: the Keser of Z'eir Anpin

10 ב וענין הקדוש הב' דפ"י ברע"מ [ברע"א מהימנא] ולבתר נהיר ההוא נהירו עילאה על כורסיה דאיהו שמים⁷⁸ ואינון שמים תייבין לדוכתייהו ומתישבין ביה בההוא נהירו וכדין אקרי קדוש

2. And the matter of the second Kadosh, which the Raaya Mehemna explains: "And afterwards that supernal light shines upon the throne, which is the heavens, and those heavens return to their places and settle in that light, and then it is called Kadosh":

Section 2 turns to the second Kadosh. The Raaya Mehemna says that afterwards the supernal light shines upon "the throne, which is the heavens," that is, upon Z'eir Anpin, and the heavens return to their places and settle in that light.

היינו מה שאח"כ נמשך מחו"ב [מחכמה ובינה] לז"א והוא ענין שתפארת דאימא נעשה כתר לז"א.

this is what is afterwards drawn from Chochmah and Binah to Z'eir Anpin, and it is the matter of Tiferes of Imma becoming Keser for Z'eir Anpin.

In the terms of the Arizal, this is the light drawn from Chochmah and Binah to Z'eir Anpin: Tiferes of Imma becomes the Keser, the crown, of Z'eir Anpin.

פ"י שע"י עליות הוי"ו דקדוש בקדש שהוא למטה מבחי' העלאת מ"ן [מ"ן נוקבין] במס"ן [במסירות נפש] שע"י נעשה יחוד או"א [אבא ואימא] כנ"ל ואז נעשה מזה אח"כ להיות ת"ת דאימא כתר לז"א וזהו הקדוש הב' והמשכה זו הוא ע"י עסק התורה.

That is: through the ascents of the vav of Kadosh into Kodesh, which below comes from the level of the elevation of mayin nukvin through self-sacrifice (mesirus nefesh), through which the union of Abba and Imma comes about, as mentioned above, there afterwards comes about from this that Tiferes of Imma becomes Keser for Z'eir Anpin; and this is the second Kadosh. And this flow is through occupation with Torah.

The order is this: first the vav rises into Kodesh, which below is brought about by self-sacrifice and produces the union of Abba and Imma; then, from that union, Tiferes of Imma becomes Keser for Z'eir Anpin. This second Kadosh is drawn down through Torah study.

11 ועיין בע"ח [בעץ חיים] שכ"ב פ"ג [פרק ג'] דנשמת הכתר דז"א הוא מתפארת דאבא. וזהו שע"י יחוד או"א [אבא ואימא] דייקא נמשך הכתר לז"א.

And see Etz Chaim, Shaar 22, chapter 3, that the soul of the Keser of Z'eir Anpin is from Tiferes of Abba. And this is why specifically through the union of Abba and Imma the Keser is drawn to Z'eir Anpin.

Etz Chaim teaches that the inner "soul" of Z'eir Anpin's Keser comes from Tiferes of Abba, while the Keser itself, as the previous paragraph said, comes from Tiferes of Imma. That is why the Keser reaches Z'eir Anpin only through the union of Abba and Imma.

וביאור הדבר הוא כי הנה א"ס ב"ה כשמו כן הוא אין לו תחלה ואין לו תכלה וכל העולמות נאצלו ונבראו במחשבה א' לבד

The explanation of the matter is this. The Infinite One (Ein Sof), blessed be He, is as His Name: He has no beginning and no end, and all the worlds were emanated and created with one thought alone.

The Alter Rebbe now explains why Z'eir Anpin needs a Keser at all. The Infinite One truly has no beginning and no end, and all the worlds came from a single thought of His.

וזהו ענין צופה ומביט עד סוף כל הדורות⁷⁹ והיינו בסקירה אחת ולזאת צמצום עצום הוא להיות מצמצם א"ע [את עצמו] כביכול במחשבה האחת

And this is the matter of "He looks and gazes to the end of all generations," that is, in one glance. Therefore it is an immense tzimtzum (contraction) for Him to contract Himself, as it were, into the one thought.

As the Rosh Hashanah prayer says, He looks and gazes to the end of all generations, and all of it, the Alter Rebbe adds, in a single glance. For the Infinite to confine Himself to that one thought is an immense contraction.

ובתחלת הבריאה היה זה מעצמו כי חפץ חסד הוא⁸⁰ אבל עתה צ"ל אתעדל"ת [אתערוטא דלתתא] להעלות מ"ן [מ"ן נוקבין] להמשיך לו יתברך רצון. שיהיה רוצה לצמצם א"ע [את עצמו] להחיות העולמות.

At the beginning of creation this came of itself, "for He desires kindness"; but now there must be an arousal from below, to raise mayin nukvin, to draw down for Him, may He be blessed, a will (ratzon): that He will want to contract Himself to give life to the worlds.

At the start of creation He did so freely, out of His desire for kindness; since then an arousal from below is needed, mayin nukvin, to draw down in Him the will to go on contracting Himself and giving the worlds life.

12 וזהו ענין שממשיכים להיות הכתר לז"א שהכתר היינו רצון והוא המשכת הרצון להיות בחי' ז"א דאצילות.

And this is the matter of drawing down so that there be the Keser for Z'eir Anpin: the Keser is will, and it is the drawing down of the will that there be the level of Z'eir Anpin of Atzilus.

Keser, the crown, stands for will. Drawing the Keser to Z'eir Anpin means drawing down the will that there be Z'eir Anpin of Atzilus, the attributes by which the worlds are run.

כי באמת גם בחינת אצילות הוא בחי' צמצום אצלו ית' כי אצילות היינו מלשון ויאצל מן הרוח.⁸¹ שהוא בחי' הארה והתגלות ממנו ית'.

For in truth even the level of Atzilus is a tzimtzum in relation to Him, may He be blessed, for Atzilus is from the expression "And He drew (vayatzel) from the spirit," which is the level of an illumination and revelation from Him, may He be blessed.

Even Atzilus, the highest world, is a contraction for Him. Its name comes from "And He drew (vayatzel) from the spirit," said of Moshe's spirit passed on to the elders: an illumination drawn from Him, not His essence.

13 ואצל המקבלים נקרא בחינת אצילות גילוי מן ההעלם.⁸² שהוא יתברך אינו מושג והוא הנעלם טמירא דכל טמירין.

From the perspective of the recipients, the level of Atzilus is called a revelation from concealment, for He, may He be blessed, is not comprehended; He is the Concealed One, "the most hidden of all hidden."

From the recipients' side, Atzilus is revelation coming out of concealment: G-d is beyond grasp, "the most hidden of all hidden," and Atzilus is how He becomes revealed.

ואצילות הוא מה שנמשך בבחינת גילוי. אבל אצלו ית' הוא להיפך שקמיה יתברך אין נעלם.

And Atzilus is what is drawn down in a revealed way. But in relation to Him, may He be blessed, it is the opposite, for before Him, may He be blessed, there is nothing concealed.

From His side it is the reverse: nothing is hidden before Him, so what counts as revelation for us is not revelation for Him.

14 ולהיות בחי' אצילות שהוא הגילוי לגבי המקבלים צ"ל ע"י צמצום עצום א"כ אצילות זה נקרא העלם אצלו יתברך

And since for the level of Atzilus, which is the revelation for the recipients, to come about there must be an immense tzimtzum (contraction), then this Atzilus is called concealment in relation to Him, may He be blessed:

Because revealing Atzilus to the recipients requires an immense contraction, Atzilus is, from His side, a concealment.

דהיינו שעיקר האור הוא בבחינת העלם ולא נגלה כלל בהאצילות כו'.

that is, the essence of the light is in concealment and is not revealed at all in Atzilus, etc.

The essence of the light stays hidden and does not appear in Atzilus at all.

א"כ מה שאצלנו נקרא גילוי. אצלו יתברך נקרא בחינת העלם וכמאמר הזהר דכתר עליון⁸³ אע"ג [אף על גב] דאיהו אור צח אולם הוא קדם עילת העילות⁸⁴ דהיינו שהאור והגילוי דכתר נקרא חשך והעלם לגבי א"ס ב"ה.

If so, what is called revelation for us is called concealment in relation to Him, may He be blessed; as in the saying of the Zohar that the supernal Keser, "even though it is a clear light, is black before the Cause of causes": that is, the light and revelation of Keser is called darkness and concealment relative to the Infinite One (Ein Sof), blessed be He.

It follows that what we call revelation is concealment from His side. The Tikkunei Zohar says that the supernal Keser, though a pure light, is "black" before the Cause of causes: even the highest revelation is darkness compared with the Infinite One.

(ועמ"ש מזה ע"פ שחורה אני^{85,86} אש שחורה) ונודע דהכתר נקרא אצילות שבאצ"י והיינו שמה שאצל הע"ס [העשר ספירות] נק' אצילות וגילוי זהו באמת בחינת העלם אצלו ית' מטעם הנ"ל שלהיות גילוי זה הוא ע"י העלם עיקר האור כו'.

(And see what is written on this on the verse "I am black," [concerning] "black fire.") And it is known that Keser is called the Atzilus of Atzilus; that is, what is called, relative to the Ten Sefiros, Atzilus and revelation is in truth concealment in relation to Him, may He be blessed, for the reason mentioned above: that this revelation comes about through the concealment of the essence of the light, etc.

Keser is called "the Atzilus of Atzilus," the highest level of emanation, yet what counts as emanation and revelation for the Sefiros is concealment from His side, because every revelation comes about by hiding the essence of the light. In Likkutei Torah, Shir HaShirim ("I am black"), the Alter Rebbe explains that from below, what is beyond our grasp is "darkness," as a teacher's thought is dark to his student, while from above it is the reverse: the more revealed a thing is, the more it is darkness before the Infinite Light.

ועד"ז ארז"ל [אמרו רבותינו זכרונם לברכה] צמצם שכינתו בין⁸⁷ שני כדי הארון.^{88,89}

And in the same way our Sages, of blessed memory, said: "He contracted His Shechinah between the two poles of the Ark."

The Sages say that G-d "contracted His Shechinah between the two poles of the Ark" in the Sanctuary.

דלכאורה אינו מובן מהו הפי' צמצם שכינתו בין שני בדי הארון. הלא לית אתר פנוי מיניי^{90,91} ומלא כל הארץ כבודו.⁹² את השמים ואת הארץ אני מלא.⁹³

For seemingly it is not understood what is meant by "He contracted His Shechinah between the two poles of the Ark": is it not [so that] "there is no place empty of Him," and "the whole earth is full of His glory," [and] "I fill the heavens and the earth"?

This seems hard to understand: there is no place empty of Him, as the Tikkunei Zohar says, and the verses say "the whole earth is full of His glory" and "I fill the heavens and the earth"; how, then, could He be confined to one place?

15 ופי' המגיד נ"ע [נשמתי עדין]⁹⁴ כי הנה בכל העולם עם היותו מלא כל הארץ⁹⁵ הוא בבחי' העולם מהעולם שלכן נקרא סתימו דכל סתימין. רק בין בדי הארון היה אור ו יתברך מתגלה בבחינת גילוי.

And the Maggid, whose soul is in Eden, explained: in the whole world, though He fills the whole earth, He is concealed from the world, which is why He is called "the most hidden of all hidden." Only between the poles of the Ark was His light, may He be blessed, revealed openly.

The Maggid of Mezritch, the Alter Rebbe's teacher, answered: although He fills the whole world, in the world He is hidden, which is why He is called "the most hidden of all hidden"; only between the poles of the Ark was His light openly revealed. In Likkutei Torah, Balak, the Alter Rebbe gives the same answer and adds that in G-dliness there is no withdrawing and spreading, only concealment and revelation.

אך זה הגילוי גופא הוא בחינת צמצום אצלו יתברך. שהוא יתברך בעצמו הוא סתימו דכל סתימין. But this revelation itself is a tzimtzum (contraction) in relation to Him, may He be blessed, for He Himself, may He be blessed, is "the most hidden of all hidden."

That very revelation is the "contraction": from His side, to be revealed at all is to be confined, since in Himself He is utterly hidden.

16 ואי אפשר להתגלות רק הארה בעלמא. לכך כל בחינת גילוי הוא בחינת צמצום אצלו יתברך. And it is impossible for anything but a mere glimmer to be revealed; therefore every revelation is a tzimtzum (contraction) in relation to Him, may He be blessed.

Only a mere glimmer of Him can be revealed, so every revelation is, from His side, a contraction.

וקצת משל ע"ז כמו עדי"מ כשהרב מעמיק מאד באיזו שכל עמוק מאד וכל שכלו ומחשבתו בעמקות השכל ההוא.

Something of an analogy for this: as, by way of example, when a teacher delves very deeply into some very deep idea, and all his intellect and thought are in the depth of that idea,

The Alter Rebbe offers an analogy: a teacher immersed in a very deep idea, with all his mind and thought in its depth.

17 ובעת טרדתו בעמקות מחשבתו מדבר אותו בדבור ג"כ הנה אצל הרב הארת השכל שיצא בדבור ממנו הוא כלא חשיב לגבי עיקר עמקות השכל שבמחשבתו שלא נמשך ונתגלה כלל בדבור

and while he is absorbed in the depth of his thought he also speaks it in speech. For the teacher, the glimmer of the idea that has come out from him in speech is as nothing compared with the essential depth of the idea in his thought, which has not been drawn and revealed in speech at all.

If he speaks while absorbed in it, the part of the idea that comes out in his words is nothing to him compared with the depth he holds in thought and does not express.

אבל לגבי התלמיד השומע אזי הדבור של הרב הוא אצלו הגלוי והמחשבה של הרב הוא ההעלם.

But for the student who listens, the teacher's speech is for him the revealed, and the teacher's thought is the concealed.

For the student who hears him, the teacher's words are what is revealed and his thought is what is hidden.

18 ואצל הרב הוא להפך שזה הגלוי הוא העלם כוי ומכ"ז [ומכל זה] מובן מה שצריכים להמשיך מתפארת דאימא להיות כתר לז"א.

And for the teacher it is the reverse: this revealed [speech] is concealment, etc. From all this one understands why it is necessary to draw down from Tiferes of Imma to become Keser for Z'eir Anpin.

For the teacher it is the reverse: his spoken words conceal his thought. This explains why the Keser of Z'eir Anpin must be drawn from Tiferes of Imma, from a level above it.

כי הנה ז"א הוא המדות דאצילות כשמלובשים האורות בכלים ונק' חג"ת [חסד גבורה תפארת] שהם בחי' סדר הנהגת העולמות.

For Z'eir Anpin is the emotive attributes (middos) of Atzilus when the lights are encloded in vessels, and they are called Chesed, Gevurah and Tiferes, which are the order of the conduct of the worlds.

Z'eir Anpin is the attributes of Atzilus as lights clothed in vessels, called Chesed, Gevurah and Tiferes, through which the worlds are governed. Such revealed conduct is, for G-d, a contraction, as the next paragraph says.

19 וזהו צמצום אצלו ית' דלאו מכל אליון מדות⁹⁶ איהו כלל. ⁹⁷ ועל כן צריכים להמשיך לו רצון שירצה בזה הצמצום שהוא הגילוי שבמדות דאצילות שבהם התנהגות העולמות.

And this is a tzimtzum (contraction) in relation to Him, may He be blessed, for "He is not of any of these attributes at all." Therefore it is necessary to draw down for Him a will (ratzon), that He will want this tzimtzum, which is the revelation in the attributes (middos) of Atzilus, through which the worlds are conducted.

The attributes of Atzilus, by which the worlds are run, are a contraction from G-d's side, since, as Patach Eliyahu says, He is "not of any of these attributes at all." So His will must be drawn down, that He should want this contraction, which is the revelation of the attributes.

וזהו ענין הכתר דז"א שהוא בחי' רצון שממשיכים מתפארת דאימא. כי אימא נק' א"ס בערך ז"א ע' [עיי'נ] בע"ח [בעץ חיים] שכ"ה דרוש ה' וגם שהתגלות עתיק שהוא א"ס הוא בבינה.

And this is the matter of the Keser of Z'eir Anpin, which is the level of will, which is drawn from Tiferes of Imma. For Imma is called "Ein Sof" relative to Z'eir Anpin (see Etz Chaim, Shaar 25, Derush 5), and also, the revelation of Atik, which is Ein Sof, is in Binah.

That will is the Keser, the crown, of Z'eir Anpin, and it is drawn from Tiferes of Imma. Relative to Z'eir Anpin, Imma (Binah) is so far above it that she is called "Ein Sof," infinite; moreover Atik, the inner Keser, which is "Ein Sof," is revealed in Binah.

20 וזהו ענין הקדוש השני והוא נמשך ע"י עסק התורה דמחוי"ב [דמחכמה ובינה] נפקת. ⁹⁸

And this is the matter of the second Kadosh, and it is drawn down through occupation with Torah, which "comes forth from Chochmah and Binah."

The second Kadosh is drawn down through Torah study, for the Torah, as the Zohar says, "comes forth from Chochmah" and "from Binah."

אך היינו אחר העלאת מ"ן [מ"ן נוקבין] דקדוש האי למס"נ [למסירות נפש] באחד שע"ז ממשיכים יחוד דא"א [דאבא ואימא] שהוא המשכת אור חדש מהמאציל העליון כו' ואזי אח"כ קדוש הב' הוא מה שנמשך מא"א [מאבא ואימא] הכתר לז"א כנ"ל.

But this is after the elevation of mayin nukvin of the first Kadosh, self-sacrifice (mesirus nefesh) in Echad, through which one draws down the union of Abba and Imma, which is the drawing down of new light from the Supernal Emanator, etc.; and then afterwards the second Kadosh is what is drawn from Abba and Imma: the Keser for Z'eir Anpin, as mentioned above.

But it comes only after the first Kadosh: the mayin nukvin of self-sacrifice in "Echad" of the Shema bring about the union of Abba and Imma, which draws new light from the Infinite One, and only then does the second Kadosh follow, the Keser drawn from Abba and Imma to Z'eir Anpin.

(ופי' מ"ש ברע"מ [ברע"א מהימנא] נהיר ההוא נהירו עילאה על כורסיא דאיהו שמים יובן ממ"ש במ"א בד"ה השמים כסאי⁹⁹ שהשמים היא התורה כמו שנתלכשה במדות חו"ג [חסד וגבורה] ולהיות התהוות התורה בבחי' שמים שהתורה קדמה אלפים שנה לעולם¹⁰⁰)

(The meaning of what is said in the Raaya Mehemna, "that supernal light shines upon the throne, which is the heavens," will be understood from what is written elsewhere, in the discourse beginning "The heavens are My throne": that the heavens are the Torah as it is enclothed in the attributes of Chesed and Gevurah. And for the Torah to come into being at the level of heavens, for "the Torah preceded the world by two thousand (alpayim) years,"

The Raaya Mehemna's "the throne, which is the heavens" is explained through the maamar "The heavens are My throne": the "heavens" are the Torah as it is clothed in the attributes of Chesed and Gevurah. In its source, the Torah preceded the world by two thousand (alpayim) years.

דהיינו בחי' אאלפך חכמה אאלפך בינה¹⁰¹ שלמעלה מבחי' עולם ומבחי' שמים הנה זהו נקי בחי' כסאי שהוא בחי' ישיבה והשפלה והיינו ע"י אתעדל"ת [אתערותא דלתתא] כו' ע"ש וז"ש [וזהו שכתוב] הרע"מ [הרע"א מהימנא] ולבתר נהיר ההוא נהירו עילאה על כורסיא דאיהו שמים.

that is, the level of "I will teach you (a'alefcha) wisdom, I will teach you understanding," which is above the level of world and above the level of heavens, this is called the level of "My throne," which is the level of sitting and lowering, and this is through an arousal from below, etc.; see there. And this is what the Raaya Mehemna says: "And afterwards that supernal light shines upon the throne, which is the heavens."

The Alter Rebbe links alpayim ("two thousand") with a'alefcha ("I will teach you") wisdom and understanding: the Torah in its source is Chochmah and Binah, above the world and above the heavens. Its coming down into the "heavens" is called "My throne," for sitting is a lowering of oneself, and it happens through an arousal from below.

כורסיא דייקא כמ"ש השמים כסאי כנ"ל והיינו מה שנמשך מא"א [מאבא ואימא] הכתר לז"א הנקי שמים והיינו ע"י עסק התורה):

"Throne" specifically, as it is written, "The heavens are My throne," as mentioned above; and this is what is drawn from Abba and Imma: the Keser for Z'eir Anpin, which is called heavens, and this is through occupation with Torah.)

The Zohar says "throne" deliberately, as in "The heavens are My throne": the light drawn from Abba and Imma as Keser for Z'eir Anpin, which is called heavens, comes to rest there, and this is brought about through Torah study.

SECTION 5 • ¶21-32

The third Kadosh: the practical mitzvos

21 ג והקדוש הג' הוא כשיורד ונמשך עוד למטה לדרגא דצדיק שהוא סופא דכל דרגין שהוא בחי' יסוד.

3. And the third Kadosh is when it descends and is drawn further down, to the level of Tzaddik, which is "the end of all levels," which is the level of Yesod.

Section 3 explains the third Kadosh: the light descends further to the level called Tzaddik, "the end of all levels," which is Yesod, the channel that passes the flow on to Malchus.

וזה נעשה ע"י קיום המצות מעשיות. כי פי' צדיק זהו ע"ד מ"ש באברהם ושמרו דרך¹⁰² הוי' לעשות צדקה כו'

And this is brought about through the fulfillment of the practical mitzvos. For the meaning of Tzaddik is along the lines of what is written of Avraham, "And they shall keep the way of Havayah, to do tzedakah," etc.;

This is brought about through the practical mitzvos. Tzaddik is connected with tzedakah, as G-d says of Avraham that his descendants will "keep the way of Havayah, to do tzedakah."

שהצדקה היא להחיות רוח שפלים¹⁰³ וגם כל המצות נק' צדקה וכמ"ש וצדקה תהיה לנו כי נשמור כו' for tzedakah is "to revive the spirit of the lowly," and all the mitzvos, too, are called tzedakah, as it is written, "And it shall be tzedakah for us, if we take care," etc.

Tzedakah, charity, "revives the spirit of the lowly," in Isaiah's words; and all the mitzvos are called tzedakah, as the verse says, "And it shall be tzedakah for us, if we take care to do all this commandment." In Likkutei Torah, Re'eh, the Alter Rebbe makes the same point with the verse "In tzedakah you shall be established": tzedakah, the mitzvos as a whole, makes a dwelling where the Infinite Light can rest.

וכך למעלה המשכת האור לדרגא דצדיק שממנו נמשך במל' מקור דבי"ע זהו ע"י המצות מעשיות.¹⁰⁴

And so Above: the drawing down of the light to the level of Tzaddik, from which it is drawn into Malchus, the source of Beriah, Yetzirah and Asiyah, is through the practical mitzvos.

In the same way above, the light is drawn to Tzaddik, Yesod, and from it into Malchus, the source of the three lower worlds, and this happens through the practical mitzvos.

22 וביאור הדבר יובן בהקדים להבין ההפרש בין עסק התורה לקיום המצות.¹⁰⁵ דהנה הגם שהתורה אינה רק פירוש על המצות להורות איך תיעשה המצוה. א"כ העיקר הוא המעשה.

The explanation of the matter will be understood by first understanding the difference between occupation with Torah and the fulfillment of the mitzvos. Now, although the Torah is only an explanation of the mitzvos, to teach how the mitzvah is to be done, so that the main thing is the deed,

To explain why Torah draws the Keser to Z'eir Anpin and the mitzvos draw it to Malchus, the Alter Rebbe compares Torah and mitzvos. On one side, the Torah is in a sense only the explanation of the mitzvos, teaching how to do them, so the deed would seem to be the main thing.

וכן ארז"ל [אמרו רבותינו זכרונם לברכה] לא המדרש הוא העיקר¹⁰⁶ אלא המעשה.¹⁰⁷ וגם מה שנמנו וגמרו¹⁰⁸ תלמוד גדול היינו משום שמביא לידי מעשה.

and so our Sages, of blessed memory, said, "Not study is the main thing, but deed"; and also what they voted and concluded, "Study is greater," is because it leads to deed

The Mishnah says, "Not study is the main thing, but deed," and when the Sages decided that "study is greater," they gave the reason that it leads to deed.

(ועמ"ש ע"פ ועתה יגדל נא^{109, 110} בפי שלח שלכך נקראת התורה לבושיה. שנק' לבוש לגבי המצוה ורצון העליון עצמו.

(and see what is written on the verse "And now, may it be great," in Parshas Shelach, that this is why the Torah is called His garments: it is called a garment relative to the mitzvah and the supernal will itself,

In Likkutei Torah, Shelach ("And now, may the power be great"), the Alter Rebbe explains that the Torah, which comes from Chochmah, is called G-d's "garments" because it is a garment for the mitzvah, which is the supernal will and delight itself.

וכמ"ש הרמ"ז [הרב משה זכות] פ' במדבר דק"י"ח ע"א דאבא הוא מלבוש הפנימי של אריך¹¹¹ כו' ועמ"ש עוד בד"ה אני דפי ציצית גבי שער בימין ושער בשמאל).

and as the Ramaz wrote on Parshas Bamidbar, folio 118, side a, that Abba is the inner garment of Arich, etc.; and see further what is written in the discourse beginning "Ani" ("I") of the passage of tzitzis, regarding "hair on the right and hair on the left"),

The Ramaz (Rabbi Moshe Zacuto, a Kabbalist of the seventeenth century), in his commentary on the Zohar, writes that Abba, Chochmah, is the inner garment of Arich Anpin, the supernal will; the Torah, from Chochmah, is likewise a garment for the will. The discourse on the passage of tzitzis discusses the related image of hair on the right and on the left.

אעפ"כ [אף על פי כן] התורה שהיא בחי' חכמה היא נעלה מהמצות שממשכת מבחי' הפנימית שהוא התגלות חכמה עילאה ממש.

even so, the Torah, which is the level of Chochmah, is loftier than the mitzvos, for it draws from the inner dimension (pnimiyus), which is the revelation of the higher Chochmah (Chochmah Ila'ah) itself,

Even so, the Torah, rooted in Chochmah, is higher in one respect: it draws from the inner dimension, the revelation of the higher Chochmah itself.

ומעשה המצות ממשיכים רק מחיצוניות הכתר (ועמ"ש ע"פ וידבר דעשרת הדברות)

whereas the performance of the mitzvos draws only from the outer dimension (chitzoniyus) of Keser (and see what is written on "And He spoke" of the Ten Commandments).

The performance of the mitzvos draws only from the outer dimension of Keser, the will as such; the maamar on the Ten Commandments ("And G-d spoke") explains this.

ולכן ע"י עסק התורה ממשיכים הכתר לז"א. דאורייתא מחכמה נפקת¹¹² ועיקר לימוד התורה הוא להבינה על בוריה נמצא הוא המשכת החכמה בבינה ומתפארת דבינה נעשה כתר לז"א.

Therefore through occupation with Torah one draws the Keser to Z'eir Anpin, for "the Torah comes forth from Chochmah," and the essence of Torah study is to understand it thoroughly; so it is the drawing of Chochmah into Binah, and from Tiferes of Binah the Keser for Z'eir Anpin is made.

That is why Torah study draws the Keser to Z'eir Anpin: the Torah comes from Chochmah, and the point of studying it is to understand it fully, which is Chochmah drawn into Binah. From Tiferes of Binah comes the Keser of Z'eir Anpin.

וע"י המצות מעשיות ממשיכים שיהיה כתר לנוק' [לנוקבא] שהוא לבחי' מלי' מקור דבי"ע וז"ש [וזהו שכתוב]
ברע"מ [ברעיא מהימנא] שם לקדשא כולא לתתא.¹¹³

And through the practical mitzvos one draws down that there be a Keser for Nukva, that is, for the level of Malchus, the source of Beriah, Yetzirah and Asiyah. And this is what is said in the Raaya Mehemna there: "to sanctify everything below."

The practical mitzvos draw a Keser to Nukva, Malchus, the source of the three lower worlds. This is the Zohar's "to sanctify everything below," the third Kadosh.

נמצא ההמשכה שע"י התורה היא פנימית שהוא המשכת הכתר והרצון בבחי' אצילות וע"י המצות שנמשך הכתר לנוק' [לנוקבא] מקור דבי"ע זהו ההמשכה בחיצוניות.

So the flow through the Torah is inner: it is the drawing of the Keser and the will (ratzon) into the level of Atzilus; while through the mitzvos, by which the Keser is drawn to Nukva, the source of Beriah, Yetzirah and Asiyah, this is the flow in the outer dimension.

So Torah draws the Keser and the will inward, into Atzilus, while the mitzvos draw the Keser to Malchus, the source of the lower worlds, an outward drawing.

אך הנה מבואר במ"א שכל בחינה ומדרגה שהיא נשפלת למטה יותר שרשה גבוה ונעלה יותר.

However, it is explained elsewhere that every level and rank that is lowered further down has a higher and loftier root.

But the mitzvos have an advantage too, based on a principle explained elsewhere: whatever descends lower has its root higher.

(ועמ"ש ע"פ וידבר משה אל ראשי המטות¹¹⁴ מענין דצח"מ [דומם צומח חי מדבר] שהם עד"ז) וגם שכל בחינה ומדרגה הנעלה יותר יכולה לישפל ולירד למטה יותר. ע"ד ועברתי בארץ מצרים¹¹⁵ אני ולא מלאך כו'.

(And see what is written on the verse "And Moshe spoke to the heads of the tribes," on the matter of the inanimate, vegetative, animal and speaking, which are along these lines.) And also, every loftier level and rank can be lowered and descend further down, along the lines of "And I will pass through the land of Egypt": I and not an angel, etc.

The four kingdoms of creation, mineral, plant, animal and human, follow this pattern: in Likkutei Torah, Mattos, the Alter Rebbe explains that though man is highest in the order of creation, the life-force of mineral, plant and animal comes from a higher root that fell in the shattering, as the top stones of a collapsing wall fall farthest. Likewise the higher something is, the further down it can reach: at the Exodus G-d Himself, "I and not an angel," went down into Egypt.

וכמ"כ [וכמו כן] כאן בענין המצות מעשיות כי הנה המצות הם הכל בדברים גשמיים ציצית מצמר גשמי וכן קלף התפילין והיינו לפי ששרשם גבוה מאד נעלה יותר מהחכמה

So too here, regarding the practical mitzvos: the mitzvos are all in physical things, tzitzis of physical wool, and likewise the parchment of the tefillin, and this is because their root is very high, loftier than Chochmah;

So too the mitzvos: they are all done with physical things, like tzitzis of wool and the parchment of tefillin, precisely because their root is very high, higher than Chochmah.

ולכן התורה דמחכמה נפקת לא נשפלה כ"כ [כל כך] למטה כמו המצות (וע' באג"ה [באגרת הקודש] איהו וחיוהי שהוא כחותם המתהפך¹¹⁶ כו').

and therefore the Torah, which "comes forth from Chochmah," has not been lowered so far down as the mitzvos. (And see Iggeres HaKodesh, [the letter beginning] "He and His life-forces," that it is like an inverted seal, etc.)

The Torah, which comes from Chochmah, does not descend that far. Iggeres HaKodesh (in the letter "He and His life-forces") compares this to an inverted seal, where what is highest in the seal appears lowest in the impression.

והיינו כי מעשה המצות הם נשפלו בדברים שתחת ממשלת ק"נ [קליפת נוגה] שהוא משכירת הכלים שנפלו בק"נ [בקליפת נוגה].

That is, the practical mitzvos have been lowered into things that are under the dominion of kelipas nogah, which is from the shattering of the vessels that fell into kelipas nogah,

The objects of the mitzvos are under the dominion of kelipas nogah, the "translucent husk" that holds permitted physical things, which came from the shattering of the vessels.

שהיו קודם השבירה במדרגה גבוה מאד נעלה. דהיינו מעולם התהו שהוא בחי' נקודים שלמעלה מהאצילות שהוא בחי' ברודים כו'.

which before the shattering were at a very high, lofty rank, namely from the World of Tohu, which is the level of Nekudim, which is above Atzilus, which is the level of Berudim, etc.

Before the shattering those vessels stood very high, in the World of Tohu (chaos), called Nekudim ("points"), which is above Atzilus, the world of Tikkun (order), called Berudim ("speckled").

23 ולכן האדם מקבל חיות וניזון מצו מח וחי. ואין התינוק יודע לקרות אבא עד שיטעום טעם דגן.¹¹⁷

Therefore man receives life-force (chayus) and is nourished from the vegetative and the animal; and "a child does not know how to call 'father' until he tastes the taste of grain."

Because what is lowest is rooted highest, the human being, the highest creature, is nourished by plants and animals, which are lower. The Talmud even says that a child does not know how to say "Abba" ("father") until it has tasted grain: even the first recognition of a father comes through physical food.

וכן אכילת מצה מיכלא דמהימנותא. ואף אותן שנשמותיהם הם מאצילות ממש ואפילו משרע"ה [משה רבינו עליו השלום] היו צריכים ג"כ לאכול מצה.

And likewise the eating of matzah, "the food of faith"; and even those whose souls are from Atzilus itself, and even Moshe our teacher, peace be upon him, also needed to eat matzah.

So too with matzah, which the Zohar calls "the food of faith": even souls from Atzilus itself, and even Moshe, had to eat it in order to receive that faith. In Likkutei Torah, Tzav, the Alter Rebbe explains that matzah, which has no "taste" of a rising self, carries the mochin of Abba, which are above understanding.

24 והוא מפני שהאמונה הנמשכת מאכילת המצה שהיא מיכלא דמהימנותא היא מלמעלה מבחי אצילות והיינו לפי ששרשה הוא מעולם התהו כו'

This is because the faith drawn from eating matzah, which is "the food of faith," is from above the level of Atzilus; that is, because its root is from the World of Tohu, etc.

The faith that matzah brings is above Atzilus, because its root is in the World of Tohu, which stands above Atzilus.

אך עתה לאחר השבירה הם רחוקים מאור א"ס ב"ה שנפלו בשבירה בק"נ [בקליפת נוגה] אבל כשהם מתבררים ע"י שם מ"ה [שם מ"ה] המבררן שהוא בחי' ח"ע [חכמה עילאה] כי בחכמה אתברירו.

But now, after the shattering, they are far from the Infinite Light (Or Ein Sof), blessed be He, for they fell in the shattering into kelipas nogah. But when they are refined through the Name Mah, which refines them, which is the level of the higher Chochmah, for "through Chochmah they are refined,"

Since the shattering, the sparks of Tohu have fallen into kelipas nogah and are far from the Infinite Light. They are refined through the Name Mah, the Name Havayah spelled out so that it totals 45, which is the higher Chochmah and the source of the World of Tikkun; as the Zohar and Etz Chaim teach, "through Chochmah they are refined": wisdom separates the good from the waste.

25 והוא ע"י בחי קדוש הא' שהוא בחי עליית הוי בקדש העליון לצורך יחוד או"א [אבא ואימא]. ועי"ז שמתבררים הם מתעלים למקורם ושרשם שם ס"ג [שם ס"ג] שלמעלה ממ"ה [משם מ"ה] ואז הם נעלים מאצילות שאז מתקרבים לאור א"ס ב"ה

and this is through the level of the first Kadosh, which is the ascent of the vav into the supernal Kodesh for the sake of the union of Abba and Imma. And through their being refined they ascend to their source and root, the Name Sag, which is above Mah; and then they are loftier than Atzilus, for then they come close to the Infinite Light (Or Ein Sof), blessed be He.

This refinement depends on the first Kadosh, the vav rising to the supernal Kodesh, Chochmah, for the union of Abba and Imma. Once refined, the sparks rise to their root in the Name Sag (the Name Havayah spelled out to total 63), which is above Mah, and so they stand higher than Atzilus, close to the Infinite Light.

ולכן ע"י עליית מ"ן [מ"ן נוקבין] הנ"ל ממשיכים היחוד דאו"א [דאבא ואימא] שמקור ההמשכה מהמאציל העליון למעלה מעלה מהחכמה.

Therefore through the elevation of mayin nukvin mentioned above one draws down the union of Abba and Imma, for the source of the flow is from the Supernal Emanator, far above Chochmah.

That is why the mayin nukvin of self-sacrifice draws the union of Abba and Imma: the source of this flow is the Infinite One Himself, far above Chochmah. In Likkutei Torah, Bamidbar, the Alter Rebbe explains that each day new light must be drawn from the Emanator into Keser and Chochmah, and that it comes through the self-sacrifice of the Shema.

26 ועמ"ש בביאור ע"פ ואהיה אצלו אמן¹¹⁸ בפ"י ממושבותיכם תביאו¹¹⁹ כו' שזהו ענין ק"ש [קריאת שמע] יחוד או"א [אבא ואימא] שנמשך דייקא ע"י ביטול היש בירור הרפ"ח ניצוצין כו'.

And see what is written in the explanation of the verse "And I was beside Him as a nursling (amon)," on the meaning of "From your dwellings you shall bring," etc.: that this is the matter of the Shema, the union of Abba and Imma, which is drawn down specifically through the nullification (bittul) of the yesh, the refinement of the 288 sparks, etc.

The maamar on "And I was beside Him as a nursling" explains the verse about the two loaves of Shavuot, "From your dwellings you shall bring," in the same way: the Shema is the union of Abba and Imma, and it is drawn down specifically through nullifying the yesh, one's sense of separate existence, which is also the refinement of the 288 sparks that fell in the shattering. There (Likkutei Torah, Bamidbar) "your dwellings" are Beriah, the world of separate existence, whose self-nullification, being something new, draws the union of Abba and Imma.

וזהו מ"ש בע"ח [בעץ חיים] שהמשכת הכתר לע"ס [לעשר ספירות] דתיקון הוא ג"כ מבירורים דעולם דתהו עתיק דתיקון לקח ה' ראשונות דכתר דב"ן [דשם ב"ן] כו'

And this is what is written in Etz Chaim: that the drawing of the Keser to the Ten Sefiros of Tikkun is also from the refinements of the World of Tohu; Atik of Tikkun took the first five of the Keser of Ban, etc.;

Etz Chaim teaches that even the Keser of the ten Sefiros of Tikkun, the ordered world of Atzilus, comes from what was refined out of the World of Tohu: Atik of Tikkun was formed from the first five levels of the Keser of Ban (the Name Havayah spelled out to total 52), which belongs to the World of Tohu.

דהיינו שדוקא מהבירורים של הרפ"ח ניצוצים שבשכירה יכולים להמשיך הכתר ל"י [ל"י ספירות] דתיקון והיינו מטעם הנ"ל שלאחר שמתבררים אז הם מתקרבים לשרשם שמעולם התהו בחי' נקודים

that is, specifically from the refinements of the 288 sparks of the shattering one can draw the Keser to the ten Sefiros of Tikkun, and this is for the reason mentioned above: that after they are refined they come close to their root, which is from the World of Tohu, the level of Nekudim,

Only from the refined 288 sparks of the shattering can a Keser be drawn for the Sefiros of Tikkun. Once refined, the sparks come close to their root in Tohu, called Nekudim.

שהוא למעלה מבחי' התיקון שהוא בחי' ברודים. לכך בהם ועל ידם נמשך הכתר דתיקון. (ועמ"ש מזה בביאור ע"פ וידבר דראשי המטות):¹²⁰

which is above the level of Tikkun, which is the level of Berudim. Therefore in them and through them the Keser of Tikkun is drawn down. (And see what is written on this in the explanation of "And he spoke" of "the heads of the tribes.")

That root is above Tikkun, called Berudim, and so in the refined sparks and through them the Keser of Tikkun comes down. In the explanation of "And Moshe spoke to the heads of the tribes" (Likkutei Torah, Mattos), the Alter Rebbe brings the same teaching of Etz Chaim to show that Tikkun itself is built from the sparks of Tohu, whose root, in Sag, is above Mah.

27 ד ונחזור לעניינינו בענין מעלת המצות מעשיות דהיינו שלפי שהם נעשים בדבר שנפל תחת ממשלת ק"נ [קליפת נוגה] שהם משבה"כ [משבירת הכלים] כמו קלף התפילין וצמר דציצית וכן כולם.

4. Let us return to our subject, the superiority of the practical mitzvot: because they are done with a thing that fell under the dominion of kelipas nogah, which are from the shattering of the vessels, such as the parchment of the tefillin and the wool of the tzitzis, and so all of them;

Section 4 returns to the advantage of the practical mitzvot: they are done with physical things under kelipas nogah, which came from the shattering of the vessels, such as the parchment of tefillin and the wool of tzitzis.

והם הם בירור והעלאת מהות הדבר עצמו שנפל בשבירה.

and they are themselves the refinement and elevation of the very substance of the thing that fell in the shattering;

Doing the mitzvah with such a thing refines and raises the very substance of what fell in the shattering.

לכך הם דוקא ממשיכים הכתר לנוק' [לנוקבא]¹²¹ שהיא מלי' דאצילות מקור דבי"ע שזהו ענין המשכת הרצון להחיות רוח שפלים¹²² דהיינו להשפעת האור והחיות בבי"ע

therefore they specifically draw the Keser to Nukva, which is Malchus of Atzilus, the source of Beriah, Yetzirah and Asiyah. This is the matter of drawing down the will (ratzon) "to revive the spirit of the lowly," that is, for the bestowal of light and life-force (chayus) in Beriah, Yetzirah and Asiyah;

That is why the mitzvos specifically draw the Keser to Nukva, Malchus of Atzilus, the source of the lower worlds: they draw the will "to revive the spirit of the lowly," to give light and life to Beriah, Yetzirah and Asiyah.

וזהו צמצום גדול יותר מהמשכת הכתר לז"א שאינו עדיין מקור דבי"ע ממש. ולכן צריכים להמשיך כתר ורצון זה ממקום גבוה ונעלה יותר.

and this is a greater tzimtzum (contraction) than the drawing of the Keser to Z'eir Anpin, which is not yet actually the source of Beriah, Yetzirah and Asiyah. Therefore this Keser and will must be drawn from a higher and loftier place,

Giving life to the lower worlds is a greater contraction than giving the Keser to Z'eir Anpin, which is still within Atzilus and not yet the source of the lower worlds. So this will must come from a still higher place.

וכמו שנזכר למעלה דדוקא כל דבר גבוה ונעלה יותר יכול לישפל ולירד למטה יותר (ועמ"ש בד"ה ועשית בגדי קדש^{123, 124} וכביאור ע"פ¹²⁵ יונתי¹²⁶ בענין רעיתי יפתי)

as mentioned above, that specifically whatever is higher and loftier can be lowered and descend further down. (And see what is written in the discourse beginning "And you shall make holy garments," and in the explanation of the verse "My dove," on the matter of "my beloved, my beautiful one.")

This follows the principle stated earlier, that only what is higher can descend lower. In Likkutei Torah, Shir HaShirim ("My dove"), the Alter Rebbe explains "my beautiful one" as the mitzvos, which make beautiful garments for the King and have their root in Keser.

ולכן המשכת כתר לנוקי [לנוקבא] זהו דייקא ע"י המצות מעשיות שהם בירור מהות הדבר שנפל בשבחה"כ
[בשבירת הכלים]

Therefore the drawing of the Keser to Nukva is specifically through the practical mitzvos, which are the refinement of the substance of the thing that fell in the shattering of the vessels,

Therefore the Keser reaches Nukva specifically through the practical mitzvos, which refine the substance of what fell in the shattering of the vessels.

ששרשן גבוה מאד מס"ג [משם ס"ג] שלמעלה מאצילות ע"כ ע"י בירור והעלאה זו מעוררים למעלה מעלה ומשם דייקא נמשך להיות הגלוי למטה במקור דבי"ע כו'

whose root is very high, from Sag, which is above Atzilus; therefore through this refinement and elevation one arouses far, far above, and specifically from there it is drawn down to be the revelation below, in the source of Beriah, Yetzirah and Asiyah, etc.

The root of these sparks is very high, in the Name Sag, above Atzilus. Refining and raising them arouses the highest levels, and from there the revelation comes down to Malchus, the source of the lower worlds.

ועמ"ש מזה בביאור ע"פ יביאו לבוש מלכות^{127, 128} שהיא כמשל האבוקה שמאירה למרחוק כו' ומאחר שמאיר למרחוק מוכרח שבמקומו הוא אור גדול מאד כו'

And see what is written on this in the explanation of the verse "Let them bring the royal garment": that it is like the analogy of a torch that shines far off, etc.; and since it shines far off, it must be that in its own place it is a very great light, etc.;

The explanation on "Let them bring the royal garment" (Torah Ohr, Megillas Esther) uses the image of a torch: a light that reaches far away must be very great where it stands.

כך לפי ששרש המצות למעלה מעלה ע"כ נמשך על ידם האור למרחוק והוא להיות המשכת הכתר למלי' שהיא מקור דבי"ע.^{129, 130, 131, 132, 133, 134, 135, 136, 137}

so, because the root of the mitzvos is far, far above, therefore through them the light is drawn far off, and this is the drawing of the Keser to Malchus, which is the source of Beriah, Yetzirah and Asiyah.

So too, because the root of the mitzvos is so high, the light they draw reaches far down, bringing the Keser to Malchus, the source of the lower worlds.

28 וזהו ענין הקדוש השלישי. שמבואר ברע"מ [ברעיא מהימנא] שנתפשט ונמשך יותר למטה לדרגא דצדיק לקדשא כולא לתתא¹³⁸ שהוא להיות המשכת הכתר לנוק' [לנוקבא] שמתפארת דז"א נעשה כתר לנוק' [לנוקבא] ועמ"ש מזה בביאור ע"פ ויקח קרח.^{139, 140}

And this is the matter of the third Kadosh, which, as explained in the Raaya Mehemna, spreads and is drawn further down, to the level of Tzaddik, "to sanctify everything below": this is the drawing of the Keser to Nukva, for from Tiferes of Z'eir Anpin the Keser for Nukva is made. And see what is written on this in the explanation of the verse "And Korach took."

This is the third Kadosh of the Raaya Mehemna: the light spreads further down to Tzaddik, Yesod, "to sanctify everything below." In the Arizal's terms this is the Keser of Nukva, made from Tiferes of Z'eir Anpin.

29 וזהו ולכבודי בראתיו¹⁴¹ יצרתיו אף עשיתיו. פי' כבוד הוא בחי' כתר כמ"ש כבוד חכמים ינחלו¹⁴² שהחכמים הם ינחלו את הכבוד שהוא למעלה מן החכמה שהוא בחי' כתר.

And this is [the meaning of] "For My glory I have created it, I have formed it, I have also made it." That is, kavod (glory) is the level of Keser, as it is written, "The wise shall inherit glory": the wise will inherit the glory, which is above Chochmah, which is the level of Keser.

Isaiah's "For My glory I have created it, I have formed it, I have also made it" names the three lower worlds, Beriah, Yetzirah and Asiyah. Kavod, "glory," is Keser, as in "The wise shall inherit glory": the wise, who have Chochmah, inherit what is above Chochmah.

וכמו ההפרש בין אנכי לאני¹⁴³ שאני הוא בבחי' מלי.¹⁴⁴

And it is like the difference between Anochi and Ani (both "I"): Ani is at the level of Malchus,

The same difference appears between the two Hebrew words for "I": Ani, the plainer form, is the level of Malchus, as Pri Etz Chaim says at its opening.

30 ואנכי שהוא ג"כ כפי' אני אלא שהוא בבחי' כבוד והתנשאות. ולכן הוא בבחי' כתר.¹⁴⁵ ועי' מורה תוספת הכף שבאנכי שהיא ראש תיבת כתר ותיבת כבוד. ועמ"ש מזה סד"ה זאת חנוכת המזבח.¹⁴⁶

and Anochi, which also means "I," but at the level of glory and exaltation, and therefore it is at the level of Keser. And this is indicated by the added kaf in Anochi, which is the initial of the word Keser and of the word kavod. And see what is written on this at the end of the discourse beginning "This is the dedication of the altar."

The second part of the comparison: Anochi also means "I," but with glory and exaltation, so it is Keser. Its extra letter, kaf (אנכי against אני), is the first letter of keser (crown) and of kavod (glory); in Likkutei Torah, Nasso ("This is the dedication of the altar"), kavod is explained as an added, encompassing illumination that must be drawn down first to make a new union possible.

אך פי' ולכבודי בראתיו יצרתיו כו' רומז על המשכת הכתר לנוק' [לנוקבא] שהיא מקור דבריאה יצירה עשייה ונמשך ע"י מצות מעשיות וזהו פזר נתן לאביונים¹⁴⁷ כו' קרנו תרום¹⁴⁸ בכבוד.

But the meaning of "For My glory I have created it, I have formed it," etc., alludes to the drawing of the Keser to Nukva, which is the source of Beriah, Yetzirah and Asiyah, and it is drawn through the practical mitzvos. And this is [the meaning of] "He has distributed, he has given to the needy," etc., "his horn (keren) shall be exalted with glory."

"For My glory I created, formed and made" points to the Keser drawn to Nukva, the source of the three lower worlds, through the practical mitzvos. Psalm 112 says the same: he who gives to the needy, "his horn (keren) shall be exalted with glory."

פי' שהמלי דאצילות נקראת קרן ע"ש [על שם] שהיא התחברות אצ"י עם הבריאה וזהו עד"מ כמו קרן זויות שהוא התחברות ב' הכתלים וכמ"ש במ"א

That is: Malchus of Atzilus is called keren because it is the joining of Atzilus with Beriah; and this is, by way of analogy, like a keren zavis (a corner), which is the joining of two walls, as is written elsewhere.

Malchus of Atzilus is called keren because it joins Atzilus to Beriah, as a keren zavis, a corner, joins two walls.

ועיין מזה בזהר פ' במדבר דק"ך ע"א¹⁴⁹ ופי' קרנו תרום בכבוד היינו רוממות המלי' כמ"ש ארוממך אלקי המלך¹⁵⁰

And see on this in the Zohar, Parshas Bamidbar, folio 120, side a. And the meaning of "his horn shall be exalted with glory" is the exaltation of Malchus, as it is written, "I will exalt You, my G-d the King,"

The Zohar in Bamidbar speaks of the "keren" as the yoke of the holy kingdom, Malchus. "His horn shall be exalted" means Malchus is raised, as in "I will exalt You, my G-d the King."

והיינו בכבוד שהוא הכתר וזהו הנמשך ע"י פזר נתן לאביונים שהוא הצדקה שהיא כללות המצות כנודע ועיין בזהר פ' בהעלותך דף קנ"ד ריש ע"א מענין קרנו תרום כו'

and this is "with glory," which is the Keser; and this is what is drawn through "He has distributed, he has given to the needy," which is tzedakah, which is the general and collective expression (klalus) of the mitzvos, as is known. And see the Zohar, Parshas Behaalos'cha, folio 154, beginning of side a, on the matter of "his horn shall be exalted," etc.;

It is raised "with glory," that is, with Keser, and this comes through giving to the needy, tzedakah, the general and collective expression of all the mitzvos. The Zohar in Beha'alos'cha explains the same verse: the horn is raised with the supernal glory, because the giver joins the upper and lower levels and draws blessing to both.

וברע "מ פ' פנחס דרנ"ה ע"כ כתר עליון כו' כבוד עילאה^{151, 152} כו' ועמ"ש עוד בפ"י ולכבודי בראתיו כו' אף עשיתיו בביאור ע"פ מי מנה^{153, 154} כו' ומספר כו'.

and the Raaya Mehemna, Parshas Pinchas, folio 255, side b: "The supernal Keser," etc., "the supernal glory," etc. And see what is written further on the meaning of "For My glory I have created it," etc., "I have also made it," in the explanation of the verse "Who has counted," etc., "and the number," etc.

The Raaya Mehemna in Pinchas also speaks of the supernal Keser as "the supernal glory." In the explanation of "Who has counted the dust of Yaakov" (Likkutei Torah, Balak), the Alter Rebbe reads "For My glory I created it" as Malchus of Atzilus receiving the Keser, and "I have also made it" as a fourth level, the "Asiyah" within Atzilus, to which the Keser is drawn through the mitzvos.

אבל התורה שהיא החכמה המברר את מעשה המצות.

But the Torah is the Chochmah that refines the performance of the mitzvos;

Torah, by contrast, is the Chochmah that guides and refines the performance of the mitzvos.

אבל אין בה מהות הרפ"ה הניצוצים עצמן המתבררים משבירת הכלים שזהו דייקא ע"י מצות מעשיות כנ"ל אלא דעקימת שפתיו¹⁵⁵ מה שקורא ושונה נמי הוה מעשה.

but it does not contain the substance of the 288 sparks themselves that are refined from the shattering of the vessels, which is specifically through the practical mitzvos, as mentioned above; except that "the moving of his lips," his reading and reviewing, is also a deed,

Torah study does not itself contain the physical substance in which the sparks are lodged; that is refined only by the practical mitzvos. Still, the Talmud says that "the moving of one's lips" is a deed, so reading and reviewing Torah is a kind of action too.

31 והוא ג"כ בירורי רפ"ה כו' אבל מ"מ עיקר מהות העלאת הרפ"ה ניצוצין הוא ע"י מעשה.

and it is also refinements of the 288, etc.; but nevertheless the essential elevation of the very substance of the 288 sparks is through deed.

Torah study does refine sparks to some degree, but the essential raising of the 288 sparks is through physical deeds.

לכך ע"י התורה הוא המשכת הכתר לז"א. וזהו קרוב ה' לכל קוראיו¹⁵⁶ לכל אשר יקראוהו באמת

Therefore through the Torah is the drawing of the Keser to Z'eir Anpin. And this is [the meaning of] "Havayah is near to all who call upon Him, to all who call upon Him in truth,"

Therefore Torah draws the Keser only to Z'eir Anpin. The verse says that Havayah is near to all who call upon Him in truth.

ואין אמת אלא תורה^{157, 158} שע"י עסק התורה קוראים וממשיכים את הכתר לז"א דאצילות. אבל כדי להיות נמשך הכתר למלי זהו דוקא ע"י המצות מעשיות מטעם הנ"ל.

and "there is no truth but Torah": for through occupation with Torah one calls and draws the Keser to Z'eir Anpin of Atzilus. But for the Keser to be drawn to Malchus, this is specifically through the practical mitzvos, for the reason mentioned above.

The Sages say "there is no truth but Torah," so it is through Torah study that one "calls," that is, draws, the Keser to Z'eir Anpin of Atzilus; drawing it to Malchus requires the practical mitzvos. In Likkutei Torah, Sukkos, the Alter Rebbe explains that a person's love is still his own truth, while "the truth of Havayah" is grasped only in the Torah, His will.

32 ועוד כי ז"נ [זעיר אנפין ונוקבא] הן בחי יצירה ועשייה שבאצילות והנה בי"ע הם מודומ"ע [מחשבה דבור

ומעשה] וע"כ ע"י עסק התורה שהיא בחי דבור ממשיכים הכתר לז"א שהוא יצירה שבאצילות

Furthermore, Z'eir Anpin and Nukva are the level of Yetzirah and Asiyah within Atzilus; and Beriah, Yetzirah and Asiyah are thought, speech and action. Therefore through occupation with Torah, which is the level of speech, one draws the Keser to Z'eir Anpin, which is Yetzirah within Atzilus;

A further reason: Z'eir Anpin and Nukva are the "Yetzirah" and "Asiyah" within Atzilus, while the lower worlds correspond to thought, speech and action. Torah study is speech, so it draws the Keser to Z'eir Anpin, the "Yetzirah" of Atzilus.

אבל שיהיה המשכת הכתר בבחינת עשייה שבאצ"י שהיא המלי זהו דייקא ע"י המצות מעשיות.

but for the drawing of the Keser to be at the level of Asiyah within Atzilus, which is Malchus, this is specifically through the practical mitzvos.

Bringing the Keser to Malchus, the "Asiyah" of Atzilus, takes actual deeds, the practical mitzvos.

ועיין מ"ש בפי שלח ע"פ טובה הארץ¹⁵⁹ מאד מאד.¹⁶⁰ וע"פ ועתה יגדל נא¹⁶¹ שלכך ע"י התורה נמשך

האור בג"ע [בגן עדן] העליון וע"י המצות נמשך בג"ע [בגן עדן] התחתון כו' ע"ש

And see what is written in Parshas Shelach on the verse "The land is very, very good," and on the verse "And now, may it be great": that this is why through the Torah the light is drawn into the higher Gan Eden, and through the mitzvos it is drawn into the lower Gan Eden, etc.; see there.

Two maamarim in Likkutei Torah, Shelach, on "The land is very, very good" and on "And now, may the power be great," explain on this basis that Torah draws light into the higher Gan Eden and the mitzvos into the lower Gan Eden.

אך מ"מ המשכה זו שע"י התורה היא בחי פנימית ועל זה אמרו כל הפצים לא ישוו בה¹⁶² כו' וכמ"ש במ"א:

Nevertheless, this flow through the Torah is the inner level (pnimiyus), and of this they said, "All desirable things cannot compare to it," etc., as is written elsewhere.

Even so, what Torah draws is the inner level, and of it the verse says "All desirable things cannot compare to it": as the Talmud explains, not even the "desires of Heaven," the mitzvos, compare to Torah study.

SECTION 6 • ¶ 33-38

Two crowns and the refinement of sparks

33 ה ובזה יוכן מארז"ל [מאמר רבותינו זכרונם לברכה] כשם שא"א לעולם בלא רוחות¹⁶³ כך א"א כו'. והיינו שצריך להיות המשכת הרצון בקיום והשתלשלות העולמות.

5. And with this will be understood the saying of our Sages, of blessed memory: "Just as the world cannot be without winds, so it cannot be," etc. That is, there must be a drawing down of the will (ratzon) into the existence and the chain of descent (hishtalshelus) of the worlds.

Section 5 applies the principle to a saying of the Sages: just as the world cannot exist without winds, it cannot exist without Israel. The reason is that G-d's will must continually be drawn into the existence and the chain of descent of the worlds, and Israel are the ones who draw it.

כי הרצון פשוט שעלה ברצונו לברוא את העולם. זה היה אותו הפעם בתורת נדבה בלתי העלאת מ"ן [מ"ן נוקבין]. אבל אחר בריאת האדם צ"ל לעבדה ולשמרה¹⁶⁴ להעלות מ"ן [מ"ן נוקבין] להמשיך הרצון.

For the simple will, that it arose in His will to create the world, was at that time as a free gift, without an elevation of mayin nukvin; but after the creation of man there must be "to work it and to guard it," to raise mayin nukvin to draw down the will.

The first, simple will to create the world came as a free gift, with no arousal from below. Since the creation of man, whose task is "to work it and to guard it," mayin nukvin must be raised from below to draw that will down.

34 והיינו ע"י התורה והמצות שע"י ממשיכים ב' כתרם לז"א ולנוקבא שהוא בחי הרצון להיות עולם האצילות ובי"ע כו'.

This is through the Torah and the mitzvos, for through them one draws down two crowns, to Z'eir Anpin and to Nukva, which are the level of the will that there be the World of Atzilus and Beriah, Yetzirah and Asiyah, etc.

This is done through Torah and mitzvos, which draw two crowns, one for Z'eir Anpin and one for Nukva: the will that there be the World of Atzilus and the three lower worlds.

וזהו א"ת [אל תקרי] בניך אלא בוניך¹⁶⁵ שעוסקים בבנינו של עולם.^{166, 167} וזהו ג"כ ענין העסק בתורה שבכתב ושבע"פ [ושבעל פה] בליל שבועות שממשיכים הכתר לזו"נ [לזעיר אנפין ונוקבא] כמ"ש בפע"ח [בפרי עץ חיים].^{168, 169}

And this is [the meaning of] "Do not read 'your children' (banayich) but 'your builders' (bonayich)," for they are occupied with the building of the world. And this is also the matter of occupation with the Written and the Oral Torah on the night of Shavuot, by which one draws the Keser to Z'eir Anpin and Nukva, as is written in Pri Etz Chaim.

The Sages read "your children" (banayich) as "your builders" (bonayich), because Torah scholars are engaged in building the world. Pri Etz Chaim explains that the custom of studying the Written and Oral Torah through the night of Shavuot draws the Keser to Z'eir Anpin and Nukva.

35 והוא עד"מ העטרה והכתר שעושין למלך ב"ו [בשר ודם] מזהב ואבנים טובות שיש בה שני דברים הא' עצם וגוף הזהב ואבנים טובות. הב' מה שמתקנים אותם להיות נקבעים בציר והידור היותר נאות בהכתר והעטרה.

It is like, by way of analogy, the diadem and crown made for a king of flesh and blood from gold and precious stones, in which there are two things: first, the substance and body of the gold and precious stones; second, that they are fashioned to be set in the most fitting design and splendor in the crown and diadem.

The Alter Rebbe compares this to a king's crown made of gold and precious stones. Two things go into it: the materials themselves, and the craft that sets them in the most beautiful design.

36 וכמו כן יובן על דרך משל זה למעלה אשר בהמשכת הכתר יש ג"כ ב' בחינות דהיינו תורה ומצות.

In the same way will be understood, by way of this analogy, Above: in the drawing down of the Keser there are also two aspects, namely Torah and mitzvos.

Likewise above, the drawing of the Keser has two parts, which correspond to the mitzvos and the Torah.

כי ע"י המצות נעשה בירורי רפ"ח ניצוצים שנמשלו לעצם האבנים טובות שיקרותן הוא לפי שהוא דבר הפלא שהאבן שהוא דומם יהיה מאיר.

For through the mitzvos come about the refinements of the 288 sparks, which are likened to the substance of the precious stones, whose preciousness is because it is a wondrous thing that a stone, which is inanimate, should shine.

The mitzvos refine the 288 sparks, which are like the precious stones themselves. A gem is precious because it is a marvel: a stone, an inanimate thing, gives off light.

כך הוא ענין בירור הרפ"ח ניצוצים מק"נ [מקליפת נוגה] שנפלו מאד למטה וע"י הבירור מאירים מאד ע"י שרשן הנעלה

So is the matter of the refinement of the 288 sparks from kelipas nogah, which fell very far down, and through the refinement they shine greatly by virtue of their lofty root.

So the sparks, which fell very low into kelipas nogah, shine brightly once they are refined, because their root is so lofty.

אך עכ"ז [עם כל זה] כדי שיעלו להיות בבחי' כתר זהו דייקא ע"י התורה שהיא בחי' חכמה איך ומה יהיה בירורם ועלייתם כי בחכמה אתברירו.

Yet even so, for them to rise to be at the level of Keser, this is specifically through the Torah, which is the level of Chochmah: how and what their refinement and ascent will be, for "through Chochmah they are refined."

Yet for the sparks to rise and become a crown, the Torah is needed. As Chochmah, it determines how and in what way they are refined and raised, for "through Chochmah they are refined"; this is the craftsmanship that sets the stones.

37 וזהו שבכל ימי הספירה הוא בירור רפ"ח ניצוצים כנודע מענין עומר שעורים מאכל בהמה שם ב"ן [שם ב"ן] כו'

And this is why in all the days of the Counting [of the Omer] there is the refinement of the 288 sparks, as is known from the matter of the Omer of barley, animal food, the Name Ban, etc.;

During the forty-nine days of counting the Omer the 288 sparks are refined. The Omer offering is of barley, animal food, and בהמה ("animal") has the numerical value of the Name Ban, 52, the level of what is to be refined.

ואח"כ בליל שבועות עוסקים בתשב"כ [בתורה שבכתב] ותשב"ע"פ [ותורה שבעל פה] שבאמרו שכך כשר ואם לא כן פסול וכן בטהור וטמא אסור ומותר חייב וזכאי כו'

and afterwards, on the night of Shavuot, one occupies oneself with the Written Torah and the Oral Torah, in which one says that so it is fit and if not it is unfit, and likewise with pure and impure, forbidden and permitted, liable and exempt, etc.;

Then, on the night of Shavuot, one studies the Written and Oral Torah, which rule what is fit or unfit, pure or impure, forbidden or permitted, liable or exempt.

דהיינו שבאופן זה דייקא יעלו הניצוצים ולא באופן אחר זהו ענין ציור הכתר והעטרה עדי"מ והיינו ע"י התורה כו'.

that is, that specifically in this way the sparks will ascend and not in another way: this is the matter of the design of the crown and diadem, by way of analogy, and this is through the Torah, etc.

Those rulings determine that the sparks rise in this way and no other: this is the design of the crown in the analogy, and it comes through the Torah.

אך היסוד והשרש לכ"ז [לכל זה] הוא הקדוש הא' שהוא בחי' השרפים שהוא בחינת העלאת מ"ן [מ"ן נוקבין] במס"נ [במסירות נפש] בק"ש [בקריאת שמע] שע"י"ז הוא עליית הו' דקדוש שהוא ז"א דאצילות בקדש שהוא ח"ע [חכמה עילאה] לייחד מוחין דא"א [דאבא ואימא].

But the foundation and root of all this is the first Kadosh, which is the level of the Seraphim, the elevation of mayin nukvin through self-sacrifice (mesirus nefesh) in the Shema, through which is the ascent of the vav of Kadosh, which is Z'eir Anpin of Atzilus, into Kodesh, which is the higher Chochmah (Chochmah Ila'ah), to unite the mochin of Abba and Imma.

But the foundation of it all is the first Kadosh of the Seraphim: the self-sacrifice of the Shema, which raises the vav of Kadosh, Z'eir Anpin of Atzilus, into Kodesh, the higher Chochmah, to unite the mochin of Abba and Imma.

38 ובחכמה דייקא אתברירו נמצא ע"י"ז דייקא עיקר שלימות ברור הרפ"ח ניצוצים ואז יכולים להמשיך מהם ועל ידם הכתר לע"ס [לעשר ספירות] דתיקון.

And it is specifically "through Chochmah that they are refined"; so it is specifically through this that the essential completion of the refinement of the 288 sparks comes about, and then one can draw from them and through them the Keser to the Ten Sefiros of Tikkun.

Since the sparks are refined specifically through Chochmah, the union reached by the first Kadosh is what completes their refinement, and only then can the Keser for the ten Sefiros of Tikkun be drawn from them.

וכאשר למטה מעלים מ"ן [מ"ן נוקבין] במס"נ [במסירות נפש] כמ"כ [כמו כן] נעשה למעלה שמתעלה הוא"ו דקדוש בקדש להמשיך יחוד העליון דא"א [דאבא ואימא].

And when below one raises mayin nukvin through self-sacrifice (mesirus nefesh), so too it comes about Above that the vav of Kadosh rises into Kodesh, to draw down the supernal union of Abba and Imma.

Self-sacrifice below and the rising of the vav above correspond: when a person raises mayin nukvin below, the vav rises into Kodesh above and draws down the supernal union of Abba and Imma.

וכן להפך מלמעלה למטה שכשמתעלה למעלה ה' בקדש כו' כמ"כ [כמו כן] נעשה למטה כו'. וכמ"ש בביאור ע"פ ואהיה אצלו אמון בענין יעקב חבל נחלתו¹⁷⁰ כו'. (ועמ"ש סד"ה שה"ש [שיר השירים]):

And so in reverse, from above to below: when Above the vav rises into Kodesh, etc., so too it comes about below, etc. As is written in the explanation of the verse "And I was beside Him as a nursling," on the matter of "Yaakov is the rope of His inheritance," etc. (And see what is written at the end of the discourse beginning "The Song of Songs.")

It also works the other way, from above to below. In Likkutei Torah, Bamidbar, on "And I was beside Him as a nursling," the Alter Rebbe explains "Yaakov is the rope of His inheritance" as a rope with one end tied above and the other below, so that pulling it below draws above as well.

SECTION 7 • ¶39-42

The crown with which his mother crowned him

39 ו והנה עפ"י [על פי זה] י"ל [יש לומר] פ"י הפסוק צאינה וראינה¹⁷¹ כו' בעטרה שעטרה לו אמו

6. Now, according to this one may explain the verse "Go forth and see," etc., "the crown with which his mother crowned him."

Section 6 applies all this to the verse "Go forth and see, daughters of Zion, King Shlomo with the crown with which his mother crowned him," which the Sages read as speaking of G-d, "the King to whom peace belongs."

והוא ע"ד מ"ש במדרש פ' קדושים¹⁷² ס"פ כ"ד בענין ג"פ [ג' פעמים] קדוש. משל לבני מדינה שעשו שלש עטרות למלך.¹⁷³ מה עשה המלך הניח בראשו אחת ושתים בראש בניו כך בכל יום העליונים מכתירים לפני הקב"ה שלש קדושות ואומרים קדוש קדוש קדוש.

It is along the lines of what is said in the Midrash on Parshas Kedoshim, at the end of section 24, on the matter of the three times Kadosh: "A parable of the people of a province who made three crowns for the king. What did the king do? He placed one on his own head and two on the heads of his sons. So every day the supernal beings crown before the Holy One, blessed be He, three sanctifications, saying 'Kadosh, Kadosh, Kadosh.'"

The Midrash on Kedoshim speaks of the three times Kadosh as three crowns. In its parable, the people of a province made three crowns for the king; he put one on his own head and two on his sons' heads, and so the angels crown G-d each day with a threefold "Kadosh."

מה הקב"ה עושה. נותן בראשו אחת ושתיים בראשן של ישראל הה"ד [הדא הוא דכתיב] כי קדוש אני והתקדשתם והייתם קדושים¹⁷⁴ עכ"ל [עד כאן לשונו].

What does the Holy One, blessed be He, do? He puts one on His own head and two on the heads of Israel, as it is written, 'For I am holy,' 'and you shall sanctify yourselves, and you shall be holy.'"
End of quote.

G-d keeps one crown for Himself and gives two to Israel, as the verses "For I am holy" and "you shall sanctify yourselves and be holy" show. A Kehot note, citing the maamar VeNikdashti of 5725, observes that the Midrash as printed reads differently, but the Alter Rebbe counts the two crowns as "sanctify yourselves" and "be holy."

פי' העטרה הא' שהקב"ה נותן בראשו הוא בחי' המשכת הכתר עליון דאצילות שלמעלה גם מהחכמה עילאה הנקרא ראשו עד"מ ונק' כתר זה רעוא דכל רעיון¹⁷⁵

The meaning: the first crown, which the Holy One, blessed be He, puts on His own head, is the level of the drawing down of the supernal Keser of Atzilus, which is above even the higher Chochmah, which is called "His head," by way of analogy; and this Keser is called "the will of all wills,"

The one crown on G-d's own head is the supernal Keser of Atzilus, above even the higher Chochmah, which is figuratively "His head." This Keser is called "the will of all wills," the innermost will.

והוא נמשך ע"י קדוש א' דהשרפים שהוא בחי' למס"נ [למסירות נפש] באחד שע"י ממשיכים יחוד או"א [אבא ואימא] אשר המשכה זו הוא ממקורא דכולא ממש ומשם נמשך במוחין דאו"א [דאבא ואימא] וזהו ענין נותן בראשו אחת.

and it is drawn down through the first Kadosh of the Seraphim, which is the level of self-sacrifice (mesirus nefesh) in Echad, through which one draws down the union of Abba and Imma; for this flow is from "the source of all" itself, and from there it is drawn into the mochin of Abba and Imma. And this is the matter of "He puts one on His own head."

It is drawn down through the first Kadosh of the Seraphim, the self-sacrifice of "Echad," which brings about the union of Abba and Imma, a flow from the source of all, from which it is drawn into the mochin of Abba and Imma. This is the crown He "puts on His own head."

40 והשתים שנותן בראשן של ישראל היינו המשכת הב' כתרין לזו"נ [לזעיר אנפין ונוקבא] שנמשכים ע"י התורה והמצות כנ"ל.

And the two that He puts on the heads of Israel are the drawing down of the two crowns to Z'eir Anpin and Nukva, which are drawn through the Torah and the mitzvos, as mentioned above.

The two crowns G-d gives Israel are the two Kesarim drawn to Z'eir Anpin and Nukva through Torah and mitzvos, the second and third Kadosh.

ועיין בפ"י הרמ"ז [הרב משה זכות] בזהר ר"פ שלה¹⁷⁶ דקנ"ט ע"א גבי תלת עלמין אית ליה לקב"ה [לקודשא בריך הוא]¹⁷⁷ מה שפ"י שם בענין ג' פעמים קדוש. והוא קרוב למשנ"ת [למה שנתבאר] כאן.

And see the commentary of the Ramaz on the Zohar, at the beginning of Parshas Shelach, folio 159, side a, regarding "The Holy One, blessed be He, has three worlds," what he explains there on the matter of the three times Kadosh; and it is close to what has been explained here.

The Ramaz, in his commentary on the Zohar in Shelach, explains the Zohar's "The Holy One, blessed be He, has three worlds" in terms of the three times Kadosh, and the Alter Rebbe notes that this is close to what he has explained here. In Likkutei Torah, Kedoshim, he cites the same Ramaz: in each of the three worlds more of the Infinite Light is revealed, beyond all comparison with the one below it.

41 והנה מבואר במ"א דמה שכנס"י [שכנסת ישראל] נק' אמי זהו ע"י מס"נ [מסירות נפש] באחד שמשם מקור התורה ועי"ז הוא ממשיך גילוי התורה.

Now, it is explained elsewhere that the Congregation of Israel (Knesses Yisrael) is called "My mother" through self-sacrifice (mesirus nefesh) in Echad, for there is the source of the Torah; and through this it draws down the revelation of the Torah.

The Midrash relates that G-d, out of His love, called Israel "My daughter," then "My sister," and finally "My mother." Israel is called "My mother" because of its self-sacrifice in "Echad": there is the source of the Torah, and by it Israel draw down the Torah's revelation.

ולכן נק' אמי אם הבנים¹⁷⁸ שהיא היא המוליד הגילוי כו'. ולכן נאמר בעטרה שעטרה לו אמו פ"י שעטרה לו היינו העטרה האחת שנותן בראשו

Therefore it is called "My mother," "the mother of children," for it is what gives birth to the revelation, etc. And therefore it is said, "the crown with which his mother crowned him": that is, "with which she crowned him" is the one crown that He puts on His own head.

So Israel is called "My mother," "the mother of children," the one who gives birth to revelation. Hence the verse speaks of "the crown with which his mother crowned him": that crown is the one G-d places on His own head.

ועי"ז אמר הפייט¹⁷⁹ יוקדש באחת משלש קדושות היא האחת המיוחדת שנמשך מבחי' כשנק' כנס"י [כנסת ישראל] אמי כנ"ל.

And of this the liturgical poet said, "He shall be sanctified with one of three sanctifications": this is the one, the unique one, which is drawn from the level at which the Congregation of Israel is called "My mother," as mentioned above.

The liturgical poet of the Rosh Hashanah prayers says that G-d is sanctified "with one of three sanctifications": the unique one, drawn from the level at which Israel is called "My mother."

42 וע"ש [ועל שם] הבי עטרות שנותן בראשן של ישראל דהיינו ע"י המצות והתורה נק' בתי ואחותי. וכמ"ש במ"א ע"פ רני ושמחי בת¹⁸⁰ כו'.

And on account of the two crowns that He puts on the heads of Israel, that is, through the mitzvos and the Torah, it is called "My daughter" and "My sister," as is written elsewhere on the verse "Sing and rejoice, O daughter," etc.

Through the two crowns given to Israel, by mitzvos and Torah, the Congregation of Israel is called "My daughter" and "My sister," names that belong to the two lower crowns, as "My mother" belongs to the highest; a maamar on "Sing and rejoice, O daughter of Zion" discusses this.

ולכן נאמר על עטרה זו שנותן בראשו צאינה וראינה. פ"י צאינה מהכלי והגבול בבחינת ככל מאדך¹⁸¹ בלי גבול וע"ד מה שנת' [שנתבאר] במ"א בביאור ענין שם מ"ב שבפ' ראשונה דק"ש [דקריאת שמע] שע"י ממשיכים עטרה זו כו' כנ"ל

Therefore it is said of this crown that He puts on His own head, "Go forth and see." The meaning of "Go forth" is: from the vessel and the limit, in the manner of "with all your might," without limit; and along the lines of what is explained elsewhere in the explanation of the matter of the Name of forty-two [letters] in the first section of the Shema, through which one draws down this crown, etc., as mentioned above.

That is why the verse says "Go forth and see" of the crown on G-d's own head: "go forth" from every vessel and limit, with the love "with all your might" that has no limit. The first section of the Shema has forty-two words, corresponding to the Name of forty-two letters, and through it this crown is drawn down.

וגם כמ"ש במ"א דפ"י צאינה היינו מן הלבושים שהנשמה מלובשת בג"ע [בגן עדן] כי היא למעלה מכח החכמה וההשגה כו' ע"ש:

And also as is written elsewhere, that the meaning of "Go forth" is from the garments in which the soul is clothed in Gan Eden, for it is above the power of wisdom and comprehension, etc.; see there.

Another explanation, given elsewhere, is that "go forth" means leaving even the garments in which the soul is clothed in Gan Eden, for this crown is above wisdom and comprehension.

IN ONE'S AVODAH

Torah and mitzvos have their full effect only when built on the self-sacrifice of the Shema, which the maa-mar calls the foundation and root of all; through it a person draws new light from the Infinite One. Torah study must be done in self-nullification, without making "a void" of self-importance, and the physical mitzvos are to be valued because, being lowest, they are rooted highest.

QUESTIONS FOR DISCUSSION

1. Why does the word Kadosh, with a vav, describe a higher state than Kodesh alone, and what does the vav stand for?
2. Why can Torah and mitzvos draw down the union of Z'eir Anpin and Nukva but not, by themselves, the union of Abba and Imma?
3. How does the analogy of a teacher's thought and speech explain why every revelation is a contraction for G-d?
4. In what sense is Torah study higher than the practical mitzvos, and in what sense are the mitzvos higher?
5. How do the three crowns of the Midrash correspond to the three Kedushos and to the names "My mother," "My daughter" and "My sister"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 לבאר הדברים

The note gives two other transcripts of this maamar as the Alter Rebbe delivered it in 5563: one recorded by his son, the Mittlerer Rebbe, and one recorded by his son Rabbi Moshe.

KEHOT'S NOTE

בס"מ תקס"ג ע' שעד הנחת כ"ק אדמו"ר האמצעי. שם ע' שטו הנחת הר"מ בן כ"ק אדה"ז. ביאור באוה"ת ויקרא-ג ע' תתכט. ושם ע' תתלד קיצור מהביאור.

2 “You shall not profane My holy Name, and I shall be sanctified in the midst of the children of Israel; I am Havayah who sanctifies you.” G-d tells Moshe, closing the laws of the priests and the offerings, that His Name must not be desecrated and that He is to be sanctified among Israel; the whole maamar is built on this verse (context: Steinsaltz Tanakh).

ויקרא כ"ב:ל"ב Leviticus 22:32

ולא תחללו את-שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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3 ג' כחות מלאכים כת אחת אומרת קדוש

Rav Chananel in the name of Rav: three groups of ministering angels sing every day; in the Talmud's conclusion, one says “Holy,” one says “Holy, holy,” and one says “Holy, holy, holy is Havayah of hosts.” The Talmud there also teaches that the angels do not sing above until Israel sing below.

Chullin 91b:14-15 ט"ד-ט"ו

מסייע ליה לרב חננאל אמר רב דאמר רב חננאל אמר רב שלש כתות של מלאכי השרת אומרות שירה בכל יום אחת אומרת קדוש ואחת אומרת קדוש ואחת אומרת קדוש ה' צבאות מיתבי חביבין ישראל לפני הקב"ה יותר ממלאכי השרת שישראל אומרים שירה בכל שעה ומלאכי השרת אין אומרים שירה אלא פעם אחת ביום ואמרי לה פעם אחת בשבת ואמרי לה פעם אחת בחודש ואמרי לה פעם אחת בשנה ואמרי לה פעם אחת בשבוע ואמרי לה פעם אחת ביובל ואמרי לה פעם אחת בעולם

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4 קדוש קדוש

“And one called to another and said: Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory.” This is the Kedushah the three groups divide between them;

the speakers in the vision are the Seraphim of the verse before.

ישעיהו ו:ג: Isaiah 6:3

וַיִּקְרָא זֶה אֶל־זֶה וַאֲמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֵא כְּלֵי־הָאָרֶץ כְּבוֹדוֹ:

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

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5 ברע"מ פ' אמור דצ"ג ע"א

The note records that this passage of the Raaya Mehemna is also copied in Or HaTorah on Nach (the Prophets and Writings), vol. 2, p. 960.

KEHOT'S NOTE

נעתק גם באוה"ת נ"ך-ב ע' תתקס.

6 קדש איהו סטר עלאה

The Raaya Mehemna on “And I shall be sanctified” explains the three times Kadosh: the supernal side, the beginning of all levels, is called Kodesh; when its light shines into the middle a vav is inscribed in it and it is called Kadosh. The Alter Rebbe builds the maamar on this passage.

ספר זוהר, אמור כ"א:פ"ו-צ"ג: Zohar, Emor 21:86-93

PARAGRAPH 2

7 סלקי מתתא לעילא יקרא עילאה עד דאסתלק ו' רוא דשמים עלאין לעילא

The Raaya Mehemna: as the angels on high sanctify, so do Israel below, and when Israel sanctify they raise the supernal glory until the vav, the secret of the supernal heavens, ascends; then Kodesh shines in it and it is called Kadosh.

ספר זוהר, אמור כ"א:פ"ו-צ"ג: Zohar, Emor 21:86-93

PARAGRAPH 3

8 ופ' בפע"ח

In Tazria the Alter Rebbe brings this same Pri Etz Chaim passage: Tiferes, called vav, rises and receives illumination from supernal Chochmah, called Kodesh, and so is called Kadosh.

KEHOT'S NOTE

מובא גם לעיל כג, ד. נעתק גם באוה"ת נ"ך-ב ע' תתקס.

9 והנה ענין קדוש הוא כי תחלה עולה סוד ו' של תפארת לקבל הארה מחכמה הנקרא קדש ונעשה קדוש

On the Kedushah of Yotzer: first the secret of the vav of Tiferes rises to receive illumination from Chochmah and becomes Kadosh; then it spreads to Tiferes and the second Kadosh is formed there; then into Yesod for the third, and

from there into Malchus. The Alter Rebbe quotes it nearly word for word.

פרי עץ Chaim, Gate of the Recitation of the Shema 2:3
חיים, שער הקריאת שמע ב:ג:
... ימלוך - בסוד הדעת. והנה ענין קדוש, הענין הוא, כי תחלה עולה
סוד ו' של ת"ת לקבל הארה מחכמה הנקרא קדוש, ונעשה קדוש.
ואח"כ מתפשט עד הת"ת, בסוד הקדוש העליון ונעשה שם קדוש ב',
ואח"כ מתפשט ביסוד ונעשה שם קדוש ג'. נמצא, כי לעולם סוד קדוש,
פירוש קדש ו'. ובקדוש ג', אנו מחברים יסוד עם נ"ה, וזה הוא ה'
צבאות נה"י. ומשם מתפשט במלכות הנקרא מלא כל הארץ כבודו,
והרי נתקדשה בסוד חכמה:

Pri Etz Chaim (Public Domain)

10 ואינון שמים תיבין לדוכתייהו

The Raaya Mehemna: afterwards that supernal light shines upon the throne, which is the heavens, and those heavens return to their places and settle in that light, and then it is called Kadosh, the second time.

ספר זוהר, אמור כ"א:פ"ו-צ"ג 21:86-93 Emor, Zohar

PARAGRAPH 4

11 ואח"כ מתפשט ביסוד ונעשה שם קדוש ג' כו' ומשם מתפשט במל'

The end of the Pri Etz Chaim passage on the Kedushah of Yotzer: the light spreads into Yesod and the third Kadosh is formed there, and from there into Malchus, called "the whole earth is full of His glory."

פרי עץ Chaim, Gate of the Recitation of the Shema 2:3
חיים, שער הקריאת שמע ב:ג:
... והנה ענין קדוש, הענין הוא, כי תחלה עולה סוד ו' של ת"ת לקבל
הארה מחכמה הנקרא קדוש, ונעשה קדוש. ואח"כ מתפשט עד הת"ת,
בסוד הקדוש העליון ונעשה שם קדוש ב', ואח"כ מתפשט ביסוד ונעשה
שם קדוש ג'. נמצא, כי לעולם סוד קדוש, פירוש קדש ו'. ובקדוש ג',
אנו מחברים יסוד עם נ"ה, וזה הוא ה' צבאות נה"י. ומשם מתפשט
במלכות הנקרא מלא כל הארץ כבודו, והרי נתקדשה בסוד חכמה:

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12 ברע"מ

The note gives this Raaya Mehemna passage as Zohar III, 96a (it is on 93a, as the maamar itself says) and points to the Mittler Rebbe's discussion of it in his maamarim on Vayikra, vol. 2, p. 621.

Zohar III, 96a, זח"ג צו,

KEHOT'S NOTE

זח"ג צו, א. ובמאמרי אדהאמ"צ ויקרא-ב ע' תרכא.

13 לבתר נחית ההוא נהירו עד דנטיל כולא חד צדיק עילאה דרגא יקירא לקדשא כולא לתתא

The Raaya Mehemna: afterwards that light descends until one supernal Tzaddik, a precious level, takes it all to sanc-

...לבאר הדברים ע"פ ונקדשתי בתוך בני ישראל בענין

tify everything below, and since he takes it all he is called Kadosh, the third time. (Kehot: Zohar 3:96a)

ספר זוהר, אמור כ"א:פ"ו-צ"ג 21:86-93 Emor, Zohar

14 מ"ש בע"ה שלצורך יחוד או"א

In his explanation of the mitzvah of sanctifying G-d's Name, the Tzemach Tzedek gives the source of this teaching of the Arizal as Pri Etz Chaim, Shaar Nefilas Apayim, chapter 4.

KEHOT'S NOTE

בדרך מצותיך מצות קדוש השם נסמן לפע"ה ש' נפ"א פ"ד ה"ו. וראה ג"כ
ע"ה שט"ל דרוש י, יא. לקו"ת נשא כב, א. תו"א מקץ לה, ד. לקו"ת אמור
לב, ד ובכ"מ. — הערת כ"ק אדמו"ר בטה"מ תש"ג ע' 168. בטה"מ תקס"ג
ובמאמרי אדהאמ"צ ויקרא-ב ע' תרכא: בכארי"ל.

15 מ"ש בע"ה שלצורך יחוד או"א צ"ל העלאת מ"ן במס"נ ממש בק"ש

There are two unions in Atzilus, of Chochmah and Binah and of Tiferes and Malchus, and neither is possible without mayin nukvin; the mayin nukvin of Binah are the righteous who give themselves over to sanctify G-d's Name, as we do in the Shema. The Kehot note gives this as the place of the Arizal's teaching, following the Tzemach Tzedek's Derech Mitzvosecha.

פרי עץ Chaim, Gate of Putting Down the Head 4:2-5
חיים, שער נפילת אפים ד:ב-ה

16 ולצורך יחוד זו"ג סגי בהעלאת מ"ן ע"י התומ"צ

The Rebbe Rashab explains that this does not mean that Torah and mitzvos reach only the union of Z'eir Anpin and Nukva; they reach higher too, only what they draw is not new light but light that has already been drawn down.

KEHOT'S NOTE

ואין הכוונה בחי יחוד זו"ג לבד אלא גם למעלה מזה רק שאינו בחי אור
חדש כ"א מה שכבר נמשך כו' — סה"מ תרס"ו ע' תקלב.

17 אפי' מי שתורתו אומנתו מפסיק לק"ש

Companions occupied in Torah stop for the Shema but not for prayer; Rabbi Yochanan says this applies to those like Rabbi Shimon bar Yochai and his colleagues, whose Torah was their occupation.

שבת י"א 11a Shabbat

KEHOT'S NOTE

שבת יא, א. ולהעיר מירוש' ברכות א, ה.

18 גדול הקורא ק"ש בעונתה

Rabbi Mani: one who recites the Shema in its time is greater than one who occupies himself with Torah, as the Mishnah implies by saying that one who recites it later loses nothing, like one who reads in the Torah.

ברכות י"ב:ל"ו-ל"ז 10b:36-37 Berachot

אמר רבי מני: גדול הקורא קריאת שמע בעונתה יותר מהעוסק בתורה.
מדקתני: הקורא מפי' ואיל' לא הפסיד כה' הקורא בתורה. מכלל
קורא בעונתה — עדיף. מתני' בית שמאי אומרים: בערב — כל אדם
יטה ויקרא. ובבבב' עצמוד, שנאמר: "ובשכבך ובקומך".

R. Manni said : Greater is he who reads the Shema' in its proper time than one who occupies himself with Torah ; for the Mishnah states : He who reads from that time onward incurs no loss, he is regarded as one reading in the Torah ; hence it is to be deduced that he who reads [the Shema'] in its proper time is superior. MISHNAH III Bet Shammai say : In the evening a man should recline and read [the Shema'], and in the morning he should stand ...

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KEHOT'S NOTE

ברכות י, ב.

19

שבלק"ת פ' בראשית

The note locates the Arizal's teaching in his Taamei HaMitzvos (Bereishis, the section beginning "Sod Metzriyus") and points to Sh'lach, where the Alter Rebbe brings it: mem-tzadi of mitzvah are yud-hei in Atbash, with vav-hei forming the Name Havayah, so the mitzvos are called the 248 limbs of the King.

KEHOT'S NOTE

בטע"ה מ"ד סוד מציאות, פיסקא נ"ל כי הנה. ראה לקמן פ' שלח מו, א.

20

ולא תחללו

In Vayikra the Alter Rebbe makes the same reading: Torah study must be without a sense of separate selfhood, in self-nullification before G-d's will and wisdom, as "You shall not profane" means not to make a void, a concealment of the Infinite Light, for G-d does not dwell with one who is full of himself.

ויקרא ד':4:4

והביא את־הֶפֶר אֶל־פֶּתַח אֹהֶל מוֹעֵד לִפְנֵי ה' וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁ הֶפֶר וְשָׁחַט אֶת־הֶפֶר לִפְנֵי ה'

And he shall bring the bullock unto the door of the tent of meeting before the L-RD; and he shall lay his hand upon the head of the bullock, and kill the bullock before the L-RD.

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KEHOT'S NOTE

ראה לעיל ויקרא ד, ד.

21

ולא תחללו

"And you shall not profane My holy Name, and I shall be sanctified in the midst of the children of Israel." The Alter Rebbe reads תחללו as related to חלל, a void: Torah study without self-nullification leaves an empty space from which G-d's light withdraws.

ויקרא כ"ב:32

וְלֹא תַחֲלִלּוּ אֶת־שֵׁם קֹדֶשׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדְּשְׁכֶם:

And ye shall not profane My holy name; but I will be hal- lowed among the children of Israel: I am the L-RD who hal- low you,

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22

גם תורה אין לו

Rabbi Yosi: whoever says he has only Torah has only Torah, and the Talmud concludes that he does not even

...לבאר הדברים ע"פ ונקדשתי בתוך בני ישראל בענין

have Torah. The Alter Rebbe applies this to Torah study that lacks self-nullification.

Yevamot 109b:4-5

עֲרֵבִי שֶׁלְצִיּוֹן — דַּעְבְּדִי שְׁלוֹף דּוּץ. תּוֹקֵעַ עֲצָמוֹ לְדַבֵּר הֶלְכָּה — דִּתְנִיָּא, רַבִּי יוֹסִי אֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תוֹרָה — אֵין לוֹ תוֹרָה. פְּשִׁטָּא! אֵלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֵלָּא תוֹרָה — אֵין לוֹ אֵלָּא תוֹרָה. הָא נָמִי פְּשִׁטָּא! אֵלָּא דַּאֲפִילוּ תוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פֶּפְא, אָמַר קְרָא: "וְלִמְדַתְּם וְעִשְׂתֶּם" — כָּל שֶׁשָּׂשְׁנוּ בַּעֲשֵׂיָהּ יִשְׁנוּ בְּלִמְיָדָה, כָּל שֶׁאֵינוּ בַּעֲשֵׂיָהּ אֵינוּ בְּלִמְיָדָה.

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KEHOT'S NOTE

ראה יבמות קט, ב.

23

שקיום התורה ומצותיה תלוי בזה שיוכור תמיד ענין מסירת נפשו לה' על יחודו שיהיה קבוע בלבו תמיד ממש

Tanya explains why Moshe commanded the Shema twice daily: the keeping of the Torah and its mitzvos depends on always remembering one's self-sacrifice for G-d's unity, fixed in the heart day and night, for by this one can always overcome the evil inclination.

תניא, חלק ראשון; ליקוטי אמרים 25:15 Tanya, Likkutei Amarim

... שְׁמִים בְּמִסִּירַת נַפְשׁ, וְהָלֹא הִבְטִיחַ לָהֶם: "פְּחָדְכֶם וּמוֹרָאְכֶם יִתֵּן ה' וְגו'"; אֵלָּא, מִשּׁוֹם שֶׁקִּיּוֹם הַתּוֹרָה וּמִצְוֹתֶיהָ, תְּלוּי בְּזֶה שִׁיּוֹכּוֹר תְּמִיד עֲנִיָּן מִסִּירַת נַפְשׁוֹ לַה' עַל יְחֻדּוֹ, שִׁיְהִיָּה קָבוע בְּלִבּוֹ תְּמִיד מִמֶּשׁ, יוֹמָם וְלַיְלָה לֹא יִמִּישׁ מְזֻכְרוֹ, כִּי, בְּזֶה יוֹכֵל לַעֲמּוֹד נֶגֶד יִצְרוֹ לְנִצָּחוֹ תְּמִיד בְּכָל עַת וּבְכָל שָׁעָה, - כְּפִנְקֹר לְעִיל:

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24

יחוד או"א המשכת אור חדש

The note points to two places in Or HaTorah that discuss the union of Abba and Imma as the drawing down of new light.

KEHOT'S NOTE

ראה אוה"ת בראשית-ד דף תשכ"ז, ב. דברים-ה ע' ב'עב. בסה"מ תרנ"ז ע' קעח מציינ "ע"ח שער הזיווגים פ"א וב', ושער מוחין דצלם פ"ב ושער דרושי מ"ן ומ"ד דרוש ז' ע"ש. נזכר בדי"ה והי אור הלבנה תרנ"ד ע' קכה.

25

בלקו"ת פ' וירא

The passage of the Arizal's Likkutei Torah on Vayera re-ferred to here is copied in Or HaTorah, Vayikra, vol. 3, p. 829, where the Tzemach Tzedek's explanation of this maa-mar begins.

KEHOT'S NOTE

נעתק באוה"ת ויקרא-ג ע' תתכט.

26

"A song of ascents: Out of the depths I have called You, Havayah." Plainly, the psalmist cries to G-d from deep dis- tress and from the depths of his heart; the Zohar reads "the depths" as the supernal depth in which all blessing is gathered before it flows to the worlds (context: Steinsaltz Tanakh).

Psalms 130:1

שִׁיר הַמַּעֲלוֹת מִמַּעְמָקִים קְרִיאַתִּיהָ ה'

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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

27 כד עתיקא סתימא דכל סתימין בעי לזמנא ברכאן לעלמין אשרי
כולא ואכליל כולא בהאי עמיקא עילאה

Rabbi Chizkiyah: when the Ancient One, most hidden of all, wishes to prepare blessings for the worlds, He places and includes everything in this supernal depth, and from it the well and all the streams are filled; one who prays should intend to draw blessing from that depth of all.

Zohar, Beshalach 28:408-418 ת"ח-ת"ח-ת"ח-ת"ח

28 ת"ח בית פרעה

"Come and see: the house of Pharaoh" is the house from which all lights and lamps are uncovered and revealed; whatever was hidden is revealed from there.

Zohar, Vayigash 10:99-11:108 ת"ח-ת"ח-ת"ח-ת"ח

Prayer consists in another voice attached to the voice which is heard. It thus behoves man to pray silently, to pray with that voice that is inaudible. It is thus written: "and the voice (veha-qol=and the report, lit. the voice) was heard", where the term qol is written defectively, without a vau, pointing to the inaudible voice, like that of Hannah's prayer, of which it is written: "but her voice could not be heard" (I Sam. 1, 13). The prayer which the Holy One, blessed be He, accepts is that ...

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

29 ועמ"ש . . גבי פסח

The discussion "regarding Pesach" is the Siddur's discourse on "We were slaves" (Avadim Hayinu) from the Haggadah, where "And Havayah our G-d brought us out" is explained.

KEHOT'S NOTE

סידור ד"ה עבדים היינו. אוה"ת שמיני ע' כט.

30 ועו"ל הטעם . . או"א שהלבישו

This further reason, that in Chochmah and Binah the encompassing light binds with the filling light, is brought in Or HaTorah in these two places.

KEHOT'S NOTE

מובא באוה"ת ויקרא-ג, ע' תשסא. ואתחנן ע' תו.

31 סד"ה שימני כחותם

The note suggests ("perhaps") the explanation of "Set me as a seal" in Shir HaShirim, 47a.

KEHOT'S NOTE

אולי הכוונה ללקו"ת שה"ש מז, א.

32 "Set me as a seal upon your heart, as a seal upon your arm." The name of a discourse the Alter Rebbe refers to.

Song of Songs 8:6 שיר השירים ח:ו

שימני כחותם עלי לבך כחותם על ידך כ"עז כמות אהבה קשה
כשאל קנאה רשפיה רשפי אש שלהבתיה:

Set me as a seal upon thy heart, As a seal upon thine arm;
For love is strong as death, Jealousy is cruel as the grave;

...לבאר הדברים ע"פ ונקדשתי בתוך בני ישראל בענין

The flashes thereof are flashes of fire, A very flame of the L-RD.

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33 בד"ה מה יפו פעמיו

The maamar "How beautiful are your steps" explains that through self-sacrifice the union of the encompassing light within the filling light is revealed, and the soul, as "one" included in the One, rises to Imma, Binah, so that all of hishtalshelus is raised to its source.

KEHOT'S NOTE

לקו"ת שה"ש מג, ב ואילך.

34 "How beautiful are your steps in sandals, O daughter of nobles." The opening words of a maamar in Likkutei Torah on the Song of Songs.

שיר השירים ז:ב

מה יפּוּ פְעָמַיָּךְ בְּנָעָלִים בְּתַנְדִּיב חֲמוּקֵי יָרְכֶיךָ כְּמוֹ חֲלָאִים מַעֲשֵׂה יָדֶי אָמֵן:

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

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35 הראיני את מראיך

"My dove in the clefts of the rock ... show me your appearance, let me hear your voice." The verse of another explanation the Alter Rebbe refers to.

שיר השירים ב:י"ד

יוֹנָתִי בְּחֹגֵי הַסֵּלַע בְּסֶתֶר הַמְּדִרְגָּה הָרְאִינִי אֶת־מְרֹאֶיךָ הַשְּׁמִיעֵנִי אֶת־קוֹלְךָ כִּי־קוֹלְךָ עָרֵב וּמְרֹאֶיךָ נְאוּהָ:

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

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36 בד"ה פתח אליהו

The discourse explains the tzimtzum: the light was withdrawn into its source so that it remains there only in potential, and this is called an empty space, empty of revealed light, while the source itself, the Infinite One, is unaffected by the tzimtzum.

KEHOT'S NOTE

תו"א יד, ב.

37 חד לא בחושבן

Patach Eliyahu: "Master of the worlds, You are One, but not in number." G-d's oneness is not the first of a series, so nothing proceeds from Him by a continuous chain.

Tikkunei Zohar 17a:9 ט"ז א:ט

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבון.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 6

38 והחכמה מאין תמצא

"But wisdom, from where shall it be found, and where is the place of understanding?" Job contrasts the treasures men can dig out of the earth with wisdom, whose place no one can find. The maamar reads me'ayin, "from where," as "from ayin," nothingness: Chochmah comes from what is above intellect (context: Steinsaltz Tanakh).

Job 28:12

וְהַחֲכָמָה מֵאֵינָהּ תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

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

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KEHOT'S NOTE

איוב כח, יב.

39 "For the matter is very near to you, in your mouth and in your heart, to do it." The opening words of a maamar in Likkutei Torah, Nitzavim.

Deuteronomy 30:14

כִּי־קִרְבָּה אֵלַי הַדְּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹ:

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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40 סדיה כי קרוב אליך הדבר

The end of that maamar explains "to do it" as drawing anew from the source: through self-sacrifice one draws down the light that encompasses all worlds, which reaches the source, and "which I (Anochi) command you" is His very essence, above the level of Name and illumination.

KEHOT'S NOTE

לקו"ת נצבים מו, ג.

41 יחידה שבנפש

Kehot's note points to Bereshit Rabbah 14:1 for these words.

Bereshit Rabbah 14:1

וייצר ה' אלקים. כתיב (משלי כט): מלך במשפט יעמיד ארץ וגו'. מלך - זה מלכי המלכים הקב"ה. במשפט יעמיד ארץ, שברא את העולם בדין, שנאמר: בראשית ברא אלקים. (שם) ואיש תרומות יהרסנה - זה אדם הראשון, שהיה גמר חלתו של עולם. ונקראת חלה תרומה, שנאמר (במדבר טו): ראשית עריסותיכם וגו'. אמר רבי יוסי בן קצרתה: כאשר הזאת שהיא משקשקת עיסתה במים, והגבהת חלתה מבנתיים, כך בתחלה: ואד יעלה מן הארץ וגו' ואחר כך: וייצר ה' אלקים וגו'.

"The L-rd G-d formed the man of dirt from the ground and He breathed into his nostrils the breath of life, and man became a living soul" (Genesis 2:7). "The L-rd G-d formed" - it is written: "A king will uphold the land with justice [but a man of terumot destroys it]" (Proverbs 29:4). "A king" - this is the King of kings, the Holy One blessed be He. "Will up-

...לבאר הדברים ע"פ ונקדשתי בתוך בני ישראל בענין

hold the land with justice" - as He created the world with [the attribute of] justice, as it is stated: ...

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KEHOT'S NOTE

ראה ב"ר יד, א.

42 בחי' יחידה שבנפש

"Five names were given to it: nefesh, ruach, neshamah, yechidah, chayah." Yechidah, the soul's singular core, is the level from which self-sacrifice comes.

Bereshit Rabbah 14:9

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, דברייטא 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 יאסוף. רבי יהושע בר נחמיה ורבנן. רבי יהושע בר נחמיה אמר: אם ישים 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 ...

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43 דרוחין ונפשין של הצדיקים הם מ"ן ומ"ד דו"נ. אך נשמה לנשמה ונשמה הם מ"ן ומ"ד דא"י

A person has four levels: the neshamah of the neshamah, called chayah, from Abba; neshamah from Imma; ruach from Tiferes; nefesh from Malchus. The ruach and nefesh of the righteous are the mayin nukvin and mayin duchrin of Z'eir Anpin and Nukva, while neshamah and the neshamah of the neshamah are those of Abba and Imma, for from there they were hewn.

Pri Etz Chaim, Gate of the Recitation of the Shema 5:6

... והנה דע, כי הלא באדם יש די בחי', שהם נשמה לנשמה הנקרא חיה מצד אבא, ונשמה מצד אמא, ורוח מת"ת, ונפש מהנוקבא מלכות. אמנם, רוחין ונפשין של הצדיקים הם מ"ן ומ"ד דו"נ, אך נשמה לנשמה, ונשמה, הם מ"ן ומ"ד דא"י, כי משם נחצבו, וכמבואר אצלי ביחוד של כתי' מורי זלה"ה, כאשר יש זיווג דא"י ועולין זוג בסוד מ"ן, גם נשמה לנשמה ונשמה של הצדיק עולה עמהן לסוד מ"ן. אך עדיין לא זכיתי שיפרש לי מורי זלה"ה פרטי שניהן, רק בכללות אמר לי מורי זלה"ה, שאכוין להעלות נשמה ביחוד ק"ש, ...

Pri Etz Chaim (Public Domain)

44

מאדך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might (me'odecha)." Moshe's command to Israel in the Shema to love G-d to the utmost; Chassidus reads me'odecha, "your very-much," as love without limit (context: Steinsaltz Tanakh).

Deuteronomy 6:5 וי' דברים

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לֵבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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45

בביאור ע"פ שימני כחותם

The note gives the Siddur, 217b and on, as one place of the explanation of "Set me as a seal" referred to here, on the difference between the ascents of the worlds and the ascent of Z'eir Anpin in "gestation" within Imma.

KEHOT'S NOTE

סידור ריו, ב ואילך. לקו"ת שה"ש מו, ב.

46

שימני כחותם

"Set me as a seal upon your heart." The verse of the explanation the Alter Rebbe refers to.

שיר השירים ח:6 Song of Songs

שִׁימֵנִי כְּחֹתֶם עַל-לֵבְךָ כְּחֹתֶם עַל-זְרוֹעֶךָ כִּי-עֲזָה כְּמוֹת אֶהְיֶה קֶשֶׁת כְּשֹׁאֵל קִנְיָה רִשְׁפִּיָּה רִשְׁפִּי אֵשׁ שְׁלֵה־בִתִּיהָ:

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

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PARAGRAPH 7

47

ל"ב נתיבות

"With thirty-two wondrous paths of wisdom" the world was engraved. The Alter Rebbe places these paths between Chochmah and Binah.

ספר יצירה א:1:1 Sefer Yetzirah

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

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

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

48

ל"ב שמות אלקים שבמעשה בראשית

In Ki Teitzei the Alter Rebbe explains that the thirty-two Elokim of the work of Creation are the thirty-two paths of Chochmah, into which Chochmah divides, and that they

are a contraction and concealment that makes the spreading of the light possible.

Zohar III, 81b פא, זח"ג

KEHOT'S NOTE

ראה זח"ג פא, ב. לקמן פ' תצא לט, ג. שה"ש לא, ד. לב, ד. מאמרי אדה"א ויקרא-ב ע' תרכו ובכ"מ.

49

כולם בחכמה עשית

"How many are Your works, Havayah! You made them all with wisdom; the earth is full of Your possessions." The psalmist marvels at the order of creation. The maamar divides the verse: "all of them" are in Chochmah, but the "making" is in Binah (context: Steinsaltz Tanakh).

Psalms 104:24 תהילים ק"ד:כ"ד

מַה-רַּבּוּ מַעֲשֵׂיךָ ה' כָּל־ם בְּחִכְמָה עָשִׂיתָ מְלָאָה הָאָרֶץ קִנְיָנָה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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PARAGRAPH 8

50

דלית מחשבה תפיסא ב"י כלל

The Mittlerer Rebbe explains that "no thought can grasp Him" includes even the thought and comprehension of Binah, and even the thought of Adam Kadmon.

Zohar III, 225a זח"ג רכה, א

KEHOT'S NOTE

ראה זח"ג רכה, א. במאמרי אדה"א ויקרא-ב ע' תרכא מבאר "דר"ל גם מחשבה והשגה דבינה וגם מחשבה דא"ק".

51

ויכתוב משה את מוצאיהם

"And Moshe wrote their goings forth according to their journeys." The verse of a discourse the Alter Rebbe refers to, where Chochmah as "truth" is explained.

Numbers 33:2 במדבר ל"ג:ב

וַיִּכְתֹּב מֹשֶׁה אֶת-מוֹצְאֵיהֶם לְמַסְעֵיהֶם עַל-פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצְאֵיהֶם:

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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52

בד"ה מצה זו

There the Alter Rebbe explains that the festivals are a time of revelation of the mochin of Imma, whose mark is joy, while on Shabbos the higher mochin of Abba are revealed, and that the Infinite Light is revealed in two ways: through the orderly chain of levels, from cause to cause, and from what is above it.

KEHOT'S NOTE

לעיל פ' צו יא, ד.

53

ובד"ה ששים המה מלכות

The maamar on "There are sixty queens" speaks of Israel drawing the Infinite Light down below exactly as it is in

the higher worlds, so that upper and lower are wholly united, the union of Z'eir Anpin and Malchus of Atzilus as it is clothed in the lower worlds.

KEHOT'S NOTE

לקו"ת שה"ש לט, א ואילך.

54

ששים המה מלכות

"There are sixty queens and eighty concubines." The opening words of a maamar in Likkutei Torah on the Song of Songs.

Song of Songs 6:8 וי:ה שירים

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

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

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55

ומעין מבית הי יצא

"And a spring shall go forth from the house of Havayah and water the valley of Shittim." Discussed in that maamar.

Joel 4:18 וי:ה יואל

והיה ביום ההוא יטפו ההרים עסיס והגבעות תלכנה חלב וכל-אפיקי יהודה ילכו מים ומעין מבית הי יצא והשקה את-נחל השטים:

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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56

וזהו ענין שרפים עומדים ממעל לו

The note points to the Mitteler Rebbe's Biurei HaZohar, 78a, for a discussion of "Seraphim stand above him."

KEHOT'S NOTE

ראה ביאה"ז לאדה"א עה, א.

57

שרפים עומדים ממעל לו

"Seraphim stood above Him; each had six wings." In Isaiah's vision the Seraphim stand above G-d's throne to serve Him. The Alter Rebbe reads לו, "above Him," as the letters lamed-vav, thirty-six, the attributes in their vessels, above which the Seraphim stand (context: Steinsaltz Tanakh).

Isaiah 6:2 וי:ה ישעיהו

שרפים עומדים ממעל לו שש כנפים שש כנפים לאחד בשמים יכסה פניו ובשמים יכסה רגליו ובשמים יעופר:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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58

מי ברא אלה

"Lift up your eyes on high and see: Who created these?" The prophet points Israel to the stars, which their Creator brings out by number and calls by name. The maamar

...לבאר הדברים ע"פ ונקדשתי בתוך בני ישראל בענין

reads eleh, "these," by its numerical value, thirty-six: the six attributes, each including six (context: Steinsaltz Tanakh).

Isaiah 40:26 וי:ה ישעיהו

שאוי-מרום עיניכם וראו מי-ברא אלה המוציא כמספר צבאם לכלם בשם יקרא מרב אונים ואמין כח איש לא נעדר:

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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59

בדי"ה לך לך

The discourse Lech Lecha explains "He made us, and not (with an alef) we": the alef, the head of the letters, is Keser, above the chain of descent, and through it "we are His" (with a vav) can come about, for what is above the chain of descent can shine even below it.

KEHOT'S NOTE

תו"א יא, ד.

60

הוא עשנו ולו אנחנו

Kehot's note points to Psalms 103:2 for these words.

Psalms 103:2 תהילים ק"ג:ב

KEHOT'S NOTE

תהלים קג, ב.

61

הוא עשנו ולו אנחנו

"Know that Havayah is G-d; He made us, and we are His." The psalmist calls on all the earth to serve G-d, who made us and whose people we are. The word is written ולא, "and not [we ourselves]," with an alef, and read ולו, "and His," with a vav; the maamar reads the alef as Keser and the vav as what is drawn below (context: Steinsaltz Tanakh). (Kehot: Psalms 103:2)

Psalms 100:3 תהילים קי"ג:ב

דעו כי-יהוה הוא אלקים הוא-עשנו ולו אנחנו עמו וצאן מרעיתו:

Know ye that the L-RD He is G-d; it is He that hath made us, and we are His, His people, and the flock of His pasture.

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62

ולו נתכנו עלילות

"For Havayah is a G-d of knowledge, and by Him actions are weighed." In her prayer of thanks Chanah warns the arrogant that G-d knows all and weighs every deed. Here too the word is written ולא, "not," and read ולו, "by Him"; the Idra Zuta reads it as two levels: actions are weighed by Daas, but not by the hidden Atik (context: Steinsaltz Tanakh).

I Samuel 2:3 שמואל א ב:ג

אל-תרגבו תדברו גבהה גבהה יצא עתק מפיהם כי אל דעות הי ולו נתכנו עלילות:

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

70

ורגליהם רגל ישרה

"And their feet were a straight foot, and the soles of their feet like the sole of a calf's foot." In Ezekiel's vision of the Chariot, the legs of the Chayos were straight, without a bending knee. The Talmud reads ישרה, "straight," by its numerical value, five hundred and fifteen (context: Steinsaltz Tanakh).

יחזקאל א':ז:17

וּרְגְלֵיהֶם רֶגֶל יִשְׂרָה וְכַף רֶגְלֵיהֶם כַּכַּף רֶגֶל עֵגֶל וְנִצְצִים כְּעֵין נְחֹשֶׁת קָלִיל:

And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass.

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KEHOT'S NOTE

יחזקאל א', ז. מענין ישרה ראה גם לקמן פי' חקת סד, ג. אוה"ת פי' ואתחנן עי' קיג ואילך. וראה לקו"ש-כו עי' 206 הערה 31.

71

ת"ק שנה

The note points to Or HaTorah on Shemos for the five hundred years.

KEHOT'S NOTE

ראה אוה"ת שמות עי' ל. יהל אור עי' שצג. סה"מ תר"ל עי' צט. סה"מ תרס"ח עי' פו. לקו"ש חכ"ו עי' 207 הערה 29.

72

בד"ה ראה אנכי נותן

In Re'eh the Alter Rebbe explains the prayer "Yehei she-mei rabba mevarach" as "may the Name Yah (shem Yah) be great": that the level of yud-hei grow and be drawn, through contemplating G-d's greatness and self-nullification, into the attributes and down into thought, speech and action.

KEHOT'S NOTE

לקו"ת ראה יח, ד.

73

ראה אנכי נותן

"See, I set before you today blessing and curse." The opening words of a maamar in Likkutei Torah, Re'eh.

דברים י"א:כ"ו:11:26

רְאֵה אֲנֹכִי נֹתֵן לְפָנֶיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה:

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

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74

לך ה' הגדולה

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

KEHOT'S NOTE

דברי הימים-א כט, א.

75

שכ"ח ספ"א

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

KEHOT'S NOTE

לפננו שכ"ט וע"ע שם פ"ט. [כ]. [ל"מ].

76

בפע"ח — בד"ה אתה הצבת

The discourse "You set all the borders of the earth" is

printed in the Siddur, in the section on Lag BaOmer.

KEHOT'S NOTE

סידור שער ל"ג בעומר. ועם הגהות באוה"ת נ"ך-ב.

77

כי ביה ה' צור עולמים

"Trust in Havayah forever, for in Yah, Havayah, is an everlasting Rock (tzur olamim)." In the song of Yehudah for the day of redemption, the prophet calls for trust in G-d, the eternal source of strength. The Sages (Menachos 29b) read tzur, "rock," as tzar, "formed," and beYah as "with yud-hei": with the hei this world was created and with the yud the World to Come; the maamar reads the verse this way (context: Steinsaltz Tanakh).

Isaiah 26:4:ד"ו:4

בִּטְחוּ בַּה' עַד־יָעֵד כִּי בָקָה ה' צוֹר עוֹלָמִים:

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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KEHOT'S NOTE

ישע"י כו, ד.

PARAGRAPH 10

78

ולבתר נהיר ההוא נהירו עילאה על כורסיא דאיהו שמים

The Raaya Mehemna: afterwards that supernal light shines upon the throne, which is the heavens, and those heavens return to their places and settle in that light, and then it is called Kadosh.

Sfzer Zohar, Emor 21:86-93:ג"פ"ו-צ"ג:21:86

PARAGRAPH 11

79

צופה ומביט עד סוף כל הדורות

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

KEHOT'S NOTE

מוסף דר"ה.

80

כי חפץ חסד הוא

"Who is a G-d like You, who bears iniquity ... He does not hold His anger forever, for He desires kindness." The prophet praises G-d, who forgives the remnant of His people. The first creation came from this desire alone, without any arousal from below (context: Steinsaltz Tanakh).

Micah 7:18:ח"ז:18

מִי־אֵל כְּמוֹךָ נָשָׂא עֲוֹן וְעָבַר עַל־פֶּשַׁע לְשֹׂאֲרֵית נִחֲלָתוֹ לֹא־יִחַזֵּיק לְעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מיכה ז, יח.

88

צמצם שכינתו בין שני בדי הארון

Citing "Do I not fill the heavens and the earth," the Midrash compares the Sanctuary to a cave by the sea that fills when the sea surges while the sea lacks nothing, and adds: do not say that He contracted His Shechinah only within the Sanctuary; even within the Ark that Betzalel made He contracted His Shechinah.

Midrash Tanchuma, Vayakhel 7:2'ב: ויקהל ז'ב:2

... ולא תאמר, שצמצם הקדוש ברוך הוא שכינתו בתוך המשכן, אלא אף בתוך הארון שעשה בצלאל, צמצם שכינתו, שנאמר: הנה ארון הברית אדון כל הארץ (יהושע ג, יא), זה הקדוש ברוך הוא שהיה בתוכו. ומי עשאו. בצלאל, שנאמר: ויעש בצלאל.

Has it not already been stated: Do I not fill heaven and the earth (Jer. 23:24)? R. Joshua of Sikhnin said in the name of R. Levi: This may be compared to a cave situated at the edge of the sea. Though the sea rushes forth and fills the cave, the sea lacks nothing. Similarly with the Holy One, blessed be He, may His name be blessed, for though it is written: And the glory of the L-rd filled the Tabernacle (Exod. 40:34), nevertheless His glory is above the heaven ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

89

צמצם שכינתו בין שני בדי הארון

Expounding "he shall lodge between my breasts" and "a cluster of henna" (Song of Songs 1:13-14), the Midrash says the Shechinah was contracted between the two poles of the Ark.

Shir HaShirim Rabbah 1:14:3'ג: וי"ד: א'י"ד: שיר השירים רבה א'י"ד: וי"ד:3

... מכן בדקו חכמים ומצאו שאין יפה לקטרת אלא אחד עשר סממנים הקלו בלבד. בין שדי יליו, שהיתה מצמצמת בין שני בדי הארון. אשכול הכפר, שמכפרת עוונות של ישראל. אמר רבי יצחק אשכול, שהיתה מתמרת ועולה עד הקורות ואחר כך פוסה ויורדת כאשכול. הכפר, המכפרת עוונותיהם של ישראל. ואמר רבי יצחק כתיב (ויקרא טז, ג): וכסה ענן הקטרת, הכסוי הזה אין אנו יודעים מהו, עד שבא דוד ופרשו (תהלים פה, ג): נשאת עון עמך ...

Rabbi Yohanan interpreted the verse regarding the incense of the house of Avtinas. 5:1. "A bundle of myrrh," this is one of the eleven spices that one places in it. Rabbi Huna said in its regard: "The L-rd said to Moses: Take spices for you [stacte and onycha and galbanum; spices and pure frankincense; each part shall be equal]" (Exodus 30:34). [Take spices for you], these are two. "Stacte and onycha and galbanum," these make five. "Spices," if you say that these are two, "spices" was already stated. "Each part ...

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90

לית אתר פנוי מיני

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

KEHOT'S NOTE

תקו"ז תני"ז, (צא, ב).

91

לית אתר פנוי מיני

The Name is found in every place, as the soul is in every limb, "for there is no place empty of Him, neither above nor below."

Tikkunei Zohar 91b:6'ו: תקוני זוהר צ"א ב'ו:6

... בכל ספידו, ובכל כרסיו, ובכל מלאכיו, ובכל אבר ואבר דבר נש, דלית אתר פנוי מניה לא בעלאין ולא בתתאין, יהו"ה לא אתקרי ביחודא דארבע אתוון אלא בעלת העלות דמיחד לון, ובגין דאיהו מיחד

Tikkunei Zohar - Vocalized (Public Domain)

92

ומלא כל הארץ כבודו

"Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." His presence fills everything, which makes "contracted" hard to understand.

Isaiah 6:3'ג: ישעיהו ו'ג:3

וקרא זה אליה ואמר קדוש קדוש קדוש הי צבאות מלא כל-הארץ כבודו:

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

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93

את השמים ואת הארץ אני מלא

"Can a man hide in hiding places and I not see him? says Havayah. Do I not fill the heavens and the earth?"

Jeremiah 23:24'ג:כ"ד: דמיהו כ"ג:כ"ד:23

אם-יסתתר איש במסתרים ואני לא-אראנו נאם-ה' הלא את-השמים ואת-הארץ אני מלא נאם-ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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PARAGRAPH 15

94

ופי המגיד נ"ע

The Maggid's explanation is also brought in Or HaTorah, in the volume on Chanukah.

KEHOT'S NOTE

ראה גם אוה"ת חנוכה כרך ה תתקכה, א. וראה לקמן פי בלק עג, ב.

95

מלא כל הארץ כבודו

"The whole earth is full of His glory." He fills it, but in a hidden way.

Isaiah 6:3'ג: ישעיהו ו'ג:3

וקרא זה אליה ואמר קדוש קדוש קדוש הי צבאות מלא כל-הארץ כבודו:

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

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KEHOT'S NOTE

ישע"ו, ג.

PARAGRAPH 19

96 לאו מכל אלין מדות

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

KEHOT'S NOTE

ת"י בהקדמה.

97 דלאו מכל אלין מדות איהו כלל

Patach Eliyahu: "But not that You have a known righteousness, which is judgment, nor a known justice, which is mercy, nor any of these attributes at all." The attributes are His way of conducting the worlds, not His essence.

Tikkunei Zohar 17b:5'ה: תקוני זוהר י"ז ב'ה:

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיע' דאיהו רחמי ולא מכל אלין מדות כלל.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 20

98 התורה דמחור"ב נפקת

Rabbi Yitzchak: "The Torah comes forth from the supernal Chochmah"; Rabbi Yosi: "from Binah it comes forth." The Alter Rebbe combines the two: the Torah comes from Chochmah and Binah.

Zohar II, 85a'ה: זח"ב פה, א

KEHOT'S NOTE

זח"ב פה, א.

99 השמים כסאי

"So says Havayah: The heavens are My throne, and the earth My footstool." Through Isaiah G-d asks what house could contain Him. The maamar takes the "heavens" as the Torah clothed in Chesed and Gevurah and the "throne" as its lowering of itself, drawn by an arousal from below (context: Steinsaltz Tanakh).

Isaiah 66:1'א: שעיהו ס"ו

כה אמר ה' השמים כסאי והארץ הדם רגלי אי"ה בית אשר תבנו לי ואי"ה מקום מנוחתי:

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

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100 התורה קדמה אלפים שנה לעולם

Rabbi Shimon ben Lakish: the Torah preceded the creation of the world by two thousand years. The Alter Rebbe reads the "two thousand" (alpayim) as a'alefcha, "I will teach you," Chochmah and Binah.

Bereshit Rabbah 8:2'ב: בראשית רבה ח' ב' 2

... היום של ששי שואל של חמישי וכו', עד לראשון למי היו שואלין? לא לתורה, שקדמה לברייתו של עולם! דאמר רבי שמעון בן לקיש: שני אלפים שנה קדמה התורה לברייתו של עולם, הדא הוא דכתיב (משלי ח): ואהיה אצלו אמון וגו'. ויומו של הקדוש ברוך הוא אלף שנים, דכתיב: כי אלף שנים בעיניך כיום אתמול. הוי, הזאת ידעת מני

...לבאר הדברים ע"פ ונקדשתי בתוך בני ישראל בענין

עד וגו'. התורה יודעת מה קודם לברייתו של עולם, אבל אתה אין לך עסק לדרוש, אלא (איוב כ): מני שים אדם עלי ארץ. ר' אלעזרבשם בן סירא אמר: בגדול ממך אל ...

Rav Hama bar Hanina began: "Have you known this from [oldest times?]" (Job 20:4). Rav Hama bar Hanina said: This is analogous to a city that received its supplies by donkey drivers. They would ask one another: 'What is the price of grain in the province today?' The Friday ones would inquire of the Thursday ones; the Thursday ones of the Wednesday ones; the Wednesday ones of the Tuesday ones; the Tuesday ones of the Monday ones; the Monday ones of the Sunday ones. The Sunday one, whom would he ...

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KEHOT'S NOTE

ב"ר ח, ב.

101 אאלפך חכמה אאלפך בינה

"If not, listen to me; be silent, and I will teach you (a'alefcha) wisdom." Elihu offers to teach Job wisdom if he has no answer. The verb a'alefcha shares its letters with elef, "thousand," so the maamar reads the Torah's two thousand (alpayim) years as two teachings, Chochmah and Binah (context: Steinsaltz Tanakh).

Job 33:33'ג: איוב ל"ג

אם-אין אתה שמע-לי החרש ואאלפך חכמה:

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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Shabbat 104a'ד: שבת ק"ד

KEHOT'S NOTE

ראה איוב לג, לג. שבת קד, א.

PARAGRAPH 21

102 ושמרו דרך ה' לעשות צדקה

"For I have known him, so that he will command his children and his household after him, and they shall keep the way of Havayah, to do tzedakah and justice." G-d explains why He will tell Avraham of His plans: Avraham will teach his descendants righteousness and justice. The maamar reads tzedakah as charity, the giving that revives the lowly, and connects it with Tzaddik (context: Steinsaltz Tanakh).

Genesis 18:19'ח: בראשית י"ח: 19

כי ידעתיו למען אשר יצוה את-בניו ואת-ביתו אחריני ושמרו דרך ה' לעשות צדקה ומשפט למען הביא ה' עלי-אברהם את אשר-דבר עלי:

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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KEHOT'S NOTE

בראשית יח, יט.

103

להחיות רוח שפלים

"I dwell on high and in holiness, and with the crushed and lowly of spirit, to revive the spirit of the lowly." G-d, exalted above all, says through Isaiah that He is also with the humble, to give them life. Tzedakah gives life to those who have none of their own (context: Steinsaltz Tanakh).

ישעיהו נ"ז:ט"ו:15:57 Isaiah

כי כה אָמַר רַם וְנִשְׂא שָׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מְרוֹם וְקָדוֹשׁ אֲשָׁכֹחַ וְאֶת־דִּכָּא וְשָׁפֵל־רוּחַ לְהַחְיֹת רוּחַ שְׁפִלִים וְלְהַחְיֹת לֵב נִדְכָּאִים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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104

וצדקה תהי לנו

"And it shall be tzedakah for us, if we take care to do all this commandment before Havayah our G-d." Moshe tells Israel that keeping the mitzvos will be their merit, their righteousness. The maamar reads the word as tzedakah, charity: all the mitzvos are called tzedakah (context: Steinsaltz Tanakh).

דברים ו':כ"ה:25 Deuteronomy

וְצִדְקָה תִּהְיֶה־לָּנוּ כִּי־נִשְׁמַר לְעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה הַזֹּאת לִפְנֵי ה'

And it shall be righteousness unto us, if we observe to do all this commandment before the L-RD our G-d, as He hath commanded us.'

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KEHOT'S NOTE

דברים ו', כה. כן הובא בכ"מ. וראה לקמן פי ראה כג, ג שמביא הפסוק בצדקה תכונני. ובמאמרי אדה"ז — נביאים ע' פד הובאו ב' הפסוקים.

PARAGRAPH 22

105

ההפרש בין עסק התורה לקיום המצות

This explanation on "Let them bring the royal garment" sets out the same difference: Torah is the inner level of the light that fills the worlds, for it comes from Chochmah, the beginning of revelation, while the practical mitzvos, done with physical things, draw from the light that encompasses the worlds, beyond the chain of descent, since making the physical out of the spiritual is no ordinary chain of cause and effect.

KEHOT'S NOTE

ראה תר"א צב, ב.

106

לא המדרש הוא העיקר

A textual variant: in the Alter Rebbe's Siddur the Mishnah reads "הוא," without the word "הוא".

KEHOT'S NOTE

אבות א, יז. [ובסידור אדה"ז ולא המדרש עיקר].

107

לא המדרש הוא העיקר אלא המעשה

Shimon, son of Rabban Gamliel: "All my days I grew up among the Sages ... and not study is the main thing, but deed."

משנה אבות א':י"ז:17 Pirkei Avot

שמעון בןו אומר, כל ימי גדלתי בין החכמים, ולא מצאתי לגוף טוב אלא שתילה. ולא המדרש הוא העקר, אלא המעשה. וכל המרבה דברים, מביא חטא:

Shimon, his son, used to say: all my days I grew up among the sages, and I have found nothing better for a person than silence. Study is not the most important thing, but actions; whoever indulges in too many words brings about sin.

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

108

שנמנו וגמרו שתלמוד גדול

The Sages in the upper room in Lod concluded that study is greater, because study leads to deed.

קידושין מ' ב:ח-ט"ז:8-9 Kiddushin

וכבר היה רבי טרפון וזקנים מסובין בעליית בית נתנה בלוד. נשאלה שאילה זו בפניהם: תלמוד גדול או מעשה גדול? נענה רבי טרפון ואמר: מעשה גדול. נענה רבי עקיבא ואמר: תלמוד גדול. נענו כולם ואמרו: תלמוד גדול, שהתלמוד מביא לידי מעשה. תניא, רבי יוסי אומר: גדול תלמוד שקדם לחלה ארבעים שנה, לתרומות ולמעשרות חמשים וארבע, לשמישים ששים ואחת, ליוכלות מאה ושלש.

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

KEHOT'S NOTE

קידושין מ, ב.

109

ע"פ ועתה יגדל נא

The maamar on "And now, may the power be great" (beginning on 38d) explains further on that the Torah, which comes from Chochmah, is a garment for the supernal will and delight, the essence of the mitzvah, citing the same Ramaz that Abba is the inner garment of Arich, the supernal will; it also teaches that the Torah draws light into the higher Gan Eden and the mitzvos into the lower, and that what is highest can descend lowest.

KEHOT'S NOTE

לקו"ת שלח לח, ד.

110

ועתה יגדל נא

"And now, may the power of my L-rd be great, as You have spoken." Moshe's plea for Israel after the sin of the spies. The opening words of a maamar in Likkutei Torah, Shelach (context: Steinsaltz Tanakh).

במדבר י"ד:י"ז:17 Numbers

ועתה יגדל־נָא כַּח אֲדֹנָי כְּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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

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111

כמ"ש הרמ"ז פי במדבר דק"י"ח ע"א דאבא הוא מלבוש הפנימי של

אריך

The Ramaz: Abba is the inner dimension of Atzilus, for he is the inner garment of Arich.

Mikdash Melekh, RaMaZ Commentary on Zohar 3:118a:1 א"א: ק"י"ח על ספר הזהר ג"ק"י"ח א"א: 1:118a:3

... ולזה אמר אוי לעולם מפני שבני אדם לא משגיחין כלוי אין חוששין ואין להם זכות להתענג במושכלי החכמה האמתית ולחזות בנועם כבוד מלכא עילאה הוא אבא שהוא הוא פנימיות האצילות. יען הוא מלבוש הפנימי של אריך. שסתם סודו הוא הוי"ה בק"מץ העולה מל"ך. ואבא הוא כבוד שלו. ועליו נאמר הראני נא את כבודך כבודך:

Zholkva, 1864 (Public Domain)

112

דאורייתא מחכמה נפקת

"The Torah comes forth from the supernal Chochmah."

ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט Zohar, Yitro 21:378-22:389 According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

113

לקדשא כולא לתתא

The Raaya Mehemna's third Kadosh: the supernal Tzaddik takes the light "to sanctify everything below."

ספר הזהר, אמור כ"ב:צ"ד-צ"ה Zohar, Emor 22:94-95 THE SET FEASTS OF THE L-RD WHICH YE SHALL PROCLAIM TO BE HOLY CONVOCATIONS. R. Isaac said: It is written, "And G-d called the light day" (Gen. 1, 5). Does this mean that the light called day exists by itself? No, for it says, "and the darkness he called night". Does this mean that each exists separately? No, for it says, "And there was evening and there was morning one day". This shows that there is no day without night and no night without day, and on account of their ...

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

114

ידיבר משה אל ראשי המטות

"And Moshe spoke to the heads of the tribes of the children of Israel." The opening words of a maamar in Likkutei Torah, Mattos.

במדבר ל"ב:2 Numbers 30:2

ידיבר משה אל ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה ה' And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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115

ועברתי בארץ מצרים

"And I will pass through the land of Egypt on this night." G-d foretells the plague of the firstborn. The Haggadah

reads it as "I and not an angel": the highest descends lowest (context: Steinsaltz Tanakh).

שמות י"ב:12 Exodus 12:12

ועברתי בארץ מצרים בלילה הזה והפיתי כל בכור בארץ מצרים מאדם ועד בהמה ובכל אלילי מצרים אעשה שפטים אני ה'

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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116

ועי באג"ה איהו וחייהי שהוא כחותם המתהפך

Iggeres HaKodesh explains that the higher a thing is, the lower it descends, like an inverted seal, so that the physical world, the lowest, comes from the very essence of the Infinite One.

תניא, אגרת הקדש כ"י:17 Tanya, Iggeres HaKodesh 20:17

ובזה יובן, היות המצות במלכות - ה' של שם הו"י, והתורה ב"זעיר אנפין" - וא"ו של שם הו"י, הגם שלמעלה ב"אריה אנפין" המצות הן ב"גולגלתא", ב"לבנונית", היא ה"אורחא" דב"פלגותא דשערי", דמתפלגא לתרי"ג אורחין דאורייתא שב"זעיר אנפין", ושרש התורה דנפקא מ"חכמה עילאה" הוא ב"מוחא סתימאה" ד"אריה אנפין", והיינו, החכמה דטעמי המצות, אלא שהוא כחותם המתהפך.

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PARAGRAPH 23

117

ואין התינוק יודע לקרות אבא עד שיטעום טעם דגן

Rabbi Yehudah: the tree of knowledge was wheat, for a child does not know how to call "father" and "mother" until he tastes the taste of grain.

ברכות מ"א:14 Berakhot 40a:14

על פירות הארץ וכו'. פשיטא! אמר רב נחמן בר יצחק: לא נצרכה אלא לרבי יהודה, דאמר חטה מין אילן היא. דתנא: אילן שאכל ממנו אדם הראשון, רבי מאיר אומר: גפן היה, שאין לה דבר שמביא יללה על האדם אלא לו, שנאמר: "וישת מן היין וישכר". רבי נחמיה אומר: תאנה היתה, שבדבר שנתקלקלו בו נתקנו, שנאמר: "ויתפרו עליה תאנה". רבי יהודה אומר: חטה היתה, שאין התינוק יודע לקרות "אבא" ו"אמא" עד שיטעום טעם דגן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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PARAGRAPH 26

118 ואהיה אצלו אמון
 "And I was beside Him as a nursling, and I was His delight every day." Wisdom, the Torah, speaks of herself before creation; the opening words of a maamar in Likkutei Torah, Bamidbar (context: Steinsaltz Tanakh).

Proverbs 8:30 ח:ל:שלי

ואֶהְיֶה אֵצֶלּוֹ אֲמוֹן וְאֶהְיֶה שְׂשׁוּעִים יוֹם יוֹם מִשְׁחַקֵּת לִפְנֵי כָּל־עַתָּה:
 Then I was by Him, as a nursling; And I was daily all delight,
 Playing always before Him,
 Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

119 ממושבותיכם תביאו
 "From your dwellings you shall bring two loaves of waving." The Shavuot offering, explained in that maamar.

Leviticus 23:17 י"ז:כ"ג:יקרא

מִמּוֹשְׁבוֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתֵּי עֲשָׂרִים סֹלֶת תִּהְיֶינָה חֲמִיץ
 תִּתְּנֶינָה בְּכוּרִים לַה'

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

120 ע"פ וידבר דראשי המטות
 "And Moshe spoke to the heads of the tribes." The verse of the explanation in Likkutei Torah, Mattos.

Numbers 30:2 ב'י:ל:במדבר

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמִּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה'
 And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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PARAGRAPH 27

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

KEHOT'S NOTE

ראה לקמן קרח נב, ג.

122 להחיות רוח שפלים
 "To revive the spirit of the lowly and to revive the heart of the crushed." The will to give life to the lower worlds.

Isaiah 57:15 ט"ו:ל"ז:ישעיהו

כִּי כֹה אָמַר יְיָ וְנָשָׂא שְׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מְרוֹם וְקָדוֹשׁ אֲשֶׁכּוֹן וְאֶת־דֹּכָא וְשִׁפְלֵי־רוּחַ לְהַחְיֹת רוּחַ שְׁפִלִים וְלְהַחְיֹת לֵב גִּדְּכָאִים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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123

בד"ה ועשית בגדי קדש

The discourse distinguishes "a world of kindness" (chesed olam), which follows the orderly chain of cause and effect, from "abundant in kindness" (rav chesed), Aharon's level, far above the chain of descent, from which Chochmah itself comes into being "from ayin"; this higher kindness is drawn down through an arousal from below.

KEHOT'S NOTE

תו"א פב, ב.

124

ועשית בגדי קדש

"And you shall make holy garments for Aharon your brother, for glory and for beauty." The opening words of a discourse in Torah Ohr.

Exodus 28:2 ב'י:ח:שמות

וְעָשִׂיתָ בְּגֵדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאֶרֶת:

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

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125

בביאור ע"פ וידבר דראשי המטות

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

KEHOT'S NOTE

לקמן פ' מטות פב, ג.

126

ובביאור ע"פ יונת

In the explanation of "My dove," the Alter Rebbe explains "my beloved (ra'yasi)" as Torah study, which, like bread, joins the soul's life to the body, and "my beautiful one (yafasi)" as the mitzvos, which make beautiful garments, a royal garment for the King; the root of these garments is in Keser and yechidah, and through them the flow from Keser reaches holiness alone.

KEHOT'S NOTE

לקו"ת שה"ש יח, ב.

127

בביאור ע"פ יביאו לבוש מלכות

There the Alter Rebbe explains that the halachos are clothed in physical things like a torch that shines very far, or a barrel so full that it overflows: the light that reaches so far testifies that its source is very great.

KEHOT'S NOTE

תו"א ז, סע"ד.

128

יביאו לבוש מלכות

"Let them bring the royal garment that the king has worn." The verse of an explanation in Torah Ohr, Megillas Esther.

Esther 6:8 ח'י:ו:אסתר

וַיָּבִיאוּ לְבוֹשׁ מַלְכוּת אֲשֶׁר לְבָשׁוּ הַמֶּלֶךְ וְסוֹס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן כֶּתֶר מַלְכוּת בְּרָאשׁוֹ:

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

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129 ע"פ וידבר משה אל ראשי המטות

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

KEHOT'S NOTE

לקמן פ' מטות פא, ב.

130 ועברתי בארץ מצרים

The words here quote Exodus 12:12; the passage is shown below.

Exodus 12:12 שמו"ב י"ב

וְעָבַרְתִּי בְּאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהַפִּתִּי הָאָדָם וְהַבְּהֵמָה וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי ה'.

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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KEHOT'S NOTE

שמו"ב יב, יב.

131 אני ולא מלאך

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

KEHOT'S NOTE

הובא ונתבאר בזה"א ק"ו, א.

132 באג"ה איהו וחיהו

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

KEHOT'S NOTE

סי' כ (קלא, א). וראה לקמן שה"ש ג, ריש ע"ב.

133 אין התינוק יודע לקרות אבא

The words here quote Berakhot 40a:14; the passage is shown below.

Berakhot 40a:14 ברכות מ"א י"ד

על פירות הארץ וכו'. פשיטא! אמר רב נחמן בר יצחק: לא נצרכה אלא לרבי יהודה, דאמר חטה מין אילן היא. דתניא: אילן שאכל ממנו אדם הראשון, רבי מאיר אומר: גפן היתה, שאין לה דבר שמביא יללה על האדם אלא יין, שנאמר: "וַיֵּשֶׁת מִן הַיֵּינֹן וַיִּשְׁכָּר". רבי נחמיה אומר: תאנה היתה, שדבר שנתקלקלו בו נתקנו, שנאמר: "וַיִּתְּפוּ עָלֶיהָ תַּאנֶּה". רבי יהודה אומר: חטה היתה, שאין התינוק יודע לקרות "אבא" ו"אמא" עד שיטעום טעם דגן.

If, over fruits of the earth, etc. This is evident! Rab Nahman b. Isaac said: It is only necessary for R. Judah who declares that wheat is a kind of tree; for there is a teaching: The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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KEHOT'S NOTE

ברכות מ, א. מתנות כהונה לב"ר פט"ו, ז. מבוא שערים ש"ה ח"א פ"ב בהגהת צמח (א).

134 מצה מיכלא דמהימנותא

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

KEHOT'S NOTE

נסמן לעיל יב, ב.

135 בחכמה איתברירו

Kehot's note points to Leviticus 4:1 for these words.

Leviticus 4:1 ויקרא ד' א' א'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר:

And the L-RD spoke unto Moses, saying:

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KEHOT'S NOTE

מזח"ב (רנד, סע"ב) ושם אי' בזה"ל "מגו מחשבה ואתבריר". ובע"ה שם אנ"ך (פ"ט) "במחשבה אתברירו". ובש' מוחין דצלם (רפ"ח). ובש' מ"ן ומ"ד (רפ"א — וסוף דרוש ג'). ועליק בנשא (כא, א) ושי"נ. ובש' רפ"ח ניצוצין (ספ"ה) [ולעיל ויקרא ד, א]. [כ].

136 מהמאציל — בביאור ע"פ ואהי אצלו אמן

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

KEHOT'S NOTE

לקו"ת ס"פ במדבר כ, ב.

137 וזהו מ"ש בע"ה

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

KEHOT'S NOTE

שי עתיק רפ"א. ועליק מטות בבי' (פ"ב) פב, ד. [כ].

PARAGRAPH 28

138 לקדשא כולא לתתא

The Raaya Mehemna: the supernal Tzaddik takes it all "to sanctify everything below," and then it is called Kadosh, the third time.

Sofar Zohar, Emor 22:94-95 צ"ד-צ"ה

THE SET FEASTS OF THE L-RD WHICH YE SHALL PROCLAIM TO BE HOLY CONVOCATIONS. R. Isaac said: It is written, "And G-d called the light day" (Gen. 1, 5). Does this mean that the light called day exists by itself? No, for it says, "and the darkness he called night". Does this mean that each exists separately? No, for it says, "And there was evening and there was morning one day". This shows that there is no day without night and no night without day, and on account of their ...

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

139 בביאור ע"פ ויקח קרח

The note suggests that the explanation of "And Korach took" referred to here is perhaps the one printed in Sefer HaMaamarim 5562.

KEHOT'S NOTE

אולי הכוונה להנדפס בסה"מ תקס"ב-א ע' רכו ובה"ב שם ע' תסב.

140 ויקח קרח

"And Korach took." The verse of an explanation the Alter

Rebbe refers to.

במדבר ט"ז:א' Numbers 16:1

וַיִּקַּח קֹרַח בֶּן־יִזְחָר בֶּן־קֹהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֶלְיָאָב וְאוֹן בֶּן־פִּלֶּת בְּנֵי רְאוּבֵן:

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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PARAGRAPH 29

141 ולכבודי בראתיו

"Everyone who is called by My Name and whom I created for My glory, I formed him, I also made him." G-d promises through Isaiah to gather all who are called by His Name, for He created them for His glory. Created, formed and made correspond to Beriah, Yetzirah and Asiyah, and the maamar reads "glory" (kavod) as Keser (context: Steinsaltz Tanakh).

ישעיהו מ"ג:ז' Isaiah 43:7

כָּל הַנִּקְרָא בְּשִׁמִּי וְלִכְבוֹדִי בָּרָאתִיו יִצְרָתִיו אֲנִי־עֹשִׂיתִיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישעיהו מ"ג, ז. [כ].

142 כבוד חכמים ינחלו

"The wise shall inherit glory, and fools raise up shame." Plainly, the proverb promises honor to the wise. The Alter Rebbe reads it as the wise, who have Chochmah, inheriting kavod, Keser, which is above wisdom (context: Steinsaltz Tanakh).

משלי ג:ל"ה Proverbs 3:35

כְּבוֹד חֲכָמִים יִנְחָלוּ וְכְסִילִים מִרִּים קֶלֶוּ:

The wise shall inherit honour; But as for the fools, they carry away shame.

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KEHOT'S NOTE

משלי ג, לה.

143 ההפרש בין אנכי לאני

The note points to Or HaTorah on Yisro for the difference between Anochi and Ani.

KEHOT'S NOTE

ראה אוה"ת פ' יתרו ע' תתקיד. לקו"ש חל"ט ע' 380 ובהערה 37.

144 אני הוא בבחי' מלי

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

KEHOT'S NOTE

פע"ח בתחילתו.

PARAGRAPH 30

145 ואנכי . . הוא בבחי' כתר

Kehot's note points to Zohar III, 11a for these words.

Zohar III, 11a, זח"ג יא,

KEHOT'S NOTE

ראה זח"ג יא, א.

146 סד"ה זאת חנוכת המזבח

The end of that discourse explains that to draw down a new union one must first draw down kavod, an added illumination in the manner of a makif, as the princes brought vessels of silver and gold "for glory and beauty" at the dedication of the altar.

KEHOT'S NOTE

לקו"ת נשא כט, ב.

147 פזר נתן לאביונים

"He has distributed, he has given to the needy; his righteousness endures forever; his horn shall be exalted with glory." The psalmist praises the generous man, whose name and stature will rise in honor. The maamar reads keren, "horn," as Malchus and kavod, "glory," as Keser (context: Steinsaltz Tanakh).

Psalms 112:9 ט"ב תהילים

פֶּזַר נָתַן לְאַבְיוֹנִים צִדְקָתוֹ לְעַד קֶרְנוֹ תָרוּם בְּכָבוֹד:

He hath scattered abroad, he hath given to the needy; His righteousness endureth for ever; His horn shall be exalted in honour.

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KEHOT'S NOTE

תהלים קיב, ט.

148 קרנו תרום

"His horn shall be exalted with glory": the horn is raised with the supernal glory, because this person joins them together and draws blessings above and below.

ספר זוהר, בהעלותך י"ז:צ"ז-17:97-18:110 זח"ג יא:ספ' קי"י

The verse continues, "and his charity1zidkatho=his righteousness; in later Hebrew=his charity. standeth for ever", that is, it stands by him to provide him with life and strength; as he has awakened life, so will the two Trees stand by him to shield him and grant him an increase of life.' 1The following passage does not appear in our Hebrew text. R. Abba said: 'Every time the tabernacle was set up by the hands of men there was a day of universal joy, and the sacred Oil was poured into the ...

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149 בזהר פ' במדבר דק"ך ע"א

Rabbi Shimon explains the sign of the union by the corners of the altar: "he comes to the keren," and the secret of the keren is the yoke of the holy kingdom, Malchus.

Zohar, Bamidbar 7:65-8:73 ע"ג:ח' ס"ה-ז' במדבר

150 ארוממך אלקי המלך

"I will exalt You, my G-d the King, and bless Your Name forever." The exaltation of Malchus.

Psalms 145:1 א"י:קמ"ה תהלים

תהלה לְדוד אַרוממך אֱלֹהֵי הַמֶּלֶךְ וְאַכְרַכְהָ שְׁמֶךָ לְעוֹלָם וָעֶד:

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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KEHOT'S NOTE

תהלים קמה, א.

151 וברע"מ פ' פנחס . . כתר עליון כו' כבוד עילאה

The Tzemach Tzedek quotes the Raaya Mehemna: the supernal Keser that no eye can see, and the supernal glory of which Moshe said "Show me Your glory" and G-d answered "You cannot see My face"; he explains that kavod is a makif, an encompassing light.

KEHOT'S NOTE

כתר עליון דלא שלטה בה עינא כבוד עילאה אמר משה הראני את כבודך ואתיב ליה קוב"ה לא תוכל לראות את פני כו', והיינו כי כבוד הוא מקיף — יהל אור עי תקנב

152 וברע"מ פ' פנחס דרנ"ה ע"ב כתר עליון כו' כבוד עילאה

The Raaya Mehemna speaks of the supernal Keser and the supernal glory; the Kehot note explains, from Yahel Or, that glory is an encompassing light.

Zohar, Pinchas 120:811-121:822 א-תתי"א:קכ' פנחס ספר הזהר, קכ"א:תתכ"ב

153 בביאור עיפ מי מנה

In the explanation of "Who has counted," the Alter Rebbe reads "For My glory I created it" as Malchus of Atzilus, to which the Keser is drawn, and "I have also made it" (af asisiv) as adding a fourth level: Atzilus itself has the four levels, and Malchus of Atzilus is its Asiyah, to which the supernal Keser is drawn specifically through keeping the King's mitzvos.

KEHOT'S NOTE

לקמן בלק סט, ג.

154 מי מנה

"Who has counted the dust of Yaakov, and the number of a fourth of Israel?" The opening words of a maamar in Likkutei Torah, Balak.

Numbers 23:10 ג:י"ג במדבר

מי מנה עפר יעקב ומספר את-רבע ישראל תמת נפשי מות ישרים ותהי אחריתי כמהו:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine

end be like his!

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155 עקימת שפתיו

On the blasphemer, whose sin is only in speech, the Talmud asks what deed there is, and answers: "the moving of his lips is a deed." The Alter Rebbe applies it to reading and reviewing Torah.

Sanhedrin 65a:10 א"י:ס"ה סנהדרין

מגדף, מאי מעשה איכא? עקימת שפתיו הוי מעשה.

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PARAGRAPH 31

156 קרוב הי לכל קוראיו

"Havayah is near to all who call upon Him, to all who call upon Him in truth." Plainly, G-d is close to those who turn to Him sincerely. The maamar reads "call" as calling down, drawing the Keser, and "truth" as the Torah (context: Steinsaltz Tanakh).

Psalms 145:18 י"ח:קמ"ה תהלים

קרוב הי לכל-קראיו לכל אשר יקראהו בְּאֵמֶת:

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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KEHOT'S NOTE

תהלים קמה, יח.

157 ואין אמת אלא תורה

In Sukkos the Alter Rebbe explains that the truth of a person's love is still his own truth, while "the truth of Havayah" is that He is One and no thought grasps Him except as He is grasped in the Torah, His will; therefore "Havayah is near to all who call upon Him in truth," that is, through Torah.

KEHOT'S NOTE

איכה רבתי פתיחה ב. ירושלמי ר"ה פ"ג ה"ח. וראה ברכות ה, רע"ב. וראה לקו"ת סוכות פג, ג. ועלי"ק מטות פג, סוף ג ושי"ג [כ].

158 ואין אמת אלא תורה

On "and truth was cast to the ground": when Israel cast the words of Torah to the ground, the wicked kingdom prospers, "and there is no truth but Torah," as it says, "Buy truth and do not sell it."

Jerusalem Talmud Rosh Hashanah 3:8:2 ראש-השנה

השנה ג' ח':ב'

... אימתי שישאל משליכין דברי תורה לארץ המלכות הרשעה הזאת גורת ומצלחת. מה טעם. ותשלך אמת ארצה ועשתה והצלחה. ואין אמת אלא תורה. היך מה דאית אמר אמת קנה ואל תמכור חכמה ומוסר ובינה. אמר רבי יודה בר פזי. ונח ישראל טוב אויב ירדפו. ואין טוב אלא תורה. היך מה דאית אמר כי לקח טוב נתתי לכם תורתנו אל תעזבו.

HALAKHAH: Rabbi Joshua ben Levi said, Amaleq was a sorcerer. What did he do? He put people up on their birthday, implying that no man easily falls on his birthday. What did

Moses do? He mixed planets 22).. That is what is written. 3:11., sun, moon stood in the sky, etc. And it is written. 3:10., the abyss sounded, the elevated lifted his hands. Since the elevated lifted his hands, the abyss sounded. Samuel said, and the host will be given against the daily sacrifice by vice. 8:12., the vice ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

PARAGRAPH 32

159

ע"פ טובה הארץ

The maamar reads the double "very, very" as the hidden worlds, the chambers of Abba and Imma, and the revealed worlds, the chambers of Z'eir Anpin and Nukva, into both of which the supernal lights break through by drawing down the supernal Keser, above all enclothement in vessels.

KEHOT'S NOTE

לקו"ת שלח לה, א.

160

טובה הארץ מאד מאד

"The land that we passed through to spy it out is very, very good." The opening words of a maamar in Likkutei Torah, Shelach.

Numbers 14:7:י"ד במדבר

ויאמרו אל-כל-עדת בני-ישראל לאמר הארץ אשר עברנו בה לתור אתה טובה הארץ מאד מאד:

And they spoke unto all the congregation of the children of Israel, saying: "The land, which we passed through to spy it out, is an exceeding good land.

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161

ועתה יגדל נא

"And now, may the power of my L-rd be great." Another maamar in Shelach.

Numbers 14:17:י"ז במדבר

ועתה יגדל-נא כח אד-ני כאשר דברת לאמר:

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

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162

ועל זה אמרו כל חפצים לא ישוו בה

"For wisdom is better than pearls, and all desirable things cannot compare to it."

Proverbs 8:11א"ח משלי

כי-טובה חכמה מפנינים וכל-חפצים לא ישוּוּ-בה:

For wisdom is better than rubies, And all things desirable are not to be compared unto her.

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Moed Katan 9ב ט' מועד קטן

KEHOT'S NOTE

משלי ח, יא. מו"ק ט, ב.

PARAGRAPH 33

163

כשם שא"א לעולם בלא רוחות

On "For like the four winds of the heavens I have spread you out": just as the world cannot be without winds, so the world cannot be without Israel.

Taanit 3b:2ב:תענית

אלא רוחות מנא לן דלא מעצרי? אמר רבי יהושע בן לוי, דאמר קרא: "כי בארבע רוחות השמים פרשתי אתכם נאם ה'". מאי קאמר להו? אילימא הכי קאמר להו הקדוש ברוך הוא לישראל: דבדרתינכו בארבע רוחי דעלמא, אי הכי — "בארבעה?" "בארבעה" מיבעי לקה! אלא הכי קאמר: כשם שאי אפשר לעולם בלא רוחות — כך אי אפשר לעולם בלא ישראל.

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KEHOT'S NOTE

תענית ג, ב.

164

לעבדה ולשמרה

"And Havayah G-d took the man and placed him in the Garden of Eden to work it and to guard it." Man's service, which raises mayin nukvin.

Genesis 2:15ו"ט:בראשית

ויקח ה' אלקים את-האדם וינחהו בגן-עדן לעבדה ולשמרה:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

PARAGRAPH 34

165

א"ת בניך אלא כוניך

"And all your children shall be taught of Havayah, and great shall be the peace of your children": do not read "your children" (banayich) but "your builders" (bonayich).

Berakhot 64a:14ד"א:ברכות

אל תקרי "בניך" אלא "בוניך". "שלוש רב לאהבי תורתך ואין למו מכשול". "יהי שלום בחילך שלום בארמנותיך". "למען אחי ורעי אדברה נא שלום בך. למען בית ה' אלקינו אבקשה טוב לך". "הי עז לעמו יתן ה' יברך את עמו בשלום".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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KEHOT'S NOTE

ברכות סד, א. וש"נ.

166 שעוסקים בבנינו של עולם

Kehot's note points to Shabbat 114b for these words.

Shabbat 114b שבת קי"ד בבב
KEHOT'S NOTE

שבת קיד, ב.

167 שעוסקים בבנינו של עולם

Rabbi Yochanan: "builders" are Torah scholars, who are occupied all their days with the building of the world. (Kehot: Shabbat 114b)

Shabbat 114a:7ז"א שבת קי"ד

מאי "בנאין"? אמר רבי יוחנן: אלו תלמידי חכמים שעוסקין בבנינו של עולם כל ימיהן. ואמר רבי יוחנן: איזהו תלמיד חכם שמחזירין לו אבידה בטביעות העין — זה המקפיד על חלוקו להופכו. ואמר רבי יוחנן: איזהו תלמיד חכם שממנין אותו פרנס על הציבור — זה ששואלין אותו דבר הלכה בכל מקום ואומר, ואפילו במסכת פלה.

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168 שממשיכים הכתר לזו"נ כמ"ש בפע"ח

The Tzemach Tzedek summarizes this maamar: the crown G-d put on His own head is the Keser of Arich Anpin, drawn through "with all your might," and the two He put on Israel's heads are the Keser drawn to Z'eir Anpin, called Israel, and the Keser drawn to Malchus, called Yaakov.

KEHOT'S NOTE

שער כג, פ"א. באוה"ת נ"ך-א ע' קו שכאן מבואר "שהעטרה שנתן בראשו זהו כתר דא"א הנמשך ע"י בכל מאדך, והשנים שנתן בראשו של ישראל זהו המשכת הכתר לז"א הנק' ישראל והמשכת הכתר למלי' הנק' יעקב, ועיין מענין המשכת הכתר לז"א בסידור בדרושי סעודות שבת בסעודתא תליתאה דשבתא . . וענין המשכת הכתר למלי' בלקו"ת בד"ה יו"ט של ר"ה שחל להיות בשבת ושם פ"ב."

169 בליל שבועות שממשיכים הכתר לזו"נ כמ"ש בפע"ח

The Keser of Z'eir Anpin enters from the start of the night of Shavuot and is complete by the morning watch, which is why the custom in Israel is to study Torah on that night; the chapter goes on to explain that the Keser of Z'eir Anpin and that of Nukva are made at once.

Pri Etz Chaim, Gate of Shavuot 1:9 שער חג השבועות

פרי עץ חיים, שער חג השבועות 1:9 שער חג השבועות, ואינו נגמר ליכנס עד והנה כתר הזה נכנס מתחלת ליל שבועות, ואינו נגמר ליכנס עד אשמורת הבוקר, ואח"כ מזדווג עמה ביום, בתפלת שחרית ומוסף כנודע, כדרך השבתות וימים טובים, ולכן אנחנו אסורים בזווג ליל שבועות, כי גם למעלה אין זווג, ולכן המנהג פשוט בישראל לעסוק בתורה בליל שבועות, ואינן ישנים אף רגע א', כדי להמשיך אותו הכתר עליון דז"א שהיא דיקנא דא"א (ב):

Pri Etz Chaim (Public Domain)

PARAGRAPH 38

170 יעקב חבל נחלתו

"For Havayah's portion is His people; Yaakov is the rope (chevel) of His inheritance." In Moshe's song, Israel is

G-d's own allotted portion; chevel, plainly the measuring cord of an allotment, is read as a rope that joins what is above with what is below (context: Steinsaltz Tanakh).

דברים ל"ב:ט' Deuteronomy 32:9

כי חלק ה' עמו יעקב חבל נחלתו:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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

PARAGRAPH 39

171 צאינה וראינה

"Go forth and see, daughters of Zion, King Shlomo, with the crown with which his mother crowned him on the day of his wedding and on the day of the joy of his heart." The daughters of Zion are called to come out and see the king on his wedding day. The maamar reads "go forth" as going out of every vessel and limit, and "his mother" as Israel, whom G-d calls "My mother" (context: Steinsaltz Tanakh).

שיר השירים ג':י"א Song of Songs 3:11

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה-לו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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KEHOT'S NOTE

שה"ש ג, יא.

172 והוא ע"ד מ"ש במדרש פי קדושים

The note points to Derech Mitzvosecha, 153b, where this Midrash of the three crowns is also brought.

KEHOT'S NOTE

ראה גם דרך מצותיך קנג, ב. ובאוה"ת נ"ך-ב ע' תשסא.

173 משל לבני מדינה שעשו שלש עטרות למלך

Rabbi Avin's parable of three crowns: the king put one on his head and two on his sons'; so the angels crown the Holy One, blessed be He, daily with three sanctifications, and He puts one on His head and two on Israel's.

Vayikra Rabbah 24:8 ח"ד:ח' ויקרא רבה

174 הה"ד כי קדוש אני והתקדשתם והייתם קדושים

The Rebbe remarks that in our Midrash the proof-verse is "Speak to the whole congregation of the children of Israel: You shall be holy ... and you shall sanctify yourselves and be holy," which suggests that the two crowns are "You shall be holy" and "sanctify yourselves and be holy" counted as one; the Alter Rebbe instead counts "sanctify yourselves" and "be holy" as the two, and does not count "You shall be holy."

KEHOT'S NOTE

בד"ה ונגדשתי תשכ"ה הנ"ל העיר "ולהעיר, דבמדרש שלפנינו איתא הה"ד דבר אל כל עדת בני ישראל קדושים תהיו והתקדישתם והייתם קדושים, דלכאורה מזה משמע דשתי העטרות שנתן בראשן של ישראל הם קדושים

אמר הפייט

179

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

KEHOT'S NOTE

יוצר יום אי דר"ה קודם קדושה של שחרית סד"ה מלך במשפט יעמיד ארץ.
[כ.]

PARAGRAPH 42

רני ושמחי בת

180

"Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst, says Havayah."

Zechariah 2:14 זכריה ב':י"ד

רְנִי וְשִׂמְחִי בַת־צִיּוֹן כִּי הִנְנִי בָא וְשֹׁכְנִתִּי בְּתוֹכְךָ נְאֻם־ה'

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

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בכל מאדך

181

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." Moshe's command to Israel in the Shema; "with all your might" is love without limit (context: Steinsaltz Tanakh).

דברים ו':ה' Deuteronomy 6:5

וְאַהֲבַת אֶת ה' אֱלֹהֶיךָ בְּכָל־לֵבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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תהיו (שבסמיכות לכי קדוש אני) ווהתקדישתם והייתם קדושים (שנחשבים שניהם לעטרה אחת). אבל בלקו"ת מפרש דשתי העטרות שנתן בראשן של ישראל הם ווהתקדישתם והייתם קדושים, וקדושים תהיו (שבסמיכות לכי קדוש אני) אינה נמנית בהעטרות ע"ש.

175

רעוא דכל רעיון

Besides the places in the Zohar and in Pardes (Shaar 23, under "will," where the essence of will is placed in Keser), the note points to this discourse for "the will of all wills."

זח"ב רנג, כב253 Zohar II,

KEHOT'S NOTE

זח"ב רנג, ב. רנח, ב. ובזח"ג כו, ב. רפח, ב. ועי קכט, א. קלו, ב. קלו, ב. ועי בפרסם לרמ"ק ז"ל ש' כג ערך רצון ושם כי עיקר הרצון בכתר ע"ש. ועי במג"א [במגן אבות ברדיטשוב תרס"ב] ח"ז ד"ה ועבדתם את ה"א פירוש ע"ש כו, ג. [כ.]

PARAGRAPH 40

176

ועיין בפ"י הרמ"ז בזהר ר"פ שלח

In Kedoshim the Alter Rebbe cites the same Ramaz on "three worlds": in each of the three kinds of worlds more of the glory of the Infinite Light is revealed, so that what is revealed in Beriah, Yetzirah and Asiyah has no comparison with Atzilus, nor Atzilus with the world of Ein Sof; this, he says, is the threefold Kadosh, though all of it concerns the light that shines in the worlds and not His essence.

KEHOT'S NOTE

ראה לעיל ל, ג.

177

תלת עלמין אית ליה לקב"ה

"Come and see: the Holy One, blessed be He, has three worlds in which He is hidden; the first world is the supernal one, hidden from all." The Ramaz there explains it through the three times Kadosh.

ספר זוהר, שלח לך ר':ל"ט-ח"ט ז"ט6:39-8:49 Zohar, Sh'lach

Now, as for your question. The Holy One, blessed be He, has three words in which He is enshrouded. The first1Aziluth. is a supernal recondite one which is known only to Him who is concealed therein.

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

PARAGRAPH 41

178

אם הבנים

"He settles the barren woman in her home, a joyful mother of children (em habanim)." The psalmist praises G-d, who raises the lowly. The maamar uses "mother of children" for Israel as the one who "gives birth" to revelation (context: Steinsaltz Tanakh).

תהילים קי"ג:9 Psalms 113:9

מוֹשִׁיבִי עֲקֵרֶת הַבֵּית אִם־הַבָּנִים שְׂמֵחָה הִלְלוּ־קָה:

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.



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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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