LIKKUTEI TORAH · PARSHAS KEDOSHIM · MAAMAR 1

וכי תבואו אל הארץ ונטעתם כל עץ מאכל כו׳

“And when you come into the land and plant any tree for food”

◇

The three years of orlah and the fourth year’s “praises” trace how G-d’s glory is revealed: while only the lower attributes shine into supernal speech, the kelipos can draw from it, and when Tiferes, the attribute of glorification, shines, the fruit becomes holy. So too our praise reaches only G-d’s “Name,” while His essence can only be acknowledged with thanks.

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 three years of orlah and the fourth year's "praises" trace how G-d's glory is revealed: while only the lower attributes shine into supernal speech, the kelipos can draw from it, and when Tiferes, the attribute of glorification, shines, the fruit becomes holy. So too our praise reaches only G-d's "Name," while His essence can only be acknowledged with thanks.

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

THE MAAMAR IN BRIEF

The maamar begins with a Midrash linking orlah to Adam's sin: he did not wait three hours, so his children wait three years. It asks what the fourth-year "praises" can accomplish, since G-d is beyond all praise, and answers that His attributes are only His "Names": like a person's name, they are revealed when someone calls by them, so Israel's praises make the Holy One "sit," that is, descend into revelation. It then reconciles two Kabbalistic explanations of orlah. The Ramaz says that for three years Malchus, supernal speech, receives only from Netzach, Hod and Yesod, and in the fourth year from Tiferes; the Pardes says the three years correspond to the three impure kelipos. Speech receives only the outer side of the attributes, and in that concealment the kelipos draw nurture; Tiferes, glorification, adds a light that drives them away. Hence "We give thanks to You": the Essence is acknowledged through the restraint of orlah; "and praise the Name of Your Tiferes": the fourth year. Analyzing the three thirds of Tiferes, the maamar explains the fifth year's "increase" as added light from its upper third and from Keser.

OUTLINE

1 **Orlah and Adam's sin** ¶1–3

A Midrash and the Shach link the three orlah years to the three hours Adam did not wait; the fourth-year fruit is "praises" because it is brought to Jerusalem to praise G-d.

2 **What praise accomplishes** ¶4–6

G-d's attributes are only His "Names," revealed when called upon, as praising a friend's kindness draws it out; Israel's praises make Him "sit," that is, descend and be revealed.

3 **Two Kabbalistic explanations** ¶7–9

The Zohar and the Ramaz tie the years to Netzach, Hod and Yesod and the fourth year to Tiferes; the Pardes, Shaarei Orah and the Zohar tie the three years to the three impure kelipos. How do the two fit?

4 **Speech receives from the attributes** ¶10–14

Speech, "the world of the feminine," receives only the outer side of the emotive attributes, through contraction and a narrow "opening," and only afterwards their essence.

5 **Tiferes: the revelation of glory** ¶15–17

The union of the attributes with speech comes through Tiferes, which means glorification, the display of G-d's glory, as at the Giving of the Torah; praise rises to Tiferes as "feminine waters."

6 **The fourth year** ¶18–20

In the first three years only Netzach, Hod and Yesod shine and the kelipos draw nurture; in the fourth year Tiferes adds light that pushes them away, and waiting subdues the sitra achra.

7 **Thanks to the Essence, praise to the Name** ¶21–23

Tiferes too came after the tzimtzum, so the Essence can only be thanked; keeping orlah is that thanksgiving, as the husk precedes the fruit. Section 4 turns to the fifth year, when Malchus becomes a hei.

8 **The three thirds of Tiferes** ¶24–28

Glorying in a person has its intellect, its heartfelt essence and its outward expression; Above, speech and all the creatures' praise reach only the lowest third, "the work of Your hands."

9 **Tiers of worlds and two praises** ¶29–31

Three tiers of worlds reveal ever more of G-d's glory, yet the Essence is beyond them all; the fourth year's plural "praises" are two thirds of Tiferes, and the fifth year adds the upper third.

10 **The fifth year's increase** ¶32–33

The dalet becomes a hei: outward praise arouses inner joy, and the added light comes from the upper thirds of Tiferes, from Keser, the tip of the yud, and from the Yesod of Adam Kadmon.

KEY CONCEPTS

Orlah ערלה

The fruit of a tree's first three years, forbidden to eat or to benefit from. In the maamar it is the time when the kelipos can draw from the fruit, and when one's restraint subdues them.

Holy, for praises קדש הלולים

The fourth-year fruit, eaten in Jerusalem to praise G-d. Hillul means both praise and shining, and hilula is a wedding celebration, the union of Tiferes and Malchus.

His Names שמותיו

G-d's attributes, which are not His essence; like a person's name, they exist for others and are revealed when someone calls by them in praise.

Tiferes (beauty) תפארת

Explained here as glorification: the purpose within every attribute, that the giver's goodness or wisdom be recognized; Above, the revelation of G-d's glory to His creatures.

Thanksgiving and praise הודאה והילול

Thanksgiving, an acknowledgment of what is beyond grasp, is all that applies to G-d's essence; praise applies to His Name, the attributes.

Supernal speech דבור עליון

Malchus, "the world of the feminine," which receives from the emotive attributes only through contraction, from their outer side, Netzach, Hod and Yesod, until Tiferes shines into it.

Kelipas Nogah קליפת נוגה

The thin "glowing" husk, mixed with good, which can be raised to holiness, unlike the three impure kelipos.

Mayin nukvin (feminine waters) מיין נוקבין

An elevation from below, such as praise, that arouses the higher level to shine.

Dalet and hei ד' וה'

Malchus as dalet, receiving from four levels, a term of poverty (dalus), and as hei, receiving also from the upper third of Tiferes in the fifth year.

SECTION 1 • ¶1–3

Orlah and Adam's sin

1 וכי תבואו[1] אל הארץ ונטעתם כל עץ מאכל[2] כו׳. ובשנה הרביעית[3] כו׳. וארז״ל [ואמרו רבותינו זכרונם לברכה] ברבות קדושים פכ״ה מי יגלה עפר מעיניך אדה״ר [אדם הראשון] כו׳ והרי בניך ממתינין לערלה שלש שנים[4] כו׳ ע״ש.

"And when you come into the land and plant any tree for food," etc. "And in the fourth year," etc. Our Sages, of blessed memory, said in [Midrash] Rabbah, Kedoshim, section 25: "Who will uncover the dust from your eyes, Adam, the first man," etc., "and here are your children, waiting out orlah for three years," etc.; see there.

> The maamar opens with the mitzvah of orlah: for the first three years the fruit of a newly planted tree is forbidden, and in the fourth year it is "holy, for praises." The Midrash quoted here has Rabbi Yehudah ben Pazi address Adam, as if wishing he could rise from the dust and see: you could not keep your command for a single hour, and your children wait three full years before eating the fruit of a new tree.

2 ומזה יש ראיה לפי׳ הש״ך [השפתי כהן] על התורה שפי׳ שמצוה זו הוא תיקון לחטא עץ הדעת

From this there is proof for the explanation of the Siftei Kohen (Shach) on the Torah, who explains that this mitzvah is a rectification of the sin of the Tree of Knowledge,

> The Shach on the Torah is Siftei Kohen, a sixteenth-century commentary on the Torah by Rabbi Mordechai HaKohen of Safed (not the Shach on the Shulchan Aruch). It explains that the mitzvah of orlah repairs the sin of the Tree of Knowledge, and the Alter Rebbe says the Midrash just quoted supports this, since it too ties the three-year wait to Adam's failure.

שנאמר בו ג״כ כי טוב העץ למאכל[5] ואדה״ר [ואדם הראשון] נצטווה עליו בשעה ט׳ ובשעה יו״ד עבר ואלו המתין ג׳ שעות עד שבת היה כל פריו קדש הלולים.

for of it, too, it is said, "that the tree was good for food." Adam, the first man, was commanded concerning it in the ninth hour, and in the tenth hour he transgressed; had he waited three hours, until Shabbos, "all its fruit" would have been "holy, for praises."

> The verse about the forbidden tree also calls it "good for food," the same words as the orlah verse's "tree for food." In the Gemara's account of Adam's first day (Sanhedrin 38b), he was commanded in the ninth hour and sinned in the tenth; had he waited the three hours left before Shabbos, the fruit would have become permitted and holy, like fourth-year fruit.

3 וכנגדם נצטוו בנטיעה שלש שנים יהיה לכם ערלים[6] כו׳ ע״ש וזהו כוונת המדרש והרי בניך ממתינין כו׳ שבזה הם מתקנים חטא אדה״ר [אדם הראשון] בעץ הדעת כו׳

Corresponding to these [three hours], they were commanded regarding planting, "Three years they shall be orlah for you," etc.; see there. This is the intent of the Midrash, "and here are your children, waiting," etc.: that by this they rectify the sin of Adam, the first man, with the Tree of Knowledge, etc.

> Corresponding to those three hours, Israel was commanded to treat a new tree's fruit as orlah for three years. This, the Alter Rebbe says, is the point of the Midrash: by waiting three years, Adam's children repair his failure to wait three hours.

והנה פי׳ ובשנה הרביעית יהיה כל פריו קדש הלולים לה׳[7] היינו שהם נאכלין לבעלים בירושלים ודבר זה הלולים לה׳ הוא שנושאו שם לשבח ולהלל לשמים.[8,9]

Now, the meaning of "And in the fourth year all its fruit shall be holy, for praises to Havayah" is that they are eaten by the owners in Jerusalem; and this is [what is meant by] "praises to Havayah": that one carries it there to extol and to praise Heaven.

> Fourth-year fruit is eaten by its owners in Jerusalem. Rashi explains that this is why it is called "praises to Havayah": the owner carries it there in order to praise Heaven, and this leads into the question of what praise accomplishes.

SECTION 2 • ¶4–6

What praise accomplishes

4 והנה כתיב ששם עלו שבטים[10,11] כו׳ להודות לשם הוי׳. ויש להבין ענין ההודאה וההילול שאנו מהללים אותו יתי׳ לאיזה ענין הוא הלא הוא יתי׳ מרומם על כל ברכה ותהלה[12] ולו דומיה תהלה[13]

Now, it is written, "For there the tribes went up," etc., "to give thanks to the Name of Havayah." We need to understand the matter of thanksgiving and praise, our praising Him, may He be blessed: what purpose does it serve? Is He not, may He be blessed, "exalted above all blessing and praise," and "to Him silence is praise"?

> The Psalm describes the tribes going up to Jerusalem "to give thanks to the Name of Havayah," like the owner who brings his fruit there to praise. The question: G-d is "exalted above all blessing and praise," and for Him "silence is praise," so what can our praise accomplish?

אך הענין ע״פ מ״ש ואתה קדוש[14] יושב תהלות ישראל[15] דהנה א״ס ב״ה רם ומתנשא עד אין קץ מגדר התהוות כל העולמות שהוא ב״ה בעצמו קדוש ומובדל כו׳

But the explanation is according to what is written, "And You are holy, sitting upon the praises of Israel." For the Infinite One (Ein Sof), blessed be He, is exalted and uplifted without end beyond the bounds of the coming-into-being of all the worlds, for He, blessed be He, in Himself is holy and separate, etc.

> The answer starts from the verse "You are holy, sitting upon the praises of Israel." G-d Himself, the Infinite One, is utterly beyond the realm of bringing worlds into existence; "holy" means set apart. The Rebbe noted (Likkutei Sichos, vol. 7) that this reading of the verse seems to be based on a teaching of the Baal Shem Tov.

רק התהוות כל העולמות הוא רק מבחי׳ שמו היינו שכל מדותיו ית׳ שהוא מהווה בהם כל העולמות הם רק שמותיו ית׳ בלבד וכמו שם האדם שבפני עצמו אין מצטרך כלל להשם

Rather, the coming-into-being of all the worlds is only from the level of His Name. That is, all His attributes (middos), may He be blessed, by which He brings all the worlds into being, are only His Names, may He be blessed, and nothing more; like a person's name, which for himself alone he does not need at all.

> Creation comes only from His "Name": the attributes (middos) through which He creates are not His essence but only His Names. A name is not for its bearer, who needs no name to be himself; it exists so that others can call him.

ולכן כדי להמשיך גילוי מדותיו ית׳[16] כיון שמצד עצמו הוא קדוש ומובדל מגדר בחי׳ אלו. הוא ע״י שמשבחים ומהללים אותו במדות אלו

Therefore, in order to draw down the revelation of His attributes, may He be blessed, since in Himself He is holy and separate from the bounds of these levels, this is through extolling and praising Him by these attributes;

> Since G-d in Himself is separate from these attributes, their revelation does not come about by itself. It is drawn down when we extol and praise Him by these very attributes, calling Him kind, merciful and the like.

שעי״ז ממשיכים גילוי השמות והמדות. אע״פ [אף על פי] שמצד עצמו לאו מכל אינון מדות[17] איהו כלל[18]

for through this we draw down the revelation of the Names and the attributes, even though in Himself "He is not any of these attributes at all."

> Such praise draws down the revelation of the Names and attributes. This holds even though, in the words of Eliyahu's prayer in the introduction to the Tikkunei Zohar, He Himself "is not any of these attributes at all."

כמו עד״מ באדם כשצריך חבירו אליו להשפעת חסדו והוא באותו העת בכעס ורוגז גדול שנמצא הוא רחוק ממדת החסד

It is like, by way of analogy, a person whose friend needs him to bestow his kindness, while he at that time is in great anger and fury, so that he is far from the attribute of kindness.

> The human analogy: a person is asked for a favor at a moment when he is furious, so that kindness seems far from him.

עכ״ז [עם כל זה] כשקורא אליו חבירו ומתחיל לשבחו איך שהוא בעל חסד גדול ע״ז מעורר אצלו את מדת חסדו שיתגלה אליו שיתן לו את בקשתו

Even so, when his friend calls to him and begins to extol him, [saying] how he is a man of great kindness, through this [the friend] arouses in him his attribute of kindness, so that it is revealed toward him and he grants him his request.

> Yet when the one asking calls to him and praises him as a man of great kindness, this awakens his kindness, which comes out toward the one praising him, and he grants the request. Praise does not create the kindness; it calls it out.

ואף שמדה זו היה אז בהעלי׳ [בהעלם] גדול אעפ״כ [אף על פי כן] מעוררה ע״י השבח וקריאת שם חסדו כו׳ ועד״ז יובן הנמשל למעלה ע״ד אחר

And although this attribute was then in great concealment, nevertheless he arouses it through the extolling and the calling of the name of his kindness, etc. In the same way the analogue Above will be understood, though in a different manner:

> The kindness was hidden under the anger, and praise, calling the friend by the name of his kindness, brought it out. The analogue Above is like this, but "in a different manner," as the next part explains.

דהיינו משום שהוא יתי׳ לאו מכל אינון מדות איהו כלל כנ״ל עד שבחי׳ מדות אלו נקי׳ רק שמותיו שהרי בפ״ע [בפני עצמו] א״צ [אין צריך / אינו צריך] כלל להשם.

namely, because He, may He be blessed, "is not any of these attributes at all," as mentioned above, to the point that these attributes are called only His Names, for by oneself one has no need at all for the name.

> The difference: a person's kindness is truly his own trait, only hidden, whereas G-d "is not any of these attributes at all." His attributes are therefore called only His "Names," and like a name they exist not for Him but for those who call upon Him.

5 וא״כ הם בהעלם גדול ועצום כמו שם האדם כשאין קורא לו בו. לכן כדי להמשיך גילוי מדות אלו הוא ע״י קריאת שמותיו ית׳ שאנו קוראים לו בהם. ומשבחים אותו בהם

If so, they are in great and immense concealment, like a person's name when no one calls him by it. Therefore, drawing down the revelation of these attributes is through calling His Names, may He be blessed, by which we call Him, and extolling Him by them;

> A name lies hidden until someone calls its bearer by it, and so G-d's attributes, which are only His Names, are deeply concealed. To reveal them we call Him by His Names and praise Him by them.

היינו כמו שאומרים ברוך אתה הוי׳ שהוא ענין הלל ושבח שמהווה הכל מאין ליש

that is, as we say, "Blessed are You, Havayah," which is a matter of praise and acclaim: that He brings everything into being (mehaveh) from nothing into something.

> The formula of every blessing, "Blessed are You, Havayah," is itself praise: it declares that He brings everything into being from nothing. The Name Havayah shares its letters with mehaveh, "brings into being," so the Name itself says what the blessing praises.

ע״י הקריאה ממשיכים גילוי שם הוי׳ שיומשך אלינו שיהווה את הכל כמבואר כ״ז [כל זה] במק״א [במקום אחר] ע״פ ואני נתתי לך שכם אחד[19, 20] כו׳ ע״ש באר היטב.

Through this calling we draw down the revelation of the Name Havayah, that it be drawn down to us, to bring everything into being. All this is explained elsewhere, on the verse "And I have given you one portion," etc.; see there, where it is explained very clearly.

> By calling Him by this Name we draw the revelation of the Name Havayah down to us, so that it continues to bring all things into being. In Torah Ohr (supplements to Vayechi, 102a), on "And I have given you one portion," the Alter Rebbe explains this with the same analogy: calling a generous man by the name of his generosity, even while he is angry, brings out the kindness already hidden in his heart.

6 וזהו פי׳ הפסוק ואתה קדוש יושב תהלות ישראל[21] כלומר שהוא ית׳ מצד עצמו קדוש ומובדל

This is the meaning of the verse "And You are holy, sitting upon the praises of Israel." That is to say, He, may He be blessed, in Himself is holy and separate;

> The verse is now read in this light: in Himself G-d is "holy," that is, set apart from the attributes and from the worlds.

ושיהיה יושב ונמשך למטה שההמשכה נק׳ בשם ישיבה. כמו היושב שמשפיל קומתו. הוא ע״י תהלות ישראל שע״י ההילול והשבח גורמים הגילוי וההמשכה ולכן הילול ג״כ ל׳ [לשון] הארה כמו בהלו נרו עלי ראשי[22]

and that He be "sitting" and drawn down below—for drawing down is called by the term "sitting," like one who sits, who lowers his stature—is through "the praises of Israel": through praise and acclaim they cause the revelation and the drawing down. Therefore hillul (praise) is also a term for illumination, as in "When His lamp shone (behilo) over my head."

> His "sitting" means His being drawn down below, for one who sits lowers his height, and this descent comes through "the praises of Israel." The Alter Rebbe adds that hillul (praise) also means shining, as in Job's "when His lamp shone (behilo) over my head," so to praise is also to cause light to shine.

וזהו ששם עלו שבטים[23] כו׳ להודות לשם[24] הוי׳ דקאי עמ״ש לעיל מיניה ירושלים הבנויה כעיר שחוברה לה יחדו[25] שהוא בחי׳ ירושלים של מעלה

And this is [the meaning of] "For there the tribes went up," etc., "to give thanks to the Name of Havayah," which refers to what is written just before it, "Jerusalem, built as a city that is joined to it together," which is the level of the Jerusalem Above;

> The verse about the tribes going up "to give thanks" follows "Jerusalem, built as a city that is joined to it together." The Alter Rebbe identifies this as the Jerusalem Above, so the thanksgiving of the tribes draws down from that higher level.

דהיינו ברוך ה׳ מן העולם ועד העולם[26] להמשיך מעלמא דאתכסיא לעלמא דאתגליא[27, 28] וכמ״ש מזה בד״ה אלה פקודי המשכן משכן העדות[29] כו׳. ועד״ז הוא ענין יהיה כל פריו קדש הלולים להוי׳:[30]

that is, "Blessed is Havayah from the world to the world," to draw down from the concealed world to the revealed world, as is explained on this in the discourse beginning "These are the accounts of the Mishkan, the Mishkan of the Testimony," etc. Along these lines is the matter of "all its fruit shall be holy, for praises to Havayah."

> "Blessed is Havayah from the world to the world" is read literally: blessing draws G-dliness from "the concealed world" to "the revealed world," terms of the Zohar for a hidden and a revealed level. The fourth-year fruit is "holy, for praises to Havayah" in the same sense: the praise it occasions draws G-dliness into revelation.

SECTION 3 • ¶7–9

Two Kabbalistic explanations

7 ב והנה בזח״ג [בזהר חלק ג] ס״פ קדושים דפ״ז סע״א [סוף עמוד א][31] פי׳ שם ענין שלש שנים כו׳ שנה הרביעית דא כנס״י [כנסת ישראל] דאיהי קיימא רביעאה לכורסייא

2. Now, in the Zohar, Part III, at the end of Parshas Kedoshim, folio 87, end of side a, it explains there the matter of the three years, etc.: "The fourth year: this is the Congregation of Israel (Knesses Yisrael), who stands as the fourth [leg] of the Throne,

> Section 2 brings the Zohar's reading of the orlah verses. The Zohar identifies "the fourth year" with Knesses Yisrael, the Congregation of Israel, a name for Malchus, which completes the Divine Throne as its fourth support.

דהא כדין מזדווג בה קוב״ה [קודשא בריך הוא] בכנס״י [בכנסת ישראל][32] (ועמ״ש ע״פ יהודה אתה[33] בת״א [בתורה אור] פ׳ ויחי)

for then the Holy One, blessed be He, unites with her, with the Congregation of Israel" (and see what is written on the verse "Yehudah, you," in Torah Ohr, Parshas Vayechi).

> In the fourth year the Holy One, blessed be He, unites with Knesses Yisrael, and that is why the fruit then becomes "holy, for praises." The Alter Rebbe refers to his discourse on "Yehudah, you" in Torah Ohr, Vayechi, for more on this.

והרמ״ז [והרב משה זכות] בפ׳ וירא דף צ״ז סע״ב [סוף עמוד ב] פי׳ כי בשלש שנים הראשונים לנטיעת האילן בארץ מקבלת הארץ עליונה מבחי׳ ג׳ ספירות אחרונות שהם נה״י [נצח הוד יסוד] ובשנה הרביעית מקבלת מתפארת כו׳ ואזי דוקא הלולא אשתכח.

And the Ramaz (Rabbi Moshe Zacuto), on Parshas Vayeira, folio 97, end of side b, explains that in the first three years of the tree's planting in the land, the supernal Land receives from the level of the last three Sefiros, which are Netzach, Hod and Yesod, and in the fourth year it receives from Tiferes (beauty), etc.; and specifically then "is the wedding celebration (hilula) found."

> The Ramaz, Rabbi Moshe Zacuto, a seventeenth-century Kabbalist who wrote notes on the Zohar, explains that in the first three years the supernal Land, Malchus, receives only from the three lowest Sefiros, Netzach, Hod and Yesod; in the fourth year it receives from Tiferes, the central attribute. Only then is there "a wedding celebration (hilula)," a word close to hillulim, "praises."

8 ואמנם אין זה מובן דאף אם מקבלת מנה״י [מנצח הוד יסוד] מדוע יהיה בהפירות איסור כ״כ [כל כך] להיות ערלים לא יאכל[34] ואסורים בהנאה.

However, this is not understood: even if it receives from Netzach, Hod and Yesod, why should there be so great a prohibition on the fruits, that they be orlah, "not to be eaten," and forbidden for any benefit?

> The Alter Rebbe questions the Ramaz's explanation: receiving only from Netzach, Hod and Yesod might explain a lesser level, but not so severe a prohibition. Orlah fruit may not be eaten, and no benefit at all may be had from it.

אלא ודאי הטעם כמ״ש בפרדס שער כ״ד[35] בסופו דמ״ש שלש שנים יהיה לכם כו׳ זהו כנגד ג׳ קליפות הטמאות שנזכר במרכבת יחזקאל רוח סערה[36] כו׳ והרביעית הוא קליפה דקה הנק׳ נוגה שיכולים להעלותה.

Rather, the reason is certainly as written in the Pardes, Sha'ar 24, at its end: that what is written, "Three years shall it be for you," etc., corresponds to the three impure kelipos (husks) mentioned in the Chariot of Yechezkel, "a stormy wind," etc.; and the fourth is the thin kelipah called Nogah, which can be elevated.

> The Pardes (Pardes Rimonim, by the Kabbalist Rabbi Moshe Cordovero) gives a different reason: the three orlah years correspond to the three impure kelipos of Yechezkel's vision, the stormy wind, the great cloud and the flashing fire. The fourth is kelipas Nogah, named for the "brightness (nogah)" around them in that verse, a thin husk that can be raised to holiness; the Kehot editors note that the reference should apparently read Sha'ar 25.

9 וכ״כ [וכן כתב] בספר שערי אורה שער חמישי בענין ג׳ פעמים כי אמילם[37] וכ״כ [וכן כתב] בזח״ב [בזהר חלק ב׳] פקודי דף רמ״ד ע״ב שלש שנים[38] כו׳.

And so it is written in the book Shaarei Orah, the Fifth Gate, concerning the three times "for I will cut them off (amilam)"; and so it is written in the Zohar, Part II, Pekudei, folio 244, side b: "three years," etc.

> Two more sources say the same. Shaarei Orah, by Rabbi Yosef Gikatilla, links orlah with the three times the Psalm says "for I will cut them off (amilam)," a word from the root of milah, circumcision, the removal of the orlah; and the Zohar on Pekudei teaches that until newly planted trees take root, a spirit from the side called orlah rests upon them.

וא״כ מה זה ענין לדברי הרמ״ז [הרב משה זכות] דלעיל ע״פ המאמר דפ׳ קדושים דפ״ז שתולה ענין ג׳ שני ערלה בקבלתה מנה״י [מנצח הוד יסוד] כו׳ ובשנה הרביעית שמקבלת מתפארת[39] הוא בחי׳ זווגא והלולא.

If so, what does this have to do with the words of the Ramaz cited above, based on the passage in Parshas Kedoshim, folio 87, which ties the three years of orlah to its receiving from Netzach, Hod and Yesod, etc., and [says that] in the fourth year, when it receives from Tiferes, it is the level of union and wedding celebration (zivuga vehilula)?

> If the three years are about the kelipos, how does this fit the Ramaz's explanation from the Zohar in Kedoshim, which ties them to receiving from Netzach, Hod and Yesod, and the fourth year to Tiferes, "union and celebration"? The rest of the maamar reconciles the two explanations.

SECTION 4 • ¶10–14

Speech receives from the attributes

10 והענין כי הדבור עליון נקרא בשם נקבה ומקבל לגבי המדות עליונות שנק׳ בשם משפיע ודכר כמ״ש זכר חסדו[40]

The explanation is that the supernal speech is called by the term "female" and "recipient" in relation to the supernal attributes, which are called by the terms "bestower" and "male" (dechar), as it is written, "He remembered (zachar) His kindness."

> The answer to the question begins with speech. Supernal speech, Malchus, is called "female" and "recipient" in relation to the emotive attributes above it, which are "bestower" and "male" (dechar, in Hebrew zachar); the verse "He remembered (zachar) His kindness" hints at this, since zachar means both "remembered" and "male."

והענין דמבשרי אחזה[41] כי הנה הדבור מקבל מהקול היוצא מהבל הלב דרך הקנה. והלב הוא משכן המדות ולכן אין האדם מדבר אלא במה שלבו חפץ ומתאוה.

And the explanation, by way of "from my flesh I behold," is that speech receives from the voice, which comes out from the breath of the heart by way of the windpipe; and the heart is the dwelling place of the attributes. Therefore a person speaks only of what his heart wants and desires.

> Job's words "from my flesh I behold G-d" are taken to mean that a person can understand the supernal order from his own make-up. In a person, speech is formed from the voice, which rises from the breath of the heart through the windpipe; the heart is the seat of the emotions, so a person speaks about what his heart desires.

11 והנה אנו רואים פנימית המדה איננה מתלבשת בדבור כלל כ״א רק חיצונית המדה

Now, we see that the inner dimension (pnimiyus) of an attribute is not enclothed in speech at all, but only the outer dimension (chitzoniyus) of the attribute.

> Only the outer layer of an emotion enters speech; its inner core does not. Experience shows this, as the next part illustrates.

וכמו שאנו רואים. כשהאדם בהתפעלות כעס גדול אזי לא יוכל לדבר כלל וזה מפני שעצמיות ותוקף המדה איננה יכולה להתלבש באותיות כלל

As we see, when a person is in the agitation of great anger, he cannot speak at all, and this is because the essence and the force of the attribute cannot be enclothed in letters at all.

> A person in a fit of rage may be unable to speak at all, because the full force of the emotion cannot fit into letters. Speech can carry only a reduced, outer form of a feeling.

וכמ״ש ג״כ בד״ה תקעו בחודש שופר[42, 43] שלכן קול השופר הוא קול פשוט בלי אותיות מפני שהוא צעקה מפנימית הלב מה שלא יכול להתלבש באותיות. וה״ע [וזהו ענין] קלא פנימאה. משא״כ הקול המתלבש באותיות הוא רק אחוריים וחיצוניות של המדה.

As is also explained in the discourse beginning “Sound the shofar on the New Moon”: this is why the voice of the shofar is a simple voice, without letters, because it is a cry from the inwardness of the heart, which cannot be enclothed in letters. This is the matter of the “inner voice” (kala penima’ah). By contrast, the voice that is enclothed in letters is only the back (achorayim) and the outer dimension of the attribute.

> In the discourse on “Sound the shofar on the New Moon” (Likkutei Torah, Rosh HaShanah, 54c), the Alter Rebbe explains that the shofar’s wordless blast is a cry from the innermost heart, higher even than Chochmah, from which speech derives, and so it cannot be put into letters; it is called the “inner voice.” The voice that does take the form of letters carries only the back, the outer side, of the emotion.

12 והנה הקול כלול מג׳ בחי׳ אש מים רוח כמ״ש בת״א [בתורה אור] פ׳ ויצא בד״ה ושבתי בשלום.[44]

Now, the voice is composed of three aspects, fire, water and air (ruach), as is explained in Torah Ohr, Parshas Vayetzei, in the discourse beginning “And I return in peace.”

> The voice is made of three elements, fire, water and air, as the Alter Rebbe explains in Torah Ohr. Later, in section 3, the outer voice made of these three is paired with the three lower attributes, Netzach, Hod and Yesod.

וזהו ענין שעולם הדבור נק׳ עלמא דנוק׳ [דנוקבא] לגבי המדות ע״ד תשישות כח כנקבה[45] דהיינו שאין נמשך בהדבור מעצמיות המדות כ״א מעט מזעיר מן המדות כו׳

This is the matter of the world of speech being called "the world of the feminine" (alma denukva) in relation to the attributes, in the manner of "weakness of strength, like a female": that is, there is not drawn into speech [anything] of the essence of the attributes, but only a very small portion of the attributes, etc.

> This is why the world of speech is called "the world of the feminine": it receives only a small measure of the emotions, not their essence. The phrase "weakness of strength, like a female" echoes Rashi (on Numbers 11:15 and Deuteronomy 5:24, as the Kehot note shows), who explains a feminine word in Moshe's speech as his strength having weakened "like a female."

וכן עד״מ למעלה שהרי כתיב לעולם ה׳ דברך נצב[46] בשמים שאותיות ותיבות של מאמר יהי רקיע[47] נצב ומלובשים ועומדים בתוך רקיע השמים[48] להחיותם כמ״ש בסש״ב [בספר של בינונים] ח״ב [חלק ב׳] וכ״ה במדרש תלים.[49]

And so too Above, for example, for it is written, "Forever, Havayah, Your word stands in the heavens": the letters and words of the utterance "Let there be a firmament" "stand," enclothed and abiding within the firmament of the heavens, to give them life, as is written in Sefer Shel Beinonim (Tanya), Part II; and so it is in Midrash Tehillim.

> The same holds Above. As the Baal Shem Tov explained, quoted in Tanya, Shaar HaYichud VehaEmunah, chapter 1, the letters of G-d's utterance "Let there be a firmament" stand within the firmament forever and give it existence and life; in Likkutei Torah, Acharei (25c), the Alter Rebbe quotes Midrash Tehillim saying the same: the heavens stand on the very word by which they were made.

13 והרי הרקיע הוא בעל גבול א״כ כבר נתצמצם דיבור זה להיות מתלבש תוך בעל גבול.

Now, the firmament is bounded; if so, this speech has already been contracted so as to be enclothed within something bounded.

> The firmament is finite, so the speech enclothed in it must already have been contracted to fit within limits.

משא״כ המדות עליונות הן בבחי׳ אין סוף כו׳. אלא זהו מפני שהדבור מקבל רק ע״י צמצום מבחי׳ אחוריים וחיצוניות מהמדות כו׳

The supernal attributes, by contrast, are in a state of infinity, etc. But this is because speech receives only through tzimtzum (contraction), from the level of the back and the outer dimension of the attributes, etc.

> The supernal emotions are infinite, so why is speech limited? Because speech receives from them only through a contraction (tzimtzum), and only from their back and outer side.

ל כן אח״כ מתחלק לחלקים בדבור ע״י ה׳ מוצאות שיומשך בבחי׳ גבול וכמ״ש במ״א בד״ה אדני שפתי תפתח.[50] [בסידור שער ר״ה [ראש השנה]] (ועיין בפרדס ערך גבול).[51]

Therefore afterwards it is divided into parts in speech, through the five points of articulation, so that it be drawn down in a bounded manner, as is explained elsewhere, in the discourse beginning "Ado-nai, open my lips" [in the Siddur, the Gate of Rosh HaShanah] (and see the Pardes, the entry "Gevul" [boundary]).

> For this reason speech divides into separate parts through the five organs of articulation (throat, palate, tongue, teeth and lips), and so it is drawn into finite forms. The Alter Rebbe refers to his discourse on "Ado-nai, open my lips," printed in the Siddur's section on Rosh HaShanah, and to the Pardes' entry on gevul, "boundary."

וז״ש [וזהו שכתוב] באד״ר [באדרא רבא] דנשא דף קמ״א ע״ב[52] ונקיב[53] כו׳

And this is [the meaning of] what is written in the Idra Rabba, in Nasso, folio 141, side b: "and pierced (venakiv)," etc.

> The Idra Rabba (the "Great Assembly," a section of the Zohar in Nasso) describes Tiferes extending from the heart and "piercing" (venakiv) through to the other side to form the countenance of the Nukva, the feminine. Nakiv, "pierced," shares its root with nekev, "opening," and nekevah, "female," which the next part draws on.

ובע״ח [ובעץ חיים] שער הכללים פ״י [פרק י׳ / פרשה י׳][54] שלכן נקראת נקבה נקב ה׳ פי׳ ה׳ מוצאות הדבור מקבלים מהמדות ע״י נקב

And in Etz Chaim, Sha'ar HaKelalim, chapter 10: that this is why she is called nekevah (female), nekev-hei: that is, the five (hei) points of articulation of speech receive from the attributes through a nekev (an opening),

> Etz Chaim, Rabbi Chaim Vital's record of the Arizal's teachings, reads the word nekevah (female) as nekev-hei, "an opening" and the letter hei: the five (hei) organs of speech receive from the emotions through a narrow opening.

דהיינו מיעוט האור ונתחבר נקב זה עם ה׳ תתאה ונעשית נקבה כו׳ וכ״כ [וכן כתב] עוד בהיכל ששי שער ל״ג פ״ב [פרק ב׳].[55]

that is, a diminution of the light; and this nekev joined with the lower hei and became nekevah, etc. And so it is also written in the Sixth Palace, Sha'ar 33, chapter 2.

> The "opening" is a reduction of the light; joined to the lower hei of the Name, it becomes nekevah, the receiving feminine. The Kehot note adds that these sha'ar numbers follow the Shklov 1800 printing of Etz Chaim; in current editions they are Sha'ar 34, chapter 2, and Sha'ar 35.

14 ובשער ל״ד הוא שער הירח. וזהו ענין הנז״ל [הנזכר לעיל] שהדבור מקבל מבחי׳ נה״י [נצח הוד יסוד] שהם הבחי׳ תחתונה שבמדות וע׳ באג״ה [באגרת הקודש] סי׳ י״ט בד״ה עוטה אור כשלמה.[56]

And in Sha'ar 34, which is the Gate of the Moon. This is the matter mentioned above, that speech receives from the level of Netzach, Hod and Yesod, which are the lowest level within the attributes. And see Iggeres HaKodesh, section 19, in the discourse beginning "He wraps Himself in light as in a garment."

> Etz Chaim says the same in Sha'ar 34, the Gate of the Moon (Sha'ar 35 in current editions, by the Kehot note). This matches what was said above: speech receives from Netzach, Hod and Yesod, the lowest of the emotive attributes; Iggeres HaKodesh, section 19, to which the Alter Rebbe refers, speaks of the "back" of the higher levels extending down into Netzach, Hod, Yesod and Malchus.

אך אחר שנבנה בחי׳ הדבור ע״י קבלתו מבחי׳ נה״י [נצח הוד יסוד] ואחוריים של המדות עוד אח״כ מאיר בהדבור מבחי׳ עצמיות המדות.[57]

But after the level of speech has been built through its receiving from the level of Netzach, Hod and Yesod and from the back of the attributes, afterwards there shines further into speech from the level of the essence of the attributes.

> Once speech has been built from those lower attributes, a further light can shine into it from the very essence of the emotions. This is a second stage, beyond its basic formation.

SECTION 5 • ¶15–17

Tiferes: the revelation of glory

15 וזהו הנקרא יחוד דכר ונוקבא שעם היות שהדבור מצד עצמו נק׳ עלמא דנוק׳ [דנוקבא] להאיר בבחי׳ גבול ותכלית. אבל היחוד היינו שיאיר בו מבחי׳ המדות עצמן שנק׳ עלמא דדכורא כנ״ל

This is what is called the union of male and female (dechar venukva): although speech, of itself, is called "the world of the feminine," to shine in a manner of limit and end, the union, however, means that there shine into it from the level of the attributes themselves, which are called "the world of the masculine" (alma dedechura), as mentioned above.

> That further shining is called the union of male and female. Of itself, speech is "the world of the feminine," giving light only within limits; the union means that the attributes themselves, "the world of the masculine," shine into it.

ועיין מזה בד״ה אדני שפתי תפתח הנ״ל בפי׳ בקול דברי אלקים חיים

See about this in the discourse beginning "Ado-nai, open my lips," mentioned above, on the explanation of "with the voice of the words of the living G-d."

> The discourse on "Ado-nai, open my lips" discusses this in explaining the phrase "the voice of the words of the living G-d."

וכמו עד״מ שיש הפרש באדם בין דבור שמדבר דברי חול לדבור שמדבר דברי חכמה כו׳

It is like, by way of analogy, the difference in a person between speech in which he speaks mundane words and speech in which he speaks words of wisdom, etc.

> A human example: a person's mundane talk differs from his words of wisdom, in which far more of his inner self is present.

ועד״ז נק׳ עשרה מאמרות מילין דהדיוטא[58, 59] לגבי הקב״ה שבהם מאיר רק מבחי׳ נה״י [נצח הוד יסוד] להוות מאין ליש והיש נראה דבר נפרד.

In the same way, the Ten Utterances are called "words of commoners" (milin dehedyota) in relation to the Holy One, blessed be He, for in them there shines only from the level of Netzach, Hod and Yesod, to bring into being from nothing into something, and the something appears as a separate thing.

> So too, the Ten Utterances of Creation are called "words of commoners" in relation to G-d: only Netzach, Hod and Yesod shine in them, enough to create existence from nothing, and created things appear separate from G-d. In Likkutei Torah, Acharei (25d), the Alter Rebbe explains the phrase: all the worlds are "words of commoners" before G-d, like a king with endless treasures of gold who speaks at length about dust and potsherds.

אבל עשרת הדברות נמשך בהם מבחי׳ פנימיות חכמתו ורצונו ית׳. והיה גילוי אלקותו ית׳ שלא בבחי׳ העלם והסתר כו׳ ולכן ארז״ל [אמרו רבותינו זכרונם לברכה] (פ״ט דברכות דנ״ח סע״א [סוף עמוד א]) והתפארת זו מתן תורה[60].

But into the Ten Commandments there was drawn from the level of the inner dimension (pnimiyus) of His wisdom and will, may He be blessed, and there was a revelation of His G-dliness, may He be blessed, not in a manner of concealment and hiddenness, etc. Therefore our Sages, of blessed memory, said (Berachos, chapter 9, folio 58, end of side a), "'And the Tiferes (beauty)': this is the Giving of the Torah."

> In the Ten Commandments, by contrast, the inner dimension of G-d's wisdom and will was drawn down, and His G-dliness was revealed openly. The Talmud, in the name of Rabbi Akiva, reads "and the tiferes" in David's blessing ("Yours, Havayah, are the greatness, the might and the tiferes") as the Giving of the Torah, which ties that revelation to Tiferes.

כי בחי׳ יחוד זה דהיינו תוספת האור עליון בהדבור ביותר על המדה הקצובה. נמשך ע״י מדת תפארת שלמעלה מבחי׳ נה״י [נצח הוד יסוד].

For this level of union, that is, the addition of supernal light in speech beyond the fixed measure, is drawn through the attribute of Tiferes, which is above the level of Netzach, Hod and Yesod,

> This union, an added light in speech beyond its fixed measure, is drawn through the attribute of Tiferes, which stands above Netzach, Hod and Yesod.

שנקרא בריח התיכון המבריח[61] מן הקצה אל הקצה[62] (ע׳ [עיין] זח״ב [זהר חלק ב׳] תרומה קע״ה ב׳ ובאג״ה [ובאגרת הקודש] סי׳ י״ב).

which is called "the middle bar, which runs through from end to end" (see the Zohar, Part II, Terumah, 175b, and Iggeres HaKodesh, section 12).

> Tiferes is called "the middle bar" of the Mishkan, which ran through all the boards from end to end. The Zohar identifies this bar with Yaakov, who holds both sides together, as Tiferes joins Chesed and Gevurah.

כי פי׳ תפארת הוא ע״ד מארז״ל [מאמר רבותינו זכרונם לברכה] ספ״ו דאבות כל מה שברא הקב״ה לא בראו אלא לכבודו שנאמר[63] ולכבודי בראתיו[65, 64] כו׳

For the meaning of Tiferes is in the manner of the saying of our Sages, of blessed memory, at the end of chapter 6 of Avos: "Everything that the Holy One, blessed be He, created, He created only for His glory, as it is said, 'And for My glory I created him,'" etc.;

> The Alter Rebbe now defines Tiferes. Its meaning is like the teaching at the end of Avos that everything G-d created, He created only for His glory.

ופי׳ בשל״ה [בשני לוחות הברית] דל״ט ע״ב[66] דהיינו כדי שיהיה גילוי אלהותו ית׳ למטה ע״ד אתה הראית לדעת[67] כי הוי׳ הוא האלקים אין עוד מלבדו.

and the Shelah (Shnei Luchos HaBris), folio 39, side b, explains: that is, so that there be a revelation of His G-dliness, may He be blessed, below, in the manner of "You have been shown, to know that Havayah is G-d; there is none else besides Him,"

> The Shelah (Shnei Luchos HaBris, by Rabbi Yeshayah Horowitz) explains "for His glory" to mean that G-dliness should be revealed below. An example is the verse "You have been shown, to know that Havayah is G-d; there is none else besides Him."

וע״ד וידעו מצרים כי אני[68] הוי׳ כו׳ וכמ״ש ואולם חי אני[69] וימלא כבוד ה׳ את כל הארץ כו׳

and in the manner of "And Egypt shall know that I am Havayah," etc., and as it is written, "But indeed, as I live, and the glory of Havayah shall fill all the earth," etc.,

> Further examples: "Egypt shall know that I am Havayah," and the promise that "the glory of Havayah shall fill all the earth." Tiferes, then, is the display of G-d's glory to others.

וכדמסיים באבות שם ואומר ה׳ ימלוך לעולם ועד[70] כו׳ (ועיין מענין ולכבודי בראתיו בזח״ב [בזהר חלק ב׳] תרומה דקנ״ה ע״א).

and as it concludes in Avos there, "And it says, 'Havayah shall reign forever and ever,'" etc. (And see on the matter of "And for My glory I created him" in the Zohar, Part II, Terumah, folio 155, side a.)

> The teaching in Avos ends with "Havayah shall reign forever and ever," His kingship acknowledged by all. The Zohar on Terumah explains "for My glory I created him": the glory below is perfected through the good deeds of people in the world.

והיינו שיהיה גילוי יקר תפארת גדולתו[71] ית׳ וכמשארז״ל [וכמו שאמרו רבותינו זכרונם לברכה] נתאוה הקב״ה להיות לו דירה בתחתונים[72,73] והיינו בשביל להיטיב לברואיו להחיות רוח שפלים[74] שיכירו וידעו יקר תפארת א״ס ב״ה כו׳

That is, that there be a revelation of the precious glory (tiferes) of His greatness, may He be blessed, as our Sages, of blessed memory, said, "The Holy One, blessed be He, desired to have a dwelling place among the lower realms." And this is in order to bestow good upon His creatures, "to revive the spirit of the lowly," that they recognize and know the precious glory of the Infinite One (Ein Sof), blessed be He, etc.

> Tiferes is the revelation of "the precious glory (tiferes) of His greatness," the words Megillas Esther uses of a king displaying his splendor. This is why G-d desired a dwelling place among the lower realms, which Likkutei Torah, Balak (70c), calls the purpose of creation, this world being the lowest, where the concealment is greatest: to do good to His creatures, so that they recognize and know His glory.

ועיין בשערי אורה שער חמישי גבי דע כי לכך נקרא תפארת כו׳ כי תפארת פי׳ הוא לשם הוי׳ כו׳ דהיינו הראות גדולתו ותפארתו כו׳ עד שהתפארת עולה למעלה עד א״ס כו׳ ע״ש באריכות.

And see Shaarei Orah, the Fifth Gate, at "Know that this is why it is called Tiferes," etc.: for the meaning of Tiferes is [glory] for the Name Havayah, etc., that is, the showing of His greatness and His glory, etc., until the Tiferes ascends on high, up to the Infinite One, etc.; see there at length.

> Shaarei Orah explains the name Tiferes in the same way: it is the glorification of the Name Havayah, the display of His greatness, until the glory rises to the Infinite One Himself.

16 ולכן ת וספת האור בהדבור עליון ע״ד ונגלה כבוד[75] ה׳ וראו כל בשר יחדו כי פי ה׳ דבר

Therefore the addition of light in the supernal speech, in the manner of "And the glory of Havayah shall be revealed, and all flesh shall see together that the mouth of Havayah has spoken":

> The added light in supernal speech is described in Isaiah's prophecy that G-d's glory will be revealed and all flesh will see that His mouth has spoken. Speech itself ("His mouth has spoken") becomes a vehicle of open revelation.

זהו נמשך הכל ע״י המדת תפארת ועד״ז נאמר מוליך לימין משה[76] זרוע תפארתו כו׳ וכתיב לעשות לך שם תפארת[78, 77] כו׳.

all this is drawn through the attribute of Tiferes. In the same way it is said, "Who led at the right hand of Moshe the arm of His glory (tiferes)," etc., and it is written, "to make for Yourself a Name of glory (tiferes)," etc.

> All this comes through Tiferes, and the verses use that very word: at the splitting of the sea G-d led Moshe with "the arm of His tiferes (glory)," to make for Himself "a Name of tiferes."

17 ולכן נק׳ זה יחוד תפארת ומלכות כו׳ וזהו ג״כ שמתפארת שבעליון נעשה כתר לתחתון כי הכתר הוא הרצון ובחי׳ רצון זה להאיר למטה נמשך מבחי׳ תפארת שבעליון כו׳ שמדה זו גורמת הגילוי כנ״ל

Therefore this is called the union of Tiferes (beauty) and Malchus (sovereignty), etc. And this is also [why] from the Tiferes of the higher [level] the Keser (the Crown) of the lower is made: for Keser is the will, and this level of will, to shine below, is drawn from the level of the Tiferes of the higher, etc., for this attribute causes the revelation, as mentioned above.

> This added light in Malchus is therefore called the union of Tiferes and Malchus. It also explains why the Tiferes of a higher level becomes the Keser (Crown) of the level below: Keser is will, and the will to shine downward comes from Tiferes, the wish to display one's glory, for Tiferes is what causes revelation.

וזהו ומהללים לשם תפארתך[79] אשר מבואר למעלה שבחי׳ ההילול והשבח למעלה גורם גילוי האור.

And this is [the meaning of] "and [we] praise the Name of Your Tiferes": for it was explained above that praise and acclaim cause the revelation of the light Above.

> This is the meaning of "we praise the Name of Your Tiferes": as explained above, praise brings about the revelation of light Above.

ואיך הוא הגורם אלא ע״י שזהו העלאת מ״נ [מיין נוקבין] לבחי׳ תפארת והוא המאיר ע״י״ז להיות גילוי יקר תפארתו כנ״ל והיינו ומהללים לשם תפארתך היינו תפארת ומלכות כו׳:

And how does it cause it? Only because this is an elevation of mayin nukvin (feminine waters) to the level of Tiferes, and it is [Tiferes] that shines through this, so that there be a revelation of His precious glory, as mentioned above. And this is "and [we] praise the Name of Your Tiferes": that is, Tiferes and Malchus, etc.

> Praise works as an "elevation of feminine waters" (mayin nukvin), the Kabbalistic term for an arousal from below that evokes a response from above; it rises to Tiferes, which then shines and reveals His glory. In "the Name of Your Tiferes," "Name" is Malchus and "Tiferes" is Tiferes, so this praise brings about their union.

SECTION 6 • ¶18–20

The fourth year

18 ג ומכ״ז [ומכל זה] יובן ההפרש בין ג׳ שנים הראשונות של נטיעת האילן שרומז לז״א בארץ העליונה שהיא הדבור

3. From all this will be understood the difference between the first three years of the tree's planting, which alludes to Z'eir Anpin (the emotive attributes) in the supernal Land, which is speech,

> Section 3 applies all this to orlah. The tree stands for Z'eir Anpin, the emotive attributes, "planted" in the supernal Land, which is Malchus, speech.

שאזי אין מאיר רק בחי׳ נה״י [נצח הוד יסוד] עד״מ חיצוניות הקול שכלול מג׳ בחי׳ אש רוח מים כנ״ל ואזי ההארה בהדבור מעט מזעיר כנ״ל.

for then only the level of Netzach, Hod and Yesod shines, like, by way of analogy, the outer dimension of the voice, which is composed of three aspects, fire, air and water, as mentioned above; and then the illumination in speech is very slight, as mentioned above.

> In the first three years only Netzach, Hod and Yesod shine into speech, like the outer voice made of fire, air and water. Then the light in speech is very slight.

אבל בשנה הרביעית שהוא בחי׳ תפארת הנה ע״י״ז מאיר בהדבור תוספת אור מרובה על העיקר כו׳

But in the fourth year, which is the level of Tiferes, through this there shines into speech an added light that exceeds the principal, etc.,

> In the fourth year, the level of Tiferes, an added light shines into speech, one that exceeds the original, basic light.

ונקרא יחוד קול ודבור[80] ע״ד קול דודי דופק[81] פתחי לי כו׳ קול דודי הנה זה בא מדלג[82] כו׳ וזהו ענין הקל קול יעקב[83] הוא בריח התיכון[84] כו׳.

and this is called the union of voice and speech, in the manner of "The voice of my Beloved knocks: Open for me," etc.; "The voice of my Beloved! Behold, he comes, leaping," etc. And this is the matter of "The voice is the voice of Yaakov": [Yaakov] is the middle bar, etc.

> This is called the union of voice and speech, as in the Song of Songs, "The voice of my Beloved knocks." Yaakov's "voice" in "The voice is the voice of Yaakov" is Tiferes, the middle bar, since voice stands for the emotive attributes and speech for Malchus.

19 ולכן ארז״ל [אמרו רבותינו זכרונם לברכה] בת שלש שנים ויום[85] אחד מתקדשת בביאה כו׳ כי מקודם אינה ראויה ליחוד ועד״ז הוא משארז״ל [מה שאמרו רבותינו זכרונם לברכה] בן שלש שנים הכיר אברהם[86] את בוראו כו׳

Therefore our Sages, of blessed memory, said, "A girl of three years and one day can be betrothed through cohabitation," etc., for before then she is not fit for union. Along the same lines is what our Sages, of blessed memory, said: "At three years old Avraham recognized his Creator," etc.

> Three years is a measure of readiness. The Mishnah sets three years and one day as the age from which such a betrothal is halachically valid, before which, the Alter Rebbe says, she is not fit for union; and the Talmud says that Avraham recognized his Creator at three.

וז״ש [וזהו שכתוב] וההוא איבא לא אשתלים באשלמותא עד תלת שנין.[87] שאין מאיר עליו מבחי׳ תפארת. שיהי׳ [שיהיה] ראוי לפאר את הקב״ה עליו באמור ברוך אתה הוי׳. עד שנה הרביעית כו׳.

And this is what is written: "And that fruit is not completed in its completeness until three years"; for there does not shine upon it from the level of Tiferes, so that it be fit to glorify (lefa'er) the Holy One, blessed be He, over it by saying, "Blessed are You, Havayah," until the fourth year, etc.

> The Zohar likewise says that the fruit is not complete until three years. Until the fourth year the light of Tiferes does not shine upon it, so it is not yet fit for glorifying (lefa'er, from the root of Tiferes) G-d over it with a blessing, "Blessed are You, Havayah."

אך עיקר הענין הוא לפי שע״י עה״ד [עץ הדעת] טו״ר [טוב ורע] נתגברו הקליפות וכענין מ״ש בזח״א [בזהר חלק א] לך לך דע״ט סע״ב [סוף עמוד ב] ע״פ והכנעני אז בארץ[89, 88] כי ארור כנען עבד עבדים[91, 90] שהוא מג׳ קליפות הטמאות.

But the essence of the matter is that through the Tree of Knowledge of Good and Evil the kelipos (husks) grew strong, along the lines of what is written in the Zohar, Part I, Lech Lecha, folio 79, end of side b, on the verse "And the Canaanite was then in the land": that "Cursed is Canaan, a slave of slaves," for he is of the three impure kelipos.

> The main reason, however, is that the sin of the Tree of Knowledge strengthened the kelipos. The Zohar on "And the Canaanite was then in the land" explains that the cursed serpent then ruled there, and Canaan, cursed as "a slave of slaves," belongs to the three impure kelipos.

20 ומחמת חטא הנ״ל היה לו אחיזה בארץ וע״ש בפ׳ נח דע״ג א׳ ב׳. אך זהו דוקא בג׳ שנים הראשונים שאין מאיר בהארץ שהוא עולם הדבור רק מבחי׳ נה״י [נצח הוד יסוד] שהוא בחי׳ צמצום והסתר אזי יש להם יניקה

And because of the aforementioned sin he had a hold in the land; and see there, in Parshas Noach, folio 73, sides a and b. But this is only in the first three years, when there shines into the land, which is the world of speech, only from the level of Netzach, Hod and Yesod, which is a level of tzimtzum (contraction) and concealment: then they [the kelipos] draw nurture,

> Because of that sin, Canaan, a kelipah, had a hold in the land, as the Zohar on Noach develops. But its hold exists only in the first three years, when the land, the world of speech, receives only from Netzach, Hod and Yesod, a level of tzimtzum and concealment; then the kelipos can draw nurture.

וכמ״ש בענין חרנה[93, 92] מבחי׳ גרון נמשך חרון כו׳ וע״ד הנז׳ [הנזכר] בד״ה במדבר סיני[94] בענין מדבר במ״ם פתוחה כו׳

as is explained concerning "to Charan" (Charanah): from the level of garon (throat) is drawn charon (wrath), etc.; and along the lines of what is mentioned in the discourse beginning "In the wilderness of Sinai," concerning midbar (wilderness) with an open mem, etc.

> Torah Ohr (Vayetzei, 22b) explains Yaakov's going "to Charan": Charan, counting the word itself, equals garon, "throat," in numerical value, and stands for the voice when its element of fire prevails; here the Alter Rebbe adds that from the throat comes charon, "wrath." Likkutei Torah (Bamidbar, 2b) explains that midbar, "wilderness," comes from dibur, "speech": G-d's word enclothed in the lower worlds is called midbar, with an added open mem, an opening through which the kelipos can draw nurture.

אבל כשמאיר בהדבור מבחי׳ תפארת קו האמצעי תוספת אור אין להם יניקה כו׳ כי האור דוחה את החשך וכמ״ש כהמס דונג מפני אש[95] יאבדו[96]

But when there shines into speech, from the level of Tiferes, the middle line, an added light, they draw no nurture, etc., for light pushes away darkness, as it is written, "As wax melts before fire, they shall perish"

> When the added light of Tiferes, the middle line, shines into speech, the kelipos have nothing to draw from, for light drives away darkness. As the Psalm says, they melt "as wax before fire."

(כמ״ש בסש״ב [בספר של בינונים] פרק י״ט ועמ״ש בד״ה כיצד מרקדין[97] גבי ובית הלל אומרים כו׳ ומ״ש בפ׳ צו בד״ה משמח חתן וכלה כו׳).

(as is explained in Sefer Shel Beinonim, chapter 19; and see what is written in the discourse beginning "How does one dance," concerning "And Beis Hillel say," etc.; and what is written in Parshas Tzav, in the discourse beginning "Who gladdens the groom and the bride," etc.).

> The parenthesis points to Tanya, chapter 19, which cites this verse for the kelipos becoming as nothing before G-d's light, and to two discourses about the joy of a wedding, the second in Parshas Tzav.

ולכן כ״ז [כל זה] הוא בעץ מאכל דוקא דוגמת עץ הדעת כו׳ והנה ע״י דחייה זו דאתכפיא סט״א [סטרא אחרא] כששובר תאוותו וממתין ג׳ שנים כו׳ ע״ז אסתלק יקרא דקוב״ה [דקודשא בריך הוא] להיות ובשנה הרביעית גילוי יקר תפארת גדולתו ית׳.

Therefore all this applies specifically to a tree for food, like the Tree of Knowledge, etc. Now, through this pushing away, in which the sitra achra (the other side) is subdued, when one breaks his desire and waits three years, etc., through this "the glory of the Holy One, blessed be He, is elevated," so that "in the fourth year" there is a revelation of the precious glory of His greatness, may He be blessed.

> This is why orlah applies only to fruit trees, which resemble the Tree of Knowledge. When a person masters his desire and waits three years, the sitra achra is subdued, and "the glory of the Holy One, blessed be He, is elevated"; the result is the fourth year's revelation of His glory.

SECTION 7 • ¶21–23

Thanks to the Essence, praise to the Name

21 וזהו ועתה מודים אנחנו לך ומהללים לשם תפארתך.[98] כי הנה באמת זה שיהי׳ [שיהיה] אצילת מדת התפארת הוא ג״כ ע״י קדימת הצמצום ומקום פנוי המבואר בע״ח [בעץ חיים]

And this is [the meaning of] "And now we give thanks to You and praise the Name of Your Tiferes." For in truth, the very emanation of the attribute of Tiferes is also through the prior tzimtzum (contraction) and the vacated space (makom panui) explained in Etz Chaim,

> This explains the verse "We give thanks to You and praise the Name of Your Tiferes." Even the emanation of Tiferes came only after the tzimtzum and the "vacated space" described in Etz Chaim, the Arizal's account of how G-d withdrew His infinite light to make room for the worlds.

שהרי מצד עצמו לאו מכל אלין מדות איהו כלל[99] רק בשביל להיטיב לברואיו צמצם א״ע [את עצמו] במדות אלו כנודע.

for in Himself "He is not any of these attributes at all"; only in order to do good to His creatures did He contract Himself into these attributes, as is known.

> In Himself G-d is not any of the attributes; He contracted Himself into them only in order to do good to His creatures. So Tiferes too is not His essence.

22 וא״כ גם בחי׳ תפארת התהוותה לאחר הצמצום כשאר המדות רק שהיא מקור להן. ולכן נאמר מודים אנחנו לך ומהללים לשם תפארתך.[100]

If so, the level of Tiferes too came into being after the tzimtzum, like the other attributes, except that it is a source for them. Therefore it is said, "We give thanks to You and praise the Name of Your Tiferes."

> Tiferes came into being after the tzimtzum like the other attributes, though it is their source. Hence the verse makes two statements: thanking "You," and praising "the Name of Your Tiferes."

פי׳ לך היינו מהותו עצמותו ית׳ אין שייך רק הודאה ולא הילול כי הוא ית׳ נורא תהלות[101] ולו דומיה תהלה.[102]

The meaning: to "You," that is, His very being and essence, may He be blessed, only thanksgiving applies, not praise, for He, may He be blessed, is "awesome in praises," and "to Him silence is praise."

> "You" is G-d's very essence, to which only thanksgiving (hoda'ah), an acknowledgment of what is beyond us, applies, not praise. He is "awesome in praises," too awesome to be praised, and for Him "silence is praise."

23 והתהלה אינו רק לבחי׳ שמו ית׳[103] ולכן ממל׳ דא״ס נעשה כתר לאצי׳

Praise applies only to the level of His Name, may He be blessed. Therefore, from the Malchus of the Infinite One (Ein Sof) the Keser of Atzilus is made.

> Praise reaches only G-d's "Name." This is why the Keser of Atzilus, its first and highest level, comes from the Malchus of the Infinite One, the level of His "Name," rather than from His Tiferes.

כי אין ערוך לגבי א״ס שיהיה שייך באמת בחי׳ תפארת בהעצמות משבחי׳ שמשבחי׳ [שמשבחים] אותו העולמות וכו׳ וכענין אמת אמר אל יברא[104] כו׳ רק מבחי׳ מל׳ דא״ס נמשך מקור להיות כתר לאצילות רק אחר שנאצלו אצי׳ ע״ס [עשר ספירות] אזי מתפארת שבעליון נעשה כתר לתחתון כו׳

For, relative to the Infinite One, it is beyond all comparison that a level of Tiferes should truly apply in the Essence from the extolling with which the worlds extol Him, etc., as in the matter of "Truth said, 'Let him not be created,'" etc.; rather, from the level of the Malchus of the Infinite One a source is drawn, to become Keser for Atzilus, and only after the Ten Sefiros of Atzilus were emanated, then from the Tiferes of the higher the Keser of the lower is made, etc.

> For the worlds' praise cannot truly produce glorification (Tiferes) in the Essence, as in the Midrash in which, when G-d was about to create man, Truth said, "Let him not be created." The rule that the Tiferes of a higher level becomes the Keser of the level below applies only once the ten Sefiros of Atzilus exist; at the very first step, from the Infinite One to Atzilus, the source is His Malchus.

והנה ענין מ״ע [מצות עשה] ומל״ת [ומצות לא תעשה] זהו כענין ברכה והודאה (כמ״ש בד״ה אלה פקודי המשכן)[105] ולכן קיום מצות ל״ת [לא תעשה] דשלש שנים יהיה לכם ערלים כו׳ זהו כענין מודים אנחנו לך.

Now, the matter of the positive commandments and the prohibitive commandments is like the matter of blessing and thanksgiving (as is explained in the discourse beginning "These are the accounts of the Mishkan"). Therefore the fulfillment of the prohibition "Three years they shall be orlah for you," etc., is like "We give thanks to You."

> Positive commandments correspond to blessing and prohibitions to thanksgiving, that is, acknowledgment, as the discourse on "These are the accounts of the Mishkan" (Likkutei Torah, Pekudei, 3b) explains: there the prohibitions are rooted higher, for in the Tikkunei Zohar "My Name" with yud-hei corresponds to the 365 prohibitions and "My remembrance" with vav-hei to the 248 positive commandments. Keeping the prohibition of orlah for three years is therefore the "We give thanks to You" of the verse.

ועי״ז אח״כ ומהללים לשם תפארתך היינו יהיה כל פריו קדש הלולים ועמ״ש בת״א [בתורה אור] פ׳ מקץ בד״ה רני ושמחי בפי׳ נר הוי׳ נשמת אדם.[106] כל הנשמה תהלל[107] יה.

And through this, afterwards, [comes] "and [we] praise the Name of Your Tiferes," that is, "all its fruit shall be holy, for praises." See what is written in Torah Ohr, Parshas Mikeitz, in the discourse beginning "Sing and rejoice," on the explanation of "The lamp of Havayah is the soul of man" [and] "Let every soul praise Yah."

> After that comes "and praise the Name of Your Tiferes," the fourth-year fruit that is "holy, for praises." The Alter Rebbe refers to the Torah Ohr discourse "Sing and rejoice" (Mikeitz), which explains "The lamp of Havayah is the soul of man" together with "Let every soul praise Yah."

כי יתרון האור[108] נמשך מן החו ל וכמ״ש בד״ה בשלח פרעה.[109] בענין קליפה קדמה לפרי כו׳ ע״ש

For the advantage of light is drawn from the darkness, as is explained in the discourse beginning "When Pharaoh sent," on the matter that "the kelipah (husk) precedes the fruit," etc.; see there.

> The principle is that light gains its advantage from darkness. In Torah Ohr, Beshalach (61b), the Alter Rebbe explains that "the kelipah precedes the fruit": the world of Tohu preceded the world of Tikkun, and when what lay under the kelipah is turned to holiness, added light and joy come, the advantage of light that comes out of darkness.

לכן ע״י קיום המצוה בשלש שנים דערלה עי״ז אח״כ פריו קדש כו׳

Therefore, through the fulfillment of the mitzvah in the three years of orlah, through this, afterwards, its fruit is "holy," etc.,

> So too, keeping the mitzvah through the three years of orlah is what makes the fruit afterwards "holy": the husk comes first, and the fruit after it.

וכעין מ״ש ברבות בראשית פי״א [פרק י״א] ע״פ אשר ברא אלקים לעשות[110] כל מה שנברא בשי״ב [בששת ימי בראשית] צריכים עשייה[111] כו׳ דהיינו לתקן ע״ש.

similar to what is written in [Midrash] Rabbah, Bereishis, section 11, on the verse "which G-d created to make": everything that was created in the six days of Creation requires making, etc., that is, to rectify; see there.

> The Midrash says that everything created in the six days of Creation still needs "making," further work to complete it; the Alter Rebbe explains this as rectification. The orlah years are such work on the fruit.

ועד״ז הוא מה שיחזקאל כשראה את המרכבה הקדושה כתיב וארא והנה רוח סערה[113, 112] כו׳ ענן גדול ואש כו׳

Along these lines is [the fact] that when Yechezkel saw the holy Chariot, it is written, “And I looked, and behold, a stormy wind,” etc., “a great cloud and fire,” etc.

> Yechezkel’s vision of the holy Chariot likewise begins with a stormy wind, a great cloud and fire, the kelipos that come first, before the holy vision itself.

(וע׳ זח״ב [זהר חלק ב׳] ויקהל דף ר״ג ע״א.[114] ובפ׳ יתרו דס״ט ע״ב[115] בענין מתוך הסנה.[116] ורזא דא מי יתן טהור מטמא[118, 117] כו׳ ע״ש ובספר עה״ק [עבודת הקודש] חלק רביעי פי״ט ובשל״ה [ובשני לוחות הברית] דקט״ז רע״ב [ריש עמוד ב] ודקל״ט ע״ב בד״ה ומברך המבדיל כו׳:)ד

(And see the Zohar, Part II, Vayakhel, folio 203, side a; and in Parshas Yisro, folio 69, side b, concerning “from within the thornbush,” and “The secret of this: ‘Who can bring the pure out of the impure,’” etc.; see there. And in the book Avodas HaKodesh, part four, chapter 19; and in the Shelah, folio 116, beginning of side b, and folio 139, side b, in the passage beginning “And he blesses: Who separates,” etc.)

> The Zohar passages say the same: in Vayakhel the stormy wind always stands before everything, like a husk around the kernel, and in Yisro the holy fire appears “from within the thornbush,” for there is nothing pure except from within the impure. The Alter Rebbe adds Avodas HaKodesh, by Rabbi Meir ibn Gabbai, and the Shelah.

ובשנה החמישית[119] תאכלו את פריו להוסיף לכם תבואתו כו׳. בספר ש״א [שער א׳] שער ה׳ פי׳ שאז הוא בבחי׳ ה׳ אחרונה דשם הוי׳

4. “And in the fifth year you shall eat its fruit, so as to increase its yield for you,” etc. In the book Shaarei Orah, Gate 5, it is explained that then it is in the level of the last hei of the Name Havayah.

> Section 4, whose number (the letter ד) stands at the end of the previous part, turns to the fifth year, when the fruit may be eaten “to increase its yield.” Shaarei Orah says the fifth year corresponds to the last hei of the Name Havayah, which is Malchus.

וזהו ובשנה החמישית כו׳ והיינו כי בחי׳ מלכות נקראת לפעמים בשם דלי״ת ופעמים בשם ה׳

And this is [the meaning of] “And in the fifth year,” etc. That is, the level of Malchus is sometimes called by the name dalet and sometimes by the name hei.

> Malchus is sometimes called dalet and sometimes hei. Dalet is the fourth letter and hei the fifth, matching the fourth and fifth years.

וזהו ענין יהודה שיש בו ד׳ וה׳ כו׳ (כמ״ש הרמ״ז [הרב משה זכות] ר״פ ויקרא[120] וע׳ זח״ג [זהר חלק ג] חקת ק״פ ע״ב בענין ה׳ ד׳ הוות)[121]

And this is the matter of Yehudah, in which there are a dalet and a hei, etc. (as the Ramaz writes at the beginning of Parshas Vayikra; and see the Zohar, Part III, Chukas, folio 180, side b, on the matter of "she was a hei [and] a dalet").

> The name Yehudah contains the letters of the Name Havayah with an added dalet, so both dalet and hei are in it. As the Kehot note quotes him, the Ramaz explains that Malchus is a dalet when it stands behind Z'eir Anpin and a hei when it comes before him, citing the Zohar on Chukas.

ויש לבאר כאן עפמ״ש [על פי מה שכתוב] הרמ״ז [הרב משה זכות] פ׳ וירא שם דבשנה הרביעית מקבלת משני שלישים של תפארת דהיינו עד החזה כו׳

And it can be explained here according to what the Ramaz writes on Parshas Vayeira, there: that in the fourth year it receives from two thirds of Tiferes, that is, up to the chest, etc.,

> According to the Ramaz, in the fourth year Malchus receives from two thirds of Tiferes, the part up to the chest, together with Netzach, Hod and Yesod.

ואז נקראת דלת שמקבלת מד׳ בחי׳ תנה״י [תפארת נצח הוד יסוד] אבל בשנה החמישית מקבלת גם משליש העליון של תפארת.

and then it is called dalet, for it receives from four (dalet) levels, Tiferes, Netzach, Hod and Yesod; but in the fifth year it receives also from the upper third of Tiferes.

> Receiving from four levels, Tiferes, Netzach, Hod and Yesod, it is called dalet, whose value is four. In the fifth year it also receives from the upper third of Tiferes, and then it becomes a hei.

SECTION 8 • ¶24–28

The three thirds of Tiferes

24 ואזי היא בחי׳ ה׳ ועמ״ש מענין זה בביאור ע״פ ושמתי כדכד[122] שמשותיך[123] בסופו. וביאור ענין שלישין אלו שבתפארת הענין כי המדה ת״ת [תפארת] עד״מ באדם למטה יש בה חב״ד [חכמה בינה ודעת] חג״ת [חסד גבורה תפארת] נה״י [נצח הוד יסוד].

And then it is the level of hei. See what is written on this matter in the explanation on the verse "And I will make your windows of kadkod," at its end. The explanation of these thirds in Tiferes is that the attribute of Tiferes, by way of analogy in man below, contains Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod.

> Then Malchus is a hei. The explanation on "And I will make your windows of kadkod" (Likkutei Torah, Re'eh, 28b), to which he refers, cites Etz Chaim: kadkod is read as kad-kad, twice twenty-four, two thirds of seventy-two, for the Keser of the Nukva is drawn from two thirds of the Tiferes of Z'eir Anpin. To explain these "thirds" of Tiferes, the Alter Rebbe looks at the trait of glorying in a person, which, like every attribute, contains three triads: intellect (Chochmah, Binah, Daas), emotion (Chesed, Gevurah, Tiferes) and expression (Netzach, Hod, Yesod).

חב״ד [חכמה בינה ודעת] הוא השכל והשגה למה יתפאר עד״מ כדי שישבחו ויכירו תפארתו וגדלו והתפארות שבלבו להתפאר הוא העצם חג״ת [חסד גבורה תפארת] שבה.[124]

Chochmah, Binah and Daas are the reasoning and comprehension of why he should glory, for example, so that they extol and recognize his glory and his greatness; and the glorying in his heart, [the urge] to glory, is the essence: the Chesed, Gevurah and Tiferes in it.

> The intellect within this trait is the reasoning about why one should seek glory, for instance so that others will praise and recognize one's greatness. The emotional core, the feeling and urge in the heart to be glorified, is its essence, its Chesed, Gevurah and Tiferes.

25 ונה״י [ונצח הוד יסוד] הוא ההתפשטות שעושה מעשה להתפאר כענין בהראותו את עושר[125] כבוד מלכותו ואת יקר תפארת גדולתו

And Netzach, Hod and Yesod are the extension, in which he does a deed in order to glory, as in "when he showed the riches of his glorious kingdom and the precious glory of his greatness,"

> The lower third, Netzach, Hod and Yesod, is glory's outward extension: doing something in order to be glorified, as King Achashverosh displayed "the riches of his glorious kingdom" at his feast.

או מדבר דבורים שבהם יוכלו אחרים להכיר שבחו הרי המעשה או הדבורים שהכוונה בהם להתפאר מבחי׳ נה״י [נצח הוד יסוד] שבו לבר מגופא[126] ואינו ערוך לעצמיות המדה.

or speaks words through which others can recognize his praiseworthiness. Thus the deed or the words whose aim is to glory are from the level of Netzach, Hod and Yesod in him, "outside the body," and are not comparable to the essence of the attribute.

> Or it is saying words that let others recognize one's worth. Such deeds and words are the Netzach, Hod and Yesod of glorying, "outside the body," a phrase the Kehot note traces to the introduction of the Tikkunei Zohar, where Tiferes is the body and Netzach and Hod are the two legs; they bear no comparison to the essence of the trait.

או י״ל [יש לומר] באופן אחר כמו עד״מ שיש התפארות מן עשייה שהתפארות הלז הוא מדבר שחוצה לו ונפרד מעצמיות

Or it may be explained in another way: as, by way of analogy, there is glorying from making, and this glorying is from something outside him and separate from [his] essence,

> A second way to see the three thirds: glory that comes from something one has made comes from something outside oneself, separate from one's essence.

כמו התפארות שיפואר וישובח במעשיו שיעשה כלי נאה וציור נאה שיכירו כח הפועל וישבחוהו הרי עיקר השבח בו מצד הכלי ויופי מלאכתה וה״ז [והרי זה] רחוק מאד מתפארת ושבח עצמיות הפועל

like the glorying of being glorified and extolled for his works, that he makes a beautiful vessel and a beautiful picture, so that they recognize the maker's power and extol him. Here the acclaim he receives is chiefly on account of the vessel and the beauty of its workmanship, and this is very far from the glory and acclaim of the maker's own essence,

> When a craftsman is praised for a beautiful vessel or painting, the praise is really for the object and its workmanship. It is very far from praise of the craftsman's own self.

שהרי אין זה שבח אלא מה שיכול לעשות כמה כלים נאים והכלי הוא מובדל ממנו שאינו אלא התפשטות מכחו

for this is acclaim only for his being able to make many beautiful vessels, and the vessel is separate from him, being only an extension of his power.

> Such praise says only that he can make fine vessels; the vessel is separate from him, merely an extension of his skill.

אבל כשישבחוהו בדבר שמעצמותו כגון שישבחו ויפארו את קולו שהוא ערב מאד תאיר ביותר עצמות מדת התפארות בזה ממה שיפארו וישבחו את מכתבו וציורו וכדומה וכן כששיבחו את גופו ובשרו שהם יפים מאד.

But when they extol him for something that is of his very self, for example, that they extol and glorify his voice, that it is very sweet, the essence of the attribute of glorying will shine more in this than when they glorify and extol his handwriting and his drawing and the like; and so too when they extol his body and his flesh, that they are very beautiful.

> Praise for something that is part of the person, such as a sweet voice, or his body and appearance, arouses the essence of his glorying far more than praise of his handwriting or drawings.

26 ומכש״כ [ומכל שכן] כשיפארו את חב״ד [חכמה בינה ודעת] שלו כל שהשבח והתפארת בדבר קרוב אל עצמותו תתעורר ביותר עצמות המדה וכל שהתפארת בדבר רחוק יותר מעצמותו יהיה יותר מבחי׳ נה״י [נצח הוד יסוד] שבו.

And all the more so when they glorify his Chochmah, Binah and Daas. Whenever the acclaim and the glory are for something close to his essence, the essence of the attribute is aroused more; and whenever the glory is for something farther from his essence, it will be more from the level of Netzach, Hod and Yesod in him.

> Praise of a person's intellect, his Chochmah, Binah and Daas, arouses his glorying most of all. The rule: the closer the praised thing is to his essence, the more the essence of the trait is aroused; the farther, the more it stays at the level of Netzach, Hod and Yesod.

ועד״ז י״ל [יש לומר] פי׳ ומבחר שלישיו[127] דפרעה טבעו בים סוף כו׳ היינו גם שליש העליון חב״ד [חכמה בינה ודעת] שבו כמ״ש במ״א.

Along these lines one can explain the meaning of "and the choicest of his shalishim (officers)" of Pharaoh "were drowned in the Sea of Reeds," etc.: that is, even the upper third (shelish), the Chochmah, Binah and Daas in him, as is explained elsewhere.

> The Song at the Sea says "the choicest of his shalishim (officers)" of Pharaoh drowned, and shalish also means "a third." The Alter Rebbe reads it as Pharaoh's upper third, his Chochmah, Binah and Daas, drowned as well.

27 ומובן למשכיל שהמדה ת״ת [תפארת] אינה מהות מדה ממש כשאר המדות שהם עצם המשכת דבר מה כמו חסדים או גבורות אבל התפארת היא מדה כוללת שישנה בכל המדות

It is understood by the discerning that the attribute of Tiferes is not the substance of an actual attribute like the other attributes, which are the very drawing forth of something, such as kindnesses (chasadim) or severities (gevuros); rather, Tiferes is an encompassing attribute, present in all the attributes,

> Tiferes is not an attribute with a content of its own, the way Chesed (giving) and Gevurah (restraint) each draw forth something definite. It is an encompassing attribute, present in all the others.

שאינה רק ענין הכוונה והתועלת בכל מדה למה תימשך ולאיזה צורך כמו להשפיע חסד כדי שיכיר המקבל טובו וחסדו ה״ז [הרי זה] ת״ת [תפארת] שבחסד

for it is only the matter of the intent and the purpose in each attribute: why it should be drawn forth, and for what need. For example, to bestow kindness so that the recipient recognize his goodness and his kindness: this is the Tiferes in Chesed.

> Tiferes is present in every attribute as its purpose: why it is expressed, and to what end. Giving kindness so that the recipient will recognize the giver's goodness is the Tiferes within Chesed.

וכן ת״ת [תפארת] שבחכמה הכוונה בהשפעת השכל כדי שיכירו חכמתו ואפילו לרצון ישנה מדת תפארת למה ירצה כך וכמש״ל [וכמה שכתוב לעיל] בענין נתאווה הקב״ה להיות לו דירה בתחתונים[128] (ועיין בש״א [בשער א׳] שער ה׳).

And so too the Tiferes in Chochmah is the intent, in bestowing intellect, that they recognize his wisdom. Even the will has an attribute of Tiferes: why he should will so; as is explained above on the matter of "The Holy One, blessed be He, desired to have a dwelling place among the lower realms" (and see Shaarei Orah, Gate 5).

> Giving over wisdom so that others recognize one's wisdom is the Tiferes within Chochmah. Even will has its Tiferes, the reason why one wants something, as with G-d's desire for a dwelling place among the lower realms, explained above as His wish that His glory be revealed.

ועד״מ זה יובן הנמשל למעלה. שבחי׳ תפארת גדולתו ית׳ שבאצי׳ שייך בה ג״כ ג׳ שלישין

By way of this analogy the analogue Above will be understood: that the level of the Tiferes of His greatness, may He be blessed, in Atzilus also has three thirds;

> With this analogy the Alter Rebbe turns to Tiferes Above: the glory of G-d's greatness in Atzilus also has three thirds.

היינו שהדבור עליון מדת מלכותו ית׳ מקבל תחלה רק משליש התחתון של תפארת

that is, the supernal speech, the attribute of His Malchus, may He be blessed, receives at first only from the lower third of Tiferes,

> Supernal speech, His Malchus, receives at first only from the lowest of these thirds.

כי מה שיוכל להתגלות בדבור להנבראים הוא הבחי׳ היותר תחתונה מיקר תפארת גדולתו ית׳ וכמאמר תתברך בשמים ממעל[129] ועל הארץ מתחת על כל שבח מעשה ידיך כו׳ יפארוך סלה.

for what can be revealed through speech to the created beings is the lowest level of the precious glory of His greatness, may He be blessed; as in the saying, "May You be blessed in the heavens above and on the earth below, for all the acclaim of the work of Your hands," etc., "they will glorify You, Selah."

> Speech can reveal to created beings only the lowest level of His glory. The morning blessing of Yotzer says this, quoted here without the Name, as the Kehot note points out: He is blessed in heaven and earth "for all the acclaim of the work of Your hands."

שכל העולמות שמים וארץ מן הארץ לרקיע ת"ק שנה אינה אלא בחי׳ מעשה ידיך

For all the worlds, heavens and earth—from the earth to the firmament is five hundred years—are only the level of "the work of Your hands."

> All the worlds, heaven and earth with their vast distances (the Sages say the earth to the firmament is a journey of five hundred years), are only "the work of His hands."

שכמו במעשה ידי אדם עד"מ אינו מלובש אלא כח המעשה. שהוא הכח היותר פחות שבכחות הנפש כו׳ כך החיות המלובש בכל העולמות אינו אלא בחי׳ כח המעשה. שאינו נוגע לעצמות ומהות כו׳ כמ"ש כ"ז [כל זה] בד"ה בחודש השלישי[130] לצאת בנ"י [בני ישראל].

For just as, by way of analogy, in the work of a person's hands only the power of action is enclothed, which is the lowest power among the powers of the soul, etc., so the life-force enclothed in all the worlds is only the level of the power of action, which does not touch the essence and being, etc., as all this is explained in the discourse beginning "In the third month after the children of Israel went out."

> In a person, the work of the hands carries only the power of action, the lowest of the soul's powers; likewise, the life-force in all the worlds is only G-d's "power of action," which does not touch His essence. The Torah Ohr discourse on "In the third month" (Yitro, 67a), to which he refers, gives this very analogy, calling the power of action the soul's outer garment.

נמצא אשר כל מה שיוכלו הנבראים להלל ולשבח את הקב״ה במה שברא כל העולמות מאין ליש.

It follows that all the praise and acclaim the created beings can offer the Holy One, blessed be He, is for His having created all the worlds from nothing into something.

> So all that creatures can praise G-d for is His creating the worlds from nothing, the lowest third of His glory.

28 וזהו ענין פרק שירה שאומרים הנבראים וכן שיר המלאכים כל בעלי השיר[131] יוצאים בשיר.[132] הרי כל השגתם רק בבחי׳ שבח מעשה ידיך

And this is the matter of Perek Shirah, which the creatures recite, and likewise the song of the angels: "All the masters of song go out with song (shir)." Thus all their comprehension is only at the level of "the acclaim of the work of Your hands."

> Perek Shirah, the song each creature sings, and the song of the angels are praise at this level: they praise G-d for His works. The words "All the masters of song go out with song" come from a Mishnah about animals and their neck-chains (shir); the Alter Rebbe reads them as the creatures' song, and in Torah Ohr (Bereishis, 7c) he explains that every ascent from one level to a higher one comes through song, which is self-nullification.

והרי זה כמו עד״מ מי שהוא חכם מופלא עד להפליא. ומשבחים אותו רק במה שיוכל לכתוב או לצייר יפה. שזהו הבחינה היותר אחרונה שבו ועד״ז ארז״ל [אמרו רבותינו זכרונם לברכה] אין צור כאלקינו[134, 133] אין צייר כאלקינו כו׳

This is like, by way of analogy, someone who is wise, wondrous beyond all wonder, and they extol him only for what he can write or draw beautifully, which is the very last level in him. Along these lines our Sages, of blessed memory, said, "'There is no rock (tzur) like our G-d': there is no artist (tzayar) like our G-d," etc.

> It is like praising a great sage only for his fine handwriting or drawing, the lowest thing about him. The Sages similarly read "There is no rock (tzur) like our G-d" as "there is no artist (tzayar) like our G-d," praise for His craftsmanship.

ועד״זארז״ל פ״ה דברכות דל״ג ע״ב משל למלך ב״ו [בשר ודם] שהיו לו אלף אלפים דינרי זהב[135] והיו משבחים אותו בשל כסף והלא גנאי הוא לו כו׳ ע״ש.

Along these lines our Sages, of blessed memory, said (Berachos, chapter 5, folio 33, side b): "A parable: a king of flesh and blood who had a thousand thousand gold dinars, and they were extolling him for silver ones; is this not a disgrace to him?" etc.; see there.

> The Talmud's parable makes the point sharply: praising a king who owns a million gold coins for his silver is no compliment but a disgrace.

(ועיין מזה בשל״ה [בשני לוחות הברית] במסכת תמיד שלו דרנ״ו ע״ב ודי׳ רנ״ז ע״א שהאריך בזה). וזהו ענין הפי׳ שהדבור עליון מקור דבי״ע מקבל משליש התחתון של מדת התפארת שבאצילות שהוא עד״מ שבח מעשה ידיך כו׳ כנ״ל.

(And see on this in the Shelah, in his Tractate Tamid, folio 256, side b, and folio 257, side a, where he discusses this at length.) And this is the meaning of the explanation that the supernal speech, the source of Beriah, Yetzirah and Asiyah, receives from the lower third of the attribute of Tiferes of Atzilus, which is, by way of analogy, "the acclaim of the work of Your hands," etc., as mentioned above.

> The Shelah discusses this at length. This, then, is what it means that supernal speech, the source of the lower worlds, receives from the lowest third of Tiferes: it corresponds to praise for "the work of Your hands."

ואפשר לומר ענין ג׳ שלישין דתפארת ע״ד שכללות העולמות נחלקים לג׳ בחי׳ היינו עולמות בי״ע ועולם האצילות ועולמות שלמעלה מאצילות.

And one may explain the matter of the three thirds of Tiferes along the lines that the worlds as a whole are divided into three levels: the worlds of Beriah, Yetzirah and Asiyah; the World of Atzilus; and the worlds that are above Atzilus.

> A second account of the three thirds: all the worlds divide into three tiers, the lower worlds (Beriah, Yetzirah and Asiyah), Atzilus, and the worlds above Atzilus.

SECTION 9 • ¶29–31

Tiers of worlds and two praises

29 וכמשארז״ל [וכמו שאמרו רבותינו זכרונם לברכה] שט בח״י אלף עולמות[136] שאינן כו׳ שהם מבחי׳ אין אשר והחכמה מאין תמצא[137] כו׳ ועמ״ש הרמ״ז [הרב משה זכות] פ׳ שלח דקנ״ט סע״א [סוף עמוד א] בפי׳ המאמר תלת עלמין אית ליה לקוב״ה [לקודשא בריך הוא].[138]

As our Sages, of blessed memory, said, "He travels through eighteen thousand worlds," "which are not (she'einan)," etc.; these are from the level of ayin (nothing), as in "And wisdom, from ayin (nothing) it is found," etc. And see what the Ramaz writes on Parshas Shelach, folio 159, end of side a, on the explanation of the saying, "The Holy One, blessed be He, has three worlds."

> The Talmud says G-d travels through eighteen thousand worlds, reading the "thousands of shin'an" of Psalms 68:18 as she'einan, "which are not." The Alter Rebbe takes these as worlds of ayin, "nothing," beyond all grasp, as in "wisdom comes from ayin"; and he cites the Ramaz on the Zohar's saying that the Holy One has three worlds.

אשר בכל עולם מג׳ מיני עולמות הנ״ל מתגלה יותר מיקר תפארת גדולת אור א״ס ב״ה שאין ערוך הגילוי שבבי״ע לגבי הגילוי שבאצילות

For in each world of the three kinds of worlds mentioned above, more of the precious glory of the greatness of the Infinite Light (Or Ein Sof), blessed be He, is revealed: the revelation in Beriah, Yetzirah and Asiyah bears no comparison to the revelation in Atzilus,

> Each of these three tiers reveals more of the glory of the Infinite Light than the one below it; what is revealed in the lower worlds is nothing compared with Atzilus.

וכמ״כ [וכמו כן] אין ערוך הגילוי שבאצי׳ לגבי הגילוי שבעולם האי״ס כו׳ ועמ״ש ע״פ הדר כבוד הודך[139] ודברי נפלאותיך אשיחה[140] כו׳.

and likewise the revelation in Atzilus bears no comparison to the revelation in the World of the Infinite, etc. See what is written on the verse "The splendor of the glory of Your majesty, and the words of Your wonders I will speak," etc.

> In turn, the revelation in Atzilus is nothing compared with the worlds of the Infinite above it. The Alter Rebbe refers to an explanation of the verse "The splendor of the glory of Your majesty."

30 וזהו ענין ג״פ [ג׳ פעמים] קדוש[141] ועמ״ש סד״ה ועשית בגדי קדש[143, 142] שבתיקון ועשיית בגדי אהרן יש ג׳ בחינות ומדרגות.

And this is the matter of "holy" three times. See what is written at the end of the discourse beginning "And you shall make holy garments," that in the preparation and making of Aharon's garments there are three levels and grades.

> The threefold "holy, holy, holy" corresponds to these three tiers. The discourse on "And you shall make holy garments" (Torah Ohr, Tetzaveh) ends by finding three levels in the making of Aharon's garments: that of Moshe, that of the wise-hearted, and that of all Israel.

אך כ״ז [כל זה] רק בבחי׳ האור המאיר בעולמות אבל בעצמותו ית׳ אין שייך שום השגה רק מודים אנחנו לך.[144] ומה שאנו מהללים זהו לשם תפארתך כו׳ כנ״ל.

But all this is only at the level of the light that shines in the worlds; with regard to His Essence, may He be blessed, however, no comprehension at all applies, only "We give thanks to You." And what we praise is "the Name of Your Tiferes," etc., as mentioned above.

> All three tiers concern only the light that shines in worlds. G-d's essence is beyond any comprehension, so to it applies only "We give thanks to You," and our praise is directed to "the Name of Your Tiferes."

31 והנה בשנה ה רביעית מקבלת כנס״י [כנסת ישראל] משליש האחרון של מדת תפארתו ית׳ והרמ״ז [והרב משה זכות] כ׳ [כתב] משני שלישין כו׳ היינו מה שהנבראים יוכלו להלל את הקב״ה שנק׳ שבח מעשה ידיך כו׳ כנ״ל

Now, in the fourth year the Congregation of Israel receives from the last third of His attribute of Tiferes, may He be blessed—and the Ramaz writes, from two thirds, etc.—that is, what the created beings can praise the Holy One, blessed be He, for, which is called "the acclaim of the work of Your hands," etc., as mentioned above.

> In the fourth year Knesses Yisrael receives from the lowest third of Tiferes, or, according to the Ramaz, from two thirds. This is the praise creatures are able to give, "the acclaim of the work of Your hands."

וזהו ענין הלולים להי[145] והלולים לשון רבים היינו שני בחי׳ הילול זהו ב׳ שלישי תפארת כו׳ משא״כ למעלה מזה אין להם השגה.

And this is the matter of "praises (hillulim) to Havayah": hillulim is in the plural, meaning two levels of praise, which are the two thirds of Tiferes, etc.; whereas above this they have no comprehension.

> Hence "praises (hillulim) to Havayah": the word is plural, meaning two kinds of praise, the two thirds of Tiferes. Beyond that, creatures have no comprehension.

אלא שעי״ז נמשך אח״כ גם מבחי׳ שליש העליון של מדת תפארתו ית׳ וזהו ובשנה החמישית כו׳ להוסיף לכם תבואתו[146] היינו תוספת האור הבא מלמעלה.

But through this, afterwards, there is drawn also from the level of the upper third of His attribute of Tiferes, may He be blessed. And this is [the meaning of] "And in the fifth year," etc., "so as to increase its yield for you": that is, the additional light that comes from above.

> Yet through this praise, light then comes from the upper third of Tiferes as well. This is the fifth year's "to increase its yield": added light from above.

SECTION 10 • ¶32–33

The fifth year's increase

32 ואזי היא בבחי׳ ה״א. מה שבחי׳ דליי״ת הוא לשון דלות ועניות לגבי בחי׳ זו דה״א.

And then it is in the level of hei, whereas the level of dalet is an expression of poverty (dalus) and lack in relation to this level of hei.

> In the fifth year Malchus is a hei. The name dalet suggests dalus, poverty, compared with the fuller hei.

ומזה יובן בתוספת ביאור מ״ש בד״ה ראו כי[147] ה׳ נתן לכם השבת בענין בה״א [באות ה״א] נברא העוה״ז[148]

From this will be understood, with further explanation, what is written in the discourse beginning "See that Havayah has given you the Shabbos," concerning "with the hei this world was created,"

> This adds to what is explained in the discourse on "See that Havayah has given you the Shabbos" (Likkutei Torah, Beshalach, 1a), about the Sages' teaching that this world was created with the letter hei.

וצריך להמשיך גילוי בחי׳ ה׳ זה והיינו ע״ד המבואר כאן וז״ש [וזהו שכתוב] לעבדה ולשמרה[149] בשני ההי״ן

and [that] one must draw down the revelation of this level of hei; and this is along the lines of what is explained here. And this is [the meaning of] what is written, "to work it and to guard it," with the two heis;

> One must draw down the revelation of that hei, as explained here. The words "to work it and to guard it" (le'ovdah ulshomrah), said of Adam in Eden, each end with a hei, hinting at two heis.

והיינו המשכת ה׳ עילאה בחי׳ י״ה והמשכת ה׳ תתאה ו״ה כו׳ ועיין בע״ח [בעץ חיים] שער ל״א פ״ז [פרק ז׳] מ״ש ע״פ ארבע הידות יהיה לכם והחמישית לפרעה.[150, 151]

that is, drawing down the upper hei, the level of yud-hei, and drawing down the lower hei, vav-hei, etc. And see in Etz Chaim, Sha'ar 31, chapter 7, what is written on the verse "four parts shall be yours, and the fifth to Pharaoh."

> The two heis are the upper hei (yud-hei, Chochmah and Binah) and the lower hei (vav-hei, Z'eir Anpin and Malchus). As Likkutei Torah, Shir HaShirim (24d), quotes it, Etz Chaim reads "the fifth to Pharaoh" in Yosef's words as Imma Ila'ah, the supernal mother, the upper hei, called Pharaoh because there all the lights are revealed (nifra'in).

(ועמ״ש מזה בביאור ע״פ צאינה וראינה[152] כו׳ בסופו ומ״ש סד״ה קדש ישראל לה׳).[153, 154] וזהו הוד והדר לפניו[155] עוז וחדוה במקומו[156, 157] (בד״ה א׳ סי׳ י״ו כ״ז).

(And see what is written on this in the explanation on the verse "Go out and see," etc., at its end, and what is written at the end of the discourse beginning "Israel is holy to Havayah.") And this is [the meaning of] "Majesty (hod) and splendor (hadar) are before Him; strength and joy are in His place" (I Chronicles, chapter 16, [verse] 27).

> The parenthesis adds two more places where this is discussed. Then comes the verse "Majesty and splendor are before Him; strength and joy are in His place," from I Chronicles.

ופי׳ הוד והדר לפניו יש לפרש על ענין השיר שהמלאכים מרננים ומשבחים לפניו כדמשמע ברבות בפתיחתא דאיכה דנ״ה ע״א שאמרו המלאכים כתיב הוד והדר לפניו ואתה אומר כדין כו׳ ע״ש.

And the meaning of "Majesty and splendor are before Him" can be explained as referring to the song that the angels sing and extol before Him, as is implied in [Midrash] Rabbah, in the Introduction (Pesichta) to Eichah, folio 55, side a, where the angels said, "It is written, 'Majesty and splendor are before Him,' and You say thus?" etc.; see there.

> "Majesty and splendor before Him" can mean the song and praise of the angels. The Midrash in the introduction to Eichah implies this: the angels said, "It is written, 'Majesty and splendor are before Him,' and You speak thus?"

ומזה נמשך עוז וחדוה במקומו שהתענוג נמשך מביטול היש כמ״ש בד״ה את קרבני לחמי[158, 159] בענין לויתן זה יצרת לשחק בו[160] כו׳

From this is drawn "strength and joy in His place," for delight is drawn from the nullification of the yesh (bittul hayesh), as is explained in the discourse beginning "My offering, My bread," concerning "This Leviathan You formed to play with," etc.

> From that praise comes "strength and joy in His place," for G-d's delight comes from the self-nullification of created beings, as explained on "This Leviathan You formed to play with."

וכן בגמרא (פ״ק [פרק קמא] דחגיגה דף ה׳ ע״ב) פירשו הוד והדר לפניו דמיירי בבתי בראי[161] כו׳.

So too in the Gemara (Chagigah, chapter 1, folio 5, side b) they explained that "Majesty and splendor are before Him" speaks of the outer chambers, etc.

> The Talmud also says this verse speaks of the "outer chambers": there, before Him, is only joy, while His weeping is in the inner chambers. Praise is thus an outer level, yet it brings joy within.

והיינו כי ידוע שהתפשטות המדה היא העלאת מ״נ [מיין נוקבין] אל העצמיו׳ [העצמיות] עד״מ באדם כאשר יפארו זולתו תתעורר בלבו עצמיות התפארות ועפ״ז [ועל פי זה] יובן דההוד והדר אשר לפניו גורם עוז וחדוה במקומו

That is, it is known that the extension of the attribute is an elevation of mayin nukvin (feminine waters) to the essence. By way of analogy, in a person: when others glorify him, the essence of glorying is aroused in his heart. Accordingly it will be understood that the majesty and splendor that are before Him cause strength and joy in His place,

> An attribute's outward expression acts as "feminine waters" that rise and arouse its essence: when others glorify a person, his own inner sense of glory is stirred. So "majesty and splendor before Him," the outward praise, causes "strength and joy in His place," within.

כי עי״ז הם מוסיפין אורות הת״ת [התפארת] דאצי׳ העצמי בבחי׳ אצי׳ וזהו להוסיף לכם תבואתו ב׳ שלישי עליונים דת״ת [דתפארת] בשנה החמישית.[162]

for through this they add the lights of the essential Tiferes of Atzilus, in the level of Atzilus. And this is "so as to increase its yield for you": the two upper thirds of Tiferes, in the fifth year.

> Through this praise the lights of the essential Tiferes of Atzilus are added. This is the fifth year's "to increase its yield": the two upper thirds of Tiferes.

33 ואפ״ל [ואפשר לומר] עוד כי ג׳ שנים הראשונות הם כנגד בי״ע שהדבור עליון מוסתר בהם והם יש ודבר נפרד בפ״ע [בפני עצמו].

One can say further that the first three years correspond to Beriah, Yetzirah and Asiyah, in which the supernal speech is hidden, and they are a yesh (something) and a thing separate unto itself.

> Another interpretation: the three years correspond to the three lower worlds, Beriah, Yetzirah and Asiyah, where supernal speech is hidden and creatures feel themselves to be separate beings (yesh).

והיינו כשאין יחוד בי״ע עם אצילות דהיינו יחוד זו״נ [זעיר אנפין ונוקבא] כמ״ש כרוב אחד מקצה מזה.[163] (עיין בת״א [בתורה אור] ס״פ תרומה).

That is, when there is no union of Beriah, Yetzirah and Asiyah with Atzilus, that is, the union of Z'eir Anpin and Nukva, as it is written, "one cherub at the end on one side." (See Torah Ohr, end of Parshas Terumah.)

> This is the state when the lower worlds are not united with Atzilus, Z'eir Anpin and Nukva being apart, as in the verse "one cherub at the end on one side," each cherub at its own end. Torah Ohr, at the end of Terumah, discusses it.

והי״ע [וזהו ענין] מיעוט הירח כשאין יחוד שמשא וסיהרא ואזי הג״ק [הג׳ קליפות] יונקים ממנה. אבל ובשנה הרביעית זהו נגד עולם האצילות שהמל׳ מקור דבי״ע מתייחדת עם ז״א דאצי׳

And this is the matter of the diminution of the moon, when there is no union of the sun and the moon (shimsha vesihara), and then the three kelipos draw nurture from her. But "And in the fourth year" corresponds to the World of Atzilus, in which Malchus, the source of Beriah, Yetzirah and Asiyah, is united with Z'eir Anpin of Atzilus;

> This is the "diminution of the moon," when sun and moon, Z'eir Anpin and Malchus, are not united and the three impure kelipos feed from the moon. The fourth year corresponds to Atzilus, where Malchus, the source of the lower worlds, is united with Z'eir Anpin.

והוא ענין המשכת הביטול העליון דמ״ה [דשם מ״ה] בהנבראים ע״ד מה ראו על ככה[164] ומה הגיע אליהם אזי יהיו כל פריו קדש הלולים.

and this is the matter of drawing down the supernal self-nullification (bittul) of Mah into the created beings, in the manner of "What (mah) did they see concerning this, and what (mah) came upon them"; then "all its fruit" will be "holy, for praises,"

> This union draws into creatures the supernal self-nullification of Mah, the Name whose numerical value is forty-five, read as mah, "what?": the sense of being nothing. The twice-repeated mah ("what") in the verse from Esther alludes to it, and then all its fruit becomes "holy, for praises."

להיות יחודים עליונים יחוד י״ה ויחוד ו״ה כו׳ ועמ״ש ע״פ מי מנה בענין ומספר את רובע ישראל[165]

so that there be supernal unions: the union of yud-hei and the union of vav-hei, etc. See what is written on the verse "Who has counted," concerning "and numbered the fourth part (rova) of Israel."

> The result is the supernal unions of yud-hei and vav-hei. The verse "and numbered the fourth part (rova) of Israel" is cited for the fourth, as in the fourth year.

ויש לקשרו עמש״ל [עיין מה שכתוב לעיל] דבג׳ שנים הראשונות מקבלת מחיצוני׳ [מחיצוניות] המדות שהם בחי׳ נה״י [נצח הוד יסוד] ובשנה הרביעית מקבלת מהפנימי׳ [מהפנימיות / מהפנימית] משליש ת״ת [תפארת] אשר ד׳ בחי׳ תנה״י [תפארת נצח הוד יסוד] הם ג״כ בחי׳ אבי״ע [אצילות בריאה יצירה עשיה] שבז״א כו׳

And this can be connected with what is written above: that in the first three years it receives from the outer dimension of the attributes, which are the level of Netzach, Hod and Yesod, and in the fourth year it receives from the inner dimension, from a third of Tiferes; for the four levels Tiferes, Netzach, Hod and Yesod are also the level of Atzilus, Beriah, Yetzirah and Asiyah within Z'eir Anpin, etc.

> This connects with the earlier explanation: in the first three years Malchus receives from the outer level of the attributes, Netzach, Hod and Yesod, and in the fourth from the inner level, a third of Tiferes. The four, Tiferes, Netzach, Hod and Yesod, are also the four worlds within Z'eir Anpin, so the two interpretations fit together.

ועפ״ז [ועל פי זה] י״ל [יש לומר] בחי׳ ובשנה החמישית כו׳ להוסיף לכם זהו תוספת אור הנמשך מקוצו של יו״ד דשם הוי׳ והוא בחי׳ הכתר כו׳

Accordingly one can explain the level of "And in the fifth year," etc.: "to increase for you" is an addition of light drawn from the tip (kotz) of the yud of the Name Havayah, which is the level of Keser, etc.;

> The fifth year's "to increase for you" is an added light from the tip of the yud of the Name Havayah, which is Keser, the level above all the Sefiros.

ומשם דוקא נמשך תוספת האור להוסיף לכם כו׳ ועמ״ש במ״א בענין יוסף שנקרא כן ע״ש [על שם] תוספת האור כו׳.

and specifically from there the additional light is drawn, "to increase for you," etc. See what is written elsewhere about Yosef, who is so named on account of the addition (tosefes) of light, etc.

> Added light comes specifically from there. Yosef is named for such "addition": Rachel named him saying, "May Havayah add (yosef) for me another son."

וזהו ויוסף הורד[166] כו׳ ע״י ששם עלו שבטים כו׳ להודות[167] כו׳ שע״י העלאה זו נמשך תוספת האור מבחי׳ יסוד דא״ק [דאדם קדמון] שהוא ג״כ ענין הוד והדר לפניו.[168] בחי׳ הדר כו׳.

And this is [the meaning of] "And Yosef was brought down," etc., through "For there the tribes went up," etc., "to give thanks," etc.: for through this ascent an addition of light is drawn from the level of Yesod of Adam Kadmon, which is also the matter of "Majesty and splendor are before Him," the level of "splendor (hadar)," etc.

> "Yosef was brought down" to Egypt and the tribes' going up "to give thanks" are connected: through that ascent of thanksgiving, added light comes from the Yesod of Adam Kadmon, the primordial level above Atzilus. This too is "majesty and splendor before Him," the level of "splendor" (hadar).

(ועיין עוד מענין פסוק ונטעתם כל עץ מאכל[169] ברבות פ׳ נשא פ״י [פרק י׳ / פרשה י׳] דרל״ו ד׳ ובפ׳ שלח לך. ובשה״ש [ובשיר השירים] רבה בפ׳ שוקיו עמודי שש[170] וס״פ חכו ממתקים):[171]

(And see further on the matter of the verse "and you shall plant any tree for food" in [Midrash] Rabbah, Parshas Nasso, section 10, folio 236d, and in Parshas Shelach Lecha; and in Shir HaShirim Rabbah, on "His legs are pillars of marble," and at the end of "His palate is most sweet.")

> The maamar closes by referring to further Midrashim on the verse "and you shall plant any tree for food" in Bamidbar Rabbah and Shir HaShirim Rabbah.

IN ONE'S AVODAH

The maamar draws two lessons. Restraint comes before praise: by breaking one's desire and waiting, as with orlah, a person subdues the sitra achra, and this is the "We give thanks to You" that acknowledges G-d beyond understanding; only then does the fourth year's "praise" follow, the revelation of His glory in what one enjoys. And praising G-d by His Names is not empty words: like praising a person by the name of his kindness, it draws down the revelation of the attribute it names.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say that our praise reaches only G-d's "Name"? How does the analogy of praising an angry friend for his kindness help, and where does it fall short?
2. How does the maamar reconcile the Ramaz's explanation of orlah (Netzach, Hod and Yesod versus Tiferes) with that of the Pardes (the three impure kelipos)?
3. What does it mean that Tiferes has no content of its own but is "the intent and purpose" within every attribute?
4. Why is keeping the prohibition of orlah compared to "We give thanks to You," and the fourth-year fruit to "and praise the Name of Your Tiferes"?
5. How does outward praise, "majesty and splendor before Him," bring about inner joy, "strength and joy in His place"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **וכי תבואו**

The note first refers the reader to a note of the Rebbe printed earlier in this edition's notes and references, on 19a.

KEHOT'S NOTE

ראה הערת כ״ק אדמו״ר לעיל בהערות וציונים יט, א. באוה״ת קדושים ע׳ קלו. קמג. כרך-ד ע׳ אעא הערות. ד״ה קדושים תהיו דתקס״ב ושם פי׳ שמקודם ירידתם הי׳ בבחי׳ צדיקים וע״י ירידתם בגוף נעשו בחי׳ בע״ת, ובמקום שבע״ת עומדין כו׳, וזהו כענין המים שע״י עברם בעפר הארץ נעשים מ״ח אלא שלזה צ״ל חפירה וכרי׳, והיינו ע״י תומ״צ, הובא באור התורה פי׳ וישב (רנד, ב). [כ].

2 **וכי תבואו אל הארץ ונטעתם כל עץ מאכל**

G-d commands Israel, through Moshe: "When you come into the land and plant any tree for food, you shall treat its fruit as orlah; three years it shall be orlah for you, it shall not be eaten." Orlah, literally "foreskin," is fruit that is closed off and may not be used; this is the mitzvah the whole maamar explains.

Leviticus 19:23 ויקרא י״ט:כ״ג

וְכִי־תָבֹאוּ אֶל־הָאָרֶץ וּנְטַעְתֶּם כָּל־עֵץ מַאֲכָל וַעֲרַלְתֶּם עָרְלָתוֹ אֶת־פִּרְיוֹ שָׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֲרֵלִים לֹא יֵאָכֵל׃

And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as forbidden; three years shall it be as forbidden unto you; it shall not be eaten.

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3 **ובשנה הרביעית**

G-d continues: "And in the fourth year all its fruit shall be holy, for praises to Havayah"; the fruit is eaten in holiness in Jerusalem. The maamar asks what these "praises" are and what they accomplish.

Leviticus 19:24 ויקרא י״ט:כ״ד

וּבַשָּׁנָה הָרְבִיעִת יִהְיֶה כָּל־פִּרְיוֹ קֹדֶשׁ הִלּוּלִים לַה׳

And in the fourth year all the fruit thereof shall be holy, for giving praise unto the L-RD.

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4 **מי יגלה עפר מעיניך אדה״ר כו׳ והרי בניך ממתינין לערלה שלש שנים**

Rabbi Yehudah ben Pazi expounds: "Who will uncover the dust from your eyes, Adam, the first man! You could not stand by your command for one hour, and here your children wait three years for orlah." The Alter Rebbe uses it to link orlah with the sin of the Tree of Knowledge.

Vayikra Rabbah 25:2 ויקרא רבה כ״ה:ב׳

PARAGRAPH 2

5 **כי טוב העץ למאכל**

In the account of the sin: "And the woman saw that the tree was good for food…," and she took of its fruit and gave it to Adam. The same words, "tree" and "food," appear in the orlah verse, which is part of the link between the two.

Genesis 3:6 בראשית ג׳:ו׳

וַתֵּרֶא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תַאֲוָה־הוּא לָעֵינַיִם וְנֶחְמָד הָעֵץ לְהַשְׂכִּיל וַתִּקַּח מִפִּרְיוֹ וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל׃

And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

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KEHOT'S NOTE

בראשית ג, ו.

PARAGRAPH 3

6 "Three years they shall be orlah for you; they shall not be eaten." The three years correspond to the three hours Adam did not wait.

Leviticus 19:23 ויקרא י״ט:כ״ג

וְכִי־תָבֹאוּ אֶל־הָאָרֶץ וּנְטַעְתֶּם כָּל־עֵץ מַאֲכָל וַעֲרַלְתֶּם עָרְלָתוֹ אֶת־פִּרְיוֹ שָׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֲרֵלִים לֹא יֵאָכֵל׃

And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as forbidden; three years shall it be as forbidden unto you; it shall not be eaten.

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7 **ובשנה הרביעית יהיה כל פריו קדש הלולים לה׳**

"And in the fourth year all its fruit shall be holy, for praises to Havayah." The Alter Rebbe explains the word "praises" with Rashi.

Leviticus 19:24 ויקרא י״ט:כ״ד

וּבַשָּׁנָה הָרְבִיעִת יִהְיֶה כָּל־פִּרְיוֹ קֹדֶשׁ הִלּוּלִים לַה׳

And in the fourth year all the fruit thereof shall be holy, for giving praise unto the L-RD.

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8 **ודבר זה הלולים . . לשמים**

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

KEHOT'S NOTE

רש״י ויקרא שם.

9 **ודבר זה הלולים לה׳ הוא שנושאו שם לשבח ולהלל לשמים**

Rashi compares the fourth-year fruit to the second tithe, which is eaten only within Jerusalem, and explains "praises to Havayah": one carries it there to laud and praise Heaven. The Alter Rebbe quotes his words.

Rashi on Leviticus 19:24 רש"י על ויקרא י״ט:כ״ד

יהיה כל פריו קדש. כְּמַעֲשֵׂר שֵׁנִי שֶׁכָּתוּב בּוֹ וְכָל מַעְשַׂר הָאָרֶץ וְגוֹ' קֹדֶשׁ לַה' (ויקרא כ״ז), מַה מַּעֲשֵׂר שֵׁנִי אֵינוֹ נֶאֱכָל חוּץ לְחוֹמוֹת יְרוּשָׁלַיִם אֶלָּא בְּפִדְיוֹן, אַף זֶה כֵּן, וְדָבָר זֶה הלולים לה׳ הוּא, שֶׁנּוֹשְׂאוֹ שָׁם לְשַׁבֵּחַ וּלְהַלֵּל לַשָּׁמַיִם (עי׳ ברכות ל״ה):

יהיה כל פריו קדש [BUT IN THE FOURTH YEAR] THE FRUIT THEREOF SHALL BE HOLY, in the same way as the "second tithe" with reference to which, too, it is stated (Leviticus 27:30) "And all the tithe of the land... [belongeth to the L-rd]; it is holy (קדש) unto the L-rd". Now what is the law regarding the "second tithe"? It must not be eaten outside the walls of Jerusalem except after redemption! The same is the case with this (the fruit in the fourth year). And this very thing ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

PARAGRAPH 4

10 **ששם עלו שבטים**

Kehot's note points to Psalms 124:4 for these words.

Psalms 124:4 תהילים קכ״ד:ד׳

KEHOT'S NOTE

תהלים קכד, ד.

11 In this song of ascents of David, Jerusalem is the city to which "the tribes went up, the tribes of Yah, a testimony for Israel, to give thanks to the Name of Havayah" on the pilgrim festivals. Like the fourth-year fruit brought to Jerusalem, it raises the question of what thanks and praise accomplish.

Psalms 122:4 תהילים קכ״ב:ד׳

שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־קָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם ה׳

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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12 **מרומם על כל ברכה ותהלה**

The Levites call on the people to stand and bless G-d, and say: may they bless "Your glorious Name, exalted above all blessing and praise." This is the basis of the question: how can praise add anything?

Nehemiah 9:5 נחמיה ט׳:ה׳

וַיֹּאמְרוּ הַלְוִיִּם יֵשׁוּעַ וְקַדְמִיאֵל בָּנִי חֲשַׁבְנְיָה שֵׁרֵבְיָה הוֹדִיָּה שְׁבַנְיָה פְּתַחְיָה קוּמוּ בָּרְכוּ אֶת־ה׳ אֱלֹקֵיכֶם מִן־הָעוֹלָם עַד־הָעוֹלָם וִיבָרְכוּ שֵׁם כְּבֹדֶךָ וּמְרוֹמַם עַל־כָּל־בְּרָכָה וּתְהִלָּה:

וכי תבואו אל הארץ ונטעתם כל עץ מאכל כו׳

Then the Levites, Jeshua, and Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah, said: 'Stand up and bless the L-RD your G-d from everlasting to everlasting; and let them say: Blessed be Thy glorious Name, that is exalted above all blessing and praise.

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KEHOT'S NOTE

נחמי׳ ט, ה.

13 **ולו דומיי תהלה**

David's psalm says, "To You silence is praise"; the Gemara (Megillah 18a) draws from it that the best praise of G-d is silence. The Alter Rebbe adapts it to the third person: for G-d Himself, silence is the only fitting praise.

Psalms 65:2 תהילים ס״ה:ב׳

לְךָ דֻמִיָּה תְהִלָּה אֱלֹקִים בְּצִיּוֹן וּלְךָ יְשֻׁלַּם־נֶדֶר:

Praise waiteth for Thee, O G-d, in Zion; and unto Thee the vow is performed.

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KEHOT'S NOTE

ראה תהלים סה, ב.

14 **אך הענין ע״פ מ״ש ואתה קדוש**

The Rebbe notes there that this explanation of "You are holy, sitting upon the praises of Israel" is apparently based on an explanation of the Baal Shem Tov.

KEHOT'S NOTE

ראה לקו״ש ח״ז ע׳ 135 הערה 9 שהפירוש כאן כנראה מיוסד על פירוש הבעש״ט הנדפס בסה״מ אידיש ע׳ 138. וראה שם ביאור בארוכה.

15 **ואתה קדוש יושב תהלות ישראל**

In the psalm that opens "My G-d, my G-d, why have You forsaken me," David recalls, "And You are holy, enthroned (literally, sitting) upon the praises of Israel." The maamar reads "sitting" as descent: G-d, holy and apart in Himself, is drawn down into revelation by Israel's praises.

Psalms 22:4 תהילים כ״ב:ד׳

וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל:

Yet Thou art holy, O Thou that art enthroned upon the praises of Israel.

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KEHOT'S NOTE

תהלים כב, ד.

16 **להמשיך גילוי מדותיו ית׳**

The note refers to the Rebbe's note 67 in the maamar Basi LeGani of 5729, on this idea of drawing down the revelation of G-d's attributes.

KEHOT'S NOTE

ראה בד״ה באתי לגני תשכ״ט (סה״מ מלוקט-ג ע׳ מח) הערה 67.

17 **לאו מכל אינון מדות**

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

KEHOT'S NOTE

ת״ז בהקדמה.

לאו מכל אינון מדות איהו כלל 18

> From Eliyahu's prayer in the introduction to the Tikkunei Zohar: G-d has righteousness, judgment and mercy, yet He is not any of these attributes at all. The Alter Rebbe uses it to show that the attributes are only His "Names."

Tikkunei Zohar 17b:5–7 תקוני הזהר י״ז ב:ה׳-ז׳

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע׳ דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ״א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי׳ הגדולה והגבורה וכו׳

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PARAGRAPH 5

ע״פ ואני נתתי לך שכם אחד 19

> That discourse also opens with "For there the tribes went up… to give thanks to the Name of Havayah" and gives the analogy at length: calling a generous man by the name of his kindness brings it out from the concealment of his heart, even in anger, because it was there all along.

KEHOT'S NOTE

תו״א קב, א ואילך. ראה סה״מ מלוקט ח״ג ע׳ מח בהערה בשולי העמוד.

ואני נתתי לך שכם אחד 20

> Yaakov, near the end of his life, tells Yosef: "And I have given you one portion (shechem echad) above your brothers." It opens the Torah Ohr discourse to which the Alter Rebbe refers for this explanation.

Genesis 48:22 בראשית מ״ח:כ״ב

וַאֲנִי נָתַתִּי לְךָ שְׁכֶם אַחַד עַל־אַחֶיךָ אֲשֶׁר לָקַחְתִּי מִיַּד הָאֱמֹרִי בְּחַרְבִּי וּבְקַשְׁתִּי׃

Moreover I have given to thee one aportion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.'

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PARAGRAPH 6

ואתה קדוש יושב תהלות ישראל 21

> David says to G-d, "And You are holy, enthroned (literally, sitting) upon the praises of Israel." The Alter Rebbe reads "sitting" as descent, brought about by Israel's praises.

Psalms 22:4 תהילים כ״ב:ד׳

וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל׃

Yet Thou art holy, O Thou that art enthroned upon the praises of Israel.

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בהלו נרו עלי ראשי 22

> Job longs for his past days, "when His lamp shone (behilo) over my head," and G-d's light guided him. The word shares its root with hillul, praise, so praise is also a term for shining.

Job 29:3 איוב כ״ט:ג׳

בְּהִלּוֹ נֵרוֹ עֲלֵי רֹאשִׁי לְאוֹרוֹ אֵלֶךְ חֹשֶׁךְ׃

When His lamp shined above my head, And by His light I walked through darkness;

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KEHOT'S NOTE

איוב כט, ג. מובא בד״ה באתי לגני תשכ״ט (נדפס בקונטרס יו״ד שבט תשמ״ט) סעי׳ ט ושם בהערה 69 העיר: "והא דמשמע בלקו״ת שגם ההמשכה עצמה נמשכת ע״י תהלות ישראל — אף שלכאורה אין שייך שהעבודה דתהלות ישראל מגעת לדרגת אתה קדוש . . יש לומר, שהענין ד"אתה קדוש" שבלקו״ת הוא אוא״ס כמו שיש לו איזו שייכות לספירות [כמובן גם מזה שהתהלות שבלקו״ת שם היא "קריאת שמותיו יתי" השייכים למדות פרטיות], ובהמשכה זו שייך לומר שנמשכת ע״י תהלות ישראל משא״כ בנוגע המשכת העצמות" ע״ש.

ששם עלו שבטים 23

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

KEHOT'S NOTE

תהלות קכד, ד.

ששם עלו שבטים כו׳ להודות לשם הוי׳ 24

> "For there the tribes went up… to give thanks to the Name of Havayah." It is read together with the verse before it, about Jerusalem.

Psalms 122:4 תהילים קכ״ב:ד׳

שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־יָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם הי׳

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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ירושלים הבנויה כעיר שחוברה לה יחדו 25

> The pilgrims see "Jerusalem, built as a city that is joined to it together": plainly, a city built compact and whole. The Gemara (Taanis 5a) reads it as the Jerusalem below joined to a Jerusalem Above, and so the Alter Rebbe takes it here.

Psalms 122:3 תהילים קכ״ב:ג׳

יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה־לָּהּ יַחְדָּו׃

Jerusalem, that art builded as a city that is compact together;

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ברוך הי׳ מן העולם ועד העולם 26

> The psalm, and the fourth book of Psalms, close: "Blessed is Havayah, the G-d of Israel, from everlasting to everlasting," literally "from the world to the world." The Alter Rebbe reads the words literally: blessing draws G-dliness from the concealed world to the revealed world.

Psalms 106:48 תהילים ק״ו:מ״ח

בָּרוּךְ־הי׳ אֱלֹקֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וְאָמַר כָּל־הָעָם אָמֵן הַלְלוּ־יָהּ׃

Blessed be the L-RD, the G-d of Israel, from everlasting even to everlasting, and let all the people say: 'Amen.' Hallelujah.

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KEHOT'S NOTE

תהלים קו, מח.

27 **מעלמא דאתכסיא לעלמא דאתגליא**

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

KEHOT'S NOTE

זח"א (קנח, רע"ב. יח, א. קנב, א). וזח"ב (כט, ב). ובריש ת"ז [ס"ע] (א, ריש ב'). [כ].

28 **מעלמא דאתכסיא לעלמא דאתגליא**

The Zohar on Vayetzei speaks of "the mother" of the sons, Leah, as "the concealed world, which is not revealed," and in the same passage cites "For there the tribes went up… to give thanks to the Name of Havayah." The Alter Rebbe uses its terms, the concealed and the revealed world.

Zohar, Vayetzei 23:231–24:243 ספר הזהר, ויצא כ"ג:רל"א-כ"ד:רמ"ג

It is therefore written "thou shalt not take the dam with the young" (Deut. 22, 6), for the reason that she represents the undisclosed world, and hence: "thou shalt in any wise let the dam go, but the young thou mayest take unto thyself' (Ibid. 7), inasmuch as she symbolises the world that is absolutely concealed,

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

29 **אלה פקודי המשכן משכן העדות**

The verse opens the reckoning of the materials of the Mishkan, made at Moshe's word: "These are the accounts of the Mishkan, the Mishkan of the Testimony." It opens the discourse in Likkutei Torah, Pekudei, to which the Alter Rebbe refers for drawing from the concealed to the revealed.

Exodus 38:21 שמות ל"ח:כ"א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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30 **יהיה כל פריו קדש הלולים להוי'**

The fourth-year fruit, "holy, for praises to Havayah": the praise it occasions draws G-dliness from concealment into revelation.

Leviticus 19:24 ויקרא י"ט:כ"ד

וּבַשָּׁנָה הָרְבִיעִת יִהְיֶה כָּל־פִּרְיוֹ קֹדֶשׁ הִלּוּלִים לַה׳

And in the fourth year all the fruit thereof shall be holy, for giving praise unto the L-RD.

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PARAGRAPH 7

31 **בזח"ג ס"פ קדושים דפ"ז סע"א**

The note records that this Zohar passage is explained in another maamar of the Alter Rebbe printed there.

KEHOT'S NOTE

נתבאר במאמרי אדה"ז אתהלך ע' ריג. ובאוה"ת ויקרא-א ע' קלח ואילך.

32 **שנה הרביעית דא כנס"י דאיהי קיימא רביעאה לכורסייא דהא כדין מזדווג בה קוב"ה בכנס"י**

Rabbi Chiya expounds the orlah verses at the end of Zohar Kedoshim: the fruit is not complete for three years, and "in the fourth year the Congregation of Israel unites with the Holy One, blessed be He, and one celebration (hilula) is found," which is why it says "holy, for praises (hillulim)." The maamar gives the passage in its own words, and the Ramaz explains it in terms of Netzach, Hod, Yesod and Tiferes.

Zohar, Kedoshim 19:127–21:133 ספר הזהר, קדושים י"ט:קכ"ז-כ"א:קל"ג

For in the fourth year the Community of Israel becomes united with the Holy One, blessed be He, and then celestial powers are appointed over the world, an appropriate one for each object. Thenceforward all products are blessed and are permitted to be eaten, since all are in their complete state, in regard both to heaven and to earth. Till that time it is forbidden to eat of them; and he who eats of them is like one who has no share in the Holy One, blessed be He, and …

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

33 **יהודה אתה**

Yaakov blesses Yehudah: "Yehudah, you, your brothers shall acknowledge (yoducha) you," a play on his name. It opens the Torah Ohr discourse in Vayechi to which the Alter Rebbe refers here.

Genesis 49:8 בראשית מ"ט:ח'

יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ יָדְךָ בְּעֹרֶף אֹיְבֶיךָ יִשְׁתַּחֲוּ לְךָ בְּנֵי אָבִיךָ׃

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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PARAGRAPH 8

34 **ערלים לא יאכל**

"Three years they shall be orlah for you; they shall not be eaten." The severity of the prohibition is what the Alter Rebbe asks about.

Leviticus 19:23 ויקרא י"ט:כ"ג

וְכִי־תָבֹאוּ אֶל־הָאָרֶץ וּנְטַעְתֶּם כָּל־עֵץ מַאֲכָל וַעֲרַלְתֶּם עָרְלָתוֹ אֶת־פִּרְיוֹ שָׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֲרֵלִים לֹא יֵאָכֵל׃

And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as forbidden; three years shall it be as forbidden unto you; it shall not be eaten.

the three impure kelipos can draw nurture, which is "three years they shall be orlah for you"; when it receives from Tiferes, that is "in the fourth year all its fruit."

KEHOT'S NOTE

"בלק"ת פ׳ קדושים . . ההפרש בין כשהדבור העליון מקבל רק מנה"י דז"א ובין כשמקבלת מת"ת שזהו ענין שלש שנים יהי׳ לכם ערלים כשמקבל מנה"י יש יניקה לק"נ גקה"ט, משא"כ כשמקבלת מת"ת זהו"ע ובשנה הרביעית יהי׳ כל פריו" — אוה"ת שמות ע׳ לו.

PARAGRAPH 10

40 **זכר חסדו**

The psalm sings of G-d's salvation: "He remembered His kindness and His faithfulness to the house of Israel." The Alter Rebbe reads zachar (remembered) as zachar (male): the attributes, such as kindness, are the "male," bestowing side.

Psalms 98:3 תהילים צ"ח:ג׳

זָכַר חַסְדּוֹ וֶאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רָאוּ כָל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹקֵינוּ׃

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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KEHOT'S NOTE

תהלים צח, ג.

41 **דמבשרי אחזה**

Job, stricken in body, declares, "From my flesh I shall behold G-d," that is, without any intermediary. Chassidus reads it as a principle: a person's own make-up reflects the supernal order, so the Alter Rebbe explains supernal speech through human speech.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְּפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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PARAGRAPH 11

42 **כלל בד"ה תקעו בחודש שופר**

There the shofar blast is a simple voice from the breath of the heart, a cry from the inner heart that is higher than Chochmah and cannot be spoken, since speech derives from Chochmah; "hear my voice" means what is within my voice, the inner heart, whereas the voice itself comes from the outer heart.

KEHOT'S NOTE

לקמן ר"ה נד, ג.

43 **תקעו בחודש שופר**

The psalm calls, "Sound the shofar on the New Moon, at the appointed time for our festival day," the New Moon of Rosh HaShanah. It opens the Likkutei Torah discourse on

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35 **בפרד"ס שער כ"ד**

The note says the reference should apparently be Sha'ar 25 of the Pardes, and that it was corrected so where this passage is quoted in Kuntres Beis Iyar 5749.

KEHOT'S NOTE

לכאורה צ"ל כה. וכן הוגה בקונטרס ב׳ אייר תשמ"ט. וכ"ה בדרך מצותיך.

36 **רוח סערה**

Yechezkel opens his vision of the Chariot: "a stormy wind came from the north, a great cloud and a flashing fire, and a brightness (nogah) around it." The Pardes identifies the first three with the three impure kelipos, corresponding to the three orlah years, and the brightness with kelipas Nogah.

Ezekiel 1:4 יחזקאל א׳:ד׳

וָאֵרֶא וְהִנֵּה רוּחַ סְעָרָה בָּאָה מִן־הַצָּפוֹן עָנָן גָּדוֹל וְאֵשׁ מִתְלַקַּחַת וְנֹגַהּ־לוֹ סָבִיב וּמִתּוֹכָהּ כְּעֵין הַחַשְׁמַל מִתּוֹךְ הָאֵשׁ׃

And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire flashing up, so that a brightness was round about it; and out of the midst thereof as the colour of electrum, out of the midst of the fire.

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PARAGRAPH 9

37 **כי אמילם**

The psalmist, surrounded by enemies, says three times, "in the Name of Havayah I will cut them down (amilam)." The word shares its root with milah, circumcision, the removal of the orlah, and Shaarei Orah links the three times with the three years of orlah.

Psalms 118:10–12 תהילים קי"ח:י׳-י"ב

כָּל־גּוֹיִם סְבָבוּנִי בְּשֵׁם ה׳ כִּי אֲמִילַם׃ סַבּוּנִי גַם־סְבָבוּנִי בְּשֵׁם ה׳ כִּי אֲמִילַם׃ סַבּוּנִי כִדְבוֹרִים דֹּעֲכוּ כְּאֵשׁ קוֹצִים בְּשֵׁם ה׳ כִּי אֲמִילַם׃

All nations compass me about; Verily, in the name of the L-RD I will cut them off. They compass me about, yea, they compass me about; Verily, in the name of the L-RD I will cut them off. They compass me about like bees; They are quenched as the fire of thorns; Verily, in the name of the L-RD I will cut them off.

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38 **שלש שנים**

The Zohar on Pekudei calls a level of the other side "orlah" and says that a spirit from that side rests on newly planted trees until they take root; therefore it is written, "three years they shall be orlah for you."

Zohar, Pekudei 44:463–45:473 ספר הזהר, פקודי מ"ד:תס"ג-מ"ה:תע"ג

39 **ג׳ שני ערלה בקבלתה מנה"י . . שמקבלת מתפארת**

The Tzemach Tzedek summarizes this passage of Likkutei Torah there: when supernal speech receives only from Netzach, Hod and Yesod of Z'eir Anpin, kelipas Nogah and

Rosh HaShanah to which the Alter Rebbe refers for the shofar's wordless voice.

Psalms 81:4 תהילים פ״א:ד׳

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֵּסֶה לְיוֹם חַגֵּנוּ:

Blow the horn at the new moon, at the full moon for our feast-day.

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PARAGRAPH 12

44 **ושבתי בשלום**

Yaakov's vow on his way to Charan: "and I return in peace to my father's house." It opens the Torah Ohr discourse to which the Alter Rebbe refers for the three elements of the voice.

Genesis 28:21 בראשית כ״ח:כ״א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה׳ לִי לֵאלֹקִים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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45 **תשישות כח כנקבה**

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

KEHOT'S NOTE

רש״י במדבר (יא, טו). ושם דברים (ה, כד). [כ].

46 **לעולם ה׳ דברך נצב**

The psalmist says to G-d, "Forever, Havayah, Your word stands in the heavens," plainly that His word is as lasting as the heavens. Read literally, as here, the word that created the firmament remains in it, giving it existence.

Psalms 119:89 תהילים קי״ט:פ״ט

לְעוֹלָם ה׳ דְּבָרְךָ נִצָּב בַּשָּׁמָיִם:

LAMED. For ever, O L-RD, Thy word standeth fast in heaven.

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KEHOT'S NOTE

תהלים קיט, פט.

47 **יהי רקיע**

G-d's utterance on the second day of Creation: "Let there be a firmament in the midst of the waters." The letters of this utterance are what stand within the firmament.

Genesis 1:6 בראשית א׳:ו׳

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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KEHOT'S NOTE

בראשית א, ו.

48 **יהי רקיע נצב . . בתוך . . השמים**

There the Alter Rebbe explains "Forever, Havayah, Your word stands in the heavens": the word by which the heavens were made stands in them forever, constantly bringing them into being from nothing; and he quotes Midrash Tehillim (Shocher Tov) on the verse: the heavens stand on that very word, "Let there be a firmament," by which they were created.

KEHOT'S NOTE

ע״ל ר״פ אחרי כה, ג [כ]. ושם נעתק לשון המדרש תהלים. ובארוכה ראה בליקוט פי׳ לתניא שם.

49 **לעולם ה׳ דברך נצב בשמים שאותיות ותיבות של מאמר יהי רקיע נצב ומלובשים ועומדים בתוך רקיע השמים להחיותם**

The Baal Shem Tov's explanation, quoted in Tanya: the words and letters of "Let there be a firmament" stand forever within the firmament, enclothed in all the heavens to give them life. The Alter Rebbe cites it as Sefer Shel Beinonim, Part II.

Tanya, Sha'ar HaYichud 1:3 תניא, חלק שני; שער היחוד והאמונה א׳:ג׳

הִנֵּה, כְּתִיב: "לְעוֹלָם, ה׳, דְּבָרְךָ נִצָּב בַּשָּׁמָיִם", וּפֵירַשׁ הַבַּעַל־שֵׁם־טוֹב זִכְרוֹנוֹ לִבְרָכָה: כִּי "דְּבָרְךָ" שֶׁאָמַרְתָּ "יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וְגוֹ'" – תֵּיבוֹת וְאוֹתִיּוֹת אֵלּוּ, הֵן נִצָּבוֹת וְעוֹמְדוֹת לְעוֹלָם בְּתוֹךְ רְקִיעַ הַשָּׁמַיִם, וּמְלוּבָּשׁוֹת בְּתוֹךְ כָּל הָרְקִיעִים לְעוֹלָם לְהַחֲיוֹתָם, כְּדִכְתִיב: "וּדְבַר אֱלֹקֵינוּ יָקוּם לְעוֹלָם", "וּדְבָרָיו חַיִּים וְקַיָּימִים לָעַד כוּ'", כִּי אֵילּוּ הָיוּ הָאוֹתִיּוֹת מִסְתַּלְּקוֹת כְּרֶגַע חַס וְשָׁלוֹם וְחוֹזְרוֹת לִמְקוֹרָן, הָיוּ כָּל הַשָּׁמַיִם אַיִן וְאֶפֶס מַמָּשׁ, וְהָיוּ כְּלֹא הָיוּ כְּלָל, וּכְמוֹ ...

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PARAGRAPH 13

50 **אדני שפתי תפתח**

David's prayer, said before every Amidah: "Ado-nai, open my lips, and my mouth shall declare Your praise." It opens the Siddur discourse on speech to which the Alter Rebbe refers.

Psalms 51:17 תהילים נ״א:י״ז

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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51 **ועיין בפרדס ערך גבול**

In Masei the Alter Rebbe also cites the Pardes' entry on gevul and explains the twelve diagonal boundaries as the inclusion of the supernal attributes in one another, such as Chesed with Hod, drawn down as the inclusion of love with acknowledgment in divine service.

KEHOT'S NOTE

ראה לקמן מסעי צד, ב. עקב טז, ב. באוה״ת נ״ך-א ע׳ שלה.

52 **וז״ש באד״ר דנשא דף קמ״א ע״ב**

The Tzemach Tzedek quotes the Idra Rabba there: Tiferes extends from the navel of the heart, pierces and passes to the other side, and forms the countenance of the Nukva down to the navel.

KEHOT'S NOTE

"תאנא אתפשט האי תפארת מטבורא דליבא ונקיב ואתעבר בגיסא אחרא ותקין פרצופא דנוקי׳ עד טבורא ומטיבורא שארי ובטיבורא שלים כו׳" — אוה״ת ויקרא-א ע׳ קלו.

53 **ונקיב**

The Idra Rabba: Tiferes extends from the navel of the heart, "pierces" and passes to the other side, and forms the countenance of the Nukva. The "piercing" is the opening (nekev) through which the feminine receives.

Zohar, Idra Rabba 41:297–42:309 ספר הזהר, האדרא רבא מ״א:רצ״ז-מ״ב:ש״ט

54 **ובע״ח שער הכללים פ״י**

There the Tzemach Tzedek cites Me'orei Or (letter nun, section 33), that Malchus is called nekevah, and Etz Chaim, Sha'ar HaKelalim, chapter 10: this opening joined the lower hei and became nekevah behind Z'eir Anpin, with one wall shared by both.

KEHOT'S NOTE

"ע׳ במא״א אות נ׳ סע״ לג נקבה נק׳ המל׳ כו׳ וב״נ שם שהביא ממ״ש בע״ח שער הכללים פ״י ואז נתחבר נקב זה עם ה׳ תתאה ונעשית נקבה באחורי ז״א וכותל אחד יש לשתיהן כו׳" — אוה״ת ויקרא-א ע׳ קלז ע״ש.

55 **שער ל״ג פ״ב ובשער ל״ד**

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

KEHOT'S NOTE

בדפוס שקלאוו תק״ס. של״ד פ״ב ושי׳ ל״ה לפנינו. [כ].

PARAGRAPH 14

56 **עוטה אור כשלמה**

In the psalm of Creation, G-d "wraps Himself in light as in a garment, spreads out the heavens like a curtain." It opens the letter in Iggeres HaKodesh (section 19) to which the Alter Rebbe refers.

Psalms 104:2 תהילים ק״ד:ב׳

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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57 **שער ל״ג פ״ב ובשער ל״ד**

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

KEHOT'S NOTE

בדפוס שקלאוו תק״ס. של״ד פ״ב ושי׳ ל״ה לפנינו. [כ].

PARAGRAPH 15

58 **מילין דהדיוטא**

The note refers to that discourse of the Siddur for the expression "words of commoners."

KEHOT'S NOTE

ע׳ בסידור אדמו״ר בד״ה הקל קול יעקב [יח, ד]. וע׳ זח״ג (קמט, ב) לאו אורחי׳ דמלכא יעו״ש [כ]. נתבאר בארוכה לעיל פ׳ אחרי כה, ד.

59 **מילין דהדיוטא**

The Zohar on Beha'alotcha: a king of flesh and blood would not speak of common matters, all the more not write them. Hence "words of commoners" for speech far beneath the speaker.

Zohar, Beha'alotcha 3:13–4:20 ספר הזהר, בהעלותך ג׳:י״ג-ד׳:כ׳

R. Eleazar then quoted the verse: "And the ark rested in the seventh month, on the seventeenth day of the month, on the mountains of Ararat" etc. (Gen. 8, 4). 'How precious', he said, 'are the words of the Torah, seeing that each particular word contains sublime mystical teachings, the Torah itself being designated the sublime general rule. Now, one of the thirteen exegetical principles by which the Law is expounded reads: "If anything is included in a general proposition and is then made the subject of a special statement, ...

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

60 In the name of Rabbi Akiva, the Talmud reads the verse "Yours, G-d, are the greatness and the might and the tiferes": "and the tiferes" is the Giving of the Torah. The Alter Rebbe uses it to show that the revelation at Sinai came through Tiferes.

Berakhot 58a:17 ברכות נ״ח א:י״ז

בְּמַתְנִיתָא תַּנָּא מִשְּׁמֵיהּ דְּרַבִּי עֲקִיבָא: "לְךָ ה׳ הַגְּדֻלָּה" — זוֹ קְרִיעַת יַם סוּף. "וְהַגְּבוּרָה" — זוֹ מַכַּת בְּכוֹרוֹת. "וְהַתִּפְאֶרֶת" — זוֹ מַתַּן תּוֹרָה. "וְהַנֵּצַח" — זוֹ יְרוּשָׁלַיִם. "וְהַהוֹד" — זוֹ בֵּית הַמִּקְדָּשׁ.

In a Baraita it is taught in the name of R. 'Akiba : "Thine, O L-rd, is the greatness" — that refers to the division of the Red Sea. "And the power" — that refers to the smiting of the first-born. "And the glory" — that refers to the giving of the Torah, "And the victory" — that refers to Jerusalem. "And the majesty" — that refers to the Temple.

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

61 **בריח התיכון המבריח**

In the building of the Mishkan: "And the middle bar in the midst of the boards shall run through from end to end," one bar passing through all the boards. In Kabbalah it is Tiferes, the central line that joins the two sides.

Exodus 26:28 שמות כ״ו:כ״ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְּרִחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

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

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KEHOT'S NOTE

שמות כו, כח.

62 **בריח התיכון המבריח מן הקצה אל הקצה**

The Zohar on Terumah: the middle bar is Yaakov, the perfect one, who holds this side and that side, as Yaakov "dwells in tents," in two.

Zohar, Terumah 94:908–96:918 ספר הזהר, תרומה צ״ד:תתק״ח-צ״ו:תתקי״ח

R. Simeon, we are told, explained thus the words, "And the middle bar in the midst of the boards shall pass from one end to the other." '"The middle bar"', he said, 'signifies Jacob, the perfect saint, as we have pointed out on another occasion in connection with the characterization of Jacob as

"a complete man, dwelling in tents" (Gen. 25, 27). It does not say, "dwelling in a tent", but "dwelling in tents,', which denotes that he unified the two "tents" (of Severity and Mercy). The same implication may ...

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

63 **"Everything the Holy One, blessed be He, created in His world, He created only for His glory, as it is said, 'All that is called by My Name and for My glory I created him'... and it says, 'Havayah shall reign forever and ever.'" This defines Tiferes.**

Pirkei Avot 6:11 משנה אבות ו:י״א

כָּל מַה שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ, לֹא בְרָאוֹ אֶלָּא לִכְבוֹדוֹ, שֶׁנֶּאֱמַר (ישעיה מג), כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף עֲשִׂיתִיו, וְאוֹמֵר (שמות טו), ה׳ יִמְלֹךְ לְעֹלָם וָעֶד. רַבִּי חֲנַנְיָא בֶּן עֲקַשְׁיָא אוֹמֵר, רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא לְזַכּוֹת אֶת יִשְׂרָאֵל, לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת, שֶׁנֶּאֱמַר (ישעיה מב) ה׳ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר:

Whatever the Holy Blessed One created in His world, he created only for His glory, as it is said: "All who are linked to My name, whom I have created, formed and made for My glory" (Isaiah 43:7), And it says: "The L-rd shall reign for ever and ever" (Exodus 15:18). Said Rabbi Hananiah ben Akashya: It pleased the Holy Blessed One to grant merit to Israel, that is why He gave them Torah and commandments in abundance, as it is said, "The L-rd was pleased for His righteousness, to ...

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

64 **ולכבודי בראתיו**

G-d promises, through Isaiah, to gather Israel: "All that is called by My Name and for My glory I created him, I formed him, indeed I made him." This is the verse that the teaching in Avos cites.

Isaiah 43:7 ישעיהו מ״ג:ז׳

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישעי׳ מג, ז.

65 **ולכבודי בראתיו**

The Zohar on Terumah: "for My glory I created him" means that the glory below, the holy Throne, is perfected above only through the deeds of people in the world, when they are righteous.

Zohar, Terumah 47:525–534 ספר הזהר, תרומה מ״ז:תקכ״ה-תקל״ד

66 **ופי׳ בשל״ה דל״ט ע״ב**

The Shelah's words that the Alter Rebbe cites are quoted there, with glosses.

KEHOT'S NOTE

לשון השל״ה עם הגהות באוה״ת נ״ך-א ע׳ רמ.

67 **אתה הראת לדעת**

Moshe reminds Israel of the wonders of the Exodus and Sinai: "You have been shown, to know that Havayah is G-d; there is none else besides Him." The Shelah's example of G-dliness revealed below.

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

68 **וידעו מצרים כי אני ה׳**

At the sea G-d tells Moshe that He will harden Pharaoh's heart and be glorified through Pharaoh and his army, "and Egypt shall know that I am Havayah" (and again in 14:18). Another example of G-d's glory made known to the world.

Exodus 14:4 שמות י״ד:ד׳

וְחִזַּקְתִּי אֶת־לֵב־פַּרְעֹה וְרָדַף אַחֲרֵיהֶם וְאִכָּבְדָה בְּפַרְעֹה וּבְכָל־חֵילוֹ וְיָדְעוּ מִצְרַיִם כִּי־אֲנִי ה׳ וַיַּעֲשׂוּ־כֵן:

And I will harden Pharaoh's heart, and he shall follow after them; and I will get Me honour upon Pharaoh, and upon all his host; and the Egyptians shall know that I am the L-RD.' And they did so.

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KEHOT'S NOTE

שמות יד, ד-יח.

69 **ואולם חי אני**

After the sin of the spies G-d tells Moshe, "But indeed, as I live, and the glory of Havayah shall fill all the earth," an oath by His life and His glory. The Alter Rebbe cites it for G-d's glory filling the whole world.

Numbers 14:21 במדבר י״ד:כ״א

וְאוּלָם חַי־אָנִי וְיִמָּלֵא כְבוֹד־ה׳ אֶת־כָּל־הָאָרֶץ:

But in very deed, as I live—and all the earth shall be filled with the glory of the L-RD—

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KEHOT'S NOTE

במדבר יד, כא.

70 **ה׳ ימלוך לעולם ועד**

The last words of the Song at the Sea, sung by Moshe and Israel: "Havayah shall reign forever and ever." It is the verse with which the teaching in Avos concludes.

Exodus 15:18 שמות ט״ו:י״ח

Havayah יִמְלֹךְ לְעֹלָם וָעֶד:

The L-RD shall reign for ever and ever.

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KEHOT'S NOTE

שמות טו, יח.

71 יקר תפארת גדולתו

At his feast Achashverosh displayed "the riches of his glorious kingdom and the precious glory of his greatness." The Alter Rebbe borrows the phrase for the revelation of G-d's glory, which is Tiferes.

Esther 1:4 אסתר א׳:ד׳

בְּהַרְאֹתוֹ אֶת־עֹשֶׁר כְּבוֹד מַלְכוּתוֹ וְאֶת־יְקַר תִּפְאֶרֶת גְּדוּלָּתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמְאַת יוֹם׃

when he showed the riches of his glorious kingdom and the honour of his excellent majesty, many days, even a hundred and fourscore days.

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72 נתאוה הקב״ה להיות לו דירה בתחתונים

There the Alter Rebbe explains that the purpose of creating the world is that the Holy One desired a dwelling place among the lower realms: this world is the lowest, where the concealment is greatest and the darkness doubled; he refers further to Chukas and the beginning of Shelach.

KEHOT'S NOTE

תנחומא נשא טז. על״ק ח׳ במדבר ע, ג וש״נ. [כ].

73 נתאוה הקב״ה להיות לו דירה בתחתונים

"When the Holy One, blessed be He, created the world, He desired to have a dwelling place among the lower realms, as He has among the higher." The Alter Rebbe connects this desire with Tiferes, the revelation of His glory.

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

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

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

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

74 להחיות רוח שפלים

The High and Exalted One says that He dwells on high, and also "with the crushed and lowly of spirit, to revive the spirit of the lowly." Here it describes the good G-d wishes to bestow on His creatures.

Isaiah 57:15 ישעיהו נ״ז:ט״ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נְדְכָּאִים׃

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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PARAGRAPH 16

75 ונגלה כבוד ה׳

Isaiah's prophecy of comfort: "And the glory of Havayah shall be revealed, and all flesh shall see together that the mouth of Havayah has spoken." The maamar takes it as revelation in speech itself: all flesh will see the divine speech, which is the added light of Tiferes.

Isaiah 40:5 ישעיהו מ׳:ה׳

וְנִגְלָה כְּבוֹד ה׳ וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה׳ דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע׳ מ, ה.

76 מוליך לימין משה

The prophet recalls the Exodus: G-d "led at the right hand of Moshe the arm of His glory (tiferes), splitting the waters before them." The word tiferes appears in the description of this revelation.

Isaiah 63:12 ישעיהו ס״ג:י״ב

מוֹלִיךְ לִימִין מֹשֶׁה זְרוֹעַ תִּפְאַרְתּוֹ בּוֹקֵעַ מַיִם מִפְּנֵיהֶם לַעֲשׂוֹת לוֹ שֵׁם עוֹלָם׃

That caused His glorious arm to go at the right hand of Moses? That divided the water before them, To make Himself an everlasting name?

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KEHOT'S NOTE

ישע׳ סג, יב.

77 לעשות לך שם תפארת

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

KEHOT'S NOTE

שם סג, יד.

78 לעשות לך שם תפארת

The prophet continues, addressing G-d: "So You led Your people, to make for Yourself a Name of glory (tiferes)." Again, revelation is tied to tiferes.

Isaiah 63:14 ישעיהו ס״ג:י״ד

כַּבְּהֵמָה בַּבִּקְעָה תֵרֵד רוּחַ ה׳ תְּנִיחֶנּוּ כֵּן נְהַגְתָּ עַמְּךָ לַעֲשׂוֹת לְךָ שֵׁם תִּפְאָרֶת׃

As the cattle that go down into the valley, the spirit of the L-RD caused them to rest; So didst Thou lead Thy people, To make Thyself a glorious name.'

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PARAGRAPH 17

79 ומהללים לשם תפארתך

David blesses G-d before the whole assembly: "And now, our G-d, we give thanks to You and praise the Name of Your Tiferes," plainly "Your glorious Name." The Alter Rebbe reads "Name" as Malchus and "Tiferes" as the attribute of Tiferes.

I Chronicles 29:13 דברי הימים א כ״ט:י״ג

וְעַתָּה אֱלֹקֵינוּ מוֹדִים אֲנַחְנוּ לָךְ וּמְהַלְלִים לְשֵׁם תִּפְאַרְתֶּךָ׃

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

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KEHOT'S NOTE

דה״א כט, יג.

PARAGRAPH 18

80 יחוד קול ודבור

The note points back to the earlier part of this maamar, which brings the Zohar that only in the fourth year "the Holy One unites with the Congregation of Israel," and explains that after speech is built from Netzach, Hod and Yesod, the essence of the attributes shines into it, which is called the union of male and female.

KEHOT'S NOTE

"הוא דוקא כשמאיר בדיבור מהת״ת [וראה גם לקו״ת שם [= לעיל] (כט, ג) מזהר (ח״ג ס״פ קדושים — פ״ז סע״א ואילך) שדוקא בשנה הרביעית "מזדווג בה קוב״ה בכנס״י]. ובהמשך תרס״ו (ע׳ רפח ואילך) שגם ההמשכה מנה״י למלכות היא בכלל "יחוד זו״ן" — דיש לומר, שבתרס״ו שם בא ענין זה בהמשך להמבואר שם לפני זה (ע׳ רפז) שכללות הז״א הוא סוף עולמות הא״ס. ובלקו״ת שם מדבר בעיקרו של ז״א (משא״כ המדות נה״י הם דוגמת המלכות)" — ד״ה השמים כסאי תשל״ו (סה״מ מלוקט ח״ג ע׳ קלו) הערה 38.

81 קול דודי דופק

The beloved, asleep with her heart awake, hears: "The voice of my Beloved knocks: Open for me, my sister, my beloved." In the Song, the Beloved is G-d and the beloved is the Congregation of Israel; the "voice" coming to her is read as the union of voice and speech.

Song of Songs 5:2 שיר השירים ה׳:ב׳

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

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

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KEHOT'S NOTE

שה״ש ה, ב.

82 קול דודי הנה זה בא מדלג

The beloved hears Him approach: "The voice of my Beloved! Behold, he comes, leaping over the mountains." A second verse of the voice coming to unite.

Song of Songs 2:8 שיר השירים ב׳:ח׳

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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83 הקל קול יעקב

Yitzchak, feeling the son who came for the blessing, says, "The voice is the voice of Yaakov, but the hands are the hands of Eisav." Yaakov is Tiferes, so his "voice" is the light of Tiferes that unites with speech.

Genesis 27:22 בראשית כ״ז:כ״ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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KEHOT'S NOTE

בראשית כז, כב.

84 בריח התיכון

"And the middle bar… from end to end." Yaakov, Tiferes, is the middle bar, as explained above.

Exodus 26:28 שמות כ״ו:כ״ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְּרִחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

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

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PARAGRAPH 19

85 בת שלש שנים ויום א׳

The Mishnah sets three years and one day as the age from which such a betrothal is halachically valid. The Alter

87 וההוא איבא לא אשתלים באשלמותא עד תלת שנין

> The Zohar at the end of Kedoshim: "And that fruit is not completed in its completeness until three years," and no higher power is appointed over it until it is complete.

Zohar, Kedoshim 18:118–19:127 ספר הזהר, קדושים י״ח:קי״ח-י״ט:קכ״ז

Now, that fruit does not reach its complete state until three years have passed, nor is any power appointed over it above until it has reached its complete state. Then, too, the earth is established with it, and the establishment of both constitutes completeness.

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

88 והכנעני אז בארץ

> When Avraham passed through the land to Shechem, the Torah notes: "And the Canaanite was then in the land." The Zohar reads it as the time when the kelipah still held the land.

Genesis 12:6 בראשית י״ב:ו׳

וַיַּעֲבֹר אַבְרָם בָּאָרֶץ עַד מְקוֹם שְׁכֶם עַד אֵלוֹן מוֹרֶה וְהַכְּנַעֲנִי אָז בָּאָרֶץ׃

And Abram passed through the land unto the place of Shechem, unto the terebinth of Moreh. And the Canaanite was then in the land.

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89 והכנעני אז בארץ

> The Zohar on Lech Lecha: until then the evil serpent that was cursed ruled the land and brought curses on the world, as it is written, "Cursed is Canaan, a slave of slaves." The kelipah held the land.

Zohar, Lech Lecha 9:60–10:68 ספר הזהר, לך לך ט׳:ס-י׳:ס״ח

UNTO THE PLACE OF SHECHEM, UNTO THE OAK OF MORETH, i.e. from one sphere to the other, as befitted. AND THE CANAANITE WAS THEN IN THE LAND. This confirms what has previously been said, that up to that time the wicked serpent that was cursed and brought curses on the world held sway over the land, as it is written, "Cursed is Canaan, a servant of servants shall he be unto his brethren" (Gen. 9, 25), and of the serpent, "Cursed art thou above all cattle" (Gen. 3, 14). It …

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90 ארור כנען עבד עבדים

> After Cham's deed, Noach curses Cham's son: "Cursed is Canaan; a slave of slaves shall he be to his brothers."

Genesis 9:25 בראשית ט׳:כ״ה

וַיֹּאמֶר אָרוּר כְּנָעַן עֶבֶד עֲבָדִים יִהְיֶה לְאֶחָיו׃

And he said: Cursed be Canaan; a servant of servants shall he be unto his brethren.

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91 ארור כנען עבד עבדים

> The Zohar on Noach: Canaan brought curses on the world, like the serpent of whom it is said "cursed are you"; when

> Rebbe brings it as an example of three years as the measure of readiness.

Niddah 44b:9–11 נדה מ״ד ב:ט׳-י״א

מַתְנִי׳ בַּת שָׁלֹשׁ שָׁנִים וְיוֹם אֶחָד — מִתְקַדֶּשֶׁת בְּבִיאָה, וְאִם בָּא עָלֶיהָ יָבָם — קְנָאָהּ, וְחַיָּיְבִין עָלֶיהָ מִשּׁוּם אֵשֶׁת אִישׁ, וּמְטַמְּאָה אֶת בּוֹעֲלָהּ לְטַמֵּא מִשְׁכָּב תַּחְתּוֹן כְּעֶלְיוֹן. נִשֵּׂאת לַכֹּהֵן — תֹּאכַל בִּתְרוּמָה; בָּא עָלֶיהָ אֶחָד מִן הַפְּסוּלִין — פְּסָלָהּ מִן הַכְּהוּנָּה; בָּא עָלֶיהָ אֶחָד מִכָּל הָעֲרָיוֹת הָאֲמוּרוֹת בַּתּוֹרָה — מוּמָתִין עָלֶיהָ, וְהִיא פְּטוּרָה.

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KEHOT'S NOTE

נדה מד, ב במתני׳. ובשו״ע אבה״ע רסט״ז וברמ״א שם ס״כ ס״א. [כ].

86 בן שלש שנים הכיר אברהם

> Rabbi Ami bar Abba: "At three years old Avraham recognized his Creator," derived from the numerical value of "because (ekev) Avraham listened." Another example of the three years.

Nedarim 32a:17–19 נדרים ל״ב א:י״ז-י״ט

"שְׁמֹנֶה עָשָׂר וּשְׁלֹשׁ מֵאוֹת", אָמַר רַבִּי אַמִּי בַּר אַבָּא: אֱלִיעֶזֶר כְּנֶגֶד כּוּלָּם. אִיכָּא דְּאָמְרִי: אֱלִיעֶזֶר הוּא, דְּחוּשְׁבָּנֵיהּ הָכִי הָוֵי. וְאָמַר רַבִּי אַמִּי בַּר אַבָּא: בֵּן שָׁלֹשׁ שָׁנִים הִכִּיר אַבְרָהָם אֶת בּוֹרְאוֹ, שֶׁנֶּאֱמַר: "עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי" — חוּשְׁבָּנֵיהּ מְאָה וְשִׁבְעִין וּתְרֵין. וְאָמַר רָמֵי בַּר אַבָּא:

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Bereshit Rabbah 30:8 בראשית רבה ל׳:ח׳

… "אֶחָד הָיָה אַבְרָהָם וַיִּירַשׁ אֶת הָאָרֶץ" מעתה הוא תחלתו והוא סופו אמר להון אף היא לא תברא דהא רבי לוי בשם ריש לקיש אמר בן ג׳ שנים הכיר אברהם את בוראו וכו׳ ר׳ חנינא ור׳ יוחנן תרוויהון אמרין בן ארבעים וח׳ שנה הכיר אברהם את בוראו ומה אני מקיים היה שהיה מתוקן להדריך כל העולם כולו בתשובה. "הן האדם היה" - מתוקן למיתה. "[וְהַ]נָּחָשׁ הָיָה" - מתוקן לפורענות. "קין היה" - מתוקן לגלות. איוב "[אִישׁ] הָיָה" - מתוקן ליסורין. נח "הָיָה" - מתוקן לנס. "[ו]מֹשֶׁה הָיָה" - מתוקן לגואל. …

"Faultless [tamim] in his generations" - bar Ḥatya said: Everyone in whose regard tamim is stated, he completed his years to a multiple of seven. also means "complete," and numbers that are multiples of seven are considered "complete." Noah lived for three hundred and fifty years after the Flood. Abraham (also called tamim, in Genesis 17:1) lived for seventy-seven years after that reference. "Was [haya]" - Rabbi Yoḥanan said: Anyone in whose regard haya is stated, he was righteous from beginning to end. They raised an objection against him: But …

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KEHOT'S NOTE

נדרים לב, א. זח״ג (שב, א) בתוספ׳. וכ״ה בתנחומא לך (ב [כ]). ור״פ בהר. [כ]. ב״ר פ״ל, ח ושי״נ.

Israel are not worthy, the land is called the land of Canaan. The Alter Rebbe refers to this passage next.

Zohar, Noach 36:297–38:308 ספר הזהר, נח ל״ו:רצ״ז-ל״ח:ש״ח

Hence it is written: AND HE SAID, CURSED BE CANAAN, A SERVANT OF SERVANTS SHALL HE BE UNTO HIS BRETHREN, for the reason that he brought curses on the world, in the same way as the serpent, against whom was pronounced the doom, "Cursed art thou among all cattle" (Gen. 3, 14).

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PARAGRAPH 20

92 **רק — וכמ״ש בענין חרנה**

There "and he went to Charan (Charanah)" is explained: Charan, counting the word itself, equals garon (throat) in numerical value, and its letters spell nichar, "parched," as in "my throat is parched": the voice when the element of fire in it prevails, for the voice is composed of fire, air and water.

KEHOT'S NOTE

ראה תו״א כב, ב.

93 **חרנה**

Yaakov leaves his father's house: "And Yaakov went out from Be'er Sheva and went to Charan (Charanah)." Torah Ohr reads Charan as the "throat" (garon), from which comes charon, wrath.

Genesis 28:10 בראשית כ״ח:י

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה׃

And Jacob went out from Beer-sheba, and went toward Haran.

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94 **בענין — בד״ה במדבר סיני**

This is the discourse on "In the wilderness of Sinai": the word of G-d, the Shechinah, when it is enclothed in Beriah, Yetzirah and Asiyah is called midbar, with an added open mem, because then there is an opening for the kelipos and the sitra achra to draw nurture from it; whereas a closed mem is the world of freedom, where they have no hold.

KEHOT'S NOTE

לקו״ת במדבר ב, ב. אוה״ת במדבר ע׳ יד.

95 **כהמס דונג מפני אש**

David prays that G-d's enemies vanish: "As wax melts before fire, so the wicked shall perish before G-d." Light drives away darkness, and the kelipos melt away before it.

Psalms 68:3 תהילים ס״ח:ג

כְּהִנְדֹּף עָשָׁן תִּנְדֹּף כְּהֵמֵס דּוֹנַג מִפְּנֵי־אֵשׁ יֹאבְדוּ רְשָׁעִים מִפְּנֵי אֱלֹקִים׃

As smoke is driven away, so drive them away; As wax melteth before the fire, So let the wicked perish at the presence of G-d.

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KEHOT'S NOTE

תהלים סח, ג.

96 **כהמס דונג מפני אש יאבדו**

Tanya, chapter 19, cites this verse: before the light of the Infinite One all the kelipos are nullified and become as nothing. The Alter Rebbe refers to it here.

Tanya, Likkutei Amarim 19:12 תניא, חלק ראשון; ליקוטי אמרים י״ט:י״ב

... "כִּי הִנֵּה אוֹיְבֶיךָ ה׳, כִּי הִנֵּה אוֹיְבֶיךָ יֹאבֵדוּ, יִתְפָּרְדוּ וְגוֹ׳״, וּכְתִיב: "כְּהֵמֵס דּוֹנַג מִפְּנֵי אֵשׁ יֹאבְדוּ וְגוֹ׳״, וּכְתִיב: "הָרִים כַּדּוֹנַג נָמַסוּ״.

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97 **כיצד מרקדין**

"How does one dance before the bride? Beis Shammai say, the bride as she is; Beis Hillel say, a beautiful and graceful bride." It is the subject of the discourse the Alter Rebbe refers to.

Ketubot 16b:11–12 כתובות ט״ז ב:י״א-י״ב

תַּנְיָא, רַבִּי יְהוּדָה אוֹמֵר: חָבִית שֶׁל יַיִן מַעֲבִירִין לְפָנֶיהָ. אָמַר רַב אַדָּא בַּר אַהֲבָה: בְּתוּלָה — מַעֲבִירִין לְפָנֶיהָ סְתוּמָה, בְּעוּלָה — מַעֲבִירִין לְפָנֶיהָ פְּתוּחָה. אַמַּאי? נִיעַבַּר קַמֵּי בְּתוּלָה וְקַמֵּי בְּעוּלָה לָא נִיעַבַּר כְּלָל! זִימְנִין דְּתָפְסָה מָאתַיִם, וְאָמְרָה: אֲנָא בְּתוּלָה הֲוַאי, וְהַאי דְּלָא עַבַּרוּ קַמַּאי — אִתְּנוֹסֵי הוּא דְּאִתְּנִיסוּ. תָּנוּ רַבָּנַן: כֵּיצַד מְרַקְּדִין לִפְנֵי הַכַּלָּה? בֵּית שַׁמַּאי אוֹמְרִים:

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PARAGRAPH 21

98 **ועתה מודים אנחנו לך ומהללים לשם תפארתך**

David's blessing before the whole assembly: "And now, our G-d, we give thanks to You and praise the Name of Your Tiferes." Its two halves, thanks to "You" and praise of the "Name," are explained in the next paragraph.

I Chronicles 29:13 דברי הימים א כ״ט:י״ג

וְעַתָּה אֱלֹקֵינוּ מוֹדִים אֲנַחְנוּ לָךְ וּמְהַלְלִים לְשֵׁם תִּפְאַרְתֶּךָ׃

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

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99 **לאו מכל אלין מדות איהו כלל**

From Eliyahu's prayer in the introduction to the Tikkunei Zohar: He is not any of these attributes at all. Hence Tiferes too is not His essence.

Tikkunei Zohar 17b:5–7 תקוני הזהר י״ז ב:ה׳-ז׳

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע׳ דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ״א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי׳ הגדולה והגבורה וכו׳

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PARAGRAPH 22

100 **מודים אנחנו לך ומהללים לשם תפארתך**

> David's words distinguish thanking "You," G-d's essence, from praising "the Name of Your Tiferes."

I Chronicles 29:13 דברי הימים א כ"ט:י"ג

וְעַתָּה אֱלֹקֵינוּ מוֹדִים אֲנַחְנוּ לָךְ וּמְהַלְלִים לְשֵׁם תִּפְאַרְתֶּךָ׃

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

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101 **נורא תהלות**

> In the Song at the Sea Israel sing, "Who is like You… awesome in praises." Rashi explains: one fears to tell His praises lest they fall short, citing "To You silence is praise"; so too here, He is beyond praise.

Exodus 15:11 שמות ט"ו:י"א

מִי־כָמֹכָה בָּאֵלִם ה׳ מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא׃

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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KEHOT'S NOTE

שמות טו, יא.

102 **ולו דומיי תהלה**

> "To You silence is praise." For the Essence, silence is the only fitting praise.

Psalms 65:2 תהילים ס"ה:ב'

לְךָ דֻמִיָּה תְהִלָּה אֱלֹקִים בְּצִיּוֹן וּלְךָ יְשֻׁלַּם־נֶדֶר׃

Praise waiteth for Thee, O G-d, in Zion; and unto Thee the vow is performed.

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KEHOT'S NOTE

תהלים סה, ב (לך).

PARAGRAPH 23

103 **והתהלה אינו רק לבחי' שמו ית'**

> The Rebbe infers from these words that the "You are holy" from which the drawing down comes is the Infinite Light as it relates to the Sefiros, since the praises are the "calling of His Names," which belong to particular attributes.

KEHOT'S NOTE

"דהגם שההמשכה היא מ"אתה קדוש" — מכיון שהתהלות הם "קריאת שמותיו ית" השייכים למדות פרטיות, מובן, שהענין ד"אתה קדוש" הוא אוא"ס כמו שיש לו שייכות לספירות. וראה בארוכה ד"ה באתי לגני ה'תשכ"ט (נדפס בקונטרס יו"ד שבט ה'תשמ"ט) הערה 69" — ד"ה השמים כסאי תשל"ו (סה"מ מלוקט-ג ע' קלז) הערה 53.

104 **אמת אמר אל יברא**

> When G-d came to create man, Kindness said, "Let him be created," and Truth said, "Let him not be created, for he is all falsehood." The Alter Rebbe uses it as a comparison for the Essence's distance from the worlds' praise.

Bereshit Rabbah 8:5 בראשית רבה ח':ה'

... חסד ואמת נפגשו צדק ושלום נשקו. חסד אומר: יברא, שהוא גומל חסדים. ואמת אומר: אל יברא, שכולו שקרים. צדק אומר: יברא, שהוא עושה צדקות. שלום אומר: אל יברא, דכוליה קטטה. מה עשה הקדוש ברוך הוא? נטל אמת והשליכו לארץ, הדא הוא דכתיב (דניאל ח): ותשלך אמת ארצה. אמרו מלאכי השרת לפני הקב"ה: רבון העולמים! מה אתה מבזה תכסיס אלטיכסייה שלך? תעלה אמת מן הארץ, הדא הוא דכתיב (תהלים פה): אמת מארץ תצמח. רבנן אמרי לה בשם ר' חנינא בר אידי ורבי פנחס ורבי חלקיה בשם רבי סימון אמר: מאד ...

Rabbi Simon said: When the Holy One blessed be He came to create Adam the first man, the ministering angels divided into various factions and various groups. Some of them were saying: 'Let him not be created,' and some of them were saying: 'Let him be created.' That is what is written: "Kindness and truth met; righteousness and peace touched" (Psalms 85:11). Kindness said: 'Let him be created, as he performs acts of kindness.' Truth said: 'Let him not be created, as he is all full of lies.' Righteousness said: ...

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105 **בד"ה אלה פקודי המשכן**

> There the Alter Rebbe asks why "the glory of the Holy One is elevated" specifically when the sitra achra is subdued, and begins with the root of the positive and prohibitive commandments: from the Tikkunei Zohar, "My Name" with yud-hei equals the 365 prohibitions and "My remembrance" with vav-hei the 248 positive commandments, yud-hei being higher than vav-hei.

KEHOT'S NOTE

לעיל פ' פקודי ג, ב.

106 **נר ה' נשמת אדם**

> Shlomo's proverb: "The lamp of Havayah is the soul of man, searching all the chambers of the belly." It is the subject of the Torah Ohr discourse to which the Alter Rebbe refers.

Proverbs 20:27 משלי כ':כ"ז

נֵר ה׳ נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן׃

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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KEHOT'S NOTE

משלי כ, כז.

107 **כל הנשמה תהלל י-ה**

> The last verse of the Book of Psalms: "Let every soul praise Yah." That discourse explains it together with "The lamp of Havayah is the soul of man."

Psalms 150:6 תהילים ק"נ:ו'

כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ הַלְלוּ־יָהּ׃

Let every thing that hath breath praise the L-RD. Hallelujah.

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KEHOT'S NOTE

תהלים קנ, ו.

108 **יתרון האור . . מן החושך**

Koheles says that wisdom excels folly "as light excels darkness," literally "like the advantage of light from darkness." Chassidus reads the "from" as a source: light gains its advantage from the darkness that came before it.

Ecclesiastes 2:13 קהלת ב׳:י״ג

וְרָאִיתִי אָנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כִּיתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ׃

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

ראה קהלת ב, יג.

109 **וכמי״ש בד״ה בשלח פרעה**

There the world of Tohu preceded the world of Tikkun, and through this light and joy are added, "as the advantage of light that comes": when what lay under kelipas Nogah is turned to the light of Torah and mitzvos.

KEHOT'S NOTE

תו״א סא, ב.

110 **אשר ברא אלקים לעשות**

G-d blessed the seventh day, for on it He rested from all His work "which G-d created to make." The Midrash reads "to make" as the further work that creation still needs.

Genesis 2:3 בראשית ב׳:ג׳

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת׃

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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111 **כל מה שנברא בשי״ב צריכים עשייה**

Asked by a philosopher why circumcision was not given to Adam, Rabbi Hoshaya answers that everything created in the six days of Creation needs further making: mustard needs sweetening, wheat needs grinding, "even man needs rectification." The orlah years are such rectification of the fruit.

Bereshit Rabbah 11:6 בראשית רבה י״א:ו׳

פילוסופוס אחד שאל את רבי הושעיה, א״ל אם חביבה היא המילה מפני מה לא נתנה לאדם הראשון? א״ל מפני מה אותו האיש מגלח פאת ראשו, ומניח את פאת זקנו? א״ל מפני שגדל עמו בשטות, א״ל אם כן יסמא את עינו ויקטע את ידיו וישבר את רגליו על ידי שגדלו עמו בשטות, א״ל ולאלין מיליא אתינן, אתמהא, א״ל להוציאך חלק אי אפשר אלא כל מה שנברא בששת ימי בראשית צריכין עשייה, כגון החרדל צריך למתוק, התורמוסים צריך למתוק, החיטין צריכין להטחן, אפילו אדם צריך תיקון.

A certain philosopher once asked Rabbi Hoshaya, saying to him: 'If circumcision is so dear to Him [G-d], why was it not given to Adam the first man?' He said to him: 'Why does this man [the philosopher] shave the corner of [the hair on] his head but leave the corner of his beard?' He replied: 'It is because this [the head hair] grew with him in his period of foolishness.' He said to him: 'If so, he should put out his eye, sever his hands, and break his legs, ...

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112 **וארא והנה רוח סערה**

Yechezkel describes the start of his vision: "And I looked, and behold, a stormy wind came from the north, a great cloud and a flashing fire." The kelipos appear before the holy Chariot.

Ezekiel 1:4 יחזקאל א׳:ד׳

וָאֵרֶא וְהִנֵּה רוּחַ סְעָרָה בָּאָה מִן־הַצָּפוֹן עָנָן גָּדוֹל וְאֵשׁ מִתְלַקַּחַת וְנֹגַהּ־לוֹ סָבִיב וּמִתּוֹכָהּ כְּעֵין הַחַשְׁמַל מִתּוֹךְ הָאֵשׁ׃

And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire flashing up, so that a brightness was round about it; and out of the midst thereof as the colour of electrum, out of the midst of the fire.

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KEHOT'S NOTE

יחזקאל א, ד.

113 **וארא והנה רוח סערה**

The Zohar on Vayakhel reads Yechezkel's "stormy wind" as a force that always stands before everything, guarding what is within, like a husk around the kernel.

Zohar, Vayakhel 11:156–12:165 ספר הזהר, ויקהל י״א:קנ״ו-י״ב:קס״ה

At this point R. Isaac quoted the verse: "And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire flashing up, so that a brightness was round about it; and out of the midst thereof as the form of electrum (hashmal), out of the midst of the fire" (Ezek. 1, 4). 'Ezekiel', he said, 'saw this vision with a completeness which is only possible when the above-mentioned star is in the ascendant. The "stormy wind" has been explained as being a reference ...

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

114 **זח״ב ויקהל דף ר״ג ע״א**

This Zohar passage is copied there.

KEHOT'S NOTE

נעתק באוה״ת שמות ע׳ סז. ובפ׳ בשלח ע׳ שסא.

115 **ובפ׳ יתרו דס״ט ע״ב**

This Zohar passage, on the thornbush and "Who can bring the pure out of the impure," is copied there.

KEHOT'S NOTE

נעתק באוה״ת שמות ע׳ סז. וראה גם יהל אור ע׳ לא. לקמן שלח מה, ג.

116 **מתוך הסנה**

Moshe sees: "And the angel of Havayah appeared to him in a flame of fire from within the thornbush," and the bush

was not consumed. The holy appears from within the lowly bush.

Exodus 3:2 שמות ג׳:ב׳

וַיֵּרֶא מַלְאַךְ ה׳ אֵלָיו בְּלַבַּת־אֵשׁ מִתּוֹךְ הַסְּנֶה וַיַּרְא וְהִנֵּה הַסְּנֶה בֹּעֵר בָּאֵשׁ וְהַסְּנֶה אֵינֶנּוּ אֻכָּל׃

And the angel of the L-RD appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

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117 מתוך הסנה. ורזא דא מי יתן טהור מטמא

The Zohar on Yisro: the angel appeared "from within the thornbush," for pure and impure cleave together and there is no pure except from within the impure; this is the secret of "Who can bring the pure out of the impure," husk and kernel growing together.

Zohar, Yitro 1:50–3:59 ספר הזהר, יתרו א׳:נ׳-ג׳:נ״ט

Happy was the lot of the faithful prophet Moses, for what is it that we read concerning him? "And an angel of the L-rd appeared unto him in a flame of fire out of the midst of a bush" (Ex. 3, 2). The bush was indeed in that region of holiness and clave to it, for all things cleave to one another, the pure and the impure, there is no purity except through impurity; a mystery which is expressed in the words: "a clean thing out of an unclean" (Job ...

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

118 מי יתן טהור מטמא

Job, speaking of man's frailty, asks: "Who can bring the pure out of the impure?" The Zohar reads it as a secret: the pure emerges only from within the impure, as the kernel within the husk.

Job 14:4 איוב י״ד:ד׳

מִי־יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד׃

Who can bring a clean thing out of an unclean? not one.

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119 ובשנה החמישית

G-d concludes the law of the young tree: "And in the fifth year you may eat its fruit, so as to increase its yield for you; I am Havayah your G-d." The subject of section 4.

Leviticus 19:25 ויקרא י״ט:כ״ה

וּבַשָּׁנָה הַחֲמִישִׁת תֹּאכְלוּ אֶת־פִּרְיוֹ לְהוֹסִיף לָכֶם תְּבוּאָתוֹ אֲנִי ה׳ אֱלֹקֵיכֶם׃

But in the fifth year may ye eat of the fruit thereof, that it may yield unto you more richly the increase thereof: I am the L-RD your G-d.

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KEHOT'S NOTE

ויקרא יט, כה.

120 כמ״ש הרמ״ז ר״פ ויקרא

The Ramaz's words are quoted there: Malchus is a dalet when it is behind Z'eir Anpin and a hei when it comes before him, as the Zohar on Chukas says, and this is the dalet and hei of Yehudah.

KEHOT'S NOTE

"כ׳ בענין ד׳ ה׳ של יהודה דבהיותה באחורי זעיר היא ד׳ . . וכשבא׳ לפניו היא ה׳, כמ״ש בפ׳ חוקת דק״פ ע״ב ה״א דלי״ת הוות וזהו ד׳ ה׳ של יהודה עכ״ד" — אוה״ת בראשית-ב דף שסב, ב.

121 ה׳ ד׳ הוות

The Zohar on Chukas, explaining why the Torah says chukas, says of the feminine level: "a hei [and] a dalet she was." The Ramaz cites it for Malchus being sometimes a dalet and sometimes a hei.

Zohar, Chukat 3:16–4:25 ספר הזהר, חקת ג׳:ט״ז-ד׳:כ״ה

1The first 10 lines of the Hebrew text do not appear in our translation.A RED HEIFER, ETC. The heifer receives from Ox, who is on the left, and is therefore used to purify. "Red" symbolizes the sentence of judgement. "Without spot" symbolizes lenient judgement. "Wherein is no blemish" indicates the Shekinah. AND YE SHALL GIVE HER UNTO ELEAZAR THE PRIEST. Why to him and not to Aaron? Because Aaron was the friend of the Matrona, and also because Aaron came not from the side of Pure, but from the side ...

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

PARAGRAPH 24

122 בביאור ע״פ ושמתי כדכד

There the Alter Rebbe cites Etz Chaim on "And I will make your windows of kadkod": the Keser of the Nukva is drawn from two thirds of the Tiferes of Z'eir Anpin, which are twice "kad" (24), two thirds of the Name Av (72).

KEHOT'S NOTE

לקמן פ׳ ראה כח, ב. וראה גם בסה״מ תרמ״ו-תר״ן בהוספות ע׳ תצו.

123 ושמתי כדכד שמשותיך

G-d consoles Jerusalem through Isaiah: "And I will make your windows of kadkod," a precious stone. The explanation to which the Alter Rebbe refers reads kadkod as kadkad, twice twenty-four, the two thirds of Tiferes.

Isaiah 54:12 ישעיהו נ״ד:י״ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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124 בביאור ענין שלישין אלו בתפארת

The note refers there for a discussion of this explanation of the thirds of Tiferes.

KEHOT'S NOTE

ראה לקו״ש חל״ט ע׳ 109.

PARAGRAPH 25

125 בהראותו את עושר

At his feast of a hundred and eighty days, Achashverosh showed "the riches of his glorious kingdom and the precious glory of his greatness." The model of outward glorying through deeds, the lower third.

Esther 1:4 אסתר א:ד

בְּהַרְאֹתוֹ אֶת־עֹשֶׁר כְּבוֹד מַלְכוּתוֹ וְאֶת־יְקָר תִּפְאֶרֶת גְּדוּלָּתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמְאַת יוֹם׃

when he showed the riches of his glorious kingdom and the honour of his excellent majesty, many days, even a hundred and fourscore days.

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KEHOT'S NOTE

ע"פ אסתר א, ד.

126 נה"י שבו לבר מגופא

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

KEHOT'S NOTE

ראה ת"ז בהקדמה.

PARAGRAPH 26

127 ומבחר שלישיו

In the Song at the Sea: "Pharaoh's chariots and his army He cast into the sea, and the choicest of his officers (shalishav) were drowned in the Sea of Reeds." Shalish also means "a third," here Pharaoh's upper third.

Exodus 15:4 שמות ט"ו:ד

מַרְכְּבֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם וּמִבְחַר שָׁלִשָׁיו טֻבְּעוּ בְיַם־סוּף׃

Pharaoh's chariots and his host hath He cast into the sea, And his chosen captains are sunk in the Red Sea.

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KEHOT'S NOTE

שמות טו, ד.

PARAGRAPH 27

128 נתאווה הקב"ה להיות לו דירה בתחתונים

"The Holy One, blessed be He, desired to have a dwelling place among the lower realms, as He has among the higher." Here it illustrates that even G-d's will has a Tiferes, a purpose: the revelation of His glory below.

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

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

וכי תבואו אל הארץ ונטעתם כל עץ מאכל כו'

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

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

129 תתברך בשמים ממעל

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

KEHOT'S NOTE

ברכת יוצר (בהשמטת השם).

130 בד"ה בחודש השלישי

There the same teaching appears almost word for word: all the worlds, heaven and earth, are only "the work of Your hands"; as in a person only the power of action, the soul's outer garment, is enclothed in the work of his hands, so the life-force in all the worlds is only the power of action, a mere glimmer that does not touch the essence and being.

KEHOT'S NOTE

תו"א סז, א.

PARAGRAPH 28

131 כל בעלי השיר

There "all the masters of song go out with song" is explained: every ascent from one level to a higher one, as from the lower to the upper Gan Eden, comes through song, which is self-nullification, since a new existence can come only after the first becomes nothing, like a seed that decays in the earth.

KEHOT'S NOTE

ראה תו"א ז, ג.

132 כל בעלי השיר יוצאים בשיר

The Mishnah: "All animals that wear a shir (neck-chain) may go out with the chain" on Shabbos. The Alter Rebbe reads shir as song, the song of creatures and angels.

Mishnah Shabbat 5:1 משנה שבת ה':א

בַּמֶּה בְּהֵמָה יוֹצְאָה וּבַמֶּה אֵינָהּ יוֹצְאָה. יוֹצֵא הַגָּמָל בְּאַפְסָר, וְנָאקָה בַחֲטָם, וְלֶבְדֹּקִיס בִּפְרֻמְבְּיָא, וְסוּס בְּשֵׁיר, וְכָל בַּעֲלֵי הַשֵּׁיר יוֹצְאִים בַּשֵּׁיר וְנִמְשָׁכִים בַּשֵּׁיר, וּמַזִּין עֲלֵיהֶן וְטוֹבְלִין בִּמְקוֹמָן׃

Wherewith may [a man let] an animal go out? and wherewith may [he] not [let] it go out? The camel [he] may [let] go out with its halter, the she camel with a nose-ring; the Lybian ass with bridle and bit; the horse with its collar; all [animals] that wear a collar may go out therewith, and be led thereby; [in case it, the collar, becomes unclean] it must be rinsed, and dipped in its place [without taking it off.]

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

133 **אין צור כאלקינו**

Chanah's prayer: "There is none holy like Havayah… and there is no rock like our G-d."

I Samuel 2:2 שמואל א ב׳:ב׳

אֵין־קָדוֹשׁ כַּה׳ כִּי אַיִן בִּלְתֶּךָ וְאֵין צוּר כֵּאלֹקֵינוּ:

There is none holy as the L-RD, For there is none beside Thee; Neither is there any rock like our G-d.

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KEHOT'S NOTE

שמואל-א ב, ב.

134 **אין צייר כאלקינו**

The Talmud reads tzur (rock) as tzayar (artist): a person draws a form on a wall but cannot put breath and soul into it, while G-d forms a form within a form. This praises Him for His craftsmanship.

Berakhot 10a:21–22 ברכות י״ א:כ״א-כ״ב

… וְהַקָּדוֹשׁ בָּרוּךְ הוּא אֵינוֹ כֵּן, צָר צוּרָה בְּתוֹךְ צוּרָה וּמַטִּיל בָּהּ רוּחַ וּנְשָׁמָה קְרָבַיִם וּבְנֵי מֵעַיִם. וְהַיְינוּ דְּאָמְרָה חַנָּה: "אֵין קָדוֹשׁ כַּה׳ כִּי אֵין בִּלְתֶּךָ וְאֵין צוּר כֵּאלֹקֵינוּ". מַאי "אֵין צוּר כֵּאלֹקֵינוּ" — אֵין צַיָּיר כֵּאלֹקֵינוּ.

Rab Shimi b. 'Ukba (another version : Mar 'Ukba) was frequently in the company of R. Simeon b. Pazzi who used to arrange the Aggadah in the presence of R. Joshua b. Levi. He asked him : What means that which is written, "Bless the L-rd, O my soul, and all that is within me, bless His holy name" (ibid. ciii. I)? He replied : Come and see that the attribute of man is not like the attribute of the Holy One, blessed be He. It is an attribute of …

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

Megillah 14a:20 מגילה י״ד א:כ׳

"וְאֵין צוּר כֵּאלֹקֵינוּ", אֵין צַיָּיר כֵּאלֹקֵינוּ. אָדָם צָר צוּרָה עַל גַּבֵּי הַכּוֹתֶל וְאֵינוֹ יָכוֹל לְהַטִּיל בָּהּ רוּחַ וּנְשָׁמָה, קְרָבַיִם וּבְנֵי מֵעַיִם. אֲבָל הַקָּדוֹשׁ בָּרוּךְ הוּא צָר צוּרָה בְּתוֹךְ צוּרָה, וּמַטִּיל בָּהּ רוּחַ וּנְשָׁמָה, קְרָבַיִם וּבְנֵי מֵעַיִם.

"Neither is there any rock [tzur] like our G-d." There is no artist [tzayyar] like our G-d. A person draws a figure on a wall, but is unable to endow it with breath and spirit, inward parts and intestines. But the Holy One, blessed be He, fashions a form within a form and endows it with breath and spirit, inward parts and intestines.

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KEHOT'S NOTE

ברכות י, א. מגילה יד, א. מ׳[דרש] שמואל פ״ה. ומ׳ שוח״ט יח, כו [לב]. מכילתא בשלח בפ׳ שירה (ספ״ח). [כ].

135 Rabbi Chanina's parable against piling up praises of G-d: a king who has a thousand thousand gold dinars and is praised for silver; is it not a disgrace to him? So too all creaturely praise.

Berakhot 33b:22 ברכות ל״ג ב:כ״ב

הִמְתִּין לוֹ עַד דְּסַיִּים. כִּי סַיִּים אָמַר לֵקוּ: סַיִּימְתִּינְהוּ לְכוּלְּהוּ שִׁבְחֵי דְּמָרָךְ?! לְמָה לִי כּוּלֵּי הַאי? אֲנַן, הָנֵי תְּלָת דְּאָמְרִינַן אִי לָאו דְּאַמְרִינְהוּ

מֹשֶׁה רַבֵּנוּ בְּאוֹרָיְיתָא, וַאֲתוֹ אַנְשֵׁי כְּנֶסֶת הַגְּדוֹלָה וְתַקְּנִינְהוּ בִּתְפִלָּה — לָא הֲוֵינַן יְכוֹלִין לְמֵימַר לְהוּ, וְאַתְּ אָמַרְתְּ כּוּלֵּי הַאי וְאָזְלַתְּ! מָשָׁל לְמֶלֶךְ בָּשָׂר וָדָם שֶׁהָיוּ לוֹ אֶלֶף אֲלָפִים דִּינְרֵי זָהָב, וְהָיוּ מְקַלְּסִין אוֹתוֹ בְּשֶׁל כֶּסֶף. וַהֲלֹא גְּנַאי הוּא לוֹ!

R. Hannina waited until he had finished. When he had finished, he said to him, "Hast thou exhausted all the praises of thy L-rd? What is the use of all those [adjectives]? The three which we do say, if Moses our teacher had not used them in the Torah and the men of the Great Assembly come and instituted them in the Tefillah, we should not have been able to say ; and thou dost go on saying all those!" A parable : [It may be likened] to a human …

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PARAGRAPH 29

136 **שט בח״י אלף עולמות**

The Talmud describes how at night G-d rides a light cherub and travels through eighteen thousand worlds, reading "thousands of shin'an" as "thousands that are not (she'einan)." The Alter Rebbe takes these as worlds above Atzilus.

Avodah Zarah 3b:13 עבודה זרה ג׳ ב:י״ג

וּבְלֵילְיָא מַאי עָבֵיד? אִיבָּעֵית אֵימָא: מֵעֵין יְמָמָא, וְאִיבָּעֵית אֵימָא: רוֹכֵב עַל כְּרוּב קַל שֶׁלּוֹ וְשָׁט בִּשְׁמוֹנֶה עָשָׂר אֶלֶף עוֹלָמוֹת, שֶׁנֶּאֱמַר: "רֶכֶב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן", אַל תִּקְרֵי "שִׁנְאָן" אֶלָּא "שֶׁאֵינָן", וְאִיבָּעֵית אֵימָא: יוֹשֵׁב וְשׁוֹמֵעַ שִׁירָה מִפִּי חַיּוֹת, שֶׁנֶּאֱמַר: "יוֹמָם יְצַוֶּה ה׳ חַסְדּוֹ וּבַלַּיְלָה שִׁירֹה עִמִּי".

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KEHOT'S NOTE

ע״ז ג, ב.

137 **והחכמה מאין תמצא**

Job asks, "And wisdom, where (me'ayin) shall it be found?" Chassidus reads it as "wisdom is found from ayin (nothing)," the level above all grasp.

Job 28:12 איוב כ״ח:י״ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה:

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

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KEHOT'S NOTE

איוב כח, יב.

138 **תלת עלמין אית ליה לקוב״ה**

The Zohar on Shelach: "The Holy One, blessed be He, has three worlds in which He is hidden," the highest hidden one, a second bound to it, and a lowest one of separation. The Ramaz's comments on it are cited here.

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

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)

139 ע"פ הדר כבוד הודך

The note refers to the Tzemach Tzedek's explanation of this verse in his work on Psalms.

KEHOT'S NOTE

ראה יהל אור ע' תקנא ואילך.

140 הדר כבוד הודך ודברי נפלאותיך אשיחה

In David's psalm of praise: "The splendor of the glory of Your majesty, and the words of Your wonders, I will speak." The Alter Rebbe refers to an explanation of this verse.

Psalms 145:5 תהילים קמ"ה:ה

הֲדַר כְּבוֹד הוֹדֶךָ וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה׃

The glorious splendour of Thy majesty, And Thy wondrous works, will I rehearse.

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PARAGRAPH 30

141 ג"פ קדוש

In Isaiah's vision the seraphim call to one another, "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The three times "holy" correspond to the three tiers of worlds.

Isaiah 6:3 ישעיהו ו:ג

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

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

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142 ועמי"ש סד"ה ועשית בגדי קדש

the passage shares nothing with the note

KEHOT'S NOTE

תו"א ל, ג.

143 ועשית בגדי קדש

G-d tells Moshe: "And you shall make holy garments for Aharon your brother, for glory and for splendor (tiferes)." The opening of the discourse to which the Alter Rebbe refers.

Exodus 28:2 שמות כ"ח:ב

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת׃

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

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144 מודים אנחנו לך

"We give thanks to You": only thanksgiving applies to the Essence.

I Chronicles 29:13 דברי הימים א כ"ט:י"ג

וְעַתָּה אֱלֹקֵינוּ מוֹדִים אֲנַחְנוּ לָךְ וּמְהַלְלִים לְשֵׁם תִּפְאַרְתֶּךָ׃

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

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PARAGRAPH 31

145 הלולים לה'

"Holy, for praises (hillulim) to Havayah." The plural "praises" is read as two levels of praise.

Leviticus 19:24 ויקרא י"ט:כ"ד

וּבַשָּׁנָה הָרְבִיעִת יִהְיֶה כָּל־פִּרְיוֹ קֹדֶשׁ הִלּוּלִים לַה׳

And in the fourth year all the fruit thereof shall be holy, for giving praise unto the L-RD.

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146 ובשנה החמישית כו' להוסיף לכם תבואתו

"And in the fifth year... so as to increase its yield for you." The increase is the added light from the upper third of Tiferes.

Leviticus 19:25 ויקרא י"ט:כ"ה

וּבַשָּׁנָה הַחֲמִישִׁת תֹּאכְלוּ אֶת־פִּרְיוֹ לְהוֹסִיף לָכֶם תְּבוּאָתוֹ אֲנִי ה' אֱלֹקֵיכֶם׃

But in the fifth year may ye eat of the fruit thereof, that it may yield unto you more richly the increase thereof: I am the L-RD your G-d.

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PARAGRAPH 32

147 ראו כי ה' נתן לכם השבת

Moshe tells Israel about the manna: "See that Havayah has given you the Shabbos; therefore He gives you bread for two days on the sixth day." The opening of the discourse in Likkutei Torah, Beshalach, to which the Alter Rebbe refers.

Exodus 16:29 שמות ט"ז:כ"ט

רְאוּ כִּי־ה' נָתַן לָכֶם הַשַּׁבָּת עַל־כֵּן הוּא נֹתֵן לָכֶם בַּיּוֹם הַשִּׁשִּׁי לֶחֶם יוֹמָיִם שְׁבוּ אִישׁ תַּחְתָּיו אַל־יֵצֵא אִישׁ מִמְּקֹמוֹ בַּיּוֹם הַשְּׁבִיעִי׃

See that the L-RD hath given you the sabbath; therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.'

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148 בה"א נברא העוה"ז

The Talmud teaches that this world was created with the letter hei and the World to Come with the yud. The Alter Rebbe connects the hei with the fifth year.

Menachot 29b מנחות כ"ט ב

149 לעבדה ולשמרה

G-d placed Adam in Eden "to work it and to guard it" (le'ovdah ulshomrah); each word ends with a hei, which the Alter Rebbe reads as the two heis of the Name.

Genesis 2:15 בראשית ב:ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

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.

150 **והחמישית לפרעה**

In the discourse "Shechorah ani" the Alter Rebbe reads "and you shall give a fifth to Pharaoh" as charity of a fifth of one's earnings, through which there is a revelation (pera, uncovering) of the Infinite Light upon the soul.

KEHOT'S NOTE

וע׳ [בלק״ת] בשה״ש ד״ה שחורה [ו, ד] אחר פ״ב ונתתם חמישית. וסד״ה להבין ענין הטעם למה שהאתדל״ע [כד, ד] וש״נ. [כ].

151 **ארבע הידות יהיה לכם והחמישית לפרעה**

Yosef tells the Egyptians: of the harvest "you shall give a fifth to Pharaoh, and four parts shall be yours." Etz Chaim reads the four and the fifth Kabbalistically, the fifth being Imma Ila'ah.

Genesis 47:24 בראשית מ״ז:כ״ד

וְהָיָה בַּתְּבוּאֹת וּנְתַתֶּם חֲמִישִׁית לְפַרְעֹה וְאַרְבַּע הַיָּדֹת יִהְיֶה לָכֶם לְזֶרַע הַשָּׂדֶה וּלְאָכְלְכֶם וְלַאֲשֶׁר בְּבָתֵּיכֶם וְלֶאֱכֹל לְטַפְּכֶם:

And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.'

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152 **צאינה וראינה**

The daughters of Zion are called: "Go out and see, daughters of Zion, King Shlomo, with the crown his mother crowned him on the day of his wedding." The subject of the explanation the Alter Rebbe cites.

Song of Songs 3:11 שיר השירים ג׳:י״א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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153 **סד״ה קדש ישראל לה׳**

At the end of that discourse the fifth is tied to Yom Kippur: the High Priest enters the Holy of Holies, beyond holiness, so the day has five prayers; and it cites Etz Chaim, Sha'ar 31, chapter 7, on "four parts... and the fifth to Pharaoh," and the explanation on "Go out and see."

KEHOT'S NOTE

לקמן פ׳ פנחס פא, ב.

154 **קדש ישראל לה׳**

G-d, through Jeremiah, recalls Israel's early devotion: "Israel is holy to Havayah, the first of His yield," consecrated like first fruits. The opening of the discourse in Likkutei Torah, Pinchas, to which the Alter Rebbe refers.

Jeremiah 2:3 ירמיהו ב׳:ג׳

קֹדֶשׁ יִשְׂרָאֵל לַה׳ רֵאשִׁית תְּבוּאָתֹה כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא אֲלֵיהֶם נְאֻם־ה׳

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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155 **הוד והדר לפניו**

The note refers to the Rebbe's note there on this verse.

KEHOT'S NOTE

ראה קונטרס ב׳ אייר תשמ״ט הערה 56.

156 Rav Pappa says there is no sadness before G-d, for "majesty and splendor are before Him," and the Talmud answers that His weeping is in the inner chambers, while this verse speaks of the outer chambers.

Chagigah 5b:11 חגיגה ה׳ ב:י״א

וּמִי אִיכָּא בְּכִיָּה קַמֵּיהּ דְּקֻדְשָׁא בְּרִיךְ הוּא? וְהָאָמַר רַב פַּפָּא: אֵין עֲצִיבוּת לְפָנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: "הוֹד וְהָדָר לְפָנָיו עֹז וְחֶדְוָה בִּמְקוֹמוֹ"! לָא קַשְׁיָא: הָא בְּבָתֵּי גַוָּאֵי, הָא בְּבָתֵּי בַרָּאֵי.

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157 **הוד והדר לפניו עוז וחדוה במקומו**

From David's song of thanks when the Ark was brought to Jerusalem: "Majesty and splendor are before Him; strength and joy are in His place." Outward praise before Him causes joy within, "in His place."

I Chronicles 16:27 דברי הימים א ט״ז:כ״ז

הוֹד וְהָדָר לְפָנָיו עֹז וְחֶדְוָה בִּמְקֹמוֹ:

Honour and majesty are before Him; Strength and gladness are in His place.

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158 **בד״ה את קרבני לחמי**

This is the discourse on "My offering, My bread": it asks about the doubled "and you shall say to them," for the offerings then and for the prayers instituted in their place for all generations, and how prayer, a request for mercy, can take the place of an offering.

KEHOT'S NOTE

לקמן פ׳ פנחס עז, ג. וראה אוה״ת נ״ך-א ע׳ תשט.

159 **את קרבני לחמי**

G-d commands Israel through Moshe: "My offering, My bread, for My fire-offerings, a pleasing fragrance to Me." The opening of the discourse in Likkutei Torah, Pinchas, to which the Alter Rebbe refers for delight that comes from self-nullification.

Numbers 28:2 במדבר כ״ח:ב׳

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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160 **לויתן זה יצרת לשחק בו**

In the psalm of Creation, the sea holds "this Leviathan You formed to play with," vast as it is, a plaything before G-d. G-d's delight in His creatures is explained in that discourse as coming from their self-nullification.

Psalms 104:26 תהילים ק״ד:כ״ו

שָׁם אֳנִיּוֹת יְהַלֵּכוּן לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק־בּוֹ׃

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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161 **וכן בגמרא — דמיירי בבתי בראי**

The note refers there for the Talmud's explanation that "Majesty and splendor are before Him" speaks of the outer chambers.

KEHOT'S NOTE

ראה אוה״ת נ״ך-א ע׳ תשי.

162 **בד״ה ראו**

This is the discourse on "See that Havayah has given you the Shabbos": it opens with Midrash Tehillim that everything about Shabbos is doubled, asks why on Shabbos we say "sanctify us with Your commandments" as a request, and introduces the teaching that with the yud the World to Come was created, asking how the form of a letter can exist Above.

KEHOT'S NOTE

לעיל פ׳ בשלח א, א.

PARAGRAPH 33

163 **כרוב אחד מקצה מזה**

G-d instructs Moshe on the cover of the Ark: "Make one cherub at the end on one side and one cherub at the end on the other side." The Alter Rebbe cites it for the time when Z'eir Anpin and Nukva are not united, each cherub at its own end.

Exodus 25:19 שמות כ״ה:י״ט

וַעֲשֵׂה כְרוּב אֶחָד מִקָּצָה מִזֶּה וּכְרוּב־אֶחָד מִקָּצָה מִזֶּה מִן־הַכַּפֹּרֶת תַּעֲשׂוּ אֶת־הַכְּרֻבִים עַל־שְׁנֵי קְצוֹתָיו׃

And make one cherub at the one end, and one cherub at the other end; of one piece with the ark-cover shall ye make the cherubim of the two ends thereof.

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KEHOT'S NOTE

שמות כה, יט.

164 **מה ראו על ככה**

The Megillah explains why the days of Purim were established: because of "what they saw concerning this, and what had come upon them." The repeated mah ("what") alludes to the self-nullification of Mah.

Esther 9:26 אסתר ט׳:כ״ו

עַל־כֵּן קָרְאוּ לַיָּמִים הָאֵלֶּה פּוּרִים עַל־שֵׁם הַפּוּר עַל־כֵּן עַל־כָּל־דִּבְרֵי הָאִגֶּרֶת הַזֹּאת וּמָה־רָאוּ עַל־כָּכָה וּמָה הִגִּיעַ אֲלֵיהֶם׃

Wherefore they called these days Purim, after the name of pur. Therefore because of all the words of this letter, and of that which they had seen concerning this matter, and that which had come unto them,

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KEHOT'S NOTE

אסתר ט, כו.

165 **ומספר את רובע ישראל**

Bilam's words: "Who has counted the dust of Yaakov, or numbered the fourth part (rova) of Israel?" Cited for the fourth, as in the fourth year.

Numbers 23:10 במדבר כ״ג:י׳

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

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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166 **ויוסף הורד**

"And Yosef was brought down to Egypt." Yosef, named for "addition," is tied to the added light of the fifth year.

Genesis 39:1 בראשית ל״ט:א׳

וְיוֹסֵף הוּרַד מִצְרָיְמָה וַיִּקְנֵהוּ פּוֹטִיפַר סְרִיס פַּרְעֹה שַׂר הַטַּבָּחִים אִישׁ מִצְרִי מִיַּד הַיִּשְׁמְעֵאלִים אֲשֶׁר הוֹרִדֻהוּ שָׁמָּה׃

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, that had brought him down thither.

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167 **ששם עלו שבטים כו׳ להודות**

"For there the tribes went up… to give thanks." The ascent of thanksgiving through which added light is drawn.

Psalms 122:4 תהילים קכ״ב:ד׳

שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־יָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם יְהוָה׃

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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168 **הוד והדר לפניו**

"Majesty and splendor are before Him." Here, the added light from the Yesod of Adam Kadmon, the level of "splendor."

I Chronicles 16:27 דברי הימים א ט״ז:כ״ז

הוֹד וְהָדָר לְפָנָיו עֹז וְחֶדְוָה בִּמְקֹמוֹ׃

Honour and majesty are before Him; Strength and gladness are in His place.

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169 **ונטעתם כל עץ מאכל**

The Midrash on Nasso uses the verse "When you come into the land and plant any tree" as an example of passages expounded by what precedes and follows them. One of the Midrashim the Alter Rebbe cites at the close.

Bamidbar Rabbah 10:1 במדבר רבה י:א

170 **שוקיו עמודי שש**

The beloved describes her Beloved: "His legs are pillars of marble, set on bases of fine gold." Shir HaShirim Rabbah on this verse is cited at the close; Bamidbar Rabbah (10:1), expounding the same verse, gives the orlah verse as its example.

Song of Songs 5:15 שיר השירים ה:ט"ו

שׁוֹקָיו עַמּוּדֵי שֵׁשׁ מְיֻסָּדִים עַל־אַדְנֵי־פָז מַרְאֵהוּ כַּלְּבָנוֹן בָּחוּר כָּאֲרָזִים׃

His legs are as pillars of marble, Set upon sockets of fine gold; His aspect is like Lebanon, Excellent as the cedars.

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171 **חכו ממתקים**

"His palate is most sweet." Shir HaShirim Rabbah at the end of its comments on this verse is cited at the close.

Song of Songs 5:16 שיר השירים ה:ט"ו

חִכּוֹ מַמְתַקִּים וְכֻלּוֹ מַחֲמַדִּים זֶה דוֹדִי וְזֶה רֵעִי בְּנוֹת יְרוּשָׁלִָם׃

His mouth is most sweet; Yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.'

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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