



LIKKUTEI TORAH • PARSHAS MASEI • MAAMAR 5

ביאור על זה

“An explanation of this”



Every ascent needs a drawing down first. The journeys in the desert, the blessing said before a mitzvah and Moshe’s “writing” of the journeys all show that light from above must first come down to give the power to rise; Moshe’s writing is G-d’s “seal of truth,” the light of the hidden Chochmah shining unchanged in “the light of the King’s face,” drawn into the souls through Torah study so that they can rise back to their source.

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



LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/likutei-torah/masei/5/

THE BIG IDEA

Every ascent needs a drawing down first. The journeys in the desert, the blessing said before a mitzvah and Moshe's "writing" of the journeys all show that light from above must first come down to give the power to rise; Moshe's writing is G-d's "seal of truth," the light of the hidden Chochmah shining unchanged in "the light of the King's face," drawn into the souls through Torah study so that they can rise back to their source.

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 biur begins with the journeys in the desert. Before Sinai there was no Ark, yet Moshe and Israel could subdue the desert near settled land, like the kelipos still close to kelipas nogah; the deep wilderness, evil at full strength, needed the Ark. The forty-two journeys match the Name of forty-two, a power of ascent that counts only six aspects of each attribute and leaves out Malchus, revelation, which the Omer, a drawing down, does count. Each journey had an ascent and a drawing down, as every mitzvah does, and as the blessing comes "ahead of" the deed, light from above must come first. So "Moshe wrote their goings-forth to their journeys": his writing is "the seal of the Holy One, blessed be He, is truth," the hidden Chochmah, from which the Thirteen Attributes come only as hair comes from the brain, shining unchanged in the seventh tikkun, the bare face, "the light of the King's face." Revealed in Z'eir Anpin and Malchus and drawn down through Torah study, this truth gives the souls the bittul and the strength to rise back to their source.

OUTLINE

1 The Ark and the two deserts

¶1-3

The journeys before Sinai needed no Ark: the desert near settled land, like the kelipos close to nogah, Moshe and Israel could subdue by themselves, through the mitzvos of Marah, while the deep wilderness, evil at full strength, needed the Ark. The desert is the source of the kelipos, opposite Jerusalem, and every Jew subdues his body by iskafya or is'hapcha. The forty-two journeys match Ana Bekoach, six words in each of seven lines; why then does the Omer count seven?

2 The Name of forty-two and the Omer

¶14-6

Malchus is the link by which each level becomes the source of the next. The Name of forty-two is ascent, as in the forty-two words of the Shema's love "with all your might," so it counts only each attribute's essence, which is nullified in the Infinite; the Omer is a drawing down from the "upraised hand" of Pesach, and counts each attribute's Malchus too. A parenthesis distinguishes Ana Bekoach from the forty-two of the three "hands," and the journeys show that an ascent comes before every drawing down.

3 The blessing before the mitzvah

¶17-9

Every mitzvah draws light through refining kelipas nogah, but first the blessing draws an encompassing light, "ahead of" the deed, that lifts it. The blessing's wording traces the stages: "Blessed are You" draws down, "Who has sanctified us" is the deed's ascent, "and commanded us" the inner answer. Torah and mitzvos are lights and vessels, and each is higher in its own way.

4 Moshe's writing and the hidden Chochmah

¶10-13

"And Moshe wrote their goings-forth" is a drawing down that empowers the ascent, and his writing is the seal of truth. The hidden Chochmah, above all reason, is beyond even the Thirteen Attributes, which issue from it as hair from the brain because attributes presuppose a world. In the seventh tikkun, "and truth," the hair stops and the hidden Chochmah shines unchanged.

5 The light of the King's face

¶14-20

As a sage's face shines with a new insight, the light of the face carries the wisdom itself: the "apple among the trees of the forest," the oil that makes the face shine. Truth never changes and never stops flowing, for it is rooted in Atika, where there is no left. It is called truth only when revealed, and like a seal it is outward, yet it establishes everything.

6 Truth to Yaakov, and the souls' ascent

¶21-24

Truth is revealed in Z'eir Anpin through its gaze into the face of Arich Anpin, and passes to Malchus, the source of creation, where the seal takes effect, as at Ne'ilah. Moshe, the King's groomsman, drew it from the souls' source, bringing the bittul that lets them rise "with all your might," as a father bends down to lift his child. It is drawn down through Torah study, and then "their journeys to their goings-forth" is the ascent home.

KEY CONCEPTS

Kelipas nogah קליפת נוגה

The "bright husk," a mixture of good and evil that stands between holiness and the three wholly impure kelipos. What is close to it can still be refined, as the desert near settled land could be subdued without the Ark.

The Name of forty-two שם מ"ב

The forty-two-word prayer Ana Bekoach, seven lines of six words: a power of ascent into the Infinite, which counts only the essence of each attribute and not its revelation, its Malchus.

Ascent and drawing down העלאה והמשכה

The two movements of every journey and every mitzvah: rising from below and light coming down. A drawing down from above must come first to make the ascent possible.

Makif (encompassing light) מקיף

Light too high to enter a vessel, which surrounds it and lifts it. The blessing over a mitzvah draws it, "ahead of" (over) the deed.

Mayin nukvin and mayin duchrin מיין נוקבין ומיין דוכרין

The “feminine waters,” the arousal raised from below, and the “masculine waters,” the answer from above that comes in response, shining inwardly and from a higher level than the first arousal.

The hidden Chochmah חכמה סתומה

The wisdom above all reason and comprehension, “wise, but not with a known wisdom.” It is as He is in Himself, beyond the attributes, which exist only in relation to worlds.

The thirteen tikkunim of the beard י”ג תיקוני דיקנא

The Idra’s image for the Thirteen Attributes of Mercy, which issue from the hidden brain only as hair does, through a contracted trickle. In the seventh, “and truth,” the hair stops and the face shows.

The seal of truth חותמו של הקב”ה אמת

The light of the hidden Chochmah revealed in the “face,” unchanging and never ceasing. Like a seal it is outward, yet it establishes everything; Moshe’s “writing” draws it into the souls.

SECTION 1 • 11-3

The Ark and the two deserts

1 ביאור על זה

An explanation of this.

The heading marks what follows as a biur, an “explanation” that develops the ideas of the maamar before it on the journeys of the Israelites in the desert. It will take up the journeys, the Name of forty-two, and the verse “And Moshe wrote their goings-forth to their journeys.”

2 הנה גבי המסעות¹ כתיב ויהי בנסוע הארון ויאמר משה קומה² ה' ויפוצו אויבך כו'. וצ"ל ענין המסעות שהיו עד מתן תורה שלא היה עדיין הארון.

Now, regarding the journeys it is written, “And it was, when the Ark set out, that Moshe said: Arise, Havayah, and let Your enemies be scattered,” etc. And we need to understand the matter of the journeys that took place until the Giving of the Torah, when there was not yet an Ark.

Whenever the Ark set out, Moshe said, “Arise, Havayah, and let Your enemies be scattered” (Numbers 10:35): the Ark’s journey is what drove off the opposing forces. But the list of journeys in Parshas Masei includes those made before the Giving of the Torah, when the Ark had not yet been built, so what subdued those forces then?

אך הענין כי המסעות הראשונות היו במדבר הקרוב לישוב ולכן היו יכולים להכניעו משה רבינו ע"ה
[עליו השלום] וישראל בעצמם

But the explanation is that the first journeys were in the desert near inhabited land, and therefore Moshe our teacher, peace be upon him, and Israel themselves were able to subdue it,

The answer begins: the first journeys, from Egypt to Sinai, passed through desert close to inhabited land. There Moshe and the people had the strength on their own to subdue “it,” the desert and everything it stands for.

הגם שלא היה עדיין הארון עמהם משא"כ המסעות שאח"כ בתוך המדבר הרחוק מישוב היה צריך כדי להכניעו גם לארון דייקא וזהו ויהי בנסוע הארון כו'.

even though the Ark was not yet with them. Whereas for the journeys afterward, deep within the desert, far from inhabited land, it was necessary, in order to subdue it, [to have] the Ark specifically as well. And this is “And it was, when the Ark set out,” etc.

The later journeys went deep into the wilderness, far from any settlement, and there Moshe and Israel alone were not enough; the Ark itself had to lead. That is why the verse “when the Ark set out” belongs to those journeys.

3 וכן הענין ג"כ למעלה כי הנה נוגה היא הממוצע בין הקדושה ובין קליפות הטמאות כי היא כלולה
מטוב ורע

And so too is the matter above. For nogah (“brightness”) is the intermediary between holiness and the impure kelipos (husks), since it is composed of good and evil.

The same pattern now applies in the spiritual realm. A kelipah (“husk”) is a force that conceals G-dliness; kelipas nogah, the “bright” husk, is a mixture of good and evil, and so it stands between holiness and the three kelipos that are wholly impure.

והוא מ"ש במרכבת יחזקאל רוח סערה³ וענן גדול ואש מתלקחת ונוגה לו סביב שאחר ק"נ [קליפת נוגה]
מתחיל השתלשלות שלש קליפות הנ"ל שע"י ק"נ [קליפת נוגה] נמשך להם יניקה מהקדושה.

And this is what is written in Yechezkel's [vision of the] Chariot: “a stormy wind, a great cloud and a flaring fire, and a brightness (nogah) round about it.” For after kelipas nogah begins the descending chain (hishtalshelus) of the three kelipos mentioned above, which receive their nourishment from holiness by means of kelipas nogah.

Yechezkel's vision of the Chariot (Ezekiel 1:4) names a stormy wind, a great cloud and a flaring fire, and then “a brightness (nogah) round about it.” The first three are the three impure kelipos; as the levels descend they come after nogah, and whatever nourishment they draw from holiness reaches them only through it.

ולכן לא כולם שוים שהקרוב לנוגה יותר אין הרע בו בתוקף כ"כ [כל כך] כמו בהרחוק מנוגה

Therefore they are not all equal: in that which is closer to nogah, the evil is not as strong as in that which is far from nogah.

So the impure kelipos are not all alike. The closer one is to nogah, the weaker its evil; the farther away, the stronger.

(וַיֵּשׁ [וְזֶה שְׁכָתוֹב] גְּבִי עֲמֶלֶק וְאַחֲרֵיתוֹ עַדִּי אֹבֵד⁴ וְכַמְשָׁנִית [וְכַמּוֹ שְׁנֵתְבָאֵר] בְּדִיָּה חַיִּיב אֵינֶשׁ לְכַסּוּמִי⁵ בְּפִורִי [בְּפִורִים] עֵיִשׁ וְזֶה דְּלַפְעָמִים אָמַר שְׁטֵן וּפְנִינָה לְשִׁישׁ [לְשֵׁם שְׁמִים] נִתְכוּוֹנוּ⁶ וּבִמִּיא אָמְרוּ נִתֵּן עֵינֵינוּ בְּמִקְדָּשׁ רִאשׁוֹן^{7,8} כִּי וְכַמִּישׁ בְּמִיא).

(And this is [the meaning of] what is written regarding Amalek, “and his end shall be to perish forever,” as was explained in the discourse beginning “A person is obligated to become intoxicated on Purim”; see there. And this is why at times it was said, “The Satan and Peninah intended it for the sake of Heaven,” while elsewhere they said, “He set his eyes on the First Temple,” etc., as is explained elsewhere.)

Amalek, whose “end shall be to perish forever” (Numbers 24:20), is an example of evil at its strongest, which can only be destroyed; the Purim discourse cited here explains how kelipah has its own “first” and “last.” The Talmud says in one place that the Satan and Peninah “intended it for the sake of Heaven” (Bava Basra 16a), and in another that the evil inclination “set its eyes on the First Temple” and destroyed it (Sukkah 52a): the first speaks of evil near its root, the second of evil far from it.

וְלָכֵן אוֹתָן הַמַּסְעוֹת שֶׁהָיוּ בְּמִדְבַּר הַסָּמוּךְ לִישׁוּב הֵינּוּ הַתְּחִלַּת הַשְּׁתַּלְשְׁלוֹת קְלִיפּוֹת הַטְּמָאוֹת הַקְּרוֹבִים עַדִּיִן לְנוֹגָה עֵיִכּ הָיוּ יְכוּלִּים סִיר נִשְׁיִי [נִשְׁמוֹת יִשְׂרָאֵל] וּמֹשֶׁה וְאַהֲרֹן לְהַכְנִיעֵם גַּם קֹדֶם מִיָּת [מִתֵּן תּוֹרָה] עֵיִי שִׁבְעָה מִצְוֹת שֶׁנִּצְטְווּ בְּמַרָּה⁹ שְׁמִירַת שַׁבָּת וְכַבּוֹד אָב

Therefore, those journeys that were in the desert adjoining inhabited land, that is, the beginning of the descending chain of the impure kelipos, which are still close to nogah: therefore the six hundred thousand souls of Israel, and Moshe and Aharon, were able to subdue them even before the Giving of the Torah, through the seven mitzvot that they were commanded at Marah, the keeping of Shabbos and the honoring of father

The first journeys, beside inhabited land, correspond to the beginning of the descent of the impure kelipos, which are still close to nogah. So even before Sinai the people, with Moshe and Aharon, could subdue them through the mitzvot given at Marah; the Talmud (Sanhedrin 56b) counts ten given there: the seven commanded to the children of Noach, with civil laws, Shabbos and honoring parents added.

וְאִם וְכַמּוֹ שֵׁנִי [שְׁנֵאֵמֵר] בְּהֵם בְּדִבְרוֹת הָאַחֲרוֹנוֹת כֹּאשֶׁר צִוָּה¹⁰ הִי אֶלְקִיךָ וּפִירְשִׁי [וּפִירְשִׁי רִשִּׁי] דְּכֹאשֶׁר צִוָּה הֵינּוּ בְּמַרָּה.¹¹

and mother, as is said of them in the later [version of the] Commandments, “as Havayah your G-d commanded you,” and Rashi explained that “as He commanded you” means at Marah.

The proof that Shabbos and honoring parents were commanded at Marah: in the second recording of the Ten Commandments (Deuteronomy 5) these two say “as Havayah your G-d commanded you,” and Rashi explains that this refers to the earlier command at Marah.

אבל המסעות שנסעו אח"כ בתוך המדבר הרחוק מישב ששם מדור הקליפות הרחוקים מנוגה שהם תוקף הרע היה צריך כדי להכניעם ע"י בנסוע הארון ויאמר משה ¹² כו'.

But the journeys they made afterward, deep within the desert far from inhabited land, where the kelipos that are far from nogah have their dwelling, these being the full force of evil: it was necessary, in order to subdue them, [that it be] through "when the Ark set out, Moshe said," etc.

The later journeys went deep into the wilderness, the home of the kelipos far from nogah, where evil is at full strength. To subdue those, the Ark and Moshe's call "Arise, Havayah" were needed.

וכל עיקר הכוונה בענין המסעות במדבר הוא להכניע אותו לפי שהוא מקור הקליפות לעומת בחי ירושלים בקדושה

And the whole essential purpose of the journeys in the desert is to subdue it, because it is the source of the kelipos, opposite the level of Jerusalem in holiness

The purpose of all the journeys was to subdue the desert itself, because the desert is the source of the kelipos. It is the counterpart, on the side of unholiness, of Jerusalem on the side of holiness.

(ועיין בזהר תרומה קנ"ז א' תצוה קפ"ד א' ב' ובע"ח [ובעץ חיים] שער הארת המוחין זו"נ [זעיר אנפין ונוקבא] פ"ה)

(and see the Zohar, Terumah, 157a; Tetzaveh, 184a and b; and Etz Chaim, Sha'ar Haaras HaMochin (the Gate of the Illumination of the Mochin) of Z'eir Anpin and Nukva, chapter 5).

The text gives its references. The Zohar on Terumah (2:157a) describes how G-d divided the earth into settled land and wasteland, with the Holy Land at the center, Jerusalem at the center of the Land and the Holy of Holies at the center of Jerusalem; the text also cites the Zohar on Tetzaveh and Etz Chaim's Gate of the Illumination of the Mochin.

והוא סימן לדורות שעייז יוכל כל אחד מישראל לעבוד את ה' ולהכניע גופו באתכפא או אתהפכא שזהו עיקר העבודה ¹³ כו'.

And this is a sign for the generations: that through this every one of Israel is able to serve G-d and to subdue his body, by iskafya (subjugation) or is'hapcha (transformation), which is the essence of the service, etc.

The journeys are a sign for every generation: every Jew can subdue his body in one of two ways. Iskafya is forcing down the body's desires; is'hapcha is transforming them into holiness, which the Zohar (1:4a, cited in the Kehot note) praises as "turning darkness into light and bitter into sweet."

והנה מ"ב מסעות הם כנגד שם מ"ב תיבות דאנא בכח גדולת כו' שהוא שבעה מדות עליונות חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד] ומלכות וכל אחת מהן כלולה משה בחי' חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד] לבד

Now, the forty-two journeys correspond to the Name of forty-two words of “Ana bekoach gedulas,” etc., which is the seven supernal attributes (middos), Chesed, Gevurah, Tiferes, Netzach, Hod, Yesod and Malchus, each of them composed of six aspects only: Chesed, Gevurah, Tiferes, Netzach, Hod and Yesod.

The forty-two journeys listed in Parshas Masei correspond to the prayer Ana Bekoach, a Name of forty-two words in seven lines of six words. Its seven lines are the seven attributes from Chesed to Malchus, and the six words of each line are six aspects, Chesed through Yesod, within that attribute.

לכן הוא שבעה פסוקים וכל פסוק יש בו רק ששה תיבות שבחי' השביעית שבכל מדה אינה

Therefore it is seven verses, and each verse has only six words, for the seventh aspect within each attribute is not

So within each of the seven attributes only six aspects are counted. The seventh, the Malchus within that attribute, is left out.

בחשבון דשם מ"ב וצ"ל מפני מה בספירת העומר הם מ"ט ימים דהיינו שכל מדה משבעה מדות עליונות כלולה משבעה שסופרין ג"כ בחי' מלכות שבכל מדה.

in the count of the Name of forty-two. And we need to understand why, in the Counting of the Omer, there are forty-nine days, meaning that each of the seven supernal attributes is composed of seven, for we also count the aspect of Malchus within each attribute.

This raises a question. In the Counting of the Omer we count forty-nine days, seven times seven, so there each attribute does include its own Malchus; why is Malchus counted there but not in the Name of forty-two?

SECTION 2 • ¶4-6

The Name of forty-two and the Omer

4 והענין כי הנה בחי' מלכות הוא הממוצע מלכות דאצילות נעשה עתיק לבריאה ומלכות דבריאה עתיק ליצירה כו' ומלכות דא"ס עתיק לאצילות שבחי' מלכות לבד שבעליון יורדת להיות ת עתיק ומקור לתחתון.

The explanation is that the level of Malchus is the intermediary: Malchus of Atzilus becomes Atik (the “Ancient One”) for Beriah, and Malchus of Beriah [becomes] Atik for Yetzirah, etc., and Malchus of Ein Sof [becomes] Atik for Atzilus. For only the level of Malchus of the higher descends to become Atik and source for the lower.

The answer begins with Malchus, the last attribute of every set, which is the link between levels. The Malchus of each higher world becomes Atik, the innermost root, of the world below it: Malchus of Atzilus for Beriah, Malchus of Beriah for Yetzirah, and Malchus of Ein Sof, the Infinite One as He turns toward what is below, for Atzilus; only Malchus descends to become the source of the next level.

5 והנה שם מ"ב הוא בחי' עליות מלמטה למעלה שלכן בפי' שמע יש בה מ"ב תיבות¹⁴ מואהבת עד ובשעריך.

Now, the Name of forty-two is the level of ascents from below upward; this is why the section of Shema has forty-two words, from “And you shall love” until “and on your gates.”

The Name of forty-two is a power of ascent, rising from below to above. This is why the first section of the Shema, from “And you shall love” to “and on your gates,” has forty-two words.

ולכאורה אינו מובן¹⁵ דהא פי' שמע הוא חסד ואהבת ושם מ"ב הוא גבורה אלא מפני שאהבה דפי' שמע נאמר בכל מאדך¹⁶ בלי גבול הכלי והוא בחי' העלאה והיינו ע"י שם מ"ב.

At first glance this is not understood, for the section of Shema is Chesed and “And you shall love,” while the Name of forty-two is Gevurah. But [it is] because regarding the love of the section of Shema it is said, “with all your might (me’odecha),” without the limit of a vessel; and this is the level of ascent, which is through the Name of forty-two.

That seems strange: the first section of the Shema, about love, belongs to Chesed, while the Name of forty-two belongs to Gevurah. The answer is that its love is “with all your might,” a love without the limit of any vessel, and such boundless love is an ascent, carried by the Name of forty-two.

משא"כ בפ' והיה אם שמוע¹⁷ שלא נאמר בכל מאדך והוא בחי' המשכה הוא שם ע"ב [שם ע"ב] וכמ"ש במ"א.

Whereas in the section "And it will be, if you listen," where "with all your might" is not said, and it is the level of drawing down, it is the Name of seventy-two, as is explained elsewhere.

The second section, "And it will be, if you listen," does not say "with all your might." It is a drawing down, and that belongs to the Name of seventy-two.

6 ולפיכך השבעה מדות דשם מ"ב כלולים כ"א רק משה בחי' שהם בחי' העצמיות של כל מדה והם המתעלים משא"כ הבחינה שביעית שבכל מדה שהוא ענין גילוי המדה כו'

Therefore the seven attributes of the Name of forty-two are each composed of only six aspects, which are the aspect of the essence of each attribute, and they are what ascend; whereas the seventh aspect within each attribute is the matter of the revelation of the attribute, etc.

This answers the question. The six aspects counted within each attribute of the Name of forty-two are that attribute's own essence, and these are what rise; the seventh aspect, its Malchus, is the attribute's revelation outward, and an ascent leaves it out.

והיינו לפי שהעליות הוא באור א"ס ב"ה שהוא סתימו דכל סתימין שתהיינה הז' מדות בטלים בו ית' דלאו מכל אינון מדות איהו כלל כמ"ש לך ה' הגדולה כו'

This is because the ascents are into the Infinite Light (Or Ein Sof), blessed be He, which is "the most hidden of all hidden," so that the seven attributes become nullified in Him, may He be blessed, for "He is not any of these attributes at all," as it is written, "Yours, Havayah, is the greatness," etc.

The ascent is into the Infinite Light, "the most hidden of all hidden," in which the attributes are nullified, for "He is not any of these attributes at all." The verse "Yours, Havayah, is the greatness" (I Chronicles 29:11), which goes on to name the attributes one by one, speaks of them as belonging wholly to Him.

והוא הפך מבחי גילוי המדה שהוא בחי יש כו' (ואפשר דלכן שם מ"ב הוא ג"כ בהויות דע"ב [דשם ע"ב]
 ס"ג [שם ס"ג] מ"ה [שם מ"ה] משא"כ בשם ב"ן [שם ב"ן] אין בו בחי מ"ב כמ"ש בע"ה [בעץ חיים] שער כסה"כ
 [כסא הכבוד] ספ"ז ובפע"ה [ובפרי עץ חיים] שער הקדישים פ"א

And this is the opposite of the level of the revelation of the attribute, which is the level of yesh (separate existence), etc. (And perhaps this is why the Name of forty-two is also in the Havayos of Av, Sag and Mah, whereas in the Name Ban there is no aspect of forty-two, as is written in Etz Chaim, Sha'ar Kisei HaKavod (the Gate of the Throne of Glory), end of chapter 7, and in Pri Etz Chaim, Sha'ar HaKaddishim, chapter 1:

Revelation is the opposite of nullification: an attribute that shows itself outward becomes a yesh, something with its own existence. The parenthesis suggests that this is why the Name of forty-two is found within the spellings of Havayah called Av, Sag and Mah but not within Ban, as Etz Chaim and Pri Etz Chaim state.

כי שם מ"ב הוא בחינות עליות וזהו הפך שם ב"ן [שם ב"ן] שהוא בחי מלי להיות גילוי כו'. ועיין בפע"ה
 [בפרי עץ חיים] ש"ו [שער ו'] פ"ד¹⁸ בענין ראשו כתם¹⁹ פ"ז [פרק ז'] מ"ה [שם מ"ה] מ"ב²⁰ כו' ועיין במק"מ [במקדש
 מלך] פ' שמות)

for the Name of forty-two is the level of ascents, and this is the opposite of the Name Ban, which is the level of Malchus, to be revelation, etc. And see Pri Etz Chaim, Sha'ar 6, chapter 4, on "His head is as the finest gold (kesem paz)": paz (87) is Mah (45) [and] forty-two, etc. And see the Mikdash Melech, Parshas Shemos.)

The Name of forty-two is ascent, while Ban is the Name of Malchus, whose role is revelation, so the two do not go together. Pri Etz Chaim (in the Gate of Songs, as the Kehot note identifies it) reads "His head is as the finest gold (kesem paz)" this way: paz equals 87, which is Mah (45) and forty-two together.

(בדף ח') גבי עטרת פז.²¹ ועמ"ש בענין קי"ס [קריעת ים סוף] סד"ה הים ראה^{22,23} וינוס ההרים רקדו כו' ע"ש.

(on folio 8), on "a crown of fine gold (paz)." And see what is written on the Splitting of the Sea of Reeds at the end of the discourse beginning "The sea saw and fled; the mountains skipped," etc.; see there.

For more, the text points to the Mikdash Melech on "a crown of fine gold (paz)" and to the end of a discourse in Likkutei Torah on the splitting of the Sea, "The sea saw and fled."

אבל ספירת העומר הוא בחי' המשכות היום יום א' כו' יום לשון הארה וגילוי שנמשך מאצילות לבריאה ומבריאה ליצירה ומיצירה לעשיה עד שנמשך בנפש האדם

But the Counting of the Omer is the level of drawings-down: "Today is day one," etc. "Day" is a term for illumination and revelation, drawn down from the World of Atzilus to Beriah, and from Beriah to Yetzirah, and from Yetzirah to Asiyah, until it is drawn down into the soul of a person.

The Omer is the opposite of the Name of forty-two: it is a drawing down. Each night's count, "Today is day one," uses the word "day," which stands for light and revelation, as in "G-d called the light 'day'" (Genesis 1:5); this light is drawn down through all four worlds into the human soul.

ולכן בכל מדה סופרין ז' בחינות שהרי העיקר בזה הוא להיות גילוי והמשכה למטה שזהו בחי' השביעית שבכל מדה גילוי המדה (וגם עומר שעורים הוא שם ב"ן [שם ב"ן]).

Therefore in each attribute we count seven aspects, for the main point here is that there be revelation and drawing down below, and this is the seventh aspect within each attribute: the revelation of the attribute. (And also, the omer of barley is the Name Ban.)

Because the purpose of the Omer is to bring light down and reveal it, each attribute is counted with its seventh aspect, its Malchus, which is the attribute's revelation. The parenthesis adds that the omer, an offering of barley, is the Name Ban, the Name of Malchus.

ומהיכן מתחילים לספור מיום ראשון של פסח והוא עצמו אינו מהמספר כי הוא מקור שממנו ממשיכים האורות שהוא ענין הספירה היום יום כנ"ל

And from where do we begin to count? From the first day of Pesach; yet it itself is not part of the count, for it is the source from which the lights are drawn down, which is the matter of the counting, "Today is day...", as mentioned above.

The count begins from the first day of Pesach, yet that day is not itself counted. It is the source from which the lights of all forty-nine days are drawn.

כי ביום א' דפסח כתיב ובני ישראל יוצאים ביד רמה²⁴ פ"י שהוא בבחינת רוממות למעלה מהחכמה.

For of the first day of Pesach it is written, "And the children of Israel were going out with an up-raised hand (beyad ramah)"; this means that it is in the level of exaltedness (romemus), above Chochmah (wisdom).

Of that first day the Torah says the Israelites went out "with an upraised hand" (Exodus 14:8). The maamar reads it as a level of exaltedness above Chochmah, above intellect itself.

וזהו וספרתם לכם ממחרת השבת²⁵ פי' מבחינה שלמעלה מהשבת ששבת הוא מוחין דאבא ויד רמה הוא בחינה שלמעלה מזה, ומבחינה זו תספרו מ"ט יום להיות בכל מדה ז' בחינות דוקא.²⁶

And this is “And you shall count for yourselves from the morrow of the Shabbos”: that is, from a level that is above Shabbos. For Shabbos is the intellect (mochin) of Abba, and “an upraised hand” is a level above that; and from this level you shall count forty-nine days, so that in each attribute there are specifically seven aspects.

So “from the morrow of the Shabbos” (Leviticus 23:15) means from the level above Shabbos. Shabbos is the intellect (mochin) of Abba, that is, of Chochmah; the “upraised hand” is higher still, and from there seven aspects are drawn into each attribute, forty-nine days in all.

(ועיין לעיל בד"ה לבאר ענין המסעות²⁷ נתבאר ענין שם מ"ב דמסעות שהם ו' מדות כל אחד כלול מו', והוא אינו כמשי"כ [כמה שכתוב] שהם ז' מדות כ"א [כל אחד / כל אחת] כלול משהה.

(And see above, in the discourse beginning “To explain the matter of the journeys,” where the matter of the Name of forty-two of the journeys was explained as six attributes, each composed of seven; and this is not as was written [here], that they are seven attributes, each composed of six.

A parenthesis on an apparent contradiction. The earlier discourse “To explain the matter of the journeys” described the Name of forty-two of the journeys as six attributes of seven each, while here it is seven attributes of six each.

ויש לומר עפמ"ש [על פי מה שכתוב] בפע"ח [בפרי עץ חיים] שער הקדישים רפ"ב וז"ל [וזה לשונו] כי שם מ"ב של כוונת הקדיש אינו שם מ"ב הנודע אצלנו שהוא אנא בכח רק שם מ"ב דהויות כו'

And it may be said, according to what is written in Pri Etz Chaim, Sha'ar HaKaddishim, beginning of chapter 2, in these words: “For the Name of forty-two of the kavanah (intention) of Kaddish is not the Name of forty-two known to us, which is Ana Bekoach, but rather the Name of forty-two of the Havayos,” etc.

The resolution comes from Pri Etz Chaim: the Name of forty-two intended in the Kaddish is not the familiar Ana Bekoach but a different Name of forty-two, made of Havayos, spellings of the Name.

וע"ש דמ"ב דהויות היינו ג' ידות יד הגדולה יד החזקה²⁸ יד הרמה²⁹ אשר כל יד הוא ב' פעמים ז'. נמצא מ"ב דהויות היינו ו' בחינות כל אחד כלולה מו'.

And see there that the forty-two of the Havayos are the three hands: the great hand, the strong hand and the upraised hand, each hand being two times seven. It follows that the forty-two of the Havayos are six aspects, each composed of seven.

That Name is the three “hands” of the Torah: “the great hand” (Exodus 14:31), “the strong hand” (Exodus 6:1) and “the upraised hand” (Exodus 14:8). The word yad, “hand,” equals fourteen, twice seven, so the three hands are six sevens, forty-two in all.

והיינו מה שפ"י שם בענין שם מ"ב. וענין ג' ידות אלו מבואר במ"א בדרוש פורים גבי כי יד על כס³⁰ כו'. ועמ"ש מזה ג"כ בביאור ע"פ נשא³¹ את כו' ע"ש.

And this is what was explained there regarding the Name of forty-two. The matter of these three hands is explained elsewhere, in the discourse for Purim, on "For a hand is upon the throne," etc. And see also what is written on this in the explanation of the verse "Take a count (Naso es)," etc.; see there.

So the earlier discourse was speaking of this second Name. The three hands are explained in the Purim discourse on "For a hand is upon the throne" (Exodus 17:16) and in the explanation on "Take a count" in Parshas Naso.

ומה שפ"י כאן בענין שם מ"ב זהו אנא בכח כו'. ועיין עוד מענין שם מ"ב בפע"ח [בפרי עץ חיים] גבי כוונת פ' ראשונה דק"ש [דקריאת שמע] שבה שם מ"ב מבואר דשם מ"ב הוא בראש ז"א בכח"ב [בכתר חכמה בינה] כו'. ועיין בזהר פ' תרומה)

And what was explained here regarding the Name of forty-two is Ana Bekoach, etc. And see further on the matter of the Name of forty-two in Pri Etz Chaim, on the kavanah of the first section of the Shema, in which there is the Name of forty-two; it is explained that the Name of forty-two is in the head of Z'eir Anpin, in Keser, Chochmah and Binah, etc. And see the Zohar, Parshas Terumah.)

Here, by contrast, the Name of forty-two means Ana Bekoach. Pri Etz Chaim, on the first section of the Shema, places the Name of forty-two in the head of Z'eir Anpin, in its Keser, Chochmah and Binah.

(דקל"ב ע"ב)³² שמא דמ"ב אתוון רזא דיליה אבהן דקא מתעטרן בעלמא עילאה³³ כו' עד דעתעטרא באין סוף ועמ"ש ע"ז בפרדס שער שלשים פ"ז [פרק ז'].

(132b): "The Name of forty-two letters: its secret is the Patriarchs, who are crowned in the supernal world," etc., until "that it is crowned in the Infinite (Ein Sof)." And see what is written about this in the Pardes, Sha'ar 30, chapter 7.

The Zohar (2:132b) calls the forty-two-letter Name the secret of the Patriarchs, crowned in the supernal world until it is crowned in the Infinite, and adds that it "rises and does not descend": a Name of ascent. The Pardes (Sha'ar 30, chapter 7) comments on this.

ועיין עוד בזהר פ' אחרי (דע"ח א') וברע"מ [וברע"א מהימנא] פרשת בהר (דק"ח ע"ב) ובהרמ"ז [ובהרב משה זכות] ר"פ תצא ובפ' בראשית (דף ד' ע"א).

And see further the Zohar, Parshas Acharei (78a), and the Raaya Mehemna, Parshas Behar (108b), and the Ramaz at the beginning of Parshas Teitzei, and on Parshas Bereishis (folio 4a).

More places on the Name of forty-two: the Zohar on Acharei, the Raaya Mehemna on Behar, and the Ramaz (Rabbi Moshe Zacuto) at the beginning of Teitzei and on Bereishis.

והנה המסעות היה בכל אחד מהם חנייה אחר כך והוא המשכות האור למטה להכניע הקליפות

Now, in each of the journeys there was an encampment afterward, and this is the drawing down of the light below to subdue the kelipos.

Back to the journeys: each journey was followed by an encampment. The encampment was a drawing down of light to subdue the kelipos of that place.

אך כדי שיהיה ההמשכה ממקום עליון מאד שע"י יוכנעו לזאת היה תחלה ההעלאה וכן בשם מ"ב שש כנפים³⁴ כו'

But in order that the drawing down be from a very high place, so that through this they would be subdued, for this there was first the ascent. And so too in the Name of forty-two: "six wings," etc.

But for the light to come from a very high place, strong enough to subdue them, there first had to be an ascent; so the setting out came before the encampment. The text sees the same pattern in the Name of forty-two and in the "six wings" of the seraphim (Isaiah 6:2).

(ובשתים יעופף ובשתים דוקא העלאה והמשכה וזהו ג"כ ענין לויים וכהנים ובד"ה לבאר ענין המסעות נתבאר בענין קומה הוי' ויפוצו אויביו כו' שגם ע"י ההעלאה היה הכנעת הקליפות ע"ש):^{35, 36, 37}

("And with two he would fly," and "with two" specifically: ascent and drawing down. And this is also the matter of Levites and Kohanim. And in the discourse beginning "To explain the matter of the journeys," it was explained, on "Arise, Havayah, and let Your enemies be scattered," etc., that through the ascent, too, there was the subduing of the kelipos; see there.)

Of those wings, "with two he would fly": two specifically, ascent and drawing down. The text sees the same pair in the Levites and the Kohanim, and recalls that the earlier discourse showed that the ascent itself, "Arise, Havayah," also subdued the kelipos.

SECTION 3 • 17-9

The blessing before the mitzvah

7 ב והנה מבואר בפנים דענין מוצאיהם למסעיהם ומסעיהם למוצאיהם³⁸ יש להבין מענין ברכת המצות,

דהנה כמו שבמסעות היה נסיעה וחנייה כך במעשה המצוה יש ג"כ העלאה והמשכה

2. Now, it is explained in the main text that the matter of “their goings-forth to their journeys” and “their journeys to their goings-forth” can be understood from the matter of the blessing over mitzvos. For just as in the journeys there was setting out and encamping, so in the performance of a mitzvah there is likewise ascent and drawing down.

Section 2 of the biur. The main maamar said that “their goings-forth to their journeys” and “their journeys to their goings-forth” (Numbers 33:2) can be understood from the blessing over a mitzvah: as each journey had a setting out and an encampment, every mitzvah has an ascent and a drawing down.

והיינו שהמשכת אור א"ס ב"ה שנמשך ע"י מעשה המצוה כמו טלית וציצית המשכת המקיף ובחיי ל"ב נתיבות חכמה ובתפילין המשכת מוחין.

That is: the drawing down of the Infinite Light (Or Ein Sof), blessed be He, which is drawn down through the performance of the mitzvah, as with tallis and tzitzis, the drawing down of the encompassing [light] (makif) and the level of the thirty-two paths of Chochmah, and with tefillin, the drawing down of the intellect (mochin).

Through the deed of a mitzvah the Infinite Light is drawn down: through tallis and tzitzis, an encompassing light (makif) and the thirty-two paths of Chochmah; through tefillin, the intellect (mochin).

הנה המשכה זו הוא ע"י בירור ק"נ [קליפת נוגה] שהקלף דתפילין והצמר דציצית נלקחו מק"נ [מקליפת נוגה] וע"י קיום המצוה מבררים ק"נ [קליפת נוגה] ומעלים הניצוצים לשרשן.

This drawing down comes through the refinement (birur) of kelipas nogah. For the parchment of the tefillin and the wool of the tzitzis were taken from kelipas nogah, and through the fulfillment of the mitzvah we refine kelipas nogah and raise the sparks to their root.

This light comes through refining kelipas nogah. The parchment of tefillin and the wool of tzitzis come from animals, which belong to nogah, and using them for a mitzvah refines nogah and raises its sparks of holiness to their root.

8 והנה כדי שיהיה בירור והעלאה זו צ"ל תחלה המשכה מלמעלה כי אלמלא עוזרו כו' אתעדל"ע [אתערותא]

דלעילא] לעורר אתעדל"ת [אתערותא דלתתא]

Now, in order for this refinement and ascent to take place, there must first be a drawing down from above, for “were it not that He helps him,” etc.: an arousal from above, to awaken an arousal from below.

Before any refinement and ascent can happen, there must first be a drawing down from above. As the Sages say of a person’s struggle with his evil inclination, “were it not that He helps him,” he could not prevail: an arousal from above comes first and awakens the arousal from below.

וזהו ענין ברכת המצות שהוא המשכת המקיף היינו הארת סוכ"ע שהוא המעלה ומגביה כו' (ועמ"ש במ"א בפי' מקץ בד"ה המגביהי לשבת ³⁹ כו' שכל בחי' מקיף הוא המעלה למעלה)

And this is the matter of the blessing over mitzvos: it is the drawing down of the encompassing [light] (makif), that is, the illumination of the light that encompasses all worlds (sovev kol almin), which is what raises and elevates, etc. (And see what is written elsewhere, in Parshas Mikeitz, in the discourse beginning “Who is raised on high to dwell,” etc., that every level of makif is what raises upward.)

The blessing said before a mitzvah is this first drawing down. It draws an encompassing light (makif), a glow of the light that encompasses all worlds, and a makif is what lifts things upward, as the text’s discourse on “Who is raised on high to dwell” (Psalms 113:5) explains.

ולכן הברכות על המצות הם מדרכנן שהם המשכת מקיפים וע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] ערבים עלי ד"ס ^{40,41} עלי דוקא שהוא בחי' מקיף כו' וכמ"ש במ"א (בפי' שמות). ⁴²

Therefore the blessings over the mitzvos are rabbinic, for they are the drawing down of encompassing [lights] (makifim). And of this our Sages, of blessed memory, said, “Dear upon me (alai) are the words of the Scribes”: “upon me” specifically, which is the level of makif, etc., as is explained elsewhere (in Parshas Shemos).

That is why the blessings over mitzvos are rabbinic, “words of the Scribes”: they draw down makifim. And that is why the Sages have the Congregation of Israel say that the words of the Scribes are dear “upon (alai) me,” “upon” meaning above and around, the language of makif.

וזהו ענין מארז"ל [מאמר רבותינו זכרונם לברכה] כל המצות מברך עליהן עובר לעשייתן דלכאורה הל"ל [היה ליה למימר] כפשוטו קודם לעשייתן. ולמה אמרו לשון עובר ונצרכו אח"כ להוכיח דהאי עובר לישנא דאקדומי הוא ⁴³ אלא

And this is the matter of the saying of our Sages, of blessed memory, "All the mitzvot: one blesses over them over la'asiyan (passing ahead of their performance)." For at first glance it should have said, in the plain way, "before (kodem) their performance." Why did they use the term over, so that afterward they needed to prove that this over is an expression of going ahead? Rather,

The Talmud (Pesachim 7b) says a blessing is said over every mitzvah over la'asiyan, "ahead of doing it," and then must prove that over means "before." Why not simply use kodem, the usual word for "before"?

כי עובר לעשייתן הפ"י שהוא בחי' מקיף למעשה המצוה המעלה העשייה (וכענין מ"ש נחלה עבר על ⁴⁴ נפשנו ⁴⁵ עמ"ש מזה סד"ה להבין ענין הפסוק מי אל כמוך, ⁴⁶ וכענין פי' עובר לסוחר ⁴⁷ באד"ר [באדרא רבא])

over la'asiyan means that it is the level of makif to the performance of the mitzvah, which raises the deed (as in what is written, "the torrent would have passed (avar) over our soul"; see what is written on this at the end of the discourse beginning "To understand the matter of the verse 'Who is a G-d like You'"; and as in the explanation of "passing to the merchant (over lasocher)" in the Idra Rabba)

Because over, "passing," also carries the sense of passing over and surrounding: the blessing is a makif over the deed, and it lifts the deed up. Compare "the torrent would have passed over our soul" (Psalms 124:4) and the Idra Rabba's reading of "passing to the merchant (over lasocher)" (Genesis 23:16).

(קכ"ח ב') ועיין בספר קול ברמה שם מלשון סחור סחור ⁴⁸ כו' וכענין ויעבור ה' על פניו כו', ועיין בזהר פי' לך לך דע"ט ע"ב.

(128b), and see the book Kol BeRamah there: from the term sechor sechor ("around, around"), etc.; and as in "And Havayah passed (vaya'avor) over his face," etc. And see the Zohar, Parshas Lech Lecha, 79b.

The Kol BeRamah, a commentary on the Idra, links socher, "merchant," with sechor, the Aramaic for "around." "And Havayah passed over his face" (Exodus 34:6) is another "passing" of the same kind, and the text adds the Zohar on Lech Lecha.

וזהו ג"כ ענין ההפרש בין ההמשכה שבתחלה לעורר המ"ן [המ"ן נוקבין] ובין המשכת מ"ד [מ"ן דוכרין] שנמשך אח"כ ע"י העלאת המ"ן [המ"ן נוקבין], שההמשכה היא שאח"כ מאיר ומתגלה בבחי' פנימית משא"כ ההמשכה שבתחלה מאיר רק בבחינת מקיף וחיצוניות

And this is also the matter of the difference between the drawing down at the beginning, to awaken the mayin nukvin (feminine waters), and the drawing down of mayin duchrin (masculine waters), which is drawn afterward through the raising of the mayin nukvin: that later drawing down shines and is revealed in an inward manner, whereas the drawing down at the beginning shines only in the manner of makif and the outer dimension (chitzoniys).

This also explains two kinds of drawing down. The first, which awakens the mayin nukvin (the "feminine waters," the arousal from below), shines only as a makif, from outside; the second, the mayin duchrin ("masculine waters") that come in answer to the mayin nukvin raised from below, shines inwardly and is revealed.

וכמו וימינו תחבקני⁴⁹ שמחבקה בחיצוניותה וע"י אשה מזרעת ומעלה מ"ן [מ"ן נוקבין] וע"י נמשך אח"כ מ"ד [מ"ן דוכרין] טפת דכר בפנימיותה להיות מזה הולדה

As in "and his right hand embraces me": he embraces her outwardly, and through this "the woman gives seed" and raises mayin nukvin, and through this the mayin duchrin, the male drop, is drawn afterward into her inwardly, so that from this there comes birth.

The analogy is from the Song of Songs: "and his right hand embraces me" (2:6). The first embrace is from outside, and it awakens the woman's own response, her "raising of mayin nukvin"; only then is the inner flow drawn into her, and from it a child is born.

וגם ע"י שאשה מזרעת תחלה⁵⁰ יולדת זכר לפי שהמשכת מ"ד [מ"ן דוכרין] ואתעדל"ע [ואתערותא דלעילא] הנמשך ע"י קדימת האתעדל"ת [האתערותא דלתתא] הוא מבחי' גבוה יותר מהאתעדל"ע [מהאתערותא דלעילא] שבתחלה.

And also, when "the woman gives seed first, she bears a male," because the drawing down of mayin duchrin and the arousal from above that is drawn down through the precedence of the arousal from below is from a higher level than the arousal from above at the beginning.

The Talmud says, "If the woman gives seed first, she bears a male" (Berachos 60a). In the terms of this maa-mar, the answer from above that comes after an arousal from below is from a higher level than the first arousal from above that preceded it.

9 וכ"ז [וכל זה] מבואר בענין ברכת המצות שהברכה יש בה לשון נוכח ברוך אתה כו' והוא ההמשכה לעורר המ"ן [המייך נוקבין] ואח"כ לשון נסתר אשר קדשנו במצותיו שלשון נסתר מורה על בחי' גבוה יותר כענין הוא עשנו⁵¹

All this is explained in the matter of the blessing over mitzvot. The blessing has in it the second person, "Blessed are You," etc., and this is the drawing down to awaken the mayin nukvin; and afterward the third person, "Who has sanctified us with His commandments," for the third person indicates a higher level, as in "He made us."

The wording of every blessing over a mitzvah shows the stages. It opens in the second person, "Blessed are You," the first drawing down that awakens the mayin nukvin; it goes on in the third person, "Who has sanctified us with His commandments," for speaking of G-d as "He" points to a level too high to address directly, as in "He made us" (Psalms 100:3).

והיינו ההעלאת מ"ן [מייך נוקבין] של מעשה המצוה שעולה למעלה מעלה וכמ"ש בענין עלי באר^{52, 53} כו' אח"כ וצונו הוא ענין המשכת מ"ד [מייך דוכרין] שנמשך אח"כ ע"י העלאת המ"ן [המייך נוקבין]

That is, the raising of the mayin nukvin of the performance of the mitzvah, which rises higher and higher, as is explained on the matter of "Rise up, O well," etc. Afterward, "and commanded us" is the matter of the drawing down of mayin duchrin, which is drawn afterward through the raising of the mayin nukvin.

That higher level is reached by the mayin nukvin that the deed of the mitzvah raises very high, as explained on "Rise up, O well" (Numbers 21:17). Then "and commanded us" is the mayin duchrin drawn down in answer.

כי וצונו לשון צוותא והתחברות שנמשך המ"ד [המייך דוכרין] בבחי' פנימיות כו' (וכמ"ש בלק"ת [בלקוטי תורה] (להאריז"ל) פ' בראשית בסוף ההקדמה לטעמי מצות שע"י המצוה נעשה יחוד זו"נ [זעיר אנפין ונוקבא]).

For vetzivanu ("and commanded us") is a term of tzavta (companionship) and joining, in that the mayin duchrin is drawn down in an inward manner, etc. (as is written in the Arizal's Likkutei Torah, Parshas Bereishis, at the end of the introduction to Taamei HaMitzvos, that through the mitzvah the union of Z'eir Anpin and Nukva is effected).

Vetzivanu, "and commanded us," is read as tzavta, "companionship" and joining: the answering light is drawn inward. The Arizal's Likkutei Torah adds that every mitzvah brings about the union of Z'eir Anpin and Nukva.

וכ מ"כ הוא ג"כ בענין הקרבנות שהן בחי' העלאת מ"ן [מיינן נוקבין] מנפש הבהמית שכנוגה כו' ועי"ז נמשכים ויורדים מ"ד [מיינן דוכרין] (עי"ן באגה"ק [באגרת הקודש] בד"ה למה נסמכה).

And likewise it is also with the offerings, which are the level of the raising of mayin nukvin from the animal soul, which is in nogah, etc., and through this mayin duchrin are drawn and descend (see Iggeres HaKodesh, in the discourse beginning "Why was it juxtaposed").

The offerings work the same way. An animal offering raises mayin nukvin from the animal soul, which is rooted in nogah, and in answer mayin duchrin come down; the text refers to the letter in Iggeres HaKodesh that begins "Why was it juxtaposed."

אך ג"כ כדי שיהיה העלאת מ"ן [מיינן נוקבין] הוא ע"י הכהן המקריב שהוא חסד עליון הנמשך להעלות המ"ן [המיינן נוקבין] כו'.

But here too, in order for there to be the raising of mayin nukvin, it is through the Kohen who offers [the sacrifice], who is supernal Chesed drawn down to raise the mayin nukvin, etc.

Yet even this raising comes through the Kohen who brings the offering, and the Kohen is supernal Chesed drawn down. Once again a drawing down from above is what makes the ascent possible.

וענין ההפרש בין תורה למצות שארז"ל [שאמרו רבותינו זכרונם לברכה] ויתר הקב"ה ⁵⁴ כו' ולא ויתר על ביטול תורה ⁵⁵ שהתורה היא בחי' אברים הפנימים שבהם תולה עיקר החיות ונקיבתם במשהו.

And the matter of the difference between Torah and mitzvos, as our Sages, of blessed memory, said, "The Holy One, blessed be He, overlooked," etc., "but He did not overlook the neglect of Torah": for the Torah is the level of the inner organs, on which the main life-force depends, and whose perforation [disqualifies] at the slightest amount.

Now the difference between Torah and the mitzvos. The Jerusalem Talmud (Chagigah 1:7) says G-d overlooked even idolatry, immorality and bloodshed, but not the rejection of Torah, because Torah is like the inner organs, on which life depends and where even the slightest perforation leaves the animal unable to live (treifah).

והמצות רמ"ח אברים דמלכא הם בחי' אברים החיצונים. הענין הוא כי יש למעלה אורות וכלים

And the mitzvos, "the 248 organs of the King," are the level of the outer organs. The explanation is that above there are lights and vessels.

The mitzvos, called "the 248 organs of the King," are like the outer limbs. The reason is that above there are lights and vessels.

והנה התורה שהיא בחי' חכמה ושכל היינו שהיא מבחי' אורות והמצות שהן בחי' עשייה היינו שהן מבחי' כלים

Now, the Torah, which is the level of Chochmah and intellect, is of the level of lights; and the mitzvos, which are the level of action, are of the level of vessels

Torah, which is wisdom and understanding, belongs to the lights; the mitzvos, which are deeds, belong to the vessels.

(ועיין בע"ח [בעץ חיים] שמ"א פ"ז [פרק ז'] דיחוד אור א"ס בחכמה נקי' איהו וחיוהי חד ונודע דחיוהי פי' אורות וגרמוהי פי' כלים).

(and see Etz Chaim, Sha'ar 41, chapter 7, that the union of the Infinite Light with Chochmah is called "He and His life-forces are one"; and it is known that "His life-forces" means lights, and garmohi means vessels).

Etz Chaim calls the union of the Infinite Light with Chochmah "He and His life-forces are one." "His life-forces" are the lights and garmohi, in the companion phrase "He and His vessels are one," are the vessels.

אך לפי שמ"מ שרש הכלים למעלה מן האורות. לכן פעמים אמרו שהמצות הם למעלה מהתורה וכל הלומד שלא לעשות נוח לו שנתהפכה שלייתו⁵⁶ כו'

But because, nevertheless, the root of the vessels is higher than the lights, therefore at times they said that the mitzvos are higher than the Torah, and "whoever learns not in order to do, it would have been better for him had his afterbirth been turned over," etc.

But the root of the vessels is higher than the lights. That is why the Sages at times rank the mitzvos above Torah, and say that one who learns without intending to do would have been better off had his afterbirth been turned over on his face (Vayikra Rabbah 35:7), so that he was never born.

כי המצות שהן מבחי' כלים הן לגבי התורה שהיא בחי' האורות כמשל השליא שמקפת את הולד שנוצרה תחלה מהטפה

For the mitzvos, which are of the level of vessels, are, relative to the Torah, which is the level of the lights, like the analogy of the afterbirth that surrounds the child, which was formed first from the drop

Mitzvos are to Torah as the afterbirth is to the child: it surrounds the child, and it was formed first from the drop. So too the vessels surround the lights and precede them.

(וכמ"ש באגה"ק [באגרת הקודש]⁵⁷ ד"ה איהו וחייה כו' וזהו גם כן ענין כברייתו של עולם⁵⁸ ברישא חשוכא שהוא שרש הכלים והדר נהורא בחי' אורות ועמ"ש מענין זה בביאור ע"פ וקבל היהודים⁵⁹ כו').

(as is written in Iggeres HaKodesh, the discourse beginning "He and His life-forces," etc. And this is also the matter of "as in the creation of the world: first darkness," which is the root of the vessels, "and then light," the level of lights. And see what is written on this matter in the explanation of the verse "And the Jews undertook," etc.).

Iggeres HaKodesh explains this in the letter "He and His life-forces." So does the Talmud's "as in the creation of the world: first darkness, then light" (Shabbos 77b): darkness, which came first, is the root of the vessels, and light is the lights.

והענין כי התורה הוא בחי' פנימיות והמצות הן בחי' חיצוניות אך שהוא חיצוניות עליון שלפיכך לא יוכל להתגלות רק החיצוניות כענין שתוק כך עלה במחשבה⁶⁰ והוא בחי' גלגלתא

The explanation is that the Torah is the level of the inner dimension (pnimiyus) and the mitzvos are the level of the outer dimension, but it is a supernal outer dimension, so that therefore only the outer dimension can be revealed, as in "Be silent! Thus it arose in thought," and this is the level of the Gulgalta (the skull).

Torah is the inner dimension and the mitzvos the outer, but theirs is an outer dimension so lofty that only its outside can be revealed, like G-d's answer to Moshe, "Be silent! Thus it arose in thought" (Menachos 29b). This is the level of the Gulgalta, the "skull," the covering over the supernal mind.

ולכן לפי שהן חיצוניות עליון מאד ע"כ מצד זה הן למעלה מהתורה (ועמ"ש בפ' מקץ בענין שמונה נסיכי אדם)⁶¹

And so, because they are a very lofty outer dimension, therefore from this aspect they are higher than the Torah (and see what is written in Parshas Mikeitz on the matter of "eight princes of men"),

From this side, as a very lofty outer dimension, the mitzvos are higher than Torah. The text refers to its discussion of "eight princes of men" (Micah 5:4) in Parshas Mikeitz.

כמו שהגולגולת מקפת על המוח שהוא בחי' חכמה (ועיין בפע"ח [בפרי עץ חיים] שכ"ב פ"ה⁶² בדפוס שקלאב) אך מ"מ לפי שהתורה היא מבחי' מוחא בחי' חכמה שהוא בחי' פנימיות

just as the skull surrounds the brain, which is the level of Chochmah (and see Pri Etz Chaim, Sha'ar 22, chapter 5, in the Shklov printing). But nevertheless, because the Torah is of the level of the mocha (brain), the level of Chochmah, which is the level of the inner dimension,

As the skull surrounds the brain, which is Chochmah, so the mitzvos surround Torah. The Kehot note suggests that the reference should read Etz Chaim, the Gate of the Mochin of the Tzelem (Gate 23, chapter 1 and the end of chapter 2), though in the Shklov printing of 5560 it is as cited here. The text then turns to the other side: Torah comes from the brain itself, Chochmah, the inner dimension.

לכן אמרו שהתורה היא למעלה מהמצוות (ועמ"ש בפ' אחרי ע"פ כי ביום הזה יכפר⁶³ כו' וגבי שבועות ע"פ וידבר אלקים)

therefore they said that the Torah is higher than the mitzvos (and see what is written in Parshas Acharei on the verse "For on this day He shall atone," etc., and regarding Shavuos, on the verse "And G-d spoke").

From that side, as the inner dimension, the Sages say Torah is greater than the mitzvos. The text points to its discourses on "For on this day He shall atone" (Leviticus 16:30) in Acharei and on "And G-d spoke" for Shavuos.

ולכן התורה היא מזון לנפש שהתגלותה בגי'ע [בגן עדן] בבחי' פנימית בטעם ושכל משא"כ מהמצוות נעשים לבושים⁶⁴ שאינן יכולים להאיר רק בדרך לבוש שהוא בחי' חיצונית כו':

And therefore the Torah is food for the soul, whose revelation in Gan Eden is in an inward manner, in reason and intellect; whereas from the mitzvos garments are made, which can shine only in the manner of a garment, which is the level of the outer dimension, etc.

So Torah is the soul's food: in Gan Eden it is revealed inwardly, as reason and understanding. The mitzvos become the soul's garments there, which shine only as a garment does, from outside; the Kehot note points to the Zohar (2:210a) and Etz Chaim (Gate 44, chapter 3) for this.

SECTION 4 • ¶10-13

Moshe's writing and the hidden Chochmah

10 ג ומעתה נחזור לעניננו לענין המסעות שהיה בהם נסיעה וחנייה העלאה והמשכה. וכמו שבמצוות צ"ל עוד המשכה בתחלה כדי להיות ההעלאה וזהו ענין ברכת המצות עובר לעשייתן.

3. And now let us return to our subject, the matter of the journeys, in which there was setting out and encamping, ascent and drawing down. And just as with the mitzvos there must also be a drawing down at the beginning in order for the ascent to take place, and this is the matter of the blessing over mitzvos "passing ahead of their performance" (over la'asiyasan),

Section 3 returns to the journeys. With the mitzvos a drawing down must come first, the blessing said "ahead of" the deed, so that the ascent can follow; the text now applies the same order to the journeys.

כמו כן הוא בענין המסעות. וזהו ענין ויכתוב משה את מוצאיהם למסעיהם שהוא המשכה תחלה מלמעלה מבחי' מוצאיהם דנשיי [דנשמות ישראל] למסעיהם היינו ליתן כח ועוז להיות ההעלאה.

so too it is with the journeys. And this is the matter of “And Moshe wrote their goings-forth to their journeys”: it is a drawing down first from above, from the level of the goings-forth of the souls of Israel, “to their journeys,” that is, to give strength and power for the ascent to take place.

This is “And Moshe wrote their goings-forth to their journeys” (Numbers 33:2): first a drawing down from above, from the “goings-forth,” the source of the souls of Israel, “to their journeys,” giving the people the strength to ascend.

ופי' ויכתוב משה היינו חותמו של הקב"ה אמת (עיין ברבות שמות פ' ה' ע"פ חסד ואמת נפגשו⁶⁵ ואמת זה משה ועיין בהרמ"ז [בהרב משה זכות] פ' ואתחנן) (דרס"א ע"א) וזו משה אמת כו'

And the meaning of “And Moshe wrote” is “the seal of the Holy One, blessed be He, is truth” (see Shemos Rabbah, parashah 5, on the verse “Kindness and truth have met”: “and truth is Moshe”; and see the Ramaz on Parshas Va'eschanan) (261a): “And this is Moshe, truth,” etc.;

Moshe's “writing” is “the seal of the Holy One, blessed be He, is truth.” The text cites the Midrash (Shemos Rabbah 5) on “Kindness and truth have met,” which identifies truth with Moshe, and the Ramaz on Va'eschanan, who says the same.

ע"ש, וגם ויכתוב היינו כמו כתב סופר⁶⁶ שבמשנה סוף גיטין⁶⁷ ופי' בגמרא חתם סופר^{68,69} וכן בקרא וכתב דגבי ספר כריתות לפ"ד ר' [רבין] מאיר בגמרא פירושו חתמו^{70,71} כו'.

see there. And also, “wrote” is like “the scribe wrote” in the Mishnah at the end of Gittin, which the Gemara explains as “the scribe signed”; and likewise in the verse “and he shall write,” regarding the bill of divorce, according to the view of Rabbi Meir in the Gemara, its meaning is “he shall sign,” etc.

“Writing” can also mean signing, which is what a seal does. The Mishnah at the end of Gittin calls a divorce document with “the scribe wrote, and a witness” valid, and the Gemara reads it as “the scribe signed”; and on the verse “and he shall write” for the bill of divorce, the Gemara explains it as signing according to Rabbi Meir, who holds that the signing witnesses effect the divorce.

ויוכן בהקדים כי יש ב' בחי' חכמה וכמ"ש באד"ר [באדרא רבא] (קכ"ח ב') היינו כי חכמה דאצילות אתפשט ונפיק לל"ב שבילין⁷² וע"ז נאמר ונהר יוצא מעדן⁷³

This will be understood by first introducing that there are two levels of Chochmah, as is written in the Idra Rabba (128b): namely, the Chochmah of Atzilus spreads out and goes forth into thirty-two paths, and of this it is said, "And a river goes forth from Eden."

To explain this seal, the text first introduces two levels of Chochmah. The revealed Chochmah of Atzilus spreads out into thirty-two paths, as the Idra Rabba says, and this is "a river goes forth from Eden" (Genesis 2:10).

אך חכמה סתימאה הוא בחי' דלא אתפתח שהוא למעלה מהשכל וההשגה וזהו ענין שתוק כך עלה במחשבה⁷⁴ (מנחות כ"ט ב') שאין הפי' כך עלה בלי טעם ח"ו [חס ושלום].

But the hidden Chochmah (Chochmah Stima'ah) is the level that "has not been opened," which is above intellect and comprehension. And this is the matter of "Be silent! Thus it arose in thought" (Menachos 29b), which does not mean that thus it arose without a reason, G-d forbid.

Above it is the hidden Chochmah (Chochmah Stima'ah), which "has not opened": it is beyond intellect and comprehension. When G-d told Moshe, "Be silent! Thus it arose in thought" (Menachos 29b), it did not mean there was no reason, G-d forbid.

אלא שהטעם ההוא נעלם מאד ולא ניתן להשגה עד שנראה למטה כי אין טעם ברצון, והוא בחי' חכמה סתימאה

Rather, that reason is utterly hidden and not given to comprehension, so much so that below it appears that there is no reason in the will; and this is the level of the hidden Chochmah

The reason is there, but so deeply hidden that it cannot be grasped at all, until below it looks as though the will has no reason. That hidden reason is the hidden Chochmah.

(שנק' מחשבה בזהר פ' נח) (דס"ה ע"ב) ועמ"ש מזה בביאור ע"פ אם בחקותי⁷⁵ ובד"ה ענין ק"ש [קריאת שמע].⁷⁶

(which is called "thought" in the Zohar, Parshas Noach) (65b). And see what is written on this in the explanation of the verse "If in My statutes," and in the discourse beginning "The matter of the recital of Shema."

The text notes that the Zohar on Noach calls this hidden Chochmah "thought." It also points to its explanations on "If in My statutes" and "The matter of the recital of Shema."

ולכן גם משה שקיבל התורה ואורייתא מחכמה נפקת⁷⁷ הוא בחי חכמה דאצי לא יוכל להשיג כלל הטעם שבמחשבה העליונה שהיא בחי א"ס שכל העולמות דאבי"ע [דאצילות בריאה יצירה עשיה] אינן ערוך אליו ית'.

Therefore even Moshe, who received the Torah, and “the Torah comes forth from Chochmah,” which is the level of the Chochmah of Atzilus, could not grasp at all the reason in the supernal Thought, which is the level of the Infinite One (Ein Sof), to Whom all the worlds of Atzilus, Beriah, Yetzirah and Asiyah bear no comparison, may He be blessed.

So even Moshe, who received the Torah, which “comes forth from Chochmah” (Zohar 2:121a), the Chochmah of Atzilus, could not grasp the reason in that supernal Thought. It belongs to the Infinite One, to Whom all four worlds bear no comparison.

(וזהו ענין מאד עמקו מחשבותיך⁷⁸ וכדלקמן). והנה י"ג מדות הרחמים שהן י"ג ת"ד [תיקוני דיקנא] הן נמשכים ממוחא סתימאה

(And this is the matter of “Your thoughts are very deep,” as [will be explained] below.) Now, the Thirteen Attributes of Mercy, which are the thirteen tikkunim of the beard (tikkunei dikna), are drawn from the hidden brain (Mocha Stima'ah)

That is “Your thoughts are very deep” (Psalms 92:6), which is explained below. Now, the Thirteen Attributes of Mercy, called in the Idra the thirteen tikkunim (arrangements) of the beard, are drawn from this hidden brain, the Mocha Stima'ah.

(ולכן גם למטה באדם צמיחת הזקן הוא אחר שיש לו גדלות המוחין וכמבואר בש"ע א"ח [אורח חיים]) (סי' נ"ג ס"ח) שהשנים שראוי להתמלאות בהם זקנו הוא אחר עשרים שנה.⁷⁹

(and therefore below, too, in a person, the growth of the beard comes after he has the mature intellect (gadlus hamochin), as is explained in the Shulchan Aruch, Orach Chaim) (section 53, paragraph 8): that the years in which it is fitting for his beard to fill out are after twenty years.

Below, too, a man's beard fills out only after he reaches mature intellect: the Shulchan Aruch (Orach Chaim 53) speaks of the age at which a beard fills out as after twenty. The Kehot note adds Maseches Soferim and the Tur and Shulchan Aruch on Choshen Mishpat.

ומבואר בע"ה [בעץ חיים] סוף שכ"ד⁸⁰ בענין הטעם דלמכור בנכסי אביו עד שיהיה בן עשרים שנה⁸¹ שאז נתיישרה דעתו כמ"ש בגמרא (ב"ב [בבא בתרא] קנ"ו ב') ובהרמב"ם [ובהרבי משה בן מימון]⁸²

And it is explained in Etz Chaim, end of Sha'ar 24, concerning the reason [that one may not] sell of his father's property until he is twenty years old, for then his mind is settled, as is written in the Gemara (Bava Basra 156b) and in the Rambam:

Etz Chaim, at the end of Gate 24 (Derushei HaTzelem, as the Kehot note names it), explains the rule that one may not sell land inherited from one's father until twenty, when one's mind is settled, as the Talmud (Bava Basra 156a; the printed text gives 156b) and the Rambam rule.

והיינו לפי שאז נמשכים בו ב' מקיפים דאבא ל' מ' כו' ואחר שנכנסו אלו המקיפים אז נתמלא זקנו כמ"ש בפע"ה [בפרי עץ חיים] ש"י [שער י'] פ"ו⁸³ שלכך אומרים יג"מ [י"ג מדות] אחר שמ"ע [שמונה עשרה] כו'.

that this is because at that time the two makifim (encompassing lights) of Abba, the lamed and the mem, etc., are drawn into him, and after these makifim have entered, then his beard fills out, as is written in Pri Etz Chaim, Sha'ar 10, chapter 6, that this is why the Thirteen Attributes are said after the Shemoneh Esreh, etc.

At twenty, it says, the two encompassing lights (makifim) of Abba, the lamed and the mem, enter him, and only then does his beard fill out. Pri Etz Chaim gives this as the reason the Thirteen Attributes are said after the Shemoneh Esreh.

אך מ"מ המשכתן ממו"ס [ממוחא סתימאה] הוא רק בבחי' שערות לבד והיינו לפי כי הגם שהן מדות עליונות מאד מ"מ להיות התהוות בחי' מדות מאור א"ס ב"ה דלאו מכל אלין מדות⁸⁴ איהו כלל,⁸⁵ אינו

But nevertheless, their drawing down from the hidden brain is only in the manner of hairs alone. This is because, even though they are very lofty attributes, nevertheless, for the level of attributes to come into being from the Infinite Light (Or Ein Sof), blessed be He, Who "is not any of these attributes at all," is not

Yet the Thirteen Attributes are drawn from the hidden brain only as hair is, by a mere trickle. However lofty they are, attributes cannot simply come into being from the Infinite Light, of which the Tikkunei Zohar says "He is not any of these attributes at all."

אלא ע"י צמצומים עצומים כי הרי לא שייך בחי מדות רחום וחנון, אלא א"כ שייך בחי עולם ובריות שתפול עליהם מדת הרחמים.⁸⁶

[possible] except through tremendous contractions (tzimtzumim). For the level of the attributes "Compassionate and Gracious" does not apply unless there applies the level of a world and created beings, upon whom the attribute of mercy may fall.

They come into being only through tremendous contractions (tzimtzumim). An attribute such as "compassionate and gracious" means nothing unless there is a world, with created beings on whom compassion can fall.

11 וכמ"ש באוצ"ח [באוצרות חיים] בתחלתו כי אם אין בעולם מי שיקבל רחמים ממנו איך יקרא רחום. וזהו זכור רחמך⁸⁷ ה' וחסדיך

As is written at the beginning of Otzros Chaim: for if there is no one in the world to receive mercy from Him, how could He be called Compassionate? And this is "Remember Your mercies, Havayah, and Your kindnesses,

Otzros Chaim explains: if there were no one in the world to receive mercy, how could G-d be called Compassionate? So the verse says, "Remember Your mercies, Havayah, and Your kindnesses" (Psalms 25:6).

כי מעולם המה שהמדות אלו הם בגדר עלמין וכמ"ש במ"א שאפילו בחי סוכ"ע זהו בגדר עלמין וא"כ לגבי מהותו ועצמותו ית' שאינו בגדר עלמין כלל.

for they are me'olam ("from the world"): these attributes are within the bounds of worlds; and as is explained elsewhere, even the level of the light that encompasses all worlds (sovev kol almin) is within the bounds of worlds. If so, relative to His Being and Essence, may He be blessed, which is not within the bounds of worlds at all.

The verse ends "for they are me'olam," usually "from of old," read here as "from the world": these attributes exist within the bounds of worlds. Even the light that encompasses all worlds still relates to worlds, so they cannot describe G-d's own Being, which is beyond worlds altogether, as the next paragraph goes on to say.

12 וגם עכשיו אפילו שנתהוו העולמות מ"מ כולא קמיה כלא חשיב⁸⁸ דהיינו שבאמת הוא לבדו הוא

And even now, although the worlds have come into being, nevertheless "all before Him is considered as nothing," meaning that in truth He alone is,

Even now that the worlds exist, "all before Him is considered as nothing" (Zohar 1:11b). In truth He alone exists.

כמו קודם שנברא העולם וכל הנבראים בטלים במציאות כביטול זיו השמש כשהוא תוך גוף השמש ואין נופל עליהם שם יש כלל כמ"ש באריכות בסש"ב [בספר של בינונים] ח"ב [חלק ב'] פ"ג [פרק ג'] וח"א [וחלק א'] פ"כ.

as before the world was created, and all created beings are nullified in their very existence, like the nullification of the sun's radiance when it is within the body of the sun, and the term yesh (an existing thing) does not apply to them at all, as is written at length in Sefer Shel Beinonim, Part II, chapter 3, and Part I, chapter 20.

It is just as before creation: all created things are nullified in their very existence, like a ray of sunlight while it is still inside the body of the sun, where it is not a thing of its own at all. Sefer Shel Beinonim (Tanya), Part II, chapter 3, and Part I, chapter 20, explain this at length.

א"כ קמיה ית' ממש כמו שהוא לבדו הוא לא שייך כלל מדות אלו אף שהם מדות היותר עליונים דמ"מ מעולם המה.

If so, before Him, may He be blessed, truly as He alone is, these attributes do not apply at all, even though they are the very highest attributes, for nevertheless "they are me'olam (from the world)."

So before Him, as He truly is, even the highest attributes do not apply, for they are still "from the world." They exist only in relation to worlds.

משא"כ בחי' חכמה סתימאה הוא בחי' חכים ולא⁸⁹ בחכמה ידיעא⁹⁰ שהוא כמו שהוא ית' לבדו הוא גם אלו לא ברא העולמות כלל (עיין מזה סדי"ה ואלה שמות).

Whereas the level of the hidden Chochmah is the level of "He is wise, but not with a known wisdom," which is as He, may He be blessed, alone is, even had He not created the worlds at all (see on this the end of the discourse beginning "And these are the names").

The hidden Chochmah is different. It is "wise, but not with a known wisdom" (Tikkunei Zohar 17b): wisdom that is as He is in Himself, as it would be even had He created no worlds at all.

וזהו פ"י וענין קדש מלה בגרמיה⁹¹ המבואר בזהר אמור (דף צ"ד) שהיא בחינה שאינה שייכה לעולמות כלל והיינו מלה בגרמיה.

And this is the meaning and matter of "Kodesh (holy) is a thing unto itself," explained in the Zohar, Emor (folio 94): that it is a level that has no relation to the worlds at all, and this is "a thing unto itself."

This is the meaning of the Zohar's saying "Kodesh (holiness) is a thing unto itself" (Zohar 3:94b). It is a level with no relation to worlds at all.

ולא כמו המדות שהם תוארים פעול מאחרים כמ"ש בהג"ה [בהגהה] באוצ"ח [באוצרות חיים] בתחלתו בשם המפרשים. ולכן המשכת י"ג מדות מח"ס [מחכמה סתימאה] אינה

And it is not like the attributes, which are descriptions brought about by others, as is written in the gloss at the beginning of Otzros Chaim in the name of the commentators. Therefore the drawing down of the Thirteen Attributes from the hidden Chochmah is not

The attributes, by contrast, are descriptions that arise from others, from those who receive them, as the gloss at the start of Otzros Chaim says in the name of the commentators. So the Thirteen Attributes are drawn from the hidden Chochmah only in a limited way, as the next part explains.

אלא בבחי' י"ג ת"ד [תיקוני דיקנא] עד"מ שהשערות אין להם ערך ויחוס כלל עם המוחין שבראש ואין עיקר חיות המוחין מתפשט בהם כלל

other than in the manner of the thirteen tikkunim of the beard. By way of analogy, the hairs have no comparison or relation at all to the brain (mochin) in the head, and the main life-force of the brain does not spread into them at all;

They come only in the manner of the thirteen tikkunim of the beard. Hair has no relation to the brain in the head, and the brain's real life does not spread into it.

שהרי אם יחתוך האדם שער ראשו לא ירגיש המוח כאב כלל שאין מתפשט בהם אלא הארה מצומצמת בעלמא להיות להם רק יניקה ואחיזה במוחין.

for if a person cuts the hair of his head, the brain feels no pain at all, since only a mere contracted glimmer spreads into them, so that they have only nourishment from the brain and a hold in it.

When a person cuts his hair the brain feels no pain, since only a faint, contracted glimmer reaches the hair. It is just enough for the hair to draw nourishment from the brain and hold on to it.

כך הוא עד"מ ההארה הנמשכת מח"ס [מחכמה סתימאה] להיות התהוות יג"מ [י"ג מדות] שהן מקור לבחי' עלמין אבי"ע [אצילות בריאה יצירה עשיה] כו'

So too, by way of analogy, is the illumination drawn from the hidden Chochmah for the coming into being of the Thirteen Attributes, which are the source for the level of worlds, Atzilus, Beriah, Yetzirah and Asiyah, etc.;

In the same way, only a glimmer is drawn from the hidden Chochmah to bring the Thirteen Attributes into being. They in turn are the source of the worlds of Atzilus, Beriah, Yetzirah and Asiyah.

ולהיות התהוות בחי' יש ושהיש בטל כו' הוא רק מבחי' זיו והארה בעלמא ע"י צמצוצים עצומים כו' (ועיין בסש"ב [בספר של בינונים] ח"ב [חלק ב'] פ"ט בהג"ה [בהגהה]).

and for the coming into being of the level of yesh (existence), and that the yesh be nullified, etc., it is only from the level of a mere radiance and glimmer, through tremendous contractions, etc. (and see Sefer Shel Beinonim, Part II, chapter 9, in the gloss).

To create a yesh, a thing that seems to exist on its own, and then to have that yesh nullified, takes only a mere radiance, passed through tremendous contractions. The text cites a gloss in Tanya, Part II, chapter 9.

וזהו זכור רחמך⁹² כו' שהזכרון אינו שייך אלא על דבר הרחוק ממנו במקום או במעלה כו', וזהו מה גדלו מעשיך⁹³ ה' מאד עמקו מחשבותיך כי

And this is "Remember Your mercies," etc., for remembering applies only to something that is distant from one in place or in rank, etc. And this is "How great are Your works, Havayah; Your thoughts are very deep." For

This is why the verse says "Remember Your mercies": one remembers only what is distant, in place or in rank, and the attributes are distant from His Essence. In the same way, "How great are Your works, Havayah; Your thoughts are very deep" (Psalms 92:6).

הנה התהוות כל העולמות עליונים ותחתונים אבי"ע [אצילות בריאה יצירה עשיה] אשר זהו ענין מה גדלו מעשיך הוא מהמדות עליונות שהם מקורות לבחי' עלמין. והם לגבי מחשבתו ית' כמו שער האדם לגבי מוחין שלו עד"מ.

the coming into being of all the worlds, higher and lower, Atzilus, Beriah, Yetzirah and Asiyah, which is the matter of "How great are Your works," is from the supernal attributes, which are sources for the level of worlds. And they, relative to His Thought, may He be blessed, are like a person's hair relative to his brain, by way of analogy.

All the worlds, higher and lower, "Your works," come from the supernal attributes, the sources of the worlds. And those attributes are to His Thought as a person's hair is to his brain.

א"כ מזה נתבונן גדולת עומק מחשבתו ית' ומעלתה לאין קץ ותכלית על מעלת חיות כל העולמות כו' ועיין מזה באג"ה [באגרת הקודש] בסופו ד"ה דוד זמירות קרית להו.

If so, from this we can contemplate the greatness of the depth of His Thought, may He be blessed, and its superiority, without end or limit, over the level of the life-force of all the worlds, etc. And see on this at the end of Iggeres HaKodesh, the discourse beginning "David, you called them songs."

From this one can contemplate how infinitely deep His Thought is, beyond the life-force of all the worlds. The text points to the letter at the end of Iggeres HaKodesh that begins "David, you called them songs."

13 והנה תיקון השביעי מ"ג ת"ד [תיקוני דיקנא] הוא ואמת⁹⁴ שהוא מדה השביעי דיג"מ [די"ג מדות] שאמר משה. ויש להבין על דרך שהקשה בזהר⁹⁵ ר"פ ויקרא ואי תימא שאר אתוון לאו אינון אמת כו'.

Now, the seventh of the thirteen tikkunim of the beard is "and truth" (ve'emes), which is the seventh attribute of the Thirteen Attributes that Moshe said. And we need to understand, along the lines of the question raised in the Zohar at the beginning of Parshas Vayikra: "And if you will say, are the other letters not truth?" etc.

The seventh of the thirteen tikkunim of the beard is "and truth," the seventh of the Thirteen Attributes that Moshe said (Exodus 34:6). But are not all the attributes true? The Zohar at the start of Vayikra asks the same kind of question when it calls the letter vav "a sign of truth": are the other letters not truth?

אך הענין כי בתיקון השביעי נמשך ומתגלה אור הח"ס [החכמה סתימאה] שלא ע"י צמצום דבחי שערות וכמ"ש באדרא (קל"א ע' [עייין] וקל"ג ב') תיקונא שביעאה פסיק שערא ואתחזין תרין תפוחין⁹⁶ כו'

But the explanation is that in the seventh tikkun the light of the hidden Chochmah is drawn down and revealed not through the contraction of the level of hairs, as is written in the Idra (131, and 133b): "The seventh tikkun: the hair ceases, and two apples are seen," etc.;

The answer: in the seventh tikkun the light of the hidden Chochmah shines through without the contraction of hair. The Idra says, "The seventh tikkun: the hair stops, and two apples are seen," the two bare cheeks of the face.

הה"ד [הדא הוא דכתיב] באור פני מלך חיים,⁹⁷ פ"י פסיק שערא היינו כמו שבפנים אין שום צמיחת שערות וע"כ נקרא בחי' זו ואמת היינו גילוי האמת

as it is written, "In the light of the King's face is life." The meaning of "the hair ceases" is as on the face there is no growth of hair at all; and therefore this level is called "and truth," that is, the revelation of the truth,

The Idra applies "In the light of the King's face is life" (Proverbs 16:15) to this tikkun. "The hair stops" means the face itself, where no hair grows; so this level is "truth," the truth revealed as it is.

כמו שהוא לבדו הוא ואין זולתו וזו היא מדרגת החכמה שנק' מלה בגרמיה וכמ"ש בסש"ב [בספר של בינונים] פל"ה בהג"ה [בהגהה] שמעתי ממורי כו'

as He alone is and there is none besides Him. And this is the rank of Chochmah that is called "a thing unto itself," as is written in Sefer Shel Beinonim, chapter 35, in the gloss, "I heard from my teacher," etc.;

That truth is that He alone exists and there is nothing besides Him, the level of Chochmah called "a thing unto itself." Tanya, chapter 35, has a gloss on this that begins "I heard from my teacher."

ע"ש ובחיי זו נמשך ומתגלה בתיקון הז' כיון שבו מאיר אור הח"ס [החכמה סתימאה] שלא ע"י צמצום השערות.

see there. And this level is drawn down and revealed in the seventh tikkun, since in it the light of the hidden Chochmah shines not through the contraction of the hairs.

This level is revealed in the seventh tikkun because there the light of the hidden Chochmah shines without passing through hair.

משא"כ בשאר תיקונים שהם בחי' המדות אף שהם מדות היותר עליונות ורב חסד כו' מ"מ כיון ששייכים לבחי' עלמין אין בהם גילוי עצמיות חכמה סתימאה שהוא

Whereas in the other tikkunim, which are the level of the attributes, even though they are the very highest attributes, "and abundant in kindness," etc., nevertheless, since they pertain to the level of worlds, there is not in them the revelation of the essence of the hidden Chochmah, which is

The other tikkunim are the attributes. Even the highest of them, such as "abundant in kindness," relate to worlds, so the essence of the hidden Chochmah is not revealed in them.

כמו שהוא לבדו הוא אחד האמת ואין עוד כלל והיינו לפי שהמשכה רק ע"י בחי' שערות כנ"ל,

as He alone is, the true One, and there is nothing else at all; and this is because the drawing down is only through the level of hairs, as mentioned above.

That essence is that He alone is the true One and there is nothing else at all. It does not show in the other tikkunim because their light comes only through the hairs.

(וקרוב לזה כתב הרמב"ם [הרבי משה בן מימון]⁹⁸ בפ"י אמת וז"ל [וזה לשונו] הוא שהנביא אומר⁹⁹ וה' אלקים אמת,¹⁰⁰ כלומר אין שם מצוי אמת מלבדו כמותו שכל הנמצאים צריכים לו והוא ברוך הוא אין צריך להם ולא לאחד מהם לפיכך אין אמיתתו כאמיתת אחד מהם עכ"ד [עד כאן דבריו])

(And close to this, the Rambam wrote in explaining "truth"; these are his words: "This is what the prophet says, 'And Havayah, G-d, is truth': that is to say, there is no true existent besides Him like Him, for all existing things need Him, and He, blessed be He, does not need them, nor any one of them; therefore His truth is not like the truth of any one of them." Thus far his words.)

The Rambam (Laws of the Foundations of the Torah 1:4) says something close: "And Havayah, G-d, is truth" (Jeremiah 10:10) means that nothing else is true as He is, since everything needs Him and He needs nothing. The Kehot note shows that the quotation joins words of halachah 4 with words of the halachah before it, and remarks that the author precisely wrote "thus far his words," not "thus far his language."

(ועיין ברכות וישלח פרשה פ"א מענין חותמו של הקב"ה אמת וכשה"ש [ובשיר השירים] רבה ע"פ לסוסתי ברכבי שהוא ע"ש [על שם] אני ראשון ואני אחרון כו' ועמ"ש מזה בד"ה ראשי המטות):^{101, 102}

(And see [Bereishis] Rabbah, Vayishlach, parashah 81, on the matter of “the seal of the Holy One, blessed be He, is truth,” and Shir HaShirim Rabbah on the verse “To my mare in my chariots,” that it is named for “I am first and I am last,” etc. And see what is written on this in the discourse beginning “The heads of the tribes.”)

The Midrash says “the seal of the Holy One, blessed be He, is truth” (Bereishis Rabbah on Vayishlach, and Shir HaShirim Rabbah on “To my mare”). Emes is spelled with the first, middle and last letters of the alphabet, for “I am first and I am last.”

SECTION 5 • 14-20

The light of the King's face

14 ד וענין פי' ההארה שבתיקון השביעי שנק' באור פני מלך יוכן ע"ד דאיתא צהבו פניו של¹⁰³ רבי אבהו מחמת שמצא תוספתא חדתא¹⁰⁴ (וכ"ה בנדרים) (דמ"ט ב') גבי ר' [רבני] יהודא חכמת אדם תאיר פניו^{105, 106, 107}

4. And the meaning of the illumination in the seventh tikkun, which is called “in the light of the King's face,” will be understood along the lines of what is related: Rabbi Abahu's face shone because he had found a new Tosefta (and so it is in Nedarim) (49b), regarding Rabbi Yehudah: “A man's wisdom makes his face shine.”

Section 4 asks what the illumination of the seventh tikkun, “the light of the King's face,” is. The answer starts from the sages: the Jerusalem Talmud tells that Rabbi Abahu's face shone because he had found a Tosefta, and the Gemara in Nedarim tells of Rabbi Yehudah's shining face, explained by “A man's wisdom makes his face shine” (Ecclesiastes 8:1).

ולכן הי' [היה] פניו צהובין הרי אור החכמה והשכל מאיר פניו ממש, והגם דמה שתאיר פניו אינו רוחני. And therefore his face was shining; thus the light of wisdom and intellect actually lights up his face. And although that which lights up his face is not spiritual

His face shone because the light of wisdom and understanding actually lights up the face. That glow is not something spiritual like thought itself.

כמו השכל שבמוח כ"א הארה גשמיות מ"מ היא למעלה הרבה מבחי"י היניקה מהמוח שבשערות שהם רק מותרי מוחין לבד

like the intellect in the brain, but rather a physical illumination, nevertheless it is far higher than the level of the nourishment from the brain that is in the hairs, which are only the surplus of the brain (mochin),

It is a physical glow, unlike the intellect in the brain. Yet it is far above the nourishment that the hair draws from the brain, for hair is only the brain's surplus.

וגם שהם רק בחי"י צומח לבד שאינן ערוך לעצמות בחי"י המדבר משא"כ הארה שהחכמה תאיר פניו הרי היא נמשכת דוקא מעצמיות החכמה ממש שלפי שמצא תוספתא חדתא ע"כ דוקא יאירו פניו

and which are, moreover, only of the level of the vegetative, which bears no comparison to the essence of the level of the speaking [being]. Whereas the illumination with which wisdom makes his face shine is drawn specifically from the very essence of the wisdom: it is precisely because he found a new Tosefta that his face would shine.

Hair is also only "vegetative," a growing thing, with no relation to the essence of a person as a "speaking" being. The glow in the face, by contrast, comes from the very essence of the wisdom: it was precisely because he found a new teaching that his face shone.

וגם שההארה היא בפנים שזהו עיקר מקום גילוי החיות כו', ועד"מ זה יובן למעלה ענין באור פני מלך חיים¹⁰⁸ שהוא התגלות הארה עליונה מחכמה סתימאה ממש למעלה מעלה מבחי"י שערות כו'.

And also, the illumination is in the face, which is the main place where the life-force is revealed, etc. And by way of this analogy, the matter of "In the light of the King's face is life" will be understood above: it is the revelation of a supernal illumination from the hidden Chochmah itself, far, far above the level of hairs, etc.

The glow also shows in the face, the main place where life is revealed. So above, "the light of the King's face" is a revealed glow from the hidden Chochmah itself, far above the level of hairs.

וזוהו כי באור פניך נתת לנו¹⁰⁹ תורת חיים. (ולכן אע"ג [אף על גב] דתיקון ג' מי"ג ת"ד [תיקוני דיקנא] ג"כ פנוי משערות כמ"ש בזהר)

And this is "For in the light of Your face You gave us a Torah of life." (Therefore, even though the third of the thirteen tikkunim of the beard is also free of hairs, as is written in the Zohar)

This is what we say in the blessing Sim Shalom: "For in the light of Your face You gave us a Torah of life." The parenthesis notes that the third tikkun of the beard, too, is free of hair, according to the Zohar.

(שם קל"א א') מ"מ שאני תיקון השביעי שבו נמשך ומתגלה אור הח"ס [החכמה סתימאה] כמו שחכמת אדם תאיר פניו פניו דייקא ע"כ נק' ואמת.

(there, 131a), nevertheless the seventh tikkun is different, for in it the light of the hidden Chochmah is drawn down and revealed, as "a man's wisdom makes his face shine," his face specifically; therefore it is called "and truth."

The Zohar (3:131a) describes the third tikkun as a path beneath the nose where the hair stops. Yet the seventh is different, because in it the light of the hidden Chochmah is drawn into the face itself, as "a man's wisdom makes his face shine"; that is why it is called "and truth."

וכן בתורה כתיב תורת אמת היתה בפיהו¹¹⁰ אמת קנה^{111, 112} כו'. והרמ"ז [והרב משה זכות] ר"פ ויקרא כתב שדעת דעתיק המאיר ברישא דאריך מאיר בתיקון השביעי דדעת אסהיד באנפין כו'.

And so regarding the Torah it is written, "A Torah of truth was in his mouth," and "Buy truth," etc. And the Ramaz, at the beginning of Parshas Vayikra, wrote that the Daas of Atik, which shines in the head of Arich, shines in the seventh tikkun, for "Daas testifies in the face," etc.

So too the Torah is called truth: "A Torah of truth was in his mouth" (Malachi 2:6), and "Buy truth" (Proverbs 23:23). The Ramaz writes that the Daas of Atik, which shines in the head of Arich Anpin, shines in the seventh tikkun, for "Daas testifies in the face."

15 ועיין מ"ש במבוא שערים ש"ג ח"ב [חלק ב'] פ"ב [פרק ב'] והנה בעתיק אין בו שערות כו'. וזהו ענין כתפוח בעצי היער¹¹³ דפי' הרח"ו [הרבי חיים ויטאל] הובא בספר נשמת דוד על

And see what is written in Mevo She'arim, Sha'ar 3, Part 2, chapter 2: "Now, in Atik there are no hairs," etc. And this is the matter of "Like an apple among the trees of the forest," as Rabbi Chaim Vital explained, brought in the book Nishmas David on

Mevo She'arim says that in Atik there are no hairs. This explains "Like an apple among the trees of the forest" (Song of Songs 2:3), as Rabbi Chaim Vital explained it, cited in the book Nishmas David on the Song of Songs.

שיר השירים בעצי היער הם שערות דדיקנא והתפוח הוא תיקון השביעי ובו מתגלית הארה כל שבעה תיקונים דגלגלתא. כן דודי ז"א כו' כי הארת פנים דא"א מאיר בפנים דז"א כדלקמן.

the Song of Songs: "the trees of the forest" are the hairs of the beard, and "the apple" is the seventh tikkun, and in it the illumination of all seven tikkunim of the Gulgalta is revealed. "So is my beloved" is Z'eir Anpin, etc., for the illumination of the face of Arich Anpin shines in the face of Z'eir Anpin, as [will be explained] below.

"The trees of the forest" are the hairs of the beard, and "the apple" is the seventh tikkun, in which the light of all seven tikkunim of the Gulgalta is revealed. "So is my beloved" is Z'eir Anpin, for the light of the face of Arich Anpin shines in the face of Z'eir Anpin, as will be explained.

16 ומה שנמשלו לעצי היער היינו כמו שהשערות עד"מ הם רק בחי' צומח לבד שבמדבר ואינן ערוך למהות האדם עצמו בחי' מדבר

And the reason they are likened to the trees of the forest is that the hairs, by way of analogy, are only the level of the vegetative within the speaking [being], and bear no comparison to the essence of the person himself, the level of the speaking [being].

The hairs are likened to forest trees because hair is "vegetative," like plants, while a person is a "speaking" being. Hair has no relation to what a person truly is.

ואמנם תיקון הז' נק' תפוח שיש בו טוב טעם ומראה וריח¹¹⁴ וכך ההארה דבחי' אור פני כו'

But the seventh tikkun is called "apple," for it has goodness of taste, appearance and fragrance; and so too the illumination of the level of "the light of the face," etc.,

The seventh tikkun is called an "apple" because an apple is good in taste, appearance and fragrance. Like it, the glow of "the light of the face" carries the wisdom itself, not a mere trickle of it.

שחכמת אדם ממש תאיר פניו כו' להצהיל פנים משמן¹¹⁵ הוא בחי' שמן משחת קדש¹¹⁶ שהוא ח"ס [חכמה סתימאה]¹¹⁷ כו'.

in that a man's very wisdom makes his face shine, etc.: "to make the face shine from oil" is the level of "the oil of holy anointing," which is the hidden Chochmah, etc.

"To make the face shine from oil" (Psalms 104:15): the oil is "the holy anointing oil" (Exodus 30:25), which stands for the hidden Chochmah. So the shining face is lit by the hidden Chochmah itself.

וזהו ענין תפארת שיבה (משלי ט"ז ל"א) שהוא בחי' הדרת פנים עמ"ש מזה במ"א כפ' וישב בד"ה בכ"ה בכסלו¹¹⁸ וע"ש פי' עטרת תפארת שיבה¹¹⁹

And this is the matter of "the glory of gray hair" (Proverbs 16:31), which is the level of "the splendor of the face" (hadras panim). See what is written on this elsewhere, in Parshas Vayeishev, in the discourse beginning "On the twenty-fifth of Kislev," and see there the explanation of "Gray hair is a crown of glory":

This is also "the glory of gray hair" (Proverbs 16:31), which is "the splendor of the face" (hadras panim). The Chanukah discourse "On the twenty-fifth of Kislev" in Torah Ohr explains how "Gray hair is a crown of glory" relates to this.

שהוא ענין כובע ישועה¹²⁰ להמשיך בחיי הדרת פנים, וכ"ז [וכל זה] בדרך צדקה תמצא שבה ועל ידה נמשך בחיי עטרת תפארת (ע' [עיין] בזהר ח"ג [חלק ג'] מ"ב ב' ודל"ו סע"א [סוף עמוד א])

that it is the matter of “a helmet of salvation,” to draw down the level of the splendor of the face; and all this “is found in the way of tzedakah (righteousness),” for in it and through it the level of the “crown of glory” is drawn down (see the Zohar, Part III, 42b, and 36, end of side a).

There it is called “a helmet of salvation” (Isaiah 59:17), which draws down the splendor of the face. The verse goes on “it is found in the way of tzedakah,” for through righteousness and charity the “crown of glory” is drawn down; the text cites the Zohar, Part III, 42b and 36a.

ועיין באג"ה [באגרת הקודש] סד"ה וילבש צדקה¹²¹ כשריון ועמ"ש בביאור ע"פ שוש אשיש¹²² כו' כי הלבישני בגדי ישע¹²³ כו'.

And see Iggeres HaKodesh, at the end of the discourse beginning “And He donned tzedakah as a coat of mail,” and see what is written in the explanation of the verse “I will greatly rejoice,” etc., “for He has clothed me in garments of salvation,” etc.

For more, the text points to the letter in Iggeres HaKodesh on “He donned tzedakah as a coat of mail,” and to its explanation on “I will greatly rejoice ... for He has clothed me in garments of salvation” (Isaiah 61:10).

והנה בפ"י האדרא מתלמידי האריז"ל [האר"י זכרוננו לברכה] בספר קול ברמה פ"י ענין ואמת לפי שאינו משתנה כלל וכבר נודע שכל אמת תליא בעתיקא עכ"ל [עד כאן לשונו], פ"י כמ"ש אני הו"י לא ש ניתי שאין שום שינוי כו'

Now, in the commentary on the Idra by the disciples of the Arizal, of blessed memory, in the book Kol BeRamah, it explains the matter of “and truth” as meaning that it does not change at all, “and it is already known that all truth depends on Atika.” End of quote. The meaning is as it is written, “I, Havayah, have not changed”: that there is no change at all, etc.

Kol BeRamah, a commentary on the Idra by the Arizal's disciples, explains “and truth” as what never changes, adding that “all truth depends on Atika.” This is “I, Havayah, have not changed” (Malachi 3:6).

וגם ע"ד מוצא מים אשר לא יכזבו מימיו¹²⁴ הרי האמת הוא שאין שום הפסק להשפעתו לאפוקי נהרות המכזבים בפ"ח [בפרק ח'] דמסכת פרה.

And also in the manner of “a spring of water whose waters do not fail (yechazvu)”: thus truth is that there is no interruption at all to its flow, as opposed to “rivers that fail” in chapter 8 of Tractate Parah.

Truth is also like “a spring of water whose waters do not fail” (Isaiah 58:11): its flow never stops. The opposite is “waters that fail,” streams that dry up, which the Mishnah (Parah 8:9) rules unfit for the water of purification.

וזהו שאמרה השונמית לאלישע אל תכזב בשפחתך.¹²⁵ דאין ר"ל [רוצה לומר] שלא האמינה לדבריו אלא דכוונתה שלא יומשך נשמתו ממקום שאין לו קיום והמשכה.

And this is what the Shunammite woman said to Elisha, "Do not deceive (techazev) your maidservant." For this does not mean that she did not believe his words; rather, her intent was that his soul should not be drawn from a place that has no permanence and continuity.

The Shunammite woman said to Elisha, "Do not deceive your maidservant" (II Kings 4:16). She did not doubt his word; she was asking that her son's soul not come from a source without permanence, one that might fail.

ויוכן עפמ"ש [על פי מה שכתוב] בענין זה בזהר בשלח¹²⁶ (דמ"ד ע"ב). וז"ש [וזהו שכתוב] דכל אמת תליא בעתיקא¹²⁷ כי למטה בז"א שיש ימינא ושמאלא

This will be understood according to what is written on this matter in the Zohar, Beshalach (44b). And this is what it says, that "all truth depends on Atika": for below, in Z'eir Anpin, where there is right and left,

The Zohar on Beshalach (2:44b) says the child died because he was given to her and not to her husband, so he was bound to the feminine side, where death awaits. "All truth depends on Atika" because below, in Z'eir Anpin, there is a right side and a left side.

לכן לפעמים מדת הדין מעכבת וגורם מניעת השפע ח"ו [חס ושלום]. משא"כ בע"ק [בעתיקא קדישא] דלית שמאלא בהאי עתיקא¹²⁸ ע"כ אין שום הפסק ומניעה להשפעתו

therefore at times the attribute of judgment holds back and causes the withholding of the flow, G-d forbid. Whereas in Atika Kadisha, as "there is no left in this Atika," therefore there is no interruption or withholding at all of its flow.

Where there is a left side, the attribute of judgment can hold back the flow, G-d forbid. In Atika Kadisha "there is no left" (Zohar 3:129a), so nothing ever interrupts or withholds its flow.

וזהו ענין מקור מים חיים¹²⁹ שתמיד נובעים, ועי"ז ארז"ל [אמרו רבותינו זכרונם לברכה] כל מקום שנאמר לי¹³⁰ אין לו הפסק לעולם וכמ"ש במ"א בענין וארשתיך לי לעולם^{131,132} כו' וזהו אהבת עולם אהבתנו¹³³ כו', ועיין מ"ש בפ' יתרו בד"ה

And this is the matter of "a source of living waters," which always flow. And of this our Sages, of blessed memory, said, "Wherever 'to Me' is said, it has no interruption forever," as is explained elsewhere on "And I will betroth you to Me forever," etc.; and this is "With an everlasting love You have loved us," etc. And see what is written in Parshas Yisro, in the discourse beginning

That is "the source of living waters" (Jeremiah 2:13), which flow always. The Sages said that wherever "to Me" is said, it never ceases (Vayikra Rabbah 2:2), as in "And I will betroth you to Me forever" (Hosea 2:21), and so we say, "With an everlasting love You have loved us."

הנה להבין שרש ענין מתן תורה בפ"י וענין כי לא אדם הוא להנחם,¹³⁴ ולכן נק' בחי' זו אמת.^{135,136,137,138,139,140}

"Now, to understand the root of the matter of the Giving of the Torah," on the meaning and matter of "For He is not a man, that He should relent." And therefore this level is called "truth."

The text points to its discourse in Parshas Yisro on the root of the Giving of the Torah, on "For He is not a man, that He should relent" (I Samuel 15:29). For all these reasons this level is called "truth."

17 והנה מזה יוכן תוספת ביאור למה שנתבאר למעלה דח"ס [דחכמה סתימאה] עצמה היא בחי' דלאו מכל אליו מדות¹⁴¹ איהו כלל¹⁴²

Now, from this an additional explanation will be understood of what was explained above, that the hidden Chochmah itself is the level of "He is not any of these attributes at all,"

This adds to what was said above: the hidden Chochmah itself is the level of "He is not any of these attributes at all," as the Tikkunei Zohar puts it. That level is truth.

וזהו בחי' אמת, אין הכוונה ח"ו [חס ושלום] שמבחי' אמת לא נמשכו הפעולות והטובות הבאות מהמדות רחום וחנון לפי דכולא קמיה כלא חשיב.

and this is the level of truth. The intent is not, G-d forbid, that the acts and the benefits that come from the attributes "Compassionate and Gracious" are not drawn from the level of truth, because "all before Him is considered as nothing."

But this does not mean, G-d forbid, that truth gives none of the kindness that comes from "compassionate and gracious," as if, since "all before Him is considered as nothing," nothing flows from Him to the worlds.

דחלילה לחשוב כן וכמ"ש הרמב"ם [הרבי משה בן מימון] שכל הנמצאים¹⁴³ לא נמצאו אלא מאמתת המצאו¹⁴⁴ דייקא. וכנ"ל דפי' אמת היינו שאין טובו והשפעתו פוסק לעולם ולא יכזבו מימיו¹⁴⁵ ח"ו [חס ושלום].

For heaven forbid to think so, as the Rambam wrote, that all existing things exist only from the truth of His existence, specifically. And as mentioned above, the meaning of "truth" is that His goodness and His flow never cease, and "His waters do not fail," G-d forbid.

Heaven forbid. As the Rambam writes (Laws of the Foundations of the Torah 1:1), all that exists exists only from the truth of His existence; and truth, as explained above, means that His goodness never stops, like waters that never fail.

וכן מבואר בזהר באריכות שם (דקל"ג ב') וכל טיבו לא פסיק¹⁴⁶ כו' וכדכתיב באור פני מלך חיים,¹⁴⁷ רק הכוונה שההשפעה והאור נמשך שלא ע"ד ההשפעה הנמשכת מבחי' מדות שהעולמות תופסים מקום עד ששייך שם מדות אלו,

And so it is explained at length in the Zohar there (133b): "and all His goodness does not cease," etc., as it is written, "In the light of the King's face is life." Rather, the intent is that the flow and the light are drawn down not in the manner of the flow drawn from the level of attributes, in which the worlds occupy a place, to the point that these attributes apply there,

The Idra says so at length: "and all goodness does not cease" (Zohar 3:133b), as in "In the light of the King's face is life." The point is only that this flow does not come the way the attributes give, which presupposes worlds that take up room of their own and so call for attributes.

אלא שבאות כל הטוב והאור שלא ע"י בחי' התפעלות המדות כלל, וזהו ענין באור פני מלך חיים but rather that all the good and the light come without any being affected (hispa'alus) of the attributes at all; and this is the matter of "In the light of the King's face is life."

Rather, all the good and the light come without any stirring (hispa'alus) of attributes at all. This is "In the light of the King's face is life."

וזהו ענין דבחי' אמת היינו לא שנית¹⁴⁸ שאין שום שינוי והתפעלות כו' והוא מקור הטוב דכל טיבו לא פסק כו'

And this is the matter that the level of truth is "I have not changed": that there is no change or being affected at all, etc.; and it is the source of the good, for "all His goodness does not cease," etc.

So the level of truth is "I have not changed" (Malachi 3:6): no change and no stirring at all. And it is also the source of all good, for "all goodness does not cease."

והגם שבאמת גם המדות דאצילות אינן כלל מערך וסוג המדות דבי"ע ואין המדה בחי התפעלות ושינוי ח"ו [חס ושלום] וכמ"ש באג"ה [באגרת הקודש] ד"ה להבין משל ומליצה בשם המגיד נ"ע [נשמתי עדין] כפי מ"ש אברהם ואנכי עפר ואפר¹⁴⁹ כו' ע"ש.

And although in truth even the attributes of Atzilus are not at all of the order and kind of the attributes of Beriah, Yetzirah and Asiyah, and the attribute [there] is not a matter of being affected and change, G-d forbid, as is written in Iggeres HaKodesh, the discourse beginning "To understand the parable and allegory," in the name of the Maggid, whose soul is in Eden, explaining what Avraham said, "And I am dust and ashes," etc.; see there.

Admittedly, even the attributes of Atzilus are nothing like the emotions of the lower worlds and involve no change or stirring, G-d forbid. Iggeres HaKodesh explains this in the letter "To understand the parable and allegory," citing the Maggid on Avraham's words "I am dust and ashes" (Genesis 18:27).

18 ועמ"ש מזה בפי יתרו בדרוש הראשון שע"פ זכור את יום השבת¹⁵⁰ כו' ועמ"ש במ"א בד"ה פתח אליהו בפי וירא שהשתלשלות המדות דבי"ע ממדות דאצילות הוא ע"ד משארז"ל [מה שאמרו רבותינו זכרונם לברכה] אין לך¹⁵¹ כל עשב כו'

And see what is written on this in Parshas Yisro, in the first discourse on the verse "Remember the Shabbos day," etc.; and see what is written elsewhere, in the discourse beginning "Eliyahu opened," in Parshas Vayeira, that the descending chain (hishtalshelus) of the attributes of Beriah, Yetzirah and Asiyah from the attributes of Atzilus is along the lines of what our Sages, of blessed memory, said, "You have no blade of grass," etc.;

The text points to the first discourse on "Remember the Shabbos day" in Parshas Yisro, and to "Eliyahu opened" in Parshas Vayeira. There it explains that the attributes of the lower worlds descend from those of Atzilus as in the Sages' saying, "You have no blade of grass that has no mazal above that strikes it and tells it, 'Grow'" (Bereishis Rabbah 10:6).

ע"ש וכ"ש [וכל שכן] וק"ו [וקל וחומר] המדות שלמעלה מהאצילות שגבהו דרכיהן למעלה מעלה מהמדות דאצילות וכמ"ש במ"א ע"פ ה' יחתו מריביו.¹⁵²

see there. And all the more so, a fortiori, the attributes that are above Atzilus, whose ways are exalted far, far above the attributes of Atzilus, as is explained elsewhere on the verse "Havayah: those who strive with Him shall be broken."

If even the attributes of Atzilus are so far above those of the lower worlds, all the more so the attributes above Atzilus, whose ways are higher still. The text points to its explanation on "Havayah: those who strive with Him shall be broken" (I Samuel 2:10).

אך עכ"ז [עם כל זה] לגבי אמתת אור א"ס ב"ה בעצמו לא שייך כלל גם מהות מדות שלמעלה מהאצי' כנ"ל והמשכת הי"ג מדות הוא ע"י בחי' שערות כו'

But even so, relative to the truth of the Infinite Light (Or Ein Sof), blessed be He, itself, even the essence of the attributes above Atzilus does not apply at all, as mentioned above, and the drawing down of the Thirteen Attributes is through the level of hairs, etc.,

Even so, relative to the truth of the Infinite Light itself, even the attributes above Atzilus do not apply. The Thirteen Attributes are drawn down only as hairs are, as explained above.

כנ"ל וזהו הטוב כי לא כלו רחמיך¹⁵³ שבחינת ובטובו הוא עדיין למעלה מהמדות הנק' כי לא כלו רחמיך שהן יג"מ [י"ג מדות]

as mentioned above. And this is “The Good One, for Your mercies have not ended”: for the level of “and in His goodness” is still above the attributes called “for Your mercies have not ended,” which are the Thirteen Attributes;

This explains the words of the Modim blessing, “The Good One, for Your mercies have not ended.” “Goodness,” as in “and in His goodness,” is above the attributes, while “Your mercies” are the Thirteen Attributes.

אלא שמבחי' ובטובו נמשכים היג"מ [הי"ג מדות] להיות כי לא כלו רחמיך ופי' כי לא כלו היינו כמ"ש באדרא (דקל"ג ע"ב)

but from the level of “and in His goodness” the Thirteen Attributes are drawn, so that there is “for Your mercies have not ended.” And the meaning of “have not ended” is as is written in the Idra (133b),

From that goodness the Thirteen Attributes are drawn, so that “Your mercies have not ended.” “Have not ended” is explained through the Idra.

דחסד דעתיק הוא חסד דקשומ¹⁵⁴ דהיינו חסד של אמת ופי' תלמידי האריז"ל [האריז' זכרוננו לברכה] שאינו נפסק לעולם כו'.

that the Chesed of Atik is “Chesed of truth” (chesed dikeshot), that is, kindness of truth; and the disciples of the Arizal, of blessed memory, explained that it never ceases, etc.

The Idra (Zohar 3:133b) calls the Chesed of Atik “Chesed of truth” (chesed dikeshot), and the Arizal's disciples explain that it never stops. It is kindness that never fails.

ואפשר ג"כ הפי' שתיקון ואמת עם היותו למעלה מהמדות¹⁵⁵ אעפ"כ [אף על פי כן] מאיר ג"כ הארתו בכל המדות וכמ"ש חסד ואמת נפגשו¹⁵⁶

And perhaps the meaning is also that the tikkun "and truth," though it is above the attributes, nevertheless shines its illumination into all the attributes as well, as it is written, "Kindness and truth have met";

Perhaps, too, the tikkun "and truth," though it is above the attributes, shines into all of them. This is "Kindness and truth have met" (Psalms 85:11).

וזהו ענין כתפוח בעצי היער¹⁵⁷ כנ"ל ולכן נקרא החסד חסד דקשוט חסד של אמת ממש.

and this is the matter of "Like an apple among the trees of the forest," as mentioned above. And therefore the Chesed is called "Chesed of truth," kindness of actual truth.

This is also "Like an apple among the trees of the forest": the light of the apple reaches the hairs around it. So the Chesed is called "Chesed of truth," kindness of actual truth.

19 וזהו ענין חותמו של הקב"ה אמת¹⁵⁸ כי הנה עיקר בחי' אמת היינו כשמשיג החכמה ויודע שכן הוא משא"כ כשהיא עדיין בבחי' העלם ועין לא ראתה¹⁵⁹ הרי אין ידוע האמת,

And this is the matter of "the seal of the Holy One, blessed be He, is truth." For the essence of the level of truth is when one grasps the wisdom and knows that it is so; whereas when it is still in a state of concealment, and "no eye has seen," the truth is not known.

Now "the seal of the Holy One, blessed be He, is truth." Truth in the full sense is when wisdom is grasped and one knows that it is so; as long as it is hidden, "no eye has seen" (Isaiah 64:3), and the truth is not known.

ולכן חכמה סתימאה עצמה כמו שהיא נעלמת ולא שכיח ולא אתפתח אין שייך לקרותה עדיין אמת עד שנמשך ממנה הארה וגילוי בבחי' תרין תפוחין שהוא בחי' אור פני מלך.

Therefore the hidden Chochmah itself, as it is hidden, "not found and not opened," cannot yet be called truth, until an illumination and revelation is drawn from it in the level of the "two apples," which is the level of "the light of the King's face."

So the hidden Chochmah in itself, "not found and not opened," cannot yet be called truth. It becomes truth when its light is drawn out and revealed in the "two apples," the light of the King's face.

20 וע"כ נקי חותמו כמו חותם האדם שהוא רק בחי עשייה. וכך עד"מ ההארה שבפנים היא כמו עשייה לגבי עצם החכמה שבמוח האדם שממנה תאיר פניו.

And therefore it is called "His seal," like a person's seal, which is only the level of action. And so, by way of analogy, the illumination in the face is like action relative to the essence of the wisdom in a person's brain, from which his face shines.

That is why it is called His "seal." A person's seal is only an act, an outward thing; so too the glow in the face is like an act compared with the wisdom itself in the brain, from which the face shines.

אלא שמ"מ הרי החותם הוא קיום על כל דבר והכל הולך אחר החיתום.¹⁶⁰ וכמ"כ [וכמו כן] למעלה בחי הארת פנים נמשך מכח עצמיות הח"ס [החכמה סתימאה] כנ"ל במשל

But nevertheless, the seal is what establishes every matter, and "all follows the seal." And likewise above, the level of the illumination of the face is drawn from the power of the essence of the hidden Chochmah, as mentioned above in the analogy;

Yet a seal is what makes a document stand, and "all follows the seal" (Berachos 12a). Likewise the light of the face comes from the power of the very essence of the hidden Chochmah, as the analogy showed.

לכן הגם שנחשב בחי עשייה לגבי מהות ועצמיות הח"ס [החכמה סתימאה] מ"מ זהו קיום הכל וזהו ענין וחתמנו בספר החיים וחתמנו בספר פרנסה כו' כי באור פני מלך חיים:¹⁶¹

therefore, although it is considered the level of action relative to the being and essence of the hidden Chochmah, nevertheless it is what establishes everything. And this is the matter of "and seal us in the book of life," "and seal us in the book of livelihood," etc., for "in the light of the King's face is life."

So, though it counts as "action" compared with the hidden Chochmah itself, it is what establishes everything. That is why we pray, "and seal us in the book of life," "in the book of livelihood": "in the light of the King's face is life."

SECTION 6 • ¶21-24

Truth to Yaakov, and the souls' ascent

21 ה והנה כתיב תתן אמת ליעקב¹⁶² פי' יעקב הוא ז"א ובו הוא עיקר בחי אמת כי היג"מ [הי"ג מדות] אל רחום כו' ואמת כו'

5. Now, it is written, "You will give truth to Yaakov." The meaning is: Yaakov is Z'eir Anpin, and in it is the main level of truth. For the Thirteen Attributes, "G-d, compassionate," etc., "and truth," etc.,

Section 5 begins with "You will give truth to Yaakov" (Micah 7:20). Yaakov stands for Z'eir Anpin, the emotive attributes, and the main level of truth is found there.

שאמר משה היינו שהמשיך היג"מ [הייג מדות] מא"א [מאריך אנפין] לז"א להיות גם בו י"ג מדות (כמ"ש באדרא דנשא דקל"א ע"ב ודקל"ח ע"א) ואז נק' ואמת.

that Moshe said means that he drew the Thirteen Attributes from Arich Anpin to Z'eir Anpin, so that there would be thirteen attributes in it as well (as is written in the Idra of Naso, 131b and 138a), and then it is called "and truth."

When Moshe said the Thirteen Attributes, "G-d, compassionate ... and truth" (Exodus 34:6), he drew them from Arich Anpin into Z'eir Anpin, so that Z'eir Anpin too has thirteen attributes, as the Idra of Naso describes. Then it is called "and truth."

והגם שהאמת הוא למעלה בעתיקא ושם דייקא מקור האמת וכנ"ל אך אינו בגילוי עדיין אבל כשנמשך בז"א הוא מתגלה ואז שייך לקרותו ואמת שאז נודע האמת,

And although truth is above, in Atika, and there specifically is the source of truth, as mentioned above, it is not yet revealed; but when it is drawn into Z'eir Anpin it is revealed, and then it can be called "and truth," for then the truth becomes known.

Truth itself is above, in Atika, its source, but there it is not yet revealed. When it is drawn into Z'eir Anpin it is revealed and known, and only then can it be called truth.

וזהו ענין אסתכלותא דז"א בפנים דא"א¹⁶³ ועי"ז מקבל ק"נ ור"כ נהורין כו' (ועי"ש בפ' נשא) (קל"א א') מתרי תפוחין כו'

And this is the matter of the gaze (istakluta) of Z'eir Anpin into the face of Arich Anpin, through which it receives one hundred and fifty and two hundred and twenty lights, etc. (and see there, in Parshas Naso) (131a): "From the two apples," etc.,

This happens through the "gaze" of Z'eir Anpin into the face of Arich Anpin, through which it receives lights, 150 and 220, together the 370 lights of that face. The Idra says that from the two fair apples of that face the face of Z'eir Anpin shines.

נהירין אנפוי¹⁶⁴ דז"א¹⁶⁵ וכ"ה דקל"ג ב' ודקל"ו ב' נהירין אנפוי כו' ועיין (דקל"ה סע"ב [סוף עמוד ב]) ואריכין כו'

"the face of Z'eir Anpin shines"; and so it is at 133b and 136b, "His face shines," etc. And see (135, end of side b): "and they become long," etc.,

The text gives two more places in the Idra where the face shines. And at 135b the Idra says that when needed the face of Z'eir Anpin spreads out and becomes long (arich).

בגין דאשגח¹⁶⁶ כו' והיינו שז"א נמשך לו ק"נ מהשי"ע [מהשי"ע (370)] נהורין שבפנים דא"א וע"כ נק' זעיר לפי שנשאר אר"ך אורות

“because He looks,” etc. That is: to Z’eir Anpin are drawn 150 of the 370 lights in the face of Arich Anpin, and therefore it is called Ze’ir (“small”), because there remain arech (220) lights

The Idra says this happens “because he gazes” into the face of the Ancient of Ancients and has compassion on the world. Ordinarily Z’eir Anpin receives 150 of the 370 lights in the face of Arich Anpin, and so it is called Ze’ir, “small,” for the 220 that remain are the arech, the “long” lights.

מהשי"ע [מהשי"ע (370)] נהורין שלא נמשכו בו אכן לפעמים משפיע לו א"א כל השי"ע [השי"ע (370)] נהורין וזהו ואריכין כו' וע' בע"ח [בעץ חיים] סוף שער א"א¹⁶⁷ ועיין באדר"י [באדרא זוטא] דרפ"ח ב'.¹⁶⁸

of the 370 lights that were not drawn into it. But at times Arich Anpin bestows on it all the 370 lights, and this is “and they become long,” etc. And see Etz Chaim, end of Sha’ar Arich Anpin, and see the Idra Zuta, 288b.

But at times Arich Anpin gives it all 370 lights, and then its face becomes “long.” The text points to the end of Etz Chaim’s Gate of Arich Anpin and to the Idra Zuta.

22 ועוד יש דברים בגו והוא כי מז"א נמשך ג"כ למלי' שהיא מקור דבי"ע הארת פנים שנמשך בו מא"א [מאריך אנפין].

And there is more within this: from Z’eir Anpin there is drawn also to Malchus, which is the source of Beriah, Yetzirah and Asiyah, the illumination of the face that was drawn into it from Arich Anpin.

There is more to it. Z’eir Anpin passes on to Malchus, the source of the worlds of Beriah, Yetzirah and Asiyah, the light of the face that it received from Arich Anpin.

וזהו עיניך יונים¹⁶⁹ כמו זוג יונים שמסתכלים תמיד זה על זה ומתענגים כו', וכך המלי' מקבלת הארת פנים דז"א מה שמאיר בו פנים דא"א

And this is “Your eyes are doves,” like a pair of doves that always gaze at one another and take delight, etc. And so Malchus receives the illumination of the face of Z’eir Anpin, that which the face of Arich Anpin shines into it

This is “Your eyes are doves” (Song of Songs 1:15): like a pair of doves that always gaze at each other with delight, Malchus receives the light of the face of Z’eir Anpin, the light that the face of Arich Anpin shines into it.

(וזהו ענין יאר ה' פניו אליך^{170, 171} כדפיי באדרא פ' נשא) (קלי"ג ב') ובוהר ואתחנן (דרס"א א') גבי פנים בפנים דבר¹⁷² כו' בפיי הרמ"ז [הרב משה זכות]¹⁷³ שהפנים דא"א נתלבשו בפנים דז"א ודבר עמכם.

(and this is the matter of “May Havayah make His face shine upon you,” as explained in the Idra, Parshas Naso) (133b); and in the Zohar, Va’eschanan (261a), on “Face to face He spoke,” etc., in the explanation of the Ramaz: that the face of Arich Anpin was clothed in the face of Z’eir Anpin, and spoke with you.

This is also “May Havayah make His face shine upon you” (Numbers 6:25), as the Idra explains. And the Ramaz explains the Zohar on “Face to face He spoke” (Deuteronomy 5:4): the face of Arich Anpin was clothed in the face of Z’eir Anpin, and so spoke with Israel.

ובמק"מ [ובמקדש מלך] פיי ז"א נתלבש במלי כו' והוא הארת פנים דא"א שנמשך לישראל ע"י ז"נ [זעיר אנפין ונוקבא] כו' ושם במלי הוא עיקר החותם וזהו שבנעילה דיוהכ"פ [דיום הכפורים] אומרים וחתמנו בספר החיים כו'

And in the Mikdash Melech it explains: Z’eir Anpin was clothed in Malchus, etc.; and this is the illumination of the face of Arich Anpin drawn to Israel through Z’eir Anpin and Nukva, etc. And there, in Malchus, is the main [place of the] seal; and this is why at Ne’ilah of Yom Kippur we say, “and seal us in the book of life,” etc.,

The Mikdash Melech adds that Z’eir Anpin was clothed in Malchus, so that the light of Arich Anpin’s face reaches Israel through Z’eir Anpin and Nukva. The seal is mainly in Malchus, which is why at Ne’ilah on Yom Kippur we say “and seal us in the book of life.”

כי מלי דאצילות היא מקור הנבראים ועלייתה בנעילה הוא למעלה מעלה עד דיקנא דא"א ומבחי הארת פנים נמשך בה בחי חותמו של הקב"ה אמת וזהו תתן אמת ליעקב¹⁷⁴ כו'.

for Malchus of Atzilus is the source of the created beings, and its ascent at Ne’ilah is higher and higher, up to the beard of Arich Anpin; and from the level of the illumination of the face, the level of “the seal of the Holy One, blessed be He, is truth” is drawn into it. And this is “You will give truth to Yaakov,” etc.

Malchus of Atzilus is the source of all created beings, and at Ne’ilah it rises as high as the beard of Arich Anpin. From the light of the face, “the seal of the Holy One, blessed be He, is truth” is drawn into it; this is “You will give truth to Yaakov.”

(לפי זה) א"ש [אתי שפיר] כפשוטו שנק' חותם שהוא בחי עשייה כי המלי היא בחי עשייה שבאצי לגבי הכתר שנק' אצילות שבאצילות.

(Accordingly, it is well understood in its plain sense that it is called a “seal,” which is the level of action: for Malchus is the level of action within Atzilus, relative to Keser, which is called Atzilus of Atzilus.

This also explains simply why truth is called a “seal,” which is an act: Malchus is the level of “action” within Atzilus, compared with Keser, which is called “the Atzilus of Atzilus.”

ועיין בפע"ח [בפרי עץ חיים] שער¹⁷⁵ תפלת ר"ה [ראש השנה]¹⁷⁶ פ"ד בכוונת מלך עוזר ומושיע ומגן כי יש לה עתה אור כל הש"ע רבוי נהורין שבפנים דא"א כו' נמצא כו' ע"ש ועיין פע"ח [פרי עץ חיים] שער יוה"כ [יום הכפורים] פ"ה).

And see Pri Etz Chaim, Sha'ar Tefillas Rosh HaShanah (the Gate of the Prayer of Rosh HaShanah), chapter 4, on the kavanah of “King, Helper, Savior and Shield”: that it now has the light of all the 370 myriads of lights that are in the face of Arich Anpin, etc.; it follows, etc.; see there. And see Pri Etz Chaim, Sha'ar Yom HaKippurim, chapter 5.)

Pri Etz Chaim, on the kavanah of “King, Helper, Savior and Shield” on Rosh HaShanah, says that Malchus then has the light of all the 370 myriads of lights in the face of Arich Anpin. The text also cites Pri Etz Chaim on Yom Kippur.

וזהו ענין ויכתוב משה את מוצאיהם למסעיהם¹⁷⁷ כי משה הוא שושבינא דמלכא¹⁷⁸ שמנהיג המשכת אור א"ס והמשיך מבחי מוצאיהם שהוא ענין מקור נשמות ישראל מלשון מוצא מים, והיינו כי

And this is the matter of “And Moshe wrote their goings-forth to their journeys.” For Moshe is “the King’s groomsmen (shushvina demalka),” who conducts the drawing down of the Infinite Light (Or Ein Sof), and he drew down from the level of “their goings-forth,” which is the source of the souls of Israel, from the term motza mayim (“a spring of water”). That is, because

This is “And Moshe wrote their goings-forth to their journeys.” Moshe is “the King’s groomsmen,” who leads the drawing down of the Infinite Light, and he drew it from “their goings-forth,” the source of the souls of Israel, as in motza mayim, “a spring of water.”

הנה עצם הנשמות הם עלו במחשבה אכן מקורם הוא בעצמות א"ס ב"ה בעל המחשבה בעל הרצון.¹⁷⁹ the souls themselves “arose in thought,” but their source is in the Essence of the Infinite One (Ein Sof), blessed be He, the Master of the thought, the Master of the will.

The souls themselves “arose in thought,” but their source is higher still: the Essence of the Infinite One, the Master of thought and of will.

23 והמשכה זו ממוצאיהם הוא כדי למסעיהם שע"י יוכלו להתעלות מלמטה למעלה בבחי' בכל מאדך¹⁸⁰

היינו להיות התגברות האהבה דנפש האלקית עד ש גם היצה"ר [היצר הרע]

And this drawing down from their goings-forth is "for their journeys": so that through this they will be able to ascend from below upward in the level of "with all your might (me'odecha)," that is, that there be an intensification of the love of the G-dly soul, until even the evil inclination

This drawing down from the source is "for their journeys": it gives the souls the power to rise from below to above, to love "with all your might." That is a love of the G-dly soul so strong that it wins over even the evil inclination.

ישוב לאהבת ה' שאז הוא בחי' טוב מאד, שכדי להיות העלאה זו צ"ל תחלה המשכת כח מלמעלה וכמ"ש ואנכי תרגלתי לאפרים¹⁸¹ קחם על זרועותיו שכאשר

turns to the love of G-d, for then it is the level of "very good." For in order for there to be this ascent, there must first be a drawing down of power from above, as it is written, "And I taught Ephraim to walk, taking them upon his arms": for when

Then even the evil inclination turns to love G-d, and it becomes "very good." Such an ascent needs a drawing down of power from above first, as in "And I taught Ephraim to walk, taking them upon his arms" (Hosea 11:3).

האב רוצה להגביה ולעלות בנו הקטן אליו הוא ע"י שמשפיל קומתו אליו ואז מגביהו על זרועותיו כו' ועמ"ש ע"פ זה בד"ה קדש ישראל בפי' פינחס.¹⁸²

a father wants to lift his small son and raise him up to himself, it is by lowering his stature to him, and then he lifts him upon his arms, etc. And see what is written on this verse in the discourse beginning "Israel is holy," in Parshas Pinchas.

When a father wants to lift his small child up to himself, he bends down to him and then lifts him in his arms. The text refers to its discourse "Israel is holy" in Parshas Pinchas on this verse.

(והנה הענין שהכח להעלאה הוא ע"י ההמשכה מבחי' חותמו של הקב"ה אמת הוא מובן ממשנ"ת [ממה שנתבאר] למעלה דבחי' אמת היינו כמו שהוא לבדו הוא ואין זולתו

(Now, the matter that the power for the ascent is through the drawing down from the level of "the seal of the Holy One, blessed be He, is truth" is understood from what was explained above: that the level of truth is as He alone is and there is none besides Him;

Why does the power to ascend come from "the seal of the Holy One, blessed be He, is truth"? Because truth, as explained above, is that He alone exists and there is nothing besides Him.

ולכן חכמה עילאה נק' אמת¹⁸³ לפי שזהו מדרגת החכמה שהיא בחי' ביטול ממש וכמ"ש בסש"ב [בספר של בינונים] פלי"ה בהג"ה [בהגהה].¹⁸⁴

and therefore the higher Chochmah is called truth, because this is the rank of Chochmah, which is the level of actual nullification (bittul), as is written in Sefer Shel Beinonim, chapter 35, in the gloss.

So the higher Chochmah is called truth, for Chochmah is the level of complete nullification (bittul), as Tanya explains in the gloss to chapter 35.

ולכן מבחי' אמת נמשך המשכת הביטול ג"כ למטה להיות ביטול היש ולכן הכח להיות ההעלאה והביטול הוא ע"י ויכתוב משה שהמשיך גם למטה מבחינת אמת וכמ"ש ואמת ה' לעולם.

And therefore, from the level of truth, the drawing down of bittul is drawn below as well, so that there be the nullification of the yesh (separate existence); and therefore the power for the ascent and the bittul to take place is through "And Moshe wrote," for he drew down from the level of truth below as well, as it is written, "And the truth of Havayah is forever."

From truth, then, bittul is drawn down below as well, to nullify the yesh, a person's sense of separate self. The power to ascend and be nullified comes through "And Moshe wrote," for Moshe drew truth down below, as in "the truth of Havayah is forever" (Psalms 117:2).

ועמ"ש עוד במ"א מענין המשכת הביטול מח"ע [מחכמה עילאה] למטה שע"י יהיה הכח להיות ביטול היש והוא ע"פ והיה לכם לציצית¹⁸⁵ כו' ע"ש.

And see what is further written elsewhere on the matter of the drawing down of bittul from the higher Chochmah below, so that through this there will be the power for the nullification of the yesh; it is on the verse "And it shall be for you as tzitzis," etc.; see there.

The text refers to its explanation on "And it shall be for you as tzitzis" (Numbers 15:39). There it speaks of drawing bittul down from the higher Chochmah so that the yesh can be nullified.

אך להבין ענין שמוצאיהם ושרשם של נש"י [נשמות ישראל] הוא מבחי' אמת, היינו כנ"ל שמוצאיהם ושרשם הוא בעצמות א"ס ב"ה בעל הרצון כו'

But to understand the matter that the goings-forth and root of the souls of Israel are from the level of truth: it is as mentioned above, that their goings-forth and root are in the Essence of the Infinite One, blessed be He, the Master of the will, etc.,

Why are the source and root of the souls of Israel called truth? Because, as said, their root is in the Essence of the Infinite One, the Master of will.

שהוא בחי' מוצא מים אשר לא יכזבו מימיו¹⁸⁶ שהוא בחי' אמת וכמ"ש אותי עזבו מקור¹⁸⁷ מים חיים וגם כח היחוד דזו"נ [דזעיר אנפין ונוקבא] שמשם נמשכו הנשמות עצמן הוא בא ונמשך ע"י הסתכלות בא"א).

which is the level of "a spring of water whose waters do not fail," which is the level of truth, as it is written, "Me they have forsaken, the source of living waters." And also the power of the union of Z'eir Anpin and Nukva, from which the souls themselves are drawn, comes and is drawn through the gazing into Arich Anpin.)

That root is "a spring of water whose waters do not fail," the level of truth, as in "Me they have forsaken, the source of living waters" (Jeremiah 2:13). And the very union of Z'eir Anpin and Nukva from which souls come draws its power from the gaze into Arich Anpin.

(ועיין בזהר שלח קס"ג ב' ¹⁸⁸ אמת כלול דו"נ [דכר ונוקבא] כחדא ¹⁸⁹ כו' ועיין בזח"ב [בזהר חלק ב'] בשלח נ"ז ב' יתרו פ"ט א' צ' סע"א [סוף עמוד א] בענין אמת ליעקב זח"א [זהר חלק א] לך לך צ"ו א' ח"ג [חלק ג'] ויקרא י"ב ב' אחרי ע"ג ב' נשא קל"א ב' קל"ד א'.

(And see the Zohar, Shelach, 163b: "Truth includes male and female together," etc. And see the Zohar, Part II, Beshalach, 57b; Yisro, 89a, and 90, end of side a, on the matter of "truth to Yaakov"; Zohar, Part I, Lech Lecha, 96a; Part III, Vayikra, 12b; Acharei, 73b; Naso, 131b and 134a;

The text lists places in the Zohar on truth, among them Shelach (3:163b): "Truth includes male and female together," said on "You will give truth to Yaakov."

ואתחנן רס"ז א' האזינו רצ"ז א') ועמ"ש ע"פ ואלה המשפטים^{190, 191} איך שמשה ממשיך הדעת לנשיי [לנשמות ישראל] והמשכה זו הוא ענין כי תקנה עבד עברי¹⁹² היינו מבחי' בעבר הנהר ישבו¹⁹³ אבותיכם כו' ע"ש.

Va'eschanan, 267a; Ha'azinu, 297a.) And see what is written on the verse "And these are the laws," how Moshe draws down Daas (knowledge) to the souls of Israel; and this drawing down is the matter of "If you acquire a Hebrew (ivri) servant," that is, from the level of "Your fathers dwelt on the other side (ever) of the river," etc.; see there.

After the list, the text points to its discourse on "And these are the laws" (Exodus 21:1), where Moshe draws down Daas to the souls of Israel. This drawing is "If you acquire a Hebrew (ivri) servant," from "Your fathers dwelt on the other side (ever) of the river" (Joshua 24:2).

וזהו ענין מוצאיהם שמבחי' עבר הנהר כו' והמשכת הדעת הוא ממש מתיקון ואמת וכמ"ש הרמ"ז [הרב

משה זכות] ר"פ ויקרא. ^{194, 195}

And this is the matter of “their goings-forth,” which is from the level of “the other side of the river,” etc.; and the drawing down of Daas is actually from the tikkun “and truth,” as the Ramaz wrote at the beginning of Parshas Vayikra.

So “their goings-forth” are from the level of “the other side of the river,” from beyond. And the drawing down of Daas comes from the tikkun “and truth” itself, as the Ramaz writes at the start of Vayikra.

24 והנה המשכת אתערותא דלעילא זו דבחי' ויכתוב משה את מוצאיהם הוא ע"י עסק התורה וכמארו"ל [וכמאמר רבותינו זכרונם לברכה] המאור שבה מחזירן למוטב.

Now, the drawing down of this arousal from above, of the level of “And Moshe wrote their goings-forth,” is through the study of Torah, as our Sages, of blessed memory, said: “The light within it brings them back to good.”

This arousal from above, “And Moshe wrote their goings-forth,” is drawn down through the study of Torah. As the Sages said of Torah, “the light within it brings them back to good.”

ולכן נק' תורת אמת ובאור פניך נתת לנו תורת חיים. וזהו כתבם על לוח לבך ^{196, 197} דהיינו כדפי' בענין ויכתוב משה שהוא המשכת חותמו של הקב"ה.

Therefore it is called “a Torah of truth,” and “in the light of Your face You gave us a Torah of life.” And this is “Write them upon the tablet of your heart,” that is, as was explained regarding “And Moshe wrote,” that it is the drawing down of the seal of the Holy One, blessed be He.

That is why it is called “a Torah of truth,” and “in the light of Your face You gave us a Torah of life.” And “Write them on the tablet of your heart” is this same writing, the drawing down of the seal of the Holy One, blessed be He.

ועיין מ"ש בפ' בראשית סד"ה להבין ענין הברכות בפ' חתום תורה בלמודי ¹⁹⁸ כו' וזהו ענין חותם בברוך כו'

And see what is written in Parshas Bereishis, at the end of the discourse beginning “To understand the matter of the blessings,” on the meaning of “Seal the Torah among My disciples,” etc., and this is the matter of sealing with “Blessed,” etc.;

The text refers to the end of its discourse on the blessings in Parshas Bereishis, on “Seal the Torah among My disciples” (Isaiah 8:16). There it explains why a blessing “seals” with “Blessed.”

ע"ש (ועיין מזה בזהר ס"פ צו דל"ה א' ועמ"ש בפ' מקץ בד"ה רני ושמחי בת¹⁹⁹ בפ' תתן אמת ליעקב²⁰⁰ כו' מימי קדם).

see there. (And see on this the Zohar, end of Parshas Tzav, 35a; and see what is written in Parshas Mikeitz, in the discourse beginning "Sing and rejoice, O daughter [of Zion]," on the explanation of "You will give truth to Yaakov," etc., "from days of old.")

It also cites the Zohar at the end of Tzav, and its discourse "Sing and rejoice, O daughter of Zion" (Zechariah 2:14) in Parshas Mikeitz, on "You will give truth to Yaakov ... from days of old."

ועוד יובן ענין זה איך שהמשכה זו הוא ע"י עסק התורה עפמ"ש [על פי מה שכתוב] במ"א סד"ה וידבר דבמדבר סיני.

And this matter, how this drawing down is through the study of Torah, will be further understood according to what is written elsewhere, at the end of the discourse beginning "And He spoke," on "in the Wilderness of Sinai",

How Torah study draws this down is explained further, the text says, at the end of its discourse on "And He spoke ... in the Wilderness of Sinai."

ובד"ה וידבר דעשרת הדברות שע"י עסק התורה נמשך בחי מזליה ומקור דהנשמה להיות בנשמה המלוך שת בגוף כו' ע"ש וזהו ממש ענין המשכה מבחי מוצאיהם למסעיהם כו'.

and in the discourse beginning "And He spoke," on the Ten Commandments: that through the study of Torah the level of the mazal and source of the soul is drawn down to be in the soul that is enclothed in the body, etc.; see there. And this is precisely the matter of the drawing down from the level of "their goings-forth to their journeys," etc.

It is explained also in the discourse on "And G-d spoke" of the Ten Commandments: through Torah study the soul's mazal, its root above, is drawn down into the soul enclothed in the body. This is exactly the drawing down from "their goings-forth" to "their journeys."

והנה אח"כ נאמר ואלה מסעיהם למוצאיהם²⁰¹ היינו בחי ההעלאה מלמטה למעלה (ועמ"ש ע"פ יונתי בחגוי²⁰² כו' בפ' ולכי לך):

And afterward it is said, "And these are their journeys to their goings-forth," which is the level of the ascent from below upward. (And see what is written on the verse "My dove, in the clefts," etc., on the meaning of "and go for yourself.")

Then the verse says, "And these are their journeys to their goings-forth" (Numbers 33:2): the ascent from below back up to the source. The text points to its explanation on "My dove, in the clefts of the rock" (Song of Songs 2:14), on the words "and go for yourself."

IN ONE'S AVODAH

The maamar draws the lesson itself: the journeys are “a sign for the generations” that every Jew can subdue his body, by iskafya or by is’hapcha. The strength for this comes first from above, drawn down above all through Torah study, which writes the seal of truth “on the tablet of your heart”; with it a person can rise in a love “with all your might,” until even the evil inclination turns to love G-d.

QUESTIONS FOR DISCUSSION

1. Why could Moshe and Israel subdue the desert near settled land without the Ark, but not the deep wilderness? What does this say about the different strengths of evil?
2. Why does the Name of forty-two count only six aspects in each attribute, while the Omer counts seven?
3. Why must the blessing come before the mitzvah, and what do “Blessed are You,” “Who has sanctified us” and “and commanded us” each express?
4. Why is the seventh tikkun of the beard, where the hair stops, called “truth,” and in what sense is truth a “seal”?
5. How does Torah study draw down the strength for a person to rise “with all your might”?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 הנגה גבי המסעות

The note says that this discourse appears in the Tzemach Tzedek's Or HaTorah on Bamidbar, with changes and additions, so the reader can compare that version.

KEHOT'S NOTE

באזה"ת במדבר-ו ע' איתתקסו בשינויים והוספות. ראה גם מאמרי אדה"א פי מסעי ע' תתעב ואילך.

2 Moshe's words each time the Ark set out, asking G-d to scatter His enemies. The maamar reads it as the Ark's power to subdue the forces of the deep wilderness, a power the earlier journeys did not yet need.

במדבר י"ג:ל"ה Numbers 10:35

וַיְהִי כַּנְסֵעַ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה קוּמָה ה' וְנִפְצֵזוּ אֹיְבֶיךָ וְיָנֻסוּ מִשְׁנְאֶיְךָ מִפְּנֶיךָ:

And it came to pass, when the ark set forward, that Moses said: 'Rise up, O L-RD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.'

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

PARAGRAPH 3

3 במרכבת יחזקאל רוח סערה

The opening of Yechezkel's vision of the Chariot. The maamar reads the stormy wind, the great cloud and the flaring fire as the three impure kelipos, and the "brightness round about it" as kelipas nogah.

יחזקאל א':ד"ד Ezekiel 1:4

וַאֲרָא וְהִנֵּה רוּחַ סְעָרָה בָּאָה מִן־הַצָּפוֹן עֲנַן גָּדוֹל וְאֵשׁ מִתְלַקַּחַת וְנֹגֵה־לִּי סָבִיב וּמִתּוֹכָהּ כְּעֵין הַחֲשָׁמַל מִתּוֹךְ הָאֵשׁ:

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

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

KEHOT'S NOTE

יחזקאל א, ד.

4 ואחריתו עדי אובד

Bilam's words about Amalek, "first of the nations, and his end shall be to perish forever." It is brought as the example of evil that has no rectification and must be destroyed.

במדבר כ"ד:כ" Numbers 24:20

וַיֹּאֲרָ אֶת־עֲמֻלְךָ וַיֵּשֶׂא מִשְׁלוֹ וַיֹּאמֶר רִאשִׁית גּוֹיִם עֲמֻלְךָ וְאַחֲרִיתוֹ עֲדִי אֲבָד:

And he looked on Amalek, and took up his parable, and said: Amalek was the first of the nations; But his end shall come to destruction.

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

KEHOT'S NOTE

5 בד"ה חייב אינש לבסומי

That Purim discourse explains "first of the nations is Amalek, and his end shall be to perish forever": just as holiness has a "first" and a "last," so does kelipah, and Amalek is the "first," the root of the seven nations, which are the seven bad traits.

KEHOT'S NOTE

בתו"א צה, א.

6 שטן ופנינה לש"ש נתכוונו

Rabbi Levi's statement that the Satan, in accusing Iyov, and Peninah, in provoking Chanah, both acted for the sake of Heaven. It shows evil still close to its holy root.

בבא בתרא ט"ז א:ט"י-10 Bava Batra 16a:9-10

אָמַר רַבִּי לִוִּי: שָׁטָן וּפְנִינָה לְשֵׁם שְׁמַיִם נִתְכַּוְּנוּ. שָׁטָן - בֵּינָן דְּחִזָּיא לְהַקְדִּישׁ בְּרוּךְ הוּא דְּנִטְיָה דְּעֵתִיָּה בְּתַר אִיּוֹב, אָמַר: חַס וְשְׁלוֹם מִינְשֵׁי לְקָה לְרַחֲמֵנוּתִיָּה דְּאַבְרָהָם. פְּנִינָה - דְּכֵתִיב: "וְכַעֲסָתָה צָרָתָה גַם כַּעַס, בְּעֵבֹר הִרְעִימָהּ". דִּרְשָׁה רַב אֲחָא בַר יַעֲקֹב בְּפַפּוּנְיָא. אֲתָא שָׁטָן, נִשְׁקִיָּה לְכַרְעִיָּה. "בְּכָל זֹאת לֹא חָטָא אִיּוֹב בְּשִׁפְתָיו". אָמַר רַבָּא: בְּשִׁפְתָיו לֹא חָטָא, בְּלִבּוֹ חָטָא. מַאי קָאָמַר? "אַרְצָא נִתְּנָה בְּיַד רָשָׁע, פְּנֵי שִׁפְטִיָּה יְכַסֶּה, אִם לֹא אֵיפּוּ מִי הוּא" - אָמַר רַבָּא: ...

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

KEHOT'S NOTE

ב"ב טז, א. וע"ל (פז, א). וש"נ. [כ].

7 נתן עיניו במקדש ראשון

There the Alter Rebbe sets the two sayings side by side and explains that the root of evil, what gives it life, is good, while in its descent it becomes complete evil; so when suffering comes a person should know that its root is good.

KEHOT'S NOTE

סוכה נב, סע"א. ראה לעיל פי חקת סב, א.

8 נתן עיניו במקדש ראשון

The Talmud reads Yoel's prophecy as saying that the evil inclination set its eyes on the First Temple and destroyed it. Set beside the saying about the Satan, it shows the same force far from its root, as real evil.

סוכה נ"ב א:י"י Sukkah 52a:10

"וְהִדְחַתִּיו אֶל אֶרֶץ צִיָּה וּשְׁמָמָה" — לְמָקוֹם שְׂאִין בְּגֵי אָדָם מְצוּיִין לְהַתְגַּדֵּת בָּהֶן. "אֵת פְּנֵיו אֶל הַיָּם הַקְדָּמוֹנִי" — שָׁנְתָה עֵינָיו בְּמַקְדָּשׁ רִאשׁוֹן וְהִחְרִיבוֹ, וְהָרַג תַּלְמִידֵי חֻכָּמִים שָׁבוּ. "וְסוּפוּ אֶל הַיָּם הָאֲחֵרוֹן" — שָׁנְתָה עֵינָיו בְּמַקְדָּשׁ שֵׁנִי וְהִחְרִיבוֹ, וְהָרַג תַּלְמִידֵי חֻכָּמִים שָׁבוּ. "וְעָלָה בָּאֵשׁ וְתַעַל צִחָנְתוֹ" — שְׁמַנִּיחַ אוֹמוֹת הָעוֹלָם, וּמִתְגַּרָּה בְּשׁוֹנְאֵיהֶם שֶׁל יִשְׂרָאֵל. "כִּי הִגְדִּיל לַעֲשׂוֹת" — אָמַר אֲבִי: וּכְתַלְמִידֵי חֻכָּמִים יוֹתֵר מְכֻלָּם.

"And will drive him into a land barren and desolate" to a place where there are no men for him to attack; "With his

place to see.

KEHOT'S NOTE

שער הזמירות. ראה גם אוה"ת פי ויחי (בראשית-ב) ע"י שפן, ב.

19

ראשו כתם

"His head is as the finest gold (kesem paz)." Pri Etz Chaim reads paz (87) as Mah (45) plus forty-two.

Song of Songs 5:11א"י: שיר השירים ה'

ראשו כתם פז קוצותיו תלתלים שחרות כעורב:

His head is as the most fine gold, His locks are curled, And black as a raven.

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

20

פז"מ מ"ה מ"ב

The note says Or HaTorah on Masei has a gloss on this reading of paz as Mah plus forty-two, and points also to its sixth volume on Bamidbar.

KEHOT'S NOTE

באוה"ת פי מסעי ע"י אשעד יש הג"ה לכאן. וראה בכרך ו ע"י איתקסח.

21

עטרת פז

"You set a crown of fine gold (paz) on his head." The text sends the reader to the Mikdash Melech on Parshas Shemos for its discussion of these words.

Psalms 21:4ד"ד: תהילים כ"א

כ"י תקדמנו ברכות טוב תשית לראשו עטרת פז:

For Thou meetest him with choicest blessings; Thou settest a crown of fine gold on his head.

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

22

סד"ה הים ראה

That passage calls the forty-nine days of the Omer "from the morrow of the Shabbos" an arousal from below, through which the Giving of the Torah on Shavuot was "face to face," and explains that the Sea of Reeds is Malchus of Atzilus, the supernal speech that both carries and conceals the light within it.

KEHOT'S NOTE

לקו"ת צו טז, ד. וראה באוה"ת במדבר-ו ע"י איתקסח השייכות לכאן.

23

"The sea saw and fled," the opening words of the Likkutei Torah discourse on the splitting of the Sea that the text refers to.

Psalms 114:3ג"ג: תהילים קי"ד

הים ראה וינס הירדן וסב לאחור:

The sea saw it, and fled; The Jordan turned backward.

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

24

ובנ"י יוצאים ביד רמה

The Israelites left Egypt "with an upraised hand." The maamar takes the first day of Pesach as this level above Chochmah, the source of the Omer count.

Exodus 14:8ח"ח: שמות י"ד

ויחזק ה' את־לב פרעה מלך מצרים וירדף אחרי בני ישראל ובני ישראל יצאים ביד רמה:

And the L-RD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; for the children of Israel went out with a high hand.

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

KEHOT'S NOTE

שמות יד, ח.

25

וספרתם לכם ממחרת השבת

The command to count the Omer "from the morrow of the Shabbos," read here as counting from the level above Shabbos, the mochin of Abba.

ויקרא כ"ג:ט"ו Leviticus 23:15

וספרתם לכם ממחרת השבת מיום הביאכם את־עמר התנופה שבע שבתות תמימת תהיינה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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

KEHOT'S NOTE

ויקרא כג, טו.

26

ז' בחינות דוקא

The note says Or HaTorah on Masei has a gloss on this point, that the Omer counts specifically seven aspects in each attribute.

KEHOT'S NOTE

באוה"ת פי מסעי ע"י אשעד יש הג"ה לכאן.

27

לעיל בד"ה לבאר ענין המסעות

the passage shares nothing with the note

KEHOT'S NOTE

פט, ד ואילך. ושם מוסיף שדרוש זה הוא אחרון. וראה בסה"מ תרכ"ז (הוצאת תשנ"ט) ע"י קה.

28

יד החזקה

"For with a strong hand he will send them out," the second of the three hands.

Exodus 6:1א"ו: שמות ו'

ויאמר ה' אל־משה עתה תראה אשר אעשה לפרעה כי ביד חזקה ישלחם וביד חזקה יגרשם מארצו:

And the L-RD said unto Moses: 'Now shalt thou see what I will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.'

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

29

יד הגדולה יד החזקה יד הרמה

"And Israel saw the great hand," the first of the three hands that make up the Name of forty-two of the Havayos.

Exodus 14:31א"י: שמות י"ד

ויראה ישראל את־היד הגדלה אשר עשה ה' במצרים וייראו העם את־ה' ויִאמינו בה' ובמשה עבדו:

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.

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

KEHOT'S NOTE

שמות יד, לא, ו, א, יד, ח.

30 בדרוש פורים גבי כי יד על כס

That Purim discourse, on “For a hand is upon the throne,” speaks of drawing the vav of the Name into the hei, so that thought, speech and deed are filled with the holy attributes, and traces the root of the vav and hei to the yud and hei above them.

KEHOT'S NOTE

תו"א צה, ג.

31 בביאור ע"פ נשא

That explanation, on the sons of Gershon, speaks of Aharon drawing the attributes of Arich Anpin down into those of Z'eir Anpin, of Gershon “driving out” the external forces, and of “Your right hand, Havayah,” for “there is no left in this Atika.”

KEHOT'S NOTE

לעיל כג, ב.

32 ועיין בזהר פ' תרומה (דקל"ב ע"ב)

The note says the Zohar's words on the Name of forty-two letters are copied out in these places of Or HaTorah.

KEHOT'S NOTE

הלשון נעתק באוה"ת פ' מסעי ע' אישנא. ובפ' משפטים א'קטו.

33 שמא דמ"ב אתון רזא דיליה אבהו דקא מתעטרין בעלמא עילאה

The Zohar says the Name of forty-two letters is the secret of the Patriarchs, crowned in the supernal world and rising until it is crowned in the Infinite, so that it “rises and does not descend.” This supports the maamar's point that the Name of forty-two is a power of ascent.

Zohar, Terumah 10:106–116 קט"ז-ק"י תרומה

34 The seraphim have six wings: with two they cover the face, with two the feet, “and with two he would fly.” The maamar finds ascent and drawing down in the two wings of flight.

ישעיהו ו' ב"ב

שְׁרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפִים שֵׁשׁ כְּנָפִים לְאַחַד בְּשֵׁתָם יִכְסֶּה פָּנָיו וּבְשֵׁתָם יִכְסֶּה רַגְלָיו וּבְשֵׁתָם יַעֲוֹפֶה:

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

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

35 לך ה' הגדולה

David's blessing, “Yours, Havayah, is the greatness, the might, the beauty...,” which names the attributes one by one as G-d's. It is cited for the attributes being nullified in Him in the ascent.

I Chronicles 29:11א"י-כ"ט דברי הימים א

לך ה' הגְדֹלָה והַגְבוּרָה והַתְפָּאֲרָת וְהַנִּצְחָה וְהַהוֹד כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ לך ה' הַמְּמַלְכָּה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the

heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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

KEHOT'S NOTE

דה"א כט, יא.

36 יום לי הארה

The words here quote Genesis 1:5; the passage is shown below.

בראשית א' ה':1:5

וַיִּקְרָא אֱלֹקִים לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי־עֶרְבַּ וַיְהִי־בֹקֶר יוֹם אֶחָד:

And G-d called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

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

KEHOT'S NOTE

כמ"ש ויקרא אלקים לאור יום (בראשית א, ה).

37 “For a hand is upon the throne,” said after the war with Amalek; the Purim discourse on this verse explains the three hands.

שמות י"ז ט"ז:17:16 Exodus

וַיֹּאמֶר כִּי־יָד עָלֶיכֶם קַה מֶלֶכְמָה לֵה' בְּעַמְלֶק מִדֶּר דֶּר:

And he said: ‘The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.’

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

PARAGRAPH 7

38 מוצאיהם למסעיהם ומסעיהם למוצאייהם

“And Moshe wrote their goings-forth to their journeys ... and these are their journeys to their goings-forth.” The biur reads the two halves as a drawing down from the source and an ascent back to it.

במדבר ל"ג ב'2:33 Numbers

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצְאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מִסְעֵיהֶם לְמוֹצְאֵיהֶם:

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

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

PARAGRAPH 8

39 המגביהי לשבת

“Who is like Havayah our G-d, Who is raised on high to dwell,” the opening words of the discourse the text cites for the teaching that a makif raises upward.

תהילים קי"ג ה':113:5 Psalms

מִי כֹה אֱלֹהֵינוּ הַמְּגַבִּי־הַ לְשִׁבְתָּ:

Who is like unto the L-RD our G-d, That is enthroned on high,

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

40

ערכים עלי ד"ס

There "the wine of Torah" is its inner secrets, and the words of the Scribes are dearer still because all the fences and stringencies of the Sages come from great love, as a father who loves his son guards him with extra care.

Shir HaShirim Rabbah 2:6-7 ז"ל: ב"ר-י' שיר השירים רבה

שמאלו תחת לראשי, אלו לוחות הראשונים. וימינו תחבקני, אלו לוחות השניים. דבר אחר, שמאלו תחת לראשי, זו ציצית. וימינו תחבקני, אלו תפלין. דבר אחר, שמאלו תחת לראשי, זו קריאת שמע. וימינו תחבקני, זו תפלה. דבר אחר, שמאלו תחת לראשי, זו סכה. וימינו תחבקני, זה ענן שכינה לעתיד לבוא, הרי הוא דכתיב (ישעיה ס, יט): לא יהיה לך עוד השמש לאור יומם ולילה הירח לא יאיר לך, מי מאיר לך (ישעיה ס, יט): והיה לך ה' לאור עולם. דבר ...

"His left is under my head and his right embraces me" (Song of Songs 2:6). "His left is under my head," these are the first tablets; "and his right embraces me," these are the second tablets. Alternatively, "his left is under my head," these are ritual fringes; "and his right embraces me," these are phylacteries. Alternatively, "his left is under my head" this is the reciting of Shema; and his right embraces me," this is the Amidah prayer. Alternatively, "his left is under my head," this is sukka; "and his ...

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

KEHOT'S NOTE

הש"ר א. ע"פ כי טובים דודיך (ב). עי' ע"ז (לה, א) "דברי דודיך" ובפרש"י. ועי' הש"ר פ"א. ובירוש' ברכות (פ"א, ה"ד). פאה (פ"ב, ה"ד). חגיגה (פ"א, ה"ח). מגילה (פ"ד, ה"א). סנהדרין (פ"א, ה"ד). ובע"ז (פ"ב, ה"ז). [כ]. ועי' לעיל פה, א.

41

ערכים עלי ד"ס

On "for your love is better than wine," the Congregation of Israel says, "The words of Your beloved ones are dearer upon me than the wine of Torah." The maamar takes "upon me" as the language of makif, which is why the rabbinic blessings draw down encompassing light.

Avodah Zarah 35a:6 ז"ל: א' עבודה זרה

השיאו לדבר אחר וכו'. מאי "כי טובים דדיך מין"? כי אתא רב דימי אמר: אמרה כנסת ישראל לפני הקדוש ברוך הוא: רבוננו של עולם, ערכים עלי דברי דודיך יותר מיינה של תורה.

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

42

וכמ"ש במ"א (בפ' שמות)

That passage explains that the blessings over mitzvot are rabbinic and higher than the mitzvot themselves: the mitzvah draws the inner light into the vessels, the blessing draws the makif.

KEHOT'S NOTE

בתר"א נג, ב.

43

כל המצות מברך . . לישנא דאקדומי הוא

Shmuel's rule that one blesses over every mitzvah over la'asiyasan, followed by the Talmud's proof that over

means "ahead." The maamar asks why this word was chosen and reads it as a makif over the deed.

Pesachim 7b:9-10 ז"ל: ב"ר-י' פסחים

דכולי עלמא מיהא, מעיקרא בעינו לברוכי, מנלן? דאמר רב יהודה אמר שמואל: כל המצות מברך עליהן עובר לעשייתן. מאי משמע דהאי "עובר" לישנא דאקדומי הוא? אמר רב נחמן בר יצחק, דאמר קרא: "וירץ אחימזע דרך הכפר ויעבר את הכושי". אב"י אמר, מהכא: "והוא עבר לפניהם". ואיבעית אימא מהכא: "ויעבר מלכם לפניהם וה' בראשם".

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

KEHOT'S NOTE

פסחים ז, ב.

44

ויעבור ה' על פניו

"And Havayah passed over his face," the revelation of the Thirteen Attributes to Moshe; cited as another use of "passing" for an encompassing revelation.

Exodus 34:6 ז"ל: שמות

ויעבר ה' על-פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורב-חסד ואמת:

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;

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

KEHOT'S NOTE

שמות לד, ו.

45

נחלה עבר על נפשנו

"The torrent would have passed over our soul," an example of avar as passing over and covering.

Psalms 124:4 ז"ל: תהילים

איזי המים שטפוננו נחלה עבר על-נפשנו:

Then the waters had overwhelmed us, the stream had gone over our soul;

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

KEHOT'S NOTE

תהלים קכד, ד.

46

סד"ה להבין . . מי אל כמוך

Near the end of that discourse the Alter Rebbe explains that an inheritance and drawing down that comes only as a makif, without entering the inwardness of the heart, is "the torrent passed over our soul."

KEHOT'S NOTE

לקו"ת דרושים לר"ה סב, ב.

47

עובר לסוחר

The Idra Rabba applies Avraham's "four hundred shekels of silver, passing to the merchant" to the four hundred worlds that the righteous inherit in the World to Come from the radiance of the supernal whiteness. The text cites

it for over as the language of what surrounds and transcends.

ספר זוהר, האדרא רבא גי'יד-ר' כ"ה:14-6:25

48 מלשון סחור סחור

Or HaTorah quotes the Kol BeRamah there: the Targum of “around” is sechor, and this is over lasocher, the level of the supernal makifim.

KEHOT'S NOTE

באזה"ת במדבר-ו' א' עיתתקסט ושם "בס' קול ברמה שם דתרגום סביב סחור וזהו עובר לסוחר שהוא בחי' מקיפים עליונים".

49 וימינו תחבקני

“His left hand is under my head, and his right hand embraces me.” The embrace from outside is the first drawing down, which awakens the response from below.

Song of Songs 2:6 וי' שיר השירים

שמאלו תחת לראשי וימינו תחבקני:

Let his left hand be under my head, And his right hand embrace me.

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

KEHOT'S NOTE

שה"ש ב, ו.

50 שששה מזרעת תחלה

The Talmud's statement that when the woman gives seed first, she bears a male. The maamar applies it to the higher answer that follows an arousal from below.

Berakhot 60a:14 וי' ברכות ס' א'

ומי מהני רחמי? והאמר רב יצחק בריה דרב אמי: איש מזריע תחלה — יולדת נקבה, אשה מזרעת תחלה — יולדת זכר. שנאמר: "אשה כי תזריע וילדה זכר"! הלא במאי עסקינן — כגון שהזריעו שניהם בבת אחת.

But is it of any avail to pray [during the first forty days that it should be a male child]? For lo, R. Isaac b. R. Ammi has said : If it is the man who first emits seed his wife bears a daughter ; but if the woman first emits seed she gives birth to a son ; as it is said, "If a woman emits seed and bare a male child" (Lev. xii. 2)! With what are we here dealing ? For instance, if they both emit seed ...

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

KEHOT'S NOTE

ברכות ס, א. וש"נ.

PARAGRAPH 9

51 הוא עשנו

“Know that Havayah is G-d; He made us.” The third person “He” is cited as pointing to a level above direct address.

Psalms 100:3 וי' תהילים קי'

דעו כי"ה הוא אלקים הוא עשנו ולו אנחנו עמו וצאן מרעיתו:

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

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

KEHOT'S NOTE

תהלים ק, ג.

52 וכמ"ש בענין עלי באר

There “sing to it” is the arousal from above drawn first to awaken the raising of mayin nukvin, so that there can be “Rise up, O well”; the well of living waters flows from the supernal mazalos of the Thirteen Attributes of Mercy.

KEHOT'S NOTE

ראה לקו"ת חקת סד, סע"ב.

53 עלי באר

The song of the well, “Rise up, O well, sing to it.” Likkutei Torah on Chukas reads “sing to it” as the arousal from above that first awakens the raising of mayin nukvin, “Rise up, O well.”

Numbers 21:17 וי' במדבר כ"א:

אז ישיר ישראל את־השירה הזאת עלי באר ענולה:

Then sang Israel this song: Spring up, O well—sing ye unto it —

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

54 שארז"ל ויתר הקב"ה

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

KEHOT'S NOTE

ירוש' פ"א דחגיגה ה"ז, שם אי' "על מאסם בתורה", יעו"ש. וכ"ה ריש פתיחתא דאיכ"ר. [כ].

55 ויתר הקב"ה כו' ולא ויתר על ביטול תורה

The Jerusalem Talmud: G-d overlooked Israel's idolatry, immorality and bloodshed, but did not overlook their rejection of Torah. The maamar explains this by comparing Torah to the inner organs, on which life depends.

Jerusalem Talmud Chagigah 1:7 וי' תלמוד ירושלמי חגיגה א'

56 וכל הולמד . . נוח לו שנתהפכה שלייתו

Rabbi Yochanan: one who learns not in order to do, it would have been better for him had his afterbirth been turned over on his face and he not come out into the world. Brought for the side from which the mitzvos are higher than study.

Vayikra Rabbah 35:7 וי' ויקרא רבה ל"ה:

KEHOT'S NOTE

ירוש' ברכות א, ב. ויק"ר לה, ז. ראה גם אדר"נ פכ"ט.

57 וכמ"ש באגה"ק

The note gives the page of Tanya where the letter “He and His life-forces are one, He and His vessels are one” discusses the lights and the vessels, which the text cites for the vessels' higher root.

KEHOT'S NOTE

דף קלא, א.

58 כברייתו של עולם

“As in the creation of the world: first darkness and then light.” The maamar takes the darkness that came first as

the root of the vessels.

שבת ע"ז ב:ח"ד:8 Shabbat 77b

... אמר לקה. אמר לקה: מאי טעמא עיי' מסג' ברישא ויהדר אימרי?
אמר לקה ככריתו של עולם, דברישא חשוכא ויהדר נהורא. מאי טעמא
הני מכסין ונהני מגליין? הני דמכסין מינייהו — מכסין, והני דלא
מכסין מינייהו — מגליין. מאי טעמא גמלא זוטא גנובתיה? משום
דאכל כסי. מאי טעמא תורא אריקא גנובתיה? משום דדייר באגמי,
וכצי לכרכושי בקי.

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

KEHOT'S NOTE

שבת עז, ב.

59

וקבל היהודים

"And the Jews undertook what they had begun to do," the
opening of the explanation the text refers to on this
subject.

אסתר ט:כ"ג:23 Esther 9

וקבל היהודים את אשר החלו לעשות ואת אשר כתב מרדכי אליהם:

And the Jews took upon them to do as they had begun, and
as Mordecai had written unto them;

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

60

שתוק כך עלה במחשבה

G-d's answer to Moshe, who asked why Rabbi Akiva's
death had to be so: "Be silent! Thus it arose in thought be-
fore Me." It stands for a will whose reason is not revealed,
the level of the Gulgalta.

מנחות כ"ט ב:ה"ד:29b Menachot

חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה
נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו
של עולם הראיתני תורתו הראני שכתב אמר לו חזור [לאחור] חזר
לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו
שכרה א"ל שתוק כך עלה במחשבה לפני

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות כט, ב. ראה גם לעיל פ' שלח מה, ב.

61

שמונה נסיכי אדם

"Seven shepherds and eight princes of men," the subject
of the discourse in Parshas Mikeitz that the text refers to.

מיכה ה:ד' Micah 5

והיה זה שלום אשור כ"יבוא בארצנו וכי ידרך בארמנותינו והקמנו
עליו שבעה רעים ושמונה נסיכי אדם:

And this shall be peace: When the Assyrian shall come into
our land, And when he shall tread in our palaces, Then shall
we raise against him seven shepherds, And eight princes
among men.

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

62

בפע"ח שכ"ב פ"ה

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

KEHOT'S NOTE

צ"ל ע"ה שי מוחין דצלם שהוא שכ"ג פ"א וספ"ב, כנלע"ד. [כ]. ובדפוס
שקלאוו תק"ס הוא [בע"ה] כמו שנשמך בפנים.

63

כי ביום הזה יכפר

"For on this day He shall atone for you," the verse of the
discourse in Parshas Acharei that the text refers to.

ויקרא ט"ז:30 Leviticus 16

כ"יביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו:

For on this day shall atonement be made for you, to cleanse
you; from all your sins shall ye be clean before the L-RD.

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

64

התורה היא מזון . . מהמצות נעשים לבושים

Kehot's note points to Zohar II, 210a for these words.

זוהר II, 210a ר"י, זח"ב

KEHOT'S NOTE

ראה זוה"ב ר"י, א. ע"ה שי מ"ד, פ"ג.

PARAGRAPH 10

65

חסד ואמת נפגשו

"Kindness and truth have met." The Midrash the text cites
reads "truth" here as Moshe, which is why Moshe's writing
is the seal of truth.

תהילים פ"ה:11א Psalms 85

חסד ואמת נפגשו צדק ושלום נשקו:

Mercy and truth are met together; Righteousness and peace
have kissed each other.

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

66

The Mishnah rules valid a bill of divorce marked "the
scribe wrote, and a witness." The text takes this "wrote" as
a signature.

משנה גיטין ט:ח"ט:8 Mishnah Gittin

גט שכתבו עברית ועדיו יוניתי, יוניתי ועדיו עברית, עד אחד עברי ועד
אחד יוני, כתב סופר ועד, כשר. איש פלוני עד, כשר. בן איש פלוני עד,
כשר. איש פלוני בן איש פלוני, ולא כתב עד, כשר. וכה היו נקניי הדעת
שבירושלים עושין. כתב חניכיתו וחניכיתה, כשר. גט מעשה, בירושל,
כשר. ובגוים, פסול. ובגוים, חובטין אותו ואומרים לו עשה מה
שישראל אומרים לך, וכשר:

[With regard to] a bill of divorce that was written in Hebrew
and its witnesses [signed] in Greek, or was written in Greek
and its witnesses [signed] in Hebrew, or one witness in
Hebrew and one witness in Greek, or the scribe [also signed
it with] one witness, it is valid. [If the witness signed] "So-
and-so, a witness" it is valid. [If he signed] "So-and-so, son
of So-and-so, but he did not write, "a witness," it is valid.
And thus was it customary for the pure, pious ones of
Jerusalem ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishnah
(Public Domain)

67

שבמשנה סוף גיטין

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

KEHOT'S NOTE

פד, ב, כ].

68 פני בגמרא חתם סופר

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

KEHOT'S NOTE

שם פה, א.

69 חתם סופר

The Gemara explains the Mishnah's "the scribe wrote" as "the scribe signed." This is the explanation the text cites for "writing" meaning signing, sealing.

Gittin 88a:10-12 יי"א: יי"ב

גט שכתבו עברית וכו' כתב סופר ועד קשר. אמר רבי ירמיה: "חתם סופר" שנינו. אמר רב חסדא: הא מני - רבי יוסי היא. והיא כתובת חתנים דאמאי לקמיה דרבי אבהו, דהוה ידעי לקה לטופסא, ולחתימת ידא דחד סהדא. סבר לאכשורה, אמר לקה רבי ירמיה: "חתם סופר" שנינו.

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

70 פירוש חתמו

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

KEHOT'S NOTE

שם ג, ב, כא, ב.

71 פירוש חתמו

The Gemara reads "and he shall write" in the verse on the bill of divorce as signing, following Rabbi Meir, who holds that the signing witnesses effect the divorce.

Gittin 21b כ"א ב"א

72 אתפשט ונפיק לל"ב שבילין

The Idra Rabba: because the membrane over the brain is removed, the brain spreads out and goes forth into thirty-two paths, "as it is written, 'And a river goes forth from Eden.'" This is the revealed Chochmah, as against the hidden Chochmah.

Sofar Zohar, Hadra Raba גי' ייד-ר: כ"ה 6:14-3 Zohar, Idra Rabba

73 ונהר יוצא מעדן

"And a river goes forth from Eden to water the garden." The Idra reads the river as Chochmah spreading out into thirty-two paths.

Genesis 2:10 בראשית ב' י"א

ונהר יצא מעדן להשקות את הגן ומשם יפרד והיה לארבעה ראשים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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

KEHOT'S NOTE

בראשית ב, י.

74 G-d's answer to Moshe: "Be silent! Thus it arose in thought before Me." The maamar explains it as a reason so hidden that it seems to be will without reason.

Menachot 29b:5 ה"ב: ה"א

חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתי תורתו הראני שכרו אמר לו חזור [לאחור] חזר לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

Wikisource Talmud Bavli (CC-BY-SA)

75 בביאור ע"פ אם בחקותי

That explanation says the souls of Israel "arose in thought," meaning the hidden thought of Arich Anpin, far above the higher thought, which is Binah, the "river that goes forth from Eden"; it refers back to its own long treatment of "Be silent! Thus it arose in thought."

KEHOT'S NOTE

לקו"ת פ' בחקותי מז, א.

76 ובד"ה ענין ק"ש

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

KEHOT'S NOTE

לקו"ת ואתחנן יא, ג.

77 אורייתא מחכמה נפקת

The Zohar's statement that "the Torah comes forth from Chochmah." It places the Torah Moshe received in the Chochmah of Atzilus, below the hidden Chochmah.

Zohar II, 121a א"ב קכא

KEHOT'S NOTE

זח"ב קכא, א. וראה ג"כ שם פה, א.

78 מאד עמקו מחשבותיך

"How great are Your works, Havayah; Your thoughts are very deep." The maamar explains it further on as the gap between the attributes and G-d's own Thought.

Psalms 92:6 ו'ב: ו'ה

מה גדלו מעשיך ה' מאד עמקו מחשבותיך:

How great are Thy works, O L-RD! Thy thoughts are very deep.

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

79 אחר עשרים שנה

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

KEHOT'S NOTE

ראה מסי' סופרים פי"ד הי"ז. טוש"ע חו"מ סלי"א סעי' א-ב.

80 בע"ח סוף שכ"ד

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

KEHOT'S NOTE

שער דרושי הצלם.

92

זכור רחמך

“Remember Your mercies, Havayah, ... for they are from of old.” Remembering applies only to what is distant, so the verse shows the attributes’ distance from His Essence.

Psalms 25:6 וְיִזְכְּרֵם כִּי־הָיָה

זְכֹר־רַחֲמֶיךָ ה' וְחַסְדֶּיךָ כִּי מֵעוֹלָם הֵמָּה:

Remember, O L-RD, Thy compassions and Thy mercies; For they have been from of old.

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

93

מה גדלו מעשיך

“How great are Your works, Havayah; Your thoughts are very deep.” The works come from the attributes, while His Thought is as far beyond them as the brain is beyond the hair.

Psalms 92:6 וְיִזְכְּרֵם כִּי־הָיָה

מִה־גְּדֻלּוֹ מַעֲשֶׂיךָ ה' מֵאֵד עֲמָקוֹ מִחֲשַׁבְתֶּיךָ:

How great are Thy works, O L-RD! Thy thoughts are very deep.

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

KEHOT'S NOTE

תהלים צב, ו.

PARAGRAPH 13

94

ואמת

“Havayah, Havayah, G-d, compassionate and gracious, slow to anger, abundant in kindness and truth.” “And truth” is the seventh of the Thirteen Attributes and corresponds to the seventh tikkun of the beard.

Exodus 34:6 וַיְעַבְרֵהוּ לִפְנֵי

וַיַּעֲבֹר ה' עֲלֵפָנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֶת:

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;

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

95

על דרך שהקשה בזהר

The note points to the Tzemach Tzedek’s commentary on the Zohar, on the Zohar’s question about the letter called “truth.”

KEHOT'S NOTE

ראה ביאורו להצ"צ ח"א ע' שיד. אוה"ת פ' מסעי (כרך ו) ע' איתקעג מפרש הקושיא "וכך צ"ל כאן בענין הי"ג ת"ד למה תיקון השביעי דייקא נקי ואמת".

96

תיקונא שביעאה פסיק שיערא ואתחזין תרין תפוחין

The Idra Rabba: “The seventh tikkun: the hair stops, and two apples are seen ... for their sake the world endures, as it is written, ‘In the light of the King’s face is life.’”

Zohar, Idra Rabba 10:73-11:89 ע"ג-י"א: רבא, האדרא, ספר הזהר, ז"א:פ"ט

97

באור פני מלך חיים

“In the light of the King’s face is life,” which the Idra applies to the seventh tikkun, the bare face where the light of the hidden Chochmah shines.

Proverbs 16:15 מְשָׁלִי טוֹ:ט"ו:15

בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וְרִצּוֹנוֹ כְּעָב מִלְקוֹשׁ:

In the light of the king’s countenance is life; And his favour is as a cloud of the latter rain.

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

KEHOT'S NOTE

משלי טז, טו.

98

כתב הרמב"ם

The note points to section 1 of this discourse of 5709 in connection with the Rambam’s words quoted here.

KEHOT'S NOTE

ריש ה' יסוה"ת (פ"א, ה"ד) עד תי' כמותו, [שבש"ה אין] ומתיי שכל הנמצאים וכו' עד אחד מהם [שבש"ה מהם] הוא מלעיל מזה (בה"ג). ומדויק היטיב שכי' אדמו"ר בלשונו הזהב עכ"ד ולא עכ"ל, והמבין יבין. [כ]. ראה ד"ה כל המרחם — תש"ט סעיף א.

99

הוא שהנביא אומר וה' אלקים אמת

The Rambam: He alone is the truth, and nothing else is true as He is, for all depends on Him. The maamar calls this “close to” its own meaning of truth.

Mishneh Torah, Foundations of the Torah 1:4 משנה תורה, הלכות יסודי התורה א:ד'

הוא שהנביא אומר (ירמיה י') "וה' אלקים אמת". הוא לבדו האמת ואין לאחר אמת כאמתו. והוא שהתורה אומרת (דברים ד לה) "אין עוד מלבדו". כלומר אין שם מצוי אמת מלבדו כמותו:

This is as the prophet says: "But the L-rd G-d is the true G-d" (Jer. 10.10); He alone is the Truth, and no other being possesses a truth similar to His Truth, even as the Torah says: "There is none other like unto Him" (Deut. 4.35), meaning, there is no other true being, besides Him, like unto Him.

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

100

וה' אלקים אמת

“And Havayah, G-d, is truth,” the verse on which the Rambam builds.

Jeremiah 10:10 ירמיהו י"י:10

וְה' אֱלֹקִים אֱמֶת הוּא־אֱלֹקִים חַיִּים וּמֶלֶךְ עוֹלָם מִקְצֵפוֹ תִרְעַשׂ הָאָרֶץ וְלֹא־יָכֻלוּ גּוֹיִם וְעַמּוֹ:

But the L-RD G-d is the true G-d, He is the living G-d, and the everlasting King; At His wrath the earth trembleth, And the nations are not able to abide His indignation.

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

- 101** The Zohar calls the vav “a sign of truth” and asks, “If you will say, are the other letters not truth?” The maamar asks the parallel question about the seventh tikkun.

Zohar, Vayikra 1:5:ה'קרא ויקרא, ספר הזהר,

- 102** On “To my mare in Pharaoh’s chariots,” the Midrash says G-d’s seal is truth, emes, made of alef, the first letter, mem, the middle, and tav, the last, as in “I am first and I am last.”

Shir HaShirim Rabbah 1:9:1:א'ט:רבה השרים שיר

לססתי ברכבי פרעה, דרש רבי פפיס (איוב כג, יג): והוא באחד ומי לשינו, דן יחיד לל כל באי עולם ואין להשיב על דברי מי שאמר והיה העולם. אמר לו רבי עקיבא דיה פפיס שלא להשיב על דברי מי שאמר והיה העולם, לפי שהכל באמת והכל בדיו, שכן כתיב (ישעיה ו, א): ואראה את ה' ישב על כסא רם ונשא. אמר רבי סימון כסא שמפריש בין מיתה לחיים, (מלכים א כב, יט): וכל צבא השמים עומדים עליו מימינו ומשמאלו, וכי יש שמאל למעלה, והלא ...

“To a mare in Pharaoh’s chariots I have likened you, my love” (Song of Songs 1:9). “To a mare in Pharaoh’s chariots,” Rabbi Papis expounded: “He is of one mind, and who can respond to Him?” (Job 23:13). He alone judges all creatures, and one may not challenge the words of the One who spoke and the world came into being. Rabbi Akiva said to him: ‘Enough, Papis, one may not challenge the words of the One who spoke and the world came into being, because everything is true and ...

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

PARAGRAPH 14

- 103** צהבו פניו של ר' אבהו

Besides the Talmudic sources, the note points to two earlier places in Likkutei Torah as further places for this saying.

Shabbat 8a ח' שבת

KEHOT'S NOTE

ראה ירוש' שבת ח, א. שקלים פ"ג, ה"ב. ירוש' פ"י דפסחים ה"א. ועי' בבלי פסחים (ק"ג, ב) דרב ספרא. ובחולין (ז, ב) של רבי. ועי' זבחים (יט, ב). מנחות (יח, א. סח, ב), יעו"ש. ועי' לעיל ד"ה אלה פקודי פ"ב (ג, ע"ב). ובפי צו (ט, א). [כ].

- 104** תוספתא חדתא

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

KEHOT'S NOTE

וכ"ה בנדרים בירושלמי ובויק"ר "תוספתא עתיקא".

- 105** חכמת אדם תאיר פניו

“A man’s wisdom makes his face shine.” The maamar takes it literally: the light of wisdom itself shows in the face.

Ecclesiastes 8:1:ח'קהלת

מי כהחכם ומי יודע פשר דבר חכמת אדם תאיר פניו ועו פניו לשנא:

Who is as the wise man? and who knoweth the interpretation of a thing? A man’s wisdom maketh his face to shine, And the boldness of his face is changed.

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

KEHOT'S NOTE

קהלת ח, א.

- 106** חכמת אדם תאיר פניו

Rabbi Abahu’s face shone after he learned a Tosefta, and Rabbi Yochanan applied to him “A man’s wisdom makes his face shine.” This is the story the maamar uses for the glow of the seventh tikkun.

Jerusalem Talmud Shabbat 8:6-7:ח'ו-ז:תלמוד ירושלמי שבת

משנה: עצם כדי לעשות תרנון רבי יהודה אומר כדי לעשות חף. זוכית כדי לגרוד בה ראש הפרכד. צרור אכן כדי לזרוק בעוף רבי אליעזר בן יעקב אומר כדי לזרוק בבהמה: הלכה: ו. עצם כדי לעשות תרנון. רבי יהודה אומר. כדי לעשות חף. מהו חף. סרגיד. תמן תנינן. נישלו חפין. טמא מפני נקבים. נסתתמו נקבים. טמא מפני חפיים. מלקפה שישתיה דרבי יהודה. תמן הוא עבד חף כלוט והקא הוא עבד חף סרגיד. זוכית כדי לגרוד בה ראש הפרכד. ...

MISHNAH: Bone to fill a spoon; Rabbi Jehudah says to make a tooth of a key. Glass to scrape the head of the weaver’s beam. A pebble to throw at a bird; Rabbi Eliezer ben Jacob says, to throw at an animal. HALAKHAH: 6. “Bone to fill a spoonful; Rabbi Jehudah says to make a tooth of a key.” What is חף? A key. There, we have stated:14:8. The argument is the same as explained in Note 102. “If the teeth were taken, it is impure because of the holes. ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

- 107** חכמת אדם תאיר פניו

The Gemara tells of Rabbi Yehudah’s shining face and explains it with the same verse, as the text notes.

Nedarim 49b:9:ט"ב:נדרים

אמר ה'היא מטרוניתא לרבי יהודה: מורה ורין? אמר לה: הימנותא בידיא דההיא איתתא, אי טעימנא אלא קידושא ואבדלתא וארבעה כסי דפסחא, וחוגרני צידעי מן הפסח עד העצרת, אלא: "חכמת אדם תאיר פניו".

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

- 108** באור פני מלך חיים

“In the light of the King’s face is life,” explained here as a glow from the hidden Chochmah itself.

Proverbs 16:15:ט"ז:משלי

באור פני מלך חיים ורצונו כעב מלקוש:

In the light of the king’s countenance is life; And his favour is as a cloud of the latter rain.

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

- 109** כי באור פניו נתת לנו

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

KEHOT'S NOTE

ברכת שים שלום.

- 110** תורת אמת היתה בפיהו
 “A Torah of truth was in his mouth,” said of Levi, the priest. Brought to show that Torah, which comes from this light of the face, is called truth.

מלאכי ב':ו' Malachi 2:6

תורת אמת היתה בפיהו ועולה לאינמצא בשפתיו בשלום ובמישור
 הלה אתי ורבים השיב מעון:

The law of truth was in his mouth, And unrighteousness was not found in his lips; He walked with Me in peace and uprightness, And did turn many away from iniquity.

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

KEHOT'S NOTE

מלאכי ב, ו.

- 111** אמת קנה
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE

משלי (כג, כג).

- 112** אמת קנה
 “Buy truth, and do not sell it,” another verse the text brings for the Torah as truth.

משלי כ"ג:כ"ג Proverbs 23:23

אמת קנה ואל־תמכר חכמה ומוסר ובינה:

Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

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

PARAGRAPH 15

- 113** “Like an apple tree among the trees of the forest, so is my beloved among the young men.” Rabbi Chaim Vital reads the trees as the hairs of the beard and the apple as the seventh tikkun.

שיר השירים ב':ג Song of Songs 2:3

תפתוח בפעצי הער כן דודי בין הבנים בצל חמדתי וישבתי ופריו מתוק לחכי:

As an apple-tree among the trees of the wood, So is my beloved among the sons. Under its shadow I delighted to sit, And its fruit was sweet to my taste.

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

PARAGRAPH 16

- 114** מדבר — ומראה וריח
 The note points to Magen Avos, at the beginning of Toldos, for this passage on the vegetative and speaking levels and the apple's taste, appearance and fragrance.

KEHOT'S NOTE

ע' מג"א [מגן אבות ברדיטשוב תרס"ב] ר"פ תולדות. [כ].

- 115** להצהיל פנים משמן
 “Wine that gladdens the heart of man, to make the face shine from oil.” The oil is read as the hidden Chochmah that lights the face.

תהילים ק"ד:ט"ו Psalms 104:15

וַיֵּן יִשְׁמַח לִבִּי־אֲנוּשׁ לְהַצְהִיל פָּנִים מִשְׁמֵן וְלֶחֶם לִבִּי־אֲנוּשׁ יִסְעֵד:

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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

KEHOT'S NOTE

תהלים קד, טו.

- 116** שמן משחת קודש
 The holy anointing oil of the Sanctuary, which the text identifies with the hidden Chochmah.

שמות ל':כ"ה Exodus 30:25

וַעֲשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ רֶקֶחַ מְרֻקָּחַת מַעֲשֶׂה רֶקֶחַ 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.

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

KEHOT'S NOTE

שמות ל, כה.

- 117** שהוא ח"ס
 The note gives this Kabbalistic lexicon, with the Yayin Nishmar commentary there, for the holy anointing oil as the hidden Chochmah.

KEHOT'S NOTE

מא"א אות קי ס"ו ובי"ג שם. וראה הערת כ"ק אדמו"ר בספר המאמרים ה'תש"ח ע' 163.

- 118** בדי"ה בכסלו
 This is the Chanukah discourse the text cites.

KEHOT'S NOTE

תו"א כט, ג. ובשערי אורה שער חנוכה יד, א. ראה אוה"ת ג"ך א ע' תריב.

- 119** “Gray hair is a crown of glory; it is found in the way of tzedakah.” The text reads the glory as the splendor of the face, drawn down through tzedakah.

משלי ט"ז:ל"א Proverbs 16:31

עֲטֹרַת תְּפָאֶרֶת שִׁיבָה בְּדֶרֶךְ צְדָקָה תִּמְצָא:

The hoary head is a crown of glory, It is found in the way of righteousness.

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

- 120** כובע ישועה
 “And He donned tzedakah as a coat of mail, and a helmet of salvation on His head.” The helmet draws down the splendor of the face.

ישעיהו נ"ט:י"ז Isaiah 59:17

וַיִּלְבַּשׁ צְדָקָה כְּשָׂרָיו וְכֹבֵעַ יְשׁוּעָה בְּרָאשׁוֹ וַיִּלְבַּשׁ בְּגָדֵי נָקָם תִּלְבַּשֵׁת וַיַּעַט כְּמַעֲלֵל קִנְאָה:

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of vengeance for clothing, And was clad with zeal as a cloak.

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

KEHOT'S NOTE

ישעיה נט, יז.

121

באג"ה סד"ה וילבש צדקה

The note identifies the letter "He donned tzedakah as a coat of mail" as Iggeres HaKodesh 3 and gives its page.

KEHOT'S NOTE

סי"ג (קד, א).

122

בביאור ע"פ שוש אשיש

That explanation reads "I will greatly rejoice in Havayah" as the drawing down of supernal delight from the will to Malchus through Havayah, the ten Sefiros of Atzilus, and "my soul shall exult in my G-d" as the shofar, the level of Elokim, of gevuros and contractions.

KEHOT'S NOTE

לקו"ת פ' נצבים מט, ד.

123

כי הלבישני בגדי ישע

"I will greatly rejoice in Havayah ... for He has clothed me in garments of salvation," the verse of the explanation the text refers to.

ישעיהו ס"א:י"א

שוש אשיש בה' תגל נפשי באלקי כי הלבישני בגדי ישע מעיל צדקה
ועטני כחתי וכהו פאר וכפלה תעדה כליה:

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.

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

124

מוצא מים אשר לא יכזבו מימיו

"Like a spring of water whose waters do not fail." Truth is a flow that never stops.

ישעיהו נ"ח:י"א

ונחה ה' תמיד והשביע בצחצחות נפשך ועצמתיה יחליץ ויהיית כגן רוה
וכמוצא מים אשר לא יכזבו מימיו:

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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

KEHOT'S NOTE

ישעיה נח, יא. ושם וכמוצא. [כ].

125

אל תכזב בשפחתך

The Shunammite's reply to Elisha's promise of a son. The maamar reads it as a plea that the child's soul come from a lasting source.

II Kings 4:16 מלכים ב ד:ט"ז

ויאמר למועד הזה כעת חיה את חבכת בן ותאמר אל-אדני איש
האלקים אל-תכזב בשפחתך:

And he said: 'At this season, when the time cometh round, thou shalt embrace a son.' And she said: 'Nay, my lord, thou man of G-d, do not lie unto thy handmaid.'

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

KEHOT'S NOTE

מלכים-ב ד, טז.

126

בוהר בשלה

There the Shunammite's son is said to have had a soul from the feminine side, which has no permanence because it is a place that changes; so waters that fail are unfit for the water of purification, which needs living water, and "I, Havayah, have not changed" is the essence of truth.

KEHOT'S NOTE

ראה לעיל פ' מטות פג, ד.

127

דכל אמת תליא בעתיקא

The note points to this commentary on Psalms, on chapter 119, verse 89, for "all truth depends on Atika."

KEHOT'S NOTE

ראה יהל אור קיט, פט.

128

דלית שמאלא בהאי עתיקא

The Idra Rabba: "There is no left in this hidden Atika; all is right." So nothing in Atika withholds the flow.

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א. [רפט, ב. — כ]. ראה תו"ח וירא קיד, א.

129

מקור מים חיים

"Me they have forsaken, the source of living waters." Living waters flow always, as truth does.

Jeremiah 2:13 ירמיהו ב:י"ג

כישתתם רעות עשה עמי אתי עזבו מקור מים חיים לחצב להם בארות
בארת נשברים אשר לא יכלו המים:

For My people have committed two evils: They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, That can hold no water.

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

KEHOT'S NOTE

ירמיה ב, יג.

130 כל מקום שנאמר לי

"Wherever 'to Me' is said, it never moves, in this world or in the World to Come." The text gives the same idea in the words "it has no interruption forever."

Vayikra Rabbah 2:2 בי:יקרא רבה

131 וכמ"ש במ"א בענין וארשתיך לי לעולם

There "wherever 'to Me' is said, it never moves" is joined to Shmuel's words to Shaul: David's kingship comes from the level above "man," where "there is no left in this Atika," and so it cannot be taken away, while Shaul's came from the level of "man," where there are right and left and changes.

KEHOT'S NOTE

לעיל פי במדבר ט, ג.

132 וארשתיך לי לעולם

"And I will betroth you to Me forever," an example of "to Me" as what never ceases.

Hosea 2:21א"כ:הושע

וארשתיך לי לעולם וארשתיך לי בצדק ובמשפט ובחסד וברחמים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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

133 אהבת עולם אהבתנו

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

KEHOT'S NOTE

ברכת ק"ש של שחרית.

134 כי לא אדם הוא להנחם

Shmuel's words to Shaul, "For He is not a man, that He should relent." The level above "man" does not change.

I Samuel 15:29ט"ז:שמואל א

וגם נצח ישראל לא ישקר ולא ינחם כי לא אדם הוא להנחם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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

KEHOT'S NOTE

שמואל-א טו, כט.

135 אני ה' לא שנית

"For I, Havayah, have not changed." Kol BeRamah's "truth" is what never changes.

Malachi 3:6ג':מלאכי

כי אני ה' לא שנית ואנכם בני יעקב לא תלייתם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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

KEHOT'S NOTE

מלאכי ג, ו.

136 בפ"ח דמס' פרה

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

KEHOT'S NOTE

מ"ט.

137 כ"מ שנא' לי אין לו הפסק

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

KEHOT'S NOTE

ויק"ר פ"ב סי' ב. ובקה"ר פ"ו. ועי' בלקח טוב ר"פ תרומה. ושם בתנחומא ובילקוט. ועי' ספרי בהעלותך פצ"ב [יא, טז] "קיים לעולם ולעולמי עולמים". ועי' במדרש שמואל פ"ט, יערי"ש. [כ].

138 The Mishnah rules that "waters that fail," sources that sometimes run dry, are unfit for the water of purification. They are the opposite of truth.

Mishnah Parah 8 ח' משנה פרה

139 On "a woman of valor is the crown of her husband," the Zohar brings "a crown of glory," the same phrase the text uses here.

ספר הזהר, תזריע א' ב' ג':י"א-י"ב:11-12 Zohar, Tazria

She "seeks him but finds him not", for it is not his way to unite with her save in his temple. She "calls him and he answers not", for She dwells among other peoples, and only his sons hear his voice. R. Isaac interpreted thus: ' "I make plaint to him of my bed, that he may unite with me to gladden and bless me", for, as we have learnt, from the union of the King with the Community of Israel many righteous ones obtain a holy inheritance and many ...

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

140 Kehot's note points to Zohar, Beshalach 1:9-20 for these words.

ספר הזהר, בשלח א' ט'-כ':1-20 Zohar, Beshalach

PARAGRAPH 17

141 דלאו מכל אלין מדות

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

KEHOT'S NOTE

ת"ז בהק' (פתח אלי'). [כ].

142 דלאו מכל אלין מדות איהו כלל

Eliyahu's prayer: G-d is "not of any of these attributes at all." The maamar identifies this with the hidden Chochmah, the level of truth.

Tikkunei Zohar 17b:5-7ז' ב' ה':5-7 Tikkunei Zohar

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

Constantinople, 1740 (CC-BY-NC)

143 וכמ"ש הרמב"ם שכל הנמצאים

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

KEHOT'S NOTE

הלי יסוה"ת פ"א, ה"א.

144 שכל הנמצאים לא נמצאו אלא מאמתת המצאו

The Rambam: all that exists, in heaven and on earth, exists only from the truth of His existence. So truth is the very source of all being and good.

Mishneh Torah, Foundations of the Torah 1:1, משנה תורה, הלכות יסודי התורה א"א

יסוד היסודות ועמוד החכמות לידע שיש שם מצוי ראשון. והוא ממציא כל נמצא. וכל הנמצאים משמים וארץ ומה שביניהם לא נמצאו אלא מאמתת המצאו:

The foundation of foundations and firmest pillar of all wisdom is, To know that there is a First Being, that He caused all beings to be, and that all beings from heaven and earth, and from between them, could not be save for the truth of His Own Being.

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

145 ולא יכזבו מימיו

"Whose waters do not fail," recalled here for truth as a flow that never stops.

ישעיהו נ"ח:י"א Isaiah 58:11

ונתתה הי תמיד והשביע בצחצחות נפשך ועצמתיה תחליץ והיית כגן רנה וכמוצא מים אשר לא יכזבו מימיו:

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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

146 וכל טיבו לא פסיק

The Idra Rabba on the revealed "apples" of the face: then all the worlds rejoice and shine, "and all goodness does not cease."

Sfod, Idra Rabba 15:134-17:147, ספר הזוהר, האדרא רבא ט"ו:קל"ד-ט"ז:קמ"ז

147 באור פני מלך חיים

"In the light of the King's face is life": good that comes from the face, not through the stirring of attributes.

Proverbs 16:15, משלי ט"ז:ט"ו

באור פני מלך חיים ורצונו קעב מלקוש:

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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

148 לא שנית

"For I, Havayah, have not changed," the definition of truth

as what is never moved or changed.

Malachi 3:6, מלאכי ג':

כי אני הי לא שנית ואתם בני יעקב לא כליתם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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

149 ואנכי עפר ואפר

Avraham's words as he pleaded for Sedom, which the Maggid explains in the letter of Iggeres HaKodesh that the text cites.

בראשית י"ח:כ"ז Genesis 18:27

ויצן אברהם ויאמר הנהנא הולתי לדבר אלי אדני ואנכי עפר ואפר:

And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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

PARAGRAPH 18

150 זכור את יום השבת

"Remember the Shabbos day to keep it holy," the verse of the discourse in Parshas Yisro that the text refers to.

Exodus 20:8, שמות כ':ח

זכור את יום השבת לקדשו:

Remember the sabbath day, to keep it holy.

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

151 אין לך עשב

Rabbi Simon: "There is no blade of grass that has no mazal in the heavens that strikes it and says, 'Grow.'" The text uses it for how the lower attributes descend from those of Atzilus.

Bereshit Rabbah 10:6, בראשית רבה י':ו

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם ל'): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י'). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייה ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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

Zohar I, 251a, זח"א רנ"א,

KEHOT'S NOTE

ראה ב"ר פ"י, ו. זח"א רנא, א.

152

ה' יחתו מריביו

From Chanah's song, "Havayah: those who strive with Him shall be broken," the verse of the explanation the text refers to on the attributes above Atzilus.

I Samuel 2:10 א ב' י: שמואל

ה' יחתו מריביו עליו בשמים ירעם ה' ידין אפסי ארץ ויתרעו למלכו וירם קרן משיחו:

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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

153

הטוב כי לא כלו רחמיך

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

KEHOT'S NOTE

ברכת מודים.

154

דחסד דעתיך הוא חסד דקשוט

The Idra Rabba: "This Chesed of the Ancient of Ancients is Chesed of truth," kindness not for the life of the body but for the life of the soul.

ספר הזוהר, האדרא רבא ט"ו קל"ד-15:134-17:147 Zohar, Idra Rabba
י"ז קמ"ז

155

שתיקון ואמת . . למעלה מהמדות

The note says that this explanation, that the tikkun "and truth" is above the attributes yet shines into them, is quoted in Or HaTorah on Vayikra.

KEHOT'S NOTE

מובא באוה"ת ויקרא-ב ע' תרכז.

156

חסד ואמת נפגשו

"Kindness and truth have met," read here as the tikkun of truth shining into the attributes of kindness.

Psalms 85:11 פ"ה י"א: 85:11 Psalms

חסד ואמת נפגשו צדק ושלום נשקו:

Mercy and truth are met together; Righteousness and peace have kissed each other.

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

KEHOT'S NOTE

תהלים פה, יא.

157

כתפוח בעצי היער

"Like an apple among the trees of the forest," the seventh tikkun among the hairs of the beard, whose light reaches them all.

Song of Songs 2:3 ב' ג': 2:3 Song of Songs

כתפוח בעצי היער כן דודי בין הבנים בצלו חמדתי וישבתי ופריו מתוק לחכי:

As an apple-tree among the trees of the wood, So is my beloved among the sons. Under its shadow I delighted to sit, And its fruit was sweet to my taste.

PARAGRAPH 19

158

חותמו של הקב"ה אמת

This is the main maamar, which reads "These are the journeys" as their ascents from below upward and explains "And Moshe wrote" with the saying "the seal of the Holy One, blessed be He, is truth"; the note says the sources for the saying are given there.

KEHOT'S NOTE

נסמן לעיל צא, ד.

159

ועין לא ראתה

"No eye has seen, O G-d, but You," used here for what is still hidden and so not yet known as truth.

ישעיהו ס"ד ג': 64:3 Isaiah

ומעולם לא שמעו לא האזינו עין לא ראתה אלקים וולתך געשה למחכה-לו:

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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

KEHOT'S NOTE

ישע"י סד, ג.

PARAGRAPH 20

160

והכל הולך אחר החיתום

The Mishnah's rule for blessings, "all follows the conclusion (chasimah)," which the text uses for the seal that gives everything its validity.

ברכות י"ב א:ט"ו-י"ז 12a:15-17 Berakhot

קללו של דבר: הכל הולך אחר החיתום. שאני התם דקאמר ברוך יוצר המאורות. הניחא לרב דאמר כל ברכה שאין בה הזכרת השם אינה ברכה — שפיר. אלא לרבי יוחנן דאמר כל ברכה שאין בה מלכות אינה ברכה, מאי איכא למימר?

The general rule in this matter is, therefore, that it depends upon the conclusion of the benediction. But it is different here, because he has said "Blessed art Thou, O L-rd, Creator of the luminaries." That is quite right according to Rab who declares that a benediction which does not contain the Divine Name is no benediction. But, according to R. Johanan who holds that a benediction which does not contain a reference to the Divine Kingship is no benediction, what is there to say?

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

KEHOT'S NOTE

ברכות יב, א.

161

באור פני מלך חיים

"In the light of the King's face is life," the reason the seal

of life and livelihood comes from the light of the face.

משלי ט"ז:ט"ו Proverbs 16:15

בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וְרָצוֹנוֹ כְּעָב מִלְקוֹשׁ:

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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

PARAGRAPH 21

162

תתן אמת ליעקב

"You will give truth to Yaakov, kindness to Avraham." Yaakov is Z'eir Anpin, where truth is revealed.

מִיכָה ז':כ" Micah 7:20

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּנוֹ מִיְמֵי קֶדֶם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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

KEHOT'S NOTE

מִיכָה ז', כ.

163

אסתכלותא דו"א בפנים דא"א

The note points to a gloss there on the "gaze" of Z'eir Anpin into the face of Arich Anpin.

KEHOT'S NOTE

ראה ההגהה בסי פלח הרמון שמות ע' שסב.

164

נהירין אנפיה

The Idra: when the Holy One stirs to delight with the righteous, the face of the Ancient of Days shines into the face of Z'eir Anpin, and it is a time of favor.

ספר זוהר, האדרא רבא 28:199-29:209 Zohar, Idra Rabba
כ"ח:קצ"ט-כ"ט:ר"ט

165

נהירין אנפוי דו"א

The Idra Rabba: "From the two fair apples of His face, the face of Z'eir Anpin shines."

ספר זוהר, האדרא רבא י"ע:ג-10:73-11:89 Zohar, Idra Rabba
י"א:פ"ט

166

בגין דאשגח

The Idra: in a time of need the face of Z'eir Anpin spreads and lengthens, "because he gazes at the face of the Ancient of Ancients and has compassion on the world."

ספר זוהר, האדרא רבא כ"ד:קע"ז-24:177-25:188 Zohar, Idra Rabba
כ"ה:קפ"ח

167

ועיין בע"ח סוף שער א"א

Or HaTorah makes the Etz Chaim reference exact: "the end of chapter 15, that is, when he gazes at the forehead of Arich Anpin."

KEHOT'S NOTE

"ספט"ו דהיינו כשמסתכל במצחא דא"א — אוה"ת במדבר-ו ע' אתתקעו.

168

א-ל רחום

The Thirteen Attributes that Moshe said, "G-d, compassionate and gracious ... and truth," which he drew into Z'eir Anpin.

שמות ל"ד:ו Exodus 34:6

וַיַּעֲבֵר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:

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;

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

KEHOT'S NOTE

שמות לד, ו.

PARAGRAPH 22

169

עיניך יונים

"You are fair, my love; your eyes are doves." Doves gaze at each other, as Malchus receives the light of the face of Z'eir Anpin.

שיר השירים א':ט"ו Song of Songs 1:15

הִנֵּה יָפָה רַעֲיָתִי הִנֵּה יָפָה עֵינֶיהָ יוֹנִיִּים:

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves. .

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

KEHOT'S NOTE

שה"ש א, טו.

170

יאר ה' פניו אליך

The Priestly Blessing, "May Havayah make His face shine upon you," read as the light of the higher face shining into the lower.

במדבר ו':כ"ה Numbers 6:25

יָאֵר ה' פָּנָיו אֵלֶיךָ וַיְחַנֶּן:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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

KEHOT'S NOTE

במדבר ו, כה.

171

יאר ה' פניו אליך

The Idra Rabba: the outer face sometimes shines and sometimes does not, so it says "May Havayah make His face shine," and it shines when the upper "apples" are revealed.

ספר זוהר, האדרא רבא ט"ו:קל"ד-15:134-17:147 Zohar, Idra Rabba
י"ז:קמ"ז

172

פנים בפנים דבר

"Face to face Havayah spoke with you at the mountain," explained by the Ramaz as the face of Arich Anpin clothed in the face of Z'eir Anpin.

דברים ה':ד' Deuteronomy 5:4

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בְּהָר מִתּוֹךְ הָאֵשׁ:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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

173 **ובוהר ואתחנן (דרס"א א') . בפני הרמ"ז**

The note points to Or HaTorah on Naso for this Zohar and the Ramaz's explanation of it.

KEHOT'S NOTE

ראה אוה"ת פ' נשא ע' ערה.

174 **תתן אמת ליעקב**

"You will give truth to Yaakov," here the seal of truth drawn into Malchus.

Micah 7:20:ז' כי

תתן אמת ליעקב חסד לאברהם אשר נשבעת לאבותינו מימי קדם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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

175 **ועיין בפע"ח שער יוהכ"פ**

The note sends the reader to the same place in Or HaTorah for the reference to Pri Etz Chaim on Yom Kippur.

KEHOT'S NOTE

ראה באוה"ת שם.

176 **בפע"ח שער תפלת ר"ה**

The note says the wording of Pri Etz Chaim on the Rosh HaShanah prayers is copied out there.

KEHOT'S NOTE

באוה"ת במדבר-ו ע' איתקעה נעתק הלשון.

177 **ויכתוב משה את מוצאייהם למסעיהם**

"And Moshe wrote their goings-forth to their journeys," read as Moshe drawing down from the souls' source.

Numbers 33:2:ב' כי

ויכתב משה את מוצאייהם למסעיהם עלי פי ה' ואלה מסעיהם למוצאייהם:

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

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

178 **משה הוא שושבינא דמלכא**

The main maamar calls Moshe the King's groomsman, who draws the Infinite One down into the worlds as a king does not go by himself, and explains that he drew it down so that the souls would have power to rise, since they could not first rise by themselves; it compares this to the blessing over mitzvos.

KEHOT'S NOTE

נסמן לעיל צא, ד.

179 **The Zohar on Va'eschanan explains "Face to face He spoke" at the Giving of the Torah, when all the voices were**

present; the Ramaz's commentary on it is what the text cites.

Sfot HaZohar, ואתחנן ד' י"ז:ה' כ"ז:ז' 4:17-5:27

GO THOU NEAR AND HEAR, ETC. When the Law was given to Israel, all the Voices were present and the Holy One, blessed be He, was sitting on His throne, and one was seen within another, and the utterance of each came forth from the one above it, wherefore it is said, "The L-rd spake to you face to face in the mount out of the midst of the fire" (Deut. 5, 4), which means that the utterance came forth from the midst of fire and flame, which thrust it ...

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

PARAGRAPH 23

180 **בכל מאדך**

"With all your might," the boundless love through which the souls ascend.

Deuteronomy 6:5:ו' כי

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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

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

181 **ואנכי תרגלתי לאפרים**

"And I taught Ephraim to walk, taking them upon his arms": a father bends down to lift his child, the drawing down that makes the ascent possible.

Hosea 11:3:ג' כי

ואנכי תרגלתי לאפרים קחם על זרועותי ולא ידעו כי רפאתים:

And I, I taught Ephraim to walk, Taking them by their arms; But they knew not that I healed them.

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

KEHOT'S NOTE

הושע יא, ג.

182 **בד"ה קדש ישראל בפי פינחס**

That discourse explains that through Torah and tzedakah the source of the Congregation of Israel rises into G-d's inner will, and that whoever is "Yisrael," who wins the struggle with the animal soul, is "holy to G-d," rising into the inner will of the Infinite One.

KEHOT'S NOTE

לעיל פ, ב.

183 **חכמה עילאה נק' אמת**

The note gives these places in Or HaTorah on the higher Chochmah being called truth.

KEHOT'S NOTE

ראה אוה"ת תצוה ע' איתשמו. יתרו ע' תתצד.

184 **וכמ"ש בסש"ב פלי"ה בהג"ה**

The note points to this collection of commentaries on Tanya at that gloss.

KEHOT'S NOTE

ראה שם בליקוט פירושים לתניא.

185

והיה לכם לציצית

The verse of the discourse the text cites on drawing bittul from the higher Chochmah.

Numbers 15:39 ט"ו:ל"ט

והיה לכם לציצית וראיתם אתו וזכרתם את כל מצות ה' ועשיתם אתם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר ראיתם זנים אחריהם:

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;

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

186

מוצא מים אשר לא יכזבו מימיו

"A spring of water whose waters do not fail," the root of the souls as unfailing truth.

Isaiah 58:11 ט"ח:י"א

ונחה ה' תמיד והשביע בצחצחות נפשך ועצמתיה יחליץ והיית כגן רוה וכמוצא מים אשר לא יכזבו מימיו:

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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

187

אותי עזבו מקור מ"ח

"Me they have forsaken, the source of living waters": G-d Himself is the living source.

Jeremiah 2:13 י"ג:ב

כִּי־שָׁתַתְּמָם רְעוּת עֲשֵׂה עִמִּי אֶתִּי עֲזָבוּ מִקּוֹר מַיִם חַיִּים לְחַצְבֹּ לָהֶם בְּאֵרוֹת בִּאֵרֹת נִשְׁבָּרִים אֲשֶׁר לֹא־יִכְלּוּ הַמַּיִם:

For My people have committed two evils: They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, That can hold no water.

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

KEHOT'S NOTE

ירמ"ב, יג.

188

בוהר שלח קס"ג ב'

Or HaTorah explains "You will give truth to Yaakov" as including male and female together and refers to the Zohar on Beshalach; it adds that the Zohar references on many verses in this work were taken from the book Beis Aharon.

KEHOT'S NOTE

"פי' תתן אמת ליעקב כלל דכר ונוקי' כחדא כו' ומשם יובן ג"כ מ"ש בזה"ב נו, ב" — אוה"ת במדבר-ו ע' איתתקעה, ושם בע' איתתקעט אחר המ"מ מציון: "אמת ניתן לכתוב שהמראה מקומות בזהר על כמה פסוקים שנוכרו בחיבור זה נלקח מספר בית אהרן שמראה על כל פסוק מקום שנוכר בזהר בדף פלוני עמוד פלוני כו' עיין עליו). וראה גם באוה"ת פ' מסעי ע' אשעה.

189

אמת כלול דו"נ כחדא

The Zohar on Shelach: "You will give truth to Yaakov," including male and female together, the completeness of all.

Zohar, Sh'lach 13:119-128 קכ"ט-קכ"ח

190

ע"פ ואלה המשפטים

This is the Torah Ohr discourse on "And these are the laws" that the text cites for Moshe drawing down Daas to the souls of Israel.

KEHOT'S NOTE

תו"א פ' משפטים.

191

The verse of the Torah Ohr discourse the text cites on Moshe drawing down Daas.

Exodus 21:1 א"א:כ"א

ואלה המשפטים אשר תשים לפניך:

Now these are the ordinances which thou shalt set before them.

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

192

כי תקנה עבד עברי

"If you acquire a Hebrew servant," read through ivri, "from the other side," as the source beyond.

Exodus 21:2 ב"ב:כ"א

כי תקנה עבד עברי שש שנים יעבד ובשבעת יצא להפשי חנם:

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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

193

בעבר הנהר ישבו

"Your fathers dwelt on the other side of the river," the "beyond" from which the souls go forth.

Joshua 24:2 ד"ד:כ"ד

ויאמר יהושע אלי-כל העם כה-אמר ה' אלוקי ישראל בעבר הנהר ישבו אבותיכם מעולם תרח אבי אברהם ואבי נחור ויעבדו אלקים אחרים:

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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

KEHOT'S NOTE

יהושע כד, ב.

194

ואמת ה' לעולם

"And the truth of Havayah is forever," truth drawn down below.

Psalms 117:2 ב"ב:י"ז

כי-גבר עלינו חסדו ואמת-ה' לעולם הללו-קה:

For His mercy is great toward us; And the truth of the L-RD endureth for ever. Hallelujah.

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

KEHOT'S NOTE

תהלים קיז, ב.

195 | Kehot's note points to Leviticus 12:2 for these words.

ויקרא י"ב:ב' ליהוה

דבר אליבני ישראל לאמר אשה כי תזריע וילדה זכר וטמאה שבועת ימים כימי נדת דותה תטמא:

Speak unto the children of Israel, saying: If a woman be delivered, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean.

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

PARAGRAPH 24

196 | כתבם על לוח לבך

“Write them on the tablet of your heart,” read as the seal of truth written into a person through Torah.

משלי ג:ג' Proverbs 3:3

חסד ואמת אל־יעזבך קשרם על־גרוֹתֶיךָ כתבם על־לוח לבך:

Let not kindness and truth forsake thee; Bind them about thy neck, write them upon the table of thy heart;

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

KEHOT'S NOTE

משלי ג, ג, ז, ג.

197 | כתבם על לוח לבך

The same words, said of “my commandments,” as the Kehot note also lists.

משלי ז:ג' Proverbs 7:3

קשרם על־אצבעֶיךָ כתבם על־לוח לבך:

Bind them upon thy fingers, Write them upon the table of thy heart.

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

198 | חתום תורה בלמודי

“Seal the Torah among My disciples,” the verse of the discourse on the blessings that the text cites.

ישעיהו ח:ט"ו Isaiah 8:16

צור תעודה חתום תורה בלמודי:

‘Bind up the testimony, seal the instruction among My disciples.’

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

199 | רני ושמחי בת

“Sing and rejoice, O daughter of Zion,” the opening of the discourse in Parshas Mikeitz that the text cites.

זכריה ב:י"ד Zechariah 2:14

רני ושמחי בת־ציון כי הנני־בא ושב־נתי בתוכך נאם־ה'

‘Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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

200 | תתן אמת ליעקב

“You will give truth to Yaakov ... as You swore to our fathers from days of old,” explained in the discourse the text

cites.

מִיכָה ז':כ" Micah 7:20

תתן אמת ליעקב חסד לאברהם אשר־נשבעת לאבותינו מימי קדם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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

201 | ואלה מסעיהם למוצאיהם

The second half of the verse, read as the ascent from the journeys back to the source.

במדבר ל"ג:ב' Numbers 33:2

ויכתב משה את־מוצאיהם למסעיהם עלי־פי ה' ואלה מסעיהם למוצאיהם:

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

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

202 | יונתי בחגוי

“My dove, in the clefts of the rock,” the verse of the explanation the text points to.

שיר השירים ב:י"ד Song of Songs 2:14

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

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

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



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

The Hebrew text of Likkutei Torah: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Daf Shevui (CC0); Midrash Rabbah -- TE (Public Domain); The Sefaria Midrash Rabbah, 2022 (CC-BY); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); Wikisource Talmud Bavli (CC-BY-SA); Torat Emet 357 (Public Domain); Eighteen Treatises from the Mishnah (Public Domain); Constantinople, 1740 (CC-BY-NC); The Zohar; London, Soncino Press, 1933 (Public Domain); Torat Emet 363 (Public Domain); Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain); The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY); The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY); Daat Bereshit Rabbah (Public Domain).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and likuteitorah.com.
<https://creativecommons.org/licenses/by-nc/4.0/>

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/likutei-torah/masei/5/

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