LIKKUTEI TORAH · PARSHAS KORACH · MAAMAR 1

ויקח קרח בן יצהר בן קהת בן לוי וגו׳

“Korach, son of Yitzhar, son of Kehas, son of Levi, took”

◇

Korach claimed that the encompassing light, the all-blue tallis and the hidden “oil” he traced himself to, needs no threads; Moshe answered that G-d’s infinite light reaches the world and the heart only through contraction, through the “hairs” and threads of the tzitzis and Aharon’s beard, and that this narrow thread is what will open the full revelation in the Time to Come.

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

Korach claimed that the encompassing light, the all-blue tallis and the hidden "oil" he traced himself to, needs no threads; Moshe answered that G-d's infinite light reaches the world and the heart only through contraction, through the "hairs" and threads of the tzitzis and Aharon's beard, and that this narrow thread is what will open the full revelation in the Time to Come.

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 asks why Korach, as "son of Yitzhar," son of oil, claimed the priesthood, why he mocked the mitzvah of tzitzis, and why he envied Aharon's beard. It distinguishes two modes of divine light: memalei kol almin, the inner light that enters each world by measure ("His glory"), and sovev kol almin, the encompassing light present everywhere equally ("I fill"). The tallis is the encompassing light; the tzitzis are inner light drawn from it through "hairs," a contracted channel that alone can carry a light from above the chain of worlds, as at Sinai, when supernal Chochmah was revealed by a leap. The white threads bring great love, and the techeiles brings awe that repels evil. Aharon, the "groomsman," draws great love through his beard, while the Levites, rooted in Gevurah, were shaved. Korach wanted Gevurah to lead now and claimed the hidden oil, above Moshe and Aharon. But the oil gives no light by itself; it shines only through hairs and a kav. Moshe and Aharon are the true "sons of oil," and the thread drawn now through Torah, mitzvos and teshuvah will open the great revelation of the future.

OUTLINE

1 **Korach's three complaints** ¶1–3

The Midrash on Korach as "son of oil," his question about a tallis entirely of techeiles, and his jealousy that the Levites were shaved while Aharon was adorned and anointed on his beard.

2 **Garment and hair: two kinds of light** ¶4–11

Memalei and sovev, "His glory" and "I fill"; the tallis as the encompassing light and the tzitzis as inner light; inner and encompassing light, the ascents of the worlds and the worth of one hour of teshuvah and good deeds; Yuval and Yaval; the analogy of thought moving the limbs.

3 **The leap at Sinai and the thirty-two threads** ¶12–26

The glory of the Torah revealed on earth; supernal Chochmah revealed at Sinai by a leap beyond the order of the worlds; why such light comes only through "hairs"; the Torah as the "fallen fruit" of supernal wisdom; min kanaf and the Midrash of the mirrors; the good oil on Aharon's beard and the white of the tzitzis.

4 **Techeiles: awe that repels evil** ¶27–32

Techeiles as tichlah, bringing evil to an end; the image of the unfaithful wife and "you shall not stray," even in permitted desires; the Throne of Judgment and the fear of sin; techeiles as the severe encompassing light of Malchus; the four tzitzis, left and right, back and front; the higher love and awe drawn through the threads.

5 **Korach's dispute and his error** ¶33–39

The Kohen Gadol as the groomsman who draws great love through his beard; the Levites, from Gevurah, shaved; techeiles as white wool dyed blue; Korach's argument against the threads and the priesthood; the future primacy of Gevurah, Beis Shammai and the Levites as kohanim, and why it may not lead now.

6 **Moshe's answer: the threads are essential** ¶40–45

The purpose of Torah and mitzvos is to draw the light down, which requires threads; why the tallis has no holiness and the tzitzis do; Torah alone is not enough; oil as the hidden source above Chochmah; grain, wine and oil; Korach's claim to the oil and the Gevurah of Atik.

7 **Through the needle's eye** ¶46–53

The oil gives no light by itself; Aharon, "light is seen"; Moshe and Aharon as the true sons of oil; the tzimtzum and the kav; the Thirteen Attributes and the Holy of Holies as revelation through contraction; the needle's opening of teshuvah and the opening of the Hall; Yosef who "sews"; the thread of kindness and the morning; closing summaries.

KEY CONCEPTS

the light that fills all worlds (memalei kol almin) ממלא כל עלמין

Divine light that enters each world according to its capacity; "His glory" that fills the earth. All the ascents of the worlds, even fifty thousand jubilees, take place within it.

the light that encompasses all worlds (sovev kol almin) סובב כל עלמין

G-d's very Self, present in every place equally and grasped by none; "I fill heaven and earth." It is drawn down by teshuvah and good deeds in this world and will be revealed in the Time to Come.

inner light and encompassing light אור פנימי ואור מקיף

Light absorbed by a vessel in ordered steps, and light too great for the vessel, which surrounds it and acts on it from beyond. The tzitzis threads are inner light; the tallis is encompassing light.

hairs (se'aros) שערות

A channel joined to its source yet contracted almost to separateness. Only through such a channel can a light from above the chain of worlds come down: the tzitzis, Aharon's beard, the Torah's laws.

techeiles תכלת

The blue thread: from tichlah, an end, it brings evil to an end; it is the Throne of Judgment and the severe encompassing light of Malchus that blinds the forces of evil; its threads draw the higher awe into the soul.

the oil (shemen) שמן

The hidden source above Chochmah, the Mocha Stima'ah, which Korach claimed as "son of Yitzhar." It gives no light by itself and shines only through the hairs and the kav, through Moshe and Aharon.

the leap (dilug) דילוג

A revelation that skips the ordered chain of worlds, as at Sinai, when supernal Chochmah was revealed in this world.

the kav and the needle's eye קו וחוט, כחודה של מחט

The thin line of light after the tzimtzum, through which all revelation comes; human teshuvah is an opening like a needle's eye that can pass only this thread, yet it opens the gate of the Hall.

SECTION 1 • ¶1–3

Korach's three complaints

1 ויקח קרח[1,2] בן יצהר בן קהת בן לוי וגו׳. להבין ענין מחלוקת קרח ועדתו על משה ואהרן.

"Korach, son of Yitzhar, son of Kehas, son of Levi, took," etc. [We need] to understand the matter of the dispute of Korach and his company against Moshe and Aharon.

> The maamar opens with the first verse of Parshas Korach, which traces Korach's line back through Yitzhar and Kehas to Levi. The Alter Rebbe states his aim: to understand the inner meaning of the rebellion of Korach and his followers against Moshe and Aharon. The Kehot edition dates the maamar to 5562 (1801–02).

וברבות פרשה זו א"ר [אמר רבי] לוי למה חלק קרח על משה אמר אני בנו של שמן בן יצהר שנאמר ותירושך ויצהרך וגו׳

In [Midrash] Rabbah on this parshah: Rabbi Levi said, Why did Korach dispute with Moshe? He said, "I am the son of oil, the son of Yitzhar," as it is said, "your wine and your oil (yitzharecha)," etc.,

> The Midrash quotes Rabbi Levi: Korach based his claim on his father's name, Yitzhar, which means oil. The verse that pairs tirosh with yitzhar shows that yitzhar is the Torah's word for oil, so Korach called himself "the son of oil."

אשר נשבע לאבותיך לתת לך[3] ר"פ עקב תירוש זה יין ויצהרך זה השמן ובכל משקים שתתן את השמן הוא נמצא עליון כו׳

"which He swore to your fathers to give you," at the beginning of Parshas Eikev. "Tirosh is wine, and yitzharecha is oil. And among all liquids, when you put oil [into them], it is found on top," etc.

> The verse is Deuteronomy 7:13, near the beginning of Parshas Eikev. The Midrash adds a property of oil: poured into any other liquid, it rises and floats on top, so it is the "highest" of liquids.

ומה אלו שנמשחו בשמן בלבד נטלו כהונה ומלכות אני שאני בנו של שמן אינו נמשח ונעשה כהן ומלך מיד נחלק על משה עכ"ל [עד כאן לשונו] וע"ש באריכות.[4,5]

"Now if these, who were anointed with oil alone, took the priesthood and the kingship, should I, who am the son of oil, not be anointed and become a kohen and a king?" At once he disputed with Moshe. End of quote; and see there at length.

> In the Midrash, the ones anointed with oil are Aharon, who received the priesthood, and David, who received the kingship. Korach reasoned that if those merely anointed with oil gained such greatness, he, the "son" of oil itself, deserved even more, and so he rose against Moshe; the rest of the maamar uncovers the error in this claim.

2 ולהבין זה וגם השייכות אל המחלוקת שחלק על כהונת אהרן חלק ג״כ על מצות ציצית

[We need] to understand this, and also the connection to the dispute: that he who disputed the priesthood of Aharon also disputed the mitzvah of tzitzis,

> A second question: why did Korach's challenge to Aharon's priesthood come together with an attack on the mitzvah of tzitzis? The maamar will show that the two are one subject.

כמו שפרש״י [שפירש רש״י / שפירוש רש״י] טלית שכולה תכלת[6,7] חייבת בציצית[8] או פטורה אמר להן חייבת התחילו לשחק עליו כו׳ והוא מבואר ברבות פ׳ זו ובתנחומא.[9]

as Rashi explains: [Korach and his men asked,] "Is a tallis that is entirely techeiles obligated in tzitzis, or exempt?" He [Moshe] said to them, "It is obligated." They began to laugh at him, etc. And this is explained in [Midrash] Rabbah on this parshah and in the Tanchuma.

> Rashi records that Korach dressed his followers, two hundred and fifty heads of courts, in garments made entirely of techeiles, the sky-blue wool needed for one thread of the tzitzis, and they asked Moshe whether such a garment still requires tzitzis. When Moshe said it does, they mocked him: if one blue thread fulfills the mitzvah for another garment, surely a garment that is wholly blue should not need it.

3 וגם איתא ברבות[10] שנתקנא לפי שבלוים נאמר והעבירו תער[11] כו׳ ואהרן אחיו קשטו[12] כו׳ דהיינו מ״ש כשמן הטוב[13] כו׳ יורד על הזקן זקן אהרן כו׳.

It is also stated in [Midrash] Rabbah that he became jealous because regarding the Levites it is said, "And they shall pass a razor," etc., while Aharon, his [Moshe's] brother, he adorned, etc.; that is, what is written, "Like the good oil," etc., "running down upon the beard, the beard of Aharon," etc.

> The Midrash gives another cause for Korach's jealousy: at their consecration the Levites, Korach among them, had to pass a razor over all their flesh and lose their hair, while Moshe adorned his brother Aharon like a bride. The Alter Rebbe links Aharon's adornment to the verse about the good oil running down upon Aharon's beard, so that hair, oil and the priesthood already appear together.

ולהבין כל זה צ״ל תחלה מעט מזעיר ענין מצות עשיית ציצית דכתיב ועשו להם ציצית כו׳ פתיל תכלת כו׳ וזכרתם כו׳ ולא תתורו[14,15] כו׳.

To understand all this, we must first [explain], very briefly, the matter of the mitzvah of making tzitzis, as it is written, "And they shall make for themselves tzitzis," etc., "a thread of techeiles," etc., "and you shall remember," etc., "and you shall not stray," etc.

> Before resolving these puzzles, the Alter Rebbe sets out the mitzvah of tzitzis itself from the verses of its passage: making the tzitzis, the thread of techeiles, remembering the commandments, and not straying after one's heart and eyes. Each of these phrases is explained later in the maamar.

SECTION 2 • ¶4–11

Garment and hair: two kinds of light

4 והענין דהנה כתיב[16] מלא כל הארץ כבודו,[17] כבודו היינו זיו יקריה, וכתיב את השמים ואת הארץ אני מלא[18] אני ממש.

The explanation is this. It is written, "The whole earth is full of His glory"; "His glory" means the radiance of His glory (ziv yekarei). And it is written, "The heavens and the earth I fill": "I," literally.

> Two verses seem to describe G-d's presence in the world differently. Isaiah speaks of "His glory" filling the earth, which the text glosses with the Aramaic ziv yekarei, "the radiance of His glory," only a ray; in Jeremiah G-d says "I fill" heaven and earth, meaning His very Self.

וידוע שזהו ענין ב׳ הבחינות ממכ״ע [ממלא כל עלמין] וסוכ״ע כמ״ש בד״ה אני לדודי[19] ובד״ה וזאת המצוה[20] ובשאר דוכתי.

And it is known that this is the matter of the two levels, the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), as is explained in the discourse beginning "I am my Beloved's," in the discourse beginning "And this is the commandment," and in other places.

> The two verses correspond to two modes of divine light. Memalei kol almin enters each world according to its capacity, like the radiance of "His glory"; sovev kol almin is the infinite light that transcends the worlds and is present in all equally, the "I" who fills heaven and earth. In Likkutei Torah, Re'eh ("I am my Beloved's"), the Alter Rebbe pairs the same two verses this way and adds that the Torah is food for the soul, from memalei, while the mitzvos are its garments, from sovev.

וזהו ג״כ ענין תורה ומצות. דהנה כתיב לבושיה כתלג חיור[21] ושער רישי׳ [רישיה] כעמר נקא.

And this is also the matter of Torah and mitzvos. For it is written, "His garment was white as snow, and the hair of His head like pure wool."

> The same pair also corresponds to Torah and mitzvos. Daniel's vision of the Ancient of Days describes His garment white as snow and the hair of His head like pure wool, and these two images will stand for the two levels.

והיינו כי בחי׳ סוכ״ע נק׳ לבושיה כמ״ש ה׳ מלך גאות לבש[22] (וכמשנ״ת [וכמו שנתבאר] בד״ה יביאו לבוש מלכות)[23]

That is, the level of the light that encompasses all worlds is called "His garment," as it is written, "Havayah reigns; He has garbed Himself in majesty" (and as was explained in the discourse beginning "Let them bring royal apparel");

> A garment surrounds the body without becoming part of it, so "His garment" stands for sovev kol almin, the light that encompasses the worlds from beyond. The psalm likewise describes G-d's reign as His "garbing Himself" in majesty. In Torah Ohr ("Let them bring royal apparel") the Alter Rebbe explains that Torah study draws from memalei, since the Torah comes from Chochmah, while the practical mitzvos, done with physical things, draw from sovev.

וזהו שרש ענין המצות שנקראו לבושים. ובחינת שער רישי׳ [רישיה] היינו מה שמאיר בבחי׳ פנימי׳ להיות ממכ״ע [ממלא כל עלמין] והוא שרש התורה.

and this is the root of the mitzvos, which are called garments. And the level of "the hair of His head" is what shines in an inner way, to be the light that fills all worlds; and it is the root of the Torah.

> This is why the mitzvos, which are called garments, are rooted in sovev. Hair grows from the head and draws its life from within it, so "the hair of His head" stands for the light that enters inwardly, memalei kol almin, the root of the Torah.

והנה במצות ציצית יש כללות ב׳ הבחינות האלו כמש״ל [כמה שכתוב לעיל] בד״ה אני כו׳ אשר הוצאתי כו׳

Now, the mitzvah of tzitzis contains these two levels in their general expression, as was explained above in the discourse beginning "I," etc., "who brought out," etc.

> Tzitzis combine both levels: the garment itself, and the threads that hang from it. The Alter Rebbe refers back to the discourse on "I am Havayah your G-d, who brought you out," the verse that closes the passage of tzitzis, where this was explained earlier in Likkutei Torah.

כי הטלית הוא בחי׳ לבושיה ולכן עיקר מצותו טלית לבן מצמר הכבשים[24] שהוא כענין לבושיה כתלג חיור. בחי׳ סוכ״ע.

For the tallis is the level of "His garment," and therefore its mitzvah is chiefly [fulfilled with] a white tallis of sheep's wool, which is like "His garment white as snow": the level of sovev kol almin.

> The tallis itself is "His garment white as snow," the level of sovev. That is why the mitzvah is ideally fulfilled with a white tallis of sheep's wool, mirroring the white garment of Daniel's vision; Kehot points here to Shulchan Aruch, Orach Chaim 9, which sets out which garments are obligated in tzitzis.

5 ועמ״ש בפ׳ אמור[25] בענין והכשבים הפריד יעקב[26]. והציצית הם ג״כ ממין כנף[27] והיינו בחי׳ ושער רישיה כעמר נקא[28],

And see what is written in Parshas Emor on the matter of "And Yaakov separated the lambs." And the tzitzis too are of the same kind as the corner (min kanaf); that is, the level of "and the hair of His head like pure wool,"

> The Alter Rebbe refers to his discourse in Parshas Emor on Yaakov's separating the lambs; there the two daily lambs (kevasim) draw down self-nullification, and Yaakov "separates" it into two levels, morning and evening. The halachah requires the tzitzis to be min kanaf, of the same kind of material as the garment's corner; this kinship between the threads and the garment matches "the hair of His head like pure wool," and the maamar later explains it as the bond of the inner light with the encompassing light.

ול״ב חוטין בחינת ל״ב נתיבות החכמה מה שנמשך להאיר בבחי׳ א״פ [אור פנימי] כי החכמה נק׳ ראשית הגילוי והחכמה מאין תמצא.[29]

and the thirty-two threads are the level of the thirty-two paths of Chochmah (wisdom): what is drawn down to shine as inner light (or pnimi). For Chochmah is called the beginning of revelation, and "Chochmah is found from ayin (nothing)."

> Each tzitzis has eight threads, thirty-two on four corners, corresponding to the thirty-two paths of Chochmah. Chochmah is the first point at which G-dliness is revealed as an inner light, and it comes "from ayin," the nothingness that is above it.

6 וזהו ענין אין כבוד אלא תורה[30, 31] והיינו כבוד עילאה ל״ב נתיבות החכמה. ברוך כבוד[32] ה׳ ממקומו.

And this is the matter of "There is no glory but Torah": that is, the supernal glory, the thirty-two paths of Chochmah (wisdom). "Blessed be the glory of Havayah from His place."

> The Sages say "There is no glory but Torah." The Alter Rebbe identifies this glory with the supernal glory, the thirty-two paths of Chochmah, which also stand behind the verse "Blessed be the glory of Havayah from His place"; the numerical value of kavod, glory, is thirty-two, as the maamar notes later.

כמ״ש בד״ה כי על כל כבוד חופה[33] ובד״ה לסוסתי.[34] ועמ״ש בד״ה וידבר אלקים[35] כו׳ אנכי הוי׳ אלקיך גבי אם אין חכמה אין יראה.[36, 37]

As is explained in the discourse beginning "For over all the glory shall be a canopy" and in the discourse beginning "To My mare." And see what is written in the discourse beginning "And G-d spoke," etc., "I am Havayah your G-d," regarding "If there is no wisdom there is no fear."

> The Alter Rebbe refers to three other discourses on the levels of glory and on Chochmah. In Likkutei Torah, Shir HaShirim ("For over all the glory"), he distinguishes the lower glory that fills the earth, Malchus, from the higher glory "from His place"; and in Likkutei Torah, Bamidbar ("And G-d spoke"), he explains "If there is no wisdom there is no fear": a fear above understanding comes when the Infinite Light is revealed in Chochmah through Torah study.

7 ולבאר הדברים הנה צ״ל תחלה ענין א״פ [אור פנימי] וא״מ [ואור מקיף] ובחי׳ עגולים ויושר והענין הוא כי א״פ [אור פנימי] היינו מה שנכנס ומתיישב בהכלי בבחי׳ יושר והדרגה מעלה ומטה חב״ד [חכמה בינה ודעת] חג״ת [חסד גבורה תפארת] נה״י [נצח הוד יסוד].

To explain these matters, we must first [explain] the matter of inner light (or pnimi) and encompassing light (or makif), and the levels of the circles (igulim) and the straight line (yosher). The explanation: inner light is what enters and settles within the vessel in the manner of the straight line, in gradation from above to below: Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod.

> To explain the two levels, the Alter Rebbe introduces two pairs of Kabbalistic terms. Inner light (or pnimi) is light that enters a vessel and is absorbed by it in an ordered, graded way, the "straight line" (yosher): from the intellect (Chochmah, Binah, Daas) through the emotions (Chesed, Gevurah, Tiferes) to the attributes of action (Netzach, Hod, Yesod), like a person standing upright, head above and feet below.

ובחי׳ א״מ [אור מקיף] הוא מה שלא היה יכול ליכנס בהכלי כלל מפני גודל אורו ונשאר למעלה מן הכלי בבחי׳ מקיף

And the level of encompassing light is what could not enter the vessel at all because of the greatness of its light, and it remained above the vessel, as an encompassing [light];

> Encompassing light (or makif) is light too great for the vessel to contain. It stays above the vessel and affects it from beyond without being absorbed.

וגם הוא בבחי׳ עיגול שהרי מקיף הראש והרגל כאחד (והיינו בחי׳ מקיף הישר שמעולם לא נכנס בהכלי).[38]

and it is also in the manner of a circle, for it encompasses the head and the foot alike (that is, the level of the encompassing light of the straight line, which never entered the vessel).

> Because it is not absorbed, the encompassing light is like a circle, which has no top or bottom: it relates to head and foot equally. The parenthesis specifies the encompassing light of the straight line, light that never entered the vessel at all; Kehot cites the Rebbe Rashab's suggestion that this wording excludes the different account of the circles in Likkutei Torah, Sh'lach ("And they said … the land is good"), where the circles are the same light held together in concealment before it is absorbed as inner light.

והנה ידוע בע״ח [בעץ חיים] ענין הקו וחוט שנמשך מן אור א״ס ב״ה שהוא כדי להיות נמשך ומאיר בבחי׳ א״פ [אור פנימי] וראשית הגילוי בחכמה כו׳ ונק׳ ממכ״ע [ממלא כל עלמין] שמאיר בכל עולם לפי ערכו כו׳.

Now, the matter of the kav (line of light) and thread drawn from the Infinite Light (Or Ein Sof), blessed be He, is known from Etz Chaim: it is so that [the light] be drawn down and shine as inner light, the beginning of revelation being in Chochmah, etc.; and it is called the light that fills all worlds (memalei kol almin), for it shines in each world according to its measure, etc.

> Etz Chaim, Rabbi Chaim Vital's record of the Arizal's Kabbalah, describes the kav, a thin line of light drawn from the Infinite Light, through which light enters the worlds as inner light, beginning with Chochmah. Because it shines in each world according to that world's capacity, it is called memalei kol almin.

אמנם בחי׳ סוכ״ע הוא אור א״ס המקיף לכל העולמות בשוה מראש דא״ק [דאדם קדמון] עד רגלי העשי׳ [העשיה]

The level of the light that encompasses all worlds (sovev kol almin), however, is the Infinite Light that encompasses all the worlds equally, from the head of Adam Kadmon to the feet of Asiyah,

> Sovev kol almin, by contrast, is the Infinite Light that surrounds all worlds equally, from the very top of Adam Kadmon, the first and highest level of emanation, to the lowest point of Asiyah.

וגם מקיף את הקו[39] כו׳ (ועמ״ש מזה בביאור שע״פ יביאו לבוש[40] מלכות[41] בד״ה להבין ההפרש), והנה שרש המקיפים נמשך מבחינת עגולים.

and it also encompasses the kav, etc. (and see what is written on this in the explanation on "Let them bring royal apparel," in the discourse beginning "To understand the difference"). Now, the root of the encompassing lights is drawn from the level of the circles.

> This light surrounds even the kav itself. The encompassing lights have their root in the "circles" (igulim), the Kabbalistic image of light that surrounds, as opposed to the "straight line" that descends in order. The parenthesis points to Torah Ohr, Megillas Esther ("Let them bring royal apparel"), where sovev, the light of the practical mitzvos, is set apart from the inner light that comes through Chochmah.

ואף שהן נמשכים מבחי׳ הקו וחוט שממנו נמשכים גם המקיפים שבכל העולמות, אעפ״כ [אף על פי כן] שרש המקיפים נמשך מבחי׳ העיגול הגדול המקיף את הקו וחוט

And although they are drawn from the level of the kav and thread, from which the encompassing lights in all the worlds are drawn as well, nevertheless the root of the encompassing lights is drawn from the level of the great circle that encompasses the kav and thread

> Each world has its own encompassing lights, and these do come by way of the kav. Yet their true root is the "great circle" that surrounds the kav itself, that is, sovev kol almin.

(וע״ד כמו המל׳ אף שנמשכה מז״א שמתפארת דז״א נעשה כתר לנוק׳ [לנוקבא] זה אינו כ״א שההשפעה עובר דרך הימנו.

(and this is like Malchus: although it is drawn from Z'eir Anpin, in that the Tiferes of Z'eir Anpin becomes the Keser of Nukva, this is only that the flow passes by way of it.

> An analogy from the Sefiros: Malchus (Nukva) receives its existence from Z'eir Anpin, since the Tiferes of Z'eir Anpin becomes the Keser, the uppermost level, of Nukva. But Z'eir Anpin is only the channel through which the flow passes.

אבל בשרשה היא נלקחת משרש עליון בפ״ע [בפני עצמו] וכנודע מענין בחכמה יסד ארץ כונן שמים בתבונה[42]. ולכן יש עת שעלייתה למעלה יותר ממנו כמו בתפלת נעילה.

But in its root it is taken from a higher root of its own, as is known from the matter of "With wisdom [He] founded the earth; He established the heavens with understanding." Therefore there is a time when its ascent goes higher than [Z'eir Anpin], as at the prayer of Ne'ilah,

> In its own root Malchus comes from a higher source than Z'eir Anpin. The verse says that the earth, Malchus, was founded with Chochmah, while the heavens, Z'eir Anpin, were established with Binah, a lower level; so at certain times, such as the Ne'ilah prayer at the close of Yom Kippur, Malchus rises above Z'eir Anpin.

ונק׳ אז עטרת בעלה[43] ועד״ז גם כן המדות לגבי השכל דאף שהמדות נולדים מהשכל. אין זה אלא שהשכל גורם להולדת והתהוות המדות אבל עיקר המדות בשרשן נלקחו ממקום עליון יותר מהשכל.

and it is then called "the crown of her husband." And in the same way also the emotive attributes (middos) in relation to the intellect: although the middos are born from the intellect, this is only that the intellect causes the birth and coming into being of the middos; but the essence of the middos, in their root, is taken from a place higher than the intellect.

> Then Malchus is called "the crown of her husband," a crown that rests above the head. The same is true of emotion and intellect: the intellect brings the emotions into being, but their essence is rooted in a level higher than intellect.

ויפה כח הבן מכח האב כמ״ש במ״א גבי ענין האבות הן הן המרכבה[44] וגבי רצועות דתש״ר [דתפילין של ראש] בביאור ע״פ שימני כחותם[45] ע״ש ועד״ז יובן כאן בענין המקיפים דאע״פ [דאף על פי] שנמשכים מהקו מ״מ שרשן מבחי׳ שלמעלה מהקו.

And "the power of the son is greater than the power of the father," as is explained elsewhere regarding "The Patriarchs are the Chariot" and regarding the straps of the head-tefillin, in the explanation on "Set me as a seal"; see there. And in the same way it is to be understood here regarding the encompassing lights: although they are drawn from the kav, nevertheless their root is from a level above the kav.

> This is an instance of the rule that "the son's power exceeds the father's": what is produced can reveal a root deeper than the one that produced it. Elsewhere the Alter Rebbe shows this with the Patriarchs, who are called "the Chariot," and with the straps of the head-tefillin; here it means that the encompassing lights come by way of the kav, yet are rooted above it.

ועמ״ש כה״ג [כהאי גוונא] בד״ה וירא ישראל[46] את היד בענין עלמא דאתכסיא בחי׳ ים שהוא בחינת סוכ״ע כו׳ והיינו שלהיותו בחי׳ עלמא דאתכסיא שהוא בחי׳ מקיף לכן שרשו מבחי׳ סוכ״ע וע״ש בד״ה אז ישיר)[47] וכמ״ש מזה ג״כ בביאור ע״פ את שבתתי תשמרו.

And see what is written along these lines in the discourse beginning "And Israel saw the hand," on the matter of the hidden world (alma de'iskasya), the level of the sea, which is the level of sovev kol almin, etc.: that is, because it is the hidden world, which is the level of encompassing [light], its root is therefore from the level of sovev kol almin; and see there, in the discourse beginning "Then [Moshe] sang.") And as is explained on this also in the explanation on "You shall keep My Sabbaths."

> In the discourse "And Israel saw the hand" the Alter Rebbe explains that the sea, the "hidden world" (alma de'iskasya), is an encompassing level, and that for this reason its root is in sovev kol almin. He also refers to the discourses "Then Moshe sang" and "You shall keep My Sabbaths" on the same point.

אבל הא״פ [האור פנימי] נמשך מבחי׳ היושר כו׳. ובהקדמה זו יובן ענין עליות העולמות נ׳ אלפים יובלות הוא הכל בהאור פנימי שיתגלו אורות עליונים יותר בהכלים ע״י עליות והזדככות הכלים.

But the inner light is drawn from the level of the straight line, etc. With this introduction the matter of the ascents of the worlds through fifty thousand jubilees will be understood: it is all within the inner light, that higher lights will be revealed in the vessels through the ascents and refinement of the vessels.

> Inner light, in contrast, comes from the straight line. This distinction explains the ascents of the worlds through "fifty thousand jubilees": however high they rise, every ascent is a greater revelation of inner light in vessels that have become more refined.

כמו ג״ע [גן עדן] התחתון הוא בחי׳ כלי לגילוי אור וזיו מא״ס ב״ה וג״ע [וגן עדן] העליון הוא כלי לגילוי אור ותענוג גדול ונעלה יותר לאין שיעור על האור שבג״ע [שבגן עדן] התחתון.

For example, the lower Gan Eden is a vessel for the revelation of light and radiance from the Infinite One (Ein Sof), blessed be He, and the higher Gan Eden is a vessel for the revelation of a light and delight greater and loftier beyond measure than the light in the lower Gan Eden.

> The lower and the higher Gan Eden differ as vessels: the higher holds an immeasurably greater light and delight than the lower. Both, however, are revelations of inner light.

8 והנה כתיב באדה״ר [באדם הראשון] וינחהו בג״ע [בגן עדן] לעבדה ולשמרה[48] פי׳ שהג״ע [שהגן עדן] שהוא עתה אצלינו קבלת שכר על המצות היה אז אצל אדה״ר [אדם הראשון] בחינת מקום העבודה

Now, it is written of Adam, the first man, "And He placed him in Gan Eden, to work it and to guard it." The meaning: Gan Eden, which for us now is the receiving of reward for the mitzvos, was then, for Adam, a place of service,

> Adam was placed in Gan Eden "to work it and to guard it," that is, to serve there. For Adam, Gan Eden, which for us is the place of reward, was the place of service.

כמו שאצלנו עתה העוה״ז, וקבלת השכר היה למעלה מן הג״ע [הגן עדן] ולא היה הג״ע [הגן עדן] אצלו נחשב לבחינת קבלת שכר כ״א היה אצלו בחי׳ מדור

as this world is for us now; and the receiving of reward was above Gan Eden. Gan Eden was not considered for him [a place of] receiving reward; rather, it was for him a dwelling place,

> Adam's reward was to be above Gan Eden. Gan Eden itself was simply where he lived, as this world is where we live.

כמו עתה אצלנו העוה״ז, ועמ״ש מזה בד״ה הן האדם היה כאחד ממנו[49] וסד״ה אסרי לגפן עירה[50]

as this world is for us now. And see what is written on this in the discourse beginning "Behold, man has become like one of us," and at the end of the discourse beginning "Binding his foal to the vine."

> Gan Eden was Adam's dwelling, as this world is ours. The Alter Rebbe refers to two discourses on Adam's state before the sin: "Behold, man has become like one of us" and the end of "Binding his foal to the vine."

וז״ש [וזהו שכתוב] ויטע ה׳ אלק ים גן[51] כו׳ ויטע היינו בחי׳ עשי׳ [עשיה] כו׳ כי אז קודם החטא גם כללות עולם העשייה היה בבחי׳ עליונה הרבה יותר ויותר ממה שהוא עתה,

And this is [the meaning of] what is written, "And Havayah Elokim planted a garden," etc.: "planted" is the level of Asiyah (action), etc. For then, before the sin, even the World of Asiyah as a whole was at a level far, far higher than it is now.

> Planting is an action, so the word "planted" points to Asiyah, the World of Action. Before the sin even Asiyah as a whole stood far higher than it does now, so that a garden in Asiyah could be Gan Eden.

ומזה יובן ענין עליות העולמות שיתגלו אורות עליונים יותר בהכלים עד שמה שעתה הוא בחינת אצילות יהיה לע״ל [לעתיד לבוא] בחי׳ עשיה

From this the matter of the ascents of the worlds will be understood: higher lights will be revealed in the vessels, until what is now the level of Atzilus will be, in the Time to Come, the level of Asiyah;

> This illustrates the ascent of the worlds: as the vessels are refined, higher lights are revealed in them. In the Time to Come the light of what is now Atzilus will be the level of Asiyah.

דהיינו שעולם העשי׳ [העשיה] דלע״ל [דלעתיד לבוא] יהי׳ [יהיה] בו הגילוי שעכשיו באצילות (ועמ״ש במ״א ע״פ והיה אור הלבנה[52] כו׳) ובחי׳ האצילות דלע״ל [דלעתיד לבוא] יהי׳ [יהיה] יותר גבוה לאין קץ מפני שיתגלו אורות גדולים יותר בהכלים

that is, the World of Asiyah of the Time to Come will have in it the revelation that is now in Atzilus (and see what is written elsewhere on "And the light of the moon shall be," etc.), and the Atzilus of the Time to Come will be infinitely higher, because greater lights will be revealed in the vessels

> Asiyah will then hold the revelation now found in Atzilus, as the prophet foretells that the light of the moon will be like the light of the sun. Atzilus itself will rise infinitely higher, because still greater lights will be revealed in its vessels.

(ועמ״ש ע״פ כי כאשר השמים החדשים.[53] ועיין בספר הגלגולים פי׳ י״ז פי״ט ועמ״ש בביאור ע״פ אלה מסעי[54] גבי עתידה א״י [ארץ ישראל] שתתפשט כו׳), וזהו הכל גילוי אורות פנימים בהכלים שיתגלה יותר עד אין קץ נ׳ אלפים יובלות,

(and see what is written on "For as the new heavens"; and see Sefer HaGilgulim, chapter 17 and chapter 19; and see what is written in the explanation on "These are the journeys," regarding "The Land of Israel is destined to spread out," etc.). All this is the revelation of inner lights in the vessels, revealed more and more without end, fifty thousand jubilees.

> Further references treat the new heavens of the Time to Come, a work on the transmigration of souls (Sefer HaGilgulim), and the teaching that the Land of Israel will expand. All these ascents, without end, through "fifty thousand jubilees," are still revelations of inner light in vessels.

אבל לגבי הא״מ [האור מקיף] שלמעלה מהקו המקיף מראש א״ק [אדם קדמון] עד רגלי העשיה בשוה שם אין שינוי כלל שהרי מקיף לאצי׳ ועשיה בהשואה אחת,

But with regard to the encompassing light that is above the kav, which encompasses equally from the head of Adam Kadmon to the feet of Asiyah, there is no change there at all, for it encompasses Atzilus and Asiyah in one equal way.

> The encompassing light above the kav does not change with these ascents, because it relates to Atzilus and to Asiyah in exactly the same way. No world can rise "closer" to it.

ולכן ארז״ל [אמרו רבותינו זכרונם לברכה] יפה שעה אחת בתשובה ומע״ט [ומעשים טובים] בעוה״ז מכל חיי העוה״ב [העולם הבא][55] לשון רבים היינו גם מכל החמשים אלפים יובלות

Therefore our Sages, of blessed memory, said, "Better is one hour of teshuvah and good deeds in this world than all the life (chayei) of the World to Come": [chayei is] plural, that is, even than all the fifty thousand jubilees,

> This explains the Mishnah that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. The plural chayei ("life," literally "lives") is read to include every stage of the fifty thousand jubilees.

שהם רק מגילוי הא״פ [האור פנימי] שהוא בחי׳ זיו והארה ביו״ד נברא העוה״ב [העולם הבא][56] יו״ד צמצום גדול כו׳

which are only from the revelation of the inner light, which is the level of a radiance and an illumination: "With the yud the World to Come was created," the yud being a great contraction, etc.;

> All those stages are only revelations of inner light, a radiance. The Talmud says that the World to Come was created with the letter yud, the smallest letter, which stands for a great contraction.

אבל לית מחשבה תפיסא ביה כלל[57] במהותו ועצמותו אבל ע״י תשובה ומע״ט [ומעשים טובים] בעוה״ז ממשיך בחי׳ אור מקיף סוכ״ע מהותו ועצמותו.

but "no thought can grasp Him" at all, in His Being and Essence. Through teshuvah and good deeds in this world, however, one draws down the level of encompassing light, sovev kol almin, His Being and Essence.

> G-d's very Being and Essence is beyond the grasp of any thought, so no revelation in the World to Come can reach it. But teshuvah and good deeds in this world draw down sovev kol almin, His Being and Essence; this is why one hour of them outweighs all the World to Come.

(ועמ״ש מזה בד״ה ובבואה לפני המלך[58] ובד״ה לריח שמניך.[59] ובד״ה להבין ענין הפסוק מי אל כמוך.[60] ועמ״ש ע״פ וכל אשר תתן לי עשר אעשרנו לך[61]).

(And see what is written on this in the discourse beginning "And when she came before the king," in the discourse beginning "For the fragrance of your oils," and in the discourse beginning "To understand the verse 'Who is a G-d like You.'" And see what is written on "And of all that You give me, I will surely tithe to You.")

> The Alter Rebbe lists further discourses that develop this theme: what is drawn down through service in this world reaches beyond all the revelations of the World to Come.

וזהו ענין ב׳ הפסוקים דכתיב את השמים ואת הארץ אני מלא[62] אני ממש. וכתיב מלא כל הארץ כבודו. וכבודו היינו רק בחי׳ זיו ולא אני ממש.

And this is the matter of the two verses: it is written, "The heavens and the earth I fill," "I," literally; and it is written, "The whole earth is full of His glory," and "His glory" is only the level of radiance, not "I," literally.

> Now the two verses fall into place. "I fill" speaks of G-d's very Self, while "His glory" is only a radiance.

והענין כי מ״ש אני מלא זהו בחי׳ אור א״ס ב״ה הסובב ומקיף להקו ולכל העולמות בשוה

The explanation: what is written, "I fill," is the level of the Infinite Light, blessed be He, which surrounds and encompasses the kav and all the worlds equally.

> "I fill" refers to the Infinite Light that surrounds the kav and all the worlds equally, sovev kol almin.

כי סובב ומקיף אין הפי׳ שמקיף מלמעלה כי אדרבה לית אתר פנוי מיניה ממש וזהו אני מלא.[63]

For "surrounding and encompassing" does not mean that it encompasses from above; on the contrary, "there is no place devoid of Him," literally; and this is "I fill."

> "Surrounding" does not mean that this light hovers above the world at a distance. On the contrary, it is present in every place, since "there is no place devoid of Him," and that is why G-d says "I fill."

9 וגם את השמים ואת הארץ[64] בשוה, רק שנקי׳ סובב לפי שהוא אינו מושג בשום עולם ואינו מתלבש בהשגה, ומלא כל הארץ כבודו כבודו הוא בחינת זיו כנ״ל.

And also [it fills] "the heavens and the earth" equally; it is called "surrounding" (sovev) only because it is not grasped in any world and is not enclothed in comprehension. And "The whole earth is full of His glory": "His glory" is the level of radiance, as mentioned above.

> Sovev kol almin is present in heaven and earth alike; it is called "surrounding" only because no world can grasp it or contain it in understanding. "His glory," by contrast, is only a radiance.

והיינו האו״פ [האור פנימי] שנמשך ומתלבש בתוך העולמות ומתגלה בהם ע״י עליות העולמות בנ׳ אלפים יובלות[65] שמתגלים יותר האורות בהכלים כנ״ל.[66]

That is, the inner light, which is drawn down and enclothed within the worlds and is revealed in them through the ascents of the worlds in fifty thousand jubilees, in which the lights are revealed more in the vessels, as mentioned above.

> "His glory" is the inner light that enters the worlds and is revealed in them more and more as the worlds ascend through the fifty thousand jubilees. Kehot notes that the Mitteler Rebbe explains these fifty thousand jubilees in his maamarim on Korach.

10 ובענין נ׳ אלפים יובלות יי״ל [יש לומר] שזהו מ״ש ושם אחיו יובל[67] ולכן היה אבי כל תופש כנור כו׳

As for the fifty thousand jubilees, it may be said that this is what is written, "And his brother's name was Yuval"; and therefore "he was the father of all who handle the harp," etc.,

> The Alter Rebbe finds a hint to the "jubilees" (yovlos) in the verse about Yuval, "the father of all who handle the harp and flute." Yuval's music becomes a sign of the ascents of the worlds.

כי כל העליות הוא ע״י שיר כו׳ וכבר נת׳ [נתבאר] שכל עליות נ׳ אלפים יובלות זהו עדיין בהא״פ [בהאור פנימי]

for all the ascents are through song, etc. And it has already been explained that all the ascents of the fifty thousand jubilees are still within the inner light;

> Every ascent comes through song, which lifts each level beyond itself. Yet, as explained, all the ascents of the fifty thousand jubilees remain within the inner light.

וזהו ענין יובל וזהו ענין מארז״ל [מאמר רבותינו זכרונם לברכה] יובל שמו[68] (בבכורות דנ״ה ע״ב), אכן על גילוי בחי׳ המקיף נאמר יבל הוא היה אבי יושב אהל[69] כו׳

and this is the matter of Yuval (jubilee), and this is the matter of the saying of our Sages, of blessed memory, "Yuval is its name" (in Bechoros 55b). But of the revelation of the level of the encompassing [light] it is said, "Yaval: he was the father of those who dwell in tents," etc.

> The Alter Rebbe adds the Sages' saying "Yuval is its name": in the Talmud Rabbi Meir says that Yuval is the name of the Euphrates where it flows out of Eden. Yaval, "the father of those who dwell in tents," stands for the encompassing light, since a tent surrounds the one who dwells in it.

ונקי׳ הא״פ [האור פנימי] אחיו להא״מ [להאור מקיף] שהרי מהמקיף הגדול נמשך הא״פ [האור פנימי] והם דבוקים זב״ז [זה בזה] והוא לשון אחוה וחיבור (וזהו ג״כ ענין הכנף מין כ נף).

And the inner light is called the "brother" of the encompassing light, for the inner light is drawn from the great encompassing [light], and they cleave to each other; and ["brother"] is an expression of brotherhood and joining (and this is also the matter of "the corner": "of the same kind as the corner").

> Yuval is called Yaval's "brother" because the inner light comes from the great encompassing light and stays bonded to it; the word ach, brother, suggests brotherhood and joining. The same bond is expressed in the law that the tzitzis must be "of the same kind as the corner": the threads, the inner light, are of one substance with the garment, the encompassing light.

והנה המשל לענין א״מ [אור מקיף] וא״פ [ואור פנימי][70] יובן עד״מ באדם דהנה המחשבה פועלת תומ״י [תכף ומיד] בכל האברים כנראה בחוש שכשעולה במחשבתו ורצונו לעשות איזה תנועה בידו או לילך ברגליו

Now, the analogy for encompassing light and inner light will be understood by way of an example in man. Thought acts immediately in all the limbs, as is seen plainly: when it arises in his thought and will to make some movement with his hand, or to walk with his feet,

> An analogy from the human being: thought moves the limbs instantly. As soon as a person decides to move his hand or to walk, the limb responds.

אזי תומ״י [תכף ומיד] ממש תתנענע הרגל או היד לפעול מה שעלה במחשבתו בלתי שיהוי כלל,

then immediately, literally, the foot or the hand moves to do what arose in his thought, without any delay at all.

> There is no delay at all between the decision and the movement. This plain observation forces a conclusion about how thought is present in the limbs.

א״כ עכצ״ל [על כרחך צריך לומר] שזהו מפני שהמחשבה א״צ [אין צריך / אינו צריך] לימשך מהמוח לרגל כסדר המדרגות דא״כ היתה התנועה מתעכבת איזה רגע מעליות המחשבה עד כדי הובאה מהמוח לרגל כסדר מדרגא לדרגא.

If so, we are compelled to say that this is because the thought does not need to be drawn from the brain to the foot in the order of the levels; for if so, the movement would be delayed some moment from the arising of the thought until it was brought from the brain to the foot in order, from level to level.

> If thought had to travel from the brain to the foot step by step, through the intermediate levels, there would be some lag between thinking and moving.

אלא ודאי שהמחשבה מקפת כל האברים ולכן פועלת גם ברגל ברגע זה ממש שעולה במחשבה לנענע רגלו.

Rather, the thought certainly encompasses all the limbs, and therefore it acts in the foot too at the very moment that it arises in his thought to move his foot.

> So the thought must already surround all the limbs at once. That is why it acts in the foot at the very instant of decision.

אך מ״מ בודאי עיקר משכן המחשבה וגילויו הוא במוח אשר שם מתלבשת בבחי׳ א״פ [אור פנימי] אלא שמקפת ג״כ כל האברים בבחי׳ מקיף

Nevertheless, the main dwelling place of thought and its revelation is certainly in the brain, where it is enclothed as inner light; but it also encompasses all the limbs as an encompassing [light]

> Still, thought is truly revealed only in the brain, where it is "inside" as inner light. In the rest of the body it is present as an encompassing light, acting without being felt or understood there.

(וע׳ בע״ח [בעץ חיים] שער סדר אבי״ע [אצילות בריאה יצירה עשיה] ספי״ג כי הלא המחשבה עם הפעולה כו׳, והנה מזה יובן מ״ש בע״ח [בעץ חיים] גבי שבת שהמקיפים נכנסים בבחי׳ פנימים ונמשכים מקיפים עליונים יותר היינו כמו המחשבה אשר על הרגל הוא בחי׳ מקיף ובמוח נכנסת בבחי׳ פנימי כנ״ל).

(and see Etz Chaim, Sha'ar Seder Atzilus, Beriah, Yetzirah, Asiyah, end of chapter 13: "For thought, with the action," etc. And from this will be understood what is written in Etz Chaim regarding Shabbos, that the encompassing lights enter as inner lights and higher encompassing lights are drawn down: that is, like the thought, which in the foot is an encompassing [light] and in the brain enters as an inner [light], as mentioned above).

> Etz Chaim makes the same point about thought and action. It also teaches that on Shabbos the encompassing lights become inner lights and still higher encompassing lights are drawn down; the analogy shows how one light can be both, "encompassing" for the foot and "inner" in the brain, depending on the vessel.

וממשל זה יובן קצת ענין א״פ [אור פנימי] וא״מ [ואור מקיף] איך שבאמת המקיף פועל ומהווה ומחיה אף שאינו מושג כלל בהעולמות

From this analogy the matter of inner light and encompassing light will be understood a little: how, in truth, the encompassing [light] acts, brings into being and gives life, although it is not grasped at all in the worlds;

> The analogy clarifies how the encompassing light is in fact what creates and sustains the worlds, even though they do not perceive it at all.

וכמו עד״מ שהמחשבה פועלת ברגל תומ״י [תכף ומיד] להיותה מקפת כל האברים ואע״פ [ואף על פי] שאין הרגל משיג כלל את המחשבה כנ״ל, ועמ״ש בביאור ע״פ יונתי גבי כי לא מחשבותי מחשבותיכם[71]:

just as, in the analogy, the thought acts in the foot immediately because it encompasses all the limbs, although the foot does not grasp the thought at all, as mentioned above. And see what is written in the explanation on "My dove," regarding "For My thoughts are not your thoughts."

> Just as the foot obeys the thought without grasping it, the worlds are brought into being by the encompassing light without grasping it. The Alter Rebbe refers to a discourse that develops this with the verse "For My thoughts are not your thoughts."

11 קיצור. ענין ממכ״ע [ממלא כל עלמין] וסכ״ע [וסובב כל עלמין] בחי׳ מכה״כ [מלא כל הארץ כבודו] ובחי׳ אני מלא.[72] והא״פ [והאור פנימי] שרשו מהקו והמקיפים אף שנמשכו ג״כ מהקו מ״מ שרשם מבחי׳ סוכ״ע.

Summary. The matter of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin): the level of "The whole earth is full of His glory" and the level of "I fill." The inner light is rooted in the kav; and the encompassing lights, although they too were drawn from the kav, nevertheless have their root in the level of sovev kol almin.

> A summary of the first chapter. Memalei is "The whole earth is full of His glory" and sovev is "I fill"; inner light is rooted in the kav, and the encompassing lights, although they come through the kav, are rooted in sovev.

ועליות העולמות בשמיטין ויובלות הכל בבחי׳ ממכ״ע [ממלא כל עלמין] א״פ [אור פנימי] אבל בחי׳ סוכ״ע השוה ומשוה כו׳ ולכן יפה שעה אחת בתשובה[73] כו׳:

The ascents of the worlds in Sabbatical cycles and jubilees are all within the level of memalei kol almin, inner light; but the level of sovev kol almin is "equal and equalizing," etc. Therefore, "Better is one hour of teshuvah," etc.

> The ascents of the worlds, in cycles of Sabbatical years and jubilees, all belong to memalei. Sovev is "equal and equalizing," a phrase from the prayers, the same at every level; that is why an hour of teshuvah and good deeds in this world surpasses the World to Come.

SECTION 3 • ¶12–26

The leap at Sinai and the thirty-two threads

12 ב והנה מ״ש מלא כל הארץ כבודו,[74] הארץ דוקא היינו כי אין כבוד אלא תורה,[75] כבוד בגימט׳ [בגימטריא] ל״ב[76] שהם ל״ב נתיבות[77] החכמה ול״ב חוטים דציצית,

2. Now, as for what is written, "The whole earth is full of His glory," specifically "the earth": this is because "there is no glory but Torah"; kavod (glory) has the numerical value of thirty-two, which are the thirty-two paths of Chochmah (wisdom) and the thirty-two threads of the tzitzis.

> The second chapter returns to Isaiah's verse and asks why it says "the earth" in particular. The answer: "glory" means Torah, and kavod has the numerical value of thirty-two (20+2+6+4), the thirty-two paths of Chochmah and the thirty-two threads of the tzitzis; the Torah's glory is revealed specifically on earth. In Likkutei Torah, Ha'azinu, the Alter Rebbe likewise explains "the glory of Havayah" as the thirty-two paths of Chochmah.

וזהו הודו על ארץ ושמים[78] קדמה ארץ לשמים[79] בגילוי הודו וזיוו ית׳ ע״י התורה וכמ״ש בשה״ש [בשיר השירים] רבה ס״פ כרם היה לשלמה.

And this is "His splendor is upon the earth and the heavens": the earth precedes the heavens in the revelation of His splendor and radiance, may He be blessed, through the Torah; as is written in Shir HaShirim Rabbah, at the end of [the section on] "Shlomo had a vineyard."

> The psalm says "His splendor is upon the earth and the heavens," naming the earth first. The Alter Rebbe reads this as the earth taking precedence in the revelation of G-d's splendor through the Torah, as Shir HaShirim Rabbah says; Kehot also points to the Talmud's discussion of whether heaven or earth was created first.

13 והענין הוא כנ״ל שעיקר גילוי אלקות בהכלים יהי׳ [יהיה] ע״י עליות העולמות נ׳ אלפים יובלות עילוי אחר עילוי עד שיתגלה אור א״ס ב״ה.

The explanation is as mentioned above: the main revelation of G-dliness in the vessels will be through the ascents of the worlds, fifty thousand jubilees, one elevation after another, until the Infinite Light (Or Ein Sof), blessed be He, is revealed.

> As explained, the full revelation of G-dliness within the vessels is meant to come gradually, through the endless ascents of the worlds, until the Infinite Light itself is revealed.

הנה ישראל המשיכו בעת מ״ת [מתן תורה] שיתגלה עתה לעוה״ז אור א״ס ב״ה מה שצריך לגילוי זה הדרגת ועליות עילוי אחר עילוי נ׳ אלפים יובלות עד שיגיעו לגילוי זה

Now, at the time of the Giving of the Torah, Israel drew down [the light] so that the Infinite Light, blessed be He, would be revealed now, to this world: [a revelation] for which there is needed a gradation and ascents, one elevation after another, fifty thousand jubilees, until they reach this revelation.

> At the Giving of the Torah, Israel drew that ultimate revelation into this world at once, although by the natural order it would require the whole process of the fifty thousand jubilees.

ועל ידי התורה נתגלה בחיי גילוי זה בעולם הזה כי אורייתא מחכמה נפקת[80, 81] ואור א״ס ב״ה מלובש בחכמה דוקא (ועמש״ל [ועיין מה שכתוב לעיל] גבי חג השבועות ע״פ וידבר אלקים)[82]

And through the Torah this revelation was revealed in this world, for "the Torah comes forth from Chochmah (wisdom)," and the Infinite Light, blessed be He, is enclothed specifically in Chochmah (and see what is written above regarding the festival of Shavuos, on "And G-d spoke").

> This happened through the Torah, because the Torah comes from Chochmah, and the Infinite Light dwells specifically in Chochmah. The Alter Rebbe refers to his Shavuos discourse in Likkutei Torah, Bamidbar, on "And G-d spoke all these words," where "I," G-d's very Essence clothed in the Torah, is to be revealed below in physical things.

ולכן אצילות נקרא חכמה בכללות העולמות לפי שבו מאיר בחי׳ חכמה דא״ק [דאדם קדמון] שמתלבש׳ ע״י המלי׳ דא״ק [דאדם קדמון] באצילות

Therefore, among the worlds as a whole, Atzilus is called Chochmah, because in it shines the level of the Chochmah of Adam Kadmon, which is enclothed in Atzilus through the Malchus of Adam Kadmon;

> In the overall structure of the worlds, Atzilus corresponds to Chochmah. The Chochmah of Adam Kadmon, the realm above Atzilus, shines in it, clothed in the Malchus of Adam Kadmon, its lowest level.

ועל כן באצילות הוא גילוי אור א״ס ב״ה שמאיר בבחינת חכמה כו׳ מה שאין כן בבריאה אינו מאיר בחי׳ חכמה אלא על ידי התלבשות גמור בבינה

and therefore in Atzilus there is a revelation of the Infinite Light, blessed be He, which shines in the manner of Chochmah, etc. In Beriah, by contrast, the level of Chochmah shines only through complete enclothement in Binah;

> So Atzilus has a direct revelation of the Infinite Light in the form of Chochmah. In Beriah, the next world down, Chochmah shines only when it is fully clothed in Binah.

וזהו ענין המסך כו׳ וביצירה אין מאיר אלא על ידי התלבשות עוד בז״א דבריאה כו׳ כמ״ש כ״ז [כל זה] בע״ח [בעץ חיים] שער סדר אבי״ע [אצילות בריאה יצירה עשיה] פ״ג [פרק ג׳].

and this is the matter of the screen (masach), etc. And in Yetzirah it shines only through a further enclothement in the Z'eir Anpin of Beriah, etc.; as all this is written in Etz Chaim, Sha'ar Seder Atzilus, Beriah, Yetzirah, Asiyah, chapter 3.

> Between Atzilus and Beriah stands a "screen" (masach), a barrier that filters the light. In Yetzirah the light is further clothed in the Z'eir Anpin of Beriah, so each lower world receives the Chochmah of Atzilus through more coverings.

14 והנה בשעת מתן תורה היה למטה בעולם הזה גילוי ח״ע [חכמה עילאה] המאיר באצילות אשר הוא חכים ולא בחכמה ידיעה[83] שבחכמה מלובש ומאיר ממש אור א״ס ב״ה היה גילוי זה ממש בהר סיני

Now, at the time of the Giving of the Torah there was below, in this world, a revelation of the supernal Chochmah (Chochmah Ila'ah) that shines in Atzilus, of which [it is said], "He is wise, but not with a knowable wisdom": in that Chochmah the Infinite Light, blessed be He, is actually enclothed and shines. This very revelation was at Mount Sinai.

> At Sinai the supernal Chochmah of Atzilus, in which the Infinite Light itself is clothed, was revealed in this physical world. "Wise, but not with a knowable wisdom" describes a wisdom that is G-d's own, not a wisdom that can be grasped as a separate thing.

וזהו קול דודי כו׳ מדלג[84] כו׳ שע״פ סדר ההשתלשלות הי׳ [היה] צריך לגילוי זה נ׳ אלפים יובלות אלא שבא הגילוי ע״י דילוג שלא כפי סדר השתלשלות,

And this is "The voice of my Beloved," etc., "leaping," etc.: according to the order of the chain of descending worlds (hishtalshelus), this revelation would have required fifty thousand jubilees, but the revelation came by a leap, not according to the order of hishtalshelus.

> The Song of Songs describes the Beloved "leaping over the mountains." By the ordered chain of worlds this revelation would need fifty thousand jubilees; at Sinai it came by a leap that skipped the order.

(וגם מובן כי ערך העשיה לגבי אצילות כמו דומם לגבי מדבר ולכן מל׳ מקננא[85] בעשי׳ [בעשיה][86] וחכמה באצי׳ ועמש״ל [ועיין מה שכתוב לעיל] פ׳ בראשית על פ׳ וייצר כו׳ וכשיהי׳ [וכשיהיה] ח״ע [חכמה עילאה] המאיר באצילות נמשך ומתגלה בעשיה ה״ז [הרי זה] דילוג גדול ועצום כו׳)

(It is also understood that the relation of Asiyah to Atzilus is like that of the inanimate to the speaking [being]; therefore "Malchus nests in Asiyah, and Chochmah in Atzilus." And see what is written above, in Parshas Bereishis, on the verse "And He formed," etc. And when the supernal Chochmah that shines in Atzilus is drawn down and revealed in Asiyah, this is a great and tremendous leap, etc.)

> The gap between Asiyah and Atzilus is like that between a stone and a speaking human being; that is why the Tikkunei Zohar describes Malchus as "nesting" in Asiyah while Chochmah is in Atzilus. For the Chochmah of Atzilus to appear in Asiyah is an enormous leap.

וזהו מלא כל הארץ כבודו,[87] הארץ דוקא שבמתן תורה נתגלה בעולם הזה בחי׳ ח״ע [חכמה עילאה] ממש למעלה מעלה מבעולמות עליונים כו׳ כנ״ל

And this is "The whole earth is full of His glory," specifically "the earth": at the Giving of the Torah there was revealed in this world the level of the supernal Chochmah itself, far, far higher than in the higher worlds, etc., as mentioned above.

> This is why the verse says "the whole earth is full of His glory," the earth specifically. At Sinai the supernal Chochmah itself was revealed in this world, beyond what is revealed in the higher worlds.

ולכן כדי להיות גילוי זה שבבחי׳ דילוג זהו ענין ל״ב נתיבות החכמה וזהו ענין ל״ב חוטי הציצית.

Therefore, for this revelation, which is by way of a leap, to come about, this is the matter of the thirty-two paths of Chochmah, and this is the matter of the thirty-two threads of the tzitzis.

> Such a leap, outside the order of the worlds, comes about through the thirty-two paths of Chochmah, and correspondingly through the thirty-two threads of the tzitzis.

כי הנה ציצית הוא מלשון ויקחני בציצית ראשי[88] שהוא המשכת בחי׳ שערות להאיר לכנס״י [לכנסת ישראל] ועמש״ל [ועיין מה שכתוב לעיל] בד״ה והיה לכם לציצית.[89]

For tzitzis is from the expression "And [it] took me by a lock (tzitzis) of my head," which is the drawing down of the level of hairs to shine to the Congregation of Israel (Knesses Yisrael). And see what is written above in the discourse beginning "And it shall be for you as tzitzis."

> The word tzitzis also means a lock of hair, as in Ezekiel's vision, "and [it] took me by a lock (tzitzis) of my head." The tzitzis therefore stand for the drawing down of "hairs," fine channels of light, to the Congregation of Israel, a theme the next paragraphs develop.

15 וצ״ל כי הרי עיקר ההשתלשלות הוא שנה״י [שנצח הוד יסוד] דאימא נעשים מוחין לז״א ונה״י [ונצח הוד יסוד] דז״א נעשו מוחין לנוק׳ [לנוקבא],

Now, this needs to be understood. For the main [order] of the chain of descent (hishtalshelus) is that the Netzach, Hod and Yesod of Imma become the intellect (mochin) of Z'eir Anpin, and the Netzach, Hod and Yesod of Z'eir Anpin become the mochin of Nukva.

> The Alter Rebbe raises a difficulty from the Kabbalistic order of descent. Normally each level gives life to the one below by becoming its "mind": the lower three Sefiros (Netzach, Hod, Yesod) of Imma become the mochin of Z'eir Anpin, and those of Z'eir Anpin become the mochin of Nukva.

ואם כן המל׳ מקבלת מבחי׳ נה״י [נצח הוד יסוד] דז״א שהן מהותו ממש ומהו ענין הארה זו דציצית שהוא בחי׳ שערות לבד אשר השערות אינן עצמיות ומהות האדם כלל כנראה למטה באדם.

If so, Malchus receives from the level of the Netzach, Hod and Yesod of Z'eir Anpin, which are its very being; what, then, is this illumination of the tzitzis, which is only the level of hairs, when hairs are not the essence and being of a person at all, as is seen below in man?

> So Malchus normally receives from the very substance of Z'eir Anpin, its "limbs." Why, then, should the tzitzis, which are only "hairs," matter, when hair is plainly not part of a person's essence?

אך הענין כי אדרבה המשכה זו שעל ידי השערות שהן הציצית הוא מה שנמשך מלמעלה מסדר ההש תלשלות עילה ועלול ולכן א״א לימשך רק על ידי בחי׳ שערות.

But the explanation is that, on the contrary, this drawing down through the hairs, which are the tzitzis, is what is drawn from above the order of the chain of cause and effect; and therefore it cannot be drawn down except through the level of hairs.

> The answer reverses the question. The flow that comes through the hairs is from above the whole chain of cause and effect, and a light from so high cannot come down in any other way.

16 והיינו שההמשכה שנמשך על ידי הציצית במל׳ הוא ממוחין דאו״א [דאבא ואימא] עצמן מה שאין כן סדר ההשתלשלות הוא שנה״י [שנצח הוד יסוד] דתבונה מתלבשין בז״א ואז מנה״י [מנצח הוד יסוד] דז״א נמשך ומתלבש בנוק׳ [בנוקבא].

That is, the drawing down that comes through the tzitzis into Malchus is from the mochin of Abba and Imma themselves; whereas the order of the chain of descent is that the Netzach, Hod and Yesod of Tevunah are enclothed in Z'eir Anpin, and then from the Netzach, Hod and Yesod of Z'eir Anpin [the light] is drawn down and enclothed in Nukva.

> The tzitzis draw into Malchus from the mochin of Abba and Imma themselves, the higher intellect. In the normal order the light passes from Tevunah, the lower part of Imma, into Z'eir Anpin, and only then into Nukva.

והוא מפני שההארה היא קטנה שהוא בחי׳ נה״י [נצח הוד יסוד] דז״א לבד לכן יכולים להתלבש בעצמן ומהותן להיות מוחין לנוק׳ [לנוקבא],

And this is because the illumination is small, being only the level of the Netzach, Hod and Yesod of Z'eir Anpin; therefore they can be enclothed in their very essence and being, to become mochin for Nukva.

> The normal order works because what is passed on is small, only the lower Sefiros of Z'eir Anpin. That can be clothed in its full substance as the "mind" of Nukva.

אבל כשצריכין להמשיך במל׳ ממוחין דאו״א [דאבא ואימא] עצמן שלא על ידי התלבשות ממש בז״א בדרך וסדר ההשתלשלות.

But when it is necessary to draw down into Malchus from the mochin of Abba and Imma themselves, not through actual enclothement in Z'eir Anpin in the way and order of the chain of descent,

> A direct flow from Abba and Imma, which is not first clothed in Z'eir Anpin, is a different matter.

לכן מפני שהאור שלהן גדול א״א להיות נמשך למוחין דנוק׳ [דנוקבא] כ״א דרך בחי׳ שערות לבד

then, because their light is great, it cannot be drawn down to the mochin of Nukva except by way of the level of hairs alone.

> Such a light is too great to be received in its substance. It can reach Nukva only through "hairs," a contracted channel.

ולכן גבי נזיר נאמר קדוש יהיה גדל פרע[90] שער ראשו וכמו י״ג מדה״ר [מדות הרחמים] שנמשכין מבחי׳ שערות כו׳ וכמ״ש במ״א

Therefore, regarding a nazirite it is said, "He shall be holy; he shall let the locks of the hair of his head grow long"; and [this is] like the Thirteen Attributes of Mercy, which are drawn from the level of hairs, etc., as is explained elsewhere.

> Two examples show that hair carries a high holiness: the nazirite, whose holiness is expressed in letting his hair grow, and the Thirteen Attributes of Mercy, which flow from the level of "hairs": in Kabbalah they correspond to the thirteen tikkunim (configurations) of the beard of Arich Anpin.

והוא כמשל השערות שאינן מתאחדים עם האדם כמו האברים שהרי יכול לחתוך השערה ולא יכאב לו מה שאין כן באבר כו׳

And it is like the analogy of the hairs, which are not united with the person as the limbs are, for one can cut a hair and it does not hurt him, which is not so with a limb, etc.;

> The analogy: hair is not united with a person the way a limb is. Cutting it causes no pain.

אך אעפ״כ [אף על פי כן] הם מחוברים בשרשם אל המוח ומשם יונקים ונתצמצמו כ״כ [כל כך] עד שנעשו כמו דבר נפרד כו׳,

yet nevertheless they are joined at their root to the brain, and from there they draw their nourishment, and they have been contracted so much that they have become like a separate thing, etc.

> Yet hair is rooted in the head and draws its life from the brain, only so contracted that it seems a separate thing.

כך להיות המשכה וגילוי מלמעלה מסדר השתלשלות א״א ע״י התלבשות בחי׳ נה״י [נצח הוד יסוד] שהוא בחינת אברים שיהיו נעשים מוחין כ״א על ידי שערות כו׳.

So too, for there to be a drawing down and revelation from above the order of the chain of descent, it is impossible through the enclothement of the level of Netzach, Hod and Yesod, which are the level of limbs, that they become mochin; it is only through hairs, etc.

> So too, a revelation from above the order of descent cannot come by being clothed in the "limbs" (Netzach, Hod, Yesod) of the level above. It comes only through "hairs."

17 והוא כענין שנתבאר בד״ה ועתה יגדל נא[91] בפי׳ כאשר דברת לאמר שמבחי׳ הדבור שבעולם האצילות נעשים כחב״ד [כחכמה בינה ודעת] שהוא מקור השכל לעולם הבריאה כו׳ ואותיות הדבור נק׳ ג״כ שערות וכמ״ש בד״ה ועשית בגדי קדש.[92]

And this is like what was explained in the discourse beginning "And now, I pray, let [the power] be great," in explaining "as You have spoken, saying": that from the level of speech in the World of Atzilus come [what serve] as Chochmah, Binah and Daas, the source of intellect, for the World of Beriah, etc. And the letters of speech are also called hairs, as is explained in the discourse beginning "And you shall make holy garments."

> A parallel: in the discourse on Moshe's prayer "And now, let the power be great," the Alter Rebbe explains that the speech of Atzilus becomes the source of intellect for Beriah, the world below it. The letters of speech are also called "hairs," as explained in the discourse "And you shall make holy garments."

18 והוא ג״כ המשכה מלמעלה מהשתלשלות עילה ועלול ולכן אף שנמשך רק בבחי׳ שערות הוא גבוה לאין קץ מן ההמשכה שבדרך ההשתלשלות אף שהוא מבחי׳ עצמיות שנה״י [שנצח הוד יסוד] שבעליון נעשו ממש מוחין לתחתון.

And this too is a drawing down from above the chain of cause and effect. Therefore, although it is drawn down only in the manner of hairs, it is infinitely higher than the drawing down that comes by way of the chain of descent, even though that is from the level of essence, in that the Netzach, Hod and Yesod of the higher [level] actually become the mochin of the lower.

> This too is a flow from above the chain of cause and effect. Therefore, even though it passes only through "hairs," it is infinitely higher than the ordered flow, even though in the ordered flow the very "limbs" of the higher level become the mind of the lower.

19 וז״ש [וזהו שכתוב] במתן תורה ה׳ בצאתך משעיר[93] כו׳ שהיה הגילוי ע״י בחי׳ שערות כי לפי שהיה ההמשכה שלא כדרך השתלשלות כנ״ל

And this is [the meaning of] what is written of the Giving of the Torah, "Havayah, when You went forth from Se'ir," etc.: the revelation was through the level of hairs (se'aros). For since the drawing down was not in the way of the chain of descent, as mentioned above,

> The verse "Havayah, when You went forth from Se'ir" is read as speaking of the Giving of the Torah, and Se'ir suggests se'ar, hair. The revelation at Sinai came through "hairs" because it did not follow the ordered chain.

שמה שצריך נ׳ אלפים יובלות עד שיתגלה אור א״ס ב״ה נתגלה בשעת מתן תורה בעולם הזה והוא ע״י ל״ב נתיבות שהם ל״ב חוטי הציצית שהם בחי׳ שערות

what requires fifty thousand jubilees, until the Infinite Light (Or Ein Sof), blessed be He, is revealed, was revealed in this world at the time of the Giving of the Torah. And this was through the thirty-two paths, which are the thirty-two threads of the tzitzis, which are the level of hairs;

> What would take fifty thousand jubilees was revealed in this world at Sinai. It came through the thirty-two paths, which are the thirty-two threads of the tzitzis, the "hairs."

דהיינו כמו בהשערה יש יניקה מהמוח ממש רק שנתגשם ונתלבש בבחי׳ שערה, כמו כן הוא ענין נובלות חכמה שלמעלה תורה[94] שהיא חכמתו ית׳

that is, just as in the hair there is nourishment from the brain itself, only it has become coarse and enclothed in the form of a hair, so too is the matter of "The Torah is the nobelos (fallen fruit) of the wisdom above": [the Torah,] which is His wisdom, may He be blessed,

> A hair draws its life from the brain, though in a coarse, outward form. In the same way the Sages call the Torah the nobelos, the "fallen fruit," of the wisdom above: it is G-d's own wisdom.

חכים ולא בחכמה ידיעה[95] רק שנתלבשה בענינים גשמיים שזהו כמו ההמשכה ע״י בחי׳ שערות שאין ערוך כלל מהות חכמה זו אל מהות ח״ע [חכמה עילאה] כמו שהיא למעלה

[of Him who is] "wise, but not with a knowable wisdom," only it has been enclothed in physical matters. This is like the drawing down through the level of hairs: the being of this wisdom bears no comparison at all to the being of the supernal Chochmah as it is above;

> It is the wisdom of the One who is "wise, but not with a knowable wisdom," clothed in physical matters, the Torah's laws about worldly things. Like a hair, the wisdom in this form bears no comparison to the supernal Chochmah as it is above.

ומכל מקום הרי בתוכה ממש ממהות ח״ע [חכמה עילאה] שלמעלה מההשתלשלות כמו שבתוך השערה יש יניקה מן המוחין ממש.

and nevertheless, within it there is actually [something] of the being of the supernal Chochmah that is above the chain of descent, just as within the hair there is nourishment from the brain itself.

> Yet the very being of the supernal Chochmah, which is above the chain of descent, is truly present within it, just as the brain's life is within each hair.

20 וזהו ענין ל״ב נתיבות החכמה הנתיב הוא קצר ונמשך הרבה להלאה בריחוק מקום שהולכים בו מעיר לעיר, כך הוא ענין מלא כל הארץ כבודו

And this is the matter of the thirty-two paths (nesivos) of Chochmah (wisdom): a path is narrow, and it extends very far, to a distant place, as one walks on it from city to city. So is the matter of "The whole earth is full of His glory,"

> Why are they called "paths" (nesivos)? A path is narrow yet leads far, from city to city; so the narrow paths of Chochmah carry its light far down, to "the whole earth."

ואין כבוד אלא תורה[96] ל״ב נתיבות חכמה (ועמ״ש מענין נתיבות ע״פ וכל גבולך לאבני חפץ)[97] וזהו ענין הציצית

and "there is no glory but Torah," the thirty-two paths of Chochmah (and see what is written on the matter of paths on "And all your borders of precious stones"). And this is the matter of the tzitzis,

> The glory that fills the earth is the Torah, the thirty-two paths. The Alter Rebbe refers to his discussion of "paths" on the verse "And all your borders of precious stones"; the tzitzis are these narrow paths.

וכמו שכתוב ושער רישיה כעמר נקא[98] והוא המשכת החסדים שערות לבנים הנמשכים מלמעלה למטה בל״ב נתיבות החכמה

as it is written, "And the hair of His head like pure wool": this is the drawing down of the chasadim (kindnesses), white hairs drawn from above to below in the thirty-two paths of Chochmah.

> "The hair of His head like pure wool" is white hair, the drawing down of chasadim, kindnesses, from above to below through the thirty-two paths.

כי יש ג״כ שערות דז״א שהם דינים וכמו שכתוב בזהר פרשה תזריע (דף מ״ח עמוד ב׳) בענין ואיש כי ימרט ראשו[99] כו׳

For there are also hairs of Z'eir Anpin, which are judgments (dinim), as is written in the Zohar, Parshas Tazria (page 48b), on the matter of "And if a man's head becomes bald," etc.;

> There are also "hairs" of Z'eir Anpin, which express judgments (dinim). The Zohar connects these with the verse about a man who loses the hair of his head and becomes bald (kere'ach).

אבל שערות אלו דציצית הם חסדים והיינו לפי שמקור ההמשכה משערות דא״א ועיין בפע״ח [בפרי עץ חיים] שער הציצית פרק[101, 100] ה׳ בדרוש החברים

but these hairs of the tzitzis are chasadim, because the source of the drawing down is from the hairs of Arich Anpin. See Pri Etz Chaim, Sha'ar HaTzitzis, chapter 5, in the discourse of the Companions;

> The hairs of the tzitzis, however, are kindnesses, because their source is the hairs of Arich Anpin, the level of Keser above Abba and Imma. Pri Etz Chaim, Rabbi Chaim Vital's record of the Arizal's teachings on prayer and the mitzvos, treats this in its section on tzitzis; Kehot quotes the Tzemach Tzedek's summary that the tzitz and the tzitzis come from the mochin of Abba and Imma themselves.

ועיין שם ובפ״ג [ובפרק ג׳] וגם כי שם כו׳ ומלבינים השערות[102] כו׳ וע׳ בעמה״מ [בעמק המלך] שער י״ד פ״מ ושער עשירי פ״ט בענין הציצית.[103]

and see there, and in chapter 3: "and also because there," etc., "and they whiten the hairs," etc. And see Emek HaMelech, Sha'ar 14, chapter 40, and Sha'ar 10, chapter 9, on the matter of the tzitzis.

> Pri Etz Chaim explains that the hairs turn white where the chasadim are revealed, and gives this as the reason for the law that the tzitzis be white. Kehot also quotes the Tzemach Tzedek's summary of Emek HaMelech, a Kabbalistic work by Rabbi Naftali Bachrach: the tzitzis are hairs that enter Z'eir Anpin or Nukva from Abba and Imma.

והוא קרוב למ״ש בע״ח [בעץ חיים] שער או״א [אבא ואימא] פ״ג [פרק ג׳] בהג״ה [בהגהה] ממה״ק [ממהדורא קמא] המתחלת כבר ביארנו כו׳

And this is close to what is written in Etz Chaim, Sha'ar Abba and Imma, chapter 3, in a gloss from the first recension (mahadura kamma) that begins "We have already explained," etc.

> Etz Chaim's discussion of Abba and Imma, in a gloss from the first recension (mahadura kamma) of its text, makes a similar point.

וע׳ בזח״ג [בזהר חלק ג] (נשא דף ק״מ ע״א) ובשעתא דאתמשכן שערי חיוורי[104] כו׳ כתיב חכמות בחוץ[105] כו׳, וזהו ענין הכנף מין כנף.[106]

And see the Zohar, Part III (Nasso, page 140a): "And at the time that the white hairs are drawn down," etc., "it is written, 'Wisdoms cry aloud in the street,'" etc. And this is the matter of "the corner": "of the same kind as the corner."

> The Alter Rebbe points to the Zohar in Parshas Nasso: when the white hairs are drawn down, wisdom goes "outside," as in "Wisdoms cry aloud in the street." This is the meaning of "of the same kind as the corner."

דהנה הטלית הוא בחי׳ המקיף שלמעלה מהשתלשלות בחי׳ סוכ״ע והציצית שהן ל״ב נתיבות החכמה אע״פ [אף על פי] שהוא מה שנמשך להאיר בבחי׳ אור פנימי בחי׳ ממכ״ע [ממלא כל עלמין] שאין זה אלא זיו והארה.

For the tallis is the level of the encompassing [light] that is above the chain of descent, the level of the light that encompasses all worlds (sovev kol almin); and the tzitzis, which are the thirty-two paths of Chochmah, although they are what is drawn down to shine as inner light, the level of the light that fills all worlds (memalei kol almin), which is only a radiance and illumination,

> The tallis is the encompassing light, sovev, above the chain of worlds. The tzitzis, the thirty-two paths, are drawn down as inner light, memalei, which in itself is only a radiance.

אעפ״כ [אף על פי כן] הוא מין כנף ממש שהרי המשכה זו הוא ג״כ בבחי׳ דילוג שלא כסדר השתלשלות העולמות הנמשכים מבחי׳ ממכ״ע [ממלא כל עלמין] כנ״ל

are nevertheless truly "of the same kind as the corner," for this drawing down too is by way of a leap, not in the order of the chain of descent of the worlds, which are drawn from the level of memalei kol almin, as mentioned above;

> Even so, the tzitzis are truly "of the same kind" as the garment, because their flow too comes by a leap outside the ordered chain. It is not the gradual descent through which memalei sustains the worlds.

אלא גילוי ח״ע [חכמה עילאה] ממש והחכמה מאין תמצא[107] וגם החכמה עצמה נק׳ אין לגבי הבינה שנק׳ יש

rather, it is a revelation of the supernal Chochmah itself; and "Chochmah is found from ayin," and Chochmah itself is also called ayin (nothing) in relation to Binah, which is called yesh (something),

> It is a revelation of the supernal Chochmah itself, which comes "from ayin." Chochmah is itself called ayin, "nothing," relative to Binah, which is called yesh, "something."

כי בה שורה אור א״ס ב״ה ממש וכמש״ל [וכמה שכתוב לעיל] באריכות בד״ה וידבר כו׳ אנכי כו׳ הרי גילוי חכמה עילאה נמשך להיות מכה״כ [מלא כל הארץ כבודו] הודו על ארץ[108] כו׳.[109, 110]

for in it the Infinite Light, blessed be He, actually rests, as was explained above at length in the discourse beginning "And [G-d] spoke," etc., "I," etc. Thus the revelation of the supernal Chochmah is drawn down to become "The whole earth is full of His glory," "His splendor is upon the earth," etc.

> The Infinite Light rests in Chochmah itself, as explained in the discourse "And G-d spoke … I am." So the supernal Chochmah is drawn down to the earth: "the whole earth is full of His glory," "His splendor is upon the earth."

21 וזהו הכנף מין כנף בחי׳ ושער רישיה כעמר נקא הנמשך מבחי׳ חיוורא דגלגלתא.

And this is "the corner": "of the same kind as the corner," the level of "and the hair of His head like pure wool," which is drawn from the level of the whiteness of the skull (chivra degulgalta).

> This is the meaning of "of the same kind as the corner": the white hair of "the hair of His head like pure wool" comes from the "whiteness of the skull," a level of Keser, so the threads share the source of the garment.

ובמ״א נתבאר באופן אחר[111] כי הנה א״ס ב״ה הוא הסוכ״ע כו׳ ואינו יכול להתלבש[112] בשום כלי בבחי׳ אור פנימי כו׳ כ״א בבחי׳ החכמה לבדה כו׳ עכ״ל [עד כאן לשונו],

And elsewhere it was explained in another way, for "the Infinite One (Ein Sof), blessed be He, is the light that encompasses all worlds (sovev kol almin), etc., and He cannot be enclothed in any vessel as inner light, etc., except in the level of Chochmah (wisdom) alone, etc." End of quote.

> A second explanation comes from another discourse: the Infinite One, being sovev kol almin, cannot be clothed as inner light in any vessel except Chochmah alone. Kehot points to the Rebbe Rashab's notes on this passage, printed among the supplements.

מזה משמע שבחכמה מאיר בבחי׳ אור פנימי[113] מה שהוא בחי׳ סוכ״ע ואור מקיף

From this it is implied that in Chochmah there shines, as inner light, what is the level of sovev kol almin and encompassing light.

> It follows that what is in itself sovev, the encompassing light, shines in Chochmah as inner light.

וכן משמע מדרוש דנשא[114] את ראש בני גרשון[115] גבי בני קהת שהיו נושאים את הארון ואורייתא מחכמה נפקת הוא גבוה מבחי׳ היריעות שנשאו בני גרשון אף שהיריעות רומזים לבחי׳ מקיף וסוכ״ע כמ״ש נוטה שמים כיריעה.[116]

And so it is implied from the discourse on "Take the census of the sons of Gershon," regarding the sons of Kehas, who carried the Ark: [the Ark,] since "the Torah comes forth from Chochmah," is higher than the level of the curtains that the sons of Gershon carried, even though the curtains allude to the level of the encompassing [light] and sovev kol almin, as it is written, "He stretches out the heavens like a curtain."

> A second proof comes from the discourse in Nasso. The sons of Kehas carried the Ark, which holds the Torah, while the sons of Gershon carried the curtains of the Tabernacle; the Ark ranks higher, although the curtains stand for sovev, as in "He stretches out the heavens like a curtain."

אלא משום[117] כי בחכמה מאיר אור א״ס בבחי׳ אור פנימי והיא הנקודה התיכונית שהעיגול סובב עליה כו׳ ע״ש,

Rather, it is because in Chochmah the Infinite Light shines as inner light, and it is the central point around which the circle revolves, etc.; see there.

> The Ark ranks higher because in Chochmah, the source of the Torah, the Infinite Light shines as inner light. Chochmah is like the central point around which a circle turns: the center holds, in concentrated form, what the circle surrounds.

וכן משמע בד״ה כי אברהם לא ידענו[118, 119] במ״ש וחכמה עילאה דאצילות היא בחינה ממוצעת והיא כלולה מבחי׳ המאציל א״ס ב״ה כו׳ בחינת סוכ״ע כו׳

And so it is implied in the discourse beginning "For Avraham does not know us," in what is written: "And the supernal Chochmah of Atzilus is an intermediate level, and it comprises the level of the Emanator, the Infinite One, blessed be He," etc., "the level of sovev kol almin," etc.

> A third proof comes from the Torah Ohr discourse "For Avraham does not know us": supernal Chochmah is an intermediate level that includes the Emanator, the Infinite One, the level of sovev.

וכ״מ [וכן משמע] בבה״ז [בביאורי הזהר] ר״פ ויצא ועפ״ז [ועל פי זה] אתי שפיר מ״ש ברבות בראשית[120] פרשה ד׳ כותי אחד שאל את ר׳ [רבי] מאיר אפשר אותו שכתוב בו הלא את השמים ואת הארץ אני מלא.[121,122] היה מדבר עם משה מבין שני בדי הארון.

And so it is implied in Biurei HaZohar, at the beginning of Parshas Vayetzei. According to this, what is written in [Midrash] Rabbah, Bereishis, section 4, fits well: "A Samaritan asked Rabbi Meir: Is it possible that He of whom it is written, 'Do I not fill the heavens and the earth?' would speak with Moshe from between the two poles of the Ark?

> The Alter Rebbe finds the same in Biurei HaZohar, Chassidic explanations of the Zohar, and then cites a Midrash that fits this view. A Samaritan asks Rabbi Meir how G-d, who fills heaven and earth, could speak to Moshe from the narrow space between the poles of the Ark.

אמר לו הבא לי מראות גדולות אמר לו ראה בבואה שלך בהן. ראה אותה גדולה.

He said to him: Bring me large mirrors. He said to him: Look at your reflection in them. He saw it large.

> Rabbi Meir answers with an object lesson: he has the Samaritan look at himself in large mirrors, where he sees himself large.

אמר לו הבא מראות קטנות. הביא לו מראות קטנות אמר לו ראה בבואה שלך בהן. ראה אותה קטנה.

He said to him: Bring small mirrors. He brought him small mirrors. He said to him: Look at your reflection in them. He saw it small.

> Then, in small mirrors, he sees himself small.

אמר לו מ ה אם אתה שאתה בשר ודם אתה משנה עצמך בכל מה שתרצה. מי שאמר והיה העולם ברוך הוא עאכו״כ [על אחת כמה וכמה].

He said to him: If you, who are flesh and blood, change yourself in whatever way you wish, He who spoke and the world came into being, blessed be He, how much more so!

> Rabbi Meir draws the conclusion: if a human being can appear large or small as he wishes, all the more so G-d, who spoke and the world came into being.

הוי כשהוא רוצה. הלא את השמים ואת הארץ אני מלא.

Thus, when He wishes, 'Do I not fill the heavens and the earth?'

> When He wishes, He fills heaven and earth; and, as the Midrash goes on, when He wishes He speaks from between the poles of the Ark.

22 וכשהוא רוצה היה מדבר עם משה מבין שני בדי הארון עכ״ל [עד כאן לשונו].

and when He wishes, He would speak with Moshe from between the two poles of the Ark." End of quote.

> The Midrash concludes that when He wishes, G-d speaks from between the poles of the Ark. The Alter Rebbe now draws the lesson.

אשר מזה מובן איך כי ממש אותי׳ [אותה] הבחינה שנאמר את השמים ואת הארץ אני מלא שהוא בחי׳ סוכ״ע כנ״ל בחינה זו ממש מאיר ומתגלה מבין שני בדי הארון

From this it is understood how the very same level of which it is said, "The heavens and the earth I fill," which is the level of the light that encompasses all worlds (sovev kol almin), as mentioned above, this very level shines and is revealed from between the two poles of the Ark.

> The very level that "fills heaven and earth," sovev kol almin, is the level that shone between the poles of the Ark.

וכמובן ג״כ מהמשל מהמראות אשר גם במראה הקטנה שנראה בבואה של האדם קטנה עכ״ז [עם כל זה] הכל ממש מהות אדם אחד

As is also understood from the analogy of the mirrors: even in the small mirror, where the person's reflection appears small, nevertheless it is all the very being of one person.

> A small mirror shows the whole person, only smaller. Likewise the light between the poles of the Ark is sovev itself, only contracted.

וכן למעלה יש זעיר אנפין ואריך אנפין[124, 123] ומבואר במ״א כי בפנימיות זעיר אנפין מלובש ממש בחי׳ אריך אנפין (ועיין זח״ג [זהר חלק ג] אחרי ס״ו ב׳ נשא דק״ל ע״א).

So too above there are Z'eir Anpin and Arich Anpin, and it is explained elsewhere that in the inner dimension of Z'eir Anpin the level of Arich Anpin is actually enclothed (and see the Zohar, Part III, Acharei 66b; Nasso, page 130a).

> Above, too, there are "countenances" of different sizes: Z'eir Anpin, literally "the small countenance," and Arich Anpin, "the long countenance." Arich Anpin is clothed within the inner dimension of Z'eir Anpin, as the Zohar discusses.

והיינו ע״ד הנ״ל כי בחכמה מלובש אור א״ס ממש בבחי׳ אור פנימי ובחינה זו מאיר בהיכל קדה״ק [קודש הקדשים] בין שני בדי הארון.

That is, in the way mentioned above: in Chochmah (wisdom) the Infinite Light itself is enclothed as inner light, and this level shines in the chamber of the Holy of Holies, between the two poles of the Ark.

> This matches the point above: the Infinite Light itself is clothed in Chochmah as inner light. This is what shone in the Holy of Holies, between the poles of the Ark that held the Tablets.

ועפ״ז [ועל פי זה] אתי שפיר מאד ענין הכנף מין כנף ממש היינו כי בבחי׳ ושער רישי׳ [רישיה] כעמר נקא שהיא השפעה מבחי׳ חכמה מאיר ממש מבחי׳ סוכ״ע

According to this, the matter of "the corner": "truly of the same kind as the corner" fits very well. For in the level of "and the hair of His head like pure wool," which is an influence from the level of Chochmah, there actually shines [light] from the level of sovev kol almin,

> Now "of the same kind as the corner" is fully clear. The white hair, the influence of Chochmah, carries the light of sovev itself, the same light as the garment.

רק שנתצמצם להאיר בבחי׳ אור פנימי דוגמת המשל ממראות קטנות,

only it has been contracted to shine as inner light, like the analogy of the small mirrors.

> That light is only contracted to shine as inner light, like the image in the small mirror.

וכמ״ש ג״כ בבה״ז [בביאורי הזהר] פ׳ אחרי ע״פ המאמר שם (דע״ט ע״ב) הביאו עלי כפרה[125] בענין היו״ד דשם הוי״ה שעם היותו בחי׳ צמצום אינו העלם גמור אלא ע״ד לעולם ישנה אדם לתלמידו[126] בדרך קצרה.

As is also written in Biurei HaZohar, Parshas Acharei, on the passage there (page 79b), "Bring an atonement for Me," on the matter of the yud of the Name Havayah: although it is the level of contraction (tzimtzum), it is not complete concealment, but rather in the manner of "A person should always teach his student in a concise way."

> The Zohar passage concerns the Rosh Chodesh offering, of which the Holy One says, "Bring an atonement for Me." Biurei HaZohar explains that the yud of the Name Havayah stands for contraction, yet this contraction does not hide the light completely: it is like a teacher who conveys a whole subject to his student concisely, with all its content compressed.

וכנזכר מזה לעיל בביאור ע״פ כה תברכו[127] גבי ושיעור כזית.

And as was mentioned on this above, in the explanation on "Thus shall you bless," regarding "and the measure of an olive's bulk."

> The Alter Rebbe touched on this earlier, in the explanation on "Thus shall you bless," regarding the measure of an olive's bulk (kezayis).

23 ומכוון ג״כ עם משל הנזכר במדרש ממראות קטנות דהיינו ג״כ כענין ישנה אדם לתלמידו בדרך קצרה. ועד״ז הוא ענין שהיה מתפלל הכה״ג [הכהן גדול] תפלה קצרה ביוהכ״פ [ביום הכפורים][128] שהוא מועט המחזיק הרבה.

And it also corresponds to the analogy mentioned in the Midrash, of the small mirrors, which is also like "A person should teach his student in a concise way." And in the same way is the matter that the Kohen Gadol would pray a short prayer on Yom Kippur, which is "a little that holds much."

> The Midrash's small mirrors correspond to the teacher's concise teaching. Similarly, the Kohen Gadol said only a short prayer on Yom Kippur, "a little that holds much."

ושרש בחי׳ זו מבחי׳ עקודים הנזכר בע״ח [בעץ חיים] עקודים בכלי אחד. שהוא ג״כ ראשית הגילוי בבחי׳ אור פנימי מתוך ההעלם דא״ק [דאדם קדמון].

And the root of this level is from the level of Akudim mentioned in Etz Chaim, "bound together (akudim) in one vessel," which is also the beginning of revelation as inner light out of the concealment of Adam Kadmon.

> The root of this compressed revelation is the level of Akudim, which Etz Chaim describes as lights "bound together in one vessel." It is the first emergence of inner light from the hiddenness of Adam Kadmon.

24 וזהו כשמן הטוב על הראש יורד על הזקן[129] כו׳ בחי׳ שמן הטוב הוא[130] חכמה סתימאה דע״ק [דעתיקא קדישא] או חכמה דעקודים שנמשך על גלגלתא ואח״כ יורד ונמשך על הזקן

And this is "Like the good oil upon the head, running down upon the beard," etc. The level of "the good oil" is the hidden Chochmah (Chochmah Stima'ah) of Atika Kadisha, or the Chochmah of Akudim, which is drawn down upon the skull (Gulgalta) and afterwards runs down and is drawn upon the beard,

> Now the verse "Like the good oil upon the head, running down upon the beard" can be explained. The good oil is the hidden Chochmah of Atika Kadisha, the innermost level of Keser, or the Chochmah of Akudim; it rests on the skull (Gulgalta) and then flows down onto the beard.

דהיינו להאיר בבחי׳ אור פנימי ע״י הלכות התורה כנ״ל וזהו ענין זקן אהרן שיורד ע״פ מדותיו היינו שע״ז נשפע ונמשך אהבה רבה בכנס״י [בכנסת ישראל] כו׳

that is, to shine as inner light through the laws of the Torah, as mentioned above. And this is the matter of "the beard of Aharon, that runs down according to His attributes (middosav)": that is, through this, great love (ahavah rabbah) is bestowed and drawn into the Congregation of Israel (Knesses Yisrael), etc.

> Flowing onto the beard means shining as inner light, through the laws of the Torah. In the psalm middosav plainly means Aharon's garments, the collar of his robe; the maamar reads it as "His attributes," G-d's middos: through Aharon great love (ahavah rabbah) flows to the Congregation of Israel.

(ועמש״ל [ועיין מה שכתוב לעיל] ע״פ בהעלותך[131] וע״פ ועשית בגדי קדש)[132, 133] וזהו ענין הלבן שבציצית שגוון הלבן הוא מבחי׳ ורב חסד[134] להיות השפעת החכמה והשפעת אה״ר [אהבה רבה]:[135]

(And see what is written above on "When you kindle" and on "And you shall make holy garments.") And this is the matter of the white in the tzitzis, for the color white is from the level of "and abundant in kindness," so as to be the influence of Chochmah and the influence of great love.

> The Alter Rebbe refers to his discourses on the kindling of the Menorah and on the priestly garments. The white of the tzitzis comes from the attribute "abundant in kindness," the influence of Chochmah and of great love.

25 קיצור מהנ״ל. והנה ענין מכה״כ [מלא כל הארץ כבודו] אין כבוד אלא תורה[136] שמה שע״י נ׳ אלפים יובלות יהיה גילוי חכמה דא״ק [דאדם קדמון] שאינו מאיר רק באצילות משא״כ בבריאה כו׳ היה מתגלה בשעת מתן תורה בעוה״ז

Summary of the above. Now, the matter of "The whole earth is full of His glory," "there is no glory but Torah": what, through fifty thousand jubilees, will be a revelation of the Chochmah of Adam Kadmon, which shines only in Atzilus, and not so in Beriah, etc., was revealed in this world at the time of the Giving of the Torah;

> A summary of the chapter. The Chochmah of Adam Kadmon ordinarily shines only in Atzilus, not in Beriah, and by the ordered process it would reach this world only after fifty thousand jubilees; yet at the Giving of the Torah it was revealed in this world.

והוא דילוג עצום כמו גילוי מדבר בדומם וזהו ענין הציצית שהן בחי׳ שערות והוא כשנמשך לנוקבא מחו״ב [מחכמה ובינה] עצמה כו׳,

and this is a tremendous leap, like a revelation of the speaking in the inanimate. And this is the matter of the tzitzis, which are the level of hairs: it is when [the light] is drawn to Nukva from Chochmah and Binah themselves, etc.;

> This was a leap as great as revealing speech in a stone. The tzitzis, the "hairs," carry this kind of light, drawn to Nukva directly from Chochmah and Binah.

וכך גילוי ח״ע [חכמה עילאה] בעוה״ז בהלכות התורה זהו כמו המשכת המוח בהשערה כו׳, וזהו ענין הלבן שבציצית ששרשו מבחי׳ ושער רישיה כעמר נקא.[137]

and so the revelation of the supernal Chochmah in this world, in the laws of the Torah, is like the drawing of the brain into the hair, etc. And this is the matter of the white in the tzitzis, whose root is from the level of "and the hair of His head like pure wool."

> The supernal Chochmah in the Torah's laws is like the life of the brain within a hair. The white of the tzitzis comes from "the hair of His head like pure wool."

26 וזהו ג״כ ענין זקן אהרן להיות השפעת אה״ר [אהבה רבה]. ועכ״פ [ועל כל פנים] החוטין והשערות הם המשכת הא״פ [האור פנימי] אכן הוא ג״כ למעלה מסדר ההשתלשלות

And this is also the matter of the beard of Aharon, to be the influence of great love. At any rate, the threads and the hairs are the drawing down of the inner light; however, it is also above the order of the chain of descent (hishtalshelus),

> Aharon's beard likewise brings down great love. The threads and the hairs are inner light, yet they come from above the chain of descent.

דהיינו שנמשך הגילוי למטה מבחי׳ ח״ע [חכמה עילאה] ממש שבה שורה אור א״ס הסוכ״ע התאחדות והתקשרות הא״פ [האור פנימי] בהא״מ [בהאור מקיף] וזהו הכנף מין כנף כו׳:

that is, the revelation is drawn down below from the level of the supernal Chochmah itself, in which the Infinite Light, sovev kol almin, rests: the union and bond of the inner light with the encompassing light. And this is "the corner": "of the same kind as the corner," etc.

> They draw the revelation down from the supernal Chochmah itself, in which sovev rests, so in them inner light and encompassing light are united. This is "of the same kind as the corner."

SECTION 4 • ¶27–32

Techeiles: awe that repels evil

27 ג ועתה יי״ל [יש לומר] ענין חוטי התכלת שבציצית כי הנה תכלת הוא מלשון תכלה פי׳ שיכלה ויבער הרע מקרבו כמ״ש ובערת הרע מקרבך[138] וכמ״ש ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זונים אחריהם.[139]

3. Now we will explain the matter of the threads of techeiles in the tzitzis. Techeiles is from the expression tichlah (an end): that is, that one bring the evil to an end and eradicate it from within himself, as it is written, "And you shall eradicate the evil from your midst," and as it is written, "And you shall not stray after your heart and after your eyes, after which you go astray (zonim)."

> The third chapter turns to the blue thread. Techeiles is read as related to tichlah, an end: the techeiles helps a person bring the evil within him to an end and remove it, as the verses say, "you shall eradicate the evil from your midst" and "you shall not stray after your heart and after your eyes."

28 והנה לשון זונה הוא כמו הזונה שמקבלת מן משפיע אחר ומזנה כך הוא כי כנס״י [כנסת ישראל] נק׳ מקבלים מן הקב״ה והוא המשפיע שלהם

Now, the expression zonah (harlot) is like the harlot who receives from another giver and is unfaithful. So it is [here]: for the Congregation of Israel (Knesses Yisrael) are called recipients from the Holy One, blessed be He, and He is their giver;

> The word zonim in the verse comes from zonah, a woman who is unfaithful and takes from another man what should come from her husband. The Congregation of Israel stands in the place of a wife who receives from the Holy One.

וכמ״ש ברבות במדבר ר״פ ג׳ ע״פ צדיק כתמר יפרח[140] מה תמרה זו יש לה תאוה אף הצדיקים יש להם תאוה מהו תאותם הקב״ה[141] שנאמר נפשי אויתיך בלילה.[142]

as is written in [Midrash] Rabbah, Bamidbar, at the beginning of section 3, on "The righteous shall flourish like a palm tree": "Just as this palm tree has a longing, so the righteous have a longing. What is their longing? The Holy One, blessed be He, as it is said, 'With my soul I have longed for You in the night.'"

> G-d is Israel's only rightful giver. The Midrash on "The righteous shall flourish like a palm tree" says that the righteous long for G-d alone, as a palm tree has its longing, and it quotes "With my soul I have longed for You in the night."

29 וזהו ולא תתורו כו׳ אשר אתם זונים[143] כי כשתתורו אחרי לבבכם ותקבלו מן משפיע אחר אזי יהיה בחי׳ זנות דומה לזונה.

And this is "And you shall not stray," etc., "after which you go astray (zonim)": for when you stray after your heart and receive from another giver, then there will be the quality of harlotry, like a harlot.

> Straying after one's heart means receiving from a "giver" other than G-d. That is a kind of unfaithfulness.

וזהו שבתחלה כתיב וראיתם אותו וזכרתם ועשיתם אותם ולא תתורו שהוא כמו זונה שבתחלה היה לה משפיע אחד ואח"כ מקבלת ממשפיע אחר.

And this is why it is first written, "And you shall see it, and remember, and do them," and [then] "and you shall not stray": it is like a harlot, who at first had one giver and afterwards receives from another giver.

> The verse first says "you shall see it, and remember, and do them," and only then "you shall not stray." Like an unfaithful wife, the warning concerns one who has already bound himself to G-d and then turns to another.

משא"כ אם לא היה לה משפיע בתחלה דהיינו שהיא פנויה ומקבלת ממשפיע אחר אין זה זונה האמורה בתורה[144] לענין איסור לכהונה[145] (כדאיתא בגמרא פ"ו דיבמות).[146]

Whereas if she had no giver at first, that is, she is unmarried and receives from another giver, this is not the zonah spoken of in the Torah with regard to the prohibition to [marry] a kohen (as stated in the Gemara, chapter 6 of Yevamos).

> In halachah, an unmarried woman who is with a man is not the zonah whom the Torah forbids to a kohen. The Alter Rebbe uses this to show that "harlotry" implies a prior bond that is betrayed; the Kehot note points to the Talmud's discussion in Yevamos.

כך עד"מ למעלה מי שלא ראה אור מימיו אף חושך נדמה לו לאור אבל כשמקבל מתחלה מהקב"ה והכיר אותו כמ"ש וידעת היום והשבות[147] כו׳

So too, by way of analogy, above: to one who has never in his life seen light, even darkness seems like light. But when one has first received from the Holy One, blessed be He, and has recognized Him, as it is written, "Know this day and take it to [your heart]," etc.,

> Similarly, someone who has never seen G-dly light may mistake darkness for light. But one who has received from G-d and come to know Him, as in "Know this day and take it to your heart," stands in a bond with Him.

והרחיק הרע וכמ״ש ועשיתם אותם ואזי ולא תתורו אחרי כו׳ אשר אתם זונים כו׳ שדומה לזונה שאסורה לבעלה וכך לא יוכל לקבל בתוכו גילוי אלקות אם לא ע״י תשובה

and has distanced the evil, as it is written, "and do them," then [applies] "and you shall not stray after," etc., "after which you go astray," etc.: he is like a harlot who is forbidden to her husband, and so he cannot receive within himself a revelation of G-dliness except through teshuvah,

> If such a person, who has kept away from evil and done the mitzvos, then strays, he is like a wife who has become forbidden to her husband. He can no longer receive a revelation of G-dliness except through teshuvah.

כדאיתא ביומא (דף פ״ו ע״ב) א״ר [אמר רבי] יוחנן גדולה תשובה[148] כו׳ ואת זנית כו׳ ושוב אלי[149] כו׳ ע״ש.

as stated in Yoma (page 86b): "Rabbi Yochanan said: Great is teshuvah," etc., "'and you have played the harlot,'" etc., "'and return to Me,'" etc.; see there.

> The Talmud in Yoma praises teshuvah: a wife who left and married another may not return to her first husband, yet G-d says to Israel, "You have played the harlot … and return to Me."

אבל אנשים שלא הלכו אחר יראת ה׳ אינו בחי׳ זונה מי שלא ראה אור כו׳

But people who have not walked after the fear of G-d are not the level of a harlot; [they are like] one who has not seen light, etc.

> People who never walked in the fear of G-d are not in this category. They are like one who has never seen light.

אך באמת הרי נאמר ועמך ישראל כולם צדיקים[150] ועל כולם נאמר נפשי אויתיך כו׳

But in truth, it is said, "And your people Israel are all righteous," and of all of them it is said, "With my soul I have longed for You," etc.

> Yet in truth all Jews are righteous, and all of them long for G-d, as the verses say. So the distinction must be drawn in another way.

ועכ״ז [ועם כל זה] הנפקותא הוא כי יש פנימיות וחיצוניות וכל מי שנקלט בפנימיותו יותר קרבת אלקים יותר צריך שלא יהיה כמו זונה אפילו בדקות הענינים כמו בתאוות היתר

Nevertheless, the practical difference is that there is an inner dimension (pnimiyus) and an outer dimension (chitzoniyus); and the more closeness to G-d anyone has absorbed in his inner being, the more he must not be like a harlot even in subtle matters, such as permitted desires.

> Every person has an inner and an outer dimension. The more closeness to G-d has entered someone's inner being, the higher the standard he must keep: he must avoid even subtle "unfaithfulness," such as indulging in permitted pleasures.

וזהו ענין תכלת דאכיל ושצי הרע דנפש הבהמית שמק״נ [שמקליפת נוגה]

And this is the matter of techeiles, which "consumes and destroys" the evil of the animal soul, which is from kelipas nogah.

> The techeiles "consumes and destroys" the evil of the animal soul, which comes from kelipas nogah, the "translucent" husk that mixes good and evil and gives life to permitted things.

והיינו כי כדי להיות ובערת הרע. ולא תתורו זהו ע״י חוטי התכלת כי תכלת נק׳ כורסייא דדינא דדיינין בה[151, 152] ד״נ (בזח״ב [בזהר חלק ב׳] תרומה דף קל״ט א׳ וס״פ שלח דקע״ה א׳).

That is, in order for there to be "and you shall eradicate the evil" and "you shall not stray," this is through the threads of techeiles; for techeiles is called "the Throne of Judgment, on which capital cases are judged" (in the Zohar, Part II, Terumah, page 139a, and at the end of Parshas Sh'lach, page 175a).

> The threads of techeiles give the power to eradicate evil and not to stray. The Zohar calls techeiles "the Throne of Judgment," where capital cases are judged.

ומזה יומשך היראה להיות יראת חטא וכמש״ש [וכמה שכתוב שם] בפ׳ קרח (קע״ח ב׳) אלמלא דינא לא אשתכח בעלמא[153] כו׳ ע״ש ונתבאר במ״א.[154]

From this awe will be drawn forth, to be fear of sin, as is written there in Parshas Korach (178b): "Were it not for judgment, there would not be found in the world," etc.; see there; and it is explained elsewhere.

> From contemplating this judgment comes fear of sin. The Alter Rebbe cites the Zohar in Korach, "Were it not for judgment ...," and Kehot notes that it is explained in the Mitteler Rebbe's Biurei HaZohar.

ובאמת עיקר פי׳ יראת חטא להתיירא מן החטא שהרע הוא מר ממות כמ״ש את המות ואת הרע.[155]

In truth, the main meaning of fear of sin is to be afraid of the sin [itself], for evil is more bitter than death, as it is written, "death and evil."

> True fear of sin is fear of the sin itself, because evil is more bitter than death, as the Torah sets "death" beside "evil."

והיינו דכמו שע״י קיום המצות תתעלה נפשו מאד כך לעומת זה ע״י הרעה נאמר ואת נפש אויביך יקלענה[156] בתוך כף הקלע

That is, just as through the fulfillment of the mitzvos his soul is greatly elevated, so, correspondingly, through evil it is said, "And the soul of your enemies He shall sling out, as from the hollow of a sling,"

> Mitzvos lift the soul high, and sin flings it far away, as in Avigail's words to David: "the soul of your enemies He shall sling out, as from the hollow of a sling."

דהיינו קליעה למקום רחוק מאד מאד מאור פני ה׳ עד שהדין והמשפט הנמשך על החוטא מכורסייא דדינא זהו כמו רפואה לו[157]

that is, being slung to a place very, very far from the light of G-d's countenance; so much so that the judgment and sentence that is drawn upon the sinner from the Throne of Judgment is like a remedy for him,

> Sin casts the soul very far from the light of G-d's countenance. Compared with that distance, even the judgment that comes from the Throne of Judgment is like a remedy for the sinner.

כמאמר מוטב דלידייני וליתי לעלמא דאתי שכדאי כל יסורי גיהנם כ ו׳ ולכן הדין הנ״ל תכליתו חסד ולא נקמה ח״ו [חס ושלום] וכמ״ש מזה בד״ה החלצו מאתכם[158]

as the saying goes, "Better that he be judged and come to the World to Come," for all the sufferings of Gehinnom are worthwhile, etc. Therefore the purpose of the judgment mentioned above is kindness, and not vengeance, G-d forbid; as is explained on this in the discourse beginning "Arm men from among you."

> Rabbi Meir said of his teacher Acher, "Better that he be judged and come to the World to Come": even the sufferings of Gehinnom are worth it, so the purpose of judgment is kindness and not vengeance, G-d forbid. In Likkutei Torah, Matos ("Arm men from among you"), the Alter Rebbe explains that the Torah's punishments are gevuros included in kindness, given to repair the sinner's soul.

ומזה ימשיך האדם יראה גדולה בנפשו להתיירא מאד מן החטא. כיון שאפילו כורסייא דדינא שלמעלה דדיינין בה דיני נפשות זהו טובה עצומה ומוטב דלידייניה[159] והחטא גרוע יותר.

And from this a person will draw great awe into his soul, to be very afraid of sin, since even the Throne of Judgment above, on which capital cases are judged, is a tremendous good, and "better that he be judged," while the sin is worse.

> Realizing this brings a person to deep awe and a strong fear of sin: if even the judgment of the heavenly court is a great good for the sinner, the sin itself must be far worse.

לכך מבחי׳ תכלת יומשך להיות ולא תתורו כו׳.

Therefore from the level of techeiles will be drawn [the power] for "and you shall not stray," etc.

> Thus the techeiles, the Throne of Judgment, gives the power for "you shall not stray."

30 והנה ארז״ל [אמרו רבותינו זכרונם לברכה] תכלת דומה לים[160] הוא בחי׳ מל׳ דאצילות שנק׳ ים. וים דומה לרקיע[161] שהוא בחי׳ מקיף וכמ״ש בזהר ר״פ חיי שרה, כי גבי ים כתיב ג״כ והים עומד עליהם מלמעלה[162, 163] וכמ״ש במ״א בד״ה מי מנה.[164, 165, 166, 167, 168]

Now, our Sages, of blessed memory, said, "Techeiles resembles the sea": this is the level of the Malchus (sovereignty) of Atzilus, which is called "sea." "And the sea resembles the sky (rakia)": this is the level of an encompassing [light], as is written in the Zohar at the beginning of Parshas Chayei Sarah. For regarding the sea it is also written, "and the sea stood upon them, above," as is explained elsewhere, in the discourse beginning "Who has counted."

> The Sages say that techeiles resembles the sea and the sea resembles the sky. The sea stands for Malchus of Atzilus, and its likeness to the sky shows that it is also an encompassing light, as the verse about the sea in Shlomo's Temple, which stood upon the oxen "above," suggests.

31 והנה כתיב בנסוע המחנה כו׳ ופרשו בגד[169] כליל תכלת מלמעלה[170] דהיינו בנסוע המשכן במדבר ששם מדור החיצונים היו מכסים כלי המשכן בבגדי תכלת שהוא בחינת מקיף דמלכות והוא מקיף הקשה ומסמא עיני החיצונים.

Now, it is written, "When the camp journeys," etc., "and they shall spread over it a cloth entirely of techeiles, above": that is, when the Mishkan journeyed in the desert, which is the dwelling place of the external forces (chitzonim), they would cover the vessels of the Mishkan with cloths of techeiles, which is the level of the encompassing [light] of Malchus; and it is the severe encompassing [light], which blinds the eyes of the external forces.

> When the Israelites traveled through the desert, the domain of the forces of evil, the holy vessels were covered with cloths of techeiles. Techeiles is the encompassing light of Malchus, the "severe" encompassing light that blinds the external forces so that they cannot draw from holiness.

32 והענין כמבואר למעלה ענין המקיף שהוא מה שאינו נמשך ומתלבש בהכלי מפני שאורו גדול עד שאין הכלי יכולה להכילו כלל

The explanation is, as was explained above regarding the encompassing [light]: it is what is not drawn down and enclothed in the vessel, because its light is so great that the vessel cannot contain it at all;

> The Alter Rebbe recalls what an encompassing light is: light so great that no vessel can contain it at all.

ולכן הוא מקיף ראש ורגל כאחד. וגם נת׳ [נתבאר] לעיל דשרש כל המקיפים הוא מהמקיף הגדול שמקיף כל העולמות בשוה כו׳,

and therefore it encompasses head and foot alike. It was also explained above that the root of all the encompassing lights is from the great encompassing [light] that encompasses all the worlds equally, etc.;

> That is why it relates equally to "head" and "foot." All encompassing lights are rooted in the great encompassing light that surrounds all the worlds equally.

ולכן המקיף דוחה ומסמא עיני החיצונים שיניקת החיצונים הוא דוקא מחמת ההשתלשלות בכלים מכלים שונים שעי״ז גם היש יכול לקבל יניקה משא״כ ע״י אור המקיף הם נדחים מפניו,

and therefore the encompassing [light] repels and blinds the eyes of the external forces. For the nurture of the external forces comes specifically by way of the chain of descent (hishtalshelus) in vessels, from various vessels, through which even that which is yesh (separate existence) can receive nurture; whereas through the encompassing light they are repelled before it.

> This is why an encompassing light repels the "external forces," the powers of kelipah. They draw their nourishment only through the graded chain of vessels, in which even what feels itself a separate "something" (yesh) can receive; an encompassing light, which does not pass down through vessels, gives them nothing to hold.

אך המקיף האחרון דמל׳ הוא בחי׳ תכלת שהוא קשה מכולן שמפני שהמל׳ היא יורדת בבי״ע ששם יניקת החיצונים היו יכולים לשלוט בהשפע ע״כ צ״ל במל׳ דוקא מקיף דתכלת שהוא קשה ומסמא עיני החיצונים ביותר.

But the last encompassing [light], that of Malchus (sovereignty), is the level of techeiles, which is the severest of them all. For since Malchus descends into Beriah, Yetzirah and Asiyah, where the external forces draw their nurture, they could have gained control over the flow; therefore in Malchus specifically there must be the encompassing [light] of techeiles, which is severe and blinds the eyes of the external forces most of all.

> The lowest encompassing light, that of Malchus, is techeiles, the severest of all. Malchus descends into the lower worlds, Beriah, Yetzirah and Asiyah, where the external forces feed, so it needs the strongest protection: an encompassing light that blinds them completely.

וזהו תכלת דאכיל ושצי מלך במשפט יעמיד ארץ,[171] וז״ש [וזהו שכתוב] בזהר פ׳ קרח (דקע״ז ב׳) ורוב כסויא דמאני מקדשא תכלת איהו בגין דתכלת הא אוקמוה כו׳ וע״ש בפרשה שלח (דקס״ג ב׳).

And this is techeiles, which "consumes and destroys": "A king, through justice, establishes the land." And this is what is said in the Zohar, Parshas Korach (page 177b): "And most of the covering of the vessels of the Sanctuary was techeiles, because techeiles, as has been established," etc.; and see there, in Parshas Sh'lach (page 163b).

> Techeiles is the color that "consumes and destroys," and the verse "A king, through justice, establishes the land" links Malchus with judgment. The Zohar in Korach says that most of the coverings of the Sanctuary's vessels were techeiles for this reason.

אמנם ענין חוטי הציצית דתכלת הם המשכות בבחי׳ פנימיות מבחי׳ תכלת הנ״ל והוא המשכת בחי׳ יראה.

However, the threads of techeiles in the tzitzis are drawings-down, in an inner way, from the level of techeiles mentioned above; and this is the drawing down of the level of awe.

> The threads of techeiles in the tzitzis, however, draw this light inward. What they bring into a person is awe (yirah).

כי הטלית הוא פרישו דמלכא קבלת עול מלכות שמים שום תשים עליך מלך,[172] וחוטי התכלת דציצית הם המשכת בחי׳ יראה הנמשך בנפש שזהו על ידי בחי׳ שערות

For the tallis is "the King's spread" (perisu demalka), accepting the yoke (kabbalas ol) of the Kingdom of Heaven, "You shall surely set a king over yourself"; and the threads of techeiles in the tzitzis are the drawing down of the level of awe, drawn into the soul, which comes through the level of hairs.

> The tallis itself is "the King's spread," the acceptance of G-d's sovereignty, as in "You shall surely set a king over yourself." The threads of techeiles bring that sovereignty into the soul as awe, by way of "hairs."

(ובמ״א נת׳ [נתבאר] דתכלת הוא מגבורות דאבא ולבן הוא מבחינת אימא[173] גם נת׳ [נתבאר] דתכלת ולבן הם גילוי ממקיפים דאו״א [דאבא ואימא].[174]

(Elsewhere it is explained that techeiles is from the gevuros of Abba, and white is from the level of Imma. It is also explained that techeiles and white are a revelation from the encompassing lights of Abba and Imma.

> In a parenthesis the Alter Rebbe mentions another explanation, for which Kehot points to Pri Etz Chaim: techeiles comes from the gevuros (powers of restraint) of Abba and the white from Imma, and both reveal the encompassing lights of Abba and Imma.

והענין כנודע שיש ד׳ בחי׳ דחילו ורחימו ואחר כך רחימו ודחילו נמצא בחי׳ אה״ר [אהבה רבה] זהו בבחי׳ בינה וזהו ענין חוטי הלבן.

The explanation, as is known: there are four levels, dechilu u'rechimu (awe and love) and afterwards rechimu u'dechilu (love and awe). Thus the level of great love (ahavah rabbah) is in the level of Binah, and this is the matter of the white threads.

> There are four stages of feeling: a lower awe and love, and then a higher love and awe. "Great love" (ahavah rabbah) belongs to Binah, and it is the white of the tzitzis.

אמנם יראה עילאה זהו תכלת בחי׳ גבורה דאבא שלמעלה גם מאה״ר [מאהבה רבה] ונק׳ גם כן גילוי מקיפים דאבא כי יראה עילאה זו הוא כענין אבל חרדה גדולה נפלה עליהם[175] משום דמזלייהו חזי[176] כו׳.

But the higher awe is techeiles, the level of the Gevurah of Abba, which is above even great love; and it is also called a revelation of the encompassing lights of Abba. For this higher awe is like "but a great trembling fell upon them," because "their mazal saw," etc.

> The higher awe, above even great love, is the techeiles, from the Gevurah of Abba. It is like the trembling that fell on Daniel's companions, who did not see the vision, because "their mazal," the root of their souls above, saw it.

ומכל מקום התכלת הוא במל׳ שהוא יראה תתאה כי כן יראה תתאה שרשה מחכמה ויראה עילאה נעוץ סופן בתחלתן[178, 177] ועמ״ש בד״ה וזאת המצוה בענין ועתה ישראל מה כו׳ כ״א ליראה את[179] ה׳ אלקיך,

Nevertheless, the techeiles is in Malchus, which is the lower awe; for so it is: the lower awe has its root in Chochmah and in the higher awe: "their end is wedged in their beginning." And see what is written in the discourse beginning "And this is the commandment," on the matter of "And now, Israel, what," etc., "but to fear Havayah your G-d."

> Even so, the techeiles is in Malchus, the lower awe, because the lower awe is rooted in Chochmah and in the higher awe; as the ancient Sefer Yetzirah says, "their end is wedged in their beginning." In Likkutei Torah, Vaetchanan ("And this is the commandment"), the Alter Rebbe explains that the verse "what does Havayah ask of you, but to fear" asks only for the lower awe, while the higher awe is drawn through Torah study.

ועיין עוד מענין תכלת בזהר חלק א׳ בראשית דף נ״א א׳ תרומה קל״ה א׳).

And see further on the matter of techeiles in the Zohar, Part I, Bereishis, page 51a; Terumah, 135a.)

> The Alter Rebbe also points to the Zohar's discussions of techeiles in Bereishis and in Terumah. In Likkutei Torah, Sh'lach, he quotes the Bereishis passage: the blue-black light (nehora techela) consumes whatever cleaves to it, yet Israel, who cleave to G-d, live.

וזהו ענין מצות ארבע ציצית להיות מסובב במצות שני ציצית לפניו ושני ציצית לאחוריו. השנים שלאחריו א׳ כנגד בחי׳ שמאלו תחת לראשי[180] והב׳ וימינו תחבקני

And this is the matter of the mitzvah of four tzitzis, so that one is surrounded by mitzvos: two tzitzis in front of him and two tzitzis behind him. Of the two behind him, one corresponds to the level of "His left hand is under my head," and the second to "and His right hand embraces me,"

> The four tzitzis surround a person with mitzvos, two in front and two behind. The two behind correspond to "His left hand is under my head" and "His right hand embraces me" in the Song of Songs.

והיינו כנגד בחי׳ ב׳ מדרגות דתכלת ולבן שהתכלת הוא מבחי׳ גבורה ונק׳ שמאלו ונק׳ שמאל דוחה[181] ע״ד ותתצב אחותו מרחוק[182] ואינה דחייה אמיתית וכמו שכתוב ע״פ ואימתך לא תבעתני[183] כו׳

that is, corresponding to the two levels of techeiles and white. The techeiles is from the level of Gevurah and is called "His left hand," and it is called "the left hand that pushes away," in the manner of "And his sister stood from afar"; and it is not a true pushing away, as is explained on the verse "And let Your dread not terrify me," etc.,

> They correspond to techeiles and white. Techeiles is Gevurah, "His left hand," "the left hand that pushes away," like Miriam standing at a distance from Moshe; yet this distance is not true rejection, as the discourse on "Let Your dread not terrify me" explains.

וכדכתיב מרחוק ה׳ נראה לי[184] שבחי׳ חכמה הוא בחי׳ רחוק אך נמשך ממנו גם כן דחייה ממש לסט״א [לסטרא אחרא] שהמקיף דתכלת דוחה ומסמא עיני החיצונים

and as it is written, "From afar Havayah appeared to me," for the level of Chochmah is the level of "afar." But from it there is also drawn an actual pushing away of the sitra achra (the other side), for the encompassing [light] of techeiles repels and blinds the eyes of the external forces;

> "From afar Havayah appeared to me": Chochmah is called "afar," a closeness felt as distance. Yet the same encompassing light of techeiles truly drives away the sitra achra and blinds the external forces.

וזהו מה שכתוב ולא תתורו כו׳ אשר אתם זונים[185] שלא להיות בבחי׳ זונה ח״ו [חס ושלום] והיינו ע״י המשכת היראה ופחד ה׳.

and this is what is written, "And you shall not stray," etc., "after which you go astray": not to be in the state of a harlot, G-d forbid; and that is through drawing down awe and the dread of G-d.

> That is the meaning of "you shall not stray … after which you go astray": awe and the dread of G-d keep a person from "harlotry," from receiving from another source.

ובחי׳ ימינו תחבקני הוא בחי׳ אהבה. והשני ציצית שלפניו הוא נגד הלב להמשיך אורות עליונים אל הלב כו׳

And the level of "and His right hand embraces me" is the level of love. And the two tzitzis in front of him are opposite the heart, to draw higher lights into the heart, etc.

> "His right hand embraces me" is love. The two tzitzis in front lie opposite the heart, to draw higher lights into it.

(פי׳ כמ״ש במ״א שיש ב׳ מיני אהבה[186] האהבה הבאה מהשגה מהתבוננות בגדולת ה׳ ויש אהבה התלהבות למעלה מהשגתו והנה האהבה על פי השגה נקרא פב״פ [פנים בפנים]

(The meaning, as is explained elsewhere: there are two kinds of love. There is the love that comes from comprehension, from contemplating the greatness of G-d; and there is a love that is a burning enthusiasm beyond one's comprehension. Now, the love that follows comprehension is called "face to face,"

> The parenthesis distinguishes two loves: one born of understanding, from contemplating G-d's greatness, and a burning love beyond understanding. The first is called "face to face."

כי בפנים יש הכל שכל ראיה ושמיעה מה שאין כן אהבה שלא על פי השגה נקרא אחור כו׳ כמו באחור רק עצמות לבד ועורף וכמו שאחד דוחפו בעורף ואינו יודע מאין היתה לו זאת כו׳

for in the face there is everything: intellect, sight and hearing. Whereas love that does not follow comprehension is called "back," etc.; as in the back there are only bones and the nape of the neck; and as when someone pushes a person at the nape, and he does not know where this came to him from, etc.

> The face holds the senses and the intellect, so love grounded in understanding is "face." Love beyond understanding is "back," like being pushed from behind without knowing by whom.

והנה לבוא להשגה יותר גדולה שהיא פב״פ [פנים בפנים] צריך מקודם להיות אב״א [אחור באחור] היינו להתלהב לבו למעלה מכפי ערך השגתו כו׳, ועל דרך זה יש לומר ענין הב׳ ציצית שלאחוריו וזהו בחי׳ קוצי דשערי שמכה מאחוריו כו׳ שהאו״ר [שהאהבה ויראה] למעלה מהשגתו

Now, to come to a greater comprehension, which is "face to face," there must first be "back to back": that is, his heart must burn with enthusiasm beyond the measure of his comprehension, etc. In this way one can explain the matter of the two tzitzis behind him; and this is the level of "the tips of the hairs," which strikes from behind, etc.: love and awe beyond his comprehension;

> To reach a greater understanding, "face to face," one must first pass through "back to back," a love that burns beyond one's understanding. The two tzitzis behind correspond to this, "the tips of the hairs" that strike from behind: a love and awe beyond comprehension.

ומזה יבא להשגה יותר גדולה ואהוי״ר [ואהבה ויראה] הן הבי׳ ציצית שלפניו כו׳, ועוד יש לומר בחי׳ אחור ופנים נקרא אתכפיא ואתהפכא כמו שכתוב בד״ה זכור דעמלק[187]

and from this he will come to a greater comprehension, and that love and awe are the two tzitzis in front of him, etc. One may further say that the levels of "back" and "face" are called iskafya (subduing) and is'hapcha (transforming), as is explained in the discourse beginning "Remember [what] Amalek [did]."

> This love and awe beyond understanding lead to a greater understanding, the love and awe of the two tzitzis in front. Alternatively, "back" and "face" are iskafya, subduing the animal soul, and is'hapcha, transforming it, as explained in Torah Ohr's discourse "Remember what Amalek did."

וכך מבחי׳ בי׳ ציצית שלאחריו יומשך הכח לבוא לבחי׳ אתכפיא בחי׳ לעשותה לאהבה ועל ידי זה אחר כך יבא לבחי׳ אהבה בתענוגים[188] וזהו ענין השני ציצית שלפניו ועמ״ש בד״ה ואהיה אצלו אמון[189, 190] בענין אחור וקדם צרתני[191] ובד״ה ביום השמיני שלח).[192, 193]

And so from the level of the two tzitzis behind him will be drawn the power to come to the level of iskafya, the level of "making it into love"; and through this he will afterwards come to the level of "love in delights," and this is the matter of the two tzitzis in front of him. And see what is written in the discourse beginning "And I was beside Him as a nursling," on the matter of "Back and front You formed me," and in the discourse beginning "On the eighth day he sent.")

> The tzitzis behind give the strength for iskafya, which then leads to "love in delights," the tzitzis in front. In Likkutei Torah, Bamidbar, "Back and front You formed me" is explained as G-d's will in the mitzvos ("back") and the supernal delight within it ("front"); and the Shemini Atzeres discourse "On the eighth day he sent" sets Rosh Hashanah as "His left hand is under my head" and Sukkos as "His right hand embraces me."

והנה מעלת אהוי״ר [אהבה ויראה] הנמשך על ידי הציצית הוא שיש אהוי״ר [אהבה ויראה] ע״פ השתלשלות שהמדות נמשכים מהשכל,

Now, the superiority of the love and awe drawn down through the tzitzis is this: there is love and awe that follow the chain of descent, in which the emotive attributes (middos) are drawn from the intellect;

> The love and awe drawn through the tzitzis have a special quality. Ordinary love and awe follow the chain of descent: emotions born of the intellect.

אמנם יש אהוי״ר [אהבה ויראה] שלמעלה מסדר ההשתלשלות מבחי׳ ורב חסד כו׳ ויראה עילאה וזה נמשך ע״י הציצית

but there is love and awe that are above the order of the chain of descent, from the level of "and abundant in kindness," etc., and the higher awe; and this is drawn down through the tzitzis.

> The tzitzis draw a love and awe above that chain, from "abundant in kindness" and from the higher awe.

ולכן הם בחי׳ חוטין שנקי׳ שערות וכמש״ל [וכמה שכתוב לעיל] שלהיות גילוי בפנימית מלמעלה מסדר ההשתלשלות הוא על ידי בחי׳ שערות דוקא

Therefore they are the level of threads, which are called hairs; as was explained above, for there to be a revelation in an inner way from above the order of the chain of descent is specifically through the level of hairs.

> That is why the tzitzis are threads, which are "hairs": as explained, an inner revelation from above the chain comes only through hairs.

וזהו ענין חוטי הציצית כנ״ל ועיין מה שכתוב על פ׳ ועשית ציץ[194, 195] כו׳:(קיצור. ענין תכלת לשון תכלה שמכלה ומבער הרע דהנה״ב [דהנפש הבהמית] לקיים מה שכתוב ולא תתורו.

And this is the matter of the threads of the tzitzis, as mentioned above. And see what is written on the verse "And you shall make a tzitz," etc. (Summary. The matter of techeiles: an expression of tichlah (an end), for it brings to an end and eradicates the evil of the animal soul, to fulfill what is written, "And you shall not stray."

> The Alter Rebbe refers to his discourse in Torah Ohr on the Kohen Gadol's tzitz, which he reads as from yatzitz, "shine": the light of great love that Aharon draws down. Then he sums up the chapter: techeiles, from tichlah, an end, brings the evil of the animal soul to an end so that one "shall not stray."

ושלא להיות בחי׳ אתם זונים אפילו בדקות ותאוות היתר כי מההתבוננות בענין כורסייא דדינא יומשך יראת חטא, ותכלת דומה לים מל׳ דאצילות וים דומה לרקיע מקיף ותכלת מקיף דמל׳ דוחה ומסמא עיני החיצונים

And not to be in the state of "you go astray," even in subtle matters and permitted desires; for from contemplating the matter of the Throne of Judgment, fear of sin will be drawn forth. And techeiles resembles the sea, the Malchus of Atzilus, and the sea resembles the sky, an encompassing [light]; and techeiles is the encompassing [light] of Malchus, which repels and blinds the eyes of the external forces.

> One must avoid "going astray" even in permitted desires, and contemplating the Throne of Judgment brings fear of sin. Techeiles is like the sea, Malchus, and the sky, an encompassing light, and it repels the external forces.

ולכן במסע כלי המשכן כתיב ופרשו בגד כו׳ תכלת כו׳ וחוטי תכלת דציצית המשכת יראה וענין ב׳ ציצית לאחוריו שמאלו תחת לראשי וימינו תחבקני וב׳ ציצית לפניו כו׳

Therefore, regarding the journeying of the vessels of the Mishkan, it is written, "And they shall spread a cloth," etc., "of techeiles," etc. And the threads of techeiles in the tzitzis are the drawing down of awe. And the matter of the two tzitzis behind him is "His left hand is under my head, and His right hand embraces me"; and the two tzitzis in front of him, etc.

> This is why techeiles covered the Mishkan's vessels on the journeys. The threads of techeiles draw awe; the two tzitzis behind are "His left hand" and "His right hand," and two are in front.

ודרך כלל אהוי״ר [אהבה ויראה] הנמשך ע״י הציצית מבחי׳ אהוי״ר [אהבה ויראה] עילאין שלמעלה מסדר ההשתלשלות ולכן נמשך על ידי חוטי הציצית דוקא ושער רישיה כעמר נקא.

And in general, the love and awe drawn down through the tzitzis are from the level of the higher love and awe, which are above the order of the chain of descent; therefore they are drawn specifically through the threads of the tzitzis, and "the hair of His head like pure wool."

> In general, the love and awe drawn through the tzitzis are the higher love and awe above the chain of descent, which come only through threads, "the hair of His head like pure wool."

וברבות נשא פי״ד [פרק י״ד / פרשה י״ד] איתא מפני שתכלת דומה לעשבים והעשבים דומים לים[196] כו׳ וע״ש עוד הרבה בחינות עד כבוד. ויש לומר פי׳ דומה לעשבים ע״ד מה שכתוב בד״ה ואלה המשפטים[198, 197] בפי׳ וענין ונתתי עשב[199] כו׳ ע״ש):[201, 200]

And in [Midrash] Rabbah, Nasso, section 14, it is stated: "Because techeiles resembles grasses, and grasses resemble the sea," etc.; and see there many more levels, up to "glory." And one may say that the meaning of "resembles grasses" is along the lines of what is written in the discourse beginning "And these are the ordinances," in explaining the matter of "And I will give grass," etc.; see there.)

> The Midrash gives a longer chain of likenesses: techeiles is like grass, grass is like the sea, and so on up to "glory." The Alter Rebbe suggests reading "like grass" through his explanation of "And I will give grass in your field."

SECTION 5 • ¶33–39

Korach's dispute and his error

33 ד ועתה יובן ענין מחלוקת קרח וטעותו. אמר קרח טלית שכולה תכלת כו׳, ובכהאריז״ל [ובכתבי האריז״ל] מבואר דנתקנא קרח על זקן אהרן כו׳,

4. Now the matter of Korach's dispute and his error will be understood. Korach said, "A tallis that is entirely techeiles," etc.; and in the writings of the Arizal it is explained that Korach was jealous of Aharon's beard, etc.

> The fourth chapter returns to Korach. His mocking question about the all-blue tallis and his jealousy of Aharon's beard, reported in the writings of the Arizal, are one and the same issue.

והכל ענין אחד כי הנה ענין כה״ג [כהן גדול] נקרא שושבינא דמטרוניתא[202] שהוא המעלה נש״י [נשמות ישראל] במקורם באור א״ס ב״ה והיינו על ידי שממשיך להם אהבה רבה[203]

And it is all one matter. For the Kohen Gadol is called "the groomsman of the Matronita (the Queen)," as the one who raises the souls of Israel to their source in the Infinite Light (Or Ein Sof), blessed be He; and that is by drawing down great love (ahavah rabbah) to them.

> The Zohar calls Aharon, the Kohen Gadol, "the groomsman of the Matronita," the Queen, as Moshe is the groomsman of the King. The Alter Rebbe explains that he raises the souls of Israel to their source in the Infinite Light by drawing great love (ahavah rabbah) into them.

וזהו ענין דיקנא דכהנא רבא וכמ״ש כשמן הטוב כו׳ זקן אהרן שיורד על פי מדותיו[204]

And this is the matter of "the beard of the Kohen Gadol," as it is written, "Like the good oil," etc., "the beard of Aharon, that runs down according to His attributes (middosav)":

> That is the meaning of the Kohen Gadol's beard, and of the good oil running down Aharon's beard "according to His middosav": plainly the word means Aharon's garments, but here it is read as G-d's attributes (middos).

דהיינו שנמשך ויורד על ידו מבחי׳ מדותיו של הקב״ה שהוא אהבה רבה מבחי׳ ורב חסד[205] ולפיכך נמשך דוקא על ידי זקן אהרן בחי׳ שערות

that is, through him there is drawn and comes down, from the level of the middos (attributes) of the Holy One, blessed be He, great love, from the level of "and abundant in kindness." Therefore it is drawn specifically through Aharon's beard, the level of hairs;

> Through Aharon there flows great love from G-d's own attributes, from "abundant in kindness." It must flow through Aharon's beard, the level of "hairs."

שלהיותו מלמעלה מסדר ההשתלשלות על כן אי אפשר להיות נמשך כ״א על ידי בחי׳ שערות דוקא על דרך משל מה שאין כן האהבה הנולדת ונמשכת רק מהשכל שהוא בבחי׳ השתלשלות והוא ע״ד שנתבאר למעלה

for since it is from above the order of the chain of descent (hishtalshelus), it therefore cannot be drawn down except through the level of hairs specifically, so to speak; unlike the love that is born and drawn only from the intellect, which is in the manner of the chain of descent. And this is along the lines of what was explained above.

> This love comes from above the chain of descent, so it can be drawn down only through hairs. Love that is born of the intellect, by contrast, follows the ordinary chain.

וזהו ענין זקן אהרן שיורד ע״פ מדותיו כו׳ ר״ל [רוצה לומר] המדות שלמעלה מההשגה כו׳ וזהו ג״כ ענין חוטי הציצית תכלת ולבן דו״ר [דחילו ורחימו] עילאין כו׳

And this is the matter of "the beard of Aharon, that runs down according to His attributes (middosav)," etc., meaning the middos that are above comprehension, etc. And this is also the matter of the threads of the tzitzis, techeiles and white: the higher awe and love (dechilu u'rechimu ila'in), etc.

> Aharon's beard thus carries the attributes that are above understanding. So do the threads of the tzitzis, blue and white, which bring down the higher awe and love.

(ובב׳ ציצית שלפניו שהאהוי״ר [שהאהבה ויראה] נמשך דרך בחי׳ פנים שהוא בחי׳ השגה היינו שנמשך מלמעלה מהחכמה בחו״ב [בחכמה ובינה] כו׳).

(And in the two tzitzis in front of him, the love and awe are drawn down by way of the level of "face," which is the level of comprehension; that is, it is drawn from above Chochmah into Chochmah and Binah, etc.)

> The parenthesis adds that in the two tzitzis in front, the higher love and awe come by way of "face," through understanding: light from above Chochmah enters Chochmah and Binah.

אך בלוים נאמר והעבירו תער[206] כי מפני שהלוים הם מסטרא דשמאלא מבחי׳ גבורות ע״כ אדרבה צריך שלא יצא מהם ההמשכה עוד בבחי׳ שערות וצמצוצים

But of the Levites it is said, "And they shall pass a razor," because the Levites are from the left side, from the level of gevuros; therefore, on the contrary, the drawing down must not issue from them further in the form of hairs and contractions

> The Levites, however, had to shave all their hair. They come from the "left side," Gevurah, so a further flow through hairs and contractions would be wrong for them.

(שא״כ היה זה רבוי כחות הדין ולכן ע״ז נאמר ואיש כי ימרט ראשו[207] קרח הוא טהור הוא[208] וכמ״ש בזח״ג [בזהר חלק ג] תזריע)[209] (דמ״ח ע״ב ודמ״ט ע״א)

(for if so, this would be a multiplication of the forces of judgment; and therefore of this it is said, "And if a man's head becomes bald, he is bald (kere'ach); he is pure," as is written in the Zohar, Part III, Tazria, page 48b and page 49a);

> Hair that comes from Gevurah would multiply the forces of judgment. This is why the Torah says that a man who becomes bald is pure, as the Zohar in Tazria explains.

שעל שם זה נק׳ כן קרח לפי שהלוים צ״ל כן, ודוקא בכהנים ששרשם מבחי׳ ורב חסד אז השערות הם המשכת עליונות.

and on account of this he was called Korach, because the Levites must be so. Only in the kohanim, whose root is from the level of "and abundant in kindness," are the hairs a drawing down of what is supernal.

> Korach's very name means "bald" (kere'ach), because the Levites must be without hair. Only for the kohanim, who are rooted in "abundant in kindness," are the hairs a channel of supernal light.

ואדרבה דוקא בבחי׳ שערות לבד יכול להיות הגילוי וההמשכה מבחי׳ זו שאל״כ [שאם לא כן] לא יוכלו להכיל.

On the contrary, only through the level of hairs alone can there be the revelation and drawing down from this level, for otherwise they could not contain it.

> For the kohanim the hairs are not a lessening: only through hairs can so high a light be revealed at all, since otherwise it could not be contained.

משא״כ בלוים א״צ [אין צריך / אינו צריך] להיות שערות כו׳ וכעין זה נת׳ [נתבאר] למעלה פ׳ אמור ע״פ ונקדשתי בתוך[210] כו׳ בענין מ״ש בנזיר קדוש יהיה גדל פרע[211] כו׳ ע״ש.

Whereas the Levites need not have hairs, etc. And something like this was explained above, in Parshas Emor, on "And I shall be sanctified among," etc., regarding what is written of the nazirite, "He shall be holy; he shall let grow the locks," etc.; see there.

> The Levites do not need hair. The Alter Rebbe refers to his discussion in Parshas Emor of the nazirite, who must let his hair grow.

34 ואע"ג [ואף על גב] דתכלת הוא ג"כ גבורה ואעפ"כ [ואף על פי כן] אדרבה חוטי תכלת דציצית הוא המשכת קדושה עליונה. לא דמי.

And although techeiles too is Gevurah, and yet, on the contrary, the threads of techeiles in the tzitzis are a drawing down of supernal holiness, [the cases] are not comparable.

> A difficulty: techeiles too is Gevurah, yet the threads of techeiles carry supernal holiness. Why, then, should Gevurah exclude the Levites from the flow through hairs? The answer: the cases are not comparable.

דהא תכלת עמרא הוא[212] צמר לבן שהוא מבחי' שער רישיה כעמר נקא[213] שהוא אדרבה אמיתת החסד רק שנצבע בגוון תכלת.

For "techeiles is wool," white wool, which is from the level of "the hair of His head like pure wool," which, on the contrary, is the very truth of kindness (Chesed), only that it has been dyed the color of techeiles.

> The Talmud says "techeiles is wool": the thread is white wool, from "the hair of His head like pure wool," the very essence of kindness, only dyed blue. Its Gevurah is a color laid over Chesed.

35 והיינו ג"כ גבורות דאבא שהם גבורות ממותקות. יראת ה' לחיים וגם אור אבא דוחה החיצונים כמ"ש בע"ח [בעץ חיים] בדרוש הנגעים.

And this is also the gevuros of Abba, which are sweetened gevuros: "The fear of Havayah [leads] to life." And also, the light of Abba repels the external forces, as is written in Etz Chaim, in the discourse on the plagues (nega'im).

> This is why techeiles comes from the gevuros of Abba (Chochmah), "sweetened" gevuros whose severity has been tempered. Such awe, as the verse says, leads to life, and Etz Chaim teaches that the light of Abba repels the external forces.

משא"כ הלוים הם בעצם בחינת גבורה והיינו ג"כ גבורות דאימא, אשר מבינה דינין מתערין ואע"פ [ואף על פי] שהם ג"כ גבורות עליונות דקדושה לעורר הרנה והתשוקה כו' מ"מ כיון דמשם דינין מתערין צ"ל והעבירו תער כו',

Whereas the Levites are, in essence, the level of Gevurah; and that is also the gevuros of Imma, for "from Binah judgments are aroused." And although they too are supernal gevuros of holiness, to arouse the song and the yearning, etc., nevertheless, since from there judgments are aroused, there must be "and they shall pass a razor," etc.

> The Levites are Gevurah in essence, the gevuros of Imma (Binah), from which judgments are aroused. These are holy powers too, the source of the Levites' song and yearning; still, because judgments can be aroused from them, the Levites had to shave.

ועמש״ל [ועיין מה שכתוב לעיל] בד״ה בהעלותך את הנרות[214] בענין קרבנות הנשיאים והעלאת הנרות דאהרן שארז״ל [שאמרו רבותינו זכרונם לברכה] שלך גדול משלהם[215] כו׳ ע״ש.[216]

And see what is written above in the discourse beginning "When you kindle the lamps," on the matter of the offerings of the princes and Aharon's kindling of the lamps, of which our Sages, of blessed memory, said, "Yours is greater than theirs," etc.; see there.

> The Alter Rebbe refers to his discourse on Aharon's kindling of the Menorah, where the Sages say that Aharon's portion is greater than the princes' offerings.

36 וזה היה קנאתו על אהרן שהוא בחי׳ שודמ״ט [שושבינא דמטרוניתא] שמבחינת זקן אהרן ושערות דכהנים נמשך קדושה עליונה ה משכת אהוי״ר [אהבה ויראה] לנש״י [לנשמות ישראל] ובלום אדרבה והעבירו תער[217] כו׳ שאין מהם המשכת בחי׳ זו,

And this was his jealousy of Aharon, who is the level of the groomsman of the Matronita: that from the level of Aharon's beard and the hairs of the kohanim supernal holiness is drawn down, the drawing down of love and awe to the souls of Israel; whereas regarding the Levites, on the contrary, "And they shall pass a razor," etc., for from them there is no drawing down of this level.

> This was Korach's jealousy of Aharon: Aharon, the "groomsman," drew supernal holiness, love and awe, down to Israel through his beard and the hair of the kohanim, while the Levites were shaven.

ומפני שלא היה אצלו בחי׳ המשכה זו ע״כ חלק עליו ע״ז.

And because he did not have this level of drawing down, he therefore disputed with him over this.

> Korach, a Levite, lacked this channel. That is why he disputed Aharon's role.

37 ואמר שאין נצרך כלל לבחי׳ שערות וחוטי דציצית. שהשערות וחוטין הוא ההמשכה בבחינת צמצום, ולכן שאל טלית שכולה תכלת כו׳

And he said that there is no need at all for the level of hairs and the threads of the tzitzis, for the hairs and threads are the drawing down in the manner of contraction (tzimtzum). Therefore he asked, "A tallis that is entirely techeiles," etc.

> Korach argued that the hairs and threads are unnecessary, since they only bring the light down in a contracted form. His question about the all-blue tallis expressed this view.

פי׳ שהוא אמר שהעיקר הוא התכלת כי תכלת הוא ג״כ בחי׳ גבורות כנ״ל אכיל ושצי כו׳ ואמר שהעיקר הוא הטלית שכולה תכלת

That is, he said that the main thing is the techeiles, for techeiles too is the level of gevuros, as mentioned above, "consumes and destroys," etc.; and he said that the main thing is the tallis that is entirely techeiles,

> Korach held that the techeiles is what matters, since it too is Gevurah, the power that "consumes and destroys" evil. A garment entirely of techeiles should then be the essence of the mitzvah.

דהיינו המקיף שהוא המסמא עיני החיצונים כנ״ל ושהוא פטור מן הציצית שהם החוטין והשערות הממשיכים האורות בבחי׳ פנימיים

that is, the encompassing [light], which blinds the eyes of the external forces, as mentioned above, and that it is exempt from the tzitzis, which are the threads and hairs that draw down the lights in an inner way.

> The tallis of techeiles is the encompassing light that blinds the external forces. Korach claimed that such a garment needs no tzitzis, no threads to draw the light inward.

ואמר שא״צ [שאין צריך / שאינו צריך] כלל להמשכה זו כי הרי המקיף עצמו גבוה יותר מהחוטין ואו״פ [ואור פנימי] הנמשכים ממנו (וגם כמש״ל [כמה שכתוב לעיל] דשרש כל המקיפים הוא מבחי׳ המקיף הגדול שלמעלה מהקו וחוט כו׳)

And he said that there is no need at all for this drawing down, for the encompassing [light] itself is higher than the threads and the inner light drawn from it (and also, as was explained above, the root of all the encompassing lights is from the level of the great encompassing [light] that is above the kav and thread, etc.);

> His reasoning was that the encompassing light is higher than the threads and the inner light that come from it, and that all encompassing lights are rooted above the kav.

ואיך יתכן שבהטלית והמקיף עצמו לא יהיה המצוה כ״א רק כאשר נמשך ממנו חוטין שהם רק המשכה מצומצמת לגבי המקיף עצמו כו׳.

and how can it be that the mitzvah is not in the tallis, the encompassing [light] itself, but only when threads are drawn from it, which are only a contracted drawing down compared with the encompassing [light] itself, etc.?

> How, then, could the mitzvah lie only in the threads, a contracted flow, rather than in the tallis, the encompassing light itself? This was the point of his mockery.

והיתה כוונתו שבזה יחלוק ג״כ על כהונת אהרן דכשא״צ [דכשאין צריך] לחוטי הציצית כמ״כ [כמו כן] א״צ [אין צריך / אינו צריך] לבחי׳ ההמשכה הנמשך דוקא ע״י השערות

And his intent was that by this he would also dispute the priesthood of Aharon: for if there is no need for the threads of the tzitzis, so too there is no need for the level of the drawing down that comes specifically through the hairs;

> Korach's real aim was the priesthood. If the threads are unnecessary, so is the flow through "hairs," the channel that made Aharon unique.

ולכן יוכל הוא ג״כ להיות כה״ג [כהן גדול] אע״פ [אף על פי] שבלוים א״א להיות המשכת קדושה עליונה מבחי׳ שערות מטעם הנ״ל הרי אמר טלית שכולה תכלת א״צ [אין צריך / אינו צריך] כלל לחוטין

and therefore he too could be Kohen Gadol, even though among the Levites there cannot be a drawing down of supernal holiness from the level of hairs, for the reason mentioned above; for he said that a tallis entirely of techeiles needs no threads at all.

> Then he too, a Levite without that channel, could be Kohen Gadol. A tallis wholly of techeiles, he argued, needs no threads at all.

(ובמגיד מישרים פ׳ קרח איתא ג״כ ע״ז, ושרש הענין במחלוקת קרח י״ל [יש לומר] כי הנה לעתיד יהיו הלוים כהנים כמש בלק״ת [בלקוטי תורה (להאריז״ל)] מהאריז״ל [מהאר״י זכרונו לברכה] ביחזקאל[218] כי אז יתעלה בחי׳ הגבורות

(And in Maggid Meisharim, Parshas Korach, this is also stated. And the root of the matter in Korach's dispute, it may be said, is this: in the Time to Come the Levites will be kohanim, as is written in the Arizal's Likkutei Torah on Ezekiel, for then the level of the gevuros will be elevated.

> In a long parenthesis the Alter Rebbe uncovers the root of the dispute. Maggid Meisharim (the teachings revealed to Rabbi Yosef Caro by a heavenly maggid) also discusses it; and the Arizal's Likkutei Torah, his teachings on Scripture as recorded by his disciples, says on Ezekiel, as quoted in Tanya, chapter 50, that in the Time to Come the Levites will be kohanim, because the gevuros will then be elevated.

ולכן ארז״ל [אמרו רבותינו זכרונם לברכה] פ״ט דשבת[219] שלעתיד יאמרו ליצחק כי אתה אבינו[221, 220] ופי׳ בלקוטי הש״ס [הששה סדרים] מהאריז״ל [מהאר״י זכרונו לברכה] שם דהיינו שהגבורות יהיו עיקרים ע״י בירור עולם התהו והחסדים יהיו טפלים להם וכמ״ש הרמ״ז [הרב משה זכות] פ׳ עקב) (בדף רע״א סע״א [סוף עמוד א]).

Therefore our Sages, of blessed memory, said in chapter 9 of Shabbos that in the Time to Come they will say to Yitzchak, "For you are our father"; and the Arizal's Likkutei HaShas explains there that the gevuros will be primary, through the refinement of the World of Tohu, and the chasadim will be secondary to them; as the Ramaz writes in Parshas Eikev, page 271, end of side a.)

> The Talmud says that in the future Israel will say to Yitzchak, who embodies Gevurah, "You are our father." The Arizal's Likkutei HaShas, his comments on the Talmud, explains that the gevuros will become primary through the refinement of the World of Tohu, the realm of intense lights that shattered, and the chasadim will be secondary to them; the Ramaz (Rabbi Moshe Zacuto, a commentator on the Zohar) writes the same.

ועד״ז פי׳ האריז״ל [האר״י זכרונו לברכה] המשנה פ״ה דאבות כל מחלוקת שהיא לשם שמים סופה[222] להתקיים כו׳ זו מחלוקת שמאי והלל.

In the same way the Arizal explained the Mishnah in chapter 5 of Avos: "Every dispute that is for the sake of Heaven will in the end endure," etc., "this is the dispute of Shammai and Hillel."

> The same idea explains the Mishnah: "Every dispute that is for the sake of Heaven will in the end endure," such as the dispute of Shammai and Hillel.

והקשו ע״ז איך ראוי לומר על מחלוקת שיתקיים והרי אי אפשר להתקיים אלא אחד מן הדעות ומלת מחלוקת כוללת השני צדדים,

And they asked on this: how is it fitting to say of a dispute that it will endure, when only one of the views can endure, and the word "dispute" includes both sides?

> The commentators asked how a dispute can "endure" when only one view can be accepted, since a dispute includes both sides.

ותירצו משום שאלו ואלו[223] דברי אלקים חיים ויש לדברי בית שמאי ג״כ שרש למעלה באצילות רק שאין הלכה כן כמ״ש במדרש שמואל[224] באבות שם ואין זה תירוץ מספיק על לשון סופה להתקיים.

And they answered: because "these and these are the words of the living G-d," and the words of Beis Shammai too have a root above, in Atzilus, only the halachah is not so; as is written in Midrash Shmuel on Avos there. But this is not a sufficient answer for the expression "will in the end endure."

> They answered with the Talmud's words, "these and these are the words of the living G-d": Beis Shammai's views have a root above, in Atzilus, even though the halachah does not follow them. The Alter Rebbe finds this answer, recorded in Midrash Shmuel (a commentary on Avos), insufficient for the words "will in the end endure"; Kehot notes that the Tzemach Tzedek, in Or HaTorah, cites another answer, that Beis Shammai's dissent added wisdom to Beis Hillel, and calls it forced.

אכן האריז״ל [הארי״י זכרונו לברכה] פי׳ שלעתיד בזמן המשיח תהיה הלכה כבית שמאי כמ״ש המק״מ [המקדש מלך] (פ׳ בראשית די״ז ע״ב) וזהו סופה להתקיים ממש.

But the Arizal explained that in the Time to Come, in the days of Mashiach, the halachah will follow Beis Shammai, as the Mikdash Melech writes (Parshas Bereishis, page 17b); and this is "will in the end endure," literally.

> The Arizal explains, as the Mikdash Melech (a commentary on the Zohar) records, that in the days of Mashiach the halachah will follow Beis Shammai, so their view will literally endure.

ולכן רצה קרח לעשות גם עכשיו מהגבורות עיקר[225] וזהו ענין טלית שכולה תכלת וא״צ [ואין צריך / ואינו צריך] לחוטין שהם המשכות שהוא מבחי׳ חסד, ואף חוטי התכלת הוא כענין אור החסד בכלי הגבורה

Therefore Korach wanted to make the gevuros primary even now. And this is the matter of "a tallis that is entirely techeiles" needing no threads, which are drawings-down, which is from the level of Chesed (kindness); and even the threads of techeiles are like the light of Chesed in the vessel of Gevurah (restraint),

> Korach wanted to make Gevurah primary already now. Hence his all-blue tallis without threads: the threads are a flow of Chesed, and even the blue thread is Chesed held in a vessel of Gevurah.

כי החוט זהו ההמשכה כו׳ ועמ״ש במ״א בענין פ׳ שניה דק״ש [דקריאת שמע] שהיא בחי׳ גבורה ואעפ״כ [ואף על פי כן] יש בה שם ע״ב [שם ע״ב] שהוא בחינת חסד.

for the thread is the drawing down, etc. And see what is written elsewhere on the matter of the second paragraph of the Shema, which is the level of Gevurah and nevertheless contains the Name Av (72), which is the level of Chesed.

> A thread is a drawing down, which is Chesed. Similarly, the second paragraph of the Shema is Gevurah, yet it contains the Name Av (72), which is Chesed.

אך באמת שגה ברואה[226,227] כ י הנהגה זו א״א להיות כ״א אחר שלימות הבירורים שמעולם התהו שהוא בחי׳ גבורה כשיתבררו הסיגים לגמרי והרי אז גם היצר הרע[228] שמבחי׳ גבורה יתהפך להיות טוב מאד.[229]

But in truth "he erred in vision": for this mode of conduct cannot be except after the completion of the refinements from the World of Tohu, which is the level of Gevurah, when the dross will be entirely refined away; and then even the evil inclination, which is from the level of Gevurah, will be transformed to be "very good."

> But Korach "erred in vision." The primacy of Gevurah can come only after the refinement of Tohu is complete; then even the evil inclination, which stems from Gevurah, will be turned into "very good."

משא״כ עכשיו היום לעשותם[230] מהגבורות יש יניקה לחיצונים וזהו ענין היצה״ר [היצר הרע][231] כו׳ ולכן החסדים הם עיקר והגבורות אפילו דקדושה צ״ל טפלים לגבי החסדים,

Whereas now, [in the time of] "today, to do them," from the gevuros there is nurture for the external forces, and this is the matter of the evil inclination, etc. Therefore the chasadim are primary, and the gevuros, even those of holiness, must be secondary to the chasadim.

> Now, in the time of service, "today, to do them," Gevurah gives the external forces a hold, and that is the evil inclination. So Chesed must lead, and even holy Gevurah must be subordinate to it.

ולכן הלכה כבית הלל דוקא אף שמחלוקת שמאי היה לשם שמים אעפ״כ [אף על פי כן] ב״ש [בית שמאי] במקום ב״ה [בית הלל] אינו משנה.[232]

Therefore the halachah follows Beis Hillel specifically; although Shammai's dispute was for the sake of Heaven, nevertheless "[the view of] Beis Shammai where it conflicts with Beis Hillel is not [considered] a Mishnah."

> This is why the halachah follows Beis Hillel, and Beis Shammai's view where it conflicts with Beis Hillel's is not considered law, even though their dispute was for the sake of Heaven.

38 וזשארז״ל [וזהו שאמרו רבותינו זכרונם לברכה] פ״ק [פרק קמא] דשבת די״ז ואותו היום היה הלל כפוף[233] כו׳ והיה קשה לישראל כיום כו׳

And this is what our Sages, of blessed memory, said in the first chapter of Shabbos, page 17: "And that day Hillel was bowed," etc., "and it was as hard for Israel as the day," etc.

> The Talmud says that on the day Beis Shammai outnumbered Beis Hillel and enacted eighteen decrees, Hillel sat bowed before Shammai, and the day was as hard for Israel as the day the golden calf was made.

דלכאורה הדמיון תמוה, אלא שהוא מטעם הנ״ל, רק לעתיד דוקא הוא שיתעלו הגבורות והיינו דוקא אחר שנכנעו להחסדים.

For at first glance the comparison is puzzling; but it is for the reason mentioned above: only in the Time to Come will the gevuros be elevated, and that only after they have been subdued to the chasadim.

> The comparison seems extreme. It is explained by the principle above: Gevurah may rise only in the Time to Come, after it has first been subdued to Chesed, so to let it rule now is grave.

וזהו ענין בית שמאי[234] וע׳ ביבמות (דף י״ד ע״א). משא״כ קרח שלא נכנע לכן היה לו מפלה כו׳. ועיין בזח״א [בזהר חלק א] בראשית די״ז ובפ׳ ויחי דר״נ ע״א:

And this is the matter of Beis Shammai; and see Yevamos (page 14a). Whereas Korach did not submit; therefore he had a downfall, etc. And see the Zohar, Part I, Bereishis, page 17, and Parshas Vayechi, page 250a.

> This is the matter of Beis Shammai, whose relation to Beis Hillel the Talmud discusses in Yevamos. Korach, by contrast, did not submit, and so he fell; the Alter Rebbe also points to the Zohar on these themes.

39 קיצור. (ענין כה״ג [כהן גדול] זקן אהרן להמשיך אה״ר [אהבה רבה] הוא קרוב לענין ההמשכה שע״י חוטי הציצית. ולפי שבלוים נאמר והעבירו תער[235] ע״כ חלק ע״ז ואמר טלית שכולה תכלת א״צ [אין צריך / אינו צריך] כלל לחוטי הציצית שהם בחי׳ שערות כו׳ כדי שע״ז יהיה הוא יש ודבר אף שאין בו בחינה הנ״ל):

Summary. (The matter of the Kohen Gadol, Aharon's beard, drawing down great love (ahavah rabbah), is close to the matter of the drawing down through the threads of the tzitzis. And because regarding the Levites it is said, "And they shall pass a razor," he therefore disputed this and said that a tallis entirely of techeiles has no need at all for the threads of the tzitzis, which are the level of hairs, etc., so that through this he would be of account (yesh vedavar), even though he did not have the level mentioned above.)

> A summary: Aharon's beard, which draws down great love, parallels the threads of the tzitzis. Because the Levites were shaved, Korach denied the need for threads, hoping to make himself someone of standing although he lacked that quality.

SECTION 6 • ¶40–45

Moshe's answer: the threads are essential

40 ה והשיב לו מרבע״ה [משה רבינו עליו השלום] כי אפילו טלית שכולה תכלת צריך וחייב דוקא לעשות חוטין

5. And Moshe Rabbeinu, peace be upon him, answered him that even a tallis that is entirely techeiles needs, and is obligated, specifically to have threads made,

> The fifth chapter gives Moshe's answer: even a garment entirely of techeiles must have threads.

יען כי עיקר יסוד התומ״צ [התורה ומצות] הוא להמשיך גילוי אור א״ס ב״ה למטה וכמאמר אם רץ לבך[236] שוב[237] לאחד ולא די בבחי׳ רצוא לבד שזהו בחי׳ לוים כו׳

because the main foundation of Torah and mitzvos is to draw the revelation of the Infinite Light (Or Ein Sof), blessed be He, below; as the saying goes, "If your heart runs, return to the One." The level of running (ratzo) alone, which is the level of the Levites, etc., is not enough.

> The purpose of Torah and mitzvos is to draw G-d's revelation down into the world. Sefer Yetzirah says "If your heart runs, return": yearning upward (ratzo), the service of the Levites, is not enough without the return (shov) that brings the light down. In Likkutei Torah, Chukas, the Alter Rebbe explains that this return comes from contemplating sovev kol almin, which is present below as above, so the light is to be drawn down through Torah and mitzvos in this world.

וכדי שיהיה ההמשכה והגילוי למטה בבחי׳ א״פ [אור פנימי] מלמעלה מהשתלשלות הוא דוקא ע״י החוטין שהם המשכת אורות אל הלב בבחי׳ פנימיים

And for the drawing down and revelation below to be as inner light from above the chain of descent (hishtalshelus), it is specifically through the threads, which are the drawing of lights into the heart in an inner way.

> For a light from above the chain of descent to come down as inner light, it must come through the threads, which bring the lights into the heart.

ואע״פ [ואף על פי] שהחוטין הם בחי׳ צמצומים הרי כך היא המדה שלהיות המשכה עליונה מלמעלה מסדר ההשתלשלות בבחי׳ פנימיות א״א כ״א ע״י שערות וחוטין כו׳ ואם לאו לא יומשך כלל בבחי׳ המשכה וגילוי למטה

And although the threads are the level of contractions, this is the rule: a supernal drawing down from above the order of the chain of descent, in an inner way, is impossible except through hairs and threads, etc.; and otherwise it would not be drawn at all as a drawing down and revelation below

> The threads are contractions, but that does not lessen them: so high a light can be drawn into the inner dimension only through hairs and threads. Without them it would not come down at all.

(והרי תכלית הבריאה הוא לשבת יצרה[238] להיות דירה בתחתונים[240, 239] שיהיה הגילוי מלמעלה למטה ועמ״ש מזה בד״ה בפ׳ נסכים כתיב)

(and the purpose of creation is “He formed it to be inhabited,” to be a dwelling place among the lower realms, that the revelation be from above to below; and see what is written on this in the discourse beginning “In the section of the libations it is written”),

> The purpose of creation is that G-d have a dwelling place in the lower realms, as the Midrash says and as the verse “He formed it to be inhabited” implies: the revelation must reach below. The Alter Rebbe refers to his discourse on the section of the libations.

וישאר בבחי׳ העלם ובבחי׳ מקיף לבד והעיקר הוא שיומשך בבחי׳ גילוי והיינו ע״י חוטי הציצית דוקא.

and it would remain concealed and encompassing only. But the main thing is that it be drawn down as revelation, and that is specifically through the threads of the tzitzis.

> Without the threads the light would stay hidden and encompassing. The essential thing is revelation, and that comes only through the tzitzis.

ולכן אין בהטלית שום קדושה כלל ומותר להשתמש בו דברי חול משא״כ בציצית,[241] אף שהטלית רומז להמקיף שגדלה מעלתו במאד מאד על קדושת הציצית שהן נימין וא״פ [ואור פנימי] הנמשכים ממנו כמ״ש לעיל,

Therefore the tallis has no holiness at all, and it is permitted to use it for mundane things, which is not so with the tzitzis; even though the tallis alludes to the encompassing [light], whose stature is very, very much greater than the holiness of the tzitzis, which are strands and inner light drawn from it, as explained above.

> This is why the tallis itself has no holiness and may be used for ordinary purposes, while the threads of the tzitzis are holy. Yet the tallis stands for the encompassing light, far greater than the inner light of the threads.

מ״מ היא הנותנת שמפני גודל מעלתו שהוא אור גדול לאין קץ ממש ע״כ אין יכולה המשכה זו להתגלות למטה כלל להתלבש בטלית הגשמית.

Nevertheless, that is the very reason: because of its great stature, being a light truly infinitely great, this drawing down cannot be revealed below at all, to be enclothed in the physical tallis.

> The paradox is resolved by the very greatness of the encompassing light: it is so infinitely great that it cannot be revealed in, or clothed by, the physical tallis.

אבל הציצית לפי שהם מבחי׳ נימין וא״פ [ואור פנימי] הנמשכים ממנו ע״י צמצום בבחי׳ שערות לכך יוכלו להתלבש ממש בציצית הגשמיים.

But the tzitzis, since they are from the level of strands and inner light drawn from it through contraction (tzimtzum), in the form of hairs, can therefore be actually enclothed in the physical tzitzis.

> The threads, a contracted, hair-like flow, can actually be clothed in physical tzitzis. That is why the holiness rests in them.

41 ולכן אפילו טלית שכולה תכלת ותכלת דומה לים הוא ים החכמה וים דומה לרקיע שהוא בחי׳ מקיף, אעפ״כ [אף על פי כן] חייב בחוטי ציצית דתכלת שהם נימין וא״פ [ואור פנימי] הנמשך משם שיאירו ללב בבחי׳ פנימית

Therefore, even a tallis that is entirely techeiles — and techeiles resembles the sea, the sea of Chochmah, and the sea resembles the sky, the level of an encompassing [light] — is nevertheless obligated in threads of tzitzis of techeiles, which are strands and inner light drawn from there, to shine into the heart in an inner way.

> So even an all-blue tallis, which stands for the "sea" of Chochmah and the encompassing "sky," needs threads of techeiles to bring that light into the heart.

כי האומר אין לי אלא תורה[242] אפילו תורה אין לו וצריך להמשיך יראה ואהבה מלמעלה ע״י הציצית שהם השערות כו׳

For "one who says, 'I have only Torah,' does not have even Torah"; and one must draw down awe and love from above through the tzitzis, which are the hairs, etc.

> The Talmud says that one who claims to have only Torah does not have even Torah. Study alone is not enough; awe and love must be drawn down from above through the tzitzis, the "hairs."

(וזהו ויקח קרח בן יצהר שלקח לו לטענה היותו בן יצהר[243] שהוא שמן והענין כי הנה מבואר לעיל פי׳ מ״ש כשמן הטוב על הראש[244] כו׳ זקן אהרן כו׳ והוא מוחין דאבא) (בפי׳ ויקרא ד״ז ע״ב)

(And this is "Korach, son of Yitzhar, took": he took as his claim his being the son of Yitzhar, which is oil. The explanation: it was explained above what is meant by "Like the good oil upon the head," etc., "the beard of Aharon," etc.; and it is the mochin of Abba) (in Parshas Vayikra, page 7b);

> The parenthesis returns to the opening verse: Korach's claim rested on being the son of Yitzhar, oil. The good oil on Aharon's head is the mochin (intellect) of Abba, as explained above.

ושרשו מההשפעה הנמשך מיסוד דע״ק [דעתיקא קדישא] על גלגלתא דא״א ע׳ [עיין] בפי׳ אמור דפ״ח סע״ב [סוף עמוד ב] ובפי׳ הרמ״ז [הרב משה זכות] לשם

and its root is from the flow drawn from the Yesod of Atika Kadisha upon the skull (Gulgalta) of Arich Anpin; see Parshas Emor, page 88, end of side b, and the Ramaz's commentary there.

> This oil is rooted in the flow from the Yesod of Atika Kadisha, the innermost level of Keser, upon the skull (Gulgalta) of Arich Anpin, as the Zohar in Emor and the Ramaz's commentary there explain.

ולכן הוא עליון על כל המשקים כי יין מוחין דאימא ההעלם השייך לגילוי אבל מוחין דאבא הוא מה שלמעלה מסדר ההשתלשלות ששרשו מע״ק [מעתיקא קדישא] שהוא חד ולא בחושבן[245] הע״ס [העשר ספירות] כו׳ וכמ״ש במ״א בפי׳ אל עליון בחי׳ סוכ״ע.

Therefore it is above all the liquids. For wine is the mochin of Imma, the concealment that relates to revelation; but the mochin of Abba are what is above the order of the chain of descent, for its root is from Atika Kadisha, which is "One, and not in the count" of the Ten Sefiros, etc.; as is explained elsewhere on the meaning of "G-d Most High," the level of the light that encompasses all worlds (sovev kol almin).

> That is why oil floats above all liquids. Wine is the mochin of Imma, a hidden level that leads toward revelation, but the mochin of Abba are above the chain of descent, rooted in Atika Kadisha, which is "One, and not in the count" of the Sefiros; this corresponds to "G-d Most High," the level of sovev kol almin.

42 והנה בחי׳ שמן זה הוא הנמשך ע״י מעשה המצות שנק׳ כי נר מצוה[246] כמבואר בת״א [בתורה אור] פי׳ מקץ בד״ה ענין חנוכה ובד״ה ראיתי והנה מנורת זהב.[247]

Now, this level of oil is what is drawn down through the performance of the mitzvos, which are called "For a mitzvah is a lamp," as is explained in Torah Ohr, Parshas Mikeitz, in the discourse beginning "The matter of Chanukah" and in the discourse beginning "I saw, and behold, a menorah all of gold."

> The "oil" is drawn down through the doing of the mitzvos: "a mitzvah is a lamp," and a lamp needs oil. The Alter Rebbe refers to his Chanukah discourses in Torah Ohr, Mikeitz.

אך ע״י המצות הוא עדיין בבחי׳ מקיף ושיבא לידי גילוי זהו ע״י החכמה בחי׳ ותורה אור שהוא גילוי טעמי מצות שהאור אינו מאיר אלא ע״י השמן שבנר.

But through the mitzvos it is still in the state of encompassing [light]; for it to come to revelation is through Chochmah (wisdom), the level of "and the Torah is light," which is the revelation of the reasons of the mitzvos; for the light shines only through the oil in the lamp.

> Through the mitzvos alone the light stays encompassing. It becomes revealed through Chochmah, "the Torah is light," that is, through understanding the reasons of the mitzvos, just as a lamp's light shines only by burning its oil.

43 והשמן עצמו אינו מאיר כי הוא בחי׳ ישת חשך סתרו[248] שהוא בחי׳ כתר ורצון העליון שלמעלה מההשגה.

And the oil itself does not shine, for it is the level of "He made darkness His hiding place," which is the level of Keser (the Crown) and the supernal will, which is above comprehension.

> Oil by itself gives no light. It stands for Keser, G-d's will, which is above understanding, as in "He made darkness His hiding place."

אלא שמאיר לגילוי ע״י אור החכמה. וזהו ואספת דגנך ותירושך ויצהרך[249] פי׳ דגנך הנגלות שבתורה שנק׳ חטה לכו לחמו בלחמי.[250]

Rather, it shines to revelation through the light of Chochmah (wisdom). And this is "And you shall gather your grain, your wine and your oil": "your grain" is the revealed parts of the Torah, which are called wheat: "Come, eat of my bread."

> It gives light only through Chochmah. The verse "you shall gather your grain, your wine and your oil" alludes to three levels of Torah: "grain" is the revealed Torah, which is called bread, as in "Come, eat of my bread."

תירושך בחי׳ נכנס יין יצא סוד[251] שהוא רזין דאורייתא. והוא כמו גופא דאורייתא ונשמתא[252] הנז׳ [הנזכר] בפ׳ בהעלותך (דקנ״ב ע״א)

"Your wine" is the level of "wine enters, the secret comes out," which is the secrets of the Torah. And this is like the body of the Torah and the soul, mentioned in Parshas Beha'aloscha (page 152a);

> "Wine" is the hidden part of the Torah, since "when wine enters, the secret comes out"; yayin (wine) and sod (secret) have the same numerical value, seventy. The Zohar in Beha'aloscha calls these the "body" and the "soul" of the Torah.

ויצהרך הוא רזא דרזין בחי׳ נשמתא לנשמתא וכענין טמירא דכל טמירין שגם מבחי׳ ההעלם הוא נעלם כענין כי גאה גאה.[253]

and "your oil" is the secret of secrets, the level of "the soul of the soul," and like "the most hidden of all hidden," for it is concealed even from the level of concealment, like "For He is exalted, exalted."

> "Oil" is the secret of secrets, "the soul of the soul," hidden even from what is hidden. Like the doubled "He is exalted, exalted," it is a concealment within concealment; in Likkutei Torah, Vayikra, the Alter Rebbe quotes this Zohar: "the soul of the soul is Atika Kadisha."

וכמ״ש בביאור ע״פ בהעלותך בפי׳ שמן משחת קדש[254] שבחי׳ קדש העליון הוא חכמה עילאה והשמן מושח את הקדש כי הוא מו״ס [מוחא סתימאה] דעתיקא.

As is explained in the explanation on "When you kindle," on the meaning of "holy anointing oil": the level of the supernal "holy" is the supernal Chochmah, and the oil anoints the "holy," for it is the hidden brain (Mocha Stima'ah) of Atika.

> In his discourse on Beha'aloscha the Alter Rebbe explains "holy anointing oil": "holy" is the supernal Chochmah, and the oil that anoints it is the Mocha Stima'ah, the hidden brain of Atika, above Chochmah.

אשר אבא יונק ממזל השמיני[255] שבו נמשך הארה מבחי׳ שמן דמו״ס [דמוחא סתימאה]. וזהו ענין כשמן הטוב כו׳ זקן אהרן.

For Abba draws from the eighth mazal, in which an illumination from the level of the oil of Mocha Stima'ah is drawn. And this is the matter of "Like the good oil," etc., "the beard of Aharon."

> Abba, Chochmah, receives from the "eighth mazal," one of the thirteen parts of the supernal beard, which carries a ray of that oil. This is the good oil that runs down Aharon's beard.

ולכן הוא בן עמרם דפי׳ הרח״ו [הרבי חיים ויטאל] הובא במק״מ [במקדש מלך] פ׳ שמות (די״א ע״ב) שהוא מענין עמר נקא כי הוא אבא דיניק ממזל הח׳ ע״ש.

Therefore he is the son of Amram, which Rabbi Chaim Vital explained, as brought in the Mikdash Melech, Parshas Shemos (page 11b), as related to amar neka, "pure wool," for he is Abba, who draws from the eighth mazal; see there.

> Rabbi Chaim Vital explains that the name of Aharon's father, Amram, recalls amar neka, "pure wool," for Amram is Abba, nourished from the eighth mazal.

וקסבר קרח שאביו שהוא שמן א״כ הוא מו״ס [מוחא סתימאה] שלמעלה מבחי׳ אהרן שנמשח רק בהארה ממנו הנמשך ע״י שערות כו׳.[256]

And Korach held that his father, being oil, is therefore Mocha Stima'ah, which is above the level of Aharon, who was anointed only with an illumination from it, drawn through hairs, etc.

> Korach reasoned that his father, Yitzhar, is the oil itself, the Mocha Stima'ah, and therefore higher than Aharon, who was anointed only with a ray of it that comes through hairs.

44 ועם היותו מגבורה הרי במו״ס [במוחא סתימאה] מלובש גבורה דעתיק ומגבורה זו עיקר שרש היחוד שהוא השפעת השמן כו׳.

And although he is from Gevurah (restraint), in Mocha Stima'ah the Gevurah of Atik is enclothed, and from this Gevurah is the main root of the union, which is the flow of the oil, etc.

> Korach could also argue that, although he comes from Gevurah, the Gevurah of Atik is clothed in the Mocha Stima'ah, and this Gevurah is the root of the flow of the oil.

וע׳ בהרמ״ז [בהרב משה זכות] פ׳ אמור שם שמן משחת קדש איהו מסטרא דשמאלא דאתמר בה וקדשת את הלוים היינו גבורה דע״י [דעתיק יומין] שבמו״ס [שבמוחא סתימאה]. א״כ הוא למעלה ממשה ואהרן שהם בחו״ב [בחכמה ובינה] דאצילות שמקבלים רק ממזלות דמו״ס [דמוחא סתימאה].

And see the Ramaz on Parshas Emor there: "The holy anointing oil is from the left side, of which it is said, 'And you shall sanctify the Levites'": that is, the Gevurah of Atik Yomin that is in Mocha Stima'ah. If so, he is higher than Moshe and Aharon, who are in the Chochmah and Binah of Atzilus, which receive only from the mazalos of Mocha Stima'ah.

> The Ramaz says that the holy anointing oil is from the left side, which is connected with the Levites. If so, Korach argued, he stands higher than Moshe and Aharon, who are in Chochmah and Binah of Atzilus and receive only from the mazalos, the "beard" of the Mocha Stima'ah.

45 וכמו השערה שאינה ערוך לגבי עצמיות המוחין. וע׳ ברע״מ [ברעיא מהימנא] ר״פ כי תשא גבי במי מתקדש ע״פ ב״ד [בית דין] ובפי׳ הרמ״ז [הרב משה זכות] שם.

And it is like the hair, which bears no comparison to the essence of the brain. And see the Raaya Mehemna at the beginning of Parshas Ki Sisa, regarding "By what is it sanctified? By the court," and the Ramaz's commentary there.

> The beard is like hair compared with the brain itself, beyond all comparison to it. The Raaya Mehemna (a section of the Zohar) in Ki Sisa and the Ramaz's commentary are cited on this.

וזהו ויקח קרח בן י״צהר שלקח לו לטענה היותו בן יצהר ור״ל [ורוצה לומר] שאף לו יהא שבאצי׳ החסדים גבוהים מהגבורות אמנם היותו בן יצהר בחי׳ שמן מו״ס [מוחא סתימאה] הרי שם הגבורות גבוהים יותר

And this is "Korach, son of Yitzhar, took": he took as his claim his being the son of Yitzhar. That is to say: even granting that in Atzilus the chasadim are higher than the gevuros, nevertheless, as to his being the son of Yitzhar, the level of the oil of Mocha Stima'ah, there the gevuros are higher,

> This is the meaning of "Korach, son of Yitzhar, took": he built his claim on his descent from Yitzhar. He conceded that in Atzilus the chasadim stand above the gevuros, but argued that at the level of the oil, the Mocha Stima'ah, the gevuros are higher.

ע״ד שיאמרו ליצחק כי אתה אבינו[257] פנימיות אבא ובמשה נאמר ופני לא יראו[258] וזהו להצהיל פנים משמן.[259]

in the manner of "they will say to Yitzchak, 'For you are our father'": the inner dimension of Abba. And regarding Moshe it is said, "But My face shall not be seen." And this is "to make the face shine (lehatzhil) with oil."

> This is like the future, when Israel will say to Yitzchak, "You are our father": the inner dimension of Abba. Of Moshe it is said, "My face shall not be seen," and oil "makes the face shine (lehatzhil)," a word that echoes the name Yitzhar; so Korach claimed the inner "face" that was hidden even from Moshe.

SECTION 7 • ¶46–53

Through the needle's eye

46 וע״כ סבר שהוא בגבורה שלו יגיע למעלה ממשה ואהרן כו׳.

Therefore he thought that he, with his Gevurah (restraint), would reach higher than Moshe and Aharon, etc.

> Korach thought that through his Gevurah, rooted in the oil, he could rise above Moshe and Aharon.

אך באמת טעה בזה דהשמן עצמו א״א להגיע כלל כי הוא ישת חשך סתרו[260] וא״א להיות ממנו שום גילוי כ״א אחר שנמשך ע״י השערות דוקא בחי׳ עמר נקא שהוא בחי׳ עמרם כנ״ל.

But in truth he erred in this: the oil itself cannot be reached at all, for it is "He made darkness His hiding place," and there can be no revelation from it at all except after it is drawn down through the hairs specifically, the level of amar neka (pure wool), which is the level of Amram, as mentioned above.

> But he was mistaken: the oil itself cannot be reached at all. It is hidden, "He made darkness His hiding place," and nothing of it is revealed except through the hairs, "pure wool," the level of Amram, Aharon's father.

47 וזהו ענין אהרן בחי׳ נראה אור[261,262] אותיות אהרן שבו ועל ידו דוקא נראה אור והוא נמשך מבחי׳ שמן למאור מקור האור.

And this is the matter of Aharon: the level of nir'ah or ("light is seen"), [nir'ah having] the letters of Aharon; for in him and through him specifically light is seen. And it is drawn from the level of "oil for the luminary," the source of the light.

> Aharon's name hints at this: its letters spell nir'ah, "is seen," as in "In Your light we see light." Through Aharon light becomes visible, light drawn from the oil, the source of the light.

אבל עכ״ז [עם כל זה] השמן בעצמו אינו מאיר כלום כ״א ע״י האור הוא בחי׳ חכמה שיונק ע״י שערות דעמר נקא הנ״ל.

But nevertheless, the oil itself gives no light at all, except through the light, which is the level of Chochmah (wisdom), which draws through the hairs of "pure wool" mentioned above.

> The oil itself gives no light. It shines only through the flame, Chochmah, which draws from the oil through the hairs of "pure wool."

משא״כ קרח בחי׳ קרחה שאין בו בחי׳ שערות לא יוכל להמשיך כלום מבחי׳ שמן הטוב.

Whereas Korach, the level of baldness (karchah), in whom there is no level of hairs, cannot draw down anything from the level of the good oil.

> Korach, whose name suggests baldness, has no "hairs," so he can draw nothing from the good oil.

48 ולכן אדרבה נהפוך הוא דמשה ואהרן דוקא נקראו שני בני הי״צהר[263] כמ״ש ברבות בא ר״פ ט״ו

Therefore, on the contrary, it is the very opposite: Moshe and Aharon specifically are called "the two sons of oil (yitzhar)," as is written in [Midrash] Rabbah, Bo, at the beginning of section 15;

> The truth is the reverse of Korach's claim: Moshe and Aharon are "the two sons of oil," as the Midrash calls them, because through them the good oil comes down.

לפי שבהם ועל ידם דוקא נמשך בחי׳ כשמן הטוב[264] כו׳ כמ״ש מה טוב ומה נעים שבת אחים[265] גם יחד[266] כשמן הטוב כו׳

for in them and through them specifically the level of "Like the good oil," etc., is drawn down; as it is written, "How good and how pleasant it is for brothers to dwell together in unity: like the good oil," etc.,

> Through them the good oil of the psalm flows. The psalm begins "How good and how pleasant it is for brothers to dwell together" and continues "like the good oil."

דקאי על משה ואהרן כמשארז״ל [כמו שאמרו רבותינו זכרונם לברכה] (בהוריות פ״ג [פרק ג׳] דף י״ב ע״א וברבות פרשה קרח ובפ׳ ויקרא ספ״ג [סוף פרק ג׳] והיינו לפי שהם מבחי׳ ב׳ מזלות ונוצר ונקה שבהם ועל ידם דוקא נמשך בחי׳ שמן הטוב

which refers to Moshe and Aharon, as our Sages, of blessed memory, said (in Horayos, chapter 3, page 12a, and in [Midrash] Rabbah, Parshas Korach, and in Parshas Vayikra, end of section 3. That is because they are from the level of the two mazalos, notzer and venakeh, in which and through which specifically the level of the good oil is drawn down.

> The Talmud in Horayos applies this psalm to Moshe and Aharon. They correspond to the two mazalos, notzer (the eighth) and venakeh (the thirteenth), the parts of the supernal beard through which the oil flows.

וגם בתחלת אצילות העולמות היה צמצום ונמשך האור בבחי׳ קו וחוט דוקא כדי שעי״ז יוכל להיות המשכת אור א״ס ב״ה בבחי׳ גילוי בפנימית כו׳ משא״כ אם לא היה נמשך בבחי׳ קו לא היה יכול להיות שום גילוי למטה

Also, at the beginning of the emanation of the worlds there was a contraction (tzimtzum), and the light was drawn down specifically in the form of a kav (line of light) and thread, so that through this there could be a drawing down of the Infinite Light (Or Ein Sof), blessed be He, as revelation, in an inner way, etc.; whereas if it had not been drawn down as a kav, there could not have been any revelation below.

> The same principle goes back to creation itself. At the beginning there was a tzimtzum, and the light came down as a narrow kav, so that the Infinite Light could be revealed inwardly; without the kav there could be no revelation below.

וגם כל העגולים והמקיפים אינן נמשכים מאור א״ס אלא ע״י הקו וחוט שהוא אור פנימי ונמשך ע״י צמצום ומקום פנוי מקודם כו׳ ואח״כ נמשך בחי׳ הקו ואז ממנו דייקא מתעגלים העגולים והמקיפים כו׳ ואם לא כן לא היה יכול להיות שום המשכה

And also, all the circles and encompassing lights are drawn from the Infinite Light only through the kav and thread, which is inner light and is drawn through contraction and an empty space beforehand, etc.; and afterwards the level of the kav is drawn down, and then from it specifically the circles and the encompassing lights take their circular form, etc.; and otherwise there could not have been any drawing down at all.

> Even the circles and encompassing lights come from the Infinite Light only by way of the kav: first the tzimtzum and the “empty space,” then the kav, and only from it do the circles and encompassing lights take form.

ועמ״ש במ״א בענין הרועה בשושנים[267] א״ת [אל תקרי] שושנים אלא ששונים כו׳.

And see what is written elsewhere on the matter of "He who grazes among the roses": do not read shoshanim (roses) but sheshonim (who study), etc.

> The Alter Rebbe adds the wordplay on "He who grazes among the roses": shoshanim read as sheshonim, "those who study." In Likkutei Torah, Re'eh, the rose with its thirteen petals stands for the Thirteen Attributes of Mercy, from sovev, and sheshonim for the Torah, from memalei.

וכמ״כ [וכמו כן] בחוטי הציצית עצמן ששרשן מבחי׳ שער רישיה כעמר נקא והרי איתא בע״ח [בעץ חיים] שער א״א פ״ה ויש בחי׳ שערות מעולין מן הלבנונית כו׳ וכ״ה במבוא שערים ש״ג ח״ב [חלק ב׳] ספ״ט לפי שהשערות הם ווין ונמשכים מת״ת [מתפארת] דעתיק כו׳,

So too in the threads of the tzitzis themselves, whose root is from the level of "the hair of His head like pure wool": for it is stated in Etz Chaim, Sha'ar Arich Anpin, chapter 5, "And there is a level of hairs superior to the whiteness," etc.; and so it is in Mevo She'arim, Sha'ar 3, Part 2, end of chapter 9, because the hairs are vavs and are drawn from the Tiferes of Atik, etc.

> The same holds for the threads of the tzitzis, rooted in "the hair of His head like pure wool." Etz Chaim speaks of hairs higher than the whiteness, and Mevo She'arim, a work of Rabbi Chaim Vital, explains that the hairs are like the letter vav, drawn from the Tiferes of Atik.

וגם כי הרי מבואר למעלה שחוטי הציצית זהו ענין א׳ עם זקן אהרן שלכן קרח שחלק על כהונת אהרן חלק גם כן על מצות ציצית.

And also, it was explained above that the threads of the tzitzis are one matter with Aharon's beard, which is why Korach, who disputed Aharon's priesthood, also disputed the mitzvah of tzitzis.

> As explained, the threads of the tzitzis and Aharon's beard are one subject. That is why Korach attacked both.

וזקן אהרן זהו בחי׳ י״ג ת״ד [תיקוני דיקנא] אשר שם י״ג מדה״ר [מדות הרחמים] ומבואר במ״א שבי״ג ת״ד [תיקוני דיקנא] מאיר ונמשך הארה שלמעלה מעלה מהשתלשלות שהרי י״ג מדה״ר [מדות הרחמים] הוא בחי׳ נושא עון[268] לכפר על פגם וחסרון המשכת המקיפים שנמשכים ע״י המצות כו׳ ועכצ״ל [ועל כרחך צריך לומר] שמאיר בהן הארה שלמעלה מהמקיף.

And Aharon's beard is the level of the thirteen tikkunim of the beard, where the Thirteen Attributes of Mercy are. It is explained elsewhere that in the thirteen tikkunim of the beard there shines and is drawn an illumination far, far above the chain of descent (hishtalshelus): for the Thirteen Attributes of Mercy are the level of "bearing iniquity," to atone for the blemish and lack in the drawing down of the encompassing lights that are drawn through the mitzvos, etc.; so we are compelled to say that there shines in them an illumination that is above the encompassing [light].

> Aharon's beard corresponds to the thirteen tikkunim of the supernal beard, the source of the Thirteen Attributes of Mercy. They "bear iniquity," repairing what the mitzvos failed to draw down, so they must come from a level above even the encompassing light.

וכ״ה במב״ש [במבוא שערים] ש״ג ח״ב [חלק ב׳] ספ״ה בענין רישא תנינא דאריך שמתלבש בי״ג ת״ד [תיקוני דיקנא] ולא באברים לרוב העלמו כו׳, ועמ״ש מזה בביאור ע״פ שוש אשיש[269] ומה שכתוב סד״ה כי ההרים ימושו[270] בענין מאי פרי מצות.

And so it is in Mevo She'arim, Sha'ar 3, Part 2, end of chapter 5, on the matter of the second head of Arich [Anpin], which is enclothed in the thirteen tikkunim of the beard and not in the limbs, because of its great concealment, etc. And see what is written on this in the explanation on "I will greatly rejoice," and at the end of the discourse beginning "For the mountains may depart," on the matter of "What is the fruit of the mitzvos?"

> Mevo She'arim says that the "second head" of Arich Anpin is clothed in the thirteen tikkunim of the beard, not in the limbs, because it is so hidden. The Alter Rebbe refers to his discourses on "I will greatly rejoice" and "For the mountains may depart."

ועמ״ש סד״ה את שבתותי תשמרו בענין פי׳ אני הוי׳ דפי׳ אני הוא עצמותו ית׳ עם שם הוי׳ שהוא מה שמאיר על ידי צמצום בחי׳ יו״ד כו׳ כולא חד ממש

And see what is written at the end of the discourse beginning "You shall keep My Sabbaths," on the meaning of "I am Havayah": "I" is His Essence, may He be blessed, together with the Name Havayah, which is what shines through contraction, the level of the yud, etc., all truly one;

> In "You shall keep My Sabbaths" he explains "I am Havayah": "I" is G-d's Essence, and Havayah is what shines through contraction, the yud; and the two are entirely one. In that discourse (Likkutei Torah, Behar) he also explains that the Torah is inner light and Shabbos encompassing light, "and all is one."

וכמ״ש לעיל בשם בראשית רבה פרשה ד׳ הוי כשהוא רוצה הלא את השמים ואת הארץ אני מלא[271] וכשהוא רוצה היה מדבר עם משה מבין שני בדי הארון וע״ש.

as was written above in the name of Bereishis Rabbah, section 4: "Thus, when He wishes, 'Do I not fill the heavens and the earth?' and when He wishes, He would speak with Moshe from between the two poles of the Ark"; and see there.

> As the Midrash of the mirrors showed, the G-d who fills heaven and earth is the One who speaks from between the poles of the Ark.

וזהו שאמרו צמצם שכינתו בין שני בדי ארון הרי שזה נקרא צמצום לגבי א״ס ב״ה ועל ידי זה עיקר הגילוי עד שהכלי לגילוי בחינה זו דייקא נקרא קדש הקדשים ומכל מקום בא הגילוי ע״י צמצום דוקא.

And this is what they said: "He contracted His Shechinah (Divine Presence) between the two poles of the Ark." Thus this is called a contraction relative to the Infinite One (Ein Sof), blessed be He; and through it comes the main revelation, so much so that the vessel for the revelation of this very level is called the Holy of Holies; and nevertheless the revelation comes specifically through contraction.

> The Sages say that G-d "contracted His Shechinah between the poles of the Ark." That contraction is the main revelation, so much so that its vessel is the Holy of Holies; the revelation comes specifically through contraction. In Likkutei Torah, Emor, the Alter Rebbe explains that what is called revelation in Atzilus is in truth a concealment relative to the Infinite One.

ועמ״ש מענין יו״ד דשם בד״ה שרי אשתך[272] ובמ״א ע״פ מאמר הזהר) (חלק ג׳ פרשה אחרי דע״ט) הביאו עלי כפרה כו׳.

And see what is written on the matter of the yud of the Name in the discourse beginning "Sarai your wife," and elsewhere, on the saying of the Zohar (Part III, Parshas Acharei, page 79), "Bring an atonement for Me," etc.)

> The Alter Rebbe refers to his discourse on "Sarai your wife," about the yud of the Name, and to the Zohar's "Bring an atonement for Me."

ועוד זאת כמ״ש בפרשה וישלח בד״ה ויקח מן הבא בידו מנחה[273] ויעקב יו״ד עקב כו׳ הגם שיו״ד היא הארה מצומצמת כו׳ ע״ש שצ״ל בחי׳ זו דייקא,

And further, as is written in Parshas Vayishlach, in the discourse beginning "And he took from what came into his hand a gift": Yaakov is yud-akev, etc.; although the yud is a contracted illumination, etc., see there, that it must be this level specifically.

> In Vayishlach he explains that Yaakov's name is yud-akev, "yud" and "heel": the yud, though a contracted light, reaches down to the heel, and it must be this contracted level specifically.

ועל דרך זה נתבאר ע״פ ט וב לחסות כו׳ כי העיקר שיהיה הוי׳ לי כו׳ ע״ש.

And along these lines it was explained on "It is better to take refuge," etc., that the main thing is that Havayah be "for me," etc.; see there.

> In the same way he explained "It is better to take refuge in Havayah than to trust in man": the encompassing light of Havayah surrounds and protects the soul, yet the main thing is that Havayah be "for me," absorbed within the person.

49 והנה על ידי שנמשך עתה הגילוי בבחי׳ קו על ידי התורה ומצות יהיה אח״כ לע״ל [לעתיד לבוא] גילוי אור הסוכ״ע שלמעלה מהקו כו׳ שהמקיף יתגלה בבחי׳ פנימי

Now, through the revelation being drawn down now in the manner of a kav (line of light), through Torah and mitzvos, there will afterwards be, in the Time to Come, a revelation of the light that encompasses all worlds (sovev kol almin), which is above the kav, etc.: the encompassing [light] will be revealed as inner [light].

> Drawing G-dliness down now as a narrow "line" (kav), through Torah and mitzvos, prepares for the Time to Come, when sovev itself, the light above the kav, will be revealed inwardly.

והיינו דוקא על ידי שנמשך תחלה גילוי א״פ [אור פנימי] מבחי׳ הקו אזי דוקא יוכל להיות לע״ל [לעתיד לבוא] גם כן גילוי המקיף מה שאין כן אם לא היה נמשך תחלה גילוי זה כו׳,

And that is specifically through the revelation of inner light first being drawn down from the level of the kav; only then can there also be, in the Time to Come, the revelation of the encompassing [light]; whereas if this revelation had not first been drawn down, etc.

> Only because the inner light is first drawn down through the kav can the encompassing light later be revealed; without this first step it could not come.

וזהו ואמר ביום ההוא הנה אלקינו זה קוינו לו[274] שעל ידי שהמשכנו אותו בבחי׳ קוין על ידי ההמשכות שעל ידי תומ״צ [תורה ומצות]

And this is "And it shall be said on that day, 'Behold, this is our G-d; we hoped (kivinu) for Him'": through our having drawn Him down in the manner of lines (kavin), through the drawings-down that come through Torah and mitzvos,

> "This is our G-d; we hoped (kivinu) for Him": kivinu is read as related to kav, a line. By drawing G-d down in "lines" through Torah and mitzvos, we make His future revelation possible.

שהם שלשה קוין תורה ועבודה וגמ״ח [וגמילות חסדים][275] ע״י זה יהיה נגלה אח״כ אור המקיף עצמו שלמעלה מהקו וכמ״ש במ״א בפ׳ ויקרא גבי ענין העבודה ומצות תלמוד תורה.

which are three lines: Torah, service (avodah) and acts of kindness; through this the encompassing light itself, which is above the kav, will afterwards be revealed; as is explained elsewhere, in Parshas Vayikra, regarding the matter of service and the mitzvah of Torah study.

> The three "lines" are Torah, service (avodah) and acts of kindness, the three things on which, the Mishnah says, the world stands. Through them the encompassing light above the kav will later be revealed; in Likkutei Torah, Vayikra (on "And you shall not omit the salt"), the Alter Rebbe explains that the revelation now is only a line that narrows as it descends, while in the Time to Come the essence of the light will be revealed above and below alike.

וזהו מארז״ל [מאמר רבותינו זכרונם לברכה] בשה״ש [בשיר השירים] רבה ע״פ אני ישנה.[276] פתחי לי פתח אחד של תשובה כחודה של מחט ואני פותח לכם פתחים[277] שיהיו כו׳

And this is the saying of our Sages, of blessed memory, in Shir HaShirim Rabbah on "I am asleep": "Open for Me one opening of teshuvah like the eye of a needle, and I will open for you openings that will be," etc.

> The Midrash on "I am asleep" has G-d say: "Open for Me one opening of teshuvah like the eye of a needle, and I will open for you openings" wide enough for wagons.

וע״ש בילקוט ובזהר ח״ג [חלק ג׳] פ׳ אמור (דצ״ה א׳) ואני אפתח לכם תרעין עילאין[278] ובמ״א אמרו ואני אפתח לכם כפתחו של אולם,

And see there in the Yalkut, and in the Zohar, Part III, Parshas Emor (page 95a): "and I will open for you supernal gates"; and elsewhere they said, "and I will open for you [an opening] like the opening of the Hall (ulam)."

> The Yalkut and the Zohar in Emor have parallel versions, and another version says that G-d will open "like the opening of the Hall" (ulam) of the Temple; Kehot notes that this version is quoted at the start of Sefer Charedim.

פי׳ שכל האתעדל״ת [האתערותא דלתתא] שבעולם נקרא רק פתח כחודה של מחט לגבי אור א״ס ב״ה הסוכ״ע שאין ערוך אליו כו׳ כי בפתח זה אי אפשר להיות נמשך רק מבחי׳ הקו וחוט הנמשך מאור א״ס ב״ה, וזהו פי׳ כחודה של מחט עד״מ שבו נמשך החוט.[279]

The meaning: all the arousal from below (isarusa dilesata) in the world is called only an opening like the eye of a needle compared with the Infinite Light (Or Ein Sof), blessed be He, sovev kol almin, which bears no comparison to it, etc.; for through this opening there can be drawn only from the level of the kav and thread that is drawn from the Infinite Light, blessed be He; and this is the meaning of "like the eye of a needle": by way of analogy, it is that through which the thread is drawn.

> All human effort, the "arousal from below," is only a needle's eye compared with the Infinite Light that encompasses all worlds. A needle's eye can pass only a thread, and our efforts can draw down only the kav, the thread of light from the Infinite; yet, as the next paragraphs say, that thread is what opens the great gate.

50 וזהו ענין בן פורת יוסף[280] פורת אותיות תופר דהיינו שמחבר בחי׳ בי״ע לאצילות שיהיה הגילוי למטה כמו למעלה כמו שכתוב במ״א על פ׳ לעשות הישר כו׳.

And this is the matter of "Yosef is a fruitful son (ben poras)": poras has the letters of tofer (sews), that is, he joins the level of Beriah, Yetzirah and Asiyah to Atzilus, so that the revelation below be as above; as is explained elsewhere on the verse "to do what is right," etc.

> Yaakov blessed Yosef as ben poras, "a fruitful son"; poras has the letters of tofer, "sews." Yosef, the tzaddik, sews the lower worlds, Beriah, Yetzirah and Asiyah, to Atzilus, so that the revelation below matches the revelation above.

וזהו ענין המשכת הקו וחוט מאור א״ס גם למטה. וזהו על ידי פתח של תשובה ומע״ט [ומעשים טובים].

And this is the matter of drawing the kav and thread from the Infinite Light down below as well. And this is through the opening of teshuvah and good deeds.

> Sewing is done with a thread, so this is the drawing down of the kav from the Infinite Light into the lower worlds. It comes about through the "needle's opening" of teshuvah and good deeds.

51 והנה עם היות שהוא רק בחי׳ כחודה של מחט[281] והמשכת הקו כו׳ אך על ידי זה דוקא אפתח לכם כפתחו של אולם והוא גילוי אור א״ס ב״ה הסוכ״ע ממש,

Now, although it is only the level of "like the eye of a needle" and the drawing down of the kav, etc., yet through this specifically [comes] "I will open for you [an opening] like the opening of the Hall," which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), itself.

> Although our opening is only a needle's eye and draws only a thread, it is precisely this that leads G-d to open "like the opening of the Hall": the revelation of sovev kol almin itself.

ומכל זה יובן ענין מה שהשיבו מרבע״ה [משה רבינו עליו השלום] שהעיקר הוא בהמשכת חוטי הציצית דוקא. אשר זהו התכלית והיכולת שאפשר להמשיך עתה ועל ידי זה ממילא לעתיד ואני אפתח לכם כו׳

From all this will be understood the matter of what Moshe Rabbeinu, peace be upon him, answered him: that the main thing is the drawing down of the threads of the tzitzis specifically. For this is the purpose, and what is possible to draw down now; and through this, as a matter of course, in the Time to Come, "and I will open for you," etc.

> This explains Moshe's answer to Korach: the essential thing is the threads of the tzitzis. The thread is what can be drawn down now, and through it the great revelation will follow in the Time to Come.

ועיין ברבות סדר לך לך ס״פ מ״ג[282] גבי אם מחוט ועד[286, 285, 284, 283] כו׳ מה יפו פעמיך בנעלים[287]

And see [Midrash] Rabbah, Lech Lecha, end of section 43, regarding "from a thread to a shoelace," etc.: "How beautiful are your steps in sandals."

> The Midrash says that because Avraham refused to take even "a thread" or "a shoelace" from the king of Sedom, his children were given the thread of the tzitzis; for "a shoelace" it cites "How beautiful are your steps in sandals."

וע׳ בזהר חלק א׳ ויגש (דר״ז ע״ב) בענין חוט של חסד[288] ובפי׳ הרמ״ז [הרב משה זכות] שם.[289] (ח״ב [חלק ב׳] תרומה קמ״ט[290] א׳ חלק ג׳ ויקרא כ״ג ב׳.[291] כ״ה סע״א [סוף עמוד א] ע״ב)[292] ובפ׳ אחרי (דס״ד סע״ב [סוף עמוד ב]) ובמק״מ [ובמקדש מלך] שם.[293]

And see the Zohar, Part I, Vayigash (page 207b), on the matter of "a thread of kindness," and the Ramaz's commentary there. (Part II, Terumah 149a; Part III, Vayikra 23b, and 25, end of side a and side b.) And in Parshas Acharei (page 64, end of side b), and the Mikdash Melech there.

> The Zohar in Vayigash speaks of "a thread of kindness," and the Ramaz, quoting the Arizal, explains it as one third of Chesed: Chesed (72) divided by three is 24, the numerical value of chut, "thread," counting the word itself; as Kehot quotes from the Tzemach Tzedek, this Chesed "sews and joins all the worlds." The Zohar returns to this thread in Terumah, Vayikra and Acharei.

וע׳ בפ׳ נשא (קל״ד ע״א) האי חוטא יקירא קדישא[294] כו׳.[295]

And see Parshas Nasso (134a): “This precious, holy thread,” etc.

> In the Idra in Nasso the Zohar calls the mazal of the supernal beard “this precious, holy thread,” on which all the hairs of the beard hang.

ובמשנה ספ״ק [סוף פרק קמא] דקדושין על זה נאמר והחוט המשולש[297, 296] כו׳ ועמ״ש במ״א ע״פ מאמר[298] הזח״א [הזהר חלק א] פ׳ וישלח (דקע״ה ב׳) בענין כי ישרים דרכי[299] ה׳.

And in the Mishnah at the end of the first chapter of Kiddushin, of this it is said, “and the threefold cord,” etc. And see what is written elsewhere on the saying of the Zohar, Part I, Parshas Vayishlach (page 175b), on the matter of “For the ways of Havayah are straight.”

> The Mishnah in Kiddushin quotes “the threefold cord is not quickly broken” for one who has Scripture, Mishnah and proper conduct. The Alter Rebbe also refers to his explanation of a Zohar passage on “For the ways of Havayah are straight.”

ועיין בת״א [בתורה אור] סד״ה[300] ויהי מקץ מ״ש בפי׳ מארז״ל [מאמר רבותינו זכרונם לברכה] (פ״ב [פרק ב׳] דחגיגה י״ב ב׳) חוט של חסד משוך עליו ביום[301] ומזה יש להעיר למש״כ [למה שכתוב] בקר ויודע[302] ה׳. בקר דוקא

And see in Torah Ohr, at the end of the discourse beginning “And it was at the end,” what is written in explaining the saying of our Sages, of blessed memory (chapter 2 of Chagigah, 12b), “A thread of kindness is drawn over him by day.” And from this one may note what is written, “In the morning Havayah will make known”: “morning” specifically.

> The Talmud says that whoever studies Torah at night has “a thread of kindness drawn over him by day”; in Torah Ohr, Mikeitz, the Alter Rebbe explains it as a higher love that comes upon him from above, “love in delights.” This casts light on Moshe’s words to Korach, “In the morning Havayah will make known who is His”: “morning” specifically, the time of the thread of kindness.

ועיין מענין בקר ויודע במדרש ובזח״ג [ובזהר חלק ג] פ׳ קרח (קע״ו ב׳) ובפ׳ בלק (דף ר״ד[303] ע ״ב) ע״פ בקר אערוך לך ואצפה.[304]

And see on the matter of “In the morning [Havayah] will make known” in the Midrash, and in the Zohar, Part III, Parshas Korach (176b), and Parshas Balak (page 204b), on the verse “In the morning I will set [my prayer] before You and wait.”

> The Midrash and the Zohar in Korach and Balak discuss “morning” in this sense, on the verse “In the morning I will set my prayer before You and wait.”

ואפ״ל [ואפשר לומר] דלכן לענין חוטי הציצית קיי״ל [קיימא לן] ג״כ דכסות לילה פטור מן הציצית.[305] כי עיקר המשכת חוט של חסד הוא מבחי׳ מדת יום כו׳:[306,307,308,309,310,311,312,313,314,315,316,317,318,319,320,321,322,323,324,325,326,327,328,329,330,331,332]

And it may be said that this is why, regarding the threads of tzitzis, we also hold that a night garment is exempt from tzitzis: for the main drawing down of the thread of kindness is from the level of the attribute of day, etc.

> Perhaps this is why a garment worn only at night is exempt from tzitzis: the thread of kindness is drawn from the attribute of day.

52 קיצור. שכדי שיומשך הגילוי בבחי׳ פנימיות צ״ל ע״י צמצום והמשכת קו ולכן בחוטי הציצית אסור להשתמש בהן מה שאין כן בהטלית.

Summary. In order for the revelation to be drawn down in an inner way, it must be through contraction (tzimtzum) and the drawing down of a kav; therefore it is forbidden to make use of the threads of the tzitzis, which is not so with the tallis.

> A summary: revelation in the inner dimension requires contraction and a kav, which is why the threads of the tzitzis are holy while the tallis is not.

ועד״ז ארז״ל [אמרו רבותינו זכרונם לברכה] כל האומר אין לי אלא תורה[333] כו׳ וזהו פתחי לי פתח של תשובה כחודה של מחט[334] בן פורת יוסף.[335]

And in the same way our Sages, of blessed memory, said, “Whoever says, ‘I have only Torah,’” etc. And this is “Open for Me an opening of teshuvah like the eye of a needle,” and “Yosef is a fruitful son.”

> So too, Torah alone is not enough. The needle’s opening of teshuvah and Yosef’s “sewing” express the same principle.

53 וענין בן יצהר שמן מקור מוחין דאבא וענין דגנך תירושך ויצהרך[336] ואהרן נמשך מבחי׳ הארת מו״ס [מוחא סתימאה] שבמזלות ונוצר ונקה. וקרח טען שהוא בן שמן עצמו.

And the matter of “son of Yitzhar”: oil, the source of the intellect (mochin) of Abba; and the matter of “your grain, your wine and your oil.” And Aharon is drawn from the level of the illumination of Mocha Stima’ah that is in the mazalos notzer and venakeh. And Korach claimed that he was the son of the oil itself.

> A summary of Korach’s claim: Yitzhar, oil, is the source of the mochin of Abba, the “oil” of “your grain, your wine and your oil.” Aharon receives a ray of it through the mazalos notzer and venakeh, while Korach claimed to be the son of the oil itself.

אך באמת השמן עצמו הוא ישת חשך סתרו[337] וא״א להמשיכו כ״א ע״י שיורד על הראש בחי׳ ושער רישיה כעמר נקא[338]

But in truth the oil itself is "He made darkness His hiding place," and it cannot be drawn down except by its running down upon the head, the level of "and the hair of His head like pure wool,"

> But the oil is hidden, "He made darkness His hiding place," and can be drawn down only by running onto the head, "the hair of His head like pure wool."

וכן על הזקן וזהו דוקא ע״י משה ואהרן כמ״ש מה טוב ומה נעים שבת אחים גם יחד[339] כשמן הטוב כו׳:

and likewise upon the beard; and this is specifically through Moshe and Aharon, as it is written, "How good and how pleasant it is for brothers to dwell together in unity: like the good oil," etc.

> It comes down onto the beard through Moshe and Aharon, the brothers of the psalm "How good and how pleasant," and not through Korach.

IN ONE'S AVODAH

One who has come close to G-d must not be like an unfaithful wife, receiving from another source, even in permitted pleasures; contemplating that even the heavenly judgment is a kindness, while sin is worse, brings fear of sin. Torah study alone is not enough: love and awe must be drawn into the heart through the mitzvos, as the tzitzis bring them. And a person's small opening of teshuvah and good deeds, a needle's eye that passes only a thread, is exactly what G-d answers by opening the great gate.

QUESTIONS FOR DISCUSSION

1. Why does the tallis, which stands for the greater, encompassing light, have no holiness, while the threads, a contracted light, are holy?
2. How does Rabbi Meir's lesson of the large and small mirrors explain that sovev kol almin itself can shine in a narrow place such as the space between the poles of the Ark?
3. What was true in Korach's vision of the future primacy of Gevurah, and why was it an error to act on it now?
4. According to the image of the unfaithful wife, why must one who is inwardly close to G-d guard even against permitted indulgences?
5. In what sense is our teshuvah only "the eye of a needle," and why is that narrow opening exactly what is needed?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויקח קרח

The Kehot note says that the Mitteler Rebbe's transcript (hanachah) of this maamar is printed there, with a commentary on it and part of another transcript.

KEHOT'S NOTE

הנחת כ"ק אדהאמ"צ נדפס בסה"מ תקס"ב ח"א ע' רכב. ביאור על המאמר נדפס שם ע' רכז, חלק מהנחה אחרת שם ח"ב ע' תקפב. הגהות וביאורים באוה"ת קרח ע' תרסד. תרסז. תרסח. תרדע. תרפג. וראה שם ע' תשז ואילך. ובכרך-ו ע' א'תתכז. ע' א'תתלח קיצור והגהות לתקס"ב. במאמר אדה"א... אמרי בינה שער הציצית פרקים כא-כג. ובדרך מצותיך מצות ציצית. לכללות המאמר ראה ד"ה ונתנו על ציצית באוה"ת שלח ע' תקסז. זהו משנת תקס"ב. הובא ביאור נשא מצמ"צ נ"ע בוך ג' (דקנו, ב) סוס"א [כ].

2 ויקח קרח

The Torah opens the account of the rebellion: "Korach, son of Yitzhar, son of Kehas, son of Levi, took," without saying what he took. The maamar reads the words "son of Yitzhar," son of oil, as the root of his claim.

Numbers 16:1 במדבר ט"ז:א׳

וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן:

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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KEHOT'S NOTE

במדבר טז, א.

3 ותירושך ויצהרך וגו׳ אשר נשבע לאבותיך לתת לך

Moshe promises Israel that if they keep the commandments, G-d will bless "your grain, your wine (tirosh) and your oil (yitzhar)" in the land "which He swore to your fathers to give you," near the beginning of Parshas Eikev. The Midrash cites it to show that yitzhar means oil, so that "son of Yitzhar" can be read "son of oil" (context: Steinsaltz Tanakh).

Deuteronomy 7:13 דברים ז׳:י"ג

וַאֲהֵבְךָ וּבֵרַכְךָ וְהִרְבֶּךָ פְּרִי־בִטְנְךָ וּפְרִי־אַדְמָתֶךָ דְּגָנְךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ שְׁגַר־אֲלָפֶיךָ וְעַשְׁתְּרֹת צֹאנֶךָ עַל הָאֲדָמָה אֲשֶׁר־נִשְׁבַּע לַאֲבֹתֶיךָ לָתֶת לָךְ:

and He will love thee, and bless thee, and multiply thee; He will also bless the fruit of thy body and the fruit of thy land, thy corn and thy wine and thine oil, the increase of thy kine and the young of thy flock, in the land which He swore unto thy fathers to give thee.

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4 Kehot's note points to Deuteronomy 11:14 for these words.

Deuteronomy 11:14 דברים י"א:י"ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ:

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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5 Rabbi Levi explains that Korach called himself the son of oil, since oil rises above all liquids, and argued that Aharon and David, who were only anointed with oil, received priesthood and kingship. The Alter Rebbe quotes the passage to open the maamar.

Bamidbar Rabbah 18:16 במדבר רבה י"ח:ט"ז

PARAGRAPH 2

6 טלית שכולה תכלת

The Midrash on this parshah records Korach's question, whether a garment entirely of techeiles is exempt from tzitzis, and Moshe's answer that it is obligated. This is the passage the Alter Rebbe means by "explained in Rabbah on this parshah."

Bamidbar Rabbah 18:3 במדבר רבה י"ח:ג׳

7 טלית שכולה תכלת

The Tanchuma tells the same exchange between Korach and Moshe over a garment wholly of techeiles, together with his parallel question about a house full of sacred books and the mezuzah.

Midrash Tanchuma, Korach 2:1 מדרש תנחומא, קרח ב׳:א׳

... מַה כְּתִיב לְמַעְלָה מִן הָעִנְיָן, דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם וְעָשׂוּ לָהֶם צִיצִת (במדבר טו, לח). קָפַץ קֹרַח וְאָמַר לְמֹשֶׁה, אַתָּה אוֹמֵר, וְנָתְנוּ עַל צִיצִת וְגוֹ' (שם). טַלִּית שֶׁכֻּלָּהּ תְּכֵלֶת, מַה הִיא שֶׁיְּהֵא פְּטוּרָה מִן הַצִּיצִית. אָמַר לוֹ מֹשֶׁה, חַיֶּבֶת בְּצִיצִית. אָמַר לוֹ קֹרַח, טַלִּית שֶׁכֻּלָּהּ תְּכֵלֶת אֵינָהּ פּוֹטֶרֶת עַצְמָהּ, וְאַרְבָּעָה חוּטִין פּוֹטֵר אוֹתָהּ. בַּיִת מָלֵא סְפָרִים, מַהוּ שֶׁתְּהֵא פְּטוּרָה מִן הַמְּזוּזָה. אָמַר לוֹ: חַיֶּבֶת בְּמְזוּזָה. אָמַר לוֹ: כָּל הַתּוֹרָה כֻּלָּהּ מָאתַיִם שִׁבְעִים וְחָמֵשׁ פָּרָשִׁיּוֹת שֶׁיֵּשׁ ...

(Numb. 16:1:) "Now Korah [...] took." What is written above the matter (in Numb. 15:38)? "Speak unto the Children of Israel and tell them to make tassels (zizit) for themselves.'" Korah quickly said to Moses, "In the case of a prayer shawl (tallit) which is all blue, what is the rule about it being exempt from [having] the tassel?" Moses said to him, "[Such a prayer shawl] is required to have the tassels." Korah said to him, "Would not a prayer shawl which is all blue exempt itself, when four ...

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

8 **טלית שכולה תכלת חייבת בציצית או פטורה אמר להן חייבת התחילו לשחק עליו**

Rashi tells how Korach dressed the 250 heads of the Sanhedrin in garments wholly of techeiles and asked whether they need tzitzis; when Moshe answered that they do, they laughed at him. The Alter Rebbe asks why this question accompanied the dispute over the priesthood.

Rashi on Numbers 16:1:4 רש"י על במדבר ט״ז:א׳:ד׳

... עָמַד וְכָנַס ר״נ רָאשֵׁי סַנְהֶדְרָאוֹת — רָבָן מִשֵּׁבֶט רְאוּבֵן שְׁכֵנָיו וְהֵם אֱלִיצוּר בֶּן שְׁדֵיאוּר וַחֲבֵרָיו וְכֵיוֹצֵא בוֹ, שֶׁנֶּאֱמַר נְשִׂיאֵי עֵדָה קְרֻאֵי מוֹעֵד וּלְהַלָּן הוּא אוֹמֵר (במדבר א׳) "אֵלֶּה קְרוּאֵי הָעֵדָה" — וְהִלְבִּישָׁן טַלִּיתוֹת שֻׁכְּלָן תְּכֵלֶת, בָּאוּ וְעָמְדוּ לִפְנֵי מֹשֶׁה, אָמְרוּ לוֹ טַלִּית שֶׁכֻּלָּהּ שֶׁל תְּכֵלֶת חַיֶּבֶת בְּצִיצִית אוֹ פְטוּרָה? אָמַר לָהֶם חַיֶּבֶת, הִתְחִילוּ לִשְׂחֹק עָלָיו, אֶפְשָׁר טַלִּית שֶׁל מִין אַחֵר חוּט אֶחָד שֶׁל תְּכֵלֶת פּוֹטְרָה, זוֹ שֶׁכֻּלָּהּ תְּכֵלֶת לֹא תִּפְטֹר אֶת עַצְמָהּ? (תנחומא):

ודתן ואבירם AND DATHAN AND ABIRAM — Because the tribe of Reuben had their place, when they encamped, in the South, thus being neighbours of Kohath and his sons, who, too, encamped in the South (cf. Numbers 3:29), they (the Reubenites) joined Korah in his quarrel. "Woe to the wicked, woe to his neighbour!" —And what induced Korah to quarrel with Moses? He was envious of the princely dignity held by Elzaphan the son of Uziel (Midrash Tanchuma, Korah 1) whom Moses had appointed prince over the sons of ...

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

9 **ברבות בפי׳ זו**

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

KEHOT'S NOTE

יח, טז.

PARAGRAPH 3

10 **וגם איתא ברבות**

Kehot points to the Rebbe's maamar of 5748 that opens with the same verse, alongside the Midrash on the Levites' shaving.

KEHOT'S NOTE

יח, ד. וראה ד"ה ויקח קרח תשמ"ח.

11 **והעבירו תער**

G-d tells Moshe how to purify the Levites for their service: sprinkle them with purifying water, "and they shall pass a razor over all their flesh," shaving all their hair (context: Steinsaltz Tanakh). The maamar will contrast the shaven Levites with Aharon's beard, down which the holy oil runs.

Numbers 8:7 במדבר ח׳:ז׳

וְכֹה־תַעֲשֶׂה לָהֶם לְטַהֲרָם הַזֵּה עֲלֵיהֶם מֵי חַטָּאת וְהֶעֱבִירוּ תַעַר עַל־כָּל־בְּשָׂרָם וְכִבְּסוּ בִגְדֵיהֶם וְהִטָּהָרוּ:

And thus shalt thou do unto them, to cleanse them: sprinkle the water of purification upon them, and let them cause a razor to pass over all their flesh, and let them wash their clothes, and cleanse themselves.

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KEHOT'S NOTE

במדבר ח, ז.

12 **שנתקנא לפי שבלוים נאמר והעבירו תער כו׳ ואהרן אחיו קשטו**

The Midrash relates that Moshe shaved Korach together with the Levites, as commanded, while he brought Aharon his brother and "adorned him like a bride." The Alter Rebbe cites it as another root of Korach's jealousy.

Bamidbar Rabbah 18:4 במדבר רבה י״ח:ד׳

13 **כשמן הטוב**

David's psalm likens the pleasantness of brothers dwelling together to the fragrant oil poured on the head, running down the beard of Aharon onto the collar of his garments (middosav) (context: Steinsaltz Tanakh). The Alter Rebbe reads Aharon's adornment as this flow of oil onto his beard, and later reads middosav as G-d's attributes (middos).

Psalms 133:2 תהילים קל״ג:ב׳

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

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

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KEHOT'S NOTE

תהלים קלג, ב.

14 **ועשו להם ציצית . . ולא תתורו**

G-d tells Moshe to command Israel to make tzitzis on the corners of their garments and to put a thread of techeiles on the tzitzis of each corner. These words open the maamar's explanation of tzitzis.

Numbers 15:38 במדבר ט״ו:ל״ח

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת:

'Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue.

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KEHOT'S NOTE

במדבר טו, לח-לט.

15 **וזכרתם כו׳ ולא תתורו**

"And you shall see it and remember all the commandments of Havayah ... and you shall not stray after your heart and after your eyes." The maamar later explains "and you shall not stray" through the thread of techeiles.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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PARAGRAPH 4

16 **והענין דהנה כתיב**

The Kehot note sends the reader to the Tzemach Tzedek's Or HaTorah, Terumah, page 1465, at the words that open this explanation.

KEHOT'S NOTE

ראה אוה״ת פ׳ תרומה ע׳ א׳תסה.

17 **מלא כל הארץ כבודו**

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 Alter Rebbe takes "His glory" as only a radiance, the level of memalei.

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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KEHOT'S NOTE

ישע״ ו, ג.

18 **את השמים ואת הארץ אני מלא**

G-d rebukes the false prophets: no one can hide from Him, for "Do I not fill the heavens and the earth? says Havayah" (context: Steinsaltz Tanakh). Here G-d speaks of His very Self, "I," the level of sovev that is present everywhere equally.

Jeremiah 23:24 ירמיהו כ״ג:כ״ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה׳ הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה׳

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

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KEHOT'S NOTE

ירמי״ כג, כד.

19 **בד״ה אני לדודי**

The Kehot note gives a second place for the discourse "I am my Beloved's": the Siddur with Chassidic discourses, page 226a.

KEHOT'S NOTE

סידור רכו, א. לקו״ת ראה לג, ב.

20 **ובד״ה וזאת המצוה**

The discourse "And this is the commandment" explains that memalei kol almin is the life-force that dwells within the worlds, called the Shechinah, while sovev kol almin is present equally in all without being grasped, and that the mitzvos draw sovev down into memalei; the Torah is the soul's food and the mitzvos its garments.

KEHOT'S NOTE

לקו״ת ואתחנן ט, א.

21 **לבושי׳ כתלג חיור**

In Daniel's night vision thrones are set and the Ancient of Days sits in judgment: "His garment was white as snow, and the hair of His head like pure wool." The maamar reads the garment as sovev and the mitzvos, the hair as memalei and the Torah.

Daniel 7:9 דניאל ז׳:ט׳

חָזֶה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתִב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

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

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KEHOT'S NOTE

דניאל ז, ט.

22 **ה׳ מלך גאות לבש**

The psalm proclaims G-d's kingship: "Havayah reigns; He has garbed Himself in majesty," like a king in royal robes. The verse shows that a divine "garment" describes the encompassing level, sovev kol almin.

Psalms 93:1 תהילים צ״ג:א׳

ה׳ מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה׳ עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃

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

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KEHOT'S NOTE

תהלים צג, א.

23 **בד״ה יביאו לבוש מלכות**

The further explanation on "Let them bring royal apparel" in Torah Ohr explains that Torah is an inner light from memalei, since "the Torah comes from Chochmah," while the practical mitzvos, done with physical things, draw their light from sovev.

KEHOT'S NOTE

תו״א צב, ב.

24 **עיקר מצותו טלית לבן מצמר הכבשים**

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

KEHOT'S NOTE

או״ח ס״ט, א-ו.

PARAGRAPH 5

25 **בפ׳ אמור**

In Likkutei Torah, Emor, the Alter Rebbe explains the two daily lambs (kevasim), morning and evening, as drawing

down self-nullification (bittul), and says that Yaakov "separated" the kesavim from their source into two distinct levels.

KEHOT'S NOTE

לקו״ת אמור לז, ב.

26 Tending Lavan's flocks under their agreement, Yaakov set the lambs (kesavim) apart and kept his own flocks separate from Lavan's (context: Steinsaltz Tanakh). The Alter Rebbe refers to his explanation of this verse in Likkutei Torah, Emor.

Genesis 30:40 בראשית ל׳:מ׳

וְהַכְּשָׂבִים הִפְרִיד יַעֲקֹב וַיִּתֵּן פְּנֵי הַצֹּאן אֶל־עָקֹד וְכָל־חוּם בְּצֹאן לָבָן וַיָּשֶׁת־לוֹ עֲדָרִים לְבַדּוֹ וְלֹא שָׂתָם עַל־צֹאן לָבָן׃

And Jacob separated the lambs—he also set the faces of the flocks toward the streaked and all the dark in the flock of Laban— and put his own droves apart, and put them not unto Laban's flock.

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27 **והציצית הם ג״כ ממין כנף**

The Talmud derives from "the corner" (hakanaf) that the tzitzis must be min kanaf, of the same kind as the garment's corner. The Alter Rebbe reads this as the inner kinship of the threads with the garment.

Yevamot 4b:1–2 יבמות ד׳ ב:א׳-ב׳

שְׁמַע מִינַּהּ לְאַפְנוֹיֵי. וְגַבֵּי צִיצִית נָמֵי, אִיבָּעֵית אֵימָא — מִשּׁוּם דְּמוֹכַח, וְאִיבָּעֵית אֵימָא — מִשּׁוּם דְּמוּפְנֶה. אִיבָּעֵית אֵימָא מִשּׁוּם דְּמוֹכַח — דְּאִם כֵּן לִכְתְּבֵיהּ רַחֲמָנָא גַּבֵּי פָּרָשַׁת צִיצִית, לְמַאי הִלְכְתָּא כִּתְבֵיהּ הָכָא? וְאִיבָּעֵית אֵימָא מִשּׁוּם דְּמוּפְנֶה — מִכְּדֵי כְּתַב: "וּבָגֶד כִּלְאַיִם שַׁעַטְנֵז לֹא יַעֲלֶה עָלֶיךָ", "לֹא תִלְבַּשׁ שַׁעַטְנֵז" לְמָה לִי? שְׁמַע מִינַּהּ לְאַפְנוֹיֵי.

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

KEHOT'S NOTE

יבמות ד, ב. ושי״נ.

28 Kehot's note points to Daniel 7:9 for these words.

Daniel 7:9 דניאל ז׳:ט׳

חָזֵה הֲוַית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתִב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

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

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29 **והחכמה מאין תמצא**

Job contrasts the treasures that people dig out of the earth with wisdom: "And wisdom, where (me'ayin) shall it be found?" (context: Steinsaltz Tanakh). Chassidus reads me'ayin as "from nothing": Chochmah emerges from the ayin above it, which is why it is the beginning of revelation.

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.

PARAGRAPH 6

30 **אין כבוד אלא תורה**

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

KEHOT'S NOTE

אבות ו, ג.

31 **אין כבוד אלא תורה**

The Mishnah teaches that "glory" means nothing but Torah, quoting "The wise shall inherit glory." The Alter Rebbe uses it to identify the "glory" that fills the earth with the Torah.

Pirkei Avot 6:3 משנה אבות ו׳:ג׳

... וַהֲלֹא דְבָרִים קַל וָחֹמֶר, וּמַה דָּוִד מֶלֶךְ יִשְׂרָאֵל, שֶׁלֹּא לָמַד מֵאַחִיתֹפֶל אֶלָּא שְׁנֵי דְבָרִים בִּלְבַד קָרֵאוֹ רַבּוֹ אַלּוּפוֹ וּמְיֻדָּעוֹ, הַלּוֹמֵד מֵחֲבֵרוֹ פֶּרֶק אֶחָד אוֹ הֲלָכָה אַחַת אוֹ פָּסוּק אֶחָד אוֹ דִּבּוּר אֶחָד אוֹ אֲפִלּוּ אוֹת אַחַת, עַל אַחַת כַּמָּה וְכַמָּה שֶׁצָּרִיךְ לִנְהוֹג בּוֹ כָבוֹד. וְאֵין כָּבוֹד אֶלָּא תוֹרָה, שֶׁנֶּאֱמַר (משלי ג) כָּבוֹד חֲכָמִים יִנְחָלוּ, (משלי כח) וּתְמִימִים יִנְחֲלוּ טוֹב, וְאֵין טוֹב אֶלָּא תוֹרָה, שֶׁנֶּאֱמַר (משלי ד) כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל תַּעֲזֹבוּ׃

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, "But it was you, a man mine equal, my guide and my beloved friend" (Psalms 55:14). Is this not [an instance of the argument] "from the less to the ...

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32 **ברוך כבוד ה׳ ממקומו**

After his vision of the Chariot, a wind lifts Ezekiel and he hears a great noise behind him: "Blessed be the glory of Havayah from His place." It is cited for the supernal glory.

Ezekiel 3:12 יחזקאל ג׳:י״ב

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד־ה׳ מִמְּקוֹמוֹ׃

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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KEHOT'S NOTE

יחזקאל ג, יב.

33 **בד״ה כי על כל כבוד חופה**

The discourse explains that "over all the glory" implies two kinds of glory: "the whole earth is full of His glory" is the lower glory, Malchus as memalei kol almin, which gives life to the created worlds through great contraction,

while "blessed be the glory of Havayah from His place" is a higher glory.

KEHOT'S NOTE

לקו״ת שה״ש מז, ב.

34 **ובד״ה לסוסתי**

In the second discourse on "To My mare," "glory" is the enclothing of the Infinite Light within the worlds in the order of hishtalshelus ("I created it for My glory"), and the "canopy" over all the glory is the encompassing light, sovev, which cannot be enclothed in the worlds.

KEHOT'S NOTE

לקו״ת שה״ש יב, א.

35 **בד״ה וידבר אלקים**

The passage explains "If there is no wisdom there is no fear": a great fear, above comprehension, falls on a person when the Infinite Light is revealed to his mazal, the root of the soul above the body, and this comes through Torah study, since the Torah comes from Chochmah, where the Infinite Light rests.

KEHOT'S NOTE

לקו״ת במדבר טז, ב.

36 Isaiah foretells that G-d will spread a cloud and fire over Mount Zion as in the wilderness, "for over all the glory shall be a canopy" (context: Steinsaltz Tanakh). These are the opening words of a discourse in Likkutei Torah on the two kinds of glory.

Isaiah 4:5 ישעיהו ד׳:ה׳

וּבָרָא ה׳ עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה׃

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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37 **אם אין חכמה אין יראה**

"If there is no wisdom there is no fear." The discourse the Alter Rebbe cites explains that true fear of G-d comes from the revelation of the Infinite in Chochmah, through the Torah.

Pirkei Avot 3:17 משנה אבות ג׳:י״ז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמַה הוּא דּוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מְעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפַכְתּוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרִרִים בַּמִּדְבָּר אֶרֶץ ...

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

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PARAGRAPH 7

38 **בחי׳ מקיף הישר שמעולם לא נכנס בהכלי**

the passage shares nothing with the note

KEHOT'S NOTE

בלקו״ת פ׳ קרח ד״ה ויקח קרח כו׳ פ״א בחי׳ מקיף היושר שמעולם לא נכנס בכלי, יי״ל שבא להוציא ממ״ש בלקו״ת לעיל פ׳ שלח ד״ה ויאמרו כו׳ טובה הארץ כו׳ פ״ב ששם מבואר ענין העיגולים באופן אחר יעו״ש — כ״ק אדמו״ר מהרש״ב תרמ״ג ע׳ רסו. וראה גם המשך בששה״ק תער״ב ח״א ע׳ מה וע׳ רלא.

39 **המקיף . . את הקו**

The Kehot note points there for the light that encompasses the kav itself.

KEHOT'S NOTE

ראה בסה״מ תרלו כרך-ב ע׳ שז.

40 **בביאור שע״פ יביאו לבוש**

The further explanation on "Let them bring royal apparel," which opens "To understand the difference" between Torah study and the practical mitzvos.

KEHOT'S NOTE

תו״א צב, ב.

41 "Let them bring royal apparel," the opening words of the Torah Ohr discourse on the difference between Torah study and the practical mitzvos, to which the Alter Rebbe refers.

Esther 6:8 אסתר ו׳:ח׳

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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42 Shlomo teaches that Havayah "founded the earth with wisdom; He established the heavens with understanding" (context: Steinsaltz Tanakh). The maamar reads the earth as Malchus, founded with Chochmah, and the heavens as Z'eir Anpin, established with Binah, so Malchus has a root higher than Z'eir Anpin.

Proverbs 3:19 משלי ג׳:י״ט

ה׳ בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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43 **עטרת בעלה**

Shlomo's proverb: "A woman of valor is the crown of her husband." The Alter Rebbe applies it to Malchus when it rises above Z'eir Anpin, like a crown above the head.

Proverbs 12:4 משלי י״ב:ד׳

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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44 **האבות הן הן המרכבה**

Reish Lakish teaches that "the Patriarchs are the Chariot," since Scripture says that G-d "went up from upon" Avraham and stood over Yaakov: they were wholly vehicles for His will. The Alter Rebbe refers to his explanation of this saying elsewhere.

Bereshit Rabbah 47:6 בראשית רבה מ״ז:ו׳

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב״ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, ההי״ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא׳: ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה׳ נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with …

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45 **שימני כחותם**

The maiden asks her beloved, "Set me as a seal upon your heart, as a seal upon your arm," for love is strong as death (context: Steinsaltz Tanakh). These are the opening words of the discourse in which the Alter Rebbe explains the straps of the head-tefillin.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵי אֵשׁ שַׁלְהֶבֶתְיָה׃

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

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46 At the sea, "Israel saw the great hand" that G-d wielded against Egypt, and they believed (context: Steinsaltz Tanakh). These are the opening words of the Torah Ohr discourse on the sea as the "hidden world."

Exodus 14:31 שמות י״ד:ל״א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה׳ בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה׳ וַיַּאֲמִינוּ בַּה׳ וּבְמֹשֶׁה עַבְדּוֹ׃

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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47 **אז ישיר**

"Then Moshe and the children of Israel sang," the opening words of a related discourse in Torah Ohr.

Exodus 15:1 שמות ט״ו:א׳

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה׳ וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה׳ כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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PARAGRAPH 8

48 "And Havayah Elokim took the man and placed him in Gan Eden, to work it and to guard it." The Alter Rebbe learns that Gan Eden was Adam's place of service.

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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49 **הן האדם היה כאחד ממנו**

After the sin G-d says, "Behold, man has become like one of us, knowing good and evil," and sends him out of Gan Eden. These are the opening words of a discourse the Alter Rebbe cites on Adam's state.

Genesis 3:22 בראשית ג׳:כ״ב

וַיֹּאמֶר ה׳ אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם׃

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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50 **אסרי לגפן עירה**

"Binding his foal to the vine," from Yaakov's blessing to Yehudah; the opening words of a discourse that touches on this theme at its end.

Genesis 49:11 בראשית מ״ט:י״א

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

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

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51 **ויטע ה׳ אלק ים גן**

"And Havayah Elokim planted a garden in Eden." "Planting" is read as the level of Asiyah, showing how high Asiyah stood before the sin.

Genesis 2:8 בראשית ב׳:ח׳

וַיִּטַּע ה׳ אֱלֹקִים גַּן־בְּעֵדֶן מִקֶּדֶם וַיָּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר׃

And the L-RD G-d planted a garden eastward, in Eden; and there He put the man whom He had formed.

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52 **והיה אור הלבנה**

The prophet foretells the day when G-d heals His people: "And the light of the moon shall be like the light of the sun," and the sun's light sevenfold (context: Steinsaltz Tanakh). It describes the elevation of the lower levels in the Time to Come.

Isaiah 30:26 ישעיהו ל׳:כ״ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה׳ אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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53 **כי כאשר השמים החדשים**

G-d promises through the prophet: "For as the new heavens and the new earth which I make shall remain before Me," so shall Israel's descendants and name remain. Cited for the renewal of the worlds in the Time to Come.

Isaiah 66:22 ישעיהו ס״ו:כ״ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה׳ כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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54 **אלה מסעי**

"These are the journeys of the children of Israel," the opening words of a discourse in Likkutei Torah that explains the teaching that the Land of Israel will expand.

Numbers 33:1 במדבר ל״ג:א׳

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

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

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55 **יפה שעה אחת בתשובה ומע״ט בעוה״ז מכל חיי העוה״ב**

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The Alter Rebbe explains it: teshuvah and good deeds draw down G-d's Essence, which no ascent of the World to Come reaches.

Pirkei Avot 4:17 משנה אבות ד׳:י״ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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56 **ביו״ד נברא העוה״ב**

The Talmud teaches that this world was created with the letter hei and the World to Come with the letter yud. The yud, the smallest letter, shows that the World to Come is only a contracted radiance.

Menachot 29b:13–14 מנחות כ״ט ב:י״ג-י״ד

מפני מה נברא העולם הבא ביו״ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס״ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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57 **לית מחשבה תפיסא ביה כלל**

From Eliyahu's prayer in the introduction to the Tikkunei Zohar: "no thought can grasp You at all." The Alter Rebbe uses it for G-d's Being and Essence, which no revelation of the World to Come can reach.

Tikkunei Zohar 17a:10–12 תקוני הזהר י״ז א:י-י״ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ״א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

58 **ובבואה לפני המלך**

The Megillah recounts that "when she came before the king," he ordered that Haman's wicked plan be turned back on his own head. These are the opening words of a discourse the Alter Rebbe cites.

Esther 9:25 אסתר ט׳:כ״ה

וּבְבֹאָהּ לִפְנֵי הַמֶּלֶךְ אָמַר עִם־הַסֵּפֶר יָשׁוּב מַחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־הַיְּהוּדִים עַל־רֹאשׁוֹ וְתָלוּ אֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ׃

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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59 **לריח שמניך**

The beloved is praised: "For the fragrance of your good oils, your name is oil poured forth." These are the opening words of a discourse the Alter Rebbe cites.

Song of Songs 1:3 שיר השירים א:ג

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהֵבוּךָ׃

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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60 **מי אל כמוך**

The prophet praises G-d: "Who is a G-d like You, who pardons iniquity and passes over transgression." A discourse on this verse is cited for what is drawn down beyond the measured revelations.

Micah 7:18 מיכה ז:י״ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

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

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61 Yaakov's vow: "And of all that You give me, I will surely tithe to You." The Alter Rebbe refers to his explanation of this verse.

Genesis 28:22 בראשית כ״ח:כ״ב

וְהָאֶבֶן הַזֹּאת אֲשֶׁר־שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹקִים וְכֹל אֲשֶׁר תִּתֶּן־לִי עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ׃

and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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62 "Do I not fill the heavens and the earth?" Here it is applied to sovev kol almin, G-d's very Self, present in all places equally.

Jeremiah 23:24 ירמיהו כ״ג:כ״ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה׳ הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה׳

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

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63 "The whole earth is full of His glory": only His radiance, the inner light that fills the 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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PARAGRAPH 9

64 **את השמים ואת הארץ**

"Do I not fill the heavens and the earth?" The Alter Rebbe stresses that the "I" fills heaven and earth equally.

Jeremiah 23:24 ירמיהו כ״ג:כ״ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה׳ הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה׳

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

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65 **נ׳ אלפים יובלות**

The Kehot note says that the fifty thousand jubilees are explained in the Mitteler Rebbe's maamarim on Korach.

KEHOT'S NOTE

נתבאר במאמרי אדה״א פ׳ קרח ע׳ א׳דש. וראה בהמ״מ לשם.

66 "The whole earth is full of His glory": the radiance that enters the worlds as inner light.

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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PARAGRAPH 10

67 **ושם אחיו יובל**

Among the descendants of Kayin, Yaval's "brother's name was Yuval; he was the father of all who handle the harp and flute," the first musician (context: Steinsaltz Tanakh). The Alter Rebbe links Yuval to the jubilees (yovlos) and his music to the ascents of the worlds through song.

Genesis 4:21 בראשית ד:כ״א

וְשֵׁם אָחִיו יוּבָל הוּא הָיָה אֲבִי כָּל־תֹּפֵשׂ כִּנּוֹר וְעוּגָב׃

And his brother's name was Jubal; he was the father of all such as handle the harp and pipe.

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KEHOT'S NOTE

בראשית ד, כא.

68 Rabbi Meir teaches that "Yuval" is the name of the Euphrates, the river that goes out of Eden, as in "that

spreads out its roots by the stream (yuval)." The Alter Rebbe applies it to the flowing inner light.

Bekhorot 55b:4 בכורות נ״ה ב:ד׳

תַּנְיָא, רַבִּי מֵאִיר אוֹמֵר: "יוּבַל" שְׁמוֹ, שֶׁנֶּאֱמַר: "וְהָיָה כְּעֵץ שָׁתוּל עַל מַיִם וְעַל יוּבַל יְשַׁלַּח שָׁרָשָׁיו", וְלָמָּה נִקְרָא שְׁמוֹ "פֶּרֶת"? שֶׁמֵּימָיו פָּרִים וְרָבִים.

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

69 **יבל הוא היה אבי יושב אהל**

"And Adah bore Yaval; he was the father of those who dwell in tents and keep cattle." The tent, which surrounds its dweller, stands for the encompassing light.

Genesis 4:20 בראשית ד׳:כ׳

וַתֵּלֶד עָדָה אֶת־יָבָל הוּא הָיָה אֲבִי יֹשֵׁב אֹהֶל וּמִקְנֶה:

And Adah bore Jabal; he was the father of such as dwell in tents and have cattle.

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70 **והנה המשל לענין א״מ וא״פ**

The Kehot note points to the Rebbe Rashab's long series of maamarim of 5672 for the analogy of encompassing and inner light.

KEHOT'S NOTE

ראה המשך בששה״ק תער״ב ח״א ע׳ תצח.

71 Calling the wicked to return, G-d says through the prophet, "For My thoughts are not your thoughts" (context: Steinsaltz Tanakh). The Alter Rebbe refers to a discourse where the analogy of thought is developed with this verse.

Isaiah 55:8 ישעיהו נ״ה:ח׳

כִּי לֹא מַחְשְׁבֹתַי מַחְשְׁבֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה׳

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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PARAGRAPH 11

72 **ובחי׳ אני מלא**

"Do I not fill the heavens and the earth?": the level of sovev kol almin.

Jeremiah 23:24 ירמיהו כ״ג:כ״ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה׳ הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה׳

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

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73 **יפה שעה אחת בתשובה**

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come," explained above through sovev kol almin.

Pirkei Avot 4:17 משנה אבות ד׳:י״ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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PARAGRAPH 12

74 **מלא כל הארץ כבודו**

"The whole earth is full of His glory." The chapter asks why the verse says "the earth" specifically.

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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75 **אין כבוד אלא תורה**

"Glory means nothing but Torah." The glory that fills the earth is therefore the Torah.

Pirkei Avot 6:3 משנה אבות ו׳:ג׳

... וַהֲלֹא דְבָרִים קַל וָחֹמֶר, וּמַה דָּוִד מֶלֶךְ יִשְׂרָאֵל, שֶׁלֹּא לָמַד מֵאֲחִיתֹפֶל אֶלָּא שְׁנֵי דְבָרִים בִּלְבַד קָרָאוֹ רַבּוֹ אַלּוּפוֹ וּמְיֻדָּעוֹ, הַלּוֹמֵד מֵחֲבֵרוֹ פֶּרֶק אֶחָד אוֹ הֲלָכָה אַחַת אוֹ פָּסוּק אֶחָד אוֹ דִּבּוּר אֶחָד אוֹ אֲפִלּוּ אוֹת אַחַת, עַל אַחַת כַּמָּה וְכַמָּה שֶׁצָּרִיךְ לִנְהוֹג בּוֹ כָּבוֹד. וְאֵין כָּבוֹד אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר (משלי ג) כָּבוֹד חֲכָמִים יִנְחָלוּ, (משלי כח) וּתְמִימִים יִנְחֲלוּ טוֹב, וְאֵין טוֹב אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר (משלי ד) כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל תַּעֲזֹבוּ:

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, "But it was you, a man mine equal, my guide and my beloved friend" (Psalms 55:14). Is this not [an instance of the argument] "from the less to the ...

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

76 **בגימט׳ ל״ב**

The Raaya Mehemna in the Zohar (Tzav) says that kavod equals lev, thirty-two, in gematria. The Alter Rebbe connects the number with the thirty-two paths of Chochmah and the thirty-two threads of the tzitzis.

Zohar III, 33a זח״ג לג, א

KEHOT'S NOTE

ראה זח״ג לג, א ובכ״מ.

77 **ל״ב נתיבות חכמה**

In Ha'azinu the Alter Rebbe explains "Blessed be the glory of Havayah from His place": "the glory of Havayah" is the thirty-two paths of Chochmah, kavod being thirty-two in gematria, and "blessed" means that it is drawn from its supernal place to be revealed in the lower Chochmah.

KEHOT'S NOTE

על״ק האזינו (עה, א). וש״נ. [כ].

78 **הודו על ארץ ושמים**

The psalm closes its call to all creation: let them praise the Name of Havayah, for His Name alone is exalted, "His splendor is upon the earth and the heavens" (context: Steinsaltz Tanakh). The earth is named first, which the Alter Rebbe reads as the earth's precedence in the revelation through the Torah.

Psalms 148:13 תהילים קמ״ח:י״ג

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמח, יג.

79 **קדמה ארץ לשמים**

Beis Shammai hold that the heavens were created first and Beis Hillel that the earth was, citing "on the day Havayah Elokim made earth and heavens." Kehot points here for the earth's precedence.

Chagigah 12a:16–17 חגיגה י״ב א:ט״ז-י״ז

... וּבֵית הִלֵּל אוֹמְרִים: אֶרֶץ נִבְרֵאת תְּחִלָּה וְאַחַר כָּךְ שָׁמַיִם, שֶׁנֶּאֱמַר: "בְּיוֹם עֲשׂוֹת ה׳ אֱלֹקִים אֶרֶץ וְשָׁמָיִם". אָמְרוּ לָהֶם בֵּית הִלֵּל לְבֵית שַׁמַּאי: לְדִבְרֵיכֶם, אָדָם בּוֹנֶה עֲלִיָּיה וְאַחַר כָּךְ בּוֹנֶה בַּיִת?! שֶׁנֶּאֱמַר: "הַבּוֹנֶה בַשָּׁמַיִם מַעֲלוֹתָיו וַאֲגוּדָּתוֹ עַל אֶרֶץ יְסָדָהּ". אָמְרוּ לָהֶם בֵּית שַׁמַּאי לְבֵית הִלֵּל: לְדִבְרֵיכֶם, אָדָם עוֹשֶׂה שְׁרַפְרַף, וְאַחַר כָּךְ עוֹשֶׂה כִּסֵּא?! שֶׁנֶּאֱמַר: "כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדוֹם רַגְלָי". וַחֲכָמִים אוֹמְרִים: זֶה וָזֶה כְּאַחַת נִבְרְאוּ, שֶׁנֶּאֱמַר: "אַף יָדִי יָסְדָה אֶרֶץ ...

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

KEHOT'S NOTE

ראה חגיגה יב, א. ב״ר א, כא.

PARAGRAPH 13

80 **אורייתא מחכמה נפקת**

A second place Kehot gives for the Zohar's teaching that the Torah comes from Chochmah.

Zohar II, 121a זח״ב קכא, א

KEHOT'S NOTE

זח״ב קכא, א. פה, א.

81 **אורייתא מחכמה נפקת**

The Zohar teaches that the Torah came forth from supernal Chochmah. The Alter Rebbe uses it to explain why the Torah could bring the Infinite Light, which rests in Chochmah, into this world.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ״א:שע״ח-כ״ב:שפ״ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

82 **ע״פ וידבר אלקים**

The Shavuos discourse explains "And G-d spoke all these words, saying, I am Havayah your G-d": that "I," G-d's very Being and Essence, clothed in the Torah, be revealed below in physical things, so that He is called "your G-d." It adds that reaching this requires first the counting of the Omer, subduing and transforming the natural emotions of the animal soul.

KEHOT'S NOTE

לעיל פ׳ במדבר טו, רע״ד.

PARAGRAPH 14

83 **חכים ולא בחכמה ידיעה**

From Eliyahu's prayer in the introduction to the Tikkunei Zohar: "You are wise, but not with a knowable wisdom." The Alter Rebbe applies it to the supernal Chochmah, in which the Infinite Light itself is clothed.

Tikkunei Zohar 17b:3–4 תקוני הזהר י״ז ב:ג׳-ד׳

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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84 **קול דודי . . מדלג**

The maiden hears her beloved approaching: "The voice of my Beloved! Behold, He comes, leaping over the mountains, skipping over the hills" (context: Steinsaltz Tanakh). The maamar reads it as the revelation at Sinai that leapt over the order of the worlds.

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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KEHOT'S NOTE

שה״ש ב, ח.

85 **מקננא**

In Tikkun 6, on the bird's nest, the Tikkunei Zohar describes the levels as "nesting" in the lower worlds: the supernal Imma in the Throne, the lower Imma in the Ofan. The Alter Rebbe cites the teaching that Malchus nests in Asiyah and Chochmah in Atzilus.

Tikkunei Zohar 23a תקוני הזהר כ״ג א

86 **מלי מקננא בעשיי וחכי באציי**

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

KEHOT'S NOTE

ת״ז ת״ו.

87 **מלא כל הארץ כבודו**

"The whole earth is full of His glory": the earth specifically, where the supernal Chochmah was revealed at Sinai.

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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88 **ויקחני בציצית ראשי**

In Ezekiel's vision a figure of fire put forth the form of a hand "and took me by a lock (tzitzis) of my head," and a wind carried him in vision to Jerusalem (context: Steinsaltz Tanakh). The verse shows that tzitzis means a lock of hair, which leads to the maamar's account of the tzitzis as "hairs" that draw light down.

Ezekiel 8:3 יחזקאל ח:ג

וַיִּשְׁלַח תַּבְנִית יָד וַיִּקָּחֵנִי בְּצִיצִת רֹאשִׁי וַתִּשָּׂא אֹתִי רוּחַ בֵּין־הָאָרֶץ וּבֵין הַשָּׁמַיִם וַתָּבֵא אֹתִי יְרוּשָׁלִָמָה בְּמַרְאוֹת אֱלֹקִים אֶל־פֶּתַח שַׁעַר הַפְּנִימִית הַפּוֹנֶה צָפוֹנָה אֲשֶׁר־שָׁם מוֹשַׁב סֵמֶל הַקִּנְאָה הַמַּקְנֶה׃

And the form of a hand was put forth, and I was taken by a lock of my head; and a spirit lifted me up between the earth and the heaven, and brought me in the visions of G-d to Jerusalem, to the door of the gate of the inner court that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.

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KEHOT'S NOTE

יחזקאל ח, ג.

89 **והיה לכם לציצית**

"And it shall be for you as tzitzis," the opening words of the discourse to which the Alter Rebbe refers above.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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PARAGRAPH 16

90 **קדש יהיי גדל פרע**

Of the nazirite: "He shall be holy; he shall let the locks of the hair of his head grow long." His holiness is tied to his hair, the channel for a light above the ordinary order.

Numbers 6:5 במדבר ו:ה׳

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

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

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KEHOT'S NOTE

במדבר ו, ה.

PARAGRAPH 17

91 **ועתה יגדל נא**

Moshe's prayer: "And now, let the power of Ado-nai be great, as You have spoken, saying." The opening words of the discourse the Alter Rebbe cites.

Numbers 14:17 במדבר י״ד:י״ז

וְעַתָּה יִגְדַּל־נָא כֹחַ אֲד־נָי כַּאֲשֶׁר דִּבַּרְתָּ לֵּאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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92 **ועשית בגדי קדש**

"And you shall make holy garments for Aharon your brother," the opening words of the discourse where the letters of speech are called hairs.

Exodus 28:2 שמות כ״ח:ב׳

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת׃

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

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PARAGRAPH 19

93 **ה׳ בצאתך משעיר**

The Song of Devorah opens by recalling the revelation at Sinai: "Havayah, when You went forth from Se'ir, when You marched out of the field of Edom, the earth trembled" (context: Steinsaltz Tanakh). The Alter Rebbe hears in Se'ir the word se'ar, hair: the revelation at Sinai came through "hairs."

Judges 5:4 שופטים ה׳:ד׳

ה׳ בְּצֵאתְךָ מִשֵּׂעִיר בְּצַעְדְּךָ מִשְּׂדֵה אֱדוֹם אֶרֶץ רָעָשָׁה גַּם־שָׁמַיִם נָטָפוּ גַּם־עָבִים נָטְפוּ מָיִם׃

L-RD, when Thou didst go forth out of Seir, When Thou didst march out of the field of Edom, The earth trembled, the heavens also dropped, Yea, the clouds dropped water.

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KEHOT'S NOTE

שופטים ה, ד.

94 **נובלות חכמה שלמעלה תורה**

Rabbi Avin adds to the list of "fallen fruits" (nobelos): "the fallen fruit of the wisdom above is the Torah." The Alter Rebbe compares the Torah, G-d's wisdom clothed in physical matters, to a hair that still draws from the brain.

Bereshit Rabbah 44:17 בראשית רבה מ״ד:י״ז

... נובלות מיתה - שינה, נובלות נבואה - חלום, נובלות העוה"ב - שבת. ר' אבין מוסיף תרתין: נובלות אורה של מעלה - גלגל חמה, נובלות חכמה של מעלה - תורה. והנה אימה חשיכה גדולה נופלת עליו אימה, זו בבל, דכתיב (דניאל ג): באדין נבוכדנצר התמלי חמא. חשיכה, זו מדי, שהחשיכה עיניהם של ישראל, בצום ובתענית. גדולה, זו יון. ר' סימון ורבנן רבי סימון אמר: מאה ועשרים דוכסים, מאה ועשרים אפרכון, מאה ועשרים אסטרטליטין. ורבנן אמרי: משישים שישים, דכתיב (דברים א): נחש שרף ועקרב. נחש, זו בבל. שרף, זו מדי. עקרב, ...

"It was as the sun was setting, and a slumber fell upon Abram, and, behold, dread, a great darkness, fell upon him" (Genesis 15:12). "It was as the sun was setting, [and a slumber fell]" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall is sleep, as when one sleeps one does not toil in Torah study, when one sleeps one does not do any work. Rav said: There are three kinds of slumber - the slumber of sleep, the slumber of prophecy, ...

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95 **חכים ולא בחכמה ידיעה**

From Eliyahu's prayer in the introduction to the Tikkunei Zohar: "You are wise, but not with a knowable wisdom." The Torah is this wisdom of G-d, clothed in physical matters.

Tikkunei Zohar 17b:3–4 תקוני הזהר י״ז ב:ג׳-ד׳

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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PARAGRAPH 20

96 **ואין כבוד אלא תורה**

"Glory means nothing but Torah": the glory that fills the earth is the Torah, the thirty-two paths of Chochmah.

Pirkei Avot 6:3 משנה אבות ו:ג׳

... וַהֲלֹא דְבָרִים קַל וָחֹמֶר, וּמַה דָּוִד מֶלֶךְ יִשְׂרָאֵל, שֶׁלֹּא לָמַד מֵאֲחִיתֹפֶל אֶלָּא שְׁנֵי דְבָרִים בִּלְבַד קְרָאוֹ רַבּוֹ אַלּוּפוֹ וּמְיֻדָּעוֹ, הַלּוֹמֵד מֵחֲבֵרוֹ פֶּרֶק אֶחָד אוֹ הֲלָכָה אַחַת אוֹ פָּסוּק אֶחָד אוֹ דִּבּוּר אֶחָד אוֹ אֲפִלּוּ אוֹת אַחַת, עַל אַחַת כַּמָּה וְכַמָּה שֶׁצָּרִיךְ לִנְהוֹג בּוֹ כָּבוֹד. וְאֵין כָּבוֹד אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר (משלי ג) כָּבוֹד חֲכָמִים יִנְחָלוּ, (משלי כח) וּתְמִימִים יִנְחֲלוּ טוֹב, וְאֵין טוֹב אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר (משלי ד) כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל תַּעֲזֹבוּ:

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, "But it was you, a man mine equal, my guide and my beloved friend" (Psalms 55:14). Is this not [an instance of the argument] "from the less to the ...

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97 **וכל גבולך לאבני חפץ**

Comforting afflicted Jerusalem, G-d promises to rebuild her with gems: "and all your borders of precious stones" (context: Steinsaltz Tanakh). The Alter Rebbe refers to his explanation of "paths" on this verse.

Isaiah 54:12 ישעיהו נ״ד:י״ב

וְשַׂמְתִּי כַדְּכֹד 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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98 **ושער רישיה כעמר נקא**

"And the hair of His head like pure wool": white hair, the drawing down of the chasadim.

Daniel 7:9 דניאל ז׳:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יָתֵב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק:

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

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99 **ואיש כי ימרט ראשו**

Among the laws of tzaraas: "And if a man's head becomes bald, he is bald (kere'ach); he is pure," since baldness alone does not make him impure (context: Steinsaltz

level of hairs, which enter Z'eir Anpin or Nukva from Abba and Imma.

KEHOT'S NOTE

"כ׳ בענין הציצית שהם בחי׳ שערות שהשערות נכנסי׳ בתוך זעיר או בתוך נוק׳ מאו״א" — אוה״ת קרח ע׳ תרעז.

104 **ובשעתא דאתמשכן שערי חיווריי**

From the Idra in Nasso: when the white hairs are drawn down, it is written "Wisdoms cry aloud in the street." The Alter Rebbe uses it for the white hairs that carry wisdom outward.

Zohar, Idra Rabba 33:268–278 ספר הזהר, האדרא רבא ל״ג:רס״ח-ער״ח

105 **חכמות בחוץ**

Shlomo pictures wisdom calling out in public: "Wisdoms cry aloud in the street; she raises her voice in the squares" (context: Steinsaltz Tanakh). Wisdom reaching "outside" is the drawing down through the white hairs.

Proverbs 1:20 משלי א׳:כ׳

חָכְמוֹת בַּחוּץ תָּרֹנָּה בָּרְחֹבוֹת תִּתֵּן קוֹלָהּ:

Wisdom crieth aloud in the streets, she uttereth her voice in the broad places;

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106 **הכנף מין כנף**

The Talmud reads "the corner" (hakanaf) as requiring the tzitzis to be of the same kind as the corner. The Alter Rebbe explains it as the oneness of the threads with the garment.

Yevamot 4b:11–12 יבמות ד׳ ב:י״א-י״ב

אִיצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמֵינָא כִּדְרָבָא, דְּרָבָא רָמֵי: כְּתִיב "הַכָּנָף" — מִין כָּנָף, וּכְתִיב "צֶמֶר וּפִשְׁתִּים"! הָא כֵּיצַד? צֶמֶר וּפִשְׁתִּים פּוֹטְרִין בֵּין בְּמִינָן, בֵּין שֶׁלֹּא בְּמִינָן. שְׂאָר מִינִין, בְּמִינָן פּוֹטְרִין, שֶׁלֹּא בְּמִינָן אֵין פּוֹטְרִין.

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

107 **והחכמה מאין תמצא**

"And wisdom, where (me'ayin) shall it be found?" Read as "Chochmah comes from ayin," the nothingness above it.

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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108 **הודו על ארץ**

"His splendor is upon the earth and the heavens": the supernal Chochmah revealed on earth.

Psalms 148:13 תהילים קמ״ח:י״ג

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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Tanakh). It is cited for the hairs of Z'eir Anpin, which are judgments.

Leviticus 13:40 ויקרא י״ג:מ׳

וְאִישׁ כִּי יִמָּרֵט רֹאשׁוֹ קֵרֵחַ הוּא טָהוֹר הוּא:

And if a man's hair be fallen off his head, he is bald; yet is he clean.

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KEHOT'S NOTE

ויקרא יג, מ.

100 **בפע״ח שער הציצית פרק ה׳**

The Kehot note quotes the Tzemach Tzedek's summary of the Pri Etz Chaim passage: "that the tzitz and the tzitzis are what comes out of the mochin of Abba and Imma themselves." This supports the maamar's claim that the tzitzis draw from Abba and Imma directly.

KEHOT'S NOTE

"שציץ וציצית הן מה שיוצא ממוחי׳ דאו״א ממש" — אוה״ת קרח ע׳ תרעז.

101 **בפע״ח שער הציצית פרק ה׳ בדרוש החברים**

Pri Etz Chaim's section on tzitzis, in the part "from the Companions," explains that tzitzis means hair. Kehot quotes the Tzemach Tzedek's summary of it: the tzitz and the tzitzis come from the mochin of Abba and Imma themselves.

Pri Etz Chaim, Gate of Fringes 5:9 פרי עץ חיים, שער הציצית ה׳:ט׳

מהחברים - ואחר שנכנס לב״ה, ישים טלית גדול בציצית, בין בחול ובין בשבת. ופירוש ציצית, לשון שער, כמו ויקחני בציצית ראשי. וגם כן הוא לשון הבטה והסתכלות, כמו מציץ מן החרכים. והיא סוד הארה העליונה, של לי דצלם שלמעלה מראש ז״א, והוא א״מ לז״א. פירוש - כי בחול לא יש בז״א רק בחינת צ׳ דצלם, ולא הל׳, ונשאר מקיף לו לז״א, וזהו בחינת טלית:

Pri Etz Chaim (Public Domain)

102 **וגם כי שם כו׳ ומלבינים השערות**

Pri Etz Chaim explains that the hairs turn white below the chest, "and also because there is the Yesod of Abba," where the chasadim are revealed, and that this is why the tzitzis must be white. The Alter Rebbe quotes these words.

Pri Etz Chaim, Gate of Fringes 3:23 פרי עץ חיים, שער הציצית ג׳:כ״ג

ועוד, כי עד שם היו השערות שחורות כעורב, כנזכר באדרא, כי שערות דזעיר אנפין אוכמא, ושל נוקבא ארגמן. ולהיות כי החסדים עדיין לא נתגלו בפנים, לכן לא הלבינו השערות בחוץ. אבל בסיום החזה, ששם מתגלים החסדים, וגם כי שם יסוד אבא, מתגלין ויוצאין כל אלו האורות לחוץ, ומלבינים השערות, ועל ידו מתגלים השערות שהם הציצית. ולטעם זה הדין הוא, שיהיו הציצית לבנים:

Pri Etz Chaim (Public Domain)

103 **וע׳ בעמ״מ שער י״ד פ״מ**

The Kehot note quotes the Tzemach Tzedek's summary of Emek HaMelech: it writes of the tzitzis that they are the

109 **נוטה שמים כיריעה**

The words here quote Psalms 104:2; the passage is shown below.

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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KEHOT'S NOTE

תהלים קד, ב.

110 The Zohar in Tazria explains this verse through the hairs of Z'eir Anpin, which are judgments. The Alter Rebbe contrasts them with the white hairs of the tzitzis.

Zohar, Tazria 23:115–24:123 ספר הזהר, תזריע כ״ג:קט״ו-כ״ד:קכ״ג

Because the lower judgements are attached to the hair of this one,1According to the anthropomorphic symbolism of the Sifra di-Zeniutha. he is called "Stern Judgement", but when the hair is removed he becomes mitigated and the lower judgements are not held in readiness. Therefore he is called clean, as having emerged from the side of uncleanness, and here too it is written: "And if the hair of ish be fallen off his head, he is bald, he is clean."

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

PARAGRAPH 21

111 **ובמי״א נתבאר באופן אחר**

The Kehot note points to the Rebbe Rashab's notes on this passage, printed among the supplements, for the second explanation introduced here.

KEHOT'S NOTE

ראה לעיל בהוספות בהערות כ״ק אדמו״ר מוהרש״ב נ״ע לכאן.

112 **ואינו יכול להתלבש**

The Kehot note points there on the statement that the Infinite Light cannot be clothed as inner light in any vessel.

KEHOT'S NOTE

ראה סה״מ תער״ב-א סעי׳ קיט.

113 **שבחכמה מאיר בבחי׳ אור פנימי**

The same section of the Rebbe Rashab's series is cited for the conclusion that sovev shines in Chochmah as inner light.

KEHOT'S NOTE

ראה סה״מ תער״ב-א סעי׳ קיט.

114 **מדרוש דנשא**

In Nasso, in the discourse "Vaydaber … Nasso es rosh," the Alter Rebbe explains that the curtains carried by the sons of Gershon are sovev, as in "He stretches out the heavens like a curtain," while the vessels carried by Kehas, the Ark among them, are the central point around which the circle revolves.

KEHOT'S NOTE

לעיל פ׳ נשא.

115 **נשא את ראש בני גרשון**

G-d tells Moshe to count the Levite family of Gershon as well, after the family of Kehas: "Take the census of the sons of Gershon too" (context: Steinsaltz Tanakh). The Alter Rebbe refers to his discourse on this verse, comparing the Ark carried by Kehas with the curtains carried by Gershon.

Numbers 4:22 במדבר ד׳:כ״ב

נָשֹׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם׃

'Take the sum of the sons of Gershon also, by their fathers'-houses, by their families;

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116 **נוטה שמים כיריעה**

The psalm of creation praises G-d, who wraps the world in light and "stretches out the heavens like a curtain" (context: Steinsaltz Tanakh). The curtains therefore stand for the encompassing light, sovev kol almin.

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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117 **משום — בחכמה מאיר בבחי׳ אור פנימי**

The Kehot note points there on the Infinite Light shining in Chochmah as inner light.

KEHOT'S NOTE

ראה ספה״מ תער״ב-א סעי׳ כח.

118 **בד״ה כי אברהם לא ידענו**

The discourse explains the cry of exile, "For Avraham does not know us": in earlier times the attributes of Avraham and Israel, at the level of memalei, were openly revealed, with miracles and prophecy, while redemption comes from "You, Havayah," a level above Avraham.

KEHOT'S NOTE

תו״א צג, א. ראה לעיל פ׳ שלח מה, ד.

119 **כי אברהם לא ידענו**

The prophet prays in the people's name: "For You are our Father; for Avraham does not know us, and Israel does not recognize us; You, Havayah, are our Father" (context: Steinsaltz Tanakh). These are the opening words of the Torah Ohr discourse on supernal Chochmah as an intermediate level.

Isaiah 63:16 ישעיהו ס״ג:ט״ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה׳ אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

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

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120 **ברבות בראשית פ׳ ד׳**

The Kehot note points to the Tzemach Tzedek's discussion of the Midrash of the large and small mirrors.

KEHOT'S NOTE

ראה גם אוה״ת ויקרא-ב ע׳ תרכב.

121 **כותי אחד שאל את ר׳ מאיר אפשר אותו שכתוב בו הלא את השמים ואת הארץ אני מלא**

A Samaritan asks Rabbi Meir how He who fills heaven and earth could speak from between the poles of the Ark; Rabbi Meir answers with large and small mirrors. The Alter Rebbe reads it as sovev itself shining, contracted, between the poles of the Ark.

Bereshit Rabbah 4:4 בראשית רבה ד׳:ד׳

... עאכ״ו הוי מים העליונים תלוים במאמר א״ל אפשר אותו שכתוב בו (ירמיה, כג): "הלא את השמים ואת הארץ אני מלא" היה מדבר עם משה מבין שני בדי הארון א״ל הבא לי מראות גדולות א״ל ראה בבואה שלך בהן ראה אותה גדולה א״ל הבא לי מראות קטנות הביא לו מראות קטנות א״ל ראה בבואה שלך בהן ראה אותה קטנה א״ל מה אם אתה שאתה בשר ודם אתה משנה עצמך בכל מה שתרצה מי שאמר והיה העולם ברוך הוא עאכ״ו הוי כשהוא רוצה הלא את השמים ואת הארץ אני מלא ...

A certain Samaritan asked Rabbi Meir, saying to him: 'Is it possible that the upper waters are suspended by the word of G-d?' He said to him: 'Yes.' He said to him: 'Bring me a tube with water.' He brought him a tube with water. He placed a gold plate on top if it, and the water did not stay in place; [he placed] a silver plate, and the water did not stay in place. When he put his finger on top of it, the water stayed in place. He ...

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122 **הלא את השמים ואת הארץ אני מלא**

"Do I not fill the heavens and the earth? says Havayah," the verse the Samaritan quotes.

Jeremiah 23:24 ירמיהו כ״ג:כ״ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה׳ הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה׳

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

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PARAGRAPH 22

123 **זעיר אנפין ואריך אנפין**

The Zohar in Acharei, reading the letters of the vav (vav-alef-vav), says that the alef is hidden within it and not revealed, as in "By Myself I have sworn." The Alter Rebbe cites it for Arich Anpin clothed within Z'eir Anpin.

Zohar, Achrei Mot 29:182–31:193 ספר הזהר, אחרי מות כ״ט:קפ״ב-ל״א:קצ״ג

124 **זעיר אנפין ואריך אנפין**

In the Idra Rabba (Nasso) the Zohar says that the name of the Ancient One is hidden from all and appears in the Torah only where Z'eir Anpin swore to Avraham, "By Myself I have sworn." The text cites it for the relation of Arich Anpin and Z'eir Anpin.

Zohar, Idra Rabba 9:63–10:73 ספר הזהר, האדרא רבא ט׳:ס״ג-י׳:ע״ג

125 **הביאו עלי כפרה**

In Acharei the Zohar quotes the Holy One's words about the Rosh Chodesh offering, "Bring an atonement for Me." Biurei HaZohar there explains the yud of the Name as a contraction that does not fully conceal.

Zohar, Achrei Mot 72:405–75:413 ספר הזהר, אחרי מות ע״ב:ת״ה-ע״ה:תי״ג

and a person stepping on them with his foot or his shoe may come to harm. If this is true of this remnant of a remnant of filth, how much more of the woman who was joined with the Serpent! Alas for the world which inherited that filth from her! Therefore it is written, "To a woman in the separation of her uncleanness thou shalt not draw near". Happy the generation in which R. Simeon lived! To it the words apply, "Happy art thou O land, when thy king is ...

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

126 **לעולם ישנה אדם לתלמידו**

"A person should always teach his student in a concise way." The Alter Rebbe compares the contracted revelation to a concise teaching that holds the whole subject.

Pesachim 3b:3 פסחים ג׳ ב:ג׳

וּבְאוֹרָיְיתָא מִי לָא כְּתִיב "טָמֵא"? אֶלָּא: כֹּל הֵיכָא דְּכִי הֲדָדֵי נִינְהוּ — מִשְׁתַּעֵי בְּלָשׁוֹן נְקִיָּה, כֹּל הֵיכָא דִּנְפִישִׁין מִילֵּי — מִשְׁתַּעֵי בְּלָשׁוֹן קְצָרָה. כִּדְאָמַר רַב הוּנָא אָמַר רַב, וְאָמְרִי לַהּ, אָמַר רַב הוּנָא אָמַר רַב מִשּׁוּם רַבִּי מֵאִיר: לְעוֹלָם יִשְׁנֶה אָדָם לְתַלְמִידוֹ דֶּרֶךְ קְצָרָה.

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KEHOT'S NOTE

פסחים ג, ב. וש״נ.

127 **כה תברכו**

"Thus shall you bless the children of Israel," the opening words of the discourse to which the Alter Rebbe refers.

Numbers 6:23 במדבר ו׳:כ״ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם:

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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PARAGRAPH 23

128 **שהיה מתפלל הכה״ג תפלה קצרה ביוהכ״פ**

On leaving the Holy of Holies the Kohen Gadol "would pray a short prayer in the outer chamber." The Alter Rebbe sees in it a little that holds much.

Mishnah Yoma 5:1 משנה יומא ה׳:א׳

... צָבַר אֶת הַקְּטֹרֶת עַל גַּבֵּי גֶחָלִים, וְנִתְמַלֵּא כָל הַבַּיִת כְּלוֹ עָשָׁן. יָצָא וּבָא לוֹ בְדֶרֶךְ בֵּית כְּנִיסָתוֹ, וּמִתְפַּלֵּל תְּפִלָּה קְצָרָה בַּבַּיִת הַחִיצוֹן, וְלֹא הָיָה מַאֲרִיךְ בִּתְפִלָּתוֹ, שֶׁלֹּא לְהַבְעִית אֶת יִשְׂרָאֵל:

They brought out to him the ladle and the pan and he took two hands full [of incense] and put it into the ladle, a large [high priest] according to his size, a small one according to his size and thus was its measure. He took the pan in his right hand and the ladle in his left hand. He walked through the Hechal until he came to the place between the two curtains which separated the Holy from the Holy of Holies; between them was [a space of] one ...

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PARAGRAPH 24

129 **כשמן הטוב על הראש יורד על הזקן**

"Like the good oil upon the head, running down upon the beard, the beard of Aharon, that runs down over the collar of his garments (middosav)." Plainly the anointing oil flows down to Aharon's robe; the maamar reads the oil as the hidden Chochmah flowing from the head onto the beard, and middosav as G-d's attributes (middos).

Psalms 133:2 תהילים קל״ג:ב׳

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

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

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130 **שמן הטוב הוא חכ׳ סתימאה**

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

KEHOT'S NOTE

ראה מא״א אות ש׳, סמ״ח וביאיר נתיב שם.

131 **בהעלותך**

G-d tells Moshe to instruct Aharon: "When you kindle the lamps," the seven lamps shall give light toward the face of the Menorah. These are the opening words of the discourse in Beha'aloscha to which the Alter Rebbe refers.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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132 **וע״פ ועשית בגדי קדש**

The discourse explains that the arousal from above awakens "abundant in kindness," the level of Aharon the Kohen Gadol, which is far above "the world is built by kindness": the latter follows the ordered chain of cause and effect, while rav chesed is the revelation of the Infinite Light clothed in Chochmah, above that chain.

KEHOT'S NOTE

תו״א פב, ב.

133 **ועשית בגדי קדש**

"And you shall make holy garments for Aharon your brother," the opening words of the Torah Ohr discourse on rav chesed and Aharon.

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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134 **ורב חסד**

After the sin of the golden calf G-d passes before Moshe and proclaims the Thirteen Attributes of Mercy, among them "and abundant in kindness." The Alter Rebbe identifies it as the source of the white of the tzitzis and of the great love drawn through Aharon.

Exodus 34:6 שמות ל״ד:ו׳

וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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135 Kehot's note points to Numbers 8:1–12:16 for these words.

Numbers 8:1–12:16 במדבר ח׳:א׳-י״ב:ט״ז

PARAGRAPH 25

136 **אין כבוד אלא תורה**

"Glory means nothing but Torah," the basis of the chapter.

Pirkei Avot 6:3 משנה אבות ו׳:ג׳

... וְהֲלֹא דְבָרִים קַל וָחֹמֶר, וּמַה דָּוִד מֶלֶךְ יִשְׂרָאֵל, שֶׁלֹּא לָמַד מֵאֲחִיתֹפֶל אֶלָּא שְׁנֵי דְבָרִים בִּלְבַד קָרָאוֹ רַבּוֹ אַלּוּפוֹ וּמְיֻדָּעוֹ, הַלּוֹמֵד מֵחֲבֵרוֹ פֶּרֶק אֶחָד אוֹ הֲלָכָה אַחַת אוֹ פָּסוּק אֶחָד אוֹ דִּבּוּר אֶחָד אוֹ אֲפִלּוּ אוֹת אַחַת, עַל אַחַת כַּמָּה וְכַמָּה שֶׁצָּרִיךְ לִנְהוֹג בּוֹ כָבוֹד. וְאֵין כָּבוֹד אֶלָּא תוֹרָה, שֶׁנֶּאֱמַר (משלי ג) כָּבוֹד חֲכָמִים יִנְחָלוּ, (משלי כח) וּתְמִימִים יִנְחָלוּ טוֹב, וְאֵין טוֹב אֶלָּא תוֹרָה, שֶׁנֶּאֱמַר (משלי ד) כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל תַּעֲזֹבוּ:

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved

friend, as it is said, "But it was you, a man mine equal, my guide and my beloved friend" (Psalms 55:14). Is this not [an instance of the argument] "from the less to the ...

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137 **ושער רישיה כעמר נקא**

"And the hair of His head like pure wool," the root of the white threads.

Daniel 7:9 דניאל ז׳:ט

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתִב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק:

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

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PARAGRAPH 27

138 **ובערת הרע מקרבך**

"And you shall eradicate the evil from your midst," a phrase the Torah uses several times for removing evildoers from the people. The Alter Rebbe links it to techeiles as tichlah, bringing evil to an end.

Deuteronomy 13:6 דברים י״ג:ו׳

וְהַנָּבִיא הַהוּא אוֹ חֹלֵם הַחֲלוֹם הַהוּא יוּמָת כִּי דִבֶּר־סָרָה עַל־ה׳ אֱלֹקֵיכֶם הַמּוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְהַפֹּדְךָ מִבֵּית עֲבָדִים לְהַדִּיחֲךָ מִן־הַדֶּרֶךְ אֲשֶׁר צִוְּךָ ה׳ אֱלֹקֶיךָ לָלֶכֶת בָּהּ וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ:

And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken perversion against the L-RD your G-d, who brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the L-RD thy G-d commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

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KEHOT'S NOTE

דברים יג, ו. ועוד.

139 **ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זונים אחריהם**

From the passage of tzitzis: "and you shall not stray after your heart and after your eyes, after which you go astray." The next paragraphs explain these words.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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PARAGRAPH 28

140 **צדיק כתמר יפרח**

The psalm for the Shabbos day sings that "the righteous shall flourish like a palm tree," which grows tall and bears fruit even in the desert (context: Steinsaltz Tanakh). The Midrash builds on this verse.

Psalms 92:13 תהילים צ״ב:י״ג

צַדִּיק כַּתָּמָר יִפְרָח כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה:

The righteous shall flourish like the palm-tree; He shall grow like a cedar in Lebanon.

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141 **מה תמרה זו יש לה תאוה אף הצדיקים יש להם תאוה מהו תאותם הקב״ה**

The Midrash compares the righteous to the palm tree: as it has a longing, so the righteous long, and their longing is for the Holy One. The Alter Rebbe uses it to show that G-d is Israel's one giver.

Bamidbar Rabbah 3:1 במדבר רבה ג׳:א׳

142 **נפשי אויתיך בלילה**

The prophet says of himself, "With my soul I have longed for You in the night" (context: Steinsaltz Tanakh); the Midrash quotes it for the longing of the righteous for the Holy One.

Isaiah 26:9 ישעיהו כ״ו:ט׳

נַפְשִׁי אִוִּיתִךָּ בַּלַּיְלָה אַף־רוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָּ כִּי כַאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל:

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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PARAGRAPH 29

143 **ולא תתורו כו׳ אשר אתם זונים**

"And you shall not stray after your heart and after your eyes, after which you go astray." The order of the verse, seeing, remembering and doing before "you shall not stray," is the basis of the explanation.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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144 The Mishnah: the Sages say that a zonah forbidden to a kohen is only a convert, a freed maidservant, or one who had

a forbidden union. Hence an unmarried woman is not the zonah of the Torah.

Yevamot 61a:12 יבמות ס״א א:יי״ב

מַתְנִי׳ כֹּהֵן הֶדְיוֹט לֹא יִשָּׂא אַיְלוֹנִית, אֶלָּא אִם כֵּן יֵשׁ לוֹ אִשָּׁה וּבָנִים. רַבִּי יְהוּדָה אוֹמֵר: אַף עַל פִּי שֶׁיֵּשׁ לוֹ אִשָּׁה וּבָנִים לֹא יִשָּׂא אַיְלוֹנִית, שֶׁהִיא זוֹנָה הָאֲמוּרָה בַּתּוֹרָה. וַחֲכָמִים אוֹמְרִים: אֵין זוֹנָה אֶלָּא גִּיּוֹרֶת וּמְשׁוּחְרֶרֶת וְשֶׁנִּבְעֲלָה בְּעִילַת זְנוּת.

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145 **אין זה זונה האמורה בתורה לענין איסור לכהונה**

The Talmud discusses Rabbi Elazar's view that an unmarried woman who lives with a man not for the sake of marriage becomes a zonah. Kehot points here for the law the Alter Rebbe states.

Yevamot 59b:4 יבמות נ״ט ב:ד׳

אֲמַר לֵקוּ אַבָּיֵי, מִמָּה נַפְשָׁךְ: אִי בְּעוּלָה הָוְיָא — זוֹנָה נָמֵי הָוְיָא. וְאִי זוֹנָה לָא הָוְיָא — בְּעוּלָה נָמֵי לָא הָוְיָא. וְכִי תֵּימָא: מִידֵּי דְּהָוֵיא אַמּוּכַּת עֵץ שֶׁלֹּא כְּדַרְכָּהּ, אִם כֵּן, אֵין לְךָ אִשָּׁה שֶׁכְּשֵׁרָה לִכְהוּנָּה, שֶׁלֹּא נַעֲשֵׂית מוּכַּת עֵץ עַל יְדֵי צְרוֹר.

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146 **בגמרא פ״ו דיבמות**

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

KEHOT'S NOTE

נט, ב.

147 **וידעת היום והשבות**

Moshe tells Israel: "Know this day and take it to your heart that Havayah is G-d," in heaven above and on the earth below. Knowing G-d is the "first bond" that makes later straying unfaithfulness.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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KEHOT'S NOTE

דברים ד, לט.

148 Rabbi Yochanan: teshuvah is so great that it overrides a prohibition of the Torah, for although a divorced wife who married another may not return, G-d says, "You have played the harlot with many lovers, yet return to Me."

Yoma 86b:1 יומא פ״ו ב:א׳

אָמַר רַבִּי יוֹחָנָן: גְּדוֹלָה תְּשׁוּבָה שֶׁדּוֹחָה אֶת לֹא תַעֲשֶׂה שֶׁבַּתּוֹרָה, שֶׁנֶּאֱמַר: "לֵאמֹר הֵן יְשַׁלַּח אִישׁ אֶת אִשְׁתּוֹ וְהָלְכָה מֵאִתּוֹ וְהָיְתָה לְאִישׁ אַחֵר הֲיָשׁוּב אֵלֶיהָ עוֹד הֲלֹא חָנוֹף תֻּחֲנַף הָאָרֶץ הַהִיא וְאַתְּ זָנִית רֵעִים רַבִּים וְשُוּב אֵלַי נְאֻם ה׳".

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149 **ואת זנית כו׳ ושוב אלי**

G-d asks through the prophet whether a man may take back a wife who left him and married another, and yet tells Israel, "You have played the harlot with many lovers; yet return to Me, says Havayah" (context: Steinsaltz Tanakh). Rabbi Yochanan quotes it to show the greatness of teshuvah.

Jeremiah 3:1 ירמיהו ג׳:א׳

לֵאמֹר הֵן יְשַׁלַּח אִישׁ אֶת־אִשְׁתּוֹ וְהָלְכָה מֵאִתּוֹ וְהָיְתָה לְאִישׁ־אַחֵר הֲיָשׁוּב אֵלֶיהָ עוֹד הֲלוֹא חָנוֹף תֻּחֲנַף הָאָרֶץ הַהִיא וְאַתְּ זָנִית רֵעִים רַבִּים וְשُוּב אֵלַי נְאֻם־ה׳

. . . saying: If a man put away his wife, and she go from him, and become another man's, may he return unto her again? Will not that land be greatly polluted? But thou hast played the harlot with many lovers; and wouldest thou yet return to Me? Saith the L-RD.

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150 **ועמך ישראל כולם צדיקים**

The prophet foretells the redemption: "And your people are all righteous; they shall inherit the land forever." The text quotes it in the form "your people Israel," as in the Mishnah, to show that all Jews are righteous and all long for G-d.

Isaiah 60:21 ישעיהו ס׳:כ״א

וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר:

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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KEHOT'S NOTE

ראה ישעי׳ ס, כא.

151 **כורסייא דדינא דדיינין בה**

The Zohar in Terumah calls techeiles the Throne of Judgment on which capital cases are judged.

Zohar, Terumah 24:230–242 ספר הזהר, תרומה כ״ד:ר״ל-רמ״ב

Hyacinth (purple-blue), which was used for the fringes, also denotes "judgement", or the Throne from which the judgement concerning capital offences is proclaimed. Therefore all colours seen in dreams are of good omen, with the exception of purple-blue, which denotes that the soul of the dreamer is being judged and the body is in danger of extermination. Much ardent prayer for mercy is needful to avert this portent. This colour symbolizes the Throne, concerning which it is written: "And above the firmament… was the likeness of a throne, as the …

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

152 **כורסייא דדינא דדיינין בה**

The second place the text gives, at the end of Parshas Sh'lach, for techeiles as the Throne of Judgment.

Zohar, Sh'lach 46:326–335 ספר הזהר, שלח לך מ״ו:שכ״ו-של״ה

153 **אלמלא דינא לא אשתכח בעלמא**

The Zohar in Korach on the place of judgment in the world, from which the Alter Rebbe draws the fear of sin.

Zohar, Korach 8:37–41 ספר הזהר, קרח ח׳:ל״ז-מ״א

At the moment when the day was about to be sanctified the spirits of the demons issued forth, but the day was sanctified before their bodies were created, and so the world was left deficient. When Israel were sanctified and all their grades completed with the Levites on the left side, then this deficiency of the world on the left side was made good, and all was then subordinated to the right and the world was freed from defect. Hence it says "the Levite shall do", i.e. "make" or "complete". ...

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

154 **וכמש״ש בפ׳ קרח . . ונתבאר במ״א**

Kehot identifies the place where, as the Alter Rebbe says, this Zohar in Korach is "explained elsewhere": the Mitteler Rebbe's Biurei HaZohar.

KEHOT'S NOTE

בביאה״ז לאדה״א צה, ג.

155 **את המות ואת הרע**

Moshe tells Israel, "See, I have set before you today life and good, death and evil." The maamar notes that evil is placed beside death, showing that it is more bitter than death.

Deuteronomy 30:15 דברים ל׳:ט״ו

רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע׃

See, I have set before thee this day life and good, and death and evil,

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KEHOT'S NOTE

דברים ל, טו.

156 **ואת נפש אויביך יקלענה**

Avigail blesses David that his soul will be bound up in the bond of life with G-d, while "the soul of your enemies He shall sling out, as from the hollow of a sling" (context: Steinsaltz Tanakh). The Alter Rebbe applies it to the distance from G-d that sin brings. (Kehot: I Samuel 25:9)

I Samuel 25:29 שמואל א כ״ה:כ״ט

וַיָּקָם אָדָם לִרְדָפְךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה׳ אֱלֹקֶיךָ וְאֵת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע׃

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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KEHOT'S NOTE

ש״א כה, ט.

157 **זהו כמו רפואה לו**

In the discourse "Arm men from among you" the Alter Rebbe explains that all the punishments of the Torah, although they are gevuros, are included in kindness: the punishment repairs the sinner's soul, as the Sages say of those liable to kares who were lashed, while the sin itself is more bitter than death.

KEHOT'S NOTE

ראה לקמן פ׳ מטות פו, ב. ובלקו״ש חכ״ב ע׳ 71 הערה 28 מציין "ראה כוזרי מאמר שני פמ״ד. וראה גם עיקרים מאמר רביעי פל״ח. נתבאר בשיחת ש״פ ויחי תנש״א.

158 **בד״ה החלצו מאתכם**

The same discourse, "Arm men from among you," cited here for judgment whose purpose is kindness and not vengeance.

KEHOT'S NOTE

לקמן פ׳ מטות פו, ב.

159 **ומוטב דלדייני׳**

Rabbi Meir's words about his teacher Acher: "Better that he be judged and come to the World to Come." The Alter Rebbe uses it to show that judgment is a remedy whose purpose is kindness.

Chagigah 15b:3 חגיגה ט״ו ב:ג׳

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לִידַיְינֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לִידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרַיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי — מִשּׁוּם דַּחֲטָא. אֲמַר רַבִּי מֵאִיר: מוּטָב דְּלִידַיְינֵיהּ וְלֵיתֵי לְעָלְמָא דְּאָתֵי. מָתֵי אָמוּת, וְאַעֲלֶה עָשָׁן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סְלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

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KEHOT'S NOTE

חגיגה טו, ב.

PARAGRAPH 30

160 **ארז״ל תכלת דומה לים**

Rabbi Meir: "Why is techeiles different from all colors? Because techeiles resembles the sea, the sea resembles the sky, and the sky resembles the Throne of Glory." The Alter Rebbe reads the sea as Malchus and the sky as an encompassing light.

Chullin 89a:3–4 חולין פ״ט א:ג׳-ד׳

דתניא רבי מאיר אומר מה נשתנה תכלת מכל הצבעונין מפני שתכלת דומה לים וים דומה לרקיע ורקיע דומה לאבן ספיר ואבן ספיר דומה לכסא הכבוד דכתיב (שמות כד, י) ויראו את אלקי ישראל ותחת רגליו וגו׳ וכתיב (יחזקאל א, כו) כמראה אבן ספיר דמות כסא א״ר אבא קשה גזל הנאכל שאפילו צדיקים גמורים אינן יכולין להחזירו שנאמר (בראשית יד, כד) בלעדי רק אשר אכלו הנערים

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KEHOT'S NOTE

חולין פט, א.

161 **וים דומה לרקיע**

The text points to the Zohar at the beginning of Chayei Sarah for the sea's likeness to the sky.

Zohar, Chayei Sara 1:1–4 ספר הזהר, חיי שרה א׳:א׳-ד׳

In fact, however, it was appropriate that it should be so. Our teachers say that the sea resembles the sky and the sky resembles the Throne of Glory; hence the sea seized him and held him fast. For as he, in effect, fled from the sea, the sea was the proper agent to fill him with fear and trembling.

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

162 **והים עומד עליהם מלמעלה**

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

KEHOT'S NOTE

ראה מ״א ז, כה.

163 **והים עומד עליהם מלמעלה**

The molten sea in Shlomo's Temple stood on twelve oxen, "and the sea was upon them, above." The sea "above" suggests an encompassing level.

I Kings 7:25 מלכים א ז:כ״ה

עֹמֵד עַל־שְׁנֵי עָשָׂר בָּקָר שְׁלֹשָׁה פֹנִים צָפוֹנָה וּשְׁלֹשָׁה פֹנִים יָמָּה וּשְׁלֹשָׁה פֹנִים נֶגְבָּה וּשְׁלֹשָׁה פֹנִים מִזְרָחָה וְהַיָּם עֲלֵיהֶם מִלְמָעְלָה וְכָל־אֲחֹרֵיהֶם בָּיְתָה׃

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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164 **מל׳ דאצי׳ שנק׳ ים**

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

KEHOT'S NOTE

ראה מא״א אות יו״ד, סט״ז.

165 **בזהר פ׳ חיי שרה**

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

KEHOT'S NOTE

קכא, א.

166 **בד״ה מי מנה**

In the discourse "Who has counted the dust of Yaakov" (column 68a) the Alter Rebbe explains that Shlomo's sea stood "upon them, above," at a distance from the twelve oxen beneath it, which therefore stand for division into twelve: an image of Malchus, through which the worlds come into being from nothing.

KEHOT'S NOTE

לקמן פ׳ בלק סח, א.

167 Kehot's note points to Zohar, Chayei Sara 1:2 for these words.

Zohar, Chayei Sara 1:2 ספר הזהר, חיי שרה א׳:ב׳

168 **מי מנה**

Bilaam, hired to curse Israel, blesses them instead: "Who has counted the dust of Yaakov?" These are the opening words of the discourse in Likkutei Torah, Balak, that the Alter Rebbe cites.

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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PARAGRAPH 31

169 **בנסוע המחנה . . ופרשו בגד**

The words here quote Numbers 4:5; the passage is shown below.

Numbers 4:5 במדבר ד׳:ה׳

וּבָא אַהֲרֹן וּבָנָיו בִּנְסֹעַ הַמַּחֲנֶה וְהוֹרִדוּ אֵת פָּרֹכֶת הַמָּסָךְ וְכִסּוּ־בָהּ אֵת אֲרֹן הָעֵדֻת׃

when the camp setteth forward, Aaron shall go in, and his sons, and they shall take down the veil of the screen, and cover the ark of the testimony with it;

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KEHOT'S NOTE

במדבר ד, ה-ו.

170 **ופרשו בגד כליל תכלת מלמעלה**

When the camp set out, the Ark was covered and "they shall spread over it a cloth entirely of techeiles, above." The Alter Rebbe explains why techeiles was used in the desert.

Numbers 4:6 במדבר ד׳:ו׳

וְנָתְנוּ עָלָיו כְּסוּי עוֹר תַּחַשׁ וּפָרְשׂוּ בֶגֶד־כְּלִיל תְּכֵלֶת מִלְמָעְלָה וְשָׂמוּ בַדָּיו׃

and shall put thereon a covering of sealskin, and shall spread over it a cloth all of blue, and shall set the staves thereof.

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PARAGRAPH 32

171 **מלך במשפט יעמיד ארץ**

Shlomo's proverb: "A king, through justice, establishes the land," while one who takes bribes overthrows it (context: Steinsaltz Tanakh). Malchus, the King, upholds the world through judgment, the quality of techeiles.

Proverbs 29:4 משלי כ״ט:ד׳

מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אָרֶץ וְאִישׁ תְּרוּמוֹת יֶהֶרְסֶנָּה׃

The king by justice establisheth the land; but he that exacteth gifts overthroweth it.

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KEHOT'S NOTE

משלי כט, ד.

172 **שום תשים עליך מלך**

Moshe instructs Israel about appointing a king: "You shall surely set a king over yourself," one whom G-d chooses. The tallis, "the King's spread," is the acceptance of the King's sovereignty.

Deuteronomy 17:15 דברים י״ז:ט״ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה׳ אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

173 **דתכלת הוא מגבורות דאבא ולבן הוא מבחינת אימא**

Pri Etz Chaim explains that the tzitzis are encompassing lights that come out of the mochin through the hairs: the tzitzis of techeiles from the Chochmah of Imma, which is the Binah of Abba, and those of white from the Binah of Imma. Kehot points here for the Alter Rebbe's "elsewhere it is explained."

Pri Etz Chaim, Gate of Fringes 4:4–5 פרי עץ חיים, שער הציצית ד׳:ד׳-ה׳

... וחכמה דאמא, נקרא בינה דאבא. וחסדים שלו, נקרא חסדים דאבא. וחסדים של אמא, נקרא גבורות דאבא, וכל אלו הד׳ בחי׳, נתלבשו בנה״י שלו, ונקרא מוחין דאבא: ועתה נבאר כוונת הציצית, דע, כי מן המוחין דאבא הנ״ל של ו״ק המלובשים בנה״י דאבא, מהם היה בחי׳ ציץ של כ״ג כנ״ל. אבל מן המוחין דאמא, מבחי׳ ו״ק המלובשים בנה״י דאמא כנ״ל, ואלו הם בחינת ציצית, מהם יוצאין ב׳ מיני ציצית, הא׳ הוא ד׳ ציצית מן מוח חכמה דאמא, שהוא בינה דאבא כנ״ל, ואלו הם בחי׳ הציצית, שהיו נוהגין בזמן שבהמ״ק היה קיים, ...

Pri Etz Chaim (Public Domain)

174 **ובמי״א נתבאר דתכלת הוא**

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

KEHOT'S NOTE

ראה פע״ח שער הציצית פ״ד.

175 **אבל חרדה גדולה נפלה עליהם**

"And I, Daniel, alone saw the vision; the men who were with me did not see the vision, but a great trembling fell upon them." The higher awe is like this trembling.

Daniel 10:7 דניאל י׳:ז׳

וְרָאִיתִי אֲנִי דָנִיֵּאל לְבַדִּי אֶת־הַמַּרְאָה וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת־הַמַּרְאָה אֲבָל חֲרָדָה גְדֹלָה נָפְלָה עֲלֵיהֶם וַיִּבְרְחוּ בְּהֶחָבֵא:

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

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176 **משום דמזלייהו חזי**

The Talmud explains why Daniel's companions trembled although they did not see: "their mazal saw." The Alter Rebbe compares the higher awe to the trembling of the soul's root above.

Megillah 3a:13–14 מגילה ג׳ א:י״ג-י״ד

וְכִי מַאַחַר דְּלָא חֲזוֹ, מַאי טַעְמָא אִיבְּעִיתוּ? אַף עַל גַּב דְּאִינְהוּ לָא חֲזוֹ, מַזָּלֵיְיהוּ חָזוֹ. אָמַר רָבִינָא: שְׁמַע מִינַּהּ: הַאי מַאן דְּמִיבְּעִית, אַף עַל גַּב דְּאִיהוּ לָא חָזֵי, מַזָּלֵיהּ חָזֵי. מַאי תַּקַּנְתֵּיהּ? לִיקְרֵי קְרִיאַת שְׁמַע. וְאִי קָאֵים בְּמָקוֹם הַטִּנּוֹפֶת — לִינְשׁוֹף מִדּוּכְתֵּיהּ אַרְבַּע גַּרְמִידֵי. וְאִי לָא — לֵימָא הָכִי: "עִיזָא דְּבֵי טַבָּחֵי שַׁמִּינָא מִינַּאי".

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

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KEHOT'S NOTE

מגילה ג, א.

177 **נעוץ סופן בתחלתן**

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

KEHOT'S NOTE

ס״י פ״א, מ״ז.

178 **נעוץ סופן בתחלתן**

"Their end is wedged in their beginning, and their beginning in their end." The lower awe in Malchus is rooted in the higher awe of Chochmah.

Sefer Yetzirah 1:7 ספר יצירה א׳:ז׳

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

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

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

179 **ועתה ישראל מה כו׳ כ״א ליראה את ה׳ אלקיך**

Moshe asks Israel: "And now, Israel, what does Havayah your G-d ask of you, but to fear Havayah your G-d." The

discourse the Alter Rebbe cites explains which awe this verse asks for.

Deuteronomy 10:12 דברים י׳:י״ב

וְעַתָּה יִשְׂרָאֵל מָה ה׳ אֱלֹקֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי אִם־לְיִרְאָה אֶת־ה׳ אֱלֹקֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֶת־ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ:

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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180 **שמאלו תחת לראשי**

The maiden, longing for her beloved, pictures him close: "His left hand is under my head, and His right hand embraces me" (context: Steinsaltz Tanakh). The two tzitzis behind a person correspond to the left (awe) and the right (love).

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי:

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה״ש ב, ו.

181 **שמאל דוחה**

The Zohar in Korach: most of the coverings of the Sanctuary's vessels were techeiles, and the text adds a parallel in Sh'lach (163b). Kehot also cites this page for "the left hand that pushes away."

Sotah 47a:6–7 סוטה מ״ז א:ו׳-ז׳

תָּנוּ רַבָּנַן: לְעוֹלָם תְּהֵא שְׂמֹאל דּוֹחָה וְיָמִין מְקָרֶבֶת, לֹא כֶּאֱלִישָׁע שֶׁדְּחָפוֹ לְגֵחֲזִי בִּשְׁתֵּי יָדָיו, וְלֹא כִּיהוֹשָׁעַ בֶּן פְּרַחְיָה שֶׁדְּחָפוֹ לְיֵשׁוּ הַנּוֹצְרִי מִתַּלְמִידָיו בִּשְׁתֵּי יָדָיו. אֱלִישָׁע מַאי הִיא, דִּכְתִיב: "וַיֹּאמֶר נַעֲמָן הוֹאֵל קַח כִּכָּרָיִם", וּכְתִיב: "וַיֹּאמֶר אֵלָיו לֹא לִבִּי הָלַךְ כַּאֲשֶׁר הָפַךְ אִישׁ מֵעַל מֶרְכַּבְתּוֹ לִקְרָאתֶךָ הַעֵת לָקַחַת אֶת הַכֶּסֶף וְלָקַחַת בְּגָדִים וְזֵיתִים וּכְרָמִים וְצֹאן וּבָקָר וַעֲבָדִים וּשְׁפָחוֹת".

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Zohar III, 177b זח״ג קעז, ב

KEHOT'S NOTE

סוטה מז, א. וש״נ. זח״ג קעז, ב.

182 **ותתצב אחותו מרחוק**

"And his sister stood from afar, to know what would be done to him." Miriam's distance was itself watchful care, like the "left hand that pushes away."

Exodus 2:4 שמות ב׳:ד׳

וַתֵּתַצַּב אֲחֹתוֹ מֵרָחֹק לְדֵעָה מַה־יֵּעָשֶׂה לוֹ:

And his sister stood afar off, to know what would be done to him.

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KEHOT'S NOTE

שמות ב, ד.

183 **וכמו שכתוב ע״פ ואימתך לא תבעתני**

Job asks G-d to lift His hand from him: "and let Your dread not terrify me," so that he can speak his case (context: Steinsaltz Tanakh). The discourse cited on this verse explains that the left does not push away completely.

Job 13:21 איוב י״ג:כ״א

כַּפְּךָ מֵעָלַי הַרְחַק וְאֵמָתְךָ אַל־תְּבַעֲתַנִּי:

Withdraw Thy hand far from me; And let not Thy terror make me afraid.

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KEHOT'S NOTE

איוב יג, כא (אל). תו״א צה, ב.

184 **מרחוק ה׳ נראה לי**

In the prophecy of return, Israel says, "From afar Havayah appeared to me," and G-d answers, "With an everlasting love I have loved you; therefore I have drawn you with kindness." Chochmah is the level of "afar," and from it comes both distance and true closeness. (Kehot: Jeremiah 31:2, by another verse numbering)

Jeremiah 31:3 ירמיהו ל״א:ג׳

מֵרָחוֹק ה׳ נִרְאָה לִי וְאַהֲבַת עוֹלָם אֲהַבְתִּיךְ עַל־כֵּן מָשַׁכְתִּיךְ חָסֶד:

'From afar the L-RD appeared unto me.' 'Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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KEHOT'S NOTE

ירמי׳ לא, ב.

185 **ולא תתורו כו׳ אשר אתם זונים**

"And you shall not stray … after which you go astray." Awe, the techeiles, keeps a person from straying.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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186 **ב׳ מיני אהבה . . האהבה ע״פ השגה נק׳ פב״פ**

The Kehot note points there for a long treatment of the two kinds of love, the love that follows understanding, called "face to face," and the love beyond it.

KEHOT'S NOTE

ראה בארוכה סה״מ תקס״ה ח״א ע׳ ריד ואילך.

187 **בד״ה זכור דעמלק**

The discourse describes the love of G-d as one loves one's own life, which leads to "love in delights," and then asks how a person whose heart has been in the "exile of Egypt," covered by the animal soul, can be turned from one extreme to the other.

KEHOT'S NOTE

תו״א פד, ד.

188 **אהבה בתענוגים**

The beloved exclaims, "How fair and how pleasant you are, love, in delights!" (context: Steinsaltz Tanakh). Chassidus calls the highest love, a delight in G-dliness itself, "love in delights."

Song of Songs 7:7 שיר השירים ז:ז

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים׃

How fair and how pleasant art thou, O love, for delights! .

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189 **בד״ה ואהי׳ אצלו אמון**

The discourse explains "Back and front You formed me": G-d's will clothed in the mitzvos is the "back," the outer level, while the supernal delight within the will is the "front," the inner level.

KEHOT'S NOTE

לעיל פ׳ במדבר יח, ב.

190 **ואהיה אצלו אמון**

Wisdom, the Torah, speaks of herself: "And I was beside Him as a nursling (amon), a delight day by day." These are the opening words of a discourse the Alter Rebbe cites.

Proverbs 8:30 משלי ח:ל

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשֻׁעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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191 **אחור וקדם צרתני**

David marvels at how closely G-d knows him: "Back and front You formed me, and You laid Your hand upon me." The discourse cited explains will as the "back" and delight as the "front."

Psalms 139:5 תהילים קל״ט:ה

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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192 **ובד״ה ביום השמיני שלח**

The Shemini Atzeres discourse "On the eighth day he sent the people away" sets out the order of the festivals: Rosh Hashanah is "His left hand is under my head," the left that pushes away, a sense of distance from G-d; Yom Kippur brings "face to face," the inner point of the heart; and Sukkos reveals "His right hand embraces me," a great love above reason.

KEHOT'S NOTE

לקמן דרושים לשמע״צ פו, ג.

193 **ביום השמיני שלח**

After the Temple's dedication, "on the eighth day he sent the people away," and they went home joyful (context: Steinsaltz Tanakh). These are the opening words of a Shemini Atzeres discourse the Alter Rebbe cites.

I Kings 8:66 מלכים א ח:ס״ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוּבָה אֲשֶׁר עָשָׂה ה׳ לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ׃

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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194 **על פ׳ ועשית ציץ**

The Torah Ohr discourse "And you shall make a tzitz of pure gold" reads tzitz as from yatzitz, "shine": the tzitz on Aharon's forehead is the light of the great love (ahavah rabbah) from above that Aharon draws down to the Congregation of Israel, "the beard of Aharon that runs down al pi middosav," shining through the lattices of the wall that separates Israel from their Father in Heaven.

KEHOT'S NOTE

תו״א פג, א ואילך.

195 **ועשית ציץ**

"And you shall make a tzitz of pure gold," the High Priest's head-plate, the subject of a discourse the Alter Rebbe cites.

Exodus 28:36 שמות כ״ח:ל״ו

וְעָשִׂיתָ צִיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חֹתָם קֹדֶשׁ לַה׳

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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196 **מפני שתכלת דומה לעשבים והעשבים דומים לים**

Chizkiyah explains why techeiles was chosen for the tzitzis: techeiles resembles grasses, grasses the sea, the sea the sky, and so on to the Throne and to the Glory. The Alter Rebbe quotes the start of this chain.

Bamidbar Rabbah 14:3 במדבר רבה י״ד:ג׳

197 **בד״ה ואלה המשפטים**

The discourse explains "And I will give grass (esev) in your field for your cattle" as Moshe Rabbeinu imparting Daas, a felt awareness of G-dliness, even to the souls called "cattle," those who understand but do not feel; esev is read as the Name Av (72) with a shin in its midst.

KEHOT'S NOTE

תו״א עה, ב.

198 **ואלה המשפטים**

"And these are the ordinances," the opening words of the Torah Ohr discourse the Alter Rebbe cites.

Exodus 21:1 שמות כ״א:א׳

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם׃

Now these are the ordinances which thou shalt set before them.

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199 **ונתתי עשב**

Moshe promises that if Israel keep the commandments, G-d "will give grass in your field for your cattle." The Alter Rebbe suggests that techeiles being "like grass" be understood through his explanation of this verse in Torah Ohr.

Deuteronomy 11:15 דברים י״א:ט״ו

וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ׃

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

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200 **בזח״א . . נ״א א׳**

Kehot notes that the Zohar on techeiles is quoted there.

KEHOT'S NOTE

נעתק לעיל מה, ג. וראה גם פ׳ ויקרא ו, ב.

201 Kehot's note points to Zohar, Bereshit 86:248–263 for these words.

Zohar, Bereshit 86:248–263 ספר הזהר, בראשית פ״ו:רמ״ח-רס״ג

PARAGRAPH 33

202 **שושבינא דמטרוניתא**

A second place Kehot gives (Shoftim): "Moshe is the groomsman of the King, Aharon the groomsman of the Matronita."

Zohar, Shoftim 5:21–24 ספר הזהר, שופטים ה׳:כ״א-כ״ד

203 **כה״ג נק׳ שושבינא דמטרוניתא**

The Zohar (Vayikra) says that Moshe was the groomsman of the King and Aharon the groomsman of the Matronita, the Queen. The Alter Rebbe explains this role as raising the souls of Israel and drawing great love into them.

Zohar III, 20a זח״ג כ, א

KEHOT'S NOTE

זח״ג כ, א. ערה, ב.

204 **כשמן הטוב כו׳ זקן אהרן שיורד על פי מדותיו**

"Like the good oil … the beard of Aharon, that runs down over the collar of his garments (middosav)." Plainly middosav is Aharon's robes; the Alter Rebbe reads it as G-d's attributes (middos), drawn down through Aharon.

Psalms 133:2 תהילים קל״ג:ב׳

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

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

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205 **ורב חסד**

"And abundant in kindness," one of the Thirteen Attributes of Mercy, the root of the kohanim and of the great love Aharon draws down.

Exodus 34:6 שמות ל״ד:ו׳

וַיַּעֲבֹר יְהוָה עַל־פָּנָיו וַיִּקְרָא יְהוָה יְהוָה אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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206 **והעבירו תער**

The Levites were to "pass a razor over all their flesh." Because they are rooted in Gevurah, hair from them would multiply judgment.

Numbers 8:7 במדבר ח׳:ז׳

וְכֹה־תַעֲשֶׂה לָהֶם לְטַהֲרָם הַזֵּה עֲלֵיהֶם מֵי חַטָּאת וְהֶעֱבִירוּ תַעַר עַל־כָּל־בְּשָׂרָם וְכִבְּסוּ בִגְדֵיהֶם וְהִטַּהֲרוּ׃

And thus shalt thou do unto them, to cleanse them: sprinkle the water of purification upon them, and let them cause a razor to pass over all their flesh, and let them wash their clothes, and cleanse themselves.

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207 **ואיש כי ימרט ראשו**

The Zohar in Tazria on the hairs of judgment and on the baldness that is pure, which the Alter Rebbe cites here.

Zohar, Tazria 23:115–24:123 ספר הזהר, תזריע כ״ג:קט״ו-כ״ד:קכ״ג

Because the lower judgements are attached to the hair of this one,1According to the anthropomorphic symbolism of the Sifra di-Zeniutha. he is called "Stern Judgement", but when the hair is removed he becomes mitigated and the lower judgements are not held in readiness. Therefore he is called clean, as having emerged from the side of uncleanness, and here too it is written: "And if the hair of ish be fallen off his head, he is bald, he is clean."

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

208 **ואיש כי ימרט ראשו קרח הוא טהור הוא**

"And if a man's head becomes bald, he is bald (kere'ach); he is pure." Baldness removes the hairs of judgment; Korach's name comes from this word.

Leviticus 13:40 ויקרא י״ג:מ׳

וְאִישׁ כִּי יִמָּרֵט רֹאשׁוֹ קֵרֵחַ הוּא טָהוֹר הוּא׃

And if a man's hair be fallen off his head, he is bald; yet is he clean.

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209 **וכמ״ש בזח״ג תזריע**

The Kehot note points to the Tzemach Tzedek's discussion of the Zohar in Tazria on hair and baldness, which stands behind the Levites' shaving here.

KEHOT'S NOTE

ראה אוה״ת במדבר-ו ע׳ א׳תתנד ושם סע״י ו.

210 **ונקדשתי בתוך**

"And I shall be sanctified among the children of Israel," the opening words of the discourse in Emor the Alter Rebbe cites.

Leviticus 22:32 ויקרא כ״ב:ל״ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה׳ מְקַדִּשְׁכֶם:

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

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211 **קדוש יהיה גדל פרע**

Of the nazirite: "He shall be holy; he shall let the locks of the hair of his head grow long."

Numbers 6:5 במדבר ו׳:ה׳

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

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

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PARAGRAPH 34

212 **תכלת עמרא הוא**

The Talmud states that techeiles is wool. The Alter Rebbe reads this as showing that the blue thread is, in substance, the white wool of kindness.

Yevamot 4b:10–11 יבמות ד׳ ב:י׳-י״א

וְתַנָּא דְּבֵי רַבִּי יִשְׁמָעֵאל: כָּל בְּגָדִים צֶמֶר וּפִשְׁתִּים הֵם, וְאָמַר רַחֲמָנָא עֲבֵיד לֵיקוּם תְּכֵלֶת, וּתְכֵלֶת עַמְרָא הוּא. וּמִמַּאי דִּתְכֵלֶת עַמְרָא הוּא? מִדְּשֵׁשׁ — כִּיתָּנָא, תְּכֵלֶת — עַמְרָא הוּא. אִיצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמֵינָא כִּדְרָבָא, דְּרָבָא רָמֵי: כְּתִיב "הַכְּנָף" — מִין כָּנָף, וּכְתִיב "צֶמֶר וּפִשְׁתִּים"!

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KEHOT'S NOTE

יבמות ד, ב.

213 **שער רישיה כעמר נקא**

"The hair of His head like pure wool": white wool, the essence of kindness.

Daniel 7:9 דניאל ז׳:ט׳

חָזֶה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתִב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגֹּלוֹהִי נוּר דָּלִק:

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

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PARAGRAPH 35

214 **בהעלותך את הנרות**

"When you kindle the lamps," the opening words of the discourse in Beha'aloscha on Aharon's lighting and the princes' offerings.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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215 **שלך גדול משלהם**

Rashi explains why the lighting of the Menorah follows the princes' dedication offerings: Aharon was distressed that neither he nor his tribe had a part in them, and G-d told him, "Yours is greater than theirs, for you kindle and set the lamps."

Rashi on Numbers 8:2:1 רש״י על במדבר ח׳:ב׳:א׳

בהעלתך. לָמָּה נִסְמְכָה פָּרָשַׁת הַמְּנוֹרָה לְפָרָשַׁת הַנְּשִׂיאִים? לְפִי שֶׁכְּשֶׁרָאָה אַהֲרֹן חֲנֻכַּת הַנְּשִׂיאִים חָלְשָׁה אָז דַּעְתּוֹ, שֶׁלֹּא הָיָה עִמָּהֶם בַּחֲנֻכָּה לֹא הוּא וְלֹא שִׁבְטוֹ, אָמַר לוֹ הַקָּבָּ"ה חַיֶּיךָ שֶׁלְּךָ גְּדוֹלָה מִשֶּׁלָּהֶם, שֶׁאַתָּה מַדְלִיק וּמֵטִיב אֶת הַנֵּרוֹת (עי׳ תנחומא):

בהעלתך WHEN THOU LIGHTEST [THE LAMPS] — Why is the section treating of the candelabrum put in juxtaposition with the section dealing with the offerings of the princes? Because when Aaron saw the dedication offerings of the princes, he felt distressed because neither he nor his tribe was with them in the dedication, whereupon the Holy One, blessed be He, said to him, "By your life! Your part is of greater importance than theirs, for you will kindle and set in order the lamps" (cf. Midrash Tanchuma, Beha'alotcha 5; see ...

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

216 **יראת ה׳ לחיים**

Shlomo teaches: "The fear of Havayah leads to life; one rests content, untouched by evil." The awe that comes from the gevuros of Abba is life-giving, not harsh.

Proverbs 19:23 משלי י״ט:כ״ג

יִרְאַת ה׳ לְחַיִּים וְשָׂבֵעַ יָלִין בַּל־יִפָּקֵד רָע:

The fear of the L-RD tendeth to life; And he that hath it shall abide satisfied, He shall not be visited with evil.

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KEHOT'S NOTE

משלי יט, כג.

PARAGRAPH 36

217 **והעבירו תער**

The shaving of the Levites, which left Korach without the channel of "hairs."

Numbers 8:7 במדבר ח׳:ז׳

וְכֹה־תַעֲשֶׂה לָהֶם לְטַהֲרָם הַזֵּה עֲלֵיהֶם מֵי חַטָּאת וְהֶעֱבִירוּ תַעַר עַל־כָּל־בְּשָׂרָם וְכִבְּסוּ בִגְדֵיהֶם וְהִטָּהָרוּ׃

And thus shalt thou do unto them, to cleanse them: sprinkle the water of purification upon them, and let them cause a razor to pass over all their flesh, and let them wash their clothes, and cleanse themselves.

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PARAGRAPH 37

218 **בלקו״ת מהאריז״ל ביחזקאל**

Kehot notes that the Arizal's words are brought in Tanya, chapter 50: the root of the Levites is the fiery love that comes from Gevurah, their service was to raise song, and the Arizal says on "the kohanim, the Levites" that the Levites of now will be the kohanim of the future, when the world is elevated.

KEHOT'S NOTE

מובא בתניא פ״נ.

219 **ארז״ל פ״ט דשבת**

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

KEHOT'S NOTE

פט, ב.

220 The Talmud says that in the future G-d will tell the Patriarchs that their children sinned, and only Yitzchak will defend them, so Israel will say to him, "For you are our father." The Alter Rebbe, following the Arizal, reads it as the future primacy of Gevurah.

Shabbat 89b:4 שבת פ״ט ב:ד׳

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: מַאי דִּכְתִיב: "כִּי אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה׳ אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ" — לְעָתִיד לָבֹא יֹאמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְאַבְרָהָם: בָּנֶיךָ חָטְאוּ לִי. אֹמֵר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קְדוּשַׁת שְׁמֶךָ. אָמַר: אֵימַר לֵהּ לְיַעֲקֹב דַּהֲוָה לֵהּ צַעַר גִּידּוּל בָּנִים, אֶפְשָׁר דְּבָעֵי רַחֲמֵי עֲלַיְיהוּ. אֲמַר לֵהּ: בָּנֶיךָ חָטְאוּ. אֹמֵר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קְדוּשַׁת שְׁמֶךָ. אָמַר לָא בְּסָבֵי טַעְמָא וְלָא ...

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221 **כי אתה אבינו**

"For You are our Father," the verse the Talmud applies to Yitzchak.

Isaiah 63:16 ישעיהו ס״ג:ט״ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה׳ אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

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

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222 "Every dispute that is for the sake of Heaven will in the end endure ... this is the dispute of Hillel and Shammai." The Arizal reads "endure" literally: in the future the halachah will follow Beis Shammai.

Pirkei Avot 5:17 משנה אבות ה׳:י״ז

כָּל מַחֲלֹקֶת שֶׁהִיא לְשֵׁם שָׁמַיִם, סוֹפָהּ לְהִתְקַיֵּם. וְשֶׁאֵינָהּ לְשֵׁם שָׁמַיִם, אֵין סוֹפָהּ לְהִתְקַיֵּם. אֵיזוֹ הִיא מַחֲלֹקֶת שֶׁהִיא לְשֵׁם שָׁמַיִם, זוֹ מַחֲלֹקֶת הִלֵּל וְשַׁמַּאי. וְשֶׁאֵינָהּ לְשֵׁם שָׁמַיִם, זוֹ מַחֲלֹקֶת קֹרַח וְכָל עֲדָתוֹ׃

Every dispute that is for the sake of Heaven, will in the end endure; But one that is not for the sake of Heaven, will not endure. Which is the controversy that is for the sake of Heaven? Such was the controversy of Hillel and Shammai. And which is the controversy that is not for the sake of Heaven? Such was the controversy of Korah and all his congregation.

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223 **אלו ואלו דא״ח**

A heavenly voice declared of Beis Shammai and Beis Hillel: "These and these are the words of the living G-d, and the halachah follows Beis Hillel." This is the usual answer to the question on the Mishnah.

Eruvin 13b:11 עירובין י״ג ב:י״א

וְכִי מֵאַחַר שֶׁאֵלּוּ וְאֵלּוּ דִּבְרֵי אֱלֹקִים חַיִּים, מִפְּנֵי מָה זָכוּ בֵּית הִלֵּל לִקְבּוֹעַ הֲלָכָה כְּמוֹתָן? מִפְּנֵי שֶׁנּוֹחִין וַעֲלוּבִין הָיוּ, וְשׁוֹנִין דִּבְרֵיהֶן וְדִבְרֵי בֵּית שַׁמַּאי, וְלֹא עוֹד אֶלָּא שֶׁמַּקְדִּימִין דִּבְרֵי בֵּית שַׁמַּאי לְדִבְרֵיהֶן.

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KEHOT'S NOTE

עירובין יג, ב. ושי״נ.

224 **במדרש שמואל**

On the words "in Midrash Shmuel," Kehot quotes the Tzemach Tzedek: although the halachah follows Beis Hillel, Beis Shammai's disagreement causes more wisdom to be added in Beis Hillel, so that their dispute too "endures"; and he calls this answer forced.

KEHOT'S NOTE

ראה אוה״ת קרח ע׳ תשד כ׳ "דאף דהלכה כב״ה מ״מ ע״י שבית שמאי חולקים עליו גורמים להוסיף חכ׳ בב״ה בכדי להסתיר דברי שמאי ולכן גם היא סופה להתקיים וזהו דוחק". וע׳ ביהל אור ע׳ קצ שמפרש שסופה להתקיים כי יש זמנים כשמאי וכמו ר״ה רצוא ע״ש.

225 **ולכן רצה קרח לעשות . . מהגבורות עיקר**

The Kehot note points to the Rebbe's maamar where Korach's wish to make the gevuros primary is discussed.

KEHOT'S NOTE

ראה ד״ה השם נפשינו בחיים תשח״י (סה״מ מלוקט-ג ע׳ רד) סע״י ד, הערה 35.

226 **אך באמת שגה ברואה**

Kehot notes that the expression "he erred in vision" ap-

pears there as well.

KEHOT'S NOTE

ביטוי זה גם באוה״ת קרח ע׳ תרפו.

227 שגה ברואה

Isaiah rebukes the drunken priests and prophets: "they erred in vision, they stumbled in judgment." The Alter Rebbe applies the phrase to Korach's mistaken vision.

Isaiah 28:7 ישעיהו כ״ח:ז׳

וְגַם־אֵלֶּה בַּיַּיִן שָׁגוּ וּבַשֵּׁכָר תָּעוּ כֹּהֵן וְנָבִיא שָׁגוּ בַשֵּׁכָר נִבְלְעוּ מִן־הַיַּיִן תָּעוּ מִן־הַשֵּׁכָר שָׁגוּ בָּרֹאֶה פָּקוּ פְּלִילִיָּה:

But these also reel through wine, And stagger through strong drink; The priest and the prophet reel through strong drink, They are confused because of wine, They stagger because of strong drink; They reel in vision, they totter in judgment.

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228 היצר הרע

The Midrash: "'very good' is the evil inclination," for without it a person would not build a house or marry. The Alter Rebbe looks to the time when the evil inclination itself is transformed. (Kehot: Bereshit Rabbah 9:9, by another numbering)

Bereshit Rabbah 9:7 בראשית רבה ט׳:ז׳

רבי נחמן בר שמואל בר נחמן בשם רב שמואל בר נחמן אמר: הנה טוב מאד, זה יצר טוב. והנה טוב מאד, זה יצר רע. וכי יצר הרע טוב מאד אתמהא?! אלא שאלולי יצר הרע, לא בנה אדם בית, ולא נשא אשה, ולא הוליד, ולא נשא ונתן. וכן שלמה אומר: (קהלת ד): כי היא קנאת איש מרעהו:

Rabbi Naḥman bar Shmuel bar Naḥman said in the name of Rav Shmuel bar Naḥman: "Behold it was very good" - this is the good inclination; "and behold it was very good" - this is the evil inclination. Is the evil inclination, then, very good? This is a rhetorical question. Rather, were it not for the evil inclination, a man would never build a house, would never marry a wife, would never beget children, and would never engage in commerce. Likewise, Solomon says: "[And I have considered all toil and ...

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229 טוב מאד

"And behold, it was very good." The Midrash reads "very good" as including the evil inclination.

Genesis 1:31 בראשית א׳:ל״א

וַיַּרְא אֱלֹקִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי:

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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230 היום לעשותם

Moshe tells Israel to keep the commandments "which I command you today, to do them"; the Sages read it, "today to do them, and tomorrow to receive their reward." The present is the time of service, when Chesed must lead.

Deuteronomy 7:11 דברים ז׳:י״א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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KEHOT'S NOTE

דברים ז, יא.

231 יצה״ר . . טוב מאד

The words here quote Bereshit Rabbah 9:9; the passage is shown below.

Bereshit Rabbah 9:9 בראשית רבה ט׳:ט׳

אמר ר׳ זעירא: הנה טוב מאד, זו גן עדן. והנה טוב מאד, זו גיהינום. וכי גיהינום טוב מאוד אתמהא?! משל למלך שהיה לו פרדס והכניס לתוכו פועלים, ובנה אוצר על פתחו. אמר כל מי שהוא מתכשר במלאכת הפרדס יכנס לאוצרו, וכל מי שאינו מתכשר במלאכת הפרדס אל יכנס לאוצרו. כך כל מי שהוא מסגל במצות ומעשים טובים הרי גן עדן, וכל מי שאינו מסגל במצות ומעשים טובים הרי גיהינום:

Rabbi Ze'eira said: "Behold it was very good" - this is the Garden of Eden; "and behold it was very good" - this is Gehenna. Is Gehenna, then, very good? This is a rhetorical question. This is analogous to a king who had an orchard. He stationed laborers there and he built a storage house at its entrance. He said: 'Anyone who performs successfully in the labor of the orchard, he may enter its treasury; anyone who does not perform successfully in the labor of the orchard, he may not ...

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KEHOT'S NOTE

ראה ב״ר ט, ט.

232 ב״ש במקום ב״ה אינה משנה

"The view of Beis Shammai where it conflicts with Beis Hillel is not considered a Mishnah." Now the halachah follows Beis Hillel, Chesed.

Berakhot 36b:2-3 ברכות ל״ו ב:ב׳-ג׳

רַבִּי עֲקִיבָא בִּמְקוֹם רַבִּי אֱלִיעֶזֶר עָבְדִינַן כְּוָתֵיהּ, וּבֵית שַׁמַּאי בִּמְקוֹם בֵּית הִלֵּל — אֵינָהּ מִשְׁנָה. וְתִיפּוֹק לֵיהּ דְּנַעֲשָׂה שׁוֹמֵר לַפְּרִי, וְרַחֲמָנָא אָמַר: "וַעֲרַלְתֶּם עָרְלָתוֹ אֶת פִּרְיוֹ", אֶת הַטָּפֵל לְפִרְיוֹ, וּמַאי נִיהוּ — שׁוֹמֵר לַפְּרִי.

When R. 'Akiba is in opposition to R. Eliezer, we act according to his view; but when Bet Shammai are in opposition to Bet Hillel, [the opinion of the former] is not Mishnah. Thou mayest, however, derive [a conclusion] from the fact that [the bud] constitutes a protection of the fruit, and the All-merciful declared, "Ye shall deem it an uncircumcision with

its fruit" (Lev. xix. 23) — the word "with" meaning to include what is attached to the fruit ; and what is that ? The protection of the ...

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KEHOT'S NOTE

ברכות לו, ב. ושי״נ.

PARAGRAPH 38

233 On the day of the eighteen decrees, "Hillel was bowed and sat before Shammai like one of the students, and that day was as hard for Israel as the day the calf was made." The Alter Rebbe explains the severity of the comparison.

Shabbat 17a:6 שבת י״ז א:ו׳

אָמַר לוֹ: אִם תַּקְנִיטֵנִי, גּוֹזֵרְנִי טוּמְאָה אַף עַל הַמְּסִיקָה. נָעֲצוּ חֶרֶב בְּבֵית הַמִּדְרָשׁ, אָמְרוּ: הַנִּכְנָס — יִכָּנֵס, וְהַיּוֹצֵא — אַל יֵצֵא. וְאוֹתוֹ הַיּוֹם הָיָה הִלֵּל כָּפוּף וְיוֹשֵׁב לִפְנֵי שַׁמַּאי כְּאֶחָד מִן הַתַּלְמִידִים. וְהָיָה קָשֶׁה לְיִשְׂרָאֵל כַּיּוֹם שֶׁנַּעֲשָׂה בּוֹ הָעֵגֶל. וּגְזוּר שַׁמַּאי וְהִלֵּל וְלָא קַבְּלוּ מִינַּיְיהוּ, וַאֲתוֹ תַּלְמִידַיְיהוּ גְּזוּר וְקַבְּלוּ מִינַּיְיהוּ.

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234 The Talmud discusses whether Beis Shammai acted on their own rulings where Beis Hillel disagreed. The text points here regarding Beis Shammai.

Yevamot 14a:15 יבמות י״ד א:ט״ו

תָּא שְׁמַע: אַף עַל פִּי שֶׁאֵלּוּ אוֹסְרִים וְאֵלּוּ מַתִּירִים — לֹא נִמְנְעוּ בֵּית שַׁמַּאי מִלִּישָׂא נָשִׁים מִבֵּית הִלֵּל, וְלֹא בֵּית הִלֵּל מִבֵּית שַׁמַּאי. אִי אָמְרַתְּ בְּשֶׁלָּמָא לֹא עָשׂוּ, מִשּׁוּם הָכִי לֹא נִמְנְעוּ. אֶלָּא אִי אָמְרַתְּ עָשׂוּ, אַמַּאי לֹא נִמְנְעוּ?

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PARAGRAPH 39

235 **והעבירו תער**

The shaving of the Levites, the background of Korach's complaint.

Numbers 8:7 במדבר ח׳:ז׳

וְכֹה־תַעֲשֶׂה לָהֶם לְטַהֲרָם הַזֵּה עֲלֵיהֶם מֵי חַטָּאת וְהֶעֱבִירוּ תַעַר עַל־כָּל־בְּשָׂרָם וְכִבְּסוּ בִגְדֵיהֶם וְהִטָּהָרוּ:

And thus shalt thou do unto them, to cleanse them: sprinkle the water of purification upon them, and let them cause a razor to pass over all their flesh, and let them wash their clothes, and cleanse themselves.

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PARAGRAPH 40

236 **וכמאמר אם רץ לבך**

At the beginning of Chukas the Alter Rebbe explains Sefer Yetzirah's "If your heart runs, return to the One": the running (ratzo) is the heart's fiery yearning to be absorbed in G-d, born of contemplating that even the World to Come is as nothing before Him; the return (shov) comes from contemplating sovev kol almin, which is present below as above, so the revelation is to be drawn down through Torah and mitzvos in this world.

KEHOT'S NOTE

על״ק ר״פ חקת (נו, ב) מס״י. [כ].

237 **אם רץ לבך שוב**

"If your heart runs, return to the place, as it is said, 'and the living creatures ran and returned.'" The Alter Rebbe uses it to show that running upward (ratzo) must be completed by the return (shov) that brings the light down.

Sefer Yetzirah 1:8 ספר יצירה א:ח׳

עשר ספירות בלימה בלום פיך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית:

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

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

238 **לשבת יצרה**

G-d, who created heaven and earth, says through the prophet: "He did not create it for emptiness; He formed it to be inhabited." The world was made to be G-d's dwelling.

Isaiah 45:18 ישעיהו מ״ה:י״ח

כִּי כֹה אָמַר־ה׳ בּוֹרֵא הַשָּׁמַיִם הוּא הָאֱלֹקִים יֹצֵר הָאָרֶץ וְעֹשֶׂהּ הוּא כוֹנְנָהּ לֹא־תֹהוּ בְרָאָהּ לָשֶׁבֶת יְצָרָהּ אֲנִי ה׳ וְאֵין עוֹד:

For thus saith the L-RD that created the heavens, He is G-d; That formed the earth and made it, He established it, He created it not to be empty or chaotic, He established it to be settled and inhabited: I am the L-RD, and there is none else.

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KEHOT'S NOTE

ישעי׳ מה, יח.

239 **להיות דירה בתחתונים**

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

KEHOT'S NOTE

תנחומא בחוקותי, ג.

240 **דירה בתחתונים**

Rabbi Ami says that the Holy One desired that, just as He has a dwelling above, He should have a dwelling below. The Alter Rebbe calls this the purpose of creation.

Midrash Tanchuma, Bechukotai 3:1 מדרש תנחומא, בחוקתי ג׳:א׳

... בְּרֹאשׁ הַמִּיּוֹת תִּקְרֶא (משלי א, כא), בְּרֹאשׁ הַמִּיּוֹת הִיא קֹרְאָה. כֵּיצַד, מֵרֹאשָׁהּ שֶׁל תּוֹרָה, כַּמָּה אֲכְלוּסִין הִיא מְאַבֶּדֶת. דּוֹר הַמַּבּוּל, דּוֹר הַפְּלָגָה, דּוֹר סְדוֹם. הֲוֵי, בְּרֹאשׁ הַתּוֹרָה הִיא קֹרְאָה. הֲוֵי, בְּרֹאשׁ הַמִּיּוֹת תִּקְרֶא. בָּרֹאשׁ, מָוֶת הִיא קֹרְאָה בָּאָדָם הָרִאשׁוֹן, שֶׁנֶּאֱמַר: כִּי בְּיוֹם אָכְלְךָ מִמֶּנּוּ מוֹת תָּמוּת (בראשית ב, יז). הֲוֵי, בְּרֹאשׁ הַמִּיּוֹת תִּקְרֶא. בְּפִתְחֵי שְׁעָרִים בָּעִיר (משלי א, כא). בָּרִאשׁוֹנָה הָיוּ עוֹשִׂין בָּתֵּי כְנֵסִיּוֹת בְּגָבְהָהּ שֶׁל עִיר, לְמַיִם מַה שֶׁנֶּאֱמַר: בְּפִתְחֵי שְׁעָרִים בָּעִיר אֲמָרֶיהָ ...

(Lev. 26:3:) "If you walk in My statutes." This text is related (to Prov. 1:20), "Wisdom shouts for joy in the street; in the squares she raises her voice." R. Samuel bar Nahman questioned R. Johanan ben Eleazar, when he was standing in the market. He said to him, "Recite one chapter (of Mishnah) for me." He said to him, "Go to the house of study, and I will recite it for you there." He said to him, "Rabbi, did you not teach me (Prov. 1:20), 'Wisdom shouts for joy ...

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

241 **אין בהטלית שום קדושה . . משא"כ בציצית**

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

KEHOT'S NOTE

ראה טושו"ע או"ח סכ"א.

PARAGRAPH 41

242 **האומר אין לי אלא תורה**

"Whoever says he has only Torah does not have even Torah." The Alter Rebbe applies it: Torah alone is not enough without awe and love drawn down through the tzitzis.

Yevamot 109b:4–5 יבמות ק"ט ב:ד׳-ה׳

עֲרָבֵי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוֹף דּוּץ. תּוֹקַע עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֶּשְׁנוֹ בַּעֲשִׂיָּה יֶשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשִׂיָּה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב.

243 **ויקח קרח . . היותו בן יצהר**

The Kehot note says that the Tzemach Tzedek there points to Bamidbar Rabbah on this parshah for Korach's taking his descent from Yitzhar as his claim.

KEHOT'S NOTE

ראה אוה"ת קרח ע׳ תרצב מציין לבמדבר רבה פ׳ זו.

244 **כשמן הטוב על הראש**

"Like the good oil upon the head": the mochin of Abba, which Korach claimed as his own source.

Psalms 133:2 תהילים קל"ג:ב׳

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

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

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245 **חד ולא בחושבן**

From Eliyahu's prayer in the introduction to the Tikkunei Zohar: "You are One, and not in the count." The Alter Rebbe applies it to Atika Kadisha, the root of the mochin of Abba, which is above the count of the Ten Sefiros.

Tikkunei Zohar 17a:9–11 תקוני הזהר י"ז א:ט׳-י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 42

246 **כי נר מצוה**

Shlomo teaches: "For a mitzvah is a lamp, and the Torah is light." The mitzvah is the lamp and its oil; the Torah is the light that makes it shine.

Proverbs 6:23 משלי ו:כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר:

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

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247 **ראיתי והנה מנורת זהב**

The angel asks Zechariah what he sees, and he answers, "I saw, and behold, a menorah all of gold," with a bowl of oil above it. These are the opening words of a Chanukah discourse in Torah Ohr.

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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PARAGRAPH 43

248 **ישת חשך סתרו**

"He made darkness His hiding place." The oil, Keser, is hidden and gives no light of its own.

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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249 **ואספת דגנך ותירושך ויצהרך**

Moshe promises that if Israel keep the commandments, G-d will give the rain in its season, "and you shall gather your grain, your wine and your oil." The maamar reads

them as three levels of Torah: the revealed, the hidden, and the hidden of the hidden.

Deuteronomy 11:14 דברים י״א:י״ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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250 לכו לחמו בלחמי

"Come, eat of my bread," said by Wisdom. The revealed Torah is bread, the "grain."

Proverbs 9:5 משלי ט׳:ה׳

לְכוּ לַחֲמוּ בְלַחְמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי׃

'Come, eat of my bread, and drink of the wine which I have mingled.

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251 נכנס יין יצא סוד

"When wine enters, the secret comes out." Wine, whose numerical value equals "secret," stands for the hidden part of the Torah.

Eruvin 65a:19–20 עירובין ס״ה א:י״ט-כ׳

אָמַר רַבִּי חִיָּיא: כָּל הַמִּתְיַיֵּשֵׁב בְּיֵינוֹ — יֵשׁ בּוֹ דַּעַת שִׁבְעִים זְקֵנִים. "יַיִן" נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת, וְ"סוֹד" נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת. נִכְנַס יַיִן — יָצָא סוֹד. אָמַר רַבִּי חָנִין: לֹא נִבְרָא יַיִן אֶלָּא לְנַחֵם אֲבֵלִים וּלְשַׁלֵּם שָׂכָר לְרְשָׁעִים, שֶׁנֶּאֱמַר: "תְּנוּ שֵׁכָר לְאוֹבֵד וְגוֹ׳".

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252 גופא דאורייתא ונשמתא

The Zohar in Beha'aloscha distinguishes the Torah's garments, body, soul, and soul of the soul. The Alter Rebbe maps them onto grain, wine and oil.

Zohar, Beha'alotcha 12:56–13:65 ספר הזהר, בהעלותך י״ב:נ״ו-י״ג:ס״ה

Similarly the Torah has a body made up of the precepts of the Torah, called gufe torah (bodies, main principles of the Torah), and that body is enveloped in garments made up of worldly narrations. The senseless people only see the garment, the mere narrations; those who are somewhat wiser penetrate as far as the body. But the really wise, the servants of the most high King, those who stood on Mount Sinai, penetrate right through to the soul, the root principle of all, namely, to the real Torah. In …

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

253 כי גאה גאה

Moshe and Israel sing at the sea: "I will sing to Havayah, for He is exalted, exalted." The doubling suggests a concealment within concealment, like the oil.

Exodus 15:1 שמות ט״ו:א׳

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה׳ וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה׳ כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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254 שמן משחת קדש

G-d tells Moshe to blend the spices into "a holy anointing oil" for the Mishkan, its vessels and the kohanim. The maamar reads the oil that anoints the "holy," Chochmah, as the Mocha Stima'ah above it.

Exodus 30:25 שמות ל׳:כ״ה

וְעָשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ רֹקַח מִרְקַחַת מַעֲשֵׂה רֹקֵחַ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה׃

And thou shalt make it a holy anointing oil, a perfume compounded after the art of the perfumer; it shall be a holy anointing oil.

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255 אבא יונק ממזל השמיני

Etz Chaim explains that Abba and Imma draw their flow from the two mazalos of the supernal beard, the eighth and the thirteenth. The Alter Rebbe uses it for the oil that reaches Aharon's beard.

Sefer Etz Chaim 16:6–7 עץ חיים ט״ז:ו׳-ז׳

… והנה בזוהר אמרו כי ב׳ ת״ד הח׳ והי״ג שניהן נקראו מזלא והענין כי ב׳ מסוג א׳ כי הם יורדים תרוייהו בשיקולא עד טבורא כנזכר באדרא קל״א ואלו הב׳ מזלות מהם יונקים או״א השפע הנ״ל מכתרא ומ״ס כי או״א אתכלילו במזלא ושיעור או״א הם עד טבורא של א״א נמצאו אלו הב׳ מזלות חפיין עלייהו ואבא עיקר יניקתו ממזל הח׳ ואמא מן הי״ג ולפי שמזל ח׳ עליון מן הי״ג לכן אבא דיניק ממנו הוא גדול מאמא אך בערך דתרוייהו כחדא נפקי ונחתין בשיקולא עד טבורא לכן גם או״א כחדא נפקי וכחדא …

Sefer Etz Chaim (Public Domain)

256

Kehot's note points to Numbers 8:1–12:16 for these words.

Numbers 8:1–12:16 במדבר ח׳:א׳-י״ב:ט״ז

PARAGRAPH 45

257 שיאמרו ליצחק כי אתה אבינו

In the future Israel will say to Yitzchak, "For you are our father": the future primacy of Gevurah, which Korach claimed already now.

Shabbat 89b:4–5 שבת פ״ט ב:ד׳-ה׳

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: מַאי דִּכְתִיב: "כִּי אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה׳ אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ" — לְעָתִיד לָבֹא יֹאמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְאַבְרָהָם: בָּנֶיךָ חָטְאוּ לִי. אוֹמֵר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קִדּוּשַׁת שִׁמְךָ. אָמַר: אֵימַר לֵיקָה לְיַעֲקֹב דַּהֲוָה לֵיקָה צַעַר גִּידּוּל בָּנִים, אֶפְשָׁר דְּבָעֵי רַחֲמֵי עֲלַיְיהוּ. אֲמַר לֵיקָה: בָּנֶיךָ חָטְאוּ. אֹמֵר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קִדּוּשַׁת שִׁמְךָ. אָמַר לָא בְּסֵבֵי טַעְמָא וְלָא …

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258 **ופני לא יראו**

G-d tells Moshe, "And you shall see My back, but My face shall not be seen." Even Moshe could not see the inner "face."

Exodus 33:23 שמות ל״ג:כ״ג

וַהֲסִרֹתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ׃

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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259 **להצהיל פנים משמן**

The psalm of creation praises G-d for wine that gladdens the heart and oil "to make the face shine (lehatzhil)," and bread that sustains. The word lehatzhil echoes Yitzhar, and oil is linked with the inner "face."

Psalms 104:15 תהילים קי״ד:ט״ו

וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד׃

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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PARAGRAPH 46

260 **ישת חשך סתרו**

In David's song of deliverance G-d comes down wrapped in darkness: "He made darkness His hiding place," thick clouds around Him. The oil, the hidden source, gives no revelation of its own.

Psalms 18:12 תהילים י״ח:י״ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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PARAGRAPH 47

261 **ענין אהרן בחי׳ נראה אור**

The Zohar in Emor says that the clouds of glory came in Aharon's merit, and reads "eye to eye You, Havayah, are seen (nir'ah)" as alluding to Aharon, whose name has the letters of nir'ah.

Zohar, Emor 42:260–269 ספר הזהר, אמור מ״ב:ר״ס-רס״ט

262 **נראה אור**

David says to G-d: "For with You is the source of life; in Your light we see (nir'eh) light." The word nir'eh has the letters of Aharon.

Psalms 36:10 תהילים ל״ו:י׳

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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PARAGRAPH 48

263 **שני בני הי״צהר**

In Zechariah's vision of the golden menorah between two olive trees, the angel explains: "These are the two sons of oil (bnei hayitzhar) who stand by the Master of all the earth," plainly the two anointed leaders of his day (context: Steinsaltz Tanakh). The maamar cites the Midrash on Parshas Bo, which gives this name to Moshe and Aharon.

Zechariah 4:14 זכריה ד׳:י״ד

וַיֹּאמֶר אֵלֶּה שְׁנֵי בְנֵי־הַיִּצְהָר הָעֹמְדִים עַל־אֲדוֹן כָּל־הָאָרֶץ׃

Then said he: 'These are the two anointed ones, that stand by the L-rd of the whole earth.'

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264 **כשמן הטוב**

"Like the good oil upon the head, running down upon the beard, the beard of Aharon."

Psalms 133:2 תהילים קל״ג:ב׳

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

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

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265 The Talmud reads the psalm as speaking of Moshe and Aharon, in its discussion of the anointing oil and Aharon's beard. The Alter Rebbe cites it to show that the good oil comes through them.

Horayot 12a:8 הוריות י״ב א:ח׳

וַעֲדַיִין הָיָה אַהֲרֹן דּוֹאֵג, אָמַר: שֶׁמָּא מֹשֶׁה לֹא מָעַל, אֲבָל אֲנִי מָעַלְתִּי? יָצְתָה בַּת קוֹל וְאָמְרָה לוֹ: "הִנֵּה מַה טּוֹב וּמַה נָּעִים שֶׁבֶת אַחִים גַּם יָחַד", מָה מֹשֶׁה לֹא מָעַל, אַף אַתָּה לֹא מָעַלְתָּ.

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266 **מה טוב ומה נעים שבת אחים גם יחד**

David's song of ascents: "How good and how pleasant it is for brothers to dwell together in unity," which the psalm compares to the good oil running down Aharon's beard. The Sages apply it to Moshe and Aharon.

Psalms 133:1 תהילים קל״ג:א׳

שִׁיר הַמַּעֲלוֹת לְדָוִד הִנֵּה מַה־טּוֹב וּמַה־נָּעִים שֶׁבֶת אַחִים גַּם־יָחַד׃

A Song of Ascents; of David. Behold, how good and how pleasant it is For brethren to dwell together in unity!

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267 **הרועה בשושנים**

"My Beloved is mine and I am His, who grazes among the roses." The Alter Rebbe refers to a discourse that reads shoshanim as sheshonim.

Song of Songs 2:16 שיר השירים ב׳:ט״ז

דּוֹדִי לִי וַאֲנִי לוֹ הָרֹעֶה בַּשּׁוֹשַׁנִּים׃

My beloved is mine, and I am his, That feedeth among the lilies.

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268 **נושא עון**

From the Thirteen Attributes of Mercy that G-d proclaims to Moshe: "bearing iniquity, transgression and sin." Their power to atone shows a light above the encompassing light. (Kehot: Exodus 34:4)

Exodus 34:7 שמות ל״ד:ז׳

נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים:

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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269 **שוש אשיש**

Speaking for Zion at the redemption, the prophet says: "I will greatly rejoice in Havayah; my soul shall exult in my G-d" (context: Steinsaltz Tanakh). These are the opening words of the explanation in Likkutei Torah, Nitzavim, to which the Alter Rebbe refers.

Isaiah 61:10 ישעיהו ס״א:י׳

שׂוֹשׂ אָשִׂישׂ בַּה׳ תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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270 **כי ההרים ימושו**

"For the mountains may depart and the hills be removed, but My kindness shall not depart from you," the verse of the discourse in Ki Seitzei to which the Alter Rebbe refers.

Isaiah 54:10 ישעיהו נ״ד:י׳

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה׳

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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271 **הוי כשהוא רוצה הלא את השמים ואת הארץ אני מלא**

Rabbi Meir's answer with the mirrors: when He wishes, He fills heaven and earth, and when He wishes, He speaks from between the poles of the Ark.

Bereshit Rabbah 4:4 בראשית רבה ד׳:ד׳

... "הלא את השמים ואת הארץ אני מלא" היה מדבר עם משה מבין שני בדי הארון א״ל הבא לי מראות גדולות א״ל ראה בבואה שלך בהן ראה אותה גדולה א״ל הבא לי מראות קטנות הביא לו מראות קטנות

ויקח קרח בן יצהר בן קהת בן לוי וגו׳

א״ל ראה בבואה שלך בהן ראה אותה קטנה א״ל מה אם אתה שאתה בשר ודם אתה משנה עצמך בכל מה שתרצה מי שאמר והיה העולם ברוך הוא עאכ״ו הוי כשהוא רוצה הלא את השמים ואת הארץ אני מלא וכשהוא רוצה היה מדבר עם משה מבין שני בדי הארון א״ר חנינא בר איסי ...

A certain Samaritan asked Rabbi Meir, saying to him: 'Is it possible that the upper waters are suspended by the word of G-d?' He said to him: 'Yes.' He said to him: 'Bring me a tube with water.' He brought him a tube with water. He placed a gold plate on top if it, and the water did not stay in place; [he placed] a silver plate, and the water did not stay in place. When he put his finger on top of it, the water stayed in place. He ...

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272 **שרי אשתך**

G-d tells Avraham: "As for Sarai your wife, you shall not call her name Sarai, for Sarah is her name." These are the opening words of the Torah Ohr discourse on the yud of the Name.

Genesis 17:15 בראשית י״ז:ט״ו

וַיֹּאמֶר אֱלֹקִים אֶל־אַבְרָהָם שָׂרַי אִשְׁתְּךָ לֹא־תִקְרָא אֶת־שְׁמָהּ שָׂרָי כִּי שָׂרָה שְׁמָהּ:

And G-d said unto Abraham: 'As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

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273 **ויקח מן הבא בידו מנחה**

Returning to the land, Yaakov "took from what came into his hand a gift for Eisav his brother." These are the opening words of the Torah Ohr discourse on Yaakov as yud-akev.

Genesis 32:14 בראשית ל״ב:י״ד

וַיָּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן־הַבָּא בְיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו:

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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PARAGRAPH 49

274 **ואמר ביום ההוא הנה אלקינו זה קוינו לו**

The prophet foretells the day of salvation, when Israel will say: "Behold, this is our G-d; we hoped (kivinu) for Him, and He will save us" (context: Steinsaltz Tanakh). The Alter Rebbe reads kivinu also as "we drew Him in lines (kavin)."

Isaiah 25:9 ישעיהו כ״ה:ט׳

וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹקֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה ה׳ קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ:

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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275 **תורה ועבודה וגמ״ח**

> "The world stands on three things: on Torah, on service, and on acts of kindness." These are the three "lines" through which G-dliness is drawn down.

Pirkei Avot 1:2 משנה אבות א׳:ב׳

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְּׁאֲרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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

276 **אני ישנה**

> The maiden says, "I am asleep, but my heart is awake; the voice of my beloved knocks: Open for me." The Midrash on this verse is the source of "Open for Me an opening like the eye of a needle."

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.'

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

277 On "Open for Me": G-d says, "Open for Me one opening of teshuvah like the eye of a needle, and I will open for you openings through which wagons and carriages can enter." The Alter Rebbe applies it to the kav and the encompassing light. (Kehot: Shir HaShirim Rabbah 5:3, by another numbering)

Shir HaShirim Rabbah 5:2:2 שיר השירים רבה ה׳:ב׳:ב׳

קוֹל דּוֹדִי דוֹפֵק, עַל יְדֵי מֹשֶׁה, בְּשָׁעָה שֶׁאָמַר (שמות יא, ד): וַיֹּאמֶר מֹשֶׁה כֹּה אָמַר ה׳ כַּחֲצֹת הַלַּיְלָה אֲנִי יוֹצֵא בְּתוֹךְ מִצְרָיִם. פִּתְחִי לִי, רַבִּי יַסָּא אָמַר, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל, בָּנַי, פִּתְחוּ לִי פֶּתַח אֶחָד שֶׁל תְּשׁוּבָה כְּחֻדָּהּ שֶׁל מַחַט, וַאֲנִי פּוֹתֵחַ לָכֶם פְּתָחִים שֶׁיִּהְיוּ עֲגָלוֹת וּקְרוֹנִיּוֹת נִכְנָסוֹת בּוֹ. רַבִּי תַּנְחוּמָא וְרַבִּי חוּנְיָא וְרַבִּי אַבָּהוּ בְּשֵׁם רֵישׁ לָקִישׁ, כְּתִיב (תהלים מו, יא): הַרְפּוּ וּדְעוּ כִּי אָנֹכִי אֱלֹקִים וגו׳, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל הַרְפּוּ מִמַּעֲשֵׂיכֶם הָרָעִים ...

"It is the sound of my beloved knocking" - by means of Moses when he said: "Moses said: So said the L-rd: At about midnight, I will emerge in the midst of Egypt" (Exodus 11:4). "Open for me" - Rabbi Yasa said: The Holy One blessed be He said to Israel: My children, open for Me one opening of repentance like the eye of the needle, and I will open for you openings that wagons and carriages enter through it. Rabbi Tanḥuma, Rabbi Ḥunya, and Rabbi Abbahu [said] in the ...

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

278 **ואני אפתח לכם תרעין עילאין**

> The Zohar in Emor: "and I will open for you supernal gates." The text cites it as a parallel version.

Zohar, Emor 25:123–26:131 ספר הזהר, אמור כ״ה:קכ״ג-כ״ו:קל״א

Open to me an opening no bigger than the eye of a needle, and I will open to thee the supernal gates. "Open to me, my sister", because thou art the door through which there is entrance to Me; if thou openest not, I am closed.

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

279 The Yalkut's version of the same teaching on "Open for Me."

Yalkut Shimoni on Nach 988:58 ילקוט שמעוני על נ"ך תתקפ״ח:נ״ח

PARAGRAPH 50

280 **בן פורת יוסף**

> Yaakov blesses Yosef: "Yosef is a fruitful son (ben poras)," plainly a fruitful bough by a spring (context: Steinsaltz Tanakh). The maamar reads poras, rearranged, as tofer, "sews": Yosef joins the lower worlds to the higher.

Genesis 49:22 בראשית מ״ט:כ״ב

בֵּן פֹּרָת יוֹסֵף בֵּן פֹּרָת עֲלֵי־עָיִן בָּנוֹת צָעֲדָה עָלֵי־שׁוּר:

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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PARAGRAPH 51

281 **חוט**

> The Zohar in Acharei: when morning awakens, the King draws a thread of blessings over the Matronita and over those who study Torah at night.

Zohar, Achrei Mot 23:144–24:153 ספר הזהר, אחרי מות כ״ג:קמ״ד-כ״ד:קנ״ג

282 **ברבות סדר לך לך ס״פ מ״ג**

> The Tzemach Tzedek quotes the Midrash ("You said, 'from a thread'; by your life, I will give your children the mitzvah of tzitzis") and explains that the root of the drawing down through the threads of the tzitzis is the kav and thread of the Infinite Light, which is the level of hairs.

KEHOT'S NOTE

"אתה אמרת אם מחוט כו׳ חייך שאני נותן לבניך מצות ציצית המד״א ונתנו על ציצית הכנף פתיל תכלת ומתרגמינן חוטא דתכלתא עכ״ל — אוה״ת בראשית כרך-ד דף תשד, ב. "והכוונה כי שורש ההמשכה שע״י חוטי הציצית נמשך מהקו וחוט דאוא״ס והוא בחי׳ השערות" — אוה״ת נ״ך-ב ע׳ תשע.

283 **אם מחוט ועד**

> Avraham to the king of Sedom: "Not from a thread to a shoelace will I take of anything that is yours."

Genesis 14:23 בראשית י״ד:כ״ג

אִם־מִחוּט וְעַד שְׂרוֹךְ־נַעַל וְאִם־אֶקַּח מִכָּל־אֲשֶׁר־לָךְ וְלֹא תֹאמַר אֲנִי הֶעֱשַׁרְתִּי אֶת־אַבְרָם:

that I will not take a thread nor a shoe-latchet nor aught that is thine, lest thou shouldest say: I have made Abram rich;

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284 **אם מחוט ועד**

The Midrash: because Avraham said "from a thread," his children merited the mitzvah of tzitzis, the thread of techeiles. The Alter Rebbe links it to the thread of the tzitzis drawn from the kav.

Bereshit Rabbah 43:9 בראשית רבה מ״ג:ט׳

ויאמר מלך סדום אל אברם תן לי הנפש וגו׳ ויאמר אברם אל מלך סדום הרימותי ידי וגו׳ - ר׳ יהודה ור׳ נחמיה ורבנן ר׳ יהודה אמר: עשאן תרומה היך מה דאת אמר: (במדבר יח) והרמותם ממנו תרומת ה׳. ורבי נחמיה אמר: עשאן שבועה, היך מה דאת אמר (דניאל יב): וירם ימינו ושמאלו אל השמים, וישבע בחי העולם. ורבנן אמרי: עשאן שירה, היך מה דאת אמר (שמות טו): זה אלי ואנוהו אלקי אבי וארוממנהו. רבי ברכיה ור׳ חלבו ור׳ אמי בשם ר׳ אלעזר אמרו אמר משה בל׳ שאמר אבא שירה. הרימותי ...

"The king of Sodom said to Abram: Give me the people, and take the property for yourself" (Genesis 14:21). "Abram said to the king of Sodom: I have raised my hand to the L-rd, G-d Most High, master of heaven and earth" (Genesis 14:22). "The king of Sodom said to Abram: Give me the people... Abram said to the king of Sodom: I have raised [harimoti] my hand..." - Rabbi Yehuda, Rabbi Neḥemya, and the Rabbis, Rabbi Yehuda said: He rendered it as teruma, for himself. just as it says: "You ...

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285 **אם מחוט ועד**

The Zohar in Vayikra: when day shines, Avraham awakens with his thread, of which it is written "from a thread to a shoelace."

Zohar, Vayikra 60:396–61:406 ספר הזהר, ויקרא ס׳:שצ״ו-ס״א:ת״ו

and they make him every day a new creature; hence the expression "my Maker" (osai, lit. makers),

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

286 **אם מחוט ועד**

The Zohar in Vayikra: to receive one thread of kindness, the thread of Avraham, who acquired it, as it is written "from a thread." The Mikdash Melech explains it as the thread that descends through the spine from the thread in the brain.

Zohar, Vayikra 64:424–65:435 ספר הזהר, ויקרא ס״ד:תכ״ד-ס״ה:תל״ה

It is written, "Let the earth bring forth a living soul" (Gen. 1, 24), this being the portion from which David inherited and became heir to the kingdom, as elsewhere explained. As has been stated, the soul is linked with the spirit, and the spirit with the super-soul. Happy those who obtain this noble heritage! Alas for the wicked whose souls do not even win them this world, much less the world to come I Of them it is written, "And the souls of thine enemies shall he sling out ...

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

287 **מה יפו פעמיך בנעלים**

The maiden is praised: "How beautiful are your steps in sandals, O prince's daughter" (context: Steinsaltz Tanakh). The Midrash connects it with Avraham's refusal to take even "a shoelace."

Song of Songs 7:2 שיר השירים ז׳:ב׳

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

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

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288 **חוט של חסד**

The Zohar in Terumah on "By day Havayah commands His kindness": a thread of kindness from the light hidden on the first day shines on one who studies Torah at night.

Zohar, Terumah 37:415–38:424 ספר הזהר, תרומה ל״ז:תט״ו-ל״ח:תכ״ד

Said R. Judah: 'Had it been hidden away altogether, the world would not have been able to exist for one moment. But it was only hidden like a seed which generates others, seeds and fruits, and the world is sustained by it. There is not a day that something does not emanate from that light to sustain all things, for it is with this that the Holy One nourishes the world. Moreover, whenever the Torah is studied by night, a little thread of this hidden light steals down and plays ...

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

289 **ע׳ בזהר חלק א׳ ויגש (דר״ז ע״ב) . . ובפי׳ הרמ״ז שם**

The Tzemach Tzedek quotes the Zohar and the Ramaz: the thread of kindness is one third of Chesed, 24, the value of chut with the word itself, Chesed being 72 divided into thirds, and this Chesed sews and joins all the worlds.

KEHOT'S NOTE

"ות״ח דהא בליליא מאן דמשבח למארי׳ בתושבחתא דאורייתא כדין אתתקף בתקיפו ביממא מסטרא דימינא (ע׳ בת״א בד״ה רני ושמחי שע״י רננא ברמשא יבוא לבחי׳ שמחה בצפרא, והו״ע המשכת חוט של חסד כו׳) דהא חוטא חד נפקא מסטרא דימינא, וכ׳ הרמ״ז שם וז״ל איתא בדברי הרב זלה״ה שחוט של חסד ה״ס שליש אחד של חסד שהוא כ״ד גימטריא חוט עם הכולל (...) וזה החסד תופר ומחבר כל העולמות" — אוה״ת בראשית כרך-ד דף תשד, ב. וראה גם אוה״ת מגילת אסתר ע׳ א׳רעח. ובהוצאת תש״נ ע׳ יח. וראה גם ביהל אור ע׳ קעא שזהו ע״ד שנתבאר בד״ה בהעלותך את הנרות ההפרש בין אהבה דאברהם ובין אה״ר דאהרן ע״ש. "והרמ״ז . . חוט עם הכולל, ור״ל חסד גימט׳ ע״ב ונחלק לג׳ שלישין" — אוה״ת נ״ך-ב ע׳ תשע.

290 **ח״ב תרומה קמ״ט א׳**

The Tzemach Tzedek explains "By day Havayah commands His kindness": the thread of kindness drawn over one who studies Torah at night is a thread from the light created on the first day and hidden for the future, of which an illumination shines on him.

KEHOT'S NOTE

"פי׳ ענין יומם יצוה ה׳ חסדו כו׳ שארז״ל כל העוסק בתורה בלילה חוט של חסד משוך עליו ביום, שהוא חוט והמשכה מאור שנברא ביום ראשון כו׳ שגנזו הקב״ה לע״ל, רק מ״מ הארה מאיר ממנו על הנ״ל" — אוה״ת בראשית כרך-ד דף תשד, א. "תרומה דקמ״ט ע״א פי׳ יומם יצוה ה׳ חסדו שהוא חוט של חסד מבחי׳ אור הגנוז שממנו נמשך ההארה על העוסק בתורה כו׳" — יהל אור ע׳ קסח.

291 חלק ג׳ ויקרא כ״ג ב׳

The Tzemach Tzedek quotes the Zohar on Avraham awakening with his thread at daybreak, and explains that the thread is drawn down to the level of the "shoe," the partition between Atzilus and Beriah.

KEHOT'S NOTE

"כד נהר יממא אתער אברהם בההוא חוטא דילי׳ דכתיב בי׳ אם מחוט ועד שרוך נעל כו׳ והיינו להיות נמשך החוט הנ״ל בבחי׳ נעל שהוא הפרסא שבין אצילות לבריאה" — אוה״ת מגילת אסתר ע׳ ב׳רעח (ובהוצאת תש״נ ע׳ יח).

292 כ״ה סע״א ע״ב

The Tzemach Tzedek quotes the Zohar on receiving "one thread of kindness," the thread of Avraham, and the Mikdash Melech's note that it is the thread descending through the spine from the thread in the brain.

KEHOT'S NOTE

"לקבלא חד חוטא דחסד ומאי איהו חוטא דאברהם דהוא קני לי׳ דכתיב אם מחוט, פי׳ המק״מ נ״ב חוט היורד דרך השדרה מחוט שבמוח" — אוה״ת בראשית כרך-ד דף תשד, ב.

293 ובפ׳ אחרי (דס״ד סע״ב) ובמק״מ שם

The Tzemach Tzedek quotes the Zohar: when morning awakens, the King draws a thread of blessings over the Matronita and over those who study Torah at night, for they join night and day; and the Mikdash Melech's note that the blessings descend by way of the thread.

KEHOT'S NOTE

"כד אתער בקר כו׳ ומלכא משיך מינ״ חד חוטא דברכאן ופריס על מטרוניתא ועל אינון כו׳ דמשתדלי באורייתא בלילא כו׳ לפי שהם המחברים [בכת״י ב׳ "מתחברים"] לילה ויום שהם מטרוניתא ומלכא, ובמק״מ חוטא דברכאן נ״ב כי הוא היורד דרך החוט עכ״ל" — אוה״ת בראשית כרך-ד דף תשד, ב.

294 האי חוטא יקירא קדישא

From the Idra in Nasso: "All depends on mazal … this precious, holy thread on which all the hairs of the beard hang is called mazal."

Zohar, Idra Rabba 17:147–21:157 ספר הזהר, האדרא רבא י״ז:קמ״ז-כ״א:קנ״ז

295 וע׳ בפ׳ נשא (קל״ד ע״א) האי חוטא יקירא קדישא כו׳

The Tzemach Tzedek notes that the Zohar compares the drawing down of the hairs to a thread, that this thread on which all the hairs hang is the source of the thirteen attributes of mercy, with notzer chesed including them all, and that it is called "the precious, holy thread" like the kav drawn from the Infinite Light after the tzimtzum.

KEHOT'S NOTE

"הכל תלוי במזל כו׳ האי חוטא יקירא קדישא דכל שערי דדיקנא תליין בי׳ אקרי מזל כו׳ ותאנא הכל תלוי במזל דאיהו האי חוטא יקירא קדישא דכל שערין תליין בי׳ כו׳ עכ״ל הרי המשיל המשכת השערות לבחי׳ חוט . . וענין האי חוטא יקירא קדישא דכל שערי דדיקנא תליין בי׳, היינו כמ״ש בזהר תרומה דף קל״ב בענין תליסר מכילין דרחמי, אינון תריסר רזא דרתיכא קדישא דנפקין מחד דשריא עלייהו. וכ׳ המק״מ וז״ל זה יובן במ״ש הרב שנוצר חסד הוא כולל כולם כו׳ עכ״ל" — אוה״ת נ״ך-ב ע׳ תשסט. וראה גם ביאה״ז להצ״צ-ב ע׳ תתקט. "ושם פי׳ ג״כ . . נק׳ חוטא יקירא קדישא, דהיינו כמו דוגמת הקו״ח שנמשך מאור א״ס לאחר הצימצום" — אוה״ת פ׳ האזינו ע׳ א׳תרמו.

296 והחוט המשולש

"Whoever has Scripture, Mishnah and proper conduct will not quickly sin, as it is said, 'and the threefold cord is not quickly broken.'" The Alter Rebbe cites it in connection with the thread.

Mishnah Kiddushin 1:10 משנה קידושין א׳:י׳

כָּל הָעוֹשֶׂה מִצְוָה אַחַת, מְטִיבִין לוֹ וּמַאֲרִיכִין לוֹ יָמָיו וְנוֹחֵל אֶת הָאָרֶץ. וְכָל שֶׁאֵינוֹ עוֹשֶׂה מִצְוָה אַחַת, אֵין מְטִיבִין לוֹ וְאֵין מַאֲרִיכִין לוֹ יָמָיו וְאֵינוֹ נוֹחֵל אֶת הָאָרֶץ. כָּל שֶׁיֶּשְׁנוֹ בַּמִּקְרָא וּבַמִּשְׁנָה וּבְדֶרֶךְ אֶרֶץ, לֹא בִּמְהֵרָה הוּא חוֹטֵא, שֶׁנֶּאֱמַר (קהלת ד) וְהַחוּט הַמְשֻׁלָּשׁ לֹא בִמְהֵרָה יִנָּתֵק. וְכָל שֶׁאֵינוֹ לֹא בַמִּקְרָא וְלֹא בַמִּשְׁנָה וְלֹא בְדֶרֶךְ אֶרֶץ, אֵינוֹ מִן הַיִּשּׁוּב:

He who performs one commandment is rewarded, his days are prolonged, and he inherits the land, But he who does not perform one commandment, is not rewarded, his days are not prolonged, and he does not inherit the land. He who is familiar with Bible, Mishnah, and the ways of the land will not easily sin, as it is said, "And a threefold cord is not quickly broken" (Ecclesiastes 4:12. But he who is not familiar with Bible, Mishnah and the ways of the land does not belong to civilization.

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

297 והחוט המשולש

Koheles praises companionship: two stand together against an attacker, "and the threefold cord is not quickly broken" (context: Steinsaltz Tanakh). The Mishnah applies it to one who has Scripture, Mishnah and proper conduct.

Ecclesiastes 4:12 קהלת ד׳:י״ב

וְאִם־יִתְקְפוֹ הָאֶחָד הַשְּׁנַיִם יַעַמְדוּ נֶגְדּוֹ וְהַחוּט הַמְשֻׁלָּשׁ לֹא בִמְהֵרָה יִנָּתֵק:

And if a man prevail against him that is alone, two shall withstand him; and a threefold cord is not quickly broken.

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298 ע״פ מאמר הזהר . . פ׳ אחרי דע״ט

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

KEHOT'S NOTE

ביאה״ז לאדה״א עו, ג ואילך. ביאה״ז להצ״צ

299 כי ישרים דרכי ה׳

The prophet's closing words: "For the ways of Havayah are straight; the righteous walk in them, and sinners stumble

in them." It is the verse of the Zohar passage the Alter Rebbe refers to.

Hosea 14:10 הושע י״ד:י׳

מִי חָכָם וְיָבֵן אֵלֶּה נָבוֹן וְיֵדָעֵם כִּי־יְשָׁרִים דַּרְכֵי ה׳ וְצַדִּקִים יֵלְכוּ בָם וּפֹשְׁעִים יִכָּשְׁלוּ בָם׃

Whoso is wise, let him understand these things, Whoso is prudent, let him know them. For the ways of the L-RD are right, And the just do walk in them; But transgressors do stumble therein.

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300 בת״א סד״ה ויהי מקץ

At the end of the discourse "And it was at the end" the Alter Rebbe explains that the love and awe of prayer can be forgotten hours later, but whoever studies the reasons of the Torah at night, which are "song," has "a thread of kindness drawn over him by day": a new and higher love comes upon him from above, "love in delights," beyond the nature of the G-dly soul.

KEHOT'S NOTE

לב, ב "שהוא אהבה עליונה הבאה עליו מלמעלה כו׳ אהבה בתענוגים ובד״ה חכלילי עינים פי׳ דאהבה בתענוגים היא למעלה מאה״ר הבאה משם מ״ה כי באה משם ע״ב בחי׳ טעמים כו׳ ולכן נק׳ חוט של חסד כי חסד חשבון ע״ב" — אוה״ת בראשית כרך-ד דף תשד, א. ובענין הגמרא דחגיגה ראה גם יהל אור ע׳ קסו ובאוה״ת נ״ך-ב ע׳ תתסא-ב "שהוא בעבודה המשכת אהבה רבה בנפש אהבה בתענוגים".

301 חוט של חסד משוך עליו ביום

"Whoever studies Torah at night, the Holy One draws a thread of kindness over him by day." The Alter Rebbe connects it with Moshe's "in the morning."

Chagigah 12b:8 חגיגה י״ב ב:ח׳

אָמַר רֵישׁ לָקִישׁ: כָּל הָעוֹסֵק בְּתוֹרָה בַּלַּיְלָה — הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹשֵׁךְ עָלָיו חוּט שֶׁל חֶסֶד בַּיּוֹם, שֶׁנֶּאֱמַר: "יוֹמָם יְצַוֶּה ה׳ חַסְדּוֹ". וּמָה טַעַם "יוֹמָם יְצַוֶּה ה׳ חַסְדּוֹ" — מִשּׁוּם "וּבַלַּיְלָה שִׁירֹה עִמִּי". וְאִיכָּא דְּאָמְרִי, אָמַר רֵישׁ לָקִישׁ: כָּל הָעוֹסֵק בַּתּוֹרָה בָּעוֹלָם הַזֶּה שֶׁהוּא דּוֹמֶה לְלַיְלָה, הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹשֵׁךְ עָלָיו חוּט שֶׁל חֶסֶד לָעוֹלָם הַבָּא שֶׁהוּא דּוֹמֶה לְיוֹם, שֶׁנֶּאֱמַר: "יוֹמָם יְצַוֶּה ה׳ חַסְדּוֹ וּבַלַּיְלָה שִׁירֹה עִמִּי".

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

302 בקר ויודע ה׳

Moshe answers Korach and his company: "In the morning Havayah will make known who is His and who is holy" (context: Steinsaltz Tanakh). The maamar sees in "morning" the time of the thread of kindness.

Numbers 16:5 במדבר ט״ז:ה׳

וַיְדַבֵּר אֶל־קֹרַח וְאֶל־כָּל־עֲדָתוֹ לֵאמֹר בֹּקֶר וְיֹדַע ה׳ אֶת־אֲשֶׁר־לוֹ וְאֶת־הַקָּדוֹשׁ וְהִקְרִיב אֵלָיו וְאֵת אֲשֶׁר יִבְחַר־בּוֹ יַקְרִיב אֵלָיו׃

And he spoke unto Korah and unto all his company, saying: 'In the morning the L-RD will show who are His, and who is holy, and will cause him to come near unto Him; even him whom He may choose will He cause to come near unto Him.
.

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KEHOT'S NOTE

במדבר טז, ה.

303 ובפ׳ בלק (דף ר״ד ע״ב)

Kehot points to the Mitteler Rebbe's explanation of the Zohar in Balak on "In the morning I will set my prayer before You."

KEHOT'S NOTE

ראה ביאה״ז לאדה״א דף קט, א ואילך.

304 בקר אערוך לך ואצפה

David prays: "Havayah, in the morning You hear my voice; in the morning I will set my prayer before You and wait" (context: Steinsaltz Tanakh). The Zohar in Balak expounds it.

Psalms 5:4 תהילים ה׳:ד׳

ה׳ בֹּקֶר תִּשְׁמַע קוֹלִי בֹּקֶר אֶעֱרָךְ־לְךָ וַאֲצַפֶּה׃

O L-RD, in the morning shalt Thou hear my voice; In the morning will I order my prayer unto Thee, and will look forward.

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305 כסות לילה פטור מן הציצית

"And you shall see it" excludes a night garment, which is exempt from tzitzis. The Alter Rebbe suggests that this is because the thread of kindness belongs to the day.

Menachot 43a:19–21 מנחות מ״ג א:י״ט-כ״א

ר״ש פוטר בגשים מאי טעמא דר״ש דתניא (במדבר טו, לט) וראיתם אותו פרט לכסות לילה אתה אומר פרט לכסות לילה או אינו אלא פרט לכסות סומא כשהוא אומר (דברים כב, יב) אשר תכסה בה הרי כסות סומא אמור הא מה אני מקיים וראיתם אותו פרט לכסות לילה ומה ראית לרבות כסות סומא ולהוציא כסות לילה מרבה אני כסות סומא שישנה בראיה אצל אחרים ומוציא אני כסות לילה שאינה בראיה אצל אחרים

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KEHOT'S NOTE

מנחות מג, א. טושו״ע או״ח סי׳ יח.

306 הנז׳ בפ׳ בהעלותך (דקנ״ב ע״א)

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

KEHOT'S NOTE

ראה לעיל פ׳ ויקרא ג, ב.

307 כי גאה גאה

The words here quote Exodus 15:1; the passage is shown below.

Exodus 15:1 שמות ט״ו:א׳

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה׳ וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה׳ כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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KEHOT'S NOTE

ראה יהל אור ע׳ תקה.

315 **וכמ״ש . . א״ת שושנים**

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

KEHOT'S NOTE

על״ק פ׳ ראה (לג, ד). וש״נ. [כ].

316 **נושא עון**

The words here quote Exodus 34:7; the passage is shown below.

Exodus 34:7 שמות ל״ד:ז

נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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KEHOT'S NOTE

שמות לד, ד.

317 **וזהו שאמרו**

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

KEHOT'S NOTE

ע״ל פ׳ אמור (לד, ב). וש״נ. [כ].

318 **במב״ש ש״ג . . בענין רישא תנינא**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה״ת נצבים ע׳ א׳רעו.

319 **בביאור ע״פ שוש אשיש**

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

KEHOT'S NOTE

לקמן פ׳ נצבים מט, ד.

320 **סד״ה כי ההרים ימושו**

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

KEHOT'S NOTE

לקמן פ׳ תצא מא, א.

321 **סד״ה את שבתותי תשמרו**

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

KEHOT'S NOTE

לקו״ת בהר מד, ד.

322 **בד״ה שרי אשתך**

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

KEHOT'S NOTE

תו״א יג, ב.

323 **ע״פ טוב לחסות**

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

KEHOT'S NOTE

שמות טו, א.

308 **אבא יונק ממזל השמיני**

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

KEHOT'S NOTE

ע״ח שער טז פ״ו ובכ״מ. מובא באגה״ק סי׳ כח.

309 **ופני לא יראו**

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

KEHOT'S NOTE

שם לג, כג.

310 **להצהיל פנים משמן**

The words here quote Psalms 104:15; the passage is shown below.

Psalms 104:15 תהילים ק״ד:ט״ו

וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד׃

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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KEHOT'S NOTE

תהלים קד, טו.

311 **ענין אהרן בחי׳ נראה אור**

Kehot's note points to Zohar III, 103a for these words.

Zohar III, 103a זח״ג קג, א

KEHOT'S NOTE

זח״ג קג, א.

312 **נראה אור**

The words here quote Psalms 36:10; the passage is shown below.

Psalms 36:10 תהילים ל״ו:י

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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KEHOT'S NOTE

תהלים לו, י.

313 **מה טוב ומה נעים**

The words here quote Psalms 133:1; the passage is shown below.

Psalms 133:1 תהילים קל״ג:א׳

שִׁיר הַמַּעֲלוֹת לְדָוִד הִנֵּה מַה־טּוֹב וּמַה־נָּעִים שֶׁבֶת אַחִים גַּם־יָחַד׃

A Song of Ascents; of David. Behold, how good and how pleasant it is For brethren to dwell together in unity!

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KEHOT'S NOTE

תהלים קלג, א.

314 **ובפ׳ ויקרא ספ״ג**

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

KEHOT'S NOTE

לקמן שמע״צ צא, א.

324 **ואמר ביום ההוא הנה**

The words here quote Isaiah 25:9; the passage is shown below.

Isaiah 25:9 ישעיהו כ״ה:ט׳

וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹקֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה ה׳ קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ׃

And it shall be said in that day: ‘Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.’

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KEHOT’S NOTE

ישע״ כה, ט.

325 **שהמשכנו אותו בבחי׳ קוין**

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

KEHOT’S NOTE

ראה גם לקמן שה״ש נ, ב. תו״א סג, ד.

326 **תורה עבודה וגמ״ח**

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

KEHOT’S NOTE

אבות א, ב.

327 **בשהש״ר רבה**

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

KEHOT’S NOTE

ה, ג.

328 **במ״א בפ׳ ויקרא גבי ענין העבודה ומצות תלמוד תורה**

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

KEHOT’S NOTE

כן מצויין בכמה מקומות והכוונה לביאור דלא תשבית.

329 **ובמ״א אמרו**

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

KEHOT’S NOTE

הובא בהקדמה של ספר חרדים ברישא ”פתחו לי כחודה של מחט ואני אפתח לכם כפתחו של אולם” יעו״ש. ועל״ק שה״ש (כד, ב). ובואתחנן (ד, א). וע״ע ר״פ בהר סופ״א. [כ].

330 **בן פורת יוסף**

The words here quote Genesis 49:22; the passage is shown below.

Genesis 49:22 בראשית מ״ט:כ״ב

בֵּן פֹּרָת יוֹסֵף בֵּן פֹּרָת עַלֵּי־עָיִן בָּנוֹת צָעָדָה עָלֵי־שׁוּר׃

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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KEHOT’S NOTE

בראשית מט, כב.

331 **פורת אותיות תופר**

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

KEHOT’S NOTE

ראה לקמן פ׳ ראה כד, א.

332 Kehot’s note points to Leviticus 23:2 for these words.

Leviticus 23:2 ויקרא כ״ג:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי ה׳ אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדָי׃

Speak unto the children of Israel, and say unto them: The appointed seasons of the L-RD, which ye shall proclaim to be holy convocations, even these are My appointed seasons.

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PARAGRAPH 52

333 **כל האומר אין לי אלא תורה**

“Whoever says he has only Torah does not have even Torah.”

Yevamot 109b:4–5 יבמות ק״ט ב:ד׳-ה׳

עָרְבֵי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּף דּוּץ. תּוֹקֵעַ עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פַּפָּא, אָמַר קְרָא: ”וּלְמַדְתֶּם וַעֲשִׂיתֶם” — כֹּל שֶׁיֶּשְׁנוֹ בַּעֲשִׂיָּה יֶשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשִׂיָּה אֵינוֹ בִּלְמִידָה.

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334 **פתחי לי פתח של תשובה כחודה של מחט**

“Open for Me one opening of teshuvah like the eye of a needle.”

Shir HaShirim Rabbah 5:2:2 שיר השירים רבה ה׳:ב׳:ב׳

... פִּתְחִי לִי, רַבִּי יַסָּא אָמַר, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל, בָּנַי, פִּתְחוּ לִי פֶּתַח אֶחָד שֶׁל תְּשׁוּבָה כְּחַדָּה שֶׁל מַחַט, וַאֲנִי פּוֹתֵחַ לָכֶם פְּתָחִים שֶׁיֶּהְיוּ עֲגָלוֹת וּקְרוֹנִיּוֹת נִכְנָסוֹת בּוֹ. רַבִּי תַּנְחוּמָא וְרַבִּי חוּנְיָא וְרַבִּי אַבָּהוּ בְּשֵׁם רֵישׁ לָקִישׁ, כְּתִיב (תהלים מו, יא): הַרְפּוּ וּדְעוּ כִּי אָנֹכִי אֱלֹקִים וגו׳, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל הַרְפּוּ מִמַּעֲשֵׂיכֶם הָרָעִים וּדְעוּ כִּי אָנֹכִי אֱלֹקִים. רַבִּי לֵוִי אָמַר אִלּוּ הָיוּ יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה אֲפִלּוּ יוֹם אֶחָד, מִיָּד הֵן נִגְאָלִין, וּמִיָּד בֶּן ...

“It is the sound of my beloved knocking” - by means of Moses when he said: “Moses said: So said the L-rd: At about midnight, I will emerge in the midst of Egypt” (Exodus 11:4). “Open for me” - Rabbi Yasa said: The Holy One blessed be He said to Israel: My children, open for Me one opening of repentance like the eye of the needle, and I will open for you openings that wagons and carriages enter through it. Rabbi Tanḥuma, Rabbi Ḥunya, and Rabbi Abbahu [said] in the ...

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335 **בן פורת יוסף**

> "Yosef is a fruitful son": poras as tofer, the one who sews.

Genesis 49:22 בראשית מ״ט:כ״ב

בֵּן פֹּרָת יוֹסֵף בֵּן פֹּרָת עַלֵּי־עָיִן בָּנוֹת צָעָדָה עָלֵי־שׁוּר׃

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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PARAGRAPH 53

336 **דגנך תירושך ויצהרך**

> "Your grain, your wine and your oil": the three levels of the Torah, the oil being the most hidden.

Deuteronomy 11:14 דברים י״א:י״ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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337 **ישת חשך סתרו**

> "He made darkness His hiding place": the oil itself is hidden.

Psalms 18:12 תהילים י״ח:י״ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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338 **ושער רישיה כעמר נקא**

> "And the hair of His head like pure wool," the channel through which the oil comes down.

Daniel 7:9 דניאל ז׳:ט׳

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

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

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339 **מה טוב ומה נעים שבת אחים גם יחד**

> "How good and how pleasant it is for brothers to dwell together in unity," said of Moshe and Aharon, through whom the good oil flows.

Psalms 133:1 תהילים קל״ג:א׳

שִׁיר הַמַּעֲלוֹת לְדָוִד הִנֵּה מַה־טּוֹב וּמַה־נָּעִים שֶׁבֶת אַחִים גַּם־יָחַד׃

A Song of Ascents; of David. Behold, how good and how pleasant it is For brethren to dwell together in unity!

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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