להבין ענין הטעם למה שהאתדל"ע הבאה אחר האתעדל"ת...

To Understand Why the Arousal from Above That Follows the Arousal from Below...

G-d's light reaches us in three ways: an unprompted arousal from above, rooted highest but revealed only outwardly; an arousal that answers our service, rooted lower but inward; and a third, both highest and inward, revealed only once our service is complete. Torah and mitzvos mirror the first two, as the hidden brain and the skull of Keser, and the joy of a mitzvah draws down the third, the inner Keser, which may be the "crown" of the verse, and which brings forth the great love even from the "barren one."

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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THE BIG IDEA

G-d's light reaches us in three ways: an unprompted arousal from above, rooted highest but revealed only outwardly; an arousal that answers our service, rooted lower but inward; and a third, both highest and inward, revealed only once our service is complete. Torah and mitzvos mirror the first two, as the hidden brain and the skull of Keser, and the joy of a mitzvah draws down the third, the inner Keser, which may be the "crown" of the verse, and which brings forth the great love even from the "barren one."

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

This discourse explains the preceding one on "Go out and gaze" and asks two questions. Why does the arousal from above that answers our initiative bring forth the great, "male" love, while the unprompted one brings only a small, "female" love? And why may the souls gaze at the crown, Keser, without garments, when the lower light of Chochmah reaches them only through garments? The Arizal's two unions answer the first: the constant flow that sustains the worlds comes from the outer dimension, while an inner flow comes only through mayin nukvin from below. For the second, Torah and mitzvos are compared to brain and skull: the Torah, from Mocha Stima'ah, is inward; the mitzvos, from Gulgalta, are outward but rooted higher, so the deed is the main thing. The crown is received by mere "gazing," beyond understanding, and needs no garment; the Forehead, above "man," is the unchanging will, mirrored in the soul's essential bittul. A third arousal, revealed after our service is complete, is drawn down by the joy of a mitzvah. Pesach, the Omer and Shavuos trace the three levels, and through the Shema the souls become the "mother" who crowns the King.

OUTLINE

1 **The two questions** ¶1–2

Why the arousal from above that follows ours brings the great "male" love and the unprompted one only the small "female" love; and why the crown, though higher than Chochmah, needs no garments.

2 **Two kinds of influence** ¶3

A constant flow from the outer dimension sustains the worlds unchanged, the outer union of Abba and Imma; an inner flow, the inner union, comes only through mayin nukvin. Hence the "female" and the "male" love.

3 **Torah and mitzvos: brain and skull** ¶4–11

The Torah, from Chochmah and inwardly from Mocha Stima'ah, is inner; the mitzvos, from Gulgalta, are outer. The skull is mere bone, yet it is the visible edge of a person's encompassing "crown," so its root is higher: the deed is the main thing, though Torah excels in inwardness.

4 **Gazing at the crown** ¶12

The Torah's inner reasons enter the souls as understanding and need garments; the crown, an outer and encompassing level above the root of the garments, is received only by "gazing," so one must go out of the garments. The souls draw the crown down through bittul in the mitzvos, as a king is crowned with a crown made long before.

5 **The wilderness above "man"** ¶13–17

The Torah comes from the "wilderness" where no "man" dwells: the Forehead, the vessel of the undivided will, unlike the face, where the powers divide and change. In the soul, too, the ten powers rise and fall, but its essential will and self-sacrifice do not change and reach where sins become merits.

6 **Two arousals, like Torah and mitzvos** ¶18–25

The unprompted arousal, like creation itself, is rooted where no deed reaches, as the promise after the Flood and the rain on Shabbos show; the responsive one is inward and so "bears a male." They relate as mitzvos and Torah.

7 **The third level** ¶26–29

An arousal beyond all human reach that is revealed only after human service is complete: the needle's eye and the hall, the "gift" of Shabbos, circumcision after a Shabbos, Yaakov's optional evening prayer. In Torah and mitzvos it is the inner Keser within Keser, perhaps the crown of the verse.

8 **The joy of a mitzvah** ¶30–33

Joy reveals what is hidden, so joy in a mitzvah draws down the inner Keser, the third level, and even the "barren one" bears a male. Pesach, the Omer and Shavuos trace the three levels, bound together on Shavuos as Head, Skull and Brains.

9 **Yom Kippur and the mother's hands** ¶34–38

Another arrangement of the three levels; Yom Kippur as the wedding day; Binah as the mother whose blessing carries the all-right hand of Arich Anpin into Z'eir Anpin, drawn down by the Shema, which is why G-d calls Israel "My mother."

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

Again and again the Rebbe turns to this maamar for one question: how what G-d gives from above meets what a person does below. A letter of 5704 cites it for „עבודה צורך גבוה" (service is a need above), light our service adds to the Sefiros; a sicha for Shabbos Chazon 5730 gives the reason, unstated here, why the response to our service is more inward: „למעשה ידיך תכסוף" (You long for the work of Your hands). On Shabbos Tazria 5725 he shows that Likkutei Torah places the "male" of "the woman gives

seed first" at the second level, and in his maamar Isha Ki Sazria asks how the highest light can be only a gift if service makes the dwelling below: once complete, he answers, service draws even the Essence. Elsewhere he puts it otherwise: in Basi LeGani 5730 only completeness „גורמת" (causes) the gift, which service does not draw, and on Simchas Torah 5740 the gift waits for service only because G-d rests in a complete place. He finds the same order in the gift of Shabbos, the evening prayer (Shabbos Vayetze 5743) and the doubled comfort of a letter of 5705, and reads "the fifth to Pharaoh" as the level uniting all levels. Perhaps, read with him, the maamar's three levels map where our work reaches and where G-d's gift begins.

KEY CONCEPTS

Arousal from above / arousal from below אתערותא דלעילא / אתערותא דלתתא

Divine initiative and human initiative. The maamar distinguishes an arousal from above that comes unprompted, one that answers our arousal, and a third that is beyond our reach yet comes only after our service is complete.

Great love and small love אהבה רבה / אהבה זוטא

The "male" love that wants nothing for itself, and the "female" love that still seeks reward, to cleave to G-d and enjoy His radiance.

Mayin nukvin (the feminine waters) מיין נוקבין

The raising up from below, through self-nullification and ascent, that calls forth the inner flow of divine light.

The inner and outer union of Abba and Imma זיווג פנימי וזיווג חיצוני דאו"א

In the Arizal's terms, the outer union sustains the worlds constantly and needs nothing from below; the inner union comes only through the mayin nukvin raised by our prayer and mitzvos.

Mocha Stima'ah (the hidden brain) מוחא סתימאה

The hidden Chochmah within Keser, the inner root of the Torah's reasons, revealed fully only in the future and glimpsed by the souls in Gan Eden through garments.

Gulgalta (the Skull) גלגלתא

Keser within Keser in its outer dimension, the root of the mitzvos: outward like bone, yet the edge of an encompassing light far above the "brain."

Mitzcha (the Forehead) מצחא

The vessel of the supernal will, above the divisions of the "face"; it does not change, and so is called "not a man." In the soul it corresponds to the essential will and self-sacrifice.

The joy of a mitzvah שמחה של מצוה

Joy reveals what is hidden; joy in a mitzvah draws down the inner dimension of Keser, the crown, which brings forth the great love even from an unprompted arousal.

SECTION 1 · ¶1–2

The two questions

1 להבין ענין הטעם[1] למה שהאתדל"ע [שהאתערותא דלעילא] הבאה אחר האתעדל"ת [האתערותא דלתתא] והוא מ"ש ואשה כי תזריע[2] תחלה אזי וילדה זכר שהיא בחי' האהבה רבה בנשמו' [בנשמות] מי לי בשמים[3] כו' שלא ע"מ [על מנת] לקבל פרס[4] כו'

To understand the reason why the arousal from above that comes after the arousal from below (and this is what is written, "When a woman gives seed" first, then "she bears a male") is the level of the great love (ahavah rabbah) in the souls, "Whom have I in heaven," etc., not for the sake of receiving a reward, etc.;

> The maamar opens by recalling a teaching from Parshas Tazria. The verse "When a woman gives seed … she bears a male" (Leviticus 12:2), read with the Talmud's comment that when the woman gives seed first the child is a boy, is applied to the soul: when G-d's arousal from above answers our own initiative, it brings forth "great love" (ahavah rabbah), the love of one who says to G-d, "Whom have I in heaven [but You]?" Such love wants nothing in return, like the servants in Pirkei Avos who serve their master "not for the sake of receiving a reward."

משא"כ התעוררות האהבה בנשמות הבאה מבחי' אתעדל"ע [אתערותא דלעילא] שמאליו מלמעלה למטה שלא ע"י אתעדל"ת [אתערותא דלתתא] בתחלה

whereas the arousal of love in the souls that comes from the level of an arousal from above that [comes] of itself, from above to below, without an arousal from below first

> Now the contrast: an arousal of love that comes to the soul from above by itself, from above to below, before the soul has made any move toward G-d.

והוא הנק' איש מזריע תחלה[5] אזי אינו אלא וילדה נקבה שהוא בחי' אהבה זוטא ע"ד נשים דעתן קלות[6] שהוא האהבה על מנת לקבל פרס לדבקה בו וליהנות מזיו כו' בבחי' לגרמיה כו' וכמבואר כ"ז [כל זה] בפ' תזריע בד"ה שוש תשיש.

(and this is what is called "the man gives seed first"), then it is no more than "she bears a female," which is the level of a small love (ahavah zuta), along the lines of "women are light-minded": it is love for the sake of receiving a reward, to cleave to Him and to enjoy the radiance, etc., in the manner of [love] for one's own sake, etc. All this is explained in Parshas Tazria, in the discourse beginning "She shall surely rejoice."

> In the Talmud's terms this is "the man gives seed first," and it brings forth only "a female," a small love (ahavah zuta): a love that still seeks something for itself, namely to cleave to G-d and enjoy the radiance of His presence. The Talmud's phrase "women are light-minded" serves here only as an image of this lighter love, and the reader is referred to the discourse "She shall surely rejoice" in Likkutei Torah, Parshas Tazria, where the Alter Rebbe teaches that the joy of a mitzvah can bring forth "a male" even when "the man gives seed first."

2 וגם להבין הטעם למש"ל [למה שכתוב לעיל] בפי' צאינה וראינה בנות ציון[7] כו' בעטרה שלראות בעטרה שעטרה לו אמו שהוא בחי' כתר אין צריך ללבושים משא"כ השגות הנשמות בג"ע [בגן עדן] טעמי התורה שהוא בחי' חכמה הוא דוקא ע"י הלבושים

And also to understand the reason for what was explained above on the meaning of "Go out and gaze, O daughters of Zion," etc., "at the crown": that to gaze "at the crown with which his mother crowned him," which is the level of Keser (the Crown), there is no need for garments, whereas the souls' apprehensions in Gan Eden [the Garden of Eden] of the reasons of the Torah, which is the level of Chochmah (wisdom), come specifically through the garments.

> The second question goes back to the discourse just before this one, on "Go out and gaze, O daughters of Zion ... at the crown" (Song of Songs 3:11). There it was explained that seeing "the crown with which his mother crowned him," which stands for Keser, the level above intellect, needs no garments, while the souls in Gan Eden grasp the reasons of the Torah, which belong to Chochmah, only through garments.

דלכאורה כלפי לייא הרי העטרה והכתר הוא בחי' גבוה יותר הרבה וא"כ אם בהתגלות הזיו א"א בלי לבוש

For at first glance this is the reverse: surely the atarah (crown) and Keser are a far higher level; and if so, if in the revelation of the radiance it is impossible [to apprehend] without a garment

> This seems backwards. The atarah, the "crown" of the verse, is Keser, far higher than Chochmah; so if the lower light of Chochmah can be taken in only through a garment, the higher light of Keser should need one all the more.

(ועמ"ש מענין לבושים אלו ע"פ ואברהם זקן[8] בא בימים[9] ובד"ה ועשית בגדי קדש)[10,11] שבו ועל ידו יושג הזיו

(and see what is written on the subject of these garments on [the verse] "And Avraham was old, advanced in days," and in the discourse beginning "And you shall make holy garments"), in which and through which the radiance is apprehended,

> These garments are made from the Torah and mitzvos a person fulfilled in this world, and through them the soul takes in the radiance of the Divine Presence in Gan Eden. In Torah Ohr, Chayei Sarah, the Alter Rebbe explains with the Zohar on "advanced in days" that a person's days of Torah and good deeds become the garments of his soul in the World to Come; in Torah Ohr, Tetzaveh ("And you shall make holy garments"), that the inner intent of the mitzvos makes garments for the higher Gan Eden and their bare performance for the lower Gan Eden.

כמו שא"א לראות אור גדול אלא ע"י הפסק זכוכית עד"מ. איך בהתגלות הכתר נאמר צאינה מהלבושים וראינה בעטרה כו'.

just as, by way of analogy, it is impossible to look at a great light except through an intervening glass, how is it said of the revelation of Keser, "Go out" from the garments "and gaze at the crown," etc.?

> A garment works like a screen of glass that lets one look at a strong light without being blinded. If the light of Chochmah needs such a screen, how can the verse tell the daughters of Zion to "go out" from the garments and gaze straight at the crown?

ויובן זה ע"ד המבואר בע"ח [בעץ חיים] בענין כללות ירידת החיות והמשכת השפע מאור א"ס ב"ה בכללות כל ההשתלשלות בכלל שיש בי' מיני השפעה.

This will be understood along the lines of what is explained in Etz Chaim about the descent of the life-force (chayus) in general, and the drawing down of the flow of influence from the Infinite Light (Or Ein Sof), blessed be He, into all of the chain of descending worlds (hishtalshelus) as a whole, in general: that there are two kinds of influence.

> The answer begins with a principle from the Arizal's Etz Chaim about how divine life-force and influence come down from the Infinite Light through all the worlds: there are two kinds of influence.

האי הוא הבא ונמשך תמיד מלמעלה למטה אף גם שלא על ידי אתעדל"ת [אתערותא דלתתא] והעלאת מ"ן [מיין נוקבין] רק נמשך מאליו מלמעלה מצד כי חפץ חסד הוא[12].

The first is what comes and is drawn constantly from above to below, even without an arousal from below and the raising of mayin nukvin (the feminine waters); rather, it is drawn of itself from above, because "He desires kindness."

> The first kind flows constantly, whether or not those below do anything to call it forth. It does not wait for "mayin nukvin" (the feminine waters), the Kabbalistic term for the stirring that rises from the recipient below; it comes simply because G-d "desires kindness" (Micah 7:18).

SECTION 2 · ¶3

Two kinds of influence

3 וכמ"ש המחדש בטובו בכל יום תמיד מעשה בראשית. ובחי' ירידת השפעה זו עם היות שרש ירידתה הוא מצד עוצם רב טוב וחסד עליון שמאור א"ס ב"ה ממש

As it is said, "Who in His goodness renews each day, constantly, the work of creation." And this descent of influence, although the root of its descent is the intensity of the abundant goodness and supernal kindness of the very Infinite Light (Or Ein Sof), blessed be He,

> The first kind of influence is the one the morning prayers describe: G-d "in His goodness renews each day, constantly, the work of creation." Its root is the boundless goodness and kindness of the Infinite Light itself.

עכ"ז [עם כל זה] אינו נמשך ויורד אלא מבחינת חיצוניות ולא מבחי' פנימית האור

nevertheless is not drawn and does not descend except from the outer dimension (chitzoniyus), and not from the inner dimension (pnimiyus) of the light.

> Even so, it is drawn down only from the outer dimension of the light, not from its inner dimension.

ולכן ג"כ אינו מאיר ומתגלה בהם להיות בהם איזה שינוי ותוספת על מדרגתו אלא רק לחדש הישנות שלא תחסר ולא תעדיף כו'

Therefore, too, it does not shine and become revealed in them so that there should be in them any change or addition beyond its level, but only to renew what is old, so that it should neither lack nor exceed, etc.

> Since it comes from the outer dimension, this light does not change the worlds or raise them above their level. It only renews their existence each day, keeping them just as they are, neither less nor more.

(ע' [עיין] בהקדמת מהר"נ [מהר"ר נתן שפירא] שפירא[13] בפע"ח [בפרי עץ חיים] ולזה הם שואפים כו' ובענין זה אין להם חלק בתחתונים כלל כו' אמנם יש עוד רב תועלת בעבודתנו כו' ויהיה תוספת כו' עד שלא יחשוב קצבתם כו' בערך התוספת ההיא כו' והיינו המיוחס כו' ע"ש וזהו הבחינה השנית דכאן).

(See the introduction of Rabbi Nosson Shapira in Pri Etz Chaim: "And to this they aspire, etc., and in this matter they have no share in the lower beings at all, etc.; however, there is further great benefit in our service, etc., and there will be an addition, etc., until their allotted measure will not be reckoned, etc., in comparison with that addition, etc., and this is what is ascribed, etc." See there. And this is the second level [spoken of] here.)

> The parenthesis cites the introduction of Rabbi Nosson Shapira printed in Pri Etz Chaim, the Arizal's teachings on prayer. As the Kehot note quotes it, the upper worlds receive this steady flow for their existence whether the lower beings do well or badly; but our service brings a further, great benefit, an added light so great that their fixed allotment counts for nothing beside it, and it is this addition that is "ascribed" above as more or less joy and glory. The Alter Rebbe identifies that addition with the second kind of influence.

והבחינה השנית הוא בחינת ההשפעה הבאה ונמשך מבחינת פנימית יותר מההשפעה הראשונה ויש בזה מעלות ומדרגות אין קץ ועל ידי זה ההוספת אור יזדככו העולמות זיכוך רב כו' לפי ערך האור והגילוי

The second level is the influence that comes and is drawn from a more inward level than the first influence. In this there are endless degrees and levels, and through this addition of light the worlds will be greatly refined, etc., according to the measure of the light and the revelation.

> The second kind of influence comes from a more inward level of the divine light. It has no fixed limit, and the added light refines the worlds in proportion to how much of it is revealed.

ובחי' השפעה פנימית זו הוא הבא ע"י העלאת מ"ן [מיין נוקבין] דוקא שהוא בחינת הביטול וההעלאה מלמטה למעלה שאז דוקא יאיר ויומשך המשכה זו כו'

And this inner influence is what comes specifically through the raising of mayin nukvin (the feminine waters), which is self-nullification (bittul) and ascent from below to above; for only then will this drawing down shine and be drawn, etc.

> This inner influence comes only in response to "mayin nukvin," the raising up from below, which consists of self-nullification (bittul) and ascent. Only when those below give themselves over in this way does the inner light shine down.

(ושני בחי' אלו הוא מ"ש בסידור האריז"ל [האר"י זכרונו לברכה] בכוונת ק"ש [קריאת שמע] והוא בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] פ"ו ופי"א [ופרק י"א] כי יש ב' מיני יחודים באו"א [באבא ואימא][14] האחד זיווג פנימי דאו"א [דאבא ואימא] כו' וזה אינו תדיר רק ע"י עליות מ"נ [מיין נוקבין] דזו"נ [דזעיר אנפין ונוקבא]

(These two levels are what is written in the Siddur of the Arizal on the kavanah [mystical intention] of the Shema, and it is in Pri Etz Chaim, Sha'ar Kerias Shema, chapters 6 and 11: that there are two kinds of unions in Abba and Imma (Chochmah and Binah). The first is the inner union (zivug) of Abba and Imma, etc., and this is not constant, but [comes] only through the ascents of the mayin nukvin of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus),

> In the Arizal's terms the same two levels are two kinds of union (zivug) of Abba and Imma, the configurations of Chochmah and Binah; the inner union is not constant, but happens only when Z'eir Anpin and Nukva, the emotive attributes and Malchus, raise up their mayin nukvin. Earlier in this book (on "My dove, in the clefts of the rock") the Alter Rebbe explains the difference: the outer union only strengthens what already exists, while the inner union brings a truly new light from above Chochmah.

וזה נעשה על ידי תפלתנו ומצותינו כו'. וזיווג ב' הוא זיווג חיצונית דאו"א [דאבא ואימא] והוא רק לחיות העולמות קיום הכרחי וזה אינו נפסק[15] כי א"א להיות בלי חיות וזה נעשה מעצמו שלא על ידי מ"נ [מיין נוקבין] דזו"נ [דזעיר אנפין ונוקבא] ולא על ידינו

and this is brought about through our prayer and our mitzvos, etc. The second union is the outer union of Abba and Imma, and it is only for the life of the worlds, [their] necessary sustenance; and this never ceases, for it is impossible to exist without life-force (chayus); and this comes about of itself, not through the mayin nukvin of Z'eir Anpin and Nukva, and not through us.

> That raising up comes about through our prayer and mitzvos. The outer union of Abba and Imma, by contrast, exists only to keep the worlds alive; it never stops, since nothing can exist without life-force, and it comes about of itself, not through anything done below. In Or HaTorah the Tzemach Tzedek infers from this passage that "the world follows its course" describes a time when it is conducted only from this outer union of Chochmah and Binah.

וכ"ה בע"ח [בעץ חיים] שער הזיווגים פ"א ובשער הנסירה רפ"ב ועמ"ש מענין זה בד"ה שוש אשיש בה'[16,17] ועמ"ש בביאור על פסוק זכור את יום השבת לקדשו[18] ועמ"ש במ"א ע"פ המאמר הזהר פ' פנחס) (דרמ"ט) ואעלת לגו טורא דחשוכא ומתמן ארחת מזונא[19] כו'.

So it is also in Etz Chaim, Sha'ar HaZivugim, chapter 1, and in Sha'ar HaNesirah, beginning of chapter 2. And see what is written on this subject in the discourse beginning "I will surely rejoice in Havayah," and see what is written in the explanation on the verse "Remember the Shabbos day to keep it holy," and see what is written elsewhere on the passage of the Zohar, Parshas Pinchas) (folio 249): "And she entered into the mountain of darkness, and from there she obtained food," etc.

> The Alter Rebbe cites further places in Etz Chaim and his own discourses on "I will surely rejoice in Havayah" (Likkutei Torah, Nitzavim) and on "Remember the Shabbos day" (Torah Ohr, Yisro), where these two unions are explained, and a passage of the Zohar in Parshas Pinchas: the compassionate "hind of the dawn," who brings food for all the other creatures, enters "the mountain of darkness" and obtains food from there. In Likkutei Torah, Shemini Atzeres, he explains that this "mountain of darkness" is kelipas nogah (the "translucent husk," the part of the world that can be refined), and that by refining it one raises mayin nukvin and draws down from "He made darkness His hiding place," far above the "mountains of light."

והנה עפ"ז [על פי זה] יובן ענין הנ"ל דאיש מזריע תחלה יולדת נקבה[20]

Now, according to this, the matter mentioned above will be understood: that when "the man gives seed first, she bears a female,"

> With the two kinds of influence in place, the Alter Rebbe returns to the first question: why "the man gives seed first" yields a female.

דהיינו כשההתעוררות בנש"י [בנשמות ישראל] נמשך מבחי' האתעדל"ע [האתערותא דלעילא] הבאה מלמעלה מעצמו שעם היות ההתעוררות זו הוא ממקום ומדרגה גבוה שהרי סיבת המשכה זו הוא כי חפץ חסד הוא[21] וכמו שהיה בבריאת העולם.

that is, when the arousal in the souls of Israel is drawn from the arousal from above that comes from above of itself: although this arousal is from a high place and level, since the cause of this drawing down is "for He desires kindness," just as it was at the creation of the world,

> "The man gives seed first" stands for the souls of Israel being stirred by an arousal that comes from above on its own. That arousal comes from a very high place, since its cause is G-d's desire for kindness, the same cause that brought about the creation of the world.

אמנם עכ"ז [עם כל זה] אינו נמשך ומאיר בהם אלא בבחינת חיצוניות (וכנ"ל שנקרא זיווג חיצוניות דאו"א [דאבא ואימא]) וע"כ אף כשנמשך מזה הולדה והתפעלות בכנסת ישראל הוא רק בחינת יולדת נקבה שהוא קטנות האהבה.

nevertheless it is drawn and shines in them only in the manner of the outer dimension (as mentioned above, that it is called the outer union of Abba and Imma). Therefore, even when a birth and a stirring of emotion are drawn from this in Knesses Yisrael (the Congregation of Israel), it is only the level of "she bears a female," which is love in its smallness (katnus).

> Even so, it reaches the souls only through the outer dimension, the "outer union" of Abba and Imma. So when it does stir feeling in Knesses Yisrael, the Jewish people, the result is only "a female," a small and immature love.

משא"כ בחי' האתעדל"ע [האתערותא דלעילא] הבא מלמעלה למטה בנש"י [בנשמות ישראל] ע"י קדימת בחי' העלאת מ"ן [מיין נוקבין] בבחי' ביטול ואתעדל"ת [ואתערותא דלתתא] מלמטה למעלה דוקא

Whereas the arousal from above that comes from above to below into the souls of Israel specifically through the prior raising of mayin nukvin, in self-nullification and an arousal from below, from below to above,

> The other case is when the arousal from above comes in response to mayin nukvin raised first from below, through self-nullification and an arousal from below.

והוא ענין אשה מזרעת תחלה אזי האתעדל"ע [האתערותא דלעילא] פועל להיות יולדת זכר שהוא בחינת אהבה רבה כו' לפי שאתעדל"ת [שאתערותא דלתתא] זו נמשך מבחינת פנימית ונמשך להם ג"כ בבחי' פנימי וגילוי לפועל ולהוליד בהן אה"ר [אהבה רבה] ופנימית הלב:[22]

(and this is the meaning of "the woman gives seed first"): then the arousal from above brings about "she bears a male," which is the level of great love, etc.; because this arousal from below is drawn from the inner dimension, and [so the arousal from above] is also drawn to them in an inner manner and in revelation, to act and to bring forth in them great love and the inwardness of the heart.

> This is what the Talmud calls "the woman gives seed first," and then the arousal from above brings forth "a male," the great love. Because the initiative from below comes from the inner dimension, what is drawn down to the souls in response is also inward and revealed, and it produces in them great love that comes from the inwardness of the heart.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In a talk for Shabbos Chazon (Likkutei Sichos vol. 9), explaining how the three Temples correspond to Avraham, Yitzchak and Yaakov, the Rebbe stops in a note on the Second Temple, Yitzchak's, and names the advantages of the „קו ההעלאה" (the line of ascent from below).

The Alter Rebbe states that the influence drawn down through mayin nukvin comes „מבחינת פנימית יותר" (from a more inward level) than the constant flow, but does not say why. In a note the Rebbe quotes these words and gives the reason: since „למעשה ידיך תכסוף" (You long for the work of Your hands, Iyov 14:15), the light drawn down through that work is itself „מבחינת פנימיות יותר" (from a more inward level). Beside it he sets another advantage of the ascent from below: coming from the lower being itself, it is more inward to him.

The Alter Rebbe: והבחינה השנית הוא בחינת ההשפעה הבאה ונמשך מבחינת פנימית יותר מההשפעה הראשונה

The Rebbe: מכיון ש"למעשה ידיך תכסוף", הרי גם האור שנמשך ע"י הוא "מבחינת פנימיות יותר"

Likkutei Sichos, vol. ט, p. 27, note 20 (the talk begins on p. 24) · Shabbos Chazon 5730, with a talk of Simchas Beis HaSho'evah 5724 (שבת חזון תש"ל. משיחות שמחת בית השואבה תשכ"ד)

BACKGROUND FROM THE REBBE

In the maamar „ברוך שעשה נסים" of Shabbos Vayeshev, Mevarchim Teves 5715, a continuation of his maamar Pasach Eliyahu of 19 Kislev that year, the Rebbe asks how miracles can be many when plurality belongs to the chain of descent, and why the Rebbe Rashab reads „נסים לאבותינו" as a raising of Chochmah and Binah, "our fathers".

Our paragraph sets out the two unions of Abba and Imma: the outer one, constant, which keeps the worlds alive, and the inner one, which comes only through our prayer and mitzvos. As our commentary notes, the Rebbe calls the constant outer union the root of nature. In the same place, citing this page, he adds the other half: the inner union is the root of „הנהגה נסית" (miraculous conduct), where G-d leads the world „כפי רצונו ולא כפי תכונת וטבע העולם" (by His will, not by the world's nature), and it comes, his note adds, „ע"י עבודה דוקא" (only through service).

The Alter Rebbe: וזה אינו תדיר רק ע"י עליות מ"נ דזו"נ וזה נעשה על ידי תפלתנו ומצותינו

The Rebbe: והשרש דהנהגה נסית [שהקב"ה מנהיג את העולם כפי רצונו ולא כפי תכונת וטבע העולם] הוא מזיווג פנימי דחו"ב

Sefer HaMaamarim Melukat, vol. ה, p. קטז–קטו, notes 6–8 · מבה"ח טבת התשט"ו, ש"פ וישב

BACKGROUND FROM THE REBBE

In a letter of 10 Kislev 5704 to a chassid who had passed on a scholar's objections to the Rebbe Rashab's Kuntres U'Mayan and its introduction, the Rebbe defends a saying of the chassidim recorded there from the time the Rebbe Rashab's letter on 19 Kislev, the Rosh Hashanah of Chassidus, was published, „חב"ד ב"ה לעבט" (Chabad, thank G-d, is alive), with its wish that Chagas, the emotive attributes, come alive too.

How can one say that holy Sefiros "come alive" through people? The Rebbe answers from „עבודה צורך גבוה" (service is a need above), which, he writes, Chassidus explains through Rabbi Nosson Shapira's introduction to Pri Etz Chaim, the passage our paragraph quotes in its parenthesis: in their own measure the Sefiros neither lack nor exceed, whatever those below do, but the service of the lower beings adds light from above, far beyond that measure. For this he refers to our maamar by its opening words, and goes on to apply it: understanding Torah adds light to Chabad above, and love, fear and kindness add light to the supernal Chagas.

The Alter Rebbe: עד שלא יחשוב קצבתם כו' בערך התוספת ההיא כו' והיינו המיוחס כו' ע"ש וזהו הבחינה השנית דכאן

The Rebbe: וכבר האריכו עד"ז בספרים (והובאו כמה מרז"ל בזה) בביאור הענין דעבודה צורך גבוה

Igros Kodesh, vol. א, p. רד–רג (letter קיד) · יו"ד כסלו תש"ד

SECTION 3 • ¶4–11

Torah and mitzvos: brain and skull

4 ב ועתה יובן ג"כ ענין צאינה וראינה כו'. דהנה ההפרש שבין תורה למצות למטה הוא כי התורה הוא הביאור והשכל לפרש כל פרטי עניני המצות איך ומה לעשותם.

2. Now the matter of "Go out and gaze," etc., will also be understood. For the difference between Torah and mitzvos below is that the Torah is the explanation and the understanding that sets out all the details of the mitzvos: how to do them and what to do.

> Section 2 turns to the second question, "Go out and gaze," by first setting out how Torah and mitzvos relate as we know them below. Torah study is the explanation of the mitzvos: it spells out every detail of how and what to do.

ונמצא שהתורה היא בחי' הפנימית והמצות הן בחינת חיצוניות ועכ"ז [ועם כל זה] הרי גוף המצוה דוקא היא היא עצם רצונו ית'

It follows that the Torah is the inner dimension (pnimiyus), and the mitzvos are the outer dimension (chitzoniyus). Nevertheless, it is specifically the body of the mitzvah itself that is His very will, may He be blessed,

> So the Torah is the inner dimension, the understanding, and the mitzvos are the outer dimension, the deed. Yet it is the actual body of the mitzvah, its physical performance, that is G-d's very will.

אע"פ [אף על פי] שהוא רק חיצוניות ומעשה לבד והתורה אע"פ [אף על פי] שהיא בחי' פנימית מ"מ הרי אינה רק הפירוש איך ומה תיעשה המצוה

even though it is only outer, mere action; while the Torah, although it is the inner dimension, is nevertheless only the explanation of how the mitzvah is to be done and what [is to be done].

> The mitzvah is only an outward act, and the Torah, though it is inward, is only the explanation of how the mitzvah is to be done.

ונמצא המצוה הוא עיקר (ועמ"ש מזה בפ' בהעלותך בד"ה ראיתי והנה מנורת זהב[23] כו' ע"ש.

It follows that the mitzvah is the main thing. (And see what is written on this in Parshas Beha'alosecha, in the discourse beginning "I have seen, and behold, a menorah of gold," etc.; see there.

> It follows that the mitzvah is the main thing. The parenthesis refers to the Alter Rebbe's discourse on Zechariah's vision of the golden menorah, in Parshas Beha'alosecha, for more on this point.

ולכן אפילו בהמצוה עצמה גבי מצות חליצה שיש בה קרייה ומעשה איתא במשנה ככה יעשה[24] כל דבר שהוא מעשה מעכב[25] אבל קרייה לא מעכבא הרי המעשה הוא היסוד בכל דבר)

Therefore, even within the mitzvah itself, with the mitzvah of chalitzah [the release from levirate marriage], which has both a recital and an act, it is stated in the Mishnah: "'So shall it be done': any matter that is an act is indispensable," but the recital is not indispensable. Thus the act is the foundation in everything.)

> Chalitzah, the release of a childless widow from levirate marriage, includes both spoken words and physical acts. The Mishnah derives from the verse "So shall it be done" that every element that is an act is indispensable, while the recital is not, which shows that the act is the foundation.

ולכן מצינו שהפליגו חז"ל [חכמינו זכרונם לברכה] בענין המעשה יותר כמאמר ללומדיהם לא נאמר אלא לעושיהם[26] ולא המדרש הוא העיקר אלא המעשה.[27, 28, 29, 30, 31]

Therefore we find that our Sages, of blessed memory, extolled action more, as in the saying, "It does not say 'to those who study them,' but 'to those who do them,'" and "Study is not the main thing, but action."

> This is why the Sages praised action so highly. For the first saying Kehot gives Berachos 17a, Rava's teaching on the verse "a good understanding to all who do them," which the Alter Rebbe quotes as "not 'to those who study them,' but 'to those who do them'"; the second is from Pirkei Avos: "Study is not the main thing, but action."

ואעפ"כ [ואף על פי כן] מפני שהתורה היא בחינ' [בחינת / בחינה] פנימית לכן מצד בחי' זו מצינו שהפליגו במעלתה יותר ממעלת המצות

Nevertheless, because the Torah is the inner dimension, we find that from this aspect they extolled its virtue more than the virtue of the mitzvos,

> Because the Torah is the inner dimension, the Sages also praised it, from that point of view, above the mitzvos.

וכמו דאיתא בירושלמי פ"ק [פרק קמא] דפאה וחד אמר אפילו כל מצותיה של[32] תורה אינן שוות לדבר אחד מן תורה ושניהם אמת.

as is stated in the Jerusalem Talmud, the first chapter of Pe'ah: "And one said: even all the mitzvos of the Torah do not equal one word of the Torah." And both are true.

> The Jerusalem Talmud records the view that all the mitzvos together do not equal a single word of Torah. Both judgments, the primacy of the deed and the superiority of Torah, are true, each from its own aspect.

דהנה כמו שהיא בתורה ומצות שלמטה כך הוא ג"כ למעלה במקורן ושרשן דהנה התורה נמשכה מבחינת חכמה עילאה

For just as it is with the Torah and mitzvos below, so it is also above, in their source and root. For the Torah is drawn from the level of supernal Chochmah (wisdom),

> The relationship below mirrors that of their roots above. The Torah comes from supernal Chochmah, the divine wisdom.

וכמאמר אורייתא מחכמה נפקת משא"כ המצות שרשם מבחינת כתר עליון

as in the saying, "The Torah comes forth from Chochmah"; whereas the mitzvos have their root in the level of supernal Keser (the Crown).

> The mitzvos, by contrast, are rooted in supernal Keser, the divine will that is above wisdom.

וכנודע שלכן הם תרי"ג מצות ועם ז' מצות דרבנן הם תר"ך אותיות כתר שיש בו תר"ך עמודי אור[33, 34] ע' [עיין] בפרדס ש"ח פ"ג [פרק ג'] וידוע שהכתר הוא למעלה מעלה מהחכמה.

As is known, this is why there are 613 mitzvos, and with the seven rabbinic mitzvos they are 620 (תר"ך), the letters of Keser (כתר), in which there are 620 pillars of light; see Pardes, Sha'ar (Gate) 8, chapter 3. And it is known that Keser is far, far above Chochmah.

> This is shown by their number: the 613 mitzvos of the Torah together with the seven instituted by the Sages make 620, written תר"ך, the very letters of כתר (Keser: כ 20, ת 400, ר 200), and the Pardes of Rabbi Moshe Cordovero speaks of 620 "pillars of light" in Keser. In Likkutei Torah, Bechukosai, the Alter Rebbe explains that these 620 mitzvos are the 620 pillars of light of Keser, and that the 248 positive mitzvos are the vessels in which this light of Keser settles.

אך הנה הגם שהתורה מחכמה נפקת אין זה אלא יציאתה לידי גילוי עד למטה מטה בבחי' תורה הנגלית לנו

However, although the Torah comes forth from Chochmah, this is only its going out into revelation, down to the very lowest, as the Torah that is revealed to us.

> The Torah's coming forth from Chochmah describes only how it emerges into revelation, as the revealed Torah we study. The root of its inner dimension, the reasons of the Torah, lies higher.

אבל שרש ומקור התורה בבחינת פנימית טעמי התורה הנה שרשה הוא מבחי' ח"ס [חכמה סתימאה] דא"א שהוא בחינת חכמה שבכתר שנק' מוחא סתימאה שהוא סתום ונעלם שלמעלה מעלה מבחי' חכמה דאצילות ונק' שכל הנעלם מכל רעיון.[35]

But the root and source of the Torah, in the inner dimension of the reasons of the Torah: its root is from the level of the hidden Chochmah (Chochmah Stima'ah) of Arich Anpin [the Long Countenance], which is the level of Chochmah within Keser, called Mocha Stima'ah (the hidden brain), which is sealed and concealed, far, far above the level of the Chochmah of the World of Atzilus (Emanation), and is called "the intellect concealed from all thought."

> That root is the hidden Chochmah of Arich Anpin, the "Long Countenance," which is the outer configuration of Keser: the Chochmah within Keser, called Mocha Stima'ah, "the hidden brain." It is far above the Chochmah of Atzilus, so concealed that it is called "the intellect concealed from all thought."

5 וע"כ פנימית טעמי התורה לא נתגלו עכשיו כי"א לעתיד יתגלו וזהו ישקני מנשיקות פיהו[36] שלעתיד יהיה גילוי מו"ס [מוחא סתימאה] מה שעכשיו הוא סתים כו'

Therefore the inner dimension (pnimiyus) of the reasons of the Torah has not been revealed now; only in the future will they be revealed. This is [the meaning of] "Let him kiss me with the kisses of his mouth": in the future there will be a revelation of Mocha Stima'ah, which is now hidden, etc.

> Because the inner reasons of the Torah are rooted in the hidden Chochmah, they are not revealed in this world; they will be revealed only in the time to come. The Alter Rebbe reads "Let him kiss me with the kisses of his mouth" (Song of Songs 1:2) as that future revelation of Mocha Stima'ah, the hidden brain.

אך הארה מבחי' זו מתגלה לנשמות בגן עדן וזהו ענין לימוד התורה של הנשמות בגן עדן שהוא השגת פנימית טעמי התורה

Yet a glimmer from this level is revealed to the souls in Gan Eden, and this is the matter of the Torah study of the souls in Gan Eden, which is the apprehension of the inner dimension of the reasons of the Torah.

> Even now, a glimmer of that hidden level shines for the souls in Gan Eden. Their "Torah study" there is the grasp of the Torah's inner reasons.

ולכן אמרז"ל [אמרו רבותינו זכרונם לברכה] אשרי מי שבא לכאן[37] ותלמודו בידו

Therefore our Sages, of blessed memory, said, "Fortunate is he who comes here with his learning in his hand."

> This explains the Sages' saying, "Fortunate is he who comes here with his learning in his hand" (Pesachim 50a), words heard in the upper world. In Likkutei Torah, Va'eschanan, the Alter Rebbe explains it in the same way: by studying the "body" of the Torah in this world, the soul grasps in Gan Eden something of its very inner dimension.

כי להיות הנשמה היא בחינת נברא ובע"ג [ובעלי גבול / ובעל גבול] א"א לה ליהנות ולהשיג בבחי' השגתה ממש בבחי' פנימית טעמי התורה שהוא הארה מבחי' ח"ס [חכמה סתימאה] שהוא מבחינת פנימית הכתר היינו חכמה שבכתר אם לא ע"י שתלמודו בידו

For since the soul is a created being and finite, it cannot enjoy and apprehend, with an apprehension truly its own, the inner dimension of the reasons of the Torah, which is a glimmer from the hidden Chochmah, which is from the inner dimension of Keser (the Crown), that is, Chochmah within Keser, unless "his learning is in his hand":

> A soul is a created, finite being, and on its own it cannot truly grasp or enjoy the light of the hidden Chochmah, the inner dimension of Keser. It can receive it only if it brings its learning with it.

שהלימוד שלמד בבחי' הנגלות שבתורה מזה נעשה בחי' לבוש שבו ועל ידו יוכל להשיג פנימית התורה

from the learning he studied in the revealed parts of the Torah, a garment is made, in which and through which he can apprehend the inner dimension of the Torah.

> The revealed Torah it studied in this world becomes a garment for it, and through that garment the soul can apprehend the Torah's inner dimension.

ולכך נקרא התורה משל הקדמוני[38] כמו שעל ידי המשל דוקא יוכלו לעמוד על הנמשל משא"כ בלא המשל והלבוש הוא בחי' סתימאה ולא יוכל להשיג כלל ולכן נק' הנשמות בג"ע [בגן עדן] בנות ציון ע"ש [על שם] הלבושים שנעשה להם מהתורה ומצות כו'.

This is why the Torah is called "the parable of the Ancient One": just as only through the parable can one grasp what it illustrates, whereas without the parable and the garment it is something hidden and one cannot apprehend [it] at all. Therefore the souls in Gan Eden are called "daughters of Zion," on account of the garments made for them from the Torah and mitzvos, etc.

> So the Torah is called "the parable of the Ancient One": just as a lesson is grasped only through its parable, without the garment the inner meaning would stay sealed. That is why the souls in Gan Eden are called "daughters of Zion" (Tziyon): as the previous discourse explained, Tziyon is read as metzuyanim, "distinguished," the word the Talmud uses for the Torah scholars of Bavel, which the Alter Rebbe there takes to mean "clothed": these souls are clothed in the garments made for them from Torah and mitzvos.

אך הנה המצות שרשם הם מבחינת גלגלתא דא"א והוא הנקרא כתר שבכתר שהוא למעלה מבחינת מו"ס [מוחא סתימאה] שהוא חכמה שבכתר.

But the mitzvos have their root in the level of Gulgalta (the Skull) of Arich Anpin, which is called Keser within Keser, which is above the level of Mocha Stima'ah, which is Chochmah within Keser.

> The mitzvos, however, are rooted higher still, in Gulgalta, "the Skull" of Arich Anpin, called Keser within Keser. Gulgalta is above Mocha Stima'ah, the Chochmah within Keser from which the Torah's inner reasons come.

6 ולכן המצות והמעשה הוא העיקר והיסוד. ולכן צריך להיות גם כן מעשיו מרובים מחכמתו[39] כמו שלמעלה גלגלתא חפיא על מוחא.

Therefore the mitzvos and action are the main thing and the foundation. Therefore, too, one's deeds must exceed one's wisdom, just as above "Gulgalta covers the brain."

> Because the mitzvos are rooted in Gulgalta, the deed is the main thing and the foundation. So Pirkei Avos teaches that one's deeds should exceed one's wisdom, as above "Gulgalta covers the brain": the Skull encompasses the hidden brain.

אבל עכ"ז [עם כל זה] הרי בחי' גלגלתא דא"א הוא בחי' חיצוניות הכתר

Nevertheless, the level of Gulgalta of Arich Anpin is the outer dimension (chitzoniyus) of Keser (the Crown).

> Yet Gulgalta is only the outer dimension of Keser.

עד"מ מבשרי אחזה[40] הגלגלת היא רק עצם וחיצוניות והמוחין שבתוך הגלגלת הן בחינת פנימית לגבי הגלגלת וכנודע מחכמי הרופאים והניתוח שבג' חדרי המוח מלובש בהן בחינת פנימית המוחין שהן חכמה בינה ודעת

By way of analogy, [as in] "from my flesh I behold": the skull is only bone and exterior, while the brains (mochin) within the skull are the inner dimension (pnimiyus) relative to the skull. As is known from the physicians and from dissection, in the three chambers of the brain is enclothed the inner level of the mochin, which are Chochmah (wisdom), Binah (understanding) and Daas (knowledge).

> Following Iyov's (Job's) words, "from my flesh I behold G-d," the Alter Rebbe learns this from the human body: the skull is only bone, the outside of the head, while the brain inside it is the inner part. The physicians of his day taught that the brain has three chambers, in which dwell the inner faculties of the mind: Chochmah, Binah and Daas.

ועל כן כאשר יהיה איזה קלקול בגשמיות המוח מתמעט בחי' פנימית שבמוח ההוא כמו ריבוי השכחה נמשך מקלקול המוח שבו תלוי הזכרון כו' משא"כ בעצם הגלגלת אין בו גילוי החיות ע"ד זה כלל וכלל.

Therefore, when there is some damage to the physical brain, the inner faculty in that brain is diminished; for example, much forgetfulness results from damage to the [part of the] brain on which memory depends, etc. Whereas in the bone of the skull there is no revelation of the life-force (chayus) in this manner at all.

> So damage to the brain weakens the faculty that dwells there; damage to the part on which memory depends, for example, brings forgetfulness. The bone of the skull has no such direct link to the life of the mind.

7 ולכן ניקב קרום של מוח[41] הוא טרפה במשהו ואינו יכול לחיות משא"כ בגלגלת.

Therefore, if the membrane of the brain is pierced, [the animal] is tereifah [fatally defective] with the slightest [hole] and cannot live, which is not so with the skull.

> Jewish law reflects this: an animal whose brain membrane is pierced even slightly is tereifah, fatally defective and forbidden, since it cannot survive, while one whose skull is broken but whose membrane is whole remains kosher.

וכך הוא למעלה שגלגלתא דא"א הוא בחי' חיצוניות הכתר אבל המוחין הם בחינת פנימית ומו"ס [ומוחא סתימאה] הוא בחי' פנימית הכתר ולכן מצד בחי' זו התורה גבוה יותר ממצות

And so it is above: Gulgalta of Arich Anpin is the outer dimension (chitzoniyus) of Keser (the Crown), but the brains (mochin) are the inner dimension (pnimiyus), and Mocha Stima'ah is the inner dimension of Keser. Therefore, from this aspect the Torah is higher than the mitzvos,

> Likewise above: Gulgalta of Arich Anpin is only the outer dimension of Keser, while the brains are the inner dimension, and Mocha Stima'ah is the inner dimension of Keser. From this point of view the Torah, rooted in Mocha Stima'ah, is higher than the mitzvos, rooted in Gulgalta.

כמו שאין ערוך מהות העצם לגבי המוחין וזהו מאמר האומר שכל מצותיה של תורה אינן שוות לדבר אחד מן התורה[42] כנ"ל.

just as the substance of the bone bears no comparison to the brains. And this is the saying of the one who says that all the mitzvos of the Torah do not equal one word of the Torah, as mentioned above.

> Bone cannot compare to the living brain, and in the same way, from this aspect, the mitzvos cannot compare to the Torah. This is the view in the Jerusalem Talmud that all the mitzvos together do not equal one word of Torah.

8 ואעפ"כ [ואף על פי כן] המעשה הוא העיקר. כי הנה הרי בחינת עצם הגלגלת עם היותה בחינה גשמיות וחיצוניות ממש עכ"ז [עם כל זה] הרי היא מקפת וסובבת על המוחין ומוכרח להיות ששרשו יותר נעלה מבחי' המוחין.

Nevertheless, action is the main thing. For the bone of the skull, although it is truly physical and external, nevertheless surrounds and encompasses the brains (mochin), and it must be that its root is loftier than the level of the brains.

> Now the Alter Rebbe shows the other side: why the deed, rooted in Gulgalta, is nevertheless the main thing. The skull is mere physical bone, yet it surrounds and encloses the brain, which shows that its root must be higher than the brain's.

והענין הוא כמ"ש בע"ח [בעץ חיים] שער כ"ב ספ"ו[43] וז"ל [וזה לשונו]

The matter is as is written in Etz Chaim, Sha'ar (Gate) 22, end of chapter 6; these are his words:

> He brings proof from Etz Chaim. Kehot notes that "Sha'ar (Gate) 22" follows the numbering of the Shklov edition of 5560 (1800); in today's editions it is Sha'ar (Gate) 23, end of chapter 2, and "chapter 6" is a printer's error.

כי הנה כמו שכתר אינו מכלל גופו דז"א רק בחינה מקפת עליו זולתו כך הוא באדם התחתון שהכתר שלו הוא אור רוחני מקיף עליו ואינו נגלה וניכר לעין כל[44]

"For just as Keser (the Crown) is not part of the body of Z'eir Anpin (the emotive attributes), but only a level that encompasses it, apart from it, so it is in the lower man: his keser is a spiritual light that encompasses him, and it is not revealed or discernible to every eye;

> In the Arizal's words: just as Keser is not part of the "body" of Z'eir Anpin, the configuration of the emotive attributes, but surrounds it from outside, so too a human being's "crown" is a spiritual light that surrounds him, invisible to the eye.

אמנם החיצוניות שלו המתפשטים למטה הוא נגלה למטה והוא הגלגלת המקיף את המוחין של האדם עצמו עכ"ל [עד כאן לשונו]

however, its outer parts, which extend downward, are revealed below, and this is the skull that encompasses the brains of the man himself." End quote.

> What can be seen of that encompassing light is its outer extension downward: the skull that encloses the brain.

נמצא הגלגלת באדם עם היות מצד עצמה היא חיצוניות והמוחין הם הפנימית לכן בהם עיקר גילוי החיות עכ"ז [עם כל זה] הוא בחי' חיצוניות של המקיף הרוחני של האדם אשר אותו מקיף רוחני הוא גבוה למעלה מעלה מבחי' הפנימית של המוחין וכנודע שאין ערוך אור הפנימי לגבי האור מקיף.

It follows that in a person, although the skull in itself is the outer part (chitzoniyus) and the brains are the inner part (pnimiyus), so that the main revelation of the life-force (chayus) is in them, nevertheless [the skull] is the outer dimension of the person's spiritual encompassing light (makif), and that spiritual makif is far, far higher than the inner level of the brains; as is known, the inner light bears no comparison to the encompassing light.

> So the skull, in itself only the outside of the head while the brain, where the life of the mind is revealed, is the inside, is nevertheless the outer edge of a person's spiritual makif, his encompassing light. That makif is far higher than the inner light in the brain, for an encompassing light is beyond comparison with an inner light.

9 והחיצוניות של המקיף זהו הגלגלת ולכן מצד זה היא ג"כ בחי' מקיף וסובב על המוחין. אך מ"מ להיותה בעצמה רק החיצוניות לבד של אותו אור מקיף לכן המוחין אשר בהם מתגלה האור הפנימי דהיינו חב"ד [חכמה בינה ודעת] בגילוי גמור הן מצד בחי' זו מעולים על הגלגלת ואע"פ [ואף על פי] ששרשה גבוה יותר הרי אותו השרש הוא אור מקיף שאינה מתגלה וא ינו נראה וניכר כלל לא כן האור המלובש במוחין שהוא נראה ונגלה דהיינו השכל והבינה והדעת כו'.

And the outer dimension (chitzoniyus) of the makif is the skull; therefore, from this aspect, it too is an encompassing level that surrounds the brains (mochin). But nevertheless, since in itself it is only the outer dimension of that encompassing light, therefore the brains, in which the inner light is revealed, namely Chochmah, Binah and Daas, in complete revelation, are, from this aspect, superior to the skull. And although its root is higher, that root is an encompassing light that is not revealed and is not seen or discernible at all, unlike the light enclothed in the brains, which is seen and revealed: namely, the intellect, the understanding and the knowledge, etc.

> Each has its own advantage: the skull's root is higher but hidden, while the brain reveals its light fully.

10 ונמצא מובן מזה שיש מעלה במוחין מה שאינה בגלגלת דהיינו שהם בחי' פנימית והגלגלת הוא רק בחי' חיצוניות

It is thus understood from this that the brains (mochin) have an advantage that is not in the skull, namely that they are the inner level (pnimiyus), while the skull is only the outer level (chitzoniyus);

> The conclusion of the analogy: the brain has an advantage that the skull lacks, for it is the inner level.

ויש מעלה בגלגלת למעלה מהמוחין להיותו בחי' החיצוניות של אור המקיף הרוחני שלמעלה מעלה לאין קץ מפנימית המוחין.

and the skull has an advantage above the brains, since it is the outer dimension of the spiritual encompassing light, which is infinitely higher than the inner dimension of the brains.

> And the skull has an advantage over the brain, for it is the outer extension of the spiritual encompassing light, which is infinitely higher than the inner light of the brain.

11 והנמשל מכל הנ"ל יובן למעלה בענין שרש התורה והמצות שהתורה מחכמה דאצילות נפקת ושרשה מחכמה שבכתר שהוא בחי' פנימית והמצות הן מבחינת גלגלתא שהוא חיצוניות הכתר וסובב ומקיף על המוחין

And what all the above illustrates will be understood above, regarding the root of the Torah and the mitzvos: the Torah comes forth from the Chochmah (wisdom) of the World of Atzilus (Emanation), and its root is from Chochmah within Keser (the Crown), which is the inner level (pnimiyus); and the mitzvos are from the level of Gulgalta, which is the outer dimension (chitzoniyus) of Keser and surrounds and encompasses the brains (mochin).

> Now the analogy is applied to the roots of Torah and mitzvos above. The Torah comes from the Chochmah of Atzilus and is rooted in the Chochmah within Keser, the inner level, while the mitzvos come from Gulgalta, the outer dimension of Keser, which encompasses the "brain" within it.

אשר מצד היות החכמה בחי' פנימית וגלגלתא בחי' חיצוניות לכן מצד מעלה זו הפליגו חז"ל [חכמינו זכרונם לברכה] בשבח התורה יותר מבמצות.

Since Chochmah is the inner level and Gulgalta the outer level, therefore, on account of this advantage, our Sages, of blessed memory, extolled the Torah more highly than the mitzvos.

> Because Chochmah is inner and Gulgalta outer, the Sages praised the Torah above the mitzvos.

ואעפ"כ [ואף על פי כן] המעשה הוא העיקר כי הגלגלתא הוא חיצוניות של בחינת המקיף הרוחני שלמעלה מעלה מבחינת פנימית המוחין

Nevertheless, action is the main thing, for Gulgalta is the outer dimension of the spiritual encompassing level, which is far, far above the inner level of the brains.

> Yet because Gulgalta is the outer edge of a spiritual encompassing light far above the inner "brain," the deed remains the main thing.

(ועיין בהרמ"ז [בהרב משה זכות] בפי' אמור) (דפ"ח סע"ב [סוף עמוד ב])[45] בפי' דנגיד ונפיק כו' על הראש[46] כו' וז"ל [וזה לשונו] כי גם כתר אריך נחשב מעולם א"ס כדרך כל כתר שמתייחס למה שלמעלה ממנו ועיקרו של אצילות מתחיל ממוחא סתימאה שהוא חכמה דאריך עכ"ל [עד כאן לשונו] וכמ"ש מזה בביאור ע"פ כי ביום הזה יכפר[47,48]

(And see the Ramaz [Rabbi Moshe Zacuto] on Parshas Emor) (folio 88, end of side b), on the explanation of "which flows and goes forth," etc., "on the head," etc.; these are his words: "For the Keser of Arich, too, is reckoned as part of the world of the Infinite One (Ein Sof), as is the way of every keser, which is related to what is above it; and Atzilus proper begins from Mocha Stima'ah, which is the Chochmah of Arich." End quote. And as is written on this in the explanation on [the verse] "For on this day He shall atone."

> The parenthesis refers to the Ramaz, Rabbi Moshe Zacuto, on the Zohar, Parshas Emor (88b), where the holy oil "flows and goes forth" from the most hidden Head "onto the head": he writes that the Keser of Arich Anpin is still counted with the world of the Infinite, since every keser belongs to the level above it, and that Atzilus proper begins with Mocha Stima'ah, the Chochmah of Arich Anpin. The Alter Rebbe also refers to his explanation of "For on this day He shall atone" (Leviticus 16:30) in Likkutei Torah, Acharei, which speaks of a radiance above both the encompassing and the inner lights of Gulgalta and Mocha Stima'ah.

נמצא גולגלתא שהיא החיצוניות של בחינת כתר אריך היינו כתר שבכתר הוא מה"ט [מהאי טעמא] גבוה מבחי' חכמה שבכתר עם היותו בחי' פנימית.

It follows that Gulgalta, which is the outer dimension of the Keser of Arich, that is, Keser within Keser, is for this reason higher than the level of Chochmah within Keser, even though [the latter] is the inner level.

> So Gulgalta, the outer dimension of the Keser of Arich Anpin, Keser within Keser, is counted with the Infinite, above Atzilus proper. That is why it is higher than the Chochmah within Keser, even though the latter is the inner dimension.

SECTION 4 · ¶12

Gazing at the crown

12 ועד"ז נתבאר בביאור ע"פ יביאו לבוש מלכות[49] ד"ה והנה התורה כו' ע"ש. ולכן הגלגלתא הוא ג"כ בחי' מקיף על מו"ס [מוחא סתימאה]. ג ובזה יובן ענין צאינה וראינה.[50]

In the same way it is explained in the explanation on [the verse] "Let them bring royal apparel," in the passage beginning "And behold, the Torah," etc.; see there. Therefore Gulgalta is also an encompassing level over Mocha Stima'ah. 3. And with this the matter of "Go out and gaze" will be understood.

> The same point, that Gulgalta encompasses even Mocha Stima'ah, is explained in the Alter Rebbe's explanation on "Let them bring royal apparel" in Torah Ohr, Megillas Esther: there the Torah, which explains the mitzvos, is rooted in Mocha Stima'ah, while the mitzvos come from Keser within Keser, whose inner dimension is revealed only through its outer one, like a great torch seen from afar. Section 3 now applies all of this to the verse "Go out and gaze."

כי הנה עונג הנשמות בגן עדן הוא מהשגת סודות התורה שעסקו בעולם הזה בנגלה ששרש הארה זו מבחינת ח"ס [חכמה סתימאה]

For the delight of the souls in Gan Eden comes from apprehending the secrets of the Torah that they occupied themselves with in this world in its revealed form; and the root of this radiance is from the hidden Chochmah (Chochmah Stima'ah),

> The souls in Gan Eden delight in grasping the inner secrets of the very Torah they studied in its revealed, legal form in this world. The root of that light is the hidden Chochmah, Chochmah Stima'ah.

שהוא בחי' פנימית ונמשך בהשתלשלות רבות עד שמתגלה ג"כ לנשמה בגן עדן בבחי' פנימית ממש שמשיגים ונהנים

which is the inner level (pnimiyus), and it is drawn down through many stages of descent (hishtalshelus) until it is revealed also to the soul in Gan Eden in a truly inner way, so that they apprehend and enjoy [it].

> Because this light is inward, it comes down through many levels until it reaches the soul in Gan Eden as something it truly grasps and enjoys from within.

ע"כ אי אפשר לנשמה בגן עדן להשיג ולהתענג מבחינת פנימית העונג ושכל הנעלם אם לא על ידי לבוש הנמשך מההלכות והמצות שעסקו בעולם הזה וע"כ בעטרה שעטרה לו אמו כו' נאמר צאינה וראינה לצאת[51] מבחינות הלבושים.

Therefore it is impossible for the soul in Gan Eden to apprehend and take delight in the inner dimension of the delight and the concealed intellect except through a garment drawn from the laws and the mitzvos that they occupied themselves with in this world. Therefore, of "the crown with which his mother crowned him," etc., it is said, "Go out and gaze": to go out of the levels of the garments.

> So a finite soul cannot take in this inner delight and concealed intellect except through a garment woven from the laws and mitzvos it studied and kept in this world. The crown is a different kind of revelation, which is why the verse says "Go out and gaze": go out of the garments to see it.

(ר"ל [רוצה לומר] אע"ג [אף על גב] דגלגלתא גבוה ממו"ס [ממוחא סתימאה] שהרי הוא בחינת כתר דאריך אך להיותה בחינת חיצוניות לכך יוכל לירד ולהתגלות למטה בלי לבוש משא"כ הפנימית וכנודע דחיצוניות העליון יורד למטה.

(That is to say: although Gulgalta is higher than Mocha Stima'ah, since it is the level of the Keser (Crown) of Arich, nevertheless, because it is an outer level (chitzoniyus), it can therefore descend and be revealed below without a garment, which is not so with the inner [level]; as is known, the outer dimension of the higher descends below.

> In a long parenthesis the Alter Rebbe explains why the crown needs no garment. Gulgalta, though higher than Mocha Stima'ah, is an outer level, and an outer level can come down and be revealed below without a garment, since the outer dimension of a higher level always reaches further down.

ואע"ג [ואף על גב] שהוא חיצוניות מבחי' העליונה יותר הרי אדרבה כל הגבוה גבוה יותר יוכל לירד ולהתגלות למטה יותר והיינו ע"י חיצוניות שלו. וכענין מ"ש במ"א בפי' אל עליון גומל חסדים טובים שנה"י [שנצח הוד יסוד] שרשן מהכתר

And although it is the outer dimension of a higher level, on the contrary: the higher a thing is, the further below it can descend and be revealed, and this is through its outer dimension. This is like what is written elsewhere on the meaning of "Supreme G-d, who bestows good kindnesses": that Netzach (victory), Hod (splendor) and Yesod (foundation) are rooted in Keser,

> Indeed, the higher a level is, the further down it can reach, and it does so through its outer dimension. So too, as he has explained elsewhere on the words of the prayer "Supreme G-d, who bestows good kindnesses," Netzach, Hod and Yesod are rooted in Keser.

והיינו לפי שבחינת נהי"י [נצח הוד יסוד] הם חיצוניות המשפיע היורד ומתגלה להמקבל וכח יריד זו היינו מהכתר שלמעלה מהחכמה כו' ועמ"ש כה"ג [כהאי גוונא] בביאור ע"פ[52] משה ידבר[53,54] בענין תלת עלמין דנפקין מתיקונא קדמאה כו' ע"ש.

and this is because Netzach, Hod and Yesod are the outer dimension of the giver, which descends and is revealed to the receiver, and the power of this descent is from Keser, which is above Chochmah (wisdom), etc. And see what is written along these lines in the explanation on [the verse] "Moshe would speak," on the matter of the three worlds that issue from the first tikkun [arrangement], etc.; see there.

> Netzach, Hod and Yesod are the outer side of the giver, the part that comes down to the receiver, and the power to come down so far comes from Keser, above Chochmah. In Torah Ohr, Yisro, on "Moshe would speak," the Alter Rebbe explains in the same way that the three lower worlds issue from "the first tikkun," the first of the thirteen "arrangements" of the beard of Arich Anpin, because only the loftiest light can descend so far.

ולכן להיות וראינה בעטרה א"צ [אין צריך / אינו צריך] ללבושים כו'. ועוד והוא העיקר כי הנה פי' וראינה הוא ע"ד מ"ש בביאור על פסוק חכלילי עינים[55] בענין הסתכלות ז"א במצחא דא"א כי הראיה היא בחינת חיצוניות משא"כ שארי כחות כמו כח החכמה או כח המדות כו'

Therefore, for "gazing at the crown" there is no need for garments, etc. Further, and this is the main point: the meaning of "and gaze" is along the lines of what is written in the explanation on the verse "His eyes are dark-red [from wine]," on Z'eir Anpin (the emotive attributes) gazing at the Forehead (Mitzcha) of Arich Anpin: that sight is an outer faculty, unlike the other powers, such as the power of Chochmah or the power of the emotive attributes (middos), etc.

> So gazing at the crown needs no garments. The main explanation, though, lies in the word "gaze": as explained in Torah Ohr, Vayechi, on "His eyes are dark-red [from wine]," Z'eir Anpin receives from the Forehead (Mitzcha) of Arich Anpin only by gazing, because sight is an outer faculty, unlike the inner powers.

והענין כי להיות מסתכל במצחא דא"א שעל ידי זה מקבל ש"ע [ש"ע (370)] נהורין כו' א"א כ"א על ידי עינים בחינות ראיה מבחוץ שאינו נכנס בפנים כו' ע"ש

The matter is that for [Z'eir Anpin] to gaze at the Forehead of Arich Anpin, through which it receives the 370 lights, etc., is impossible except through the eyes, the level of sight from outside, which does not enter within, etc.; see there.

> Unlike wisdom or the emotions, which take their object within, sight perceives from outside. That is why Z'eir Anpin's reception of the "370 lights" from the Forehead of Arich Anpin, of which the Idra Rabba speaks, can only come through the eyes.

והגם שהעינים הם גם כן מבחינת חכמה שהראיה היא מבחינת חכמה שלכך נק' החכמים עיני העדה.[56] אלא שהעינים הם מבחינת נו"ה [נצח והוד] שבחכמה שנתלבשה בגשמיות.

And although the eyes too are from the level of Chochmah, for sight is from the level of Chochmah, which is why the sages are called "the eyes of the congregation," nevertheless the eyes are from the level of Netzach and Hod within Chochmah, which has become enclothed in physicality.

> Sight does derive from Chochmah, which is why the sages are called "the eyes of the congregation." But the eyes come from the Netzach and Hod within Chochmah, its outer extremities, as clothed in a physical organ.

מה שאין כן כח החכמה עצמה חב"ד [חכמה בינה ודעת] שבחכמה כו' ולכן להיות הגילוי בז"א מבחינות מצחא שהוא סיומא דכתר אריך א"א להיות הגילוי בפנימית ממש בחב"ד [בחכמה בינה ודעת] דז"א רק בבחינת עינים הסתכלות כו'.

This is not so with the power of Chochmah itself, Chochmah, Binah (understanding) and Daas (knowledge) within Chochmah, etc. Therefore, since the revelation in Z'eir Anpin is from the level of the Forehead, which is the end of the Keser of Arich, the revelation cannot be truly inward, in the Chochmah, Binah and Daas of Z'eir Anpin, but only in the manner of eyes, of gazing, etc.

> They are not the core of Chochmah, its own Chochmah, Binah and Daas. Since the revelation in Z'eir Anpin comes from the Forehead, the lowest edge of the Keser of Arich Anpin, it cannot enter Z'eir Anpin's inner intellect and is received only by "gazing."

ועד"ז יובן כאן בפי' וראינה בעטרה שאין התגלות זו כמו התגלות שמבחינת חכמה עילאה שנמשך בבחי' שכל והשגה לנשמות שבג"ע [שבגן עדן] בחב"ד [בחכמה בינה ודעת] שלהן וע"כ צריך ללבוש כו'

In the same way it will be understood here, on the meaning of "and gaze at the crown": this revelation is not like the revelation from supernal Chochmah, which is drawn as intellect and apprehension to the souls in Gan Eden, into their Chochmah, Binah and Daas, and therefore needs a garment, etc.;

> The same applies to "gaze at the crown." The revelation of supernal Chochmah enters the souls' own Chochmah, Binah and Daas as understanding, and therefore needs a garment.

אבל גילוי שמבחי' זו לא ניתן ליהנות בו בהשגה כי הוא למעלה מכח ההשגה רק הגילוי בבחי' וראינה בעטרה בבחינת ראייה בעלמא ע"ד הנ"ל וע"כ א"צ [אין צריך / אינו צריך] ללבוש כו'

but the revelation from this level is not given to be enjoyed through apprehension, for it is above the power of apprehension; rather, the revelation is in the manner of "and gaze at the crown," as mere seeing, as explained above, and therefore it needs no garment, etc.

> The revelation of the crown cannot be taken in through understanding at all, for it is above apprehension; it is received only as seeing, from outside. So it needs no garment.

ועיין מ"ש עוד מענין הסתכלות וראייה בד"ה ואתחנן אל ה' בפי' וארא את הארץ[57] כו' ועוי"ל [ועוד יש לומר] בזה ע"ד מ"ש במ"א בענין ג' בחינות מזון לבוש בית שהם ממכ"ע [ממלא כל עלמין] וסוכ"ע ומה שלמעלה מסוכ"ע

And see what is written further on the subject of gazing and seeing in the discourse beginning "And I pleaded with Havayah," on the meaning of "and let me see the land," etc. One may further explain this along the lines of what is written elsewhere about the three levels of food, garment and house, which are the light that fills all worlds (memalei kol almin), the light that encompasses all worlds (sovev kol almin), and what is above the light that encompasses all worlds.

> For more on gazing and seeing the reader is referred to the discourse on Moshe's plea, "Let me see the land." A second explanation draws on the three levels of food, garment and house, which correspond to the light that fills all worlds, the light that encompasses all worlds, and what is above even the encompassing light.

והנה כמו"כ [כמו כן] באדם מזון הוא א"פ [אור פנימי] בחינת תורה לכו לחמו בלחמי[58] ולבושים נעשה ממעשה המצות ועל ידי לבושים אלו יוכל ליהנות ולקבל הארה מבחינת לבוש העליון של הקב"ה בחינת סוכ"ע.

And likewise in man: food is the inner light (or pnimi), the level of Torah, [as in] "Come, eat of my bread"; and garments are made from the performance of the mitzvos, and through these garments he can enjoy and receive a radiance from the level of the supernal garment of the Holy One, blessed be He, the level of the light that encompasses all worlds.

> For a person, food, which is absorbed within, is the inner light: the Torah, as in "Come, eat of my bread." Garments are made from the performance of the mitzvos, and through them the soul can receive from G-d's own "garment," the light that encompasses all worlds.

אך בחינת בעטרה שעטרה כו' הוא מה שלמעלה מבחי' סוכ"ע וא"כ הוא למעלה גם מבחי' לבוש מלכות של הקב"ה כ"א בחי' כתר מלכות בחי' מקיף למקיף.

But the level of "the crown with which [his mother] crowned [him]," etc., is what is above the light that encompasses all worlds; if so, it is above even the level of the royal garment (levush malchus) of the Holy One, blessed be He: it is rather the level of the royal crown (keser malchus), the level of an encompassing [light] for the encompassing [light].

> The crown, however, is above even the light that encompasses all worlds, above G-d's "royal garment." It is the "royal crown," an encompassing light that surrounds even the encompassing light.

וכיון שהוא למעלה משרש הלבושים א"כ לא שייך להיות וראינה בעטרה על ידי הלבושים. ולכן נאמר צאינה מהלבושים וראינה בעטרה כו'.

And since it is above the root of the garments, then "gazing at the crown" through the garments does not apply. Therefore it is said, "Go out" from the garments "and gaze at the crown," etc.

> Since the crown is above the very root of the garments, garments cannot serve to see it. That is why the verse says to go out of the garments and gaze at the crown.

ואפ"ל [ואפשר לומר] פי' צאינה ע"ד מ"ש במ"א בפי' ובני ישראל יוצאים ביד רמה[59] שיוצאים מן הכלי וגבול והוא בחינת נשיאת נפש לקיים מ"ש אליך ה' נפשי אשא[60] והוא בחינת תשובה עילאה כו'

It may be said that the meaning of "go out" is along the lines of what is written elsewhere on the meaning of "And the children of Israel were going out with an upraised hand": that they go out of vessel and limit. This is the level of lifting up the soul, to fulfill what is written, "To You, Havayah, I lift up my soul," and it is the level of higher teshuvah (return), etc.,

> Another reading of "go out": as the Israelites left Egypt "with an upraised hand," going out of every vessel and limit. This is the lifting up of the soul, "To You, Havayah, I lift up my soul," which is the higher teshuvah (teshuvah ila'ah).

שהיא למעלה מהלבושים הנעשים על ידי מעשה המצות כנודע ועמ"ש סד"ה עד דלא ידעי בין[61] כו' וסד"ה כי כארץ תוציא צמחה[62] וסד"ה השמים כסאי גבי איזה בית אשר תבנו לי)[63]

which is above the garments made through the performance of the mitzvos, as is known. And see what is written at the end of the discourse beginning "Until he does not know the difference between," etc., and at the end of the discourse beginning "For as the earth brings forth her growth," and at the end of the discourse beginning "The heavens are My throne," on "What house could you build for Me?")

> This higher teshuvah is above the garments made by performing the mitzvos. The Alter Rebbe refers to three discourses where this is developed, and the long parenthesis closes.

והנה בחינת העטרה וכתר הנ"ל הוא אשר הנשמות דוקא ממשיכים על ידי בחינת הביטול רצון בקיום המצות מעשיות

Now, the level of the crown and Keser mentioned above is what the souls specifically draw down through the self-nullification (bittul) of the will in fulfilling the practical mitzvos.

> The crown is drawn down by the souls specifically through bittul, setting aside their own will, in fulfilling the practical mitzvos.

ועל זה נאמר בעטרה שעטרה לו אמו שהוא מקור הנשמות שנקרא אמו ועמ"ש סד"ה יביאו לבוש מלכות

Of this it is said, "the crown with which his mother crowned him": [the mother] is the source of the souls, which is called "his mother." And see what is written at the end of the discourse beginning "Let them bring royal apparel."

> That is why the verse says "his mother crowned him": "his mother" is the source of the souls. The reader is also referred to the end of the discourse "Let them bring royal apparel."

אך הנה לא שהנשמות הם העושים מחדש ממש את העטרה הנ"ל כי הרי מבואר למעלה ששרש העטרה הנ"ל הוא בבחי' גלגלתא דא"א ששרשו מבחינת המקיף דסובב כל עלמין

However, it is not that the souls actually make the crown mentioned above anew; for it was explained above that the root of this crown is in the level of Gulgalta of Arich Anpin, whose root is from the encompassing level of the light that encompasses all worlds (sovev kol almin),

> Yet the souls do not create the crown. Its root is Gulgalta of Arich Anpin, which comes from the light that encompasses all worlds.

ולא שנמשכת מבחינת אימא לבד אלא רק בחינת המשכת העטרה להיות כתר ומקיף על ראשו שהן י"ס [י' ספירות] דאצילות כו' הוא אשר תלוי בהנשמות שהן ממשיכין להיות ניתן הכתר מלכות בראשו.

and not that it is drawn from the level of Imma alone; but only the drawing down of the crown, so that it be a crown and an encompassing [light] upon his head, which is the ten Sefiros of the World of Atzilus (Emanation), etc.: this is what depends on the souls, who draw [it] down so that the royal crown is placed on his head.

> Nor is it drawn from Imma, the "mother" configuration, alone. What depends on the souls is only drawing the crown down, so that it rests as a crown and an encompassing light upon the "head," the ten Sefiros of Atzilus: the souls cause the royal crown to be placed on the King's head.

ע"ד דוגמא מנוהג שבעולם הכתר והעטרה שנותנים על ראש המלך בשר ודם בעת שמכתירים אותו שהנה הכתר והעטרה זו הרי מכבר ומקודם היתה עשויה על ידי הבעל מלאכה היודע לעשותה.

It is like the example from the way of the world: the crown and the diadem that are placed on the head of a king of flesh and blood when he is crowned; for this crown and diadem was already made long before by the craftsman who knows how to make it.

> The analogy is a human coronation: the crown placed on a king's head was made long before by a craftsman skilled in the art.

כ"א ענין שמעטרים אותו הוא נתינתה על ראש המלך וכמ"ש ואשר ניתן כתר מלכות בראשו.[64]

Rather, the matter of crowning him is placing it on the king's head, as it is written, "and on whose head the royal crown was placed."

> The coronation itself is only placing the crown on the king's head, as the verse in Esther says, "and on whose head the royal crown was placed."

וכך הוא עד"מ למעלה פירוש וענין בעטרה שעטרה לו אמו. שהמשיכו העטרה והכתר כביכול מא"א [מאריך אנפין] להיות נמשך על י"ס [י' ספירות] דאצילות כו' ע"ס [עשר ספירות] דז"א

So it is, by way of analogy, above. The meaning and matter of "the crown with which his mother crowned him" is that they drew the crown and Keser, as it were, from Arich Anpin, so that it be drawn upon the ten Sefiros of Atzilus, etc., the ten Sefiros of Z'eir Anpin.

> So too above: "his mother crowned him" means that the souls draw the crown, as it were, from Arich Anpin down upon the ten Sefiros of Atzilus, the ten Sefiros of Z'eir Anpin.

(ועמ"ש בפרשה במדבר סיני בביאור ע"פ שאו וגו' לגולגלתם[65] מענין המשכת הכתר לז"א בשבועות וע' במק"מ [במקדש מלך] פ' אחרי) (בדף ס"ו ע"ב) גבי בעטרה שעטרה לו אמו מ"ש בשם ספר עמק המלך:

(And see what is written in Parshas Bamidbar Sinai, in the explanation on [the verse] "Take, etc., ... by their heads (legulgelosam)," on the drawing down of the Keser to Z'eir Anpin on Shavuos; and see in the Mikdash Melech [a commentary on the Zohar], Parshas Acharei) (folio 66, side b), on "the crown with which his mother crowned him," what he writes in the name of the book Emek HaMelech.

> The Alter Rebbe refers to his explanation in Parshas Bamidbar, on the verse that counts Israel "by their heads" (legulgelosam, from the same word as Gulgalta), of the Keser drawn down to Z'eir Anpin on Shavuos, and to the Mikdash Melech, Rabbi Shalom Buzaglo's commentary on the Zohar, in Acharei, which quotes the Emek HaMelech of Rabbi Naftali Bacharach.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE ALTER REBBE**
>
> The Alter Rebbe says the higher a level, the further down its outer side reaches, "as explained elsewhere on „אל עליון גומל חסדים טובים"", that Netzach, Hod and Yesod are rooted in Keser. Our commentary gives the idea but not the place.
>
> The "elsewhere" is apparently the Alter Rebbe's explanation of „אלה מסעי" in Likkutei Torah, Masei (90c–d). There, following the Arizal's kavanah for the blessing „אל עליון גומל חסדים טובים" (Pri Etz Chaim, Sha'ar HaAmidah ch. 14), „אל עליון" is Arich Anpin, Keser, and the "good kindnesses" it bestows are Netzach, Hod and Yesod of Z'eir Anpin, given anew from Keser. Perhaps (biur b'derech efshar) this is the point used here: the lowest, outermost attributes, which reach the receiver, draw their power to descend from the highest level.

the Alter Rebbe: Likkutei Torah, vol. Masei, p. 90c-d · the Alter Rebbe: Likkutei Torah, vol. Tazria, p. 21a-b

EXPLAINED BY THE ALTER REBBE

A further reading of „צאינה" (go out), "as explained elsewhere on „ובני ישראל יוצאים ביד רמה"": going out of vessel and limit, the lifting of the soul, higher teshuvah. No place is given, and our commentary does not supply one.

The "elsewhere" appears to be Torah Ohr, Megillas Esther (95c-d), where the Alter Rebbe reads „ובני ישראל יוצאים ביד רמה" (the children of Israel went out with an upraised hand) in nearly the words used here: „שיוצאים מן הכלי וגבול" (they go out of vessel and limit), the lifting of the soul of „אליך ה' נפשי אשא" (To You, Havayah, I lift my soul), the higher teshuvah. He adds there that this teshuvah "preceded the world", since Israel's souls were in G-d's thought before creation, and so it rises to a place unknown to created beings. Perhaps (biur b'derech efshar) that is why such "going out" can reach the crown, which is above the garments.

the Alter Rebbe: Torah Ohr, vol. Megillas Esther, p. 95c-d

EXPLAINED BY THE ALTER REBBE

A second answer draws on "three levels, food, garment and house", corresponding to the light that fills the worlds, the light that encompasses them, and what is above that, "as explained elsewhere", with no place given.

One place where the Alter Rebbe sets out these three is Likkutei Torah, Re'eh (21a-b): the threefold "holy" is three drawings that are the root of „בית לבוש מזון" (house, garment, food) of the worlds; the house is the encompassing of the encompassing, the garment the light that encompasses all worlds, and food the light that fills them. There he also refers to his explanation of „מזמור שיר חנוכת הבית" for the three. Our paragraph uses the same scale: Torah is food, the mitzvos make garments, and the crown is above even G-d's "royal garment".

the Alter Rebbe: Likkutei Torah, vol. Re'eh, p. 21a-b

SECTION 5 · ¶13–17

The wilderness above "man"

13 ד וזהו ענין וממדבר מתנה.[66] ומבואר למעלה הענין כי הגם כי זאת התורה אדם[67] שהתורה היא בחינת אדם דאורייתא מחכמה נפקת מ"מ היינו בבחינת יציאתה מהעלם אל הגילוי

4. And this is the matter of "and from the wilderness, a gift." The matter was explained above: although "This is the Torah: a man (adam)," for the Torah is the level of "man," since "the Torah comes forth from Chochmah (wisdom)," nevertheless this is as it goes out from concealment into revelation;

Section 4 approaches the crown through another verse, "and from the wilderness, a gift" (Numbers 21:18). As the preceding discourse explained, the Torah is called "man" ("This is the Torah: a man," Numbers 19:14) because it comes from Chochmah, but that describes only its emergence from concealment into revelation.

אבל שרשה ויסודתה העליון שממנו לוקחה כתיב וממדבר מתנה

but of its supernal root and foundation, from which it was taken, it is written, "and from the wilderness, a gift."

> Its supernal root, from which it was taken, is called "wilderness": the Torah is a "gift" from the wilderness.

מדבר הוא בחי' עליונה למעלה מבחי' אדם כי במדבר כתיב אשר לא עבר בה איש ולא ישב אדם שם[68] כו' שהוא למעלה מעלה מבחינת אדם העליון שעל הכסא ומשם נמשך להיות בחי' כתר על הראש ומוחין.

The wilderness is a supernal level, above the level of "man," for of the wilderness it is written, "through which no man passed, and where no human being (adam) dwelt," etc.: it is far, far above the level of the supernal "man" upon the throne, and from there it is drawn to become the level of a crown (keser) upon the head and the brains (mochin).

> The wilderness is described as a land "through which no man passed, and where no human being (adam) dwelt" (Jeremiah 2:6). It stands for a level far above the supernal "man" on the throne in Yechezkel's vision, and from there comes the crown that rests upon the head and the brains.

14 וזהו ענין בעטרה שעטרה לו כו'. והענין ע"ד מ"ש בספרא דצניעותא רפ"ב[69]

And this is the matter of "the crown with which [his mother] crowned him," etc. The matter is along the lines of what is written in the Sifra DeTzniusa [the "Book of Concealment" in the Zohar], beginning of chapter 2:

> This "wilderness" above "man" is the crown of the verse. The Sifra DeTzniusa, a section of the Zohar, applies the same verse from Yirmeyahu to "that preciousness," which there is the beard of Arich Anpin with its thirteen springs.

ביקירותא ההיא כתיב לא עבר בה איש ולא ישב אדם שם לבר הוא

"Of that preciousness it is written, 'through which no man passed and where no human being (adam) dwelt': it is outside."

> The Zohar's point is that "adam," and all the more so "ish," does not apply there: that level is "outside" the category of man.

ובז"ה [ובזוהר הרקיע] בשם האריז"ל [האר"י זכרונו לברכה] כ' [כתב] וז"ל [וזה לשונו] פי' אדם הוא בז"א ולא באו"א ואף בז"א אינו נקרא אדם אלא מהחוטם ואילך כמ"ש באד"ר [באדרא רבא] (דקל"ו ע"ב) עכ"ל [עד כאן לשונו] ובאד"ר [ובאדרא רבא] שם כ' [כתב][70] דבחינת מצחא דא"ק [דאדם קדמון] הוא מבחינת כי לא אדם הוא[71] כו' ע"ש

And in Zohar HaRakia [a commentary on the Zohar] he wrote in the name of the Arizal; these are his words: "The meaning: 'adam' is in Z'eir Anpin (the emotive attributes) and not in Arich Anpin; and even in Z'eir Anpin it is not called 'adam' except from the nose downward, as is written in the Idra Rabba [the "Greater Assembly" of the Zohar] (folio 136, side b)." End quote. And in the Idra Rabba there it is written that the level of the Forehead (Mitzcha) of Adam Kadmon [Primordial Man] is from the level of "for He is not a man (adam)," etc.; see there.

> The Zohar HaRakia, a commentary on the Zohar, quotes the Arizal: "adam" refers to Z'eir Anpin and not to Arich Anpin, and even in Z'eir Anpin only to the face from the nose downward. This follows the Idra Rabba, which says that where the Forehead alone is revealed, without face and nose, the place is not called "adam," and that this is why the verse says, "He is not a man (adam), that He should relent."

והענין דהנה השתלשלות ע"ס [עשר ספירות] דאצילות הבאים בבחינת ק' קוין חח"ן [חכמה חסד נצח] מימין בג"ה [בינה גבורה הוד] משמאל דת"י [דעת תפארת יסוד] באמצע הוא הנקרא פרצוף האדם למעלה ועל זה נאמר[72] ועל דמות הכסא דמות כמראה אדם[73]

The matter is that the chain of descent (hishtalshelus) of the ten Sefiros of the World of Atzilus (Emanation), which come as three lines (Chochmah, Chesed and Netzach on the right; Binah, Gevurah and Hod on the left; Daas, Tiferes and Yesod in the middle), is what is called the configuration (partzuf) of "man" above; and of this it is said, "and upon the likeness of the throne, a likeness like the appearance of a man."

> The ten Sefiros of Atzilus are arranged in three lines (the printed ק' is a misprint for ג', "three," as the list of right, left and middle shows), right, left and center, like a human body, so they are called the configuration (partzuf) of "man"; it is this form that Yechezkel saw on the divine throne. In Or HaTorah the Tzemach Tzedek adds that this "man" is the ten Sefiros of Atzilus, above the "throne," which is the World of Beriah.

מה שאין כן בבחי' כתר שהוא למעלה עדיין מבחי' התחלקות והשתלשלות ולאו מכל אינון מדות איהו כלל[74] נאמר בו כי לא אדם הוא להנחם[75]

This is not so with the level of Keser (the Crown), which is still above division and hishtalshelus, and "He is not any of these attributes at all"; of it is said, "for He is not a man, that He should relent."

> Keser, however, is above all division and descent: as Eliyahu's prayer in the Tikkunei Zohar says, "He is not any of these attributes at all." Of Keser it is said, "He is not a man, that He should relent" (I Samuel 15:29).

ועמ"ש מזה במ"א ע"פ זכור את יום השבת[76] ולכן נאמר שבחי' מצחא שהוא כלי לגילוי הרצון הוא בחינת שלמעלה מבחינת אדם

And see what is written on this elsewhere on [the verse] "Remember the Shabbos day." Therefore it is said that the level of the Forehead, which is a vessel for the revelation of the will (ratzon), is a level above the level of "man."

> The Alter Rebbe refers to his explanation of "Remember the Shabbos day" in Torah Ohr, Yisro, where the chain of descent takes the form of "man" in three lines. So the Forehead, the vessel through which the will is revealed, is a level above "man."

ויובן ע"ד דוגמא באדם התחתון הנה עיקר פרצוף האדם הוא מן החוטם ואילך למטה שלכך ארז"ל [אמרו רבותינו זכרונם לברכה][77] שאין מעידין אלא על פרצוף פנים עם החוטם (כמ"ש במשנה סוף מסכת יבמות).

It will be understood by way of an example in the lower man: the main part of a person's face is from the nose downward, which is why our Sages, of blessed memory, said that one may testify only by the face together with the nose (as is written in the Mishnah at the end of Tractate Yevamos).

> The human face shows the same thing: the face proper begins from the nose down. That is why, when witnesses identify a dead man so that his wife may remarry, the Sages accept testimony only on the face together with the nose.

והענין הוא כי מן החוטם ולמטה נמשך האור והחיות[78] בבחינת התחלקות המדרגות והתכללותן שזהו עיקר בחינת אדם

The matter is that from the nose downward the light and the life-force (chayus) are drawn in a manner of division of the levels and of their inter-inclusion, which is the essence of the level of "man,"

> From the nose down, light and life-force are divided into distinct levels that also combine with one another, and this division and combination is what makes a "man."

כמו שני נקבי החוטם תרין עייניו תרין אודנין תרין ידין וגופא תרין רגלין כו' שהן בחי' הכלים לבחי' רוחניות החיות פנימי הבא בהתחלקות מעשר כחות חב"ד [חכמה בינה ודעת] חג"ת [חסד גבורה תפארת] נהי"ם [נצח הוד יסוד מלכות]

such as the two nostrils of the nose, two eyes, two ears, two hands and the torso, two legs, etc., which are the vessels for the spiritual, inner life-force that comes divided from the ten powers: Chochmah (wisdom), Binah (understanding) and Daas (knowledge), Chesed (kindness), Gevurah (restraint) and Tiferes (beauty), Netzach (victory), Hod (splendor), Yesod (foundation) and Malchus (sovereignty).

> The paired features, two nostrils, two eyes, two ears, two hands, two legs, and the torso, are vessels for the soul's inner life-force, which comes divided according to its ten powers.

והן הן תרין עייניו הם כלים לבחי' גילוי האור מהחכמה שהחכמים נקראים עיני העדה[79,80] ומתחלק לתרין עייניו לקו הימין וקו השמאל וכן עד"ז תרין אודנין מבחינת בינה.[81]

Indeed, the two eyes are vessels for the revelation of the light from Chochmah, for the sages are called "the eyes of the congregation," and it divides into two eyes, for the right line and the left line; and likewise, in the same way, the two ears are from the level of Binah.

> Each pair matches a power: the two eyes receive the light of Chochmah, which is why sages are called "the eyes of the congregation," divided between the right line and the left. The two ears likewise come from Binah.

15 ודרועא ימינא הוא בחי' חסד. דרועא שמאלא בחינת גבורה. נו"ה [נצח והוד] תרין שוקין כו' שכולם הם בבחינת התחלקות כל אחד בכלי בפ"ע [בפני עצמו] וגם בבחינת התכללות

The right arm is the level of Chesed (kindness); the left arm, the level of Gevurah (restraint); Netzach and Hod, the two thighs, etc. All of them are in a state of division, each in a vessel of its own, and also in a state of inter-inclusion,

> The right arm is Chesed and the left Gevurah, and Netzach and Hod are the two thighs. Each power has its own vessel, yet all are also interconnected.

דהיינו התקשרות והתחברות כל האברים זל"ז [זה לזה] ע"י גידין ועורקין כו' וזהו בחי' התיקון וע"כ בבחי' זו יש ריבוי שינויים פעמים התכללות בענין שהחסד גובר ופעמים להיפוך

that is, the binding and joining of all the limbs to one another through sinews and veins, etc. And this is the level of tikkun (rectification). Therefore in this level there are many changes: at times the inter-inclusion is such that Chesed prevails, and at times the reverse;

> The limbs are bound together through sinews and veins; this is the state of tikkun, rectification, in which the powers combine. That is why this level is subject to change: sometimes kindness prevails, sometimes the opposite.

וכן בשאר הכוחות ולפי שינויי אופן ההתכללות בפנימית הכוחות כך יהי' [יהיה] השינוי ניכר בחיצוניות בפרצוף פנים שלפעמים יאדימו פניו ופעמים ילבין.

and so with the other powers. And according to the changes in the manner of the inter-inclusion within the inner dimension (pnimiyus) of the powers, so the change will be discernible on the outside (chitzoniyus), in the face, so that at times his face turns red and at times it turns white.

> As the inner powers combine in different ways, the change shows on the face, which may turn red or pale.

וע"כ בפנים דוקא ניכר שינוי פרצוף אדם זה מחבירו שאין אחד דומה לחבירו כו' ע' [עיין] במשנה ספ"ד [סוף פרק ד'] דסנהדרין.[82]

Therefore it is specifically in the face that the difference between one person's features and another's is discernible, for no one resembles another, etc.; see the Mishnah, end of chapter 4 of Sanhedrin.

> That is why people are told apart by their faces, for no two faces are alike, as the Mishnah in Sanhedrin teaches.

משא"כ בחינת מצחא נקרא כי לא אדם הוא (אף על גב דבברייתא ביבמות שם[83] איתא פרצוף פנים ולא פדחת אין מעידין[84] כו' הרי שההכרה תלויה גם כן במצח

Whereas the level of the Forehead is called "for He is not a man." (Although in the baraisa [a teaching of the Sages outside the Mishnah] in Yevamos there it is stated, "[On] the face without the forehead, one may not testify," etc., which shows that recognition depends on the forehead as well,

> The Forehead, by contrast, is called "He is not a man." In a long parenthesis the Alter Rebbe deals with a baraisa in Yevamos which rules that a face without the forehead is not enough for testimony, which implies that recognition depends on the forehead too.

היינו כמ"ש התוס' [התוספות] רפ"ח דבכורות[85] שיש דבר באדם שמכירים על ידו את הפנים והיינו פדחת[86] שנקרא הכרת פניהם[87] שבו ועל ידו מכירים את הפנים. אבל ודאי שאינו מגוף הפנים

this is as Tosafos wrote at the beginning of chapter 8 of Bechoros: that there is something in a person by which the face is recognized, namely the forehead, which is called "the recognition of their face," in which and through which the face is recognized. But certainly it is not part of the face itself.

> He answers with Tosafos in Bechoros: the forehead is the thing by which the face is recognized, "the recognition of their face" of the verse, but it is certainly not part of the face itself.

ובקה"ע [ובקרבן העדה] בירושלמי ביבמות שם[88] ר"ל [רוצה לומר] דהמשנה והברייתא פליגי והניח בצ"ע [בצריך עיון]. אבל זהו נגד הגמרא שלנו ביבמות שם דהברייתא והמשנה עולה בקנה אחד וכדמייתי גם כן עובדא דאבא בר מניומי כו' ונגד הש"ס [הששה סדרים] דבכורות שם ונגד כל הפוסקים

And the Korban HaEdah on the Jerusalem Talmud, in Yevamos there, means to say that the Mishnah and the baraisa disagree, and he left it as needing examination. But this is against our Gemara in Yevamos there, where the baraisa and the Mishnah are in full accord, as it also brings the incident of Abba bar Manyumi, etc., and against the Talmud in Bechoros there, and against all the halachic authorities.

> The Korban HaEdah on the Jerusalem Talmud (Kehot notes that his Shirei Korban is apparently meant) took the Mishnah and the baraisa to disagree and left the question open. But the Babylonian Talmud in Yevamos treats them as consistent and brings the incident of Abba bar Manyumi, who covered his forehead with wax and passed before his creditors unrecognized; that reading also runs against the Talmud in Bechoros and all the halachic authorities.

ואעפ"כ [ואף על פי כן] אין מכ"ז [מכל זה] שום סתירה למ"ש בזהר והאריז"ל [והארי" זכרונו לברכה] דכוונת הזהר היינו רק שאינו מכלל פרצוף פנים ולכן נק' כי לא אדם הוא אבל מ"מ על ידו מכירים את הפנים)

Nevertheless, none of this poses any contradiction to what is written in the Zohar and by the Arizal, for the Zohar's intent is only that it is not part of the face, and therefore it is called "for He is not a man"; but nevertheless the face is recognized through it.)

> Either way, there is no contradiction to the Zohar and the Arizal: the forehead is not part of the face proper, which is why it is called "not a man," even though the face is recognized by it.

ששם אין התחלקות עדיין לבי בחי' כמו תרין עייניך כו' והיינו לפי שהמצח הוא הכלי לבחי' הרצון שלמעלה מהחכמה וכמ"ש והיה על מצחו תמיד לרצון[89] (כמ"ש בד"ה ועשית ציץ[90] כו')

For there is not yet any division there into two levels, like the two eyes, etc. This is because the forehead is the vessel for the level of the will (ratzon), which is above Chochmah (wisdom), as it is written, "And it shall be on his forehead always, for favor (ratzon)" (as is written in the discourse beginning "And you shall make a tzitz [the High Priest's golden headplate]," etc.).

> The forehead has no pairs, unlike the eyes, because it is the vessel for the will, which is above Chochmah. So the Torah says of the High Priest's golden headplate, the tzitz, "it shall be on his forehead always, for favor (ratzon)," the same word as "will," and the Alter Rebbe refers to his discourse on the tzitz in Torah Ohr, Tetzaveh.

והוא בחי' הנקי' רעוא דכל רעוין[91,92] שהוא למעלה עדיין מהתחלקות ע"ד לית שמאלא בהאי עתיקא.[93]

And it is the level called "the will of all wills," which is still above division, along the lines of "there is no left in this Atika [the Ancient One]."

> The Zohar calls this will "the will of all wills," still above all division, just as "there is no left in this Atika," the Ancient One, where severity has no separate place.

והגם שעיקר בחי' זו הוא במצחא דא"א מ"מ גם במצחא דז"א מאיר בחי' זו שהמצח הוא הרצון ע"ד גלגלתא דחפיא על מוחא כו'

And although this level is chiefly in the Forehead of Arich Anpin, nevertheless this level shines also in the Forehead of Z'eir Anpin (the emotive attributes), for the forehead is the will, along the lines of "Gulgalta that covers the brain," etc.

> This level belongs chiefly to the Forehead of Arich Anpin, but it shines also in the Forehead of Z'eir Anpin, for the forehead is the will, just as Gulgalta covers the brain.

ולכן בבחי' זו נאמר כי לא אדם הוא להנחם[94] שאין שייך שם שינוים כמו בבחי' אדם ששם יש שינויים[95] פעמים החסד גובר ופעמים להפך משא"כ בבחינת מצח הרצון כו' וכמ"ש אני הוי' לא שניתי.[96,97]

Therefore of this level it is said, "for He is not a man, that He should relent": changes do not apply there as they do in the level of "man," where there are changes, at times Chesed prevailing and at times the reverse; which is not so with the level of the forehead, the will, etc.; as it is written, "I, Havayah, have not changed."

> That is why the verse says of this level, "He is not a man, that He should relent": in the realm of "man," kindness and severity alternate, but the will in the Forehead does not change, as G-d says, "I, Havayah, have not changed" (Malachi 3:6).

16 וע"כ גם באדם למטה המצח הוא תמיד במדרגה א' ואין ניכר בו שינויים כמו בפנים.

Therefore also in man below, the forehead is always at one level, and no changes are discernible in it as in the face.

> Because the Forehead is above change, even in a human being the forehead stays the same and shows none of the changes that pass over the face.

ולכן נק' בחי' מצחא מדבר בארץ לא עבר בה איש ולא ישב אדם שם[98] שהוא למעלה מבחי' אדם

Therefore the level of the Forehead is called "wilderness ... a land through which no man passed, and where no human being (adam) dwelt," for it is above the level of "man."

> That is why the Forehead is called a "wilderness," "a land through which no man passed, and where no human being dwelt": it is above the level of "man."

ונקרא מדבר כמו המדבר שאין בו זריעה וצמיחה כך בבחי' זו אין שייך זריעה וצמיחה שהן שינויים קטנות וגדלות וע"כ המצח הוא פנוי מהשערות ואינן צומחים בו שערות.

And it is called "wilderness" because, just as in a wilderness there is no sowing and growing, so in this level sowing and growing, which are changes of smallness (katnus) and greatness (gadlus), do not apply. Therefore the forehead is free of hair, and no hair grows on it.

> A wilderness has no sowing or growing, and in the same way this level has no growth and diminution, the changes of smallness and greatness. Even physically, no hair grows on the forehead.

ולכן התורה שנמשך מבחי' רצון העליון רעוא דכל רעוין[99] דא"א. נאמר בה וממדבר מתנה[100] אלא שהתגלותה הוא בבחינה אדם כנ"ל (ועיין באדר"ז [באדרא זוטא] דף רפ"ח ע"ב מענין מצחא[101] ובע"ח [ובעץ חיים] שער א"א פי"ד [פרק י"ד / פרשה י"ד]).

Therefore of the Torah, which is drawn from the level of the supernal will (ratzon), "the will of all wills" of Arich Anpin, it is said, "and from the wilderness, a gift"; only that its revelation is in the level of "man," as mentioned above. (And see the Idra Zuta [the "Lesser Assembly" of the Zohar], folio 288, side b, on the Forehead, and Etz Chaim, Sha'ar Arich Anpin, chapter 14.)

> So the Torah, drawn from the supernal will of Arich Anpin, comes "from the wilderness," though it is revealed in the form of "man." The Alter Rebbe refers to the Idra Zuta, which calls the Forehead revealed in Atika Kadisha "will," and to the chapter of Etz Chaim on Arich Anpin that discusses its 370 lights and gazing at its Forehead.

וכמ"כ [וכמו כן] יובן בעבודת ה' בכל נש"י [נשמות ישראל] שנקראי' [שנקראים] גם כן בשם אדם וכמ"ש נעשה אדם בצלמנו[102] כו'. אדם אתם.[103]

And likewise it will be understood in the service of G-d of all the souls of Israel, who are also called by the name "man (adam)," as it is written, "Let us make man in our image," etc., [and] "You are man (adam)."

> The same structure exists in the divine service of every Jewish soul, for Israel too is called "man": "Let us make man in our image" (Genesis 1:26), and the prophet's words "You are man" (Ezekiel 34:31).

ולכן כמו שבבחינת אדם העליון יש גם כן בחינת א' שנקרא כי לא אדם הוא וזהו מבחינת מצחא ולמעלה כנ"ל בשם האדרא והאריז"ל [והארי" זכרונו לברכה]. כך הוא ג"כ בהנשמה

Therefore, just as in the supernal "man" there is also a level that is called "for He is not a man," and this is from the level of the Forehead and upward, as mentioned above in the name of the Idra and the Arizal, so it is also in the soul.

> The supernal "man" includes a level called "He is not a man," from the Forehead upward, as the Idra and the Arizal teach. The soul has the same two levels.

כי בחינת אדם הן עשר ספי' [ספירה / ספירות] שבנפש האלקית שהיא כלולה מע"ס [מעשר ספירות] היינו הביטול וההשגה דחו"ב [דחכמה ובינה] ואהוי"ר [ואהבה ויראה] ושאר מדות שבלב.

For the level of "man" is the ten Sefiros in the G-dly soul, which is composed of ten Sefiros: namely, the self-nullification (bittul) and the apprehension of Chochmah (wisdom) and Binah (understanding), and love and awe and the other emotive attributes (middos) in the heart.

> In the soul, the level of "man" is the ten powers of the G-dly soul: the bittul of Chochmah and the understanding of Binah, love and awe, and the other emotions of the heart.

17 והנה יש בהן שינויים רבים לפעמים הן בקטנות ולפעמים הן בגדלות.

Now, in them there are many changes: at times they are in a state of smallness (katnus) and at times in a state of greatness (gadlus).

> These powers change: sometimes they are small and weak, sometimes great and expansive.

וכן בבחינת התשובה ולב נשבר לפעמים הוא מעומקא דליבא ולפעמים שאין הלב נשבר כו' ולא סליק ביה נהורא[104] דנשמתא[105] בזמן ההוא מצד גשמיות הגוף וחומריותו שנעשה מסך מבדיל כו'

So too with teshuvah (return) and a broken heart: at times it is from the depth of the heart, and at times the heart is not broken, etc., and "the light of the soul does not rise in it" at that time, because of the physicality and coarseness of the body, which becomes a separating screen, etc.

> So too with teshuvah: sometimes the heart breaks from its depths, and sometimes it does not break at all. At such times, in the Zohar's words, "the light of the soul does not rise" in the body, because the body's coarseness becomes a screen that separates the soul's light from it.

והוא כמו עד"מ השינויים שנמצא בגשמיות בפרצוף פנים של האדם מאודם ללובן כו' (ועמ"ש בפי' ורחל היתה יפת תאר[106] בד"ה אם לא תדעי לך היפה בנשים[107] כו').

And this is like, by way of analogy, the changes found physically in a person's face, from red to white, etc. (And see what is written on the meaning of "And Rachel was beautiful of form," in the discourse beginning "If you do not know, O fairest among women," etc.)

> These ups and downs are like the physical changes of color in a person's face, from red to pale. The Alter Rebbe refers to his explanation of "Rachel was beautiful of form" in another discourse.

אמנם יש בהנשמה עוד בחינה שלמעלה מעשר כחות הנ"ל שראשיתן חו"ב [חכמה ובינה] כו' והוא בחי' הביטול ומס"נ [ומסירות נפש] בבחי' עצמיות הרצון שלמעלה מהשכל כנודע דאית רצון ואית רצון[108] כו' וכמ"ש ע"פ ויקהל משה[109]

However, there is in the soul a further level, above the ten powers mentioned above, which begin with Chochmah (wisdom) and Binah (understanding), etc.: the level of self-nullification (bittul) and self-sacrifice (mesirus nefesh) in the very essence of the will, which is above intellect; as is known, there is will and there is will, etc., as is written on [the verse] "And Moshe assembled."

> But the soul has a level above its ten powers: bittul and self-sacrifice that come from the very essence of the will, above intellect. As is known, there are two kinds of will, one that follows understanding and one above it, as the Alter Rebbe explains on "And Moshe assembled."

והיינו דרצון זה שרשו מבחינת רצון העליון שלמעלה מהשכל המושג ולכן נקרא ישראל לי ראש. ראש היינו בחי' גלגלתא דחפיא על מוחא

That is, this will has its root in the level of the supernal will, which is above apprehended intellect; and therefore Yisrael is called "li rosh" ("a head for Me"). "Head" is the level of Gulgalta that covers the brain.

> This essential will is rooted in the supernal will, which is above understood intellect. That is why Yisrael is called "li rosh," "a head for Me," for the letters of ישראל can be rearranged as לי ראש; and that "head" is Gulgalta, the Skull that covers the brain.

ועמ"ש בפ' שלח בד"ה אני כו' אשר הוצאתי אתכם[110] מאמ"צ [מארץ מצרים] כו' ועמ"ש בד"ה ראה אנכי נותן[111]

And see what is written in Parshas Shelach, in the discourse beginning "I, etc., who brought you out of the land of Egypt," etc., and see what is written in the discourse beginning "See, I set before you."

> The Alter Rebbe refers to two of his discourses for more on this: on "I [am Havayah your G-d] who brought you out of the land of Egypt" in Parshas Shelach, and on "See, I set before you."

ובבחי' זו אין שייך שינויים כלל וכדכתיב וגם נצח ישראל לא ישקר[112] כו' כי לא אדם הוא כו' נצח ומצח הכל בחי' אחת[113, 114] ועיין בסש"ב [בספר של בינונים] פרק י"ט

In this level changes do not apply at all, as it is written, "And also the Eternal One (Netzach) of Israel will not lie," etc., "for He is not a man," etc. Netzach and metzach (forehead) are all one level; and see Sefer Shel Beinonim [the Tanya], chapter 19.

> At this level there are no changes at all, as the verse says, "The Eternal One (Netzach) of Israel will not lie ... for He is not a man." Netzach (eternity) and metzach (forehead) are one level, as the Zohar teaches: the powers in the Forehead are called Netzach, and the two words differ only in the neighboring letters nun and mem. The Alter Rebbe also refers to Tanya, chapter 19, on the soul's hidden love, rooted in its essence above understanding, which moves even the simplest Jew to give his life rather than deny the unity of G-d.

ובחי' זו מעורר למעלה ג"כ בבחי' כתר ומקיף דאצילות והנה שם כחשכה כאורה[115] ממש.

And this level arouses above, too, the level of Keser (the Crown) and the encompassing light (makif) of the World of Atzilus (Emanation), and there "darkness is just like light," truly.

> Through this essential bittul the soul arouses above the Keser and encompassing light of Atzilus, where "darkness is just like light."

ועי"כ הזדונות נהפכים לזכיות ממש (ועמ"ש בביאור ע"פ וקבל היהודים[116] וקבל לשון יחיד כו' ע"ש):

Therefore deliberate sins are actually transformed into merits. (And see what is written in the explanation on [the verse] "And the Jews undertook," [where] "undertook" is in the singular, etc.; see there.)

> At that level, where darkness and light are alike, even deliberate sins are actually transformed into merits. The parenthesis refers to his explanation of "And the Jews undertook," where the verb is in the singular.

SECTION 6 · ¶18–25

Two arousals, like Torah and mitzvos

18 ה והנה עם כל הנ"ל יובן גם כן מ"ש על פי שוש תשיש[117, 118] דעל ידי שמחה של מצוה ממשיכים שאפילו כשכנסת ישראל היא בבחי' עקרה רק שהאתעדל"ע [שהאתערותא דלעילא] נמשך מעצמו עכ"ז [עם כל זה] תהיה יולדת זכר כו' ע"ש.

5. Now, with all the above, what is written on the passage "She shall surely rejoice" will also be understood: that through the joy of a mitzvah one draws down [a light such] that even when Knesses Yisrael (the Congregation of Israel) is in the state of "the barren one," and only the arousal from above is drawn of itself, nevertheless she will bear a male, etc.; see there.

> Section 5 returns to the discourse mentioned at the start, "She shall surely rejoice" in Likkutei Torah, Tazria, which taught that the joy of a mitzvah has a special power: even when Knesses Yisrael is "barren," and the arousal from above comes only by itself, she will still bear "a male," the great love. There the Alter Rebbe compares it to a king who in his joy goes beyond his usual bounds and shows himself to small and great alike; what has been explained so far will now show why.

19 ויובן בהקדים לבאר עוד ענין שייכות וקשר ההקדמה הראשונה שנתבאר למעלה מענין ב' בחי' אתערותא דלעילא להקדמה השנייה מענין ההפרש שבין תורה למצות.

This will be understood by first explaining further the connection and link between the first premise, explained above, concerning the two levels of the arousal from above, and the second premise, concerning the difference between Torah and mitzvos.

> To explain this, the Alter Rebbe first shows how the maamar's two premises connect: the two kinds of arousal from above, and the difference between Torah and mitzvos.

והענין כמו שבתורה ומצות יש מעלה יתירה בתורה מבמצות ויש מעלה יתירה במצות מבתורה. כמ"כ [כמו כן] עד"ז ומעין זה הוא ג"כ בענין ב' בחינת אתעדל"ע [אתערותא דלעילא] הנ"ל.

The matter is: just as with Torah and mitzvos there is an extra advantage in Torah over mitzvos and an extra advantage in mitzvos over Torah, so too, in the same way and similarly, is it with the two levels of the arousal from above mentioned above.

> Torah has an advantage over mitzvos and mitzvos over Torah, and the two kinds of arousal from above relate to each other in the same way.

היינו שעם היות אשר האתעדל"ע [האתערותא דלעילא] הנמשך ע"י אתעדל"ת [אתערותא דלתתא] הוא בחי' הארה פנימית מא"ס ב"ה ולמעלה מעלה מבחי' אתעדל"ע [אתערותא דלעילא] המאיר תמיד ממילא ומעצמו לצורך חיות העולמות שהוא רק גילוי הארה חיצוניות.

That is: although the arousal from above that is drawn through an arousal from below is an inner radiance from the Infinite One (Ein Sof), blessed be He, and far, far above the arousal from above that shines constantly, of its own accord and of itself, for the sake of the life of the worlds, which is only the revelation of an outer radiance,

> The arousal from above that answers an arousal from below is an inner radiance of the Infinite, far higher than the constant arousal that sustains the worlds, which is only an outer radiance.

אעפ"כ [אף על פי כן] שרש ומקור אתעדל"ע [אתערותא דלעילא] זו הנמשך מעצמו הוא ממקום גבוה יותר.

nevertheless, the root and source of this arousal from above, which is drawn of itself, is from a higher place.

> Yet the source of the arousal that comes by itself is higher.

מאחר שהוא נמשך מעצמו כמו שהיה מתחלת הבריאה שנמשך מבחי' כי חפץ חסד הוא[120, 119] הרי א"כ שרשה נמשך מבחי' העצמות ממש אשר אין אתערותא דלתתא מגעת שם[121] כלל

Since it is drawn of itself, as it was from the beginning of creation, when it was drawn from the level of "for He desires kindness," then its root is drawn from the level of the very Essence, which the arousal from below does not reach at all,

> Precisely because it comes of its own accord, as at the beginning of creation, which came only from G-d's "desire for kindness" when there was no one below to arouse it, its root is G-d's very Essence, which no arousal from below can reach.

רק כי חפץ חסד הוא ועי' בע"ח [בעץ חיים] שער מ"ן [מיין נוקבין] ומ"ד [ומיין דוכרין][122] דרוש ב' בפי' כד סליק ברעותיה[123] כו'.

but only "for He desires kindness." And see Etz Chaim, Sha'ar Mayin Nukvin uMayin Duchrin, discourse 2, on the explanation of "When it arose in His will," etc.

> Only G-d's own desire for kindness reaches there. The Arizal explains in Etz Chaim (Sha'ar Mayin Nukvin uMayin Duchrin, which Kehot identifies as Sha'ar (Gate) 39) that the first union at creation took place without mayin nukvin, by G-d's simple will, which is why the Zohar says "when it arose in His will" to create the world.

20 וזהו ענין שנאמר אחר המבול עוד כל ימי[124] הארץ זרע וקציר כו' יום ולילה לא ישבתו.[125]

And this is the meaning of what was said after the Flood: "As long as the earth endures, seedtime and harvest, etc., ... day and night shall not cease."

> This is why, after the Flood, G-d promised that "seedtime and harvest ... day and night shall not cease" (Genesis 8:22).

דהיינו שבחי' זו דחיות העולמות לא תהי' [תהיה] נפסקת לעולם אף אם ח"ו [חס ושלום] לא אכשור דרי מטעם הנ"ל דשרשה נמשך מבחי' שאין אתעדל"ת [אתערותא דלתתא] מגעת שם כלל.

That is, this level, the life of the worlds, will never cease, even if, G-d forbid, the generations are not worthy, for the reason mentioned above: its root is drawn from a level that the arousal from below does not reach at all.

> The life of the worlds will never be cut off, even if a generation is unworthy, because its root lies where no arousal from below reaches; it does not depend on human merit.

21 ועמ"ש בד"ה למנצח על השמינית[126] וסד"ה חייב אינש לבסומי בפוריא[127,128] בענין פי' התירוץ שנז' [שנזכר] במדרש[129] על הקושיא איך הקב"ה מוריד גשמים ומצמיח דשאים בשבת כו' ע"ש

And see what is written in the discourse beginning "For the conductor, on the Sheminis [the eight-stringed lyre]," and at the end of the discourse beginning "A person is obligated to become intoxicated on Purim," on the meaning of the answer mentioned in the Midrash to the question of how the Holy One, blessed be He, causes rain to fall and grass to grow on Shabbos, etc.; see there.

> The Alter Rebbe refers to two discourses that discuss the Midrash's question: if G-d keeps Shabbos, how can He make rain fall and grass grow on Shabbos? In the first, in Likkutei Torah, Tazria, he explains that the outer dimension of the worlds draws its life from Adam Kadmon, which encompasses them all equally, so that for it the whole world is a single "domain." The Midrash's answer rests on the law of carrying on Shabbos: within one's own private domain one may carry, and the whole world is G-d's domain, so moving the rain and the growth within it breaks no Shabbos. Here this shows that the worlds draw their life from a level that holds them all as one, which keeps giving even on Shabbos.

דמהתירוץ מובן שמקור ושרש האור וחיות העולמות נמשך ממקום שלמעלה אפילו מבחינת שבת והשבת הוא אתעדל"ע [אתערותא דלעילא] הנמשך על ידי אתעדל"ת [אתערותא דלתתא] דכל ששת ימי המעשה.

For from the answer it is understood that the source and root of the light and life of the worlds is drawn from a place that is above even the level of Shabbos; and Shabbos is the arousal from above that is drawn through the arousal from below of all the six workdays.

> The Midrash answers that the whole world is G-d's own domain, and the Alter Rebbe infers that the root of the worlds' life is above even Shabbos. Shabbos itself is an arousal from above drawn down by the arousal from below of the six workdays.

א"כ מבואר מזה דשרש אור וחיות העולמות הוא מבחי' שלמעלה מאתעדל"ע [מאתערותא דלעילא] זו שעל ידי אתעדל"ת [אתערותא דלתתא] דהיינו מבחי' שאין שייך שם כלל מעלה ומטה כו'.

If so, it is clear from this that the root of the light and life of the worlds is from a level above this arousal from above that comes through an arousal from below: namely, from a level where above and below do not apply at all, etc.

> So the root of the worlds' life is above the arousal from above that answers an arousal from below; it is a level where "above" and "below" have no meaning at all.

ועיין מ"ש במ"א בביאור מאמר הזהר פ' וירא[130] (דקי"ב ע"א) ע"פ וגם אמנה אחותי בת אבי[131,132] כו'

And see what is written elsewhere in the explanation of the passage of the Zohar, Parshas Vayeira (folio 112, side a), on [the verse] "And moreover, she is indeed my sister, the daughter of my father," etc.:

> He also refers to his explanation of a Zohar passage in Parshas Vayeira on Avraham's words about Sarah, "And moreover, she is indeed my sister, the daughter of my father" (Genesis 20:12).

איך דרך כלל שרש היחוד תמידי נקרא זיווג דאו"א [דאבא ואימא] והיחוד דלהוליד נשמות חדשות נקרא ע"ש [על שם] זיווג זו"נ [זעיר אנפין ונוקבא] כו' והוא הנמשך ע"י אתעדל"ת [אתערותא דלתתא] דייקא.

how, in general, the root of the constant union is called the union of Abba and Imma (Chochmah and Binah), and the union to bring forth new souls is named the union of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), etc.; and it is what is drawn specifically through an arousal from below.

> There it is explained that the constant union, which sustains existence, is called the union of Abba and Imma, while the union that brings forth new souls is called the union of Z'eir Anpin and Nukva, and the latter comes only through an arousal from below.

22 וכן נתבאר עוד במ"א בביאור ע"פ והיה לכם לציצית[134, 133] בפי' קדושתי למעלה מקדושתכם[135] היינו שיש אתעדל"ע [אתערותא דלעילא] שע"י אתעדל"ת [אתערותא דלתתא] וזהו פי'[136] קודשתכחם

So too it is explained further elsewhere, in the explanation on [the verse] "And it shall be for you as tzitzis [fringes]," on the meaning of "My holiness is above your holiness": that there is an arousal from above that comes through an arousal from below, and this is the meaning of "your holiness";

> Further support comes from the Alter Rebbe's explanation of "And it shall be for you as tzitzis," printed in his Siddur, on the Midrash's words "My holiness is above your holiness." There he explains that one kind of arousal from above comes in response to an arousal from below, and this is "your holiness," the holiness our service brings about.

ויש אתעדל"ע [אתערותא דלעילא] קודם אתעדל"ת [אתערותא דלתתא] להעלות ממטה למעלה ואתעדל"ע [ואתערותא דלעילא] זו גדלה מעלתה מאד מאותה שע"י אתעדל"ת [אתערותא דלתתא] שאין אתעדל"ת [אתערותא דלתתא] יכולה להגיע אליה

and there is an arousal from above before the arousal from below, to raise up from below to above, and this arousal from above is of very much greater virtue than the one that comes through an arousal from below, for the arousal from below cannot reach it.

> There is also an arousal from above that comes before any arousal from below and lifts a person up, and it is far greater, for nothing from below can reach it.

וכמאמר הבעש"ט [הבעל שם טוב][137] נ"ע [נשמתו עדן] על הבת קול שמכרזת שהם הרהורי תשובה והם באים מלמעלה שאין אדם עושה מאומה מצד עצמו והיינו כי חפץ חסד הוא.[138]

As in the saying of the Baal Shem Tov, whose soul is in Eden, about the heavenly voice (bas kol) that proclaims: that these are thoughts of teshuvah (return), and they come from above, for a person does nothing at all of his own accord; and this is "for He desires kindness."

> The Baal Shem Tov taught that the heavenly voice which the Sages say goes out and proclaims is the thoughts of teshuvah that come to a person unbidden. They come from above, not from the person's own effort, simply because G-d "desires kindness"; in Likkutei Torah, Shelach, the Alter Rebbe brings the same saying and ties it to "My holiness is above your holiness."

23 וזהו ענין קדושתי למעלה מקדושתכם. ועמ"ש ג"כ במ"א בד"ה לסוסתי[139] בפי' ואתם תחרישון[140] כוי לא תתערון מידי כו' ע"ש

And this is the meaning of "My holiness is above your holiness." And see also what is written elsewhere, in the discourse beginning "To a mare," on the meaning of "and you shall be silent," etc., "you shall not arouse anything," etc.; see there.

> This is the meaning of "My holiness is above your holiness": G-d's own holiness, which reaches us unprompted, is above the holiness we earn. The Alter Rebbe also refers to his discourse "To a mare" in Torah Ohr, Beshalach, on "and you shall be silent" (Exodus 14:14), explained as "you shall not arouse anything": at the sea G-d's very Essence was revealed, which no arousal from below can reach.

והנה מכ"ז [מכל זה] מבואר שאתעדל"ע [שאתערותא דלעילא] הנמשך מעצמו לעורר אתעדל"ת [אתערותא דלתתא] גדלה מעלתה מאותה אתעדל"ע [אתערותא דלעילא] שע"י אתעדל"ת [אתערותא דלתתא].

Now from all this it is explained that the arousal from above that is drawn of itself to awaken the arousal from below is of greater virtue than that arousal from above which comes through an arousal from below.

> From all this it emerges that the arousal from above that comes on its own, to awaken the arousal from below, is greater than the one that comes in response to it.

24 ובאמת בכמה מקומות מבואר בהיפך שהאתעדל"ע [שהאתערותא דלעילא] שנמשך ע"י אתעדל"ת [אתערותא דלתתא] גבוה יותר וזהו ענין אשה מזרעת תחלה יולדת זכר[141] כו' ועמ"ש במ"א בביאור ע"פ אלה מסעי.[142, 143]

Yet in truth, in several places the opposite is explained: that the arousal from above that is drawn through an arousal from below is higher. This is the meaning of "the woman gives seed first, she bears a male," etc. And see what is written elsewhere in the explanation on [the verse] "These are the journeys":

> But many places say the opposite: the arousal from above that answers our arousal is the higher one, as in the Talmud's "the woman gives seed first, she bears a male." The Alter Rebbe refers to his explanation of "These are the journeys" (Numbers 33:1) in Likkutei Torah, Masei.

שהאתעדל"ע [שהאתערותא דלעילא] שלפני אתעדל"ת [אתערותא דלתתא] הוא רק בחינת הארה חיצוניות וע"ד וימינו תחבקני[144] אבל אתעדל"ע [אתערותא דלעילא] שאחר האתעדל"ת [האתערותא דלתתא] הוא המשכה בחי' פנימית להיות מזה הולדה כו'.

that the arousal from above that precedes the arousal from below is only an outer radiance, along the lines of "and His right hand embraces me"; but the arousal from above that follows the arousal from below is a drawing down of the inner level, so that a birth may come of it, etc.

> There he explains that the arousal from above that comes first is only an outer radiance, like an embrace, "and His right hand embraces me," while the one that follows our arousal draws down the inner light, from which new life can be born.

אך הענין דשניהם אמת דשרש ומקור[145] אתעלד"ע זו שנמשך מעצמו נמשך מבחי' כי חפץ חסד הוא[146] דהיינו ממקום שאין אתעדל"ת [אתערותא דלתתא] מגעת שם כלל

But the matter is that both are true. The root and source of this arousal from above, which is drawn of itself, is drawn from the level of "for He desires kindness," that is, from a place that the arousal from below does not reach at all;

> Both views are true. The arousal that comes by itself is rooted in G-d's "desire for kindness," where no arousal from below can reach.

אך מ"מ ההמשכה הוא רק בחי' חיצוניות לבד אלא שהיא חיצוניות מבחינה עליונה ביותר וכמבואר שם בד"ה למנצח על השמינית ג"כ בענין שרש חיות העולמות שהוא מבחינת א"ק [אדם קדמון] כו'.

nevertheless, the drawing down is only an outer level, except that it is the outer dimension of a most exalted level; as is also explained there, in the discourse beginning "For the conductor, on the Sheminis," regarding the root of the life of the worlds, that it is from the level of Adam Kadmon, etc.

> But what it actually brings down is only an outer light, though the outer side of a very high level. In the discourse "For the conductor, on the Sheminis" he explains that the life of the worlds comes from Adam Kadmon, the primordial level above Atzilus.

אבל מ"מ הוא בחינת חיצוניות א"ק [אדם קדמון] וכמשל העור כו' וגם שמאיר רק בבחי' מקיף שמקיף את כולם בהשוואה א' כו' ע"ש משא"כ האתעדל"ע [האתערותא דלעילא] שנמשך ע"י אתעדל"ת [אתערותא דלתתא] זהו גילוי בחינת פנימיות ממש ולא חיצוניות לבד

But nevertheless it is the outer dimension of Adam Kadmon, like the analogy of the skin, etc.; and also, it shines only in an encompassing manner, encompassing them all equally, etc.; see there. Whereas the arousal from above that is drawn through an arousal from below is a revelation of the truly inner level, and not merely an outer one.

> It is the outer side of Adam Kadmon, like the skin of the body, and it shines only as an encompassing light, equally upon all: in Likkutei Torah, Tazria, he explains that the outer dimension of all the worlds receives its life from Adam Kadmon equally, as the skin covers the head and the foot alike. The arousal that answers ours, by contrast, reveals the truly inner light.

ולכן עם היות שהגילוי הוא רק מבחינה שאתעדל"ת [שאתערותא דלתתא] מגיע שם מ"מ להיותו גילוי בחי' הפנימית יש בזה מעלה יתירה יותר מאתעדל"ע [מאתערותא דלעילא] שמעצמו וכמאמר אשה מזרעת תחלה יולדת זכר כו' וכנ"ל.

Therefore, although the revelation is only from a level that the arousal from below reaches, nevertheless, since it is a revelation of the inner level, it has a greater advantage than the arousal from above that comes of itself, as in the saying, "the woman gives seed first, she bears a male," etc., as mentioned above.

> So although it comes only from a level that our arousal can reach, its inwardness gives it an advantage over the unprompted arousal: "the woman gives seed first, she bears a male."

נמצא שהחילוק בין ב' בחי' אתעדל"ע [אתערותא דלעילא] האלו הוא מעין ההפרש שבין מעלת המצות ומעלת התורה.

It follows that the distinction between these two levels of the arousal from above is similar to the difference between the virtue of the mitzvos and the virtue of the Torah.

> The difference between the two arousals from above thus mirrors the difference between the virtue of the mitzvos and that of the Torah.

דאע"פ [דאף על פי] שההמשכות שע"י מצות ותורה הרי שניהם הם ע"י מעשה התחתונים ולא כמו אתעדל"ע [אתערותא דלעילא] הנמשך מעצמו ממש.

For although the drawings-down that come through mitzvos and Torah both come through the deeds of the lower beings, and are not like the arousal from above that is truly drawn of itself,

> The comparison is not exact, for both Torah and mitzvos are the deeds of those below, unlike an arousal from above that comes entirely by itself.

מ"מ נוכל להשכיל מזה דכמו שיש מעלה יתירה בתורה מבמצות אע"פ [אף על פי] שהמצות שרשן גבוהים מהתורה רק לפי שהתורה היא בבחי' פנימית היינו מו"ס [מוחא סתימאה] והמצות הן חיצוני' בחי' גלגלתא.[147]

nevertheless we can understand from this: just as there is an extra advantage in Torah over mitzvos, although the mitzvos are rooted higher than the Torah, only because the Torah is at the inner level, namely Mocha Stima'ah, while the mitzvos are the outer level, Gulgalta,

> Still, the parallel holds: the Torah surpasses the mitzvos only because it is inward, from Mocha Stima'ah, though the mitzvos, from Gulgalta, are rooted higher.

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
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> **A QUESTION THE REBBE RAISES**
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> In a talk of Shabbos Tazria 5725 (Likkutei Sichos vol. 12) on the saying „אשה מזרעת תחלה יולדת זכר", the Rebbe compares the Or HaChaim's reading of the verse, in which the "male" is the final redemption brought about by Israel's merit, with the reading of Likkutei Torah.
>
> The Rebbe restates our paragraph's two-sided answer, „דשניהם אמת" (both are true): the arousal from above that follows ours excels in inwardness, yet the one that comes by itself has its own advantage, coming from a level our arousal cannot reach. From this he concludes that the two readings differ. In Likkutei Torah the "male" born when the woman gives seed first is the second level, the response to our arousal, drawn in the days of the counting of the Omer; in the Or HaChaim it is the third level, „ביום השלישי" (on the third day), at Shavuos and mainly in the time to come.
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> The Alter Rebbe: מ"מ להיותו גילוי בחי' הפנימית יש בזה מעלה יתירה יותר מאתעדל"ע שמעצמו וכמאמר אשה מזרעת תחלה יולדת זכר
>
> The Rebbe: לפי המבואר בלקו"ת — "יולדת זכר" היא בחי' אתעדל"ע הבאה ע"י אתעדל"ת הנמשכת בספה"ע
>
> Likkutei Sichos, vol. יב, p. 71-72, notes 15-16 (the talk begins on p. 70) · Shabbos Tazria 5725 (תשכ"ה, משיחת ש"פ תזריע)

25 וע"כ אמרו בירושלמי[148] שאין כל מצותיה של תורה שוות[149] נגד הלכה אחת מן התורה. וכך הוא ענין מעלת האתעדל"ע [האתערותא דלעילא] שנמשך ע"י אתעדל"ת [אתערותא דלתתא]

and therefore they said in the Jerusalem Talmud that all the mitzvos of the Torah do not equal one halachah [point of law] of the Torah, so it is with the virtue of the arousal from above that is drawn through an arousal from below:

> That is why the Jerusalem Talmud says that all the mitzvos together do not equal a single halachah of Torah, one point of Torah law that is studied: the study of Torah outweighs them all. In the same way, the arousal from above that answers our arousal has its own advantage.

שהיא בחינת פנימית לכך היא גבוה יתירה מאתעדל"ע [מאתערותא דלעילא] הנמשך מעצמו שהוא בחי' חיצוניות וגם מאיר רק בבחינת מקיף וימינו תחבקני[150] וכנ"ל.

since it is the inner level, it is therefore higher than the arousal from above that is drawn of itself, which is an outer level and also shines only in an encompassing manner, [as in] "and His right hand embraces me," as mentioned above.

> It is inward, and so it is higher than the unprompted arousal, which is outward and only surrounds, like an embrace: "and His right hand embraces me."

וכמו שיש מעלה יתירה במצות מבתורה לפי שעם היותן מבחינת חיצוניות הרי החיצוניות הוא מבחי' עליונה ביותר כו' כנ"ל באריכות.

And just as there is an extra advantage in mitzvos over Torah, because, although they are from the outer level, that outer level is from a most exalted level, etc., as mentioned above at length,

> Conversely, the mitzvos surpass the Torah because, though outward, they are the outer side of a most exalted level, as explained above at length.

כך יש מעלה יתירה באתעדל"ע [באתערותא דלעילא] הנמשך מעצמו לעורר אתעדל"ת [אתערותא דלתתא] עם היותה בחי' חיצונית אכן שרשה מבחי' היותר עליונה שאין אתעדל"ת [אתערותא דלתתא] מגעת שם כלל.

so there is an extra advantage in the arousal from above that is drawn of itself to awaken the arousal from below: although it is an outer level, its root is from the most exalted level, which the arousal from below does not reach at all.

> So too the unprompted arousal from above, which awakens our arousal: though outward, its root is the highest level, which no arousal from below can reach.

SECTION 7 · ¶26–29

The third level

26 והנה יש עוד בחי' ג' בענין אתעדל"ע [אתערותא דלעילא] והוא ג"כ האתעדל"ע [האתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] דהיינו שאין אתעדל"ת [אתערותא דלתתא] מגעת שם כלל. כענין קדושתי למעלה מקדושתכם וכנ"ל.

Now, there is yet a third level of the arousal from above. It too is the arousal from above that is above the arousal from below, that is, which the arousal from below does not reach at all, like "My holiness is above your holiness," as mentioned above.

> There is also a third kind of arousal from above. It too is beyond anything an arousal from below can reach, like "My holiness is above your holiness."

אלא שאעפ"כ [שאף על פי כן] אינה שורה ומתגלה אלא כשיש שלימות במעשה התחתונים[151] שכבר נשפע עליהם אתעדל"ע [אתערותא דלעילא] שלפי ערך אתעדל"ת [אתערותא דלתתא] אזי שורה ומתגלה ג"כ האתעדל"ע [האתערותא דלעילא] שלמעלה מעלה מערך האתעדל"ת [האתערותא דלתתא] כלל.

Nevertheless, it rests and is revealed only when there is completeness in the deeds of the lower beings, so that the arousal from above that corresponds to the arousal from below has already flowed down upon them; then there rests and is revealed also the arousal from above that is utterly beyond the measure of the arousal from below.

> Yet it rests and is revealed only after the deeds of those below are complete, when the arousal from above that answers their arousal has already come down. Only then does the arousal that is entirely beyond their measure also appear.

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THE REBBE EXPLAINS

In a letter written between Rosh Hashanah and Yom Kippur 5705, answering a letter of condolence (Igros Kodesh vol. 2, letter 170; also printed in Likkutei Sichos vol. 10 p. 210), the Rebbe explains the order of comforting mourners.

Citing this maamar by its opening words, the Rebbe sets out the order as "known": an arousal from above that awakens and empowers ours; our arousal, which must suit and be a vessel for what follows; the arousal from above that follows ours and matches it; and an arousal from above beyond both, the third level of our paragraph. He maps comfort onto it, ending with a comfort „ולא רק חזרת הישנות" (not only a return of the old), as in the doubled „נחמו נחמו" (Comfort, comfort).

The Alter Rebbe: והנה יש עוד בחי' ג' בענין אתעדל"ע והוא ג"כ האתעדל"ע שלמעלה מאתעדל"ת

The Rebbe: אתדל"ע (המעוררת ונותנת כח שיהי' אתדל"ת), אתדל"ת (והיא צ"ל מתאמת וכלי קבול אל ה)אתדל"ע (הבאה אחרי אתדל"ת וכפי האתדל"ת), אתדל"ע שלמע' מאתדל"ת ואתדל"ע הב' הנ"ל

Igros Kodesh, vol. ב, p. ג-ד (letter קע) · בין כסא לעשור, תש"ה

THE REBBE EXPLAINS

In a talk of Shabbos Re'eh, Mevarchim Elul 5727 (Likkutei Sichos vol. 19), the Rebbe asks why the Rebbe Rayatz described the Shabbos that blesses Elul in a talk he gave on Pesach, when Pesach is the time of the arousal from above and Elul of „אני לדודי" (I am my Beloved's), the arousal from below.

In a note the Rebbe divides the arousal from above that comes after ours into two levels, in our paragraph's terms: one evoked by our arousal, inward but from a level our arousal reaches; and one that comes of itself afterwards, revealed only when the deeds below are complete, the inwardness of a level our arousal cannot reach. He suggests that the light drawn by Elul's „עבודת התשובה" (service of teshuvah) is like the second.

The Alter Rebbe: אלא שאעפ"כ אינה שורה ומתגלה אלא כשיש שלימות במעשה התחתונים

The Rebbe: וי"ל אשר בחי' האור הנמשך ע"י העבודה דאלול — עבודת התשובה, היא כמו בחי' הב' הנ"ל

Likkutei Sichos, vol. יט, p. 159, note 14; also note 17 on p. 160 (the talk begins on p. 158) · Shabbos Re'eh, Mevarchim Elul 5727 (משיחת ש"פ ראה ש"מ אלול תשכ"ז)

THE REBBE EXPLAINS

In the maamar "ביום השמיני עצרת" of Simchas Torah 5740, published at his direction before Shemini Atzeres 5747, the Rebbe asks why Simchas Torah celebrates the "לוחות האחרונות" (second Tablets) and not the first, when the great revelation, to Israel and to the world, came with the first; he answers by contrasting the first Tablets, given from above, with the second, drawn by Israel's teshuvah.

The Giving of the Torah came as an arousal from above, "ואני המתחיל" (I am the One who began); the work of the seven weeks before it was "בדרך הכנה בלבד" (by way of preparation alone), not a vessel for it, and his note suggests this may mean "להסיר דבר המונע" (to remove what holds it back). He compares the third level of our paragraph: though the gift-like arousal comes only after ours, "אין זה שהאתעדל"ת ממשיכה אותה" (it is not that the arousal from below draws it), since it is from where our arousal cannot reach; it follows our service because "קוב"ה לא שריא אלא באתר שלים" (the Holy One rests only in a complete place).

The Alter Rebbe: והוא ג"כ האתעדל"ע שלמעלה מאתעדל"ת דהיינו שאין אתעדל"ת מגעת שם כלל

The Rebbe: דהגם שגם האתעדל"ע שבדרך מתנה נמשכת דוקא אחרי קדימת האתעדל"ת (והאתעדל"ע שלפ"ע האתעדל"ת), מ"מ אין זה שהאתעדל"ת ממשיכה אותה

Sefer HaMaamarim Melukat, vol. א, p. שסו–שסה, notes 39–41 (also in Sefer HaMaamarim Melukat – Geulah uMoshiach, pp. מג–מב) · יום שמחת תורה ה'תש"מ

A QUESTION THE REBBE RAISES

In the maamar "אשה כי תזריע" of Shabbos Tazria, Rosh Chodesh Nissan 5725 (Sefer HaMaamarim Melukat vol. 3), after tracing the two readings of "a woman gives seed first" to the two advantages of the arousals, the Rebbe turns to the third level that our maamar describes as coming like a gift.

He raises a difficulty against our paragraph: G-d's desire for a "דירה בתחתונים" (dwelling below) means that every revelation, even of the Essence, should be drawn by human service; how then can Likkutei Torah say that service draws only what it reaches, and the higher comes as a gift? He answers that service reaches only the light related to the worlds insofar as it is the creature's own; but it also carries the power of the Essence, where "ישראל וקוב"ה כולא חד" (Israel and the Holy One are one). That root is revealed only after everything belonging to human service is complete, and then service draws even the light beyond the worlds.

The Alter Rebbe: שכבר נשפע עליהם אתעדל"ע שלפי ערך אתעדל"ת

The Rebbe: אלא שגילוי ענין זה (השרש דעבודת ישראל כמו שהוא במחשבה העצמית) הוא דוקא לאחרי שנשלם כל השייך לעבודת האדם

Sefer HaMaamarim Melukat, vol. ג, p. צד–צא · ש"פ תזריע, ר"ח ניסן ה'תשכ"ה

BACKGROUND FROM THE REBBE

In the maamar Basi LeGani of Yud Shevat 5730, built on chapter 20 of the Rebbe Rayatz's Basi LeGani 5710, the Rebbe explains why that chapter says a person's victory over his animal soul "causes" the drawing down of the "אוצר העליון" (supernal treasure), the revelation of the inner and essential Infinite.

Citing this page for the known teaching that a drawing from above that comes through a person's service is higher than one given to empower the service, the Rebbe explains why the Rebbe Rayatz says that victory over the animal soul "גורם" (causes) the drawing of the supernal treasure: at this level "העבודה אינה מעוררת וממשכת אותה" (service does not arouse and draw it); only the completeness of service causes the drawing from above. Perhaps (biur b'derech efshar) these are the terms of our paragraph's third level: beyond the reach of the arousal from below, yet revealed only when the deeds below are complete.

The Alter Rebbe: אזי שורה ומתגלה ג"כ האתעדל"ע שלמעלה מעלה מערך האתעדל"ת כלל

The Rebbe: ויש לומר, דהלשון "גורם" הוא, כי בחינה זו, העבודה אינה מעוררת וממשכת אותה, ורק ששלימות העבודה גורמת שתהי' ההמשכה מלמעלה

Sefer HaMaamarim Melukat, vol. ד, p. קנב-קנא, notes 126–127 · Shabbos and Motzaei Shabbos Parshas Bo, Yud Shevat 5730 (printed for Yud Shevat 5750)

27 וכמ"ש במ"א ע"פ אני ישנה[152] כו' פתחי לי[153] כו' שזהו ענין פתחי לי כחודה של מחט[154] ואני אפתח לך כפתחו של אולם[155] כו' ע"ש

As is written elsewhere on [the verse] "I am asleep, etc., open for Me, etc.": that this is the meaning of "Open for Me [an opening] like the eye of a needle, and I will open for you [an opening] like the entrance of a hall," etc.; see there.

The Alter Rebbe brings examples. On "I am asleep … open for Me" (Song of Songs 5:2) Chassidus often quotes the saying "Open for Me an opening like the eye of a needle, and I will open for you one like the entrance of a hall": a tiny opening from below brings a vast opening from above. In his discourse on this verse later in this book he applies the same pattern to the Omer: the fiftieth day is not counted, being beyond our reach, yet it comes only after the forty-nine days have been counted.

וכמ"כ [וכמו כן] גבי שבת ארז"ל [אמרו רבותינו זכרונם לברכה] מתנה טובה יש לי בבית גנזי[156] ושבת שמה[157] והיינו שיש עוד בחי' בשבת שלמעלה מאתעדל"ת [מאתערותא דלתתא]

So too regarding Shabbos, our Sages, of blessed memory, said, "I have a good gift in My treasure-house, and Shabbos is its name": that is, there is a further level in Shabbos that is above the arousal from below,

So too with Shabbos: the Talmud says that G-d told Moshe, "I have a good gift in My treasure-house, and Shabbos is its name." A gift is beyond what one earns, so Shabbos holds a level above any arousal from below.

וזהו בחינה שנקרא שבת שבתון והוא מתנה דייקא[158] שלמעלה מאתעדל"ת [מאתערותא דלתתא] וכמ"ש במ"א אלא שאעפ"כ [שאף על פי כן] הרי ארז"ל [אמרו רבותינו זכרונם לברכה] מי שטרח בע"ש [בערב שבת] יאכל בשבת[159]

and this is the level called "Shabbos Shabbason" [a Shabbos of complete rest], and it is specifically a "gift," above the arousal from below, as is written elsewhere. Nevertheless, our Sages, of blessed memory, said, "He who toiled on Erev Shabbos [the eve of Shabbos] will eat on Shabbos,"

This level is called "Shabbos Shabbason," a true gift. Yet the Sages also say, "He who toiled on Erev Shabbos will eat on Shabbos."

שאין נמשך מתנה זו אלא לאחר האתעדל"ע [האתערותא דלעילא] הנמשך תחלה בשבת ע"י אתעדל"ת [אתערותא דלתתא] בכל ימי החול שע"ז נאמר לעשות את השבת[160] כו'

for this gift is drawn only after the arousal from above that is first drawn on Shabbos through the arousal from below of all the weekdays, of which it is said, "to make the Shabbos," etc.

> The gift comes only after the first level of Shabbos has been drawn down by the work of the six weekdays, as the verse says, "to make the Shabbos": Shabbos must also be "made."

ועיין מ"ש כיוצא בזה במ"א סד"ה כי כאשר השמים החדשים[161,162] כו' והיינו שבחינת גילוי זה הוא אשר אני עושה למעלה מאתעדל"ת [מאתערותא דלתתא] ואעפ"כ [ואף על פי כן] אינו נמשך ומתגלה אלא לאחר שלימות גילוי האתעדל"ע [האתערותא דלעילא] שע"פ האתעדל"ת [האתערותא דלתתא].

And see what is written along these lines elsewhere, at the end of the discourse beginning "For as the new heavens," etc. That is, this level of revelation is "which I make," above the arousal from below; and nevertheless it is drawn and revealed only after the completion of the revelation of the arousal from above that accords with the arousal from below.

> He refers to his discourse on "For as the new heavens ... which I make" (Isaiah 66:22) in Torah Ohr, Bereishis: there "standing before Me" is the inner, essential level that no arousal from below reaches, while "so shall your seed and your name stand" is what our arousal draws down. That revelation is G-d's own making, beyond any arousal from below, yet it comes only after the arousal from above that answers ours is complete.

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
>
> In a talk on Parshas Shemini (Likkutei Sichos vol. 3), the Rebbe takes up the Kli Yakar's question why the day after the seven days of the miluim is called the "eighth", as though it continued them, when its revelation was above them, and turns to Shabbos to explain it.
>
> In Shabbos he sets out two levels and, in a note, divides the first in two; together they are the three of our paragraph: its holiness that exists of itself, „שבת מיקדשא וקיימא", an arousal from above that precedes ours and so comes only from the outer light, of which it says „ושמרו" (guard); the holiness drawn by the week's work, „לעשות את השבת" (to make the Shabbos); and „מתנה דשבת" (the gift of Shabbos), which comes after the work is complete and is from the inner light. The gift is not drawn by the work, yet it waits for it: one gives a gift only to someone who has given him pleasure, and then gives far more than the pleasure is worth.
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> The Alter Rebbe: וכמ"כ גבי שבת ארז"ל מתנה טובה יש לי בבית גנזי ושבת שמה
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> The Rebbe: משא"כ בחי' מתנה דשבת, אתעדל"ע שאחרי שלימות העבודה, הוא מבחי' פנימיות האור
>
> Likkutei Sichos, vol. ג, p. 975, notes 8 and 11 (the talk begins on p. 973) · Parshas Shemini (recorded from Shabbos Shemini 5720 in Toras Menachem vol. 28 p. 77)

28 וכמ"כ [וכמו כן] הוא ענין הנז' [הנזכר] במילה בשמיני שהוא כדי שיעבור עליו שבת[163] אי כמ"ש במ"א.

So too is the matter mentioned regarding circumcision on the eighth day: that it is so that one Shabbos should pass over him, as is written elsewhere.

> Another example is circumcision on the eighth day, which, as the Midrash teaches and the Alter Rebbe explains elsewhere, is so that one Shabbos should first pass over the child. The Alter Rebbe now explains the principle behind it.

והענין כי בחינת גילוי אתעדל"ע [אתערותא דלעילא] זו הוא גילוי פנימית ממש מבחי' שאין אתעדל"ת [אתערותא דלתתא] מגיע שם ולא בבחינת חיצוני' לבד כמו האתעדל"ע [האתערותא דלעילא] שלפני אתעדל"ת [אתערותא דלתתא]

The matter is that the level of the revelation of this arousal from above is a truly inner revelation (pnimiyus), from a level that the arousal from below does not reach, and not merely an outer one (chitzoniyus), like the arousal from above that precedes the arousal from below.

> The third arousal from above is a truly inner revelation from a level that no arousal from below reaches. In this it differs from the arousal that comes before any service from below, which is only outer.

שעם היותה ג"כ מבחינת כי חפץ חסד הוא אכן מ"מ הגילוי רק בבחינת חיצוניות ובבחינת מקיף לבד ולכן נמשך גם קודם אתעדל"ת [אתערותא דלתתא] ואתעדל"ע [ואתערותא דלעילא] שעל ידה.

For although that [arousal] too is from the level of "for He desires kindness," nevertheless the revelation is only outer and only encompassing; and therefore it is drawn even before the arousal from below and the arousal from above that comes through it.

> Although that first arousal also stems from G-d's "desire for kindness," its revelation is only outer and encompassing, and so it can come even before any arousal from below and before the response that an arousal from below brings.

אבל שיומשך גילוי פנימית בחינה זו ממש בגילוי ממש בבחינת פנימית הוא דוקא אחר שתחלה יש אתעדל"ת [אתערותא דלתתא]

But that the inner revelation of this very level should be drawn down in actual revelation, in an inner way, is specifically after there has first been an arousal from below,

> The inner revelation of the highest level, however, comes only after there has first been an arousal from below.

עד היכן שהיא מגעת ושנמשך האתעדל"ע [האתערותא דלעילא] שעל ידה אז נמשך ג"כ בבחי' פנימי ממקום שאין אתעדל"ת [אתערותא דלתתא] מגעת שם כלל.

as far as it reaches, and the arousal from above that comes through it has been drawn; then it is drawn also in an inner way, from a place that the arousal from below does not reach at all.

> Once that arousal from below has done all it can, and the response it draws has come, the light from the place that no arousal from below can reach is drawn down inwardly as well.

וכך נת' [נתבאר] עוד במ"א על המאמר פי' חיי שרה[164] (דקל"ג ע"א) בענין הטעם דתפלת ערבית[165] שתיקן יעקב בחיר שבאבות הוא רשות

So too it is explained further elsewhere, on the passage [of the Zohar] in Parshas Chayei Sarah (folio 133, side a), on the reason why the evening prayer, which Yaakov, the choicest of the Patriarchs, instituted, is optional.

> The same idea explains a question discussed on a Zohar passage in Parshas Chayei Sarah: why is the evening prayer, instituted by Yaakov, the choicest of the Patriarchs, only optional?

דתוכן התירוץ לפי שבחינת יעקב מבריח מן הקצה אל הקצה[166] מבחי' שאין אתעדל"ת [אתערותא דלתתא] מגעת שם לפיכך היא רשות

The substance of the answer is that the level of Yaakov "extends from end to end," from a level that the arousal from below does not reach; therefore it is optional.

> The answer is that Yaakov's level "extends from end to end," like the middle bar of the Mishkan, reaching a level that no arousal from below can reach; therefore his prayer cannot be made obligatory. In Likkutei Torah, Sukkos, the Alter Rebbe explains it the same way: what the evening prayer draws down comes from a place so high that the arousal from below does not fully reach it.

אלא שאעפ"כ [שאף על פי כן] אין נמשך בחינה זו אלא לאחר שיש אתעדל"ת [אתערותא דלתתא] עד היכן שהיא מגעת דהיינו תפלת שחרית ומנחה שתיקנו אברהם ויצחק[167] כו' ועמ"ש ע"פ יחיינו מיומים ביום השלישי יקימנו ונחיה לפניו.[168]

Nevertheless, this level is drawn only after there has been an arousal from below as far as it reaches, namely the morning and afternoon prayers, which Avraham and Yitzchak instituted, etc. And see what is written on [the verse] "He will revive us after two days; on the third day He will raise us up, and we shall live before Him."

> Yet it is drawn down only after the arousal from below has been completed through the morning and afternoon prayers, instituted by Avraham and Yitzchak. The Alter Rebbe also refers to his explanation of "on the third day He will raise us up" (Hosea 6:2).

EXPLAINED ELSEWHERE • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE ALTER REBBE

"Circumcision on the eighth day, so that one Shabbos passes over him, as explained elsewhere": our commentary does not say where.

The Alter Rebbe explains this in Likkutei Torah, Tazria (21a-b): circumcision is a revelation of Adam Kadmon, above anything our arousal reaches, and it comes on the eighth day, after "שיעבור עליו שבת אחת" (one Shabbos has passed over him), because only after the revelation of Shabbos, the arousal from above that answers ours, can the higher arousal be drawn and revealed. It is the same pattern as here: the third level waits for the second.

the Alter Rebbe: Likkutei Torah, vol. Tazria, p. 21a-b

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

A QUESTION THE REBBE RAISES

In a talk of Shabbos Vayetze 5743 (Likkutei Sichos vol. 25), on the two "meetings" in the parsha, "ויפגע במקום" at its start and "ויפגעו בו מלאכי אלקים" at its end, the Rebbe turns to why Yaakov's evening prayer, learned from "ויפגע", is optional.

Describing the arousal from above that comes once the lower beings' service is complete, the Rebbe quotes our paragraph: "גילוי פנימיות ממש מבחי' שאין האתעדל"ת מגיע שם" (a truly inward revelation from a level the arousal from below does not reach). Chassidus, he notes, calls the evening prayer optional because it comes after the obligatory Shacharis and Mincha; yet the day begins at night, so it is the day's first prayer, not the close of the previous one. His answer: it has both aspects; at the start of the day it is the first arousal from above, from "He desires kindness", giving strength for the day's work, and after the day's service it is the arousal that comes once that work is complete.

The Alter Rebbe: בענין הטעם דתפלת ערבית שתיקן יעקב בחיר שבאבות הוא רשות

The Rebbe: די מדריגה פון תפלת ערבית בהתחלת היום איז די מדריגה פון אתעדל"ע שלפני האתעדל"ת

Likkutei Sichos, vol. כה, p. 155-157, notes 56, 62 and 63 (the talk begins on p. 150) · Shabbos Vayetze 5743 (משיחת ש"פ ויצא תשמ"ג)

29 והנה כמו כן יובן ג"כ בענין אור הנמשך ע"י המצות והתורה

Now, in the same way it will also be understood regarding the light drawn down through the mitzvos and the Torah:

The same three levels appear in the light drawn down through Torah and mitzvos.

אשר התורה היא בחינה פנימית אך היינו פנימית החכמה שבכתר ונקרא מו"ס [מוחא סתימאה] והמצות הם מבחינת כתר שבכתר אך מבחינת חיצוניות היינו גלגלתא דחפיא על מוחא.

the Torah is the inner level (pnimiyus), but that is the inner dimension of Chochmah (wisdom) within Keser (the Crown), called Mocha Stima'ah; and the mitzvos are from the level of Keser within Keser, but from its outer dimension (chitzoniyus), namely "Gulgalta that covers the brain."

> The Torah is the inner level, but its inwardness is that of the Chochmah within Keser, Mocha Stima'ah. The mitzvos come from the higher Keser within Keser, but only from its outer side, Gulgalta.

אכן יש עוד בחינה ג' הגבוה משני הבחינות והוא אותו הפנימית של כתר שבכתר אשר הגלגלתא הוא בחינת החיצונית שלו

However, there is yet a third level, higher than both: the inner dimension of Keser within Keser itself, of which Gulgalta is the outer dimension.

> There is a third level above both: the inner dimension of Keser within Keser itself, whose outer side is Gulgalta.

ואפשר שזהו ענין בעטרה שעטרה לו אמו ביום חתונתו[169] זו מ"ת [מתן תורה] וכמש"ת [וכמו שיתבאר] שהרי בע"ח [בעץ חיים] שכ"ב ס פ"ו כ' [כתב] שהוא אור רוחני מקיף עליו[170] כו' וה"ז [והרי זה] ממש כמו בחי' בעטרה שהיא מקפת על הגלגלת כו':

And it may be that this is the meaning of "the crown with which his mother crowned him on the day of his wedding," which is the Giving of the Torah, as will be explained; for in Etz Chaim, Sha'ar (Gate) 22, end of chapter 6, he wrote that it is a spiritual light that encompasses him, etc.; and this is exactly like the level of "the crown," which encompasses the skull, etc.

> The Alter Rebbe suggests that this is the crown of the verse, "the crown with which his mother crowned him on the day of his wedding," which the Mishnah calls the Giving of the Torah. Etz Chaim describes a person's keser as a spiritual light that encompasses him, and a crown likewise sits around the skull: so the "crown" is the encompassing level whose outer edge is Gulgalta.

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
>
> **A QUESTION THE REBBE RAISES**
>
> In the maamar „ואברהם זקן בא בימים" of Shabbos Chayei Sarah, Mevarchim Kislev 5737, taking up the Rebbe Rashab's question why the verse says G-d blessed Avraham „בכל" (with everything) without saying with what, the Rebbe explains that Avraham drew down Mocha Stima'ah (מוחא סתימאה) of Arich by his Torah ("zaken") and its Gulgalta by his mitzvos ("ba bayamim"), while "everything", a level beyond our arousal, came as G-d's blessing, and only after the ten trials, the completeness of his service.
>
> On his own words that Avraham drew down Gulgalta (גלגלתא) of Arich by his mitzvos, the Rebbe notes that this page of Likkutei Torah (24b) implies otherwise: our arousal reaches only to the very Chochmah Stima'ah, „משא"כ בגלגלתא" (not so Gulgalta). He refers to his father, Rabbi Levi

Yitzchak, whose notes (Likkutei Levi Yitzchak on Tanach and Ma'amarei Chazal, p. 109) hold that in general our arousal reaches Gulgalta of Arich as well. Perhaps (biur b'derech efshar) the implication he sees is our paragraph's pairing, following ¶24, of the light drawn by our arousal with the Torah and Mocha Stima'ah, and of the mitzvos with Gulgalta, the outer side of a level our arousal does not reach.

The Alter Rebbe: והמצות הם מבחינת כתר שבכתר אך מבחינת חיצוניות היינו גלגלתא דחפיא על מוחא

The Rebbe: בלקו"ת שה"ש כד, ב משמע שאתעדל"ת מגעת רק עד עצם ח"ס, משא"כ בגלגלתא

Sefer HaMaamarim Melukat, vol. ד, p. נה, notes 30–31 · מבה"ח כסלו ה'תשל"ז, ש"פ חיי שרה

SECTION 8 · ¶30–33

The joy of a mitzvah

30 ו ומעתה יובן ענין שמחה של מצוה. כי הנה השמחה הוא גילוי ההעלם וכמשל המלך שדרכו שיושב בחדרי חדרים כי כל כבודו פנימה[171] אך בזמן שמחתו מתראה ומתגלה לעין כל

6. And now the matter of the joy of a mitzvah will be understood. For joy is the revelation of what is hidden, like the analogy of the king, whose way is to sit in the innermost chambers, for "all his glory is within," but at the time of his rejoicing he shows himself and is revealed to every eye.

Section 6 explains the joy of a mitzvah. Joy reveals what is hidden: a king usually sits in his innermost chambers, for "all his glory is within," but at the time of his celebration he shows himself to everyone.

והנה המצות שרשן מאד נעלה מבחי' כתר שלמעלה מהחכמה.

Now, the mitzvos are rooted very high, from the level of Keser (the Crown), which is above Chochmah (wisdom).

The mitzvos, too, are rooted very high, in Keser, which is above Chochmah.

אך עצמיות הכתר אינו מתגלה כלל רק בחי' החיצוניות היינו בחי' גלגלתא שהוא בחי' רצון העליון.

However, the essence of Keser is not revealed at all, only its outer level (chitzoniyus), namely the level of Gulgalta, which is the level of the supernal will (ratzon).

Yet the essence of Keser is never revealed; what is revealed through the mitzvos is only its outer side, Gulgalta, the supernal will.

אך ע"י השמחה בקיום המצוה שהשמחה מעורר גילוי הפנימית לכן ע"י"ז ממשיך גילוי בחי' פנימית הכתר.

But through joy in fulfilling the mitzvah, since joy arouses the revelation of the inner dimension (pnimiyus), therefore through it one draws down a revelation of the inner dimension of Keser.

> Joy in performing a mitzvah awakens the revelation of what is inner, and so through it the inner dimension of Keser itself is drawn down.

31 וזהו בעטרה שעטרה לו אמו[172] דוקא אם הבנים שמחה[173] וישמחו בך ישראל כו' שע"י השמחה של מצוה מעורר התענוג עליון שהוא בחי' העטרה והכתר כו'. ועמ"ש לקמן בד"ה שוש אשיש[174] ובד"ה ה' לי בעוזרי.[175, 176]

And this is [the meaning of] "the crown with which his mother crowned him," specifically [his mother]: "a joyful mother of children," and "Israel will rejoice in You," etc.; for through the joy of a mitzvah one arouses the supernal delight (taanug), which is the level of the crown and Keser (the Crown), etc. And see what is written below, in the discourse beginning "I will surely rejoice," and in the discourse beginning "Havayah is for me among my helpers."

> This is why the verse says "his mother" crowned him: the souls are "a joyful mother of children," as the prayer says, "Israel will rejoice in You," and through the joy of a mitzvah they arouse the supernal delight, the inner Keser, which is the crown. In Likkutei Torah, Shemini Atzeres, on "Havayah is for me among my helpers," the Alter Rebbe calls Shemini Atzeres "a joyful mother of children," when G-d's joy in His works and Israel's joy in its Maker are joined, and he explains joy there, as here, by the king who shows himself at his celebration.

32 והנה מבואר למעלה שבחי' זו הוא ענין בחינה הג' שבאתעדל"ע [שבאתערותא דלעילא] הגבוה משני בחי' ראשונות. ולכן בגילוי בחי' זו נמשך שגם כשאיש מזריע תחלה תהיה יולדת זכר כו'.

Now, it was explained above that this level is the third level of the arousal from above, which is higher than the first two levels. Therefore, through the revelation of this level it comes about that even when the man gives seed first, she will bear a male, etc.

> This inner Keser, drawn down by joy, is the third level of the arousal from above, higher than the first two. That is why, when it is revealed, even "the man gives seed first" can bring forth a male.

כי זה דאיש מזריע תחלה יולדת נקבה[177] זהו כשנמשך הגילוי מבחי' חיצוניות שאז ענין אתעדל"ע [אתערותא דלעילא] המעורר אתעדל"ת [אתערותא דלתתא] הוא שיהיה יולדת נקבה אהבה זוטא כו'

For that "the man gives seed first, she bears a female" is when the revelation is drawn from the outer level (chitzoniyus); then the effect of the arousal from above that awakens the arousal from below is that she bears a female, a small love, etc.

> The rule that "the man gives seed first, she bears a female" applies when the revelation comes from the outer level; then the unprompted arousal from above awakens only a small love.

משא"כ על ידי שמחה של מצוה שנמשך הגילוי מאתעדל"ע [מאתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] מבחינת הפנימית ממש הרי היא גבוה גם מאתעדל"ע [מאתערותא דלעילא] שע"י אתעדל"ת [אתערותא דלתתא] ולכן יולדת זכר כו' וזהו שוש תשיש כו' בקבוץ בניה[178] דוקא כו'.

Whereas through the joy of a mitzvah, when the revelation is drawn from the arousal from above that is above the arousal from below, from the truly inner level (pnimiyus), it is higher even than the arousal from above that comes through an arousal from below; therefore she bears a male, etc. And this is [the meaning of] "She shall surely rejoice," etc., "at the gathering of her children" specifically, etc.

> The joy of a mitzvah draws the revelation from the truly inner level above all arousal from below, higher even than the arousal that answers ours, so she bears a male. This is the wedding blessing "She shall surely rejoice," that is, "Let the barren one surely rejoice ... at the gathering of her children": joy makes even the barren one bear.

(ועיין מ"ש בביאור ע"פ כה תברכו את בנ"י [בני ישראל][179] מענין ג' ברכות דברכת כהנים יברכך יאר ישא ועמ"ש בענין כשמחך יצירך בג"ע [בגן עדן] מקדם.

(And see what is written in the explanation on [the verse] "Thus shall you bless the children of Israel," on the three blessings of the Priestly Blessing, "May He bless you," "May He shine," "May He lift up"; and see what is written on "as You gladdened Your creation in the Garden of Eden of old."

> The parenthesis refers to the Alter Rebbe's explanation of the three blessings of the Priestly Blessing, and of the wedding blessing "as You gladdened Your creation in the Garden of Eden of old."

ועמ"ש סד"ה בשלח פרעה[180,181] שהשמחה אמיתית ודביקות בה' אחד הוא בבחי' הכנעה וביטול וע"י קבלת עול מלכות שמים בעסק התורה ומצות כו' ע"ש).

And see what is written at the end of the discourse beginning "When Pharaoh sent out": that true joy and cleaving to the One G-d are through submission and self-nullification (bittul), and through accepting the yoke (kabbalas ol) of the kingdom of heaven in the study of Torah and the mitzvos, etc.; see there.)

> It also refers to the end of his discourse "When Pharaoh sent out" in Torah Ohr, Beshalach: true joy and cleaving to G-d come through submission and bittul and through accepting the yoke of heaven in Torah and mitzvos.

והנה עפ"ז [על פי זה] יובן ג"כ מ"ש בעטרה שעטרה לו אמו ביום חתונתו[182] זו מ"ת [מתן תורה] כי הנה ענין פסח וספה"ע [וספירת העומר] ושבועות זהו קרוב לענין ג' בחי' הנז' [הנזכר] שבאתעדל"ע [שבאתערותא דלעילא].

Now, according to this, what is written, "the crown with which his mother crowned him on the day of his wedding," which is the Giving of the Torah, will also be understood. For Pesach, the Counting of the Omer and Shavuos are close to the three levels of the arousal from above mentioned above.

> This also explains why the Giving of the Torah is called "the day of his wedding," when "his mother crowned him." Pesach, the Counting of the Omer and Shavuos correspond closely to the three levels of the arousal from above.

כי בפסח הי' [היה] בחי' דילוג וגילוי אתעדל"ע [אתערותא דלעילא] מעצמו. אך שאין הגילוי בבחי' פנימית כמו בשבועות אשר במ"ת [במתן תורה] דבר ה' פא"פ [פנים אל פנים].[183]

For on Pesach there was a "skipping over" and a revelation of the arousal from above that came of itself; but the revelation was not inward as on Shavuos, when at the Giving of the Torah "Havayah spoke face to face."

> On Pesach (the name means "skipping over") G-d skipped over and revealed Himself on His own initiative, an arousal from above that came by itself, but not inwardly. On Shavuos, at the Giving of the Torah, G-d spoke "face to face," an inner revelation.

33 ואחר יום א' דפסח מתחילים לספור ספה"ע [וספירת העומר] והוא המשכת אתעדל"ע [אתערותא דלעילא] ע"י אתעדל"ת [אתערותא דלתתא] דזיכוך נה"ב [נפש הבהמית] שזהו ענין העומר שעורים מאכל בהמה כו'.

And after the first day of Pesach we begin the Counting of the Omer, which is the drawing down of an arousal from above through an arousal from below, [the arousal] of refining the animal soul; and this is the matter of the Omer [offering] of barley, animal food, etc.

> From the second day of Pesach the Omer is counted: an arousal from above drawn down by an arousal from below, the refinement of the animal soul. The Omer offering was of barley, animal food, alluding to this refinement.

וזהו מ"ט יום ואח"כ ביום החמישים הוא גילוי שער הנ' שלמעלה מאתעדל"ת [מאתערותא דלתתא] וזהו ביום השלישי בהיות הבקר[184] וארז"ל [ואמרו רבותינו זכרונם לברכה] ברבות בראשית פנ"ו[185] שזהו ענין ביום השלישי יקימנו[186, 187] וע"כ אין בו ספירה והגילוי נמשך בבחי' פנימית ממש.

This is forty-nine days; and afterward, on the fiftieth day, is the revelation of the fiftieth gate, which is above the arousal from below. And this is [the meaning of] "on the third day, when it was morning"; and our Sages, of blessed memory, said in Bereishis Rabbah, chapter 56, that this is the meaning of "on the third day He will raise us up." Therefore there is no counting on it, and the revelation is drawn in a truly inner way (pnimiyus).

> The forty-nine days are followed, on the fiftieth, by the fiftieth gate, above any arousal from below, so the fiftieth day is not counted. It is the "third day" of the Giving of the Torah, which the Midrash links with "on the third day He will raise us up," and its revelation is truly inward.

משא"כ בפסח כו' שלא היה הגילוי בבחינת פנימית עדיין כמו בשבועות. וז"ש [וזהו שכתוב] בזהר פ' אמור (דצ"ו ע"ב) בענין שבועות שהוא יום אחד.[188] קשורא דלעילא רישא וגלגלתא ומוחי.[189]

Whereas on Pesach, etc., the revelation was not yet inward as on Shavuos. And this is what is written in the Zohar, Parshas Emor (folio 96, side b), concerning Shavuos, that it is one day: "the bond above: the Head, the Skull (Gulgalta) and the Brains."

> On Pesach the revelation was not yet inward. The Zohar calls Shavuos "one day" and "the bond above: the Head, the Skull and the Brains," and in Likkutei Torah, Bamidbar, the Alter Rebbe explains that on Shavuos the Keser is drawn to Z'eir Anpin from Arich Anpin itself.

וע"ש במק"מ [במקדש מלך] ובהרמ"ז [ובהרב משה זכות] רישא הוא עיקר הכתר והוא המקיף העליון שהגלגלתא הוא סיום חצניותו ומוחא הוא חכמה כו' והיינו שבשבועות מתקשרים כל הג' בחינות הנ"ל יחד ומאירים למטה.

And see there in the Mikdash Melech and the Ramaz: "Head" is the essence of Keser (the Crown), and it is the supernal makif (encompassing light), of which Gulgalta is the end of its outer dimension; and "Brain" is Chochmah (wisdom), etc. That is, on Shavuos all three levels mentioned above are bound together and shine below.

> The Zohar's commentators explain: the Head is the essence of Keser, the supernal encompassing light; the Skull, Gulgalta, is the end of its outer side; and the Brain is Chochmah. On Shavuos all three levels are bound together and shine below.

SECTION 9 · ¶34–38

Yom Kippur and the mother's hands

34 ובמ"א נת' [נתבאר] ענין ג' בחינות אלו שבתומ"צ [שבתורה ומצות] בע"א [באופן אחר] קצת היינו שאותו בחי' פנימית הכתר שגולגלתא הוא חיצוניותו זהו מו"ס כמ"ש בע"ח [מוחא סתימאה] שכ"ב ספ"ה [בעץ חיים][190]

Elsewhere these three levels in Torah and mitzvos are explained somewhat differently: that the inner dimension (pnimiyus) of Keser (the Crown), of which Gulgalta is the outer dimension (chitzoniyus), is Mocha Stima'ah, as is written in Etz Chaim, Sha'ar (Gate) 22, end of chapter 5.

> Elsewhere the Alter Rebbe arranges the three levels differently: the inner dimension of Keser, whose outer side is Gulgalta, is identified as Mocha Stima'ah itself. Kehot notes that the Etz Chaim reference follows the Shklov edition, that in today's editions it is Sha'ar (Gate) 23, end of chapter 1, and that "chapter 5" is a printer's error. In Likkutei Torah, Shelach, the Alter Rebbe explains it so: there are two levels of intellect, Mocha Stima'ah, above the will and its inner dimension, and the Chochmah of Atzilus, below it.

וזהו ב' בחי' והבחי' הג' מלמעלה למטה היא חכמה דאצילות דאורייתא מחכמה נפקת מחכמה דאצילות והמצות הן מבחי' גלגלתא שמתפשטת גם למטה ומלבשת גם לבחינת חכמה דאצילות כמ"ש בע"ח [בעץ חיים] שם.

These are two levels. And the third level, from above to below, is the Chochmah (wisdom) of the World of Atzilus (Emanation), for "the Torah comes forth from Chochmah," from the Chochmah of Atzilus; and the mitzvos are from the level of Gulgalta, which extends also below and enclothes also the level of the Chochmah of Atzilus, as is written in Etz Chaim there.

> On this arrangement the third and lowest level is the Chochmah of Atzilus, the source of the Torah. The mitzvos come from Gulgalta, which extends downward and envelops even the Chochmah of Atzilus.

35 ולכן יש מעלה בתורה שהיא בחי' פנימית כי חכמה מוחא משא"כ המצות מבחינת גלגלתא שהיא חיצונית כמו עצם הגלגלת החופף על המוחין.

Therefore there is an advantage in the Torah, which is the inner level (pnimiyus), for Chochmah (wisdom) is the brain; whereas the mitzvos are from the level of Gulgalta, which is outer (chitzoniyus), like the bone of the skull that covers the brain.

> On this arrangement the Torah's advantage is its inwardness, Chochmah being the "brain," while the mitzvos, from Gulgalta, are outward, like the skull over the brain.

ויש מעלה במצות שמבחינת גלגלתא שהם חיצוניות של בחינה היותר עליונה הוא בחינת ח"ס [חכמה סתימאה] דעתיקא כו' שהיא בחינת פנימית הכתר ממש.

And there is an advantage in the mitzvos, which, being from the level of Gulgalta, are the outer dimension of the most exalted level, namely the hidden Chochmah (Chochmah Stima'ah) of Atika, etc., which is the very inner dimension of Keser (the Crown).

> The mitzvos' advantage is that Gulgalta is the outer side of the highest level, the hidden Chochmah of Atika, the very inner dimension of Keser.

ועד"ז יש לומר ג"כ פי' רישא וגלגלתא ומוחי. רישא היינו פנימית הכתר מו"ס [מוחא סתימאה] וגלגלתא היינו סיום חיצוניותו ומוחי הוא חב"ד [חכמה בינה ודעת] דאצילות.

In the same way one may also explain the meaning of "the Head, the Skull and the Brains": "the Head" is the inner dimension of Keser, Mocha Stima'ah; "the Skull" is the end of its outer dimension; and "the Brains" are the Chochmah, Binah (understanding) and Daas (knowledge) of the World of Atzilus (Emanation).

> So the Zohar's "the Head, the Skull and the Brains" can also be read this way: the Head is the inner Keser, Mocha Stima'ah; the Skull is the end of its outer side; and the Brains are the Chochmah, Binah and Daas of Atzilus.

ועמ"ש מענין זה בביאור ע"פ אני כו' אשר הוצאתי אתכם מארץ מצרים[191] כו'.

And see what is written on this subject in the explanation on [the verse] "I, etc., who brought you out of the land of Egypt," etc.

> The Alter Rebbe refers to his explanation of "I ... who brought you out of the land of Egypt" in Likkutei Torah, Shelach.

וע' עוד מענין בעטרה שעטרה לו אמו[197, 196, 195, 194, 193, 192] בזהר פ' נח (דף ע"ד א') ובפ' בשלח (דנ"ח א') ופ' יתרו (פ"ד א') ובמשפטים (דף ק' ע"ב) ויקרא (ד"ד ב') ופ' אחרי (דע"ז ב')[198]

And see further on the matter of "the crown with which his mother crowned him" in the Zohar, Parshas Noach (folio 74a), and in Parshas Beshalach (folio 58a), and Parshas Yisro (84a), and in Mishpatim (folio 100b), Vayikra (4b) and Parshas Acharei (77b).

> He also lists several passages of the Zohar on "the crown with which his mother crowned him," in Parshas Noach, Beshalach, Yisro, Mishpatim, Vayikra and Acharei; Kehot notes that the Tzemach Tzedek copied them all out in Or HaTorah.

והנה במשנה סוף תענית משמע דביום חתונתו זה מתן תורה היינו יוהכ"פ [יום הכפורים] שבו נתנו לוחות אחרונות כדפרש"י [כדפירש רש"י / כדפירוש רש"י] שם

Now, from the Mishnah at the end of Taanis it is implied that "the day of his wedding: this is the Giving of the Torah" means Yom Kippur, on which the second Tablets were given, as Rashi explains there.

> The Mishnah at the end of Taanis says that "the day of his wedding" is the Giving of the Torah, and Rashi there explains that this means Yom Kippur, when the second Tablets were given.

ובודאי דביוהכ"פ [דביום הכפורים] שייך בחינת גילוי בעטרה שעטרה כו' שהוא ענין בחינה הג' הנ"ל שמלמטה למעלה וכמ"ש ע"פ ביום השלישי יקימנו.[199, 200]

And certainly on Yom Kippur the revelation of "the crown with which [his mother] crowned [him]," etc., applies, which is the third level mentioned above, from below to above; and as is written on [the verse] "on the third day He will raise us up."

> Certainly the revelation of "the crown," the third level, belongs to Yom Kippur, a revelation drawn from below to above. The Alter Rebbe refers to his explanation of "on the third day He will raise us up."

36 וזהו ג"כ שעטרה לו אמו כי כל העליות ביוהכ"פ [ביום הכפורים] ע"י בינה כו' וענין שאו ידיכם קדש וברכו[201] כו' כמו שהאם מברכת את בנה עד"מ

And this is also [the meaning of] "with which his mother crowned him," for all the ascents on Yom Kippur are through Binah (understanding), etc.; and [this is] the matter of "Lift up your hands in holiness and bless," etc., as a mother blesses her son, by way of analogy.

> "His mother" fits Yom Kippur as well, for all its ascents are through Binah, the supernal mother. The verse "Lift up your hands in holiness and bless Havayah" is like a mother blessing her son.

והיינו ענין לא זז מחבבה עד שקראה אמי[202] כנזכר לעיל היינו כנודע שאו"א [שאבא ואימא] מלבישים לזרועות דא"א וכמ"ש מענין זה[203] גבי תנופת שתי הלחם ע"ג [על גבי] שני הכבשים בפרשה אמור.[204]

And this is the matter of "He did not cease to cherish her until He called her 'My mother,'" mentioned above; that is, as is known, that Abba and Imma (Chochmah and Binah) enclothe the arms of Arich Anpin; and as is written on this regarding the waving of the two loaves upon the two lambs, in Parshas Emor.

> This is the Midrash mentioned in the preceding discourse: G-d cherished Israel until He called her "My mother," for as a mother blesses her son, so Israel, as it were, bless their Father in heaven by lifting up their hands. Abba and Imma enclothe the "arms" of Arich Anpin, so their blessing carries the power of Arich Anpin's hands, as explained in Likkutei Torah, Emor, on the waving of the two loaves.

37 וא"כ כשממשיכים ברכה והמשכה לז"א מאו"א [מאבא ואימא] הנה ברכה והמשכה זו הו ג"כ מזרועות דא"א המלובשים בהם.

If so, when blessing and drawing down are drawn to Z'eir Anpin (the emotive attributes) from Abba and Imma (Chochmah and Binah), this blessing and drawing down is also from the arms of Arich Anpin that are enclothed in them.

> When blessing flows from Abba and Imma to Z'eir Anpin, it comes from the arms of Arich Anpin that are clothed within them.

וזהו ממש כמו הברכה שהיא על ידי הידים כמ"ש וישלח ישראל את ימינו[205] וישת על ראש אפרים כו'

And this is exactly like a blessing that is given through the hands, as it is written, "And Israel stretched out his right hand and placed it on the head of Ephraim," etc.

> This is like a blessing given by placing the hands, as Yaakov placed his right hand on the head of Ephraim.

ועד"ז פי' בספר עמק המלך שער י"א פ"ג [פרק ג'] ושער ט"ו פרק קמ"ח ענין שאו ידיכם קדש[206] שהוא סוד אבא שבתוכו יד ימין דא"א וברכו את הוי' שהוא ז"א כו'

In the same way the book Emek HaMelech, Sha'ar (Gate) 11, chapter 3, and Sha'ar (Gate) 15, chapter 148, explains "Lift up your hands in holiness" as the mystery of Abba, within whom is the right hand of Arich Anpin, "and bless Havayah," which is Z'eir Anpin, etc.

> The Kabbalistic work Emek HaMelech explains "Lift up your hands in holiness" the same way: Abba contains the right hand of Arich Anpin, and "bless Havayah" refers to Z'eir Anpin.

ועיין מ"ש מענין המשכה זו שמחסד דא"א בז"א על ידי או"א [אבא ואימא] בד"ה הוי' יחתו מריביו.[207]

And see what is written on this drawing down, from the Chesed (kindness) of Arich Anpin into Z'eir Anpin through Abba and Imma, in the discourse beginning "Havayah: those who contend with Him shall be shattered."

> The Alter Rebbe refers to his discourse on "Havayah: those who contend with Him shall be shattered" for more on this flow from the Chesed of Arich Anpin into Z'eir Anpin through Abba and Imma.

38 וכדי להיות המשכה זו הוא ע"י שאו ידיכם שהוא ענין שמע ישראל ובשכמל"ו [וברוך שם כבוד מלכותו לעולם ועד]. ועיין בע"ח [בעץ חיים] של"א פ"ז [פרק ז'][208] ע"פ וארבע הידות יהיה לכם והחמישית לפרעה[209, 210]

And in order that there be this drawing down, it is through "Lift up your hands," which is the matter of "Hear, O Israel" and "Blessed be the Name of the glory of His kingdom forever and ever." And see Etz Chaim, Sha'ar (Gate) 31, chapter 7, on [the verse] "and the four parts (yados) shall be yours, and the fifth to Pharaoh":

> This flow is drawn down through "lifting the hands," which is the Shema and "Blessed be the Name of the glory of His kingdom." The Arizal in Etz Chaim reads Yosef's words, "four parts (yados) shall be yours, and the fifth to Pharaoh," as hands: four, and a fifth.

כי ב' ידות דא"א תרוייהו שקילי כחדא ונקי' יד אחת מלבד דלית שמאלא בהאי עתיקא[211] דהא עתיקא כולא ימינא כו'

that the two hands of Arich Anpin are both equal as one and are called one hand alone, for "there is no left in this Atika, for Atika is all right," etc.;

> The two hands of Arich Anpin are equal and count as a single hand, for "there is no left in this Atika; Atika is all right": in Arich Anpin even severity is kindness.

וע"ז נאמר והחמישית לפרעה שהיא אימא עילאה הנקרא פרעה דתמן אתגליין ואתפרעין כל נהורין כנזכר בזהר ויגש (דר"י) ועיין בזהר בשלח (דס"ג ע"ב)

and of this it is said, "and the fifth to Pharaoh": this is the supernal Imma, which is called Pharaoh, "for there all lights are revealed and uncovered (ispar'in)," as mentioned in the Zohar, Vayigash (folio 210); and see the Zohar, Beshalach (folio 63b).

> This single hand is "the fifth," given "to Pharaoh," which is the supernal Imma: she is called Pharaoh (פרעה) because there "all lights are revealed and uncovered," ispar'in (אתפרעין), a word of the same letters.

נמצא כי יד דא"א מתגלה באימא עילאה. וז"ש בר"ח [בראשית חכמה] [וזהו שכתוב] שער הענוה ספ"א [סוף פרק א'] דאימא נקרא אוצר מתנת חנם כו'.

It follows that the hand of Arich Anpin is revealed in the supernal Imma. And this is what is written in Reishis Chochmah, Sha'ar HaAnavah, end of chapter 1, that Imma is called "the treasury of the free gift," etc.

> So the hand of Arich Anpin is revealed in the supernal Imma. That is why Reishis Chochmah, Rabbi Eliyahu de Vidas's classic work of ethics and Kabbalah, calls Imma "the treasury of the free gift": from her flows what is given beyond merit.

ולכן ע"י שאו ידיכם שהוא בחינת כלות הנפש בק"ש [בקריאת שמע] שע"י"ז ממשיכים מבחי' א"א ואו"א [ואבא ואימא] בז"א זהו ענין לא זז מחבבה עד שקראה אמי. ועמ"ש מזה בד"ה רני ושמחי[212] וגו':[213, 214]

Therefore, through "Lift up your hands," which is the level of the soul's expiring in longing (kelos hanefesh) in the Shema, through which one draws down from the level of Arich Anpin and Abba and Imma (Chochmah and Binah) into Z'eir Anpin (the emotive attributes): this is the matter of "He did not cease to cherish her until He called her 'My mother.'" And see what is written on this in the discourse beginning "Sing and rejoice," etc.

> Through "lifting the hands," the soul's longing to the point of expiry in the Shema, one draws from Arich Anpin and Abba and Imma into Z'eir Anpin. This is why G-d called Israel "My mother": like Imma, the souls draw the blessing of Arich Anpin down into Z'eir Anpin; the Alter Rebbe refers to his discourse "Sing and rejoice" for more.

THE REBBE ON THIS PARAGRAPH · AI research, checked against each source; not yet reviewed by a person

BACKGROUND FROM THE REBBE

At a general yechidus for guests on the night of 13 Shevat 5746 (Likkutei Sichos vol. 26), as they were about to go home, the Rebbe urges them to carry the unity of their days together back with them, and in a note finds unity also in the parsha of the week of the Rebbe Rayatz's passing, Bo, „בא אל פרעה" (come to Pharaoh).

As Likkutei Torah explains, the Rebbe writes, citing our page with Shir HaShirim 6d, the "Pharaoh" of holiness, „דאתפריעו ואתגליין מיני' כל נהורין" (from whom all lights are uncovered and revealed), is the level of the fifth, "the fifth to Pharaoh": the encompassing level, makif, „המאחד את כל הדרגות" (that unites all the levels). In our paragraph, following Etz Chaim, the fifth is the hand of Arich Anpin, whose two hands are equal and are called one, revealed in the supernal Imma, which is called Pharaoh because there all lights are revealed.

The Alter Rebbe: וע"ז נאמר והחמישית לפרעה שהיא אימא עילאה הנקרא פרעה דתמן אתגליין ואתפרעין כל נהורין

The Rebbe: ש"פרעה" ("בא אל פרעה") דקדושה ("דאתפריעו ואתגליין מיני' כל נהורין") קאי על בחי' החמישית, "החמישית לפרעה" בחי' המקיף המאחד את כל הדרגות

Likkutei Sichos, vol. כו, p. 351, note 16 (the talk begins on p. 349) · Wednesday of Parshas Beshalach, the night of 13 Shevat 5746, at a general yechidus for guests (translated from Yiddish; the same talk in Sichos Kodesh 5746 vol. 2 p. 571)

IN ONE'S AVODAH

Do the practical mitzvos with self-nullification of one's own will, for the deed is the main thing and through it the souls draw the crown down upon the King; and do them with joy, which reveals the inner Keser, so that even when one's own arousal is lacking the great love is born. True joy comes through submission, self-nullification and accepting the yoke of heaven in Torah and mitzvos. And beyond the soul's changing moods lies its essential will and self-sacrifice, which do not change and reach where even sins are turned into merits.

QUESTIONS FOR DISCUSSION

1. Why does an arousal from above that answers our own initiative produce a deeper love than one that comes unprompted, if the unprompted one has the higher root?
2. How does the analogy of brain and skull let the maamar hold both that the deed is the main thing and that Torah is higher than the mitzvos?
3. Why can the "crown" be seen without garments, while the Torah's inner reasons can be grasped only through them?
4. What is the difference between the "man" in the soul, its ten changing powers, and its "forehead," and how does each show itself in a person's service?
5. Why does the third level, beyond all human reach, come only after human service is complete, and how does the joy of a mitzvah draw it down?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **להבין ענין הטעם**

Or HaTorah mentions this discourse there, describing it as part of the Alter Rebbe's teaching on "Go out and gaze" (Tze'enah ure'enah) of 5572 (1812).

KEHOT'S NOTE

נזכר באוה"ת במדבר כרך ה' ע' א'תקנג: בתורה ע"פ צאינה וראינה דתקע"ב. ראה להלן בהוספות להערות וציונים השוואה לד"ה זה.

2 **ואשה כי תזריע**

G-d tells Moshe to say to the children of Israel: "When a woman conceives (tazria) and bears a male, she shall be impure seven days"; plainly, the opening of the laws of a woman after childbirth. The Talmud reads tazria as "gives seed," and first: when the woman gives seed first, the child is a boy; the Alter Rebbe applies this to the soul whose own initiative comes first. (context: Steinsaltz Tanakh)

Leviticus 12:2 ויקרא י"ב:ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר וְטָמְאָה שִׁבְעַת יָמִים כִּימֵי נִדַּת דְּוֹתָהּ תִּטְמָא׃

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)

KEHOT'S NOTE

ויקרא יב, ב.

3 **מי לי בשמים**

The psalmist Asaf says to G-d: "Whom have I in heaven [but You]? And besides You I desire nothing on earth": next to closeness to G-d, nothing in heaven or on earth matters to him. The Alter Rebbe cites it for the "great love," which wants G-d Himself and nothing else. (context: Steinsaltz Tanakh)

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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

KEHOT'S NOTE

תהלים עג, כה.

4 **שלא ע"מ לקבל פרס**

Antigonos of Socho taught: do not be like servants who serve the master for the sake of receiving a reward, but like servants who serve the master not for the sake of receiving a reward. The Alter Rebbe uses both halves to distinguish the great love from the small one.

Pirkei Avot 1:3 משנה אבות א:ג'

אַנְטִיגְנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשִּׁמְעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תִּהְיוּ כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב עַל מְנָת לְקַבֵּל פְּרָס, אֶלָּא הֱווּ כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרָס, וִיהִי מוֹרָא שָׁמַיִם עֲלֵיכֶם׃

Antigonus a man of Socho received [the oral tradition] from Shimon the Righteous. He used to say: do not be like servants who serve the master in the expectation of receiving a reward, but be like servants who serve the master without the expectation of receiving a reward, and let the fear of Heaven be upon you.

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5 **איש מזריע תחלה**

Rabbi Yitzchak in the name of Rabbi Ami: when the woman gives seed first she bears a male, and when the man gives seed first she bears a female, as it says, "When a woman gives seed and bears a male." This is the pair of images on which the whole maamar turns.

Niddah 31a:23–24 נדה ל"א א:כ"ג-כ"ד

אָמַר רַבִּי יִצְחָק, אָמַר רַבִּי אַמִּי: אִשָּׁה מַזַּרַעַת תְּחִילָּה — יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִילָּה — יוֹלֶדֶת נְקֵבָה, שֶׁנֶּאֱמַר: "אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר". תָּנוּ רַבָּנָן: בָּרְאשׁוֹנָה הָיוּ אוֹמְרִים — אִשָּׁה מַזַּרַעַת תְּחִילָּה יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִילָּה יוֹלֶדֶת נְקֵבָה, וְלֹא פֵּירְשׁוּ חֲכָמִים אֶת הַדָּבָר, עַד שֶׁבָּא רַבִּי צָדוֹק וּפֵירְשׁוֹ: "אֵלֶּה בְּנֵי לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב בְּפַדַּן אָרָם וְאֵת דִּינָה בִתּוֹ" — תָּלָה הַזְּכָרִים בַּנְּקֵבוֹת וּנְקֵבוֹת בַּזְּכָרִים.

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6 **נשים דעתן קלות**

Kehot gives Shabbos 33b for this saying: Rabbi Shimon bar Yochai, hiding from the Romans with his son, feared that if his wife were tormented she might reveal where they were, and so they moved to a cave. The Alter Rebbe uses the phrase only as an image for the lighter love that still seeks its own benefit.

Shabbat 33b:6 שבת ל"ג ב:ו'

אֲזַל הוּא וּבְרֵיהּ, טְשׁוּ בֵּי מִדְרְשָׁא. כָּל יוֹמָא הֲוָה מַתְיָא לְהוּ דְּבֵיתְהוּ רִיפְתָא וְכוּזָא דְּמַיָּא וְכָרְכֵי. כִּי תְקֵיף גְּזֵירְתָא אֲמַר לֵקֵּה לִבְרֵיהּ: נָשִׁים דַּעְתָּן קַלָּה עֲלֵיהֶן, דִּילְמָא מְצַעֲרֵי לַהּ וּמְגַלְּיָא לָן. אֲזַלוּ טְשׁוּ בְּמְעָרְתָא. אִיתְרְחִישׁ נִיסָּא אִיבְּרִי לְהוּ חָרוּבָא וְעֵינָא דְּמַיָּא, וַהֲווּ מַשְׁלְחֵי מָנְיֵיהוּ וַהֲווּ יָתְבֵי עַד צַוְּארֵייהוּ בְּחָלָא. כּוּלֵּי יוֹמָא גָּרְסִי. בְּעִידָּן צַלּוֹיֵי לָבְשֵׁי מִיכַּסּוּ וּמְצַלּוּ, וַהֲדַר מַשְׁלְחֵי מָנְיֵיהוּ כִּי הֵיכִי דְּלָא לִיבְלוּ. אִיתְיְבוּ תְּרֵיסַר שְׁנֵי בְּמְעָרְתָא. אֲתָא ...

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KEHOT'S NOTE

שבת לג, ב. ושי"נ. [כ].

PARAGRAPH 2

7 In the Song, the call goes out to the daughters of Zion: "Go out and gaze upon King Shlomo, at the crown with which his mother crowned him on the day of his wedding"; plainly, come out and see the king wearing his wedding crown. The previous discourse read "go out" as going out of the garments and "gaze at the crown" as seeing Keser itself, and this discourse explains why that is possible. (context: Steinsaltz Tanakh)

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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8 **ע"פ ואברהם זקן**

That discourse asks why one hour of teshuvah and good deeds in this world is better than all the life of the World to Come, when their purpose is to make garments for the soul so that it can enjoy the radiance of the Shechinah there.

KEHOT'S NOTE

תו"א חיי שרה טז, א ואילך.

9 **ואברהם זקן בא בימים**

The Torah relates that "Avraham was old, advanced in days" (literally "come into days"). The Zohar reads it as Avraham entering with his "days," the deeds of each day, which become the soul's garments; this is the verse of the Torah Ohr discourse to which the text refers. (context: Steinsaltz Tanakh)

Genesis 24:1 בראשית כ"ד:א'

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַה' בֵּרַךְ אֶת־אַבְרָהָם בַּכֹּל׃

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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10 **ובד"ה ועשית בגדי קדש**

That discourse explains, with the same Zohar on "advanced in days," that every soul has garments made of the Torah and mitzvos a person does: the intent of the mitzvos and the heart's desire make garments in the higher Gan Eden, and the practical mitzvos garments in the lower Gan Eden; the days allotted to a person match the garments his soul needs. (Kehot: Torah Ohr 82, ח)

KEHOT'S NOTE

תו"א תצוה פב, ח.

11 **ועשית בגדי קדש**

G-d commands Moshe: "And you shall make holy garments for Aharon your brother," the vestments of the High Priest for the service in the Tabernacle. It is the verse of the Torah Ohr discourse on the garments of the soul to which the text refers. (context: Steinsaltz Tanakh)

Exodus 28:2 שמות כ"ח:ב'

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת׃

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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12 The prophet Michah praises G-d, who pardons iniquity and "does not hold His anger forever, for He desires kindness." Here it describes the first kind of influence, which flows from G-d's own wish to do good and not in response to anything from below. (context: Steinsaltz Tanakh)

Micah 7:18 מיכה ז':י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

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

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PARAGRAPH 3

13 **ע' בהקדמת מהר"נ שפירא**

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

KEHOT'S NOTE

"ולזה הם שואפים שפע בעבודה ההיא לקיומם וחיות שלא תחסר לעולם, ובענין זה אין להם חלק בתחתונים כלל אם יטיבו ואם ירעו שהחוק הקבו' לא יושבת מפני שאין להם חטא כלל ומכלל זה הגלגלים שגם הם שוקדים על עבודת' ורבו תשוקת' אשר גדלה מאד בהיות' מספרי' כבו' אל ובמהלכם משבחי' לבורא' ית"ש לעולם, ובזה ינתן שפע' וקיומ', אמנם יש עוד רב תועלת בעבודתינו אשר היא תחסר וגם תעדיף והיינו כפי שיעור עבוד' התחתונים אם עבדו כראוי אז יוסיפו אור מלמעלה ויזדככו זיכוך רב תהיה ההוספ' הזה מרובה על העיקר וכפי הבחינה הזאת יתייחס למעלה תוספ' וגרעון שמחה וכבוד וגאולת וגלות, וכל הדברים האלו וכיוצא בהם המתייחסי' להם וענין זה המכוני' להם מכונו' בערך התחתוני' כלומר שאין אותו ענין המיוחס גרעון ותוספו' בהם בערך קצבות' בעבודת' אלא בערך שיוסף בהם מצד התחתוני' המקבלים ומגרעת בהם מזגם וערכם, ובכלל ענין זה הוא שאין שום יחוד לספי' כלל ועיקר מצד מציאותם אלא מה שהוא לעליונים מצד מציאותם ותשוקתם וקורבת' כנז' הוא התגלות א"ס עליהם והשפע' אורו בהם שאלו לא ישתתפו התחתונים בעבודת' ויחוד' הם מצד עצמ' יש להם קצבה . . כו'.

14 **ב' מיני יחודים באו"א**

In the earlier explanation of "My dove, in the clefts of the rock," the Alter Rebbe quotes Pri Etz Chaim (Sha'ar Kerias Shema, chapter 11): the union for the worlds comes from the mochin of Abba and Imma themselves, while the union that brings forth new souls needs a new light from above.

KEHOT'S NOTE

נתבאר לעיל כ, ג. ראה אוה"ת שה"ש כרך ב ע' תצז. ובסה"מ תרנ"א ע' קמט, ובסה"מ תרנ"ד ע' קלג. סה"מ תרנ"ז ע' רעו. סה"מ תרע"ח ע' צ ובכ"מ. ד"ה ברוך שעשה ניסים תשט"ו (קונטרס חנוכה תנש"א).

15 **וזיווג ב' הוא זיווג חיצונית . . וזה אינו נפסק**

The note quotes it: this union is constant, for the existence of the worlds, and is the root of the natural order; because it serves the existence of the worlds, the conduct of the world drawn from it is that G-d guides the creatures according to their nature.

KEHOT'S NOTE

"דזיווג זה הוא תדירי לצורך קיום העולמות, והוא שרש הנהגת הטבע, דכיון שזיווג זה הוא לצורך (קיום) העולמות, לכן הנהגת העולם הנמשכת מבחינה זו היא שהקב"ה מנהיג את הנבראים שבעולם לפי ענינם" — ד"ה ברוך שעשה ניסים הנ"ל. באוה"ת שה"ש כרך ב ע' תצז מציין לכאן בענין ב' מיני יחודים ומציין "ומשם [— בלקו"ת כאן] יובן דפי' עולם כמנהגו נוהג היינו כשהוא נוהג רק בבחי' החיצונים דחו"ב שמשם נמשך לחיות העולמות קיום הכרחי' כו'".

16 **בד"ה שוש אשיש בה'**

In a parenthesis of that discourse (Likkutei Torah, Nitzavim 4:4) the Alter Rebbe explains the two unions in Chochmah and Binah: one, constant and never ceasing, gives life to the worlds ("Who in His goodness renews each day") and brings their outer dimension into being; the other, not constant, gives birth to the mochin, the souls, the inner dimension of the worlds, and is drawn down in general on Rosh Hashanah.

KEHOT'S NOTE

לעיל פ' נצבים מז, א.

17 **שוש אשיש בה'**

The prophet, speaking for Israel at the redemption: "I will surely rejoice in Havayah, my soul shall exult in my G-d, for He has clothed me in garments of salvation," like a groom and a bride in their finery. It is the verse of the discourse in Likkutei Torah, Nitzavim, to which the text refers on the two unions. (context: Steinsaltz Tanakh)

Isaiah 61:10 ישעיהו ס"א:י'

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵּלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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18 **זכור את יום השבת לקדשו**

The fourth of the Ten Commandments, spoken by G-d at Sinai: "Remember the Shabbos day to keep it holy." It is the verse of the Torah Ohr explanation (Yisro) to which the text refers on the two kinds of union. (context: Steinsaltz Tanakh)

Exodus 20:8 שמות כ':ח'

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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19 **ואעלת לגו טורא דחשוכא ומתמן ארחת מזונא**

The Zohar (Pinchas) on "the hind of the dawn," a compassionate creature who goes far to bring food for all the others: she goes sixty parasangs, enters "the mountain of darkness," and from there obtains food. The Alter Rebbe refers to his explanation of this passage elsewhere.

Zohar, Pinchas 104:696–105:706 ספר הזהר, פנחס ק"ד:תרצ"ו-ק"ה:תש"ו

20 **איש מזריע תחלה יולדת נקבה**

"When the woman gives seed first she bears a male; when the man gives seed first she bears a female." The Alter Rebbe now explains the image: the man's initiative is the arousal from above that comes by itself, the woman's is the arousal from below.

Niddah 31a:23–24 נדה ל"א א:כ"ג-כ"ד

אָמַר רַבִּי יִצְחָק, אָמַר רַבִּי אַמִּי: אִשָּׁה מַזְרַעַת תְּחִילָּה — יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִילָּה — יוֹלֶדֶת נְקֵבָה, שֶׁנֶּאֱמַר: "אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר". תָּנוּ רַבָּנָן: בָּרִאשׁוֹנָה הָיוּ אוֹמְרִים — אִשָּׁה מַזְרַעַת תְּחִילָּה יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִילָּה יוֹלֶדֶת נְקֵבָה, וְלֹא פֵּירְשׁוּ חֲכָמִים אֶת הַדָּבָר, עַד שֶׁבָּא רַבִּי צָדוֹק וּפֵירְשׁוֹ: "אֵלֶּה בְּנֵי לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב בְּפַדַּן אָרָם וְאֵת דִּינָה בִתּוֹ" — תְּלָה הַזְּכָרִים בַּנְּקֵבוֹת וּנְקֵבוֹת בַּזְּכָרִים.

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21 **כי חפץ חסד הוא**

"...for He desires kindness." The cause of the arousal that comes by itself, from a level that no initiative below can reach, as at the creation of the world.

Micah 7:18 מיכה ז':י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

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

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KEHOT'S NOTE

מיכה ז, יח.

22 **בביאור ע"פ זכור את יום השבת לקדשו**

In that explanation the Alter Rebbe contrasts the holy chayos of the Chariot, whose influence only sustains the worlds, with the Patriarchs, who are the Chariot and draw down a higher light to renew souls; as is known, he says, there are two kinds of union in Abba and Imma: the outer, constant one for the existence of the worlds, and the inner one, which renews souls and comes specifically through the souls of the tzaddikim.

KEHOT'S NOTE

תו"א עב, ג.

PARAGRAPH 4

23 The angel asks the prophet Zechariah what he sees, and he answers: "I have seen, and behold, a menorah all of gold,"

with a bowl on top and seven lamps. It opens the discourse in Likkutei Torah, Parshas Beha'alosecha, to which the Alter Rebbe refers on the primacy of the mitzvah. (context: Steinsaltz Tanakh)

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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24 **ככה יעשה**

At the chalitzah the widow removes the brother-in-law's shoe, spits before him and proclaims: "So shall it be done to the man who will not build up his brother's house." From these words the Mishnah learns its rule about the acts of the ceremony. (context: Steinsaltz Tanakh)

Deuteronomy 25:9 דברים כ״ה:ט׳

וְנִגְּשָׁה יְבִמְתּוֹ אֵלָיו לְעֵינֵי הַזְּקֵנִים וְחָלְצָה נַעֲלוֹ מֵעַל רַגְלוֹ וְיָרְקָה בְּפָנָיו וְעָנְתָה וְאָמְרָה כָּכָה יֵעָשֶׂה לָאִישׁ אֲשֶׁר לֹא־יִבְנֶה אֶת־בֵּית אָחִיו׃

then shall his brother's wife draw nigh unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face; and she shall answer and say: 'So shall it be done unto the man that doth not build up his brother's house.'

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25 **ככה יעשה כל דבר שהוא מעשה מעכב**

If the widow removed the shoe and spat but did not recite, the chalitzah is valid; Rabbi Eliezer derives from "So shall it be done" that every element that is an act is indispensable. The Alter Rebbe draws from this that the act is the foundation.

Mishnah Yevamot 12:3 משנה יבמות י״ב:ג׳

חָלְצָה וְרָקְקָה, אֲבָל לֹא קָרְאָה, חֲלִיצָתָהּ כְּשֵׁרָה. קָרְאָה וְרָקְקָה, אֲבָל לֹא חָלְצָה, חֲלִיצָתָהּ פְּסוּלָה. חָלְצָה וְקָרְאָה, אֲבָל לֹא רָקְקָה, רַבִּי אֱלִיעֶזֶר אוֹמֵר, חֲלִיצָתָהּ כְּשֵׁרָה. אָמַר רַבִּי אֱלִיעֶזֶר, כָּכָה יֵעָשֶׂה (דברים כה), כָּל דָּבָר שֶׁהוּא מַעֲשֶׂה, מְעַכֵּב. אָמַר לוֹ רַבִּי עֲקִיבָא, מִשָּׁם רְאָיָה, כָּכָה יֵעָשֶׂה לָאִישׁ, כָּל דָּבָר שֶׁהוּא מַעֲשֶׂה בָּאִישׁ׃

If she took off his shoe and spat, but did not recite [the formula], her halitzah is valid. If she recited [the formula] and spat, but did not draw off the shoe, her halitzah is invalid. If she drew off the shoe and recited [the formula] but did not spit: R. Eliezer says her halitzah is invalid; and R. Akiva says: her halitzah is valid. R. Eliezer said to him: "'So shall be done' (Deut. 25:9), anything which is a deed is essential." R. Akiva said to him: "From there ...

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26 **ללומדיהם לא נאמר אלא לעושיהם**

The source Kehot gives: Rava taught that the goal of wisdom is teshuvah and good deeds, as it says, "a good understanding to all who do them" (Psalms 111:10); the Talmud reads there, "It does not say 'to those who do,' but 'to those who do them,'" that is, for their own sake. The Alter Rebbe quotes the phrase as "not 'to those who study them,' but 'to those who do them,'" to show that the Sages praised the deed.

Berakhot 17a:11 ברכות י״ז א׳:י״א

מַרְגְּלָא בְּפוּמֵּיהּ דְּרָבָא: תַּכְלִית חָכְמָה — תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים, שֶׁלֹּא יְהֵא אָדָם קוֹרֵא וְשׁוֹנֶה וּבוֹעֵט בְּאָבִיו וּבְאִמּוֹ וּבְרַבּוֹ וּבְמִי שֶׁהוּא גָּדוֹל מִמֶּנּוּ בְּחָכְמָה וּבְמִנְיָן, שֶׁנֶּאֱמַר: "רֵאשִׁית חָכְמָה יִרְאַת ה' שֵׂכֶל טוֹב לְכָל עוֹשֵׂיהֶם". "לְעוֹשֵׂיהֶם" לֹא נֶאֱמַר, אֶלָּא "לְעוֹשֵׂיהֶם" — לָעוֹשִׂים לִשְׁמָהּ וְלֹא לָעוֹשִׂים שֶׁלֹּא לִשְׁמָהּ. וְכָל הָעוֹשֶׂה שֶׁלֹּא לִשְׁמָהּ, נוֹחַ לוֹ שֶׁלֹּא נִבְרָא.

It was a favourite saying of Raba : The goal of wisdom is repentance and good works; so that a man shall not read [Torah] and study [Mishnah] and then contradict his father or mother or teacher or anybody greater than he in knowledge and number [of years]; as it is said, "The fear of the L-rd is the beginning of wisdom, a good understanding have all that do thereafter" (Ps. cxi. 10). "All that learn" is not said here, but "all that do thereafter," i.e. they that practise Torah ...

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KEHOT'S NOTE

ברכות יז, א.

27 **לא המדרש הוא העיקר אלא המעשה**

Kehot's note points to Zohar III, 218a for these words.

Zohar III, 218a זח״ג ריח, א

KEHOT'S NOTE

אבות א, יז, זח״ג ריח, א. רל, א. רעח, ב.

28 **לא המדרש הוא העיקר אלא המעשה**

Shimon the son of Rabban Gamliel: "Study is not the main thing, but action."

Pirkei Avot 1:17 משנה אבות א׳:י״ז

שִׁמְעוֹן בְּנוֹ אוֹמֵר, כָּל יָמַי גָּדַלְתִּי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לַגּוּף טוֹב אֶלָּא שְׁתִיקָה. וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמַּרְבֶּה דְּבָרִים, מֵבִיא חֵטְא׃

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

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29 **לא המדרש הוא העיקר אלא המעשה**

One of the places in the Zohar that Kehot lists for this saying: there (Pinchas) the Torah without the mitzvos is called

"barren," like a man without children, and therefore the Sages said, "Study is not the main thing, but action."

Zohar, Pinchas 13:90–14:93 ספר הזהר, פנחס י"ג:צ'-י"ד:צ"ג

30 **לא המדרש הוא העיקר אלא המעשה**

Another of the places in the Zohar that Kehot lists: there (Pinchas) the Holy One, blessed be He, is hidden in the secrets of the Torah and is made known through the mitzvos, and therefore "study is not the main thing, but action."

Zohar, Pinchas 53:325–54:334 ספר הזהר, פנחס נ"ג:שכ"ה-נ"ד:של"ד

31 **לא המדרש הוא העיקר אלא המעשה**

A further place in the Zohar that Kehot lists (Ki Seitzei): with the same saying it teaches that the mitzvah must come first, and the Torah rests upon it.

Zohar, Ki Teitzei 7:51–11:61 ספר הזהר, כי תצא ז':נ"א-י"א:ס"א

32 On "and Torah study [is equal to them all]," two Amoraim differ: one says the whole world is not worth one word of Torah, the other that all the mitzvos of the Torah are not equal to one word of the Torah. The Alter Rebbe brings the second view and says both evaluations are true.

Jerusalem Talmud Peah 1:1:35 תלמוד ירושלמי פאה א':א':ל"ה

וְתַלְמוּד תּוֹרָה. רִבִּי בְּרֶכְיָה וְרִבִּי חִייָא דִּכְפַר תְּחוּמִין חַד אָמַר אֲפִילוּ כָּל הָעוֹלָם כּוּלּוֹ אֵינוֹ שָׁוֶה אֲפִילוּ לְדָבָר אֶחָד מִן הַתּוֹרָה. וְחַד אָמַר אֲפִילוּ כָּל מִצְוֹתֶיהָ שֶׁל הַתּוֹרָה אֵינָן שָׁווֹת לְדָבָר אֶחָד מִן הַתּוֹרָה. רִבִּי תַּנְחוּמָה וְרִבִּי יוֹסֵי בֶּן זִימְרָא חַד אָמַר כְּהָדָא. וְחַד אָמַר כְּהָדָא. רִבִּי אַבָּא אָבוֹי דְּרִבִּי אַבָּא בַּר מָרִי בְּשֵׁם רִבִּי אָחָא כְּתוּב אֶחָד אוֹמֵר וְכָל חֲפָצַיִם לֹא יִשְׁווּ בָהּ. וְכָתוּב אַחֵר אוֹמֵר וְכָל חֲפָצֶיךָ לֹא יִשְׁווּ בָהּ. חֲפָצִים אֵילּוּ אֲבָנִים טוֹבוֹת וּמַרְגָּלִיּוֹת. חֲפָצֶיךָ אֵילּוּ דִּבְרֵי ...

"And Torah study." Rebbi Berekhiah and Rebbi Ḥiyya from Kefar Teḥumin. One said that the entire world is not worth even one saying of the Torah. The other said that even all commandments of the Torah are not worth even one saying of the Torah. Rebbi Tanḥuma and Rebbi Yose ben Zimra, one said like the first and one said like the second. Rebbi Abba, father of Rebbi Abba bar Mari, in the name of Rebbi Aḥa: One verse says (Prov. 8:11) "all desirables do not equal it;" the other ...

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33 **כתר . . תר"ך עמודי אור**

There the Alter Rebbe explains that the 613 mitzvos of the Torah and the seven rabbinic mitzvos are the 620 pillars of light of Keser, and that the 248 positive mitzvos are the vessels, the limbs of Z'eir Anpin, that receive this light of Keser so that it spreads into them and down into the lower worlds; without the vessels the light would depart.

KEHOT'S NOTE

ע"ל בחקותי (מז, ב). ושי"נ. [כ].

34 **תר"ך עמודי אור**

Rabbi Moshe Cordovero writes that the Sages received from the prophets that this Sefirah, Keser, contains 620 pillars of light, the numerical value of כתר, and brings the prayer of Rabbi Nechunia ben HaKanah that mentions them.

Pardes Rimmonim 8:3:3–4 פרדס רמונים ח':ג':ג'-ד'

... עוד במציאות ספירה זו עם היותה נעלמת תכלית ההעלם עד שמרוב התעלמותה נקרא החכמה ראשית ההתגלות כמו שבארנו בשער אם הא"ס הוא הכתר פ"ג. עכ"ז גלו לנו חכמינו וזקנינו שקבלו מנביאינו היות בספירה זו תר"ך עמודי אור כמנין כת"ר. והמגלה הראשון אל העניין הזה הוא רבי נחוניא בן הקנה בתפלתו הנחמדה וז"ל שם אקראך בשש מאות ועשרים עמודי אור שהם ראש מילולך, שהם תיקון לרום מעלתך, ומהם יתמשך החיות בכל הספירות, ועומדים זה בצד זה כנשמה בתוך הגוף, והם מלאים מבפנים ומבחוץ ובחיצון, יהו"ה יהו"ה יהו"ה, והם נחקקים כדמות ...

Pardes Rimonim (Public Domain)

35 "Go out and gaze, O daughters of Zion ... at the crown with which his mother crowned him." The verse whose explanation this section begins.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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PARAGRAPH 5

36 The Song opens with the young woman longing for her beloved: "Let him kiss me with the kisses of his mouth, for your love is better than wine." The Alter Rebbe reads it as Knesses Yisrael's longing for the revelation in the time to come of the Torah's hidden inner dimension, "the kisses of His mouth." (context: Steinsaltz Tanakh)

Song of Songs 1:2 שיר השירים א':ב'

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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37 **אשרי מי שבא לכאן**

Yosef, the son of Rabbi Yehoshua ben Levi, fell ill and his soul briefly left him; when he recovered he reported that he had heard them saying in the upper world: "Fortunate is he who comes here with his learning in his hand." The Alter Rebbe explains why the learning must be "in his hand": it becomes the soul's garment.

Pesachim 50a:7–8 פסחים נ' א':ז'-ח'

וְשָׁמַעְתִּי שֶׁהָיוּ אוֹמְרִים: אַשְׁרֵי מִי שֶׁבָּא לְכָאן וְתַלְמוּדוֹ בְּיָדוֹ. וְשָׁמַעְתִּי שֶׁהָיוּ אוֹמְרִים: הֲרוּגֵי מַלְכוּת אֵין אָדָם יָכוֹל לַעֲמוֹד בִּמְחִיצָתָן. (וּמַאן)

נִינְהוּ? אִילֵימָא רַבִּי עֲקִיבָא וַחֲבֵירָיו — מְשׁוּם הֲרוּגֵי מַלְכוּת וְתוּ לָא?! אֶלָּא: הֲרוּגֵי לוֹד.

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KEHOT'S NOTE

פסחים נ, א ושי"נ. וראה גם לעיל פ' ואתחנן ו, ג. ובלקו"ש חכ"ד ע' 570, 580. חכ"ט ע' 311.

38 משל הקדמוני

David says to Shaul, after sparing his life in the cave: "As the proverb of the ancients (hakadmoni) says, 'From the wicked comes forth wickedness'; but my hand shall not be against you." Rashi reads hakadmoni as the Primordial One of the world, whose "parable" is the Torah, and the Alter Rebbe takes it so: the Torah is a parable, an outer garment through which its inner meaning is grasped. (context: Steinsaltz Tanakh)

I Samuel 24:14 שמואל א כ"ד:י"ד

כַּאֲשֶׁר יֹאמַר מְשַׁל הַקַּדְמֹנִי מֵרְשָׁעִים יֵצֵא רֶשַׁע וְיָדִי לֹא תִהְיֶה־בָּךְ׃

As saith the proverb of the ancients: Out of the wicked cometh forth wickedness; but my hand shall not be upon thee.

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PARAGRAPH 6

39 מעשיו מרובים מחכמתו

Rabbi Chanina ben Dosa: "Whoever's deeds exceed his wisdom, his wisdom endures." The Alter Rebbe ties this to Gulgalta, the root of the deeds, which covers the brain, the root of wisdom.

Pirkei Avot 3:9 משנה אבות ג':ט'

רַבִּי חֲנִינָא בֶן דּוֹסָא אוֹמֵר, כָּל שֶׁיִּרְאַת חֶטְאוֹ קוֹדֶמֶת לְחָכְמָתוֹ, חָכְמָתוֹ מִתְקַיֶּמֶת. וְכָל שֶׁחָכְמָתוֹ קוֹדֶמֶת לְיִרְאַת חֶטְאוֹ, אֵין חָכְמָתוֹ מִתְקַיֶּמֶת. הוּא הָיָה אוֹמֵר, כָּל שֶׁמַּעֲשָׂיו מְרֻבִּין מֵחָכְמָתוֹ, חָכְמָתוֹ מִתְקַיֶּמֶת. וְכָל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, אֵין חָכְמָתוֹ מִתְקַיֶּמֶת׃

Rabbi Hanina ben Dosa said: anyone whose fear of sin precedes his wisdom, his wisdom is enduring, but anyone whose wisdom precedes his fear of sin, his wisdom is not enduring. He [also] used to say: anyone whose deeds exceed his wisdom, his wisdom is enduring, but anyone whose wisdom exceeds his deeds, his wisdom is not enduring.

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40 מבשרי אחזה

Iyov (Job), in his suffering, declares: "And from my flesh I behold G-d," that is, even in his own body, with no intermediary, he will see G-d. Chassidus reads it as the principle that the structure of the human being reflects the supernal levels, so that one may learn about them from it. (context: Steinsaltz Tanakh)

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

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

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PARAGRAPH 7

41 ניקב קרום של מוח

The Mishnah lists the defects that make an animal tereifah, among them a pierced membrane of the brain; the next mishnah rules that if the skull is broken but the membrane is not pierced, the animal is kosher. The Alter Rebbe contrasts the vital brain with the skull.

Mishnah Chullin 3:1 משנה חולין ג':א'

אֵלּוּ טְרֵפוֹת בַּבְּהֵמָה. נִקּוּבַת הַוֵּשֶׁט, וּפְסוּקַת הַגַּרְגֶּרֶת, נִקַּב קְרוּם שֶׁל מֹחַ, נִקַּב הַלֵּב לְבֵית חֲלָלוֹ, נִשְׁבְּרָה הַשִּׁדְרָה וְנִפְסַק הַחוּט שֶׁלָּהּ, נִטַּל הַכָּבֵד וְלֹא נִשְׁתַּיֵּר הֵימֶנּוּ כְלוּם, הָרֵאָה שֶׁנִּקְּבָה, אוֹ שֶׁחָסְרָה, רַבִּי שִׁמְעוֹן אוֹמֵר, עַד שֶׁתִּנָּקֵב לְבֵית הַסְּמְפוֹנוֹת. נִקְּבָה הַקֵּבָה, נִקְּבָה הַמָּרָה, נִקְּבוּ הַדַּקִּין, הַכֶּרֶס הַפְּנִימִית שֶׁנִּקְּבָה, אוֹ שֶׁנִּקְרַע רֹב הַחִיצוֹנָה, רַבִּי יְהוּדָה אוֹמֵר, הַגִּדּוֹלָה טָפַח, וְהַקְּטַנָּה בְּרֻבָּהּ. הַמְּסֻס וּבֵית הַכּוֹסוֹת שֶׁנִּקְּבוּ לַחוּץ, נְפָלָה מִן הַגַּג, נִשְׁתַּבְּרוּ רֹב ...

The following internal wounds or defects render animals Terefá: when the œsophagus is perforated; when the trachea is split or torn across in its width; when the membrane or thin skin [which is innermost and nearest] to the brain is perforated; when the heart is perforated till within the cavity of its two ventricles; when the spine is broken, and the spinal chord is severed; when the liver is wanting, and not a vestige thereof remains; when there is a perforation through the two membranes covering the lungs; when the ...

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42 כל מצותיה של תורה אינן שוות לדבר אחד מן התורה

The view that all the mitzvos of the Torah are not equal to one word of the Torah, which the Alter Rebbe now grounds in the Torah's root in the inner dimension of Keser.

Jerusalem Talmud Peah 1:1:35 תלמוד ירושלמי פאה א':א':ל"ה

... רִבִּי בְּרֶכְיָה וְרִבִּי חִייָא דִּכְפַר תְּחוּמִין חַד אָמַר אֲפִילּוּ כָל הָעוֹלָם כּוּלּוֹ אֵינוֹ שָׁוֶה אֲפִילּוּ לְדָבָר אֶחָד מִן הַתּוֹרָה. וְחַד אָמַר אֲפִילּוּ כָּל מִצְוֹתֶיהָ שֶׁל הַתּוֹרָה אֵינָן שָׁוּוֹת לְדָבָר אֶחָד מִן הַתּוֹרָה. רִבִּי תַּנְחוּמָה וְרִבִּי יוֹסֵי בֶּן זִימְרָא חַד אָמַר כְּהָדָא. וְחַד אָמַר כְּהָדָא. רִבִּי אַבָּא אָבוֹי דְּרִבִּי אַבָּא בַּר מָרִי בְּשֵׁם רִבִּי אָחָא כָּתוּב אֶחָד אוֹמֵר וְכָל חֲפָצַיִם לֹא יִשְׁווּ בָהּ. וְכָתוּב אַחֵר אוֹמֵר וְכָל חֲפָצֶיךָ לֹא יִשְׁווּ בָהּ. חֲפָצַיִם אֵילּוּ אֲבָנִים טוֹבוֹת וּמַרְגָּלִיּוֹת. חֲפָצֶיךָ אֵילּוּ דִּבְרֵי תוֹרָה. דִּכְתִיב כִּי ...

"And Torah study." Rebbi Berekhiah and Rebbi Ḥiyya from Kefar Teḥumin. One said that the entire world is not worth even one saying of the Torah. The other said that even all commandments of the Torah are not worth even one saying of the Torah. Rebbi Tanḥuma and Rebbi Yose ben Zimra, one said like the first and one said like the second. Rebbi Abba, father of Rebbi Abba bar Mari, in the name of Rebbi Aḥa: One verse says (Prov. 8:11) "all desirables do not equal it;" the other ...

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PARAGRAPH 8

43 בע"ח שער כ"ב ספ"ו

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפנינו שכ"ג ספ"ב. כצ"ל וספ"ו ט"ס. [כן].

44 שהכתר שלו הוא אור רוחני מקיף עליו ואינו נגלה וניכר לעין כל

The Arizal: just as Keser is not part of the body of Z'eir Anpin but encompasses it from outside, so a person's keser is a spiritual light around him, unseen, and its outer extension downward is the skull that encloses his brain. Kehot locates the passage at Sha'ar (Gate) 23, end of chapter 2, in today's editions.

Sefer Etz Chaim 23:2:1 עץ חיים כ"ג:ב':א

... אך זה יובן במ"ש כי הנה כמו שהכתר אינו מכלל גופו דז"א רק בחי' מקפת עליו זולתו כך הוא באדם התחתון שהכתר שלו הוא אור רוחני מקיף עליו ואינו נגלה וניכר לעין כל אמנם החיצוניות שלו המתפשט למטה הוא הנגלה והוא הגולגלת המקיף את המוחין של אדם עצמו:

Sefer Etz Chaim (Public Domain)

PARAGRAPH 11

45 ועיין בהרמ"ז בפ' אמור (דפ"ח סע"ב)

The note refers there as well in connection with this comment of the Ramaz.

KEHOT'S NOTE

ראה גם באוה"ת נצבים ע' א'רעד.

46 דנגיד ונפיק כו' על הראש

The Zohar on "like the good oil upon the head" (Psalms 133:2): the holy anointing oil "that flows and goes forth" from "the Head of all heads, the most hidden of all hidden," onto "the head." The Ramaz's comment on this passage is the one the Alter Rebbe quotes.

Zohar, Emor 2:6–3:12 ספר הזהר, אמור ב':ו'-ג':י"ב

47 בביאור ע"פ כי ביום הזה יכפר

The explanation of "For on this day He shall atone" speaks of "a tremendous radiance" above both the encompassing and the inner lights of Gulgalta and Mocha Stima'ah: above the coming into being of vessels the terms inner light and encompassing light do not apply at all, since both exist only in relation to a vessel.

KEHOT'S NOTE

ראה לעיל פ' אחרי כט, א.

48 כי ביום הזה יכפר

G-d's words to Moshe about Yom Kippur: "For on this day He shall atone for you, to purify you; from all your sins before Havayah you shall be purified." It is the verse of the explanation (biur) in Likkutei Torah, Parshas Acharei, to which the Alter Rebbe refers. (context: Steinsaltz Tanakh)

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

...להבין ענין הטעם למה שהאתדל"ע הבאה אחר האתעדל"ת

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.

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PARAGRAPH 12

49 בביאור ע"פ יביאו לבוש מלכות

The explanation (biur) of "Let them bring royal apparel," in the passage that begins "And behold, the Torah," teaches the same: the Torah, which explains the mitzvos, is rooted in Mocha Stima'ah, the Chochmah within Keser, while the mitzvos are Keser within Keser in its outer dimension, for the inner dimension of Keser is included in the Infinite and is revealed only through its outer dimension, like a great torch whose light is seen from far away.

KEHOT'S NOTE

תו"א צא, ס"ב ואילך.

50 צאינה וראינה

"Go out and gaze, O daughters of Zion ... at the crown with which his mother crowned him." This section explains "go out" as going out of the garments, and "his mother" as the source of the souls.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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51 צאינה וראינה לצאת מבחי' הלבושים

According to the note, the Tzemach Tzedek there apparently refers to what is explained in this section about going out of the garments.

KEHOT'S NOTE

באוה"ת שה"ש כרך ב ע' שפה כנראה שמציין להמבואר בסע' זה ע"ש.

52 בביאור ע"פ חכלילי עינים

the passage shares nothing with the note

KEHOT'S NOTE

תו"א פ' ויחי.

53 בביאור ע"פ משה ידבר

In that explanation the Alter Rebbe cites the Idra Rabba (132a) on "the three worlds that issue from the first tikkun": Beriah, Yetzirah and Asiyah issue from the first of the thirteen "arrangements" of the beard of Arich Anpin, the source of Atzilus.

KEHOT'S NOTE

תו"א סח, ד.

54 משה ידבר

At the giving of the Torah, as the sound of the shofar grew ever stronger, "Moshe would speak, and G-d would answer him with a voice," and the people heard. It is the verse of

the Torah Ohr explanation to which the Alter Rebbe refers. (context: Steinsaltz Tanakh)

Exodus 19:19 שמות י"ט:י"ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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55 חכלילי עינים

Yaakov blesses Yehudah: "His eyes are dark-red from wine, and his teeth white from milk," plainly an image of the abundance of his land. It is the verse of the Torah Ohr explanation, in Vayechi, on Z'eir Anpin gazing at the Forehead of Arich Anpin, where the redness of the eyes stands for its fiery longing. (context: Steinsaltz Tanakh)

Genesis 49:12 בראשית מ"ט:י"ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב:

His eyes shall be red with wine, And his teeth white with milk.

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56 עיני העדה

In the laws of an error of the whole community, "if it was done unwittingly by the eyes of the congregation," the eyes of the congregation are the court, the sages who guide the people. So the sages are called "the eyes of the congregation," and the Alter Rebbe links sight with Chochmah. (context: Steinsaltz Tanakh)

Numbers 15:24 במדבר ט"ו:כ"ד

וְהָיָה אִם מֵעֵינֵי הָעֵדָה נֶעֶשְׂתָה לִשְׁגָגָה וְעָשׂוּ כָל־הָעֵדָה פַּר בֶּן־בָּקָר אֶחָד לְעֹלָה לְרֵיחַ נִיחֹחַ לַה' וּמִנְחָתוֹ וְנִסְכּוֹ כַּמִּשְׁפָּט וּשְׂעִיר־עִזִּים אֶחָד לְחַטָּת:

then it shall be, if it be done in error by the congregation, it being hid from their eyes, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the L-RD—with the meal-offering thereof, and the drink-offering thereof, according to the ordinance—and one he-goat for a sin-offering.

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57 ואראה את הארץ

Moshe recounts his plea to G-d: "Let me cross over, please, and see the good land beyond the Jordan." The Alter Rebbe refers to his discourse on this plea for more on gazing and seeing. (context: Steinsaltz Tanakh)

Deuteronomy 3:25 דברים ג':כ"ה

אֶעְבְּרָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הָהָר הַטּוֹב הַזֶּה וְהַלְּבָנוֹן:

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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58 לוכ לחמו בלחמי

Wisdom, pictured as a woman who has prepared a feast, calls out: "Come, eat of my bread, and drink of the wine I have mixed." The Torah is the soul's "food," the inner light it absorbs. (context: Steinsaltz Tanakh)

Proverbs 9:5 משלי ט':ה'

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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59 ובני ישראל יוצאים ביד רמה

As Pharaoh pursued them, "the children of Israel were going out with an upraised hand," openly and triumphantly, not as fugitives. Read as going out of every vessel and limit, it serves as a second explanation of "go out." (context: Steinsaltz Tanakh)

Exodus 14:8 שמות י"ד:ח'

וַיְחַזֵּק ה' אֶת־לֵב פַּרְעֹה מֶלֶךְ מִצְרַיִם וַיִּרְדֹּף אַחֲרֵי בְּנֵי יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל יֹצְאִים בְּיָד רָמָה:

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.

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60 אליך ה' נפשי אשא

David's psalm opens: "To You, Havayah, I lift up my soul." The lifting up of the soul that the Alter Rebbe identifies with the higher teshuvah. (context: Steinsaltz Tanakh)

Psalms 25:1 תהילים כ"ה:א'

לְדָוִד אֵלֶיךָ ה' נַפְשִׁי אֶשָּׂא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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61 עד דלא ידעי בין

"A person is obligated to become intoxicated on Purim until he does not know the difference between 'cursed is Haman' and 'blessed is Mordechai'": the title of one of the discourses to which the Alter Rebbe refers.

Megillah 7b:7–8 מגילה ז' ב:ז'-ח'

אָמַר רָבָא: מִיחַיַּיב אִינִישׁ לְבַסּוֹמֵי בְּפוּרְיָא עַד דְּלָא יָדַע בֵּין אָרוּר הָמָן לְבָרוּךְ מָרְדֳּכַי. רַבָּה וְרַבִּי זֵירָא עֲבַדוּ סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אִיבַּסּוּם. קָם רַבָּה שַׁחְטֵיהּ לְרַבִּי זֵירָא. לְמָחָר, בָּעֵי רַחֲמֵי וְאַחֲיֵיהּ. לְשָׁנָה, אֲמַר לֵיהּ: נֵיתֵי מָר וְנַעֲבֵיד סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אֲמַר לֵיהּ: לָא בְּכָל שַׁעֲתָא וְשַׁעֲתָא מִתְרְחִישׁ נִיסָּא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

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

drawing the Keser, Gulgalta (the same word), down to Z'eir Anpin on Shavuos. (context: Steinsaltz Tanakh)

Numbers 1:2 במדבר א':ב'

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם׃

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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PARAGRAPH 13

66 וממדבר מתנה

Plainly, after the song of the well the Torah lists Israel's journeys: "and from the wilderness [they went] to Mattanah," a place whose name means "gift." The Sages read it as "from the wilderness, a gift," and the Alter Rebbe reads it so: the Torah is given from a "wilderness," a root above the level of "man." (context: Steinsaltz Tanakh)

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בִּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה׃

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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67 זאת התורה אדם

In the laws of impurity from the dead, G-d tells Moshe and Aharon: "This is the law (torah): when a man dies in a tent...." Read as "This is the Torah: a man," it describes the Torah in the form of "man," the ordered structure of Chochmah. (context: Steinsaltz Tanakh)

Numbers 19:14 במדבר י"ט:י"ד

זֹאת הַתּוֹרָה אָדָם כִּי־יָמוּת בְּאֹהֶל כָּל־הַבָּא אֶל־הָאֹהֶל וְכָל־אֲשֶׁר בָּאֹהֶל יִטְמָא שִׁבְעַת יָמִים׃

This is the law: when a man dieth in a tent, every one that cometh into the tent, and every thing that is in the tent, shall be unclean seven days.

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68 לא עבר בה איש ולא ישב אדם שם

G-d rebukes Israel through Yirmeyahu: they did not ask, "Where is Havayah, who led us in the wilderness ... a land through which no man passed, and where no human being dwelt?" Its wording shows that the wilderness is above the level of "man." (context: Steinsaltz Tanakh)

Jeremiah 2:6 ירמיהו ב':ו'

וְלֹא אָמְרוּ אַיֵּה ה' הַמַּעֲלֶה אֹתָנוּ מֵאֶרֶץ מִצְרַיִם הַמּוֹלִיךְ אֹתָנוּ בַּמִּדְבָּר בְּאֶרֶץ עֲרָבָה וְשׁוּחָה בְּאֶרֶץ צִיָּה וְצַלְמָוֶת בְּאֶרֶץ לֹא־עָבַר בָּהּ אִישׁ וְלֹא־יָשַׁב אָדָם שָׁם׃

Neither said they: 'Where is the L-RD that brought us up Out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of

62 כי כארץ תוציא צמחה

The prophet foretells the redemption: "For as the earth brings forth her growth, and as a garden makes its seeds sprout," so G-d will make righteousness and praise sprout before all the nations. It is the verse of another discourse to which the Alter Rebbe refers. (context: Steinsaltz Tanakh)

Isaiah 61:11 ישעיהו ס"א:י"א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה' יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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63 השמים כסאי גבי איזה בית אשר תבנו לי

G-d says through the prophet: "The heavens are My throne and the earth My footstool; what house could you build for Me?" The verse of a third discourse to which the Alter Rebbe refers on going beyond the garments. (context: Steinsaltz Tanakh)

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

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

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64 ואשר ניתן כתר מלכות בראשו

King Achashverosh asks Haman how to honor a man, and Haman proposes: "Let them bring royal apparel that the king has worn, and the horse the king has ridden, and on whose head the royal crown was placed"; the last words may refer to the king or to the horse. The same verse gives the title of the discourse "Let them bring royal apparel," and the Alter Rebbe reads its last words of the king: crowning means placing a crown already made upon his head. (context: Steinsaltz Tanakh)

Esther 6:8 אסתר ו':ח'

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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65 שאו וגו' לגולגלתם

G-d tells Moshe in the wilderness of Sinai: "Take the sum of all the congregation of the children of Israel ... every male by their heads (legulgelosam)," counting each one by his head. The Alter Rebbe explains it elsewhere as

drought and of the shadow of death, through a land that no man passed through, and where no man dwelt?'

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PARAGRAPH 14

69 **בספרא דצניעותא רפ"ב**

The Sifra DeTzniusa, chapter 2, on the beard of Arich Anpin, "the preciousness of all": of that preciousness it is written, "no man passed through it, and no human being dwelt there"; adam is outside, adam is not included here, all the more so ish.

Zohar II, 177a זח"ב קעז, א

KEHOT'S NOTE

זח"ב קעז, א. ראה גם אוה"ת פ' בשלח ע' תנח.

70 **ובאד"ר שם כ'**

The note refers there for the wording of the Idra Rabba on the Forehead.

KEHOT'S NOTE

ראה הלשון באוה"ת פ' תצוה ע' א'תשיח ובאוה"ת בראשית כרך א דף פב, ב.

71 **כי לא אדם הוא**

The Idra Rabba: where the Forehead alone is revealed, without face and nose, the place is not called adam; therefore "He is not a man, that He should relent," unlike the Netzach that spreads in the rest of the body.

Zohar, Idra Rabba 28:199–29:209 ספר הזהר, האדרא רבא כ"ח:קצ"ט-כ"ט:ר"ט

72 **ועל זה נאמר . כמראה אדם**

There the Tzemach Tzedek adds that this "man" is the ten Sefiros of Atzilus mentioned above, which are above the throne, the throne being the World of Beriah.

KEHOT'S NOTE

באוה"ת מאמרז"ל ע' נה מוסיף: "הוא בחי' ע"ס דאצי' הנ"ל (שהן למעלה מהכסא הוא עולם הבריאה כנודע)".

73 **ועל דמות הכסא דמות כמראה אדם**

In his vision of the Chariot, Yechezkel sees above the firmament the likeness of a throne, "and upon the likeness of the throne, a likeness like the appearance of a man." The Alter Rebbe identifies this "man" with the ten Sefiros of Atzilus in their three lines. (context: Steinsaltz Tanakh)

Ezekiel 1:26 יחזקאל א:כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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74 **ולאו מכל אינון מדות איהו כלל**

From Eliyahu's prayer ("Patach Eliyahu") in the introduction to the Tikkunei Zohar: after naming the Sefiros as G-d's ways of guiding the world, it says that He has no known justice and no known mercy, "and is not any of these attributes at all." The Alter Rebbe applies it to Keser, which is above all division.

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

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

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75 **כי לא אדם הוא להנחם**

After Shaul's sin, Shmuel tells him that the kingdom has been torn from him and that G-d will not change His mind: "The Eternal One of Israel will not lie and will not relent, for He is not a man, that He should relent." Applied to Keser and the Forehead, which are above the level of "man." (context: Steinsaltz Tanakh)

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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KEHOT'S NOTE

ש"א טו, כט.

76 **במ"א ע"פ זכור את יום השבת**

The explanation of "Remember the Shabbos day" describes the chain of descent as taking the form of "man," "upon the likeness of the throne, a likeness like the appearance of a man": three lines, the right hand, the left and the body in the middle, with Chesed as the right arm and Gevurah as the left.

KEHOT'S NOTE

תו"א פ' יתרו עא, ב.

77 **שלכך ארז"ל**

The rule for identifying a dead man so that his wife may remarry: testimony is accepted only on the face together with the nose. The Alter Rebbe uses it to show that the face proper begins from the nose.

Yevamot 120a:8 יבמות ק"כ א:ח'

מַתְנִי' אֵין מְעִידִין אֶלָּא עַל פַּרְצוּף פָּנִים עִם הַחוֹטֶם. אַף עַל פִּי שֶׁיֵּשׁ סִימָנִין בְּגוּפוֹ וּבְכֻלָּיו — אֵין מְעִידִין אֶלָּא עַד שֶׁתֵּצֵא נַפְשׁוֹ. וַאֲפִילּוּ רָאוּהוּ מְגוּיָּיד וְצָלוּב וְהַחַיָּה אוֹכֶלֶת בּוֹ — אֵין מְעִידִין אֶלָּא עַד שֶׁלֹּשָׁה יָמִים.

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KEHOT'S NOTE

יבמות קכ, א. ראה אוה"ת — מארז"ל ע' נד ואילך. ובסה"מ תרכ"ט ע' עו (הוצאת תשנ"ב). אוה"ת פ' בשלח ע' תנז.

78 **כי מן החוטם ולמטה נמשך האור והחיות**

The note refers to the Tzemach Tzedek's commentary on Tehillim for the light and life-force drawn from the nose

downward.

KEHOT'S NOTE

ראה יהל אור ע' תרסט.

79 **שהחכמים נקראים עיני העדה**

On "the eyes of Havayah your G-d are always upon it," the Alter Rebbe writes there that the eyes are terms for the drawing down and radiance of the light of Chochmah, which is why sages are called "the eyes of the congregation."

KEHOT'S NOTE

ראה גם באגה"ק סי' יד. לעיל פ' ואתחנן ב, ד.

80 **עיני העדה**

In the laws of an error of the whole community, "if it was done unwittingly by the eyes of the congregation," the eyes of the congregation are the court, the sages who guide the people. So the sages are called "the eyes of the congregation," and the Alter Rebbe links the eyes with Chochmah. (context: Steinsaltz Tanakh)

במדבר ט"ו:כ"ד **Numbers 15:24**

וְהָיָה אִם מֵעֵינֵי הָעֵדָה נֶעֶשְׂתָה לִשְׁגָגָה וְעָשׂוּ כָל־הָעֵדָה פַּר בֶּן־בָּקָר אֶחָד לְעֹלָה לְרֵיחַ נִיחֹחַ לַה' וּמִנְחָתוֹ וְנִסְכּוֹ כַּמִּשְׁפָּט וּשְׂעִיר־עִזִּים אֶחָד לְחַטָּת:

then it shall be, if it be done in error by the congregation, it being hid from their eyes, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the L-RD—with the meal-offering thereof, and the drink-offering thereof, according to the ordinance—and one he-goat for a sin-offering.

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81 **ובסה"מ תרכ"ט ע' עז מבאר**

The Rebbe Maharash explains there that the world of the throne is the World of Beriah, as known from "Imma nests in the throne," and that above the throne, Beriah, is "a likeness like the appearance of a man."

KEHOT'S NOTE

"שעולם הכסא הוא עולם הבריאה כנודע ממ"ש אימא מקננא בכורסייא שהכוונה על עולם הבריאה, ועל בחי' הכסא הוא עולם הבריאה דמות כמראה האדם כו'".

PARAGRAPH 15

82 **במשנה ספ"ד דסנהדרין**

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

KEHOT'S NOTE

דף לז.

83 **דבברייתא ביבמות שם**

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

KEHOT'S NOTE

קכ, א.

84 **פרצוף פנים ולא פדחת אין מעידין**

The baraisa: testimony may not be given on the forehead without the face, or on the face without the forehead, until both are seen with the nose. The Gemara there also brings the incident of Abba bar Manyumi.

יבמות ק"כ א:י-י"א **Yevamot 120a:10–11**

גְּמ' תָּנוּ רַבָּנַן: פַּדַּחַת וְלֹא פַּרְצוּף פָּנִים, פַּרְצוּף פָּנִים וְלֹא פַּדַּחַת — אֵין מְעִידִין, עַד שֶׁיִּהוּ שְׁנֵיהֶם עִם הַחוֹטֶם. אָמַר אַבָּיֵי, וְאִיתֵימָא רַב כָּהֲנָא: מַאי קְרָא — "הַכָּרַת פְּנֵיהֶם עָנְתָה בָּם". אַבָּא בַּר מָרְתָא דְּהוּא אַבָּא בַּר מְנְיוֹמֵי הֲוָה מַסְקֵי בְּקָה דְּבֵי רֵישָׁא גְּלוּתָא זוּזֵי. אֲיֵיתִי קִירָא, דַּבֵּק בִּבְלִייְתָא, דַּבֵּק בְּאַפּוּתֵיהּ. חֲלַף קַמַּיְיהוּ וְלָא בַּשְׁקְרוּהּ.

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85 **כמ"ש התוס' רפ"ח דבכורות**

The Tzemach Tzedek writes there: see Tosafos at the beginning of chapter 8 of Bechoros, that the forehead is called "the recognition of their face," for through it the face is recognized, and what is written on this in Likkutei Torah, Shir HaShirim, in the explanation on "Go out and gaze," section 4, that is, this very passage.

KEHOT'S NOTE

מו, ב ד"ה מאי קראה. ובאוה"ת פ' תצוה ע' א'תשכו: "ע' בתוס' רפ"ח דבכורות בפי' הכרת פניהם שהמצח נק' הכרת פניהם שבו ועל ידו מכירים את הפנים, ומ"ש מזה בלק"ת בשה"ש בביאור ע"פ צאינה וראינה פ"ד".

86 **שיש דבר באדם שמכירים על ידו את הפנים והיינו פדחת**

Tosafos at the beginning of chapter 8 of Bechoros, on "What is its verse?": the forehead is the feature by which a face is recognized, "the recognition of their face."

תוספות על בכורות מ"ו ב:י"ב:א **Tosafot on Bekhorot 46b:12:1**

מאי קראה הכרת פניהם ענתה בם - פירש בקונטרס דהכרת פרצוף פניהם עדותן הוא אלמא פרצוף פנים נמי בעי ותימה דביבמות (דף קכ. ושם ד"ה הכרת) מייתי קרא דהכרת פניהם ענתה בם משמע שיש דבר באדם שמכירים על ידו את הפנים והיינו פדחת דחוטם בכלל פרצוף פנים הוא והתם ביבמות (שם) בתר האי קרא מייתי עובדא דאבא בר מרתא דהוו מסקו ביה דבי ריש גלותא זוזי אייתי קירא דבק בבלייתא דבת אאפותיה חלף קמייהו ולא בשקרוה:

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87 **הכרת פניהם**

Yeshayahu says of the leaders of Yehudah: "The recognition of their faces testifies against them; they declare their sin like Sedom." Tosafos reads "the recognition of their face" as the forehead, by which a face is recognized. (context: Steinsaltz Tanakh)

ישעיהו ג':ט **Isaiah 3:9**

הַכָּרַת פְּנֵיהֶם עָנְתָה בָּם וְחַטָּאתָם כִּסְדֹם הִגִּידוּ לֹא כִחֵדוּ אוֹי לְנַפְשָׁם כִּי־גָמְלוּ לָהֶם רָעָה:

The show of their countenance doth witness against them; And they declare their sin as Sodom, they hide it not. Woe unto their soul! For they have wrought evil unto themselves.

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88 **ובקה"ע בירושלמי ביבמות שם**

The Tzemach Tzedek discusses this Gemara in Yevamos at length there; in §63 he cites the Korban HaEdah and adds

that by his words it is far-fetched to say that the forehead alone counts as recognition by Torah law.

KEHOT'S NOTE

פרק טז, ה"ג וכנראה הכוונה לספר שירי קרבן. וכן בשו"ת צמח צדק סי' סג מביא בשם קרבן העדה ומוסיף "נמצא לדבריו רחוק לומר דפדחת לחוד חשוב הכרה מדאוריי"תא". בענין הגמרא דיבמות בארוכה בשו"ת הצמח צדק אה"ע חלק א סי' נח. סי' סג.

89 **והי' על מצחו תמיד לרצון**

The golden headplate, the tzitz, on Aharon's forehead atones for the holy offerings: "It shall be on his forehead always, for favor (ratzon) for them before Havayah." The forehead is the vessel of the will (ratzon). (context: Steinsaltz Tanakh)

Exodus 28:38 שמות כ"ח:ל"ח

וְהָיָה עַל־מֵצַח אַהֲרֹן וְנָשָׂא אַהֲרֹן אֶת־עֲוֹן הַקֳּדָשִׁים אֲשֶׁר יַקְדִּישׁוּ בְּנֵי יִשְׂרָאֵל לְכֹל־מַתְּנֹת קָדְשֵׁיהֶם וְהָיָה עַל־מִצְחוֹ תָּמִיד לְרָצוֹן לָהֶם לִפְנֵי ה'

And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity committed in the holy things, which the children of Israel shall hallow, even in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the L-RD.

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KEHOT'S NOTE

שמות כח, לח.

90 **בד"ה ועשית ציץ**

The discourse on "And you shall make a tzitz of pure gold" asks why the tzitz on Aharon's forehead brings favor (ratzon) and atonement, and explains tzitz as a radiance of light: the great love that comes from above, which Aharon draws down.

KEHOT'S NOTE

תו"א פג, א.

91 **רעוא דכל רעוין**

The Idra Rabba: "There is no left in this Atika; all is right." Kehot also gives this folio for "the will of all wills."

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א. רפח, ב.

92 **רעוא דכל רעוין**

The Idra Zuta: the Forehead revealed in the Holy Ancient One is called "will," "the will of all wills"; when it is revealed, all the prayers below are accepted and all judgments are stilled. It is one of the two places Kehot gives.

Zohar, Idra Zuta 4:37–10:49 ספר הזהר, האדרא זוטא ד:ל"ז-י:מ"ט

93 **לית שמאלא בהאי עתיקא**

Kehot's note points to Zohar III, 129a for these words.

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א.

94 **כי לא אדם הוא להנחם**

"For He is not a man, that He should relent." The Forehead, the undivided will, does not change.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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95 **ולכן בבחי' זו . . כמו בבחי' אדם ששם יש שינויים**

The Tzemach Tzedek refers there to this passage on the changes that belong to the level of "man."

KEHOT'S NOTE

באוה"ת פ' וארא כרך ז ע' ב'תקעא מציין לכאן. וכ"ה בד"ה זאת חנוכת המזבח — תר"מ סע' כ.

96 **אני הוי' לא שניתי**

G-d declares through Malachi: "For I, Havayah, have not changed, and you, the children of Yaakov, have not perished." The Alter Rebbe cites it for the unchanging supernal will. (context: Steinsaltz Tanakh)

Malachi 3:6 מלאכי ג':ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

97 The Mishnah's words to witnesses in capital cases: a human king stamps many coins from one die and they are all alike, but the King of kings stamped every person with the seal of Adam, and not one of them resembles another.

Mishnah Sanhedrin 4:5 משנה סנהדרין ד':ה

PARAGRAPH 16

98 **מדבר בארץ לא עבר בה איש ולא ישב אדם שם**

"In the wilderness ... a land through which no man passed, and where no human being dwelt." The Forehead is the "wilderness" above the level of "man."

Jeremiah 2:6 ירמיהו ב':ו

וְלֹא אָמְרוּ אַיֵּה ה' הַמַּעֲלֶה אֹתָנוּ מֵאֶרֶץ מִצְרַיִם הַמּוֹלִיךְ אֹתָנוּ בַּמִּדְבָּר בְּאֶרֶץ עֲרָבָה וְשׁוּחָה בְּאֶרֶץ צִיָּה וְצַלְמָוֶת בְּאֶרֶץ לֹא־עָבַר בָּהּ אִישׁ וְלֹא־יָשַׁב אָדָם שָׁם:

Neither said they: 'Where is the L-RD that brought us up Out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt?'

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99 **רעוא דכל רעוין**

The Idra Zuta, to which the Alter Rebbe refers on the Forehead: as Kehot quotes it, the Forehead revealed in

Atika Kadisha is called "will," "the will of all wills."

Zohar, Idra Zuta 4:37–10:49 ספר הזהר, האדרא זוטא ד:לז-י:מ"ט

100 וממדבר מתנה

"And from the wilderness, a gift": the Torah comes from the supernal will revealed in the Forehead, the "wilderness."

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בִּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה׃

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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101 ועיין באדר"ז דף רפ"ח ע"ב מענין מצחא

The Mitteler Rebbe's explanation of this passage of the Idra Zuta, which calls the Forehead revealed in Atika Kadisha "will."

KEHOT'S NOTE

"מצחא דאתגליא בע"ק רצון אקרי דהא רישא עילאה דא סתים לעילא דלא אתידע פשיט חד טורנא בסימא יאה דאתכליל במצחא" — ראה ביאוה"ז לאדה"א קכו, ג. ראה גם אוה"ת פ' תצוה ע' א'תשיח. אוה"ת נ"ך כרך א ע' קמב.

102 נעשה אדם בצלמנו

At the creation G-d says, "Let us make man in our image, after our likeness." The soul too is called "man," and has the same structure as the supernal "man."

Genesis 1:26 בראשית א:כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו. מובא גם באוה"ת כרך ג ע' א'שעו.

103 אדם אתם

G-d tells Israel through Yechezkel: "And you, My flock, the flock of My pasture, are man (adam); I am your G-d." The Jewish people are called "man," and the Kehot note adds the Talmud's reading of this verse (Yevamos 61a). (context: Steinsaltz Tanakh)

Ezekiel 34:31 יחזקאל ל"ד:ל"א

וְאַתֶּן צֹאנִי צֹאן מַרְעִיתִי אָדָם אַתֶּם אֲנִי אֱלֹקֵיכֶם נְאֻם אֲדֹנָי ה׳

And ye My sheep, the sheep of My pasture, are men, and I am your G-d, saith the L-rd GOD.'

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KEHOT'S NOTE

יחזקאל לד, לא. וע' יבמות (סא, רע"א). [כ].

PARAGRAPH 17

104 ולא סליק בי' נהורא

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

KEHOT'S NOTE

זח"ב (קסח, א). [כ].

105 ולא סליק ביה נהורא דנשמתא

The Zohar (Shelach): as wood that does not catch fire is struck until it burns, so a body in which "the light of the soul does not rise" is crushed until the soul's light rises and joins with it. The Alter Rebbe uses the phrase for the times when the body's coarseness screens the soul's light. (Kehot: Zohar 2:168a)

Zohar, Sh'lach 25:202–26:210 ספר הזהר, שלח לך כ"ה:ר"ב-כ"ו:ר"י

106 ורחל היתה יפת תאר

The Torah describes Yaakov's two wives: "Leah's eyes were tender, and Rachel was beautiful of form and beautiful of appearance." The Alter Rebbe refers to his explanation of it in another discourse. (context: Steinsaltz Tanakh)

Genesis 29:17 בראשית כ"ט:י"ז

וְעֵינֵי לֵאָה רַכּוֹת וְרָחֵל הָיְתָה יְפַת־תֹּאַר וִיפַת מַרְאֶה׃

And Leah's eyes were weak; but Rachel was of beautiful form and fair to look upon.

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107 אם לא תדעי לך היפה בנשים

The beloved answers the young woman who seeks him: "If you do not know, O fairest among women, go out in the footsteps of the flock." It is the verse of the discourse to which the Alter Rebbe refers. (context: Steinsaltz Tanakh)

Song of Songs 1:8 שיר השירים א:ח'

אִם־לֹא תֵדְעִי לָךְ הַיָּפָה בַּנָּשִׁים צְאִי־לָךְ בְּעִקְבֵי הַצֹּאן וּרְעִי אֶת־גְּדִיֹתַיִךְ עַל מִשְׁכְּנוֹת הָרֹעִים׃

If thou know not, O thou fairest among women, Go thy way forth by the footsteps of the flock And feed thy kids, beside the shepherds' tents.

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108 אית רצון ואית רצון

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

KEHOT'S NOTE

להי"ק ל"מ. [כ].

109 ויקהל משה

"And Moshe assembled the whole congregation of the children of Israel" to command them about Shabbos and the Mishkan: the verse of the discourse where the two kinds of will are explained. (context: Steinsaltz Tanakh)

Exodus 35:1 שמות ל"ה:א'

וַיַּקְהֵל מֹשֶׁה אֶת־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר־צִוָּה ה׳ לַעֲשֹׂת אֹתָם׃

And Moses assembled all the congregation of the children of Israel, and said unto them: 'These are the words which the L-RD hath commanded, that ye should do them.

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110 אשר הוצאתי אתכם

The last verse of Parshas Shelach, closing the passage of tzitzis: "I am Havayah your G-d, who brought you out of the land of Egypt to be your G-d." It is the verse of the discourse to which the Alter Rebbe refers. (context: Steinsaltz Tanakh)

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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111 ראה אנכי נותן

Moshe tells the people: "See, I set before you today a blessing and a curse." It is the verse of another discourse to which the Alter Rebbe refers. (context: Steinsaltz Tanakh)

Deuteronomy 11:26 דברים י"א:כ"ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה:

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

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112 וגם נצח ישראל לא ישקר

"And also the Eternal One (Netzach) of Israel will not lie and will not relent, for He is not a man, that He should relent."

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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KEHOT'S NOTE

ש"א טו, כט.

113 נצח ומצח . . אחת

The Idra Rabba: the Netzach of "will not lie and will not relent" is the one revealed in the Forehead, where face and nose are not revealed, so the place is not called "man." One of the two places Kehot gives for "netzach and metzach are one."

Zohar III, 136b זח"ג קלו,

KEHOT'S NOTE

זח"ג קלו, ב. רצג, א. [כ].

114 נצח ומצח הכל בחי' אחת

The Idra Zuta: the Forehead is called Netzach "in adjacent letters" (nun and mem are neighbors in the alphabet), and on Shabbos, at the time of Minchah, the Holy Ancient One reveals His Forehead and all judgments are stilled. It is the second place Kehot gives for "netzach and metzach are one."

Zohar, Idra Zuta 27:121–31:134 ספר הזהר, האדרא זוטא כ"ז:קכ"א-ל"א:קל"ד

115 כחשכה כאורה

David says to G-d that he cannot hide from Him: "Even darkness is not dark for You, and night shines like day; darkness is just like light." At the level of Keser, darkness and light are alike. (context: Steinsaltz Tanakh)

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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116 וקבל היהודים

After the miracle of Purim, "the Jews undertook what they had begun to do, and what Mordechai had written to them"; the verb "undertook" (vekibel) is in the singular, which the Alter Rebbe explains in Torah Ohr. (context: Steinsaltz Tanakh)

Esther 9:23 אסתר ט':כ"ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם:

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

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PARAGRAPH 18

117 על פי שוש תשיש

The note refers to the Mitteler Rebbe's wedding discourses for a lengthy treatment of "She shall surely rejoice."

KEHOT'S NOTE

ראה בארוכה במאמרי אדה"א דרושי חתונה ח"א ע' שיז. ראה בהוספות להערות וציונים.

118 שוש תשיש

The sixth of the wedding blessings: "Let the barren one surely rejoice and exult at the gathering of her children into her midst in joy." The discourse in Tazria reads it as the joy of a mitzvah, which brings forth a "male" even from the "barren one."

Ketubot 8a:4–5 כתובות ח' א:ד'-ה'

"שׂוֹשׂ תָּשִׂישׂ וְתָגֵל הָעֲקָרָה, בְּקִבּוּץ בָּנֶיהָ לְתוֹכָהּ בְּשִׂמְחָה. בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ". "שַׂמֵּחַ תְּשַׂמַּח רֵעִים הָאֲהוּבִים, כְּשַׂמֶּחָךְ יְצִירְךָ בְּגַן עֵדֶן מִקֶּדֶם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן וְכַלָּה".

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

PARAGRAPH 19

119 כי חפץ חסד הוא

The note refers to the Mitteler Rebbe's wedding discourses on "for He desires kindness."

KEHOT'S NOTE

ראה במאמרי אדה"א — דרושי חתונה ח"א ע' רנא ואילך.

120 **כי חפץ חסד הוא**

"For He desires kindness." The cause of creation and of the constant flow of life: G-d's own desire, which nothing below brings about.

Micah 7:18 מיכה ז:י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

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

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121 **אשר אין אתערותא דלתתא מגעת שם**

As the note quotes it, this arousal from above is drawn from the Infinite Light that is above the worlds, before which the arousal from below counts for nothing.

KEHOT'S NOTE

היינו שהמשכת אתעדל"ע זו היא מאוא"ס שלמעלה מעולמות, שלגבי', אתעדל"ת אינה נחשבת למאומה — ד"ה ויאמר יהונתן תשמ"ה סעיף ב. נדפס בסה"מ מלוקט ח"ו ע' כד ובהערה מציין שכ"ה הלשון בלקו"ת שה"ש לד, א. וראה גם לקו"ש ח"י ב ע' 72 שמבאר ב' בחי' בהאתעדל"ע.

122 **בע"ח שער מ"ן ומ"ד**

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

KEHOT'S NOTE

שער לט.

123 **כד סליק ברעותיה**

The Arizal in Sha'ar Mayin Nukvin uMayin Duchrin (Kehot: Sha'ar (Gate) 39): Abba and Imma unite only through the mayin nukvin of Z'eir Anpin and Nukva, which did not yet exist at creation; so the first union came about by G-d's simple will, which is why the Zohar says "when it arose in His will to create the world."

Sefer Etz Chaim 39:2:2 עץ חיים ל"ט:ב':ב'

והנה הזווג הראשון שהיה בעת בריאת העולם היה ע"י נס בבחירתו יתברך וברצונו הפשוט כמ"ש בזוהר פעמים רבות כד סליק ברעותיה למברי עלמא כו' וצריך להבין על מה בכל פעם שמדבר בבריאת העולם או בתחלת אצילות מדבר בלשון זה כד סליק ברעותיה. אך הענין הוא באי מב' פנים והם ענין א' והוא כי א"א לאו"א שיזדוגו אם לא ע"י מ"ן שהם הזו"ן שהם הבנים ראשונים שלהם כי זהו ענין ואדם אין לעבוד את האדמה כי אין עבודה וזריעת האדמה שהיא נקבה העליונה נעשית אלא ע"י האדם המעלה מ"ן וא"כ בפעם ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 20

124 **עוד כל ימי**

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

KEHOT'S NOTE

בראשית (סוס"י ח). [כ].

125 **עוד כל ימי הארץ זרע וקציר כוי יום ולילה לא ישבתו**

After the Flood, as Noach offers sacrifices, G-d promises: "As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease." The Alter Rebbe reads it as the constant life of the worlds, which does not depend on the merit of any generation.

Genesis 8:22 בראשית ח':כ"ב

עֹד כָּל־יְמֵי הָאָרֶץ זֶרַע וְקָצִיר וְקֹר וָחֹם וְקַיִץ וָחֹרֶף וְיוֹם וָלַיְלָה לֹא יִשְׁבֹּתוּ׃

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.'

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PARAGRAPH 21

126 **בד"ה למנצח על השמינית**

In that discourse the Alter Rebbe discusses this Midrash: the ascent of Shabbos is only in the inner dimension of the worlds, while their outer dimension receives its life from Adam Kadmon, which encompasses them all equally, like the skin that covers head and foot alike, "darkness just like light"; this is why Rabbi Akiva answered that the whole world is G-d's single domain.

KEHOT'S NOTE

לעיל תזריע כא, ג.

127 **וסד"ה חייב איניש לבסומי בפוריא**

The end of that discourse explains the joy of Purim "until he does not know": through their self-sacrifice the Jews reached the very Essence of the Infinite, above sovev and memalei, and in the revelation of His Essence all are equal, "darkness is just like light."

KEHOT'S NOTE

תו"א צט, ד.

128 **חייב אינש לבסומי בפוריא**

"A person is obligated to become intoxicated on Purim until he does not know...." The title of the Torah Ohr discourse to which the Alter Rebbe refers.

Megillah 7b:7–8 מגילה ז' ב:ז'-ח'

אָמַר רָבָא: מִיחַיַּיב אִינִישׁ לְבַסּוֹמֵי בְּפוּרַיָּא עַד דְּלָא יָדַע בֵּין אָרוּר הָמָן לְבָרוּךְ מָרְדְּכַי. רַבָּה וְרַבִּי זֵירָא עֲבַדוּ סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אִיבַּסּוּם. קָם רַבָּה שַׁחְטֵיהּ לְרַבִּי זֵירָא. לְמָחָר, בָּעֵי רַחֲמֵי וְאַחֲייֵיהּ. לְשָׁנָה, אֲמַר לֵיקוּם: נֵיתֵי מָר וְנַעֲבֵיד סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אֲמַר לֵיקוּם: לָא בְּכֹל שַׁעֲתָא וְשַׁעֲתָא מִתְרְחִישׁ נִיסָּא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast to-

gether. He replied: A miracle does not take place on every occasion.

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129 **שנז' במדרש**

Turnus Rufus asks Rabbi Akiva why, if G-d honors Shabbos, He makes winds blow, rain fall and grass grow on it; Rabbi Akiva answers that one who lives alone in a courtyard may carry throughout it, and the whole world is G-d's alone.

Bereshit Rabbah 11 בראשית רבה י"א

KEHOT'S NOTE

ב"ר פי"א [ה] ובשמו"ר (פל"[ט]). וע' תזריע (כא, ג). ושי"נ מאדמו"ר. [כ].

130 **בביאור מאמר הזהר פ' וירא**

Kehot locates the explanation of this Zohar passage, to which the text refers, in the Mitteler Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ביאוה"ז לאדה"א י, ב.

131 **וגם אמנה אחותי בת אבי**

Avraham to Avimelech: "And moreover, she is indeed my sister, the daughter of my father." The Zohar on this verse is the passage to which the Alter Rebbe refers.

Genesis 20:12 בראשית כ:י"ב

וְגַם־אָמְנָה אֲחֹתִי בַת־אָבִי הִוא אַךְ לֹא בַת־אִמִּי וַתְּהִי־לִי לְאִשָּׁה׃

And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and so she became my wife.

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132 **וגם אמנה אחותי בת אבי**

The Zohar in Parshas Vayeira on this verse, the passage whose explanation the Alter Rebbe cites for the two kinds of union.

Zohar, Vayera 23:349–354 ספר הזהר, וירא כ"ג:שמ"ט-שנ"ד

Later he said: "And moreover she is my sister, the daughter of my father, but not the daughter of my mother." Was it really so? In truth he was alluding all the time to the Shekinah. At first he said, "she is my sister" in conformity with the admonition, "Say to wisdom, Thou art my sister." Then he amplified this by saying "moreover she is my sister, the daughter of my father", i.e. the daughter of Supernal Wisdom, for which reason she is called "my sister" and also Wisdom-"but not ...

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

PARAGRAPH 22

133 **בביאור ע"פ והיה לכם לציצית**

The explanation of "And it shall be for you as tzitzis," to which the text refers, is printed in the Siddur, in the section on the Shema.

KEHOT'S NOTE

סידור שער הק"ש פד, ג.

134 **והיה לכם לציצית**

G-d commands the tzitzis: "And it shall be for you as tzitzis, and you shall see it and remember all the mitzvos of Havayah and do them." It is the verse of the explanation, in the Alter Rebbe's Siddur, to which he refers.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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135 **קדושתי למעלה מקדושתכם**

On "You shall be holy, for I am holy," the Midrash asks: could it mean as holy as I am? Therefore it says "for I am holy": My holiness is above your holiness. The Alter Rebbe reads "your holiness" as the arousal from above that our service brings, and "My holiness" as the one that comes before it and is beyond our reach.

Vayikra Rabbah 24:9 ויקרא רבה כ"ד:ט'

136 **שיש אתעדל"ע שע"י אתעדל"ת וזהו פי' קדושתכם**

The note refers there for the arousal from above that comes through an arousal from below as the meaning of "your holiness."

KEHOT'S NOTE

ראה סה"מ תרס"ו ע' תמג.

137 **וכמאמר הבעש"ט**

In Likkutei Torah, Shelach (46b), the Alter Rebbe brings the same saying of the Baal Shem Tov: the thoughts of teshuvah come from above, as at the beginning of creation, "for He desires kindness," and of this drawing down the Sages said, "My holiness is above your holiness." The note also points to Likkutei Torah, Devarim volume, 36d.

KEHOT'S NOTE

וכ"ה בסוף ספר חרדים. [כ]. ראה לעיל במדבר מו, ב. דברים לו, ד.

138 **כי חפץ חסד הוא**

"For He desires kindness." The thoughts of teshuvah come from G-d's own kindness, not from anything a person does.

Micah 7:18 מיכה ז:י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

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

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PARAGRAPH 23

139 **בד"ה לסוסתי**

The discourse on "To a mare among Pharaoh's chariots I have likened you, my beloved" explains that at the splitting of the sea there was a revelation of G-d's very Essence, an arousal from above that came with no arousal from below at all, for none can reach it: "the matter depends on Atika," and therefore "Havayah will fight for you, and you shall be silent." It also calls the joy of a mitzvah a revelation of His Essence.

KEHOT'S NOTE

תו"א סג, ד ואילך.

140 **ואתם תחרישון**

At the sea, Moshe tells the frightened people: "Havayah will fight for you, and you shall be silent." Here the salvation came from above with no arousal from below.

Exodus 14:14 שמות י"ד:י"ד

ה' יִלָּחֶם לָכֶם וְאַתֶּם תַּחֲרִשׁוּן׃

The L-RD will fight for you, and ye shall hold your peace.'

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PARAGRAPH 24

141 **אשה מזרעת תחלה יולדת זכר**

"When the woman gives seed first, she bears a male." The image of the arousal from above that answers an arousal from below and brings forth the inner, "male" love.

Niddah 31a:23–24 נדה ל"א א:כ"ג-כ"ד

אָמַר רַבִּי יִצְחָק, אָמַר רַבִּי אַמֵּי: אִשָּׁה מַזַּרַעַת תְּחִילָּה — יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִילָּה — יוֹלֶדֶת נְקֵבָה, שֶׁנֶּאֱמַר: "אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר". תָּנוּ רַבָּנַן: בָּרְאשׁוֹנָה הָיוּ אוֹמְרִים — אִשָּׁה מַזַּרַעַת תְּחִילָּה יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִילָּה יוֹלֶדֶת נְקֵבָה, וְלֹא פֵּירְשׁוּ חֲכָמִים אֶת הַדָּבָר, עַד שֶׁבָּא רַבִּי צָדוֹק וּפֵירְשׁוֹ: "אֵלֶּה בְּנֵי לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב בְּפַדַּן אֲרָם וְאֵת דִּינָה בִתּוֹ" — תָּלָה הַזְּכָרִים בַּנְּקֵבוֹת וּנְקֵבוֹת בַּזְּכָרִים.

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KEHOT'S NOTE

נדה לא, א. וש"נ.

142 **בביאור ע"פ אלה מסעי**

In that explanation (biur) the Alter Rebbe teaches that the drawing down that comes first, to awaken the mayin nukvin, shines only as an outer, encompassing light, like "His right hand embraces me," an embrace from outside; then the woman "gives seed" and raises mayin nukvin, and the light that follows is drawn into her inwardly so that a birth comes of it.

KEHOT'S NOTE

לעיל פ' מסעי צב, א.

143 **אלה מסעי**

"These are the journeys of the children of Israel": the verse of the explanation in Parshas Masei to which the Alter Rebbe refers.

Numbers 33:1 במדבר ל"ג:א'

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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144 **וימינו תחבקני**

The young woman says of her beloved: "His left hand is under my head, and his right hand embraces me." An embrace surrounds from outside: the image of the outer, encompassing light.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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145 **דשרש ומקור אתעדל"ע שנמשך מעצמו**

According to the note, the Rebbe raises a question there on this point from the principle that G-d desired a dwelling place in the lower realms.

KEHOT'S NOTE

ראה בסה"מ מלוקט ח"ג ע' צג ואילך דהקשה מענין דירה בתחתונים ע"ש.

146 **כי חפץ חסד הוא**

"For He desires kindness": the root of the arousal from above that comes by itself.

Micah 7:18 מיכה ז':י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

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

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147 Kehot's note points to Numbers 33:1–36:13 for these words.

Numbers 33:1–36:13 במדבר ל"ג:א'-ל"ו:י"ג

PARAGRAPH 25

148 **בירושלמי**

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

KEHOT'S NOTE

כנ"ל רפ"ב כאן. [כ]. רפ"ק דפאה.

149 **שאין כל מצותיה של תורה שוות**

"All the mitzvos of the Torah are not equal to one word of the Torah": cited here as "one halachah." The Torah's ad-

vantage is its inwardness.

Jerusalem Talmud Peah 1:1:35 תלמוד ירושלמי פאה א׳:א׳:ל"ה

וְתַלְמוּד תּוֹרָה. רִבִּי בֶּרֶכְיָה וְרִבִּי חִייָא דִּכְפַר תְּחוּמִין חַד אָמַר אֲפִילוּ כָּל הָעוֹלָם כּוּלּוֹ אֵינוֹ שָׁוֶה אֲפִילוּ לְדָבָר אֶחָד מִן הַתּוֹרָה. וְחַד אָמַר אֲפִילוּ כָּל מִצְוֹתֶיהָ שֶׁל הַתּוֹרָה אֵינָן שָׁווֹת לְדָבָר אֶחָד מִן הַתּוֹרָה. רִבִּי תַּנְחוּמָה וְרִבִּי יוֹסֵי בֶּן זִימְרָא חַד אָמַר כְּהָדָא. וְחַד אָמַר כְּהָדָא. רִבִּי אַבָּא אָבוּי דְּרִבִּי אַבָּא בַּר מָרִי בְּשֵׁם רִבִּי אָחָא כְּתוּב אֶחָד אוֹמֵר וְכָל חֲפָצַיִם לֹא יִשְׁווּ בָהּ. וְכָתוּב אַחֵר אוֹמֵר וְכָל חֲפָצֶיךָ לֹא יִשְׁווּ בָהּ. חֲפָצִים אֵילּוּ אֲבָנִים טוֹבוֹת וּמַרְגָּלִיּוֹת. חֲפָצֶיךָ אֵילּוּ דִּבְרֵי ...

"And Torah study." Rebbi Berekhiah and Rebbi Ḥiyya from Kefar Teḥumin. One said that the entire world is not worth even one saying of the Torah. The other said that even all commandments of the Torah are not worth even one saying of the Torah. Rebbi Tanḥuma and Rebbi Yose ben Zimra, one said like the first and one said like the second. Rebbi Abba, father of Rebbi Abba bar Mari, in the name of Rebbi Aḥa: One verse says (Prov. 8:11) "all desirables do not equal it;" the other ...

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)

150 וימינו תחבקני

"And His right hand embraces me": the outer, encompassing light of the unprompted arousal from above.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי:

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

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KEHOT'S NOTE

שה"ש ב, ו.

PARAGRAPH 26

151 אלא כשיש שלימות במעשה התחתונים

As the note quotes it, the completeness of the lower beings' deeds is needed so that the lower being becomes like a vessel for the light to rest in and be revealed.

Zohar III, 90b זח"ג צ,

KEHOT'S NOTE

"היינו שהשלימות דמעשה התחתונים היא בכדי שהתחתון יהי' כמו כלי להשראת וגילוי האור [ועי"ד קוביה"ק לא שריא אלא באתר שלים (ראה זח"ג צ, ב)]" — סה"מ מלוקט ח"ג ע' צד. ומעיר שם אבל בהמשך תרס"ו ע' קלא ובסה"מ תש"ה ע' 53 מבואר "שהשלימות דמעשה התחתונים היא (גם) בשביל ההמשכה מלמעלה, נתינת המתנה מצד הנותן" ע"ש.

PARAGRAPH 27

152 ע"פ אני ישנה

There the Alter Rebbe explains why only forty-nine days of the Omer are counted though the verse says "fifty": the fiftieth level is beyond the reach of the lower beings' deeds and comes of itself, yet only after the forty-nine days have been counted, when the arousal from above within human power has shone and there is completeness from below.

KEHOT'S NOTE

לקמן לה, ג.

153 אני ישנה כו' פתחי לי

The young woman says: "I am asleep, but my heart is awake; the voice of my beloved knocks: 'Open for me, my sister, my love....'" It is the verse of the discourse to which the Alter Rebbe refers. (context: Steinsaltz Tanakh)

Song of Songs 5:2 שיר השירים ה׳:ב׳

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

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

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154 פתחי לי כחודה של מחט

Rabbi Yassa: G-d says to Israel, "My children, open for Me one opening of teshuvah like the eye of a needle, and I will open for you openings through which wagons and carriages can enter." One of the places Kehot gives for the saying.

Shir HaShirim Rabbah 5:2:2 שיר השירים רבה ה׳:ב׳:ב׳

... פְּתַחְי לִי, רַבִּי יַסָּא אָמַר, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל, בָּנַי, פִּתְחוּ לִי פֶּתַח אֶחָד שֶׁל תְּשׁוּבָה כְּחַדָּה שֶׁל מַחַט, וַאֲנִי פּוֹתֵחַ לָכֶם פְּתָחִים שֶׁיִּהְיוּ עֲגָלוֹת וּקְרוֹנִיּוֹת נִכְנָסוֹת בּוֹ. רַבִּי תַּנְחוּמָא וְרַבִּי חוּנְיָא וְרַבִּי אַבָּהוּ בְּשֵׁם רֵישׁ לָקִישׁ, כְּתִיב (תהלים מו, יא): הַרְפּוּ וּדְעוּ כִּי אָנֹכִי אֱלֹקִים וגו', אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל הַרְפּוּ מִמַּעֲשֵׂיכֶם הָרָעִים וּדְעוּ כִּי אָנֹכִי אֱלֹקִים. רַבִּי לֵוִי אָמַר אִלּוּ הָיוּ יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה אֲפִלּוּ יוֹם אֶחָד, מִיָּד הֵן נִגְאָלִין, וּמִיָּד בֶּן ...

"It is the sound of my beloved knocking" - by means of Moses when he said: "Moses said: So said the L-rd: At about midnight, I will emerge in the midst of Egypt" (Exodus 11:4). "Open for me" - Rabbi Yasa said: The Holy One blessed be He said to Israel: My children, open for Me one opening of repentance like the eye of the needle, and I will open for you openings that wagons and carriages enter through it. Rabbi Tanḥuma, Rabbi Ḥunya, and Rabbi Abbahu [said] in the ...

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155 פתחי לי כחודה של מחט ואני אפתח לך כפתחו של אולם

Another place Kehot gives (Emor): "Open for Me an opening like the eye of a needle, and I will open for you supernal gates"; the opening through which one comes to the King is in Knesses Yisrael herself.

Zohar III, 95a זח"ג צה, א

KEHOT'S NOTE

הובא בכ"מ בדא"ח ולע"ע צ"ע מקומו. ויעוין לקו"ת קרח (נה, א). וראה שהש"ר ע"פ אני ישנה [לה, ג]. ילי"ש שם. זח"ג צה, א. פסיקתא רבתי פט"ו. פסיקתא דר"כ פ' החדש. הובא בס' חרדים ריש הקדמה. וע"ל קרח (נה, א). ושנ"נ. [כ]. בסה"מ תרס"ו ע' קלב מציין לכאן ע"ש.

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KEHOT'S NOTE

שמות לא, טז.

156 מתנה טובה יש לי בבית גנזי

> G-d said to Moshe: "I have a good gift in My treasure-house, and Shabbos is its name; I wish to give it to Israel." Shabbos is a gift, above what one earns.

Shabbat 10b:4–5 שבת י ב:ד'-ה'

... תַּנְיָא נָמֵי הָכִי: "לַדַּעַת כִּי אֲנִי ה' מְקַדִּשְׁכֶם", אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְמֹשֶׁה: מַתָּנָה טוֹבָה יֵשׁ לִי בְּבֵית גְּנָזַי וְשַׁבָּת שְׁמָהּ, וַאֲנִי מְבַקֵּשׁ לִיתְּנָהּ לְיִשְׂרָאֵל, לֵךְ וְהוֹדִיעֵם. מִכָּאן אָמַר רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל: הַנּוֹתֵן פַּת לְתִינוֹק, צָרִיךְ לְהוֹדִיעַ לְאִמּוֹ. מַאי עָבֵיד לֵיהּ? אָמַר אַבָּיֵי: שָׁאֵיף לֵיהּ מִשְׁחָא, וּמָלֵי לֵיהּ כּוּחְלָא. וְהָאִידָּנָא דְּחָיְישִׁינַן לְכִשָּׁפִים מַאי? אָמַר רַב פָּפָּא: שָׁאֵיף לֵיהּ מֵאוֹתוֹ הַמִּין. אִינִי וְהָאָמַר רַב חָמָא (בַּר) [בְּרַבִּי] חֲנִינָא: הַנּוֹתֵן מַתָּנָה לַחֲבֵירוֹ אֵין צָרִיךְ ...

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Zohar III, 122b זח"ג קכב, ב

KEHOT'S NOTE

שבת י, ב. זח"ג קכב, ב.

157 מתנה טובה יש לי בבית גנזי ושבת שמה

> The Zohar (Nasso) brings the saying "I have a good gift in My treasure-house, and Shabbos is its name," and adds that when Shabbos rests upon Israel there is no toil and no servitude.

Zohar, Nasso 4:30–38 ספר הזהר, נשא ד:ל'-ל"ח

158 והוא מתנה דייקא

> The note refers to the Rebbe's notes there on Shabbos as a "gift."

KEHOT'S NOTE

ראה לקו"ש חכ"ה ע' 89 הערה 25 והערה 19.

159 מי שטרח בע"ש יאכל בשבת

> G-d's answer to the nations who ask for the reward without the toil: "He who toiled on Erev Shabbos will eat on Shabbos."

Avodah Zarah 3a:10 עבודה זרה ג' א:י'

אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, תְּנֵה לָנוּ מֵרֹאשׁ וְנַעֲשֶׂנָּה. אָמַר לָהֶן הַקָּדוֹשׁ בָּרוּךְ הוּא: שׁוֹטִים שֶׁבָּעוֹלָם! מִי שֶׁטָּרַח בְּעֶרֶב שַׁבָּת יֹאכַל בְּשַׁבָּת, מִי שֶׁלֹּא טָרַח בְּעֶרֶב שַׁבָּת מֵהֵיכָן יֹאכַל בְּשַׁבָּת? אֶלָּא אַף עַל פִּי כֵן, מִצָּוָה קַלָּה יֵשׁ לִי וְסוּכָּה שְׁמָהּ, לְכוּ וַעֲשׂוּ אוֹתָהּ.

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KEHOT'S NOTE

ע"ז ג, א.

160 לעשות את השבת

> G-d tells Moshe: "And the children of Israel shall keep the Shabbos, to make the Shabbos for their generations, an eternal covenant." Shabbos is also "made" by the work of the weekdays. (context: Steinsaltz Tanakh)

Exodus 31:16 שמות ל"א:ט"ז

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

KEHOT'S NOTE

תו"א ב, ד.

161 סד"ה כי כאשר השמים החדשים

> The end of that discourse explains "the new heavens and the new earth" as the supreme drawing down that comes through an arousal from above alone, "standing before Me" in inwardness and essence where the arousal from below does not reach, while "so shall your seed and your name stand" is the arousal from below and what it draws down.

KEHOT'S NOTE

162 כי כאשר השמים החדשים

> G-d promises through Yeshayahu: "For as the new heavens and the new earth which I make stand before Me, so shall your seed and your name stand." The verse of the Torah Ohr discourse to which he refers. (context: Steinsaltz Tanakh)

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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PARAGRAPH 28

163 שיעבור עליו שבת

> The Midrash compares it to a king who decreed that no visitor may see him before first seeing the queen: so G-d says, bring Me no offering until a Shabbos has passed over it, "and there is no circumcision without a Shabbos." The Alter Rebbe reads it as the third level, which is revealed only after a stage of preparation.

Vayikra Rabbah 27:10 ויקרא רבה כ"ז:י'

164 במ"א על המאמר פי' חיי שרה

> Kehot identifies the explanation of the Zohar passage in Chayei Sarah, to which the text refers, with this place in the Mitteler Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ביאוה"ז לאדה"א יג, סע"ד ואילך. ביאוה"ז להצ"צ כרך א ע' פה ואילך. ראה לעיל סוכות פ, ג. סה"מ תרס"ח ע' קע ואילך. וראה לקו"ש חכ"ה ע' 155 ואילך.

165 דתפלת ערבית

> Rabban Gamliel holds that the evening prayer is obligatory, and Rabbi Yehoshua that it is optional (reshus). The

Alter Rebbe, following the Zohar, explains why the prayer instituted by Yaakov is called optional.

Berakhot 27b:14–15 ברכות כ"ז ב:י"ד-ט"ו

כְּמַאן דְּאָמַר, תְּפִלַּת עַרְבִית רְשׁוּת. דְּאָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: תְּפִלַּת עַרְבִית: רַבָּן גַּמְלִיאֵל אוֹמֵר חוֹבָה, רַבִּי יְהוֹשֻׁעַ אוֹמֵר רְשׁוּת. אָמַר אַבָּיֵי: הֲלָכָה כְּדִבְרֵי הָאוֹמֵר חוֹבָה. וְרָבָא אָמַר: הֲלָכָה כְּדִבְרֵי הָאוֹמֵר רְשׁוּת. תָּנוּ רַבָּנַן: מַעֲשֶׂה בְּתַלְמִיד אֶחָד שֶׁבָּא לִפְנֵי רַבִּי יְהוֹשֻׁעַ. אָמַר לוֹ: תְּפִלַּת עַרְבִית רְשׁוּת אוֹ חוֹבָה? אָמַר לֵיהּ: רְשׁוּת.

It is in accord with him who declared that the evening-Tefillah is voluntary; for Rab Judah said in the name of Samuel: As for the evemng-Tefillah, Rabban Gamaliel declares it to be obligatory, but R. Joshua declares it to be voluntary. Abbai said : The Halakah is in agreement with him who declares it to be obligatory ; but Raba said : The Halakah is in agreement with him who declares it to be voluntary. Our Rabbis have taught : It happened that a disciple came before R. Joshua and ...

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166 מבריח מן הקצה אל הקצה

G-d's instructions for the Mishkan: "And the middle bar inside the boards shall extend from end to end," the one bar that ran the whole length of the wall. The Kabbalah applies it to Yaakov, whose level spans all the levels and reaches beyond the reach of the arousal from below. (context: Steinsaltz Tanakh)

Exodus 26:28 שמות כ"ו:כ"ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְרַח מִן־הַקָּצֶה אֶל־הַקָּצֶה:

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

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167 תפלת שחרית ומנחה שתיקנו אברהם ויצחק

"The prayers were instituted by the Patriarchs": Avraham instituted the morning prayer, Yitzchak the afternoon prayer and Yaakov the evening prayer.

Berakhot 26b:5–6 ברכות כ"ו ב:ה'-ו'

תַּנְיָא כְּוָותֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא, וְתַנְיָא כְּוָותֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי. תַּנְיָא כְּוָותֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: אַבְרָהָם תִּקֵּן תְּפִלַּת שַׁחֲרִית, שֶׁנֶּאֱמַר: "וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם", וְאֵין "עֲמִידָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: "וַיַּעֲמֹד פִּינְחָס וַיְפַלֵּל". יִצְחָק תִּקֵּן תְּפִלַּת מִנְחָה, שֶׁנֶּאֱמַר "וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב", וְאֵין "שִׂיחָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר "תְּפִלָּה לְעָנִי כִּי יַעֲטֹף וְלִפְנֵי ה' יִשְׁפֹּךְ שִׂיחוֹ".

There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then stood up Phineas and prayed" (Ps. cvi. 30). Isaac instituted the afternoon Tefillah; as it is said, "And Isaac went out to meditate in the field at eventide" (Gen. xxiv. 63) — ...

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168 יחיינו מיומים ביום השלישי יקימנו ונחיה לפניו

The prophet gives the people's words of return: "He will revive us after two days; on the third day He will raise us up, and we shall live before Him." The third day, which comes only after the first two, parallels the third level. (context: Steinsaltz Tanakh)

Hosea 6:2 הושע ו':ב'

יְחַיֵּנוּ מִיֹּמָיִם בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵמֵנוּ וְנִחְיֶה לְפָנָיו:

After two days will He revive us, On the third day He will raise us up, that we may live in His presence.

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PARAGRAPH 29

169 בעטרה שעטרה לו אמו ביום חתונתו

"At the crown with which his mother crowned him on the day of his wedding." The Alter Rebbe identifies this crown with the inner dimension of Keser within Keser.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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170 שהוא אור רוחני מקיף עליו

The Arizal: a person's keser is a spiritual light that encompasses him, and its outer extension is the skull (Sha'ar (Gate) 23, end of chapter 2, in today's editions).

Sefer Etz Chaim 23:2:1 עץ חיים כ"ג:ב':א'

... אך זה יובן במ"ש כי הנה כמו שהכתר אינו מכלל גופו דז"א רק בחי' מקפת עליו זולתו כך הוא באדם התחתון שהכתר שלו הוא אור רוחני מקיף עליו ואינו נגלה וניכר לעין כל אמנם החיצוניות שלו המתפשט למטה הוא הנגלה והוא הגולגלת המקיף את המוחין של אדם עצמו:

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PARAGRAPH 30

171 כל כבודו פנימה

The psalm for the king's wedding says of the princess: "All the glory of the king's daughter is within; her clothing is of gold embroidery," honored from afar and not seen in public. The Alter Rebbe adapts it to the king himself, who keeps to his inner chambers except at times of joy. (context: Steinsaltz Tanakh)

Psalms 45:14 תהילים מ"ה:י"ד

כָּל־כְּבוּדָּה בַת־מֶלֶךְ פְּנִימָה מִמִּשְׁבְּצוֹת זָהָב לְבוּשָׁהּ:

All glorious is the king's daughter within the palace; Her raiment is of chequer work inwrought with gold.

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PARAGRAPH 31

172 בעטרה שעטרה לו אמו

"The crown with which his mother crowned him": the emphasis falls on "his mother," the souls in their joy.

Song of Songs 3:11 שיר השירים ג:י"א

צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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173 אם הבנים שמחה

The psalm of Hallel praises G-d, who "settles the barren woman in her home as a joyful mother of children." Joy turns the barren one into a mother, the theme of "She shall surely rejoice." (context: Steinsaltz Tanakh)

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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174 בד"ה שוש אשיש

The discourse on "I will surely rejoice in Havayah" distinguishes simchah, joy revealed outwardly, as on Sukkos, from gilah, joy still hidden within the heart, as on Rosh Hashanah.

KEHOT'S NOTE

לעיל פ' נצבים מז, א.

175 ובד"ה ה' לי בעוזרי

There Shemini Atzeres is "a joyful mother of children," the time when two joys join, G-d's joy in His works and Israel's joy in its Maker; and joy is explained, as here, as the revelation of what is hidden, like a king who usually sits in his inner chambers.

KEHOT'S NOTE

לעיל שמע"צ פח, ד ואילך.

176 ה' לי בעוזרי

In Hallel the psalmist says: "Havayah is for me among my helpers, and I shall see the downfall of my foes." It is the verse of a discourse to which the Alter Rebbe refers. (context: Steinsaltz Tanakh)

Psalms 118:7 תהילים קי"ח:ז'

ה' לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי׃

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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PARAGRAPH 32

177 דאיש מזריע תחלה יולדת נקבה

"When the man gives seed first, she bears a female": the rule that the joy of a mitzvah overrides.

Niddah 31a:23–24 נדה ל"א א:כ"ג-כ"ד

אָמַר רַבִּי יִצְחָק, אָמַר רַבִּי אַמִּי: אִשָּׁה מַזַּרַעַת תְּחִילָּה — יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִילָּה — יוֹלֶדֶת נְקֵבָה, שֶׁנֶּאֱמַר: "אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר". תָּנוּ רַבָּנַן: בָּרְאשׁוֹנָה הָיוּ אוֹמְרִים — אִשָּׁה מַזַּרַעַת תְּחִילָּה יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִילָּה יוֹלֶדֶת נְקֵבָה, וְלֹא פֵּירְשׁוּ חֲכָמִים אֶת הַדָּבָר, עַד שֶׁבָּא רַבִּי צָדוֹק וּפֵירְשׁוֹ: "אֵלֶּה בְּנֵי לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב בְּפַדַּן אָרָם וְאֶת דִּינָה בִתּוֹ" — תָּלָה הַזְּכָרִים בַּנְּקֵבוֹת וּנְקֵבוֹת בַּזְּכָרִים.

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178 שוש תשיש כו' בקבוץ בניה

The wedding blessings: "Let the barren one surely rejoice and exult at the gathering of her children into her midst in joy," and, in the next blessing, "as You gladdened Your creation in the Garden of Eden of old."

Ketubot 8a:4–5 כתובות ח' א:ד'-ה'

"שׂוֹשׂ תָּשִׂישׂ וְתָגֵל הָעֲקָרָה, בְּקִבּוּץ בָּנֶיהָ לְתוֹכָהּ בְּשִׂמְחָה. בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ". "שַׂמֵּחַ תְּשַׂמַּח רֵעִים הָאֲהוּבִים, כְּשַׂמֶּחְךָ יְצִירְךָ בְּגַן עֵדֶן מִקֶּדֶם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן וְכַלָּה".

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179 כה תברכו את בנ"י

G-d tells Moshe to say to Aharon and his sons: "Thus shall you bless the children of Israel." It introduces the Priestly Blessing, whose three blessings the Alter Rebbe explains elsewhere. (context: Steinsaltz Tanakh)

Numbers 6:23 במדבר ו:כ"ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם׃

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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180 סד"ה בשלח פרעה

The end of that discourse contrasts the frivolous joy of kelipah, which hides the G-dly light like a husk over a fruit, with joy in G-d that comes from bittul; therefore G-d did not bring the people straight to joy but led them "by way of the wilderness," so that joy would come through service.

KEHOT'S NOTE

תו"א פ' בשלח סא, ד.

181 בשלח פרעה

"And it came to pass, when Pharaoh sent out the people, that G-d did not lead them by way of the land of the Philistines," lest they see war and return to Egypt. The

verse of the Torah Ohr discourse on true joy. (context: Steinsaltz Tanakh)

Exodus 13:17 שמות י"ג:י"ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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182 **בעטרה שעטרה לו אמו ביום חתונתו**

"On the day of his wedding": the Giving of the Torah, when all three levels were revealed.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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183 **דבר ה' פא"פ**

Moshe reminds the people: "Face to face Havayah spoke with you on the mountain, from the midst of the fire." The inner revelation of the Giving of the Torah. (context: Steinsaltz Tanakh)

Deuteronomy 5:4 דברים ה':ד'

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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PARAGRAPH 33

184 **ביום השלישי בהיות הבקר**

The Torah describes the morning of the Giving of the Torah: "And it came to pass on the third day, when it was morning, that there were thunders and lightning." The third day is the third level, revealed after the days of preparation.

Exodus 19:16 שמות י"ט:ט"ז

וַיְהִי בַיּוֹם הַשְּׁלִשִׁי בִּהְיֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקֹל שֹׁפָר חָזָק מְאֹד וַיֶּחֱרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה:

And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled.

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185 **ברבות בראשית פנ"ו**

This Midrash is also mentioned there, where "He will revive us" is linked with drawing down will from "the will of all wills" to all that lives.

KEHOT'S NOTE

נזכר גם לעיל ר"ה סד, א. וראה הלשון באוה"ת נ"ך כרך א ע' תלד.

186 **ביום השלישי יקימנו**

The Midrash lists the significant "third days" of Scripture, among them the third day of the Giving of the Torah and "on the third day He will raise us up."

Bereshit Rabbah 56:1 בראשית רבה נ"ו:א'

ביום השלישי וישא אברהם את עיניו - כתיב (הושע ו) יחיינו מיומים ביום השלישי יקימנו ונחיה לפניו ביום השלישי, של שבטים, כתיב (בראשית מב): ויאמר אליהם יוסף ביום השלישי. ביום השלישי של מרגלים, שנאמר (יהושע ב): ונחבתם שמה שלושת ימים. ביום השלישי של מתן תורה, שנאמר (שמות יט): ויהי ביום השלישי. ביום השלישי של יונה, דכתיב (יונה ב): ויהי יונה במעי הדגה שלושה ימים ושלושה לילות. ביום השלישי של עולי גולה, דכתיב (עזרא ח): ונשב שם ימים שלושה. ביום השלישי של תחיית המתים, דכתיב: יחיינו מיומים. ביום השלישי יקימנו ביום ...

"On the third day, Abraham lifted his eyes, and saw the place from a distance" (Genesis 22:4). "On the third day, Abraham lifted his eyes" - it is written: "He will revive us after two days; on the third day, He will lift us, and we will live before Him" (Hosea 6:2). "On the third day" of the tribes, as it is written: "Joseph said to them on the third day, [do this and you shall live]" (Genesis 42:18). "On the third day" of the spies [sent by Joshua], as ...

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187 **ביום השלישי יקימנו**

"On the third day He will raise us up, and we shall live before Him."

Hosea 6:2 הושע ו':ב'

יְחַיֵּנוּ מִיֹּמָיִם בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵנוּ וְנִחְיֶה לְפָנָיו:

After two days will He revive us, On the third day He will raise us up, that we may live in His presence.

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188 **בזהר פ' אמור . . בענין שבועות שהוא יום אחד**

There the Alter Rebbe brings the same Zohar (Emor 96b), which reads "and it shall be one day" as Shavuos, because on Shavuos the Keser is drawn to Z'eir Anpin from Arich Anpin itself; and for this reason, he suggests, all Israel stay awake on the night of Shavuos, to draw down from the level where "night shines like day."

KEHOT'S NOTE

ראה לעיל במדבר ח, א. ובאוה"ת במדבר כרך ו ע' אתשטז.

189 **קשורא דלעילא רישא וגלגתא ומוחי**

The Zohar in Parshas Emor: when the Torah was given, Knesses Yisrael was crowned with supernal crowns, and Shavuos is called "one day," for all the bonds of faith were joined: "the bond above, the Head, the Skull and the

Brains." The Alter Rebbe reads these as the three levels joined together.

Zohar, Emor 31:147–32:155 ספר הזהר, אמור ל"א:קמ"ז-ל"ב:קנ"ה

The truth is that this offering had the same significance as the offering brought by the wife of the jealous husband, which was also of barley, and was to show that the Community of Israel was not unfaithful to the Holy King.1The first 9 lines of the Hebrew text do not appear in our translation. This was brought for seven full weeks, and then the Holy King came to join the Community of Israel and the Torah was given to Israel.1The last 47 lines of the Hebrew text do not ...

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PARAGRAPH 34

190 שכ"ב ספ"ה

In the explanation (biur) of "I [am Havayah your G-d] who brought you out" in Parshas Shelach, the Alter Rebbe distinguishes two levels of intellect: the Chochmah of Atzilus, which is below the will, and Mocha Stima'ah, which is above the will and is its inner dimension, as the skull is the outer side of the brain within it (Etz Chaim, Sha'ar (Gate) 22, chapter 5).

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפנינו שכ"ג ספ"א, וט"ס כאן ספ"ה, ע"ש. [כ]. ראה לעיל פ' שלח מט, ג. ובאוה"ת פ' שלח ע' תרמז.

PARAGRAPH 35

191 אני כו' אשר הוצאתי אתכם מארץ מצרים

The last verse of the passage of tzitzis: "I am Havayah your G-d, who brought you out of the land of Egypt to be your G-d." The verse of the explanation to which the Alter Rebbe refers.

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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192 בעטרה שעטרה לו אמו

One of the Zohar passages, in Parshas Noach, that the Alter Rebbe lists on "the crown with which his mother crowned him."

Zohar, Noach 40:322–42:335 ספר הזהר, נח מ':שכ"ב-מ"ב:של"ה

When the expansion has reached that stage, and speech has been generated by the force of that voice, then "the house in its being built", i.e. throughout the whole process of its construction, "is of complete stones", as has been explained.

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193 בעטרה שעטרה לו אמו

The Zohar in Parshas Beshalach on this verse, as listed in the text.

Zohar, Beshalach 19:296–20:307 ספר הזהר, בשלח י"ט:רצ"ו-כ':ש"ז

Said R. Hiya: 'We have a tradition that when the Holy One, blessed be He, gave the Torah to Israel a light shone forth from that sphere which is called "Pleasantness", a light wherewith the Holy One crowned Himself, and from which were irradiated all worlds, all firmaments, and all crowns, and concerning which it is written: "Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of ...

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194 בעטרה שעטרה לו אמו

The Zohar in Parshas Yisro on this verse, as listed in the text.

Zohar, Yitro 20:355–21:367 ספר הזהר, יתרו כ':שנ"ה-כ"א:שס"ז

R. Simeon further said: 'When the Israelites received the Torah the Jubilee crowned the Holy One, blessed be He, even as a king is crowned in the midst of his host, as it says, "Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals" (S.S. 3, 11). Who is His "mother"? The Jubilee. And the Jubilee crowned itself with perfect joy, as it is written: "The mother of the children rejoiced" (Ps. CXIII).'

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195 בעטרה שעטרה לו אמו

The Zohar in Parshas Mishpatim on this verse, as listed in the text.

Zohar, Mishpatim 3:118–126 ספר הזהר, משפטים ג':קי"ח-קכ"ו

He wept, and then began again. 'It is written: "Go forth, O ye daughters of Zion, and behold King Solomon in the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart" (S.S. 3, 11). This verse has already been properly interpreted, and yet we may still ask, How is one to understand the words, "Go forth and behold King Solomon"? This title, we know, refers to the King of Peace,1v. Zohar, Genesis, 29a. and who can behold ...

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196 בעטרה שעטרה לו אמו

The Zohar in Parshas Vayikra on this verse, as listed in the text.

Zohar, Vayikra 6:51–7:61 ספר הזהר, ויקרא ו':נ"א-ז':ס"א

R. Hizkiah once, when in the company of R. Simeon, asked him what was the precise meaning of the term korban (offering). He replied: 'As is well known to the Companions, it means their "drawing near".1From karab, to draw near,. It refers to those holy Crowns which are all knit together and drawn near to one another until they all form a perfect unity to make whole the Holy Name. Hence it is written, "a korban to TETRAGRAMMATON", meaning that the drawing near of those Crowns is to TETRAGRAMMATON to ...

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197 **בעטרה שעטרה לו אמו**

The Zohar in Parshas Acharei on this verse, as listed in the text.

Zohar, Achrei Mot 62:370–64:378 ספר הזהר, אחרי מות ס"ב:ש"ע-ס"ד:שע"ח

But when He joins the Matrona, who crowns Him with many resplendent crowns, then the supernal Mother will also crown Him in fitting manner. But now that the King is not with the Matrona, the Supernal Mother keeps her crowns and withholds from Him the waters of the Stream and He is not joined with Her. Therefore, as it were, He is not one.

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198 **וע' עוד מענין בעטרה . . ובפי אחרי (דע"ז ב')**

According to the note, all of these Zohar passages are copied out there.

KEHOT'S NOTE

באוה"ת שה"ש כרך ב ע' שפב ואילך נעתקו כל המ"מ.

199 The end of Taanis reads Song of Songs 3:11: "on the day of his wedding: this is the Giving of the Torah; and on the day of the gladness of his heart: this is the building of the Holy Temple."

Mishnah Ta'anit 4:8 משנה תענית ד':ח

אָמַר רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל, לֹא הָיוּ יָמִים טוֹבִים לְיִשְׂרָאֵל כַּחֲמִשָּׁה עָשָׂר בְּאָב וּכְיוֹם הַכִּפּוּרִים, שֶׁבָּהֶן בְּנוֹת יְרוּשָׁלַיִם יוֹצְאוֹת בִּכְלֵי לָבָן שְׁאוּלִין, שֶׁלֹּא לְבַיֵּשׁ אֶת מִי שֶׁאֵין לוֹ. כָּל הַכֵּלִים טְעוּנִין טְבִילָה. וּבְנוֹת יְרוּשָׁלַיִם יוֹצְאוֹת וְחוֹלוֹת בַּכְּרָמִים. וּמָה הָיוּ אוֹמְרוֹת, בָּחוּר, שָׂא נָא עֵינֶיךָ וּרְאֵה, מָה אַתָּה בוֹרֵר לָךְ. אַל תִּתֵּן עֵינֶיךָ בַּנַּוֶי, תֵּן עֵינֶיךָ בַּמִּשְׁפָּחָה. שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי, אִשָּׁה יִרְאַת ה' הִיא תִתְהַלָּל (משלי לא). וְאוֹמֵר, תְּנוּ לָהּ מִפְּרִי יָדֶיהָ, וִיהַלְלוּהָ בַשְּׁעָרִים ...

Rabbon Simeon hen Gamaliel says, "Never were more joyous festivals in Israel than the 15th of Ab and the day of atonement, for on them the maidens of Jerusalem used to go out dressed in white garments—borrowed ones, in order not to cause shame to those who had them not of their own; —these clothes were also to be previously immersed, and thus they went out and danced in the vineyards, saying, Young men, look and observe well whom you are about to choose [as a spouse]; regard not beauty [alone], ...

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200 **ביום השלישי יקימנו**

"On the third day He will raise us up": the third level, revealed from below to above.

Hosea 6:2 הושע ו':ב

יְחַיֵּנוּ מִיָּמִים בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵמֵנוּ וְנִחְיֶה לְפָנָיו׃

After two days will He revive us, On the third day He will raise us up, that we may live in His presence.

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PARAGRAPH 36

201 **שאו ידיכם קדש וברכו**

The psalmist calls on the servants of G-d who stand in His House at night: "Lift up your hands in holiness and bless Havayah." The Alter Rebbe reads it as the blessing drawn down through the "hands," like a mother blessing her son. (context: Steinsaltz Tanakh)

Psalms 134:2 תהילים קל"ד:ב'

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־יְהוָה׃

Lift up your hands to the sanctuary, And bless ye the L-RD.

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202 **לא זז מחבבה עד שקראה אמי**

Rabbi Elazar son of Rabbi Yosi explains "the crown with which his mother crowned him" by a parable: a king so loved his only daughter that he called her "my daughter," then "my sister," and at last "my mother"; so G-d called Israel "My mother," reading le'umi ("My nation") in Isaiah 51:4 as le'immi ("My mother"). The Alter Rebbe reads "his mother" as the souls who bless and crown the King.

Shir HaShirim Rabbah 3:11:2 שיר השירים רבה ג':י"א:ב'

... שֶׁהָיְתָה לוֹ בַּת יְחִידָה וְהָיָה מְחַבְּבָהּ יוֹתֵר מִדַּאי וְהָיָה קוֹרֵא אוֹתָהּ בִּתִּי, וְלֹא זָז מֵחַבְּבָהּ עַד שֶׁקָּרָא אוֹתָהּ אֲחוֹתִי, וְלֹא זָז מֵחַבְּבָהּ עַד שֶׁקָּרָא אוֹתָהּ אִמִּי. כָּךְ הָיָה מְחַבֵּב יוֹתֵר מִדַּאי הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל, וּקְרָאָן בִּתִּי, הֲדָא הוּא דִכְתִיב (תהלים מה, יא): שִׁמְעִי בַת וּרְאִי, וְלֹא זָז מֵחַבְּבָן עַד שֶׁקְּרָאָן אֲחוֹתִי, שֶׁנֶּאֱמַר (שיר השירים ה, ב): פִּתְחִי לִי אֲחוֹתִי רַעְיָתִי. וְלֹא זָז מֵחַבְּבָן עַד שֶׁקְּרָאָן אִמִּי, שֶׁנֶּאֱמַר (ישעיה נא, ד): הַקְשִׁיבוּ אֵלַי עַמִּי וּלְאוּמִּי אֵלַי הַאֲזִינוּ, וּלְאִמִּי כְּתִיב, עָמַד ...

"At the crown with which his mother crowned him," Rabbi Yoḥanan said: Rabbi Shimon ben Yoḥai asked Rabbi Elazar ben Rabbi Yosei, he said to him: 'Have you possibly heard from your father what is: "At the crown with which his mother crowned him"?' He said to him: 'Yes.' He said to him: 'What?' He said to him: '[It is analogous] to a king who had an only daughter and he loved her exceedingly much and would call her: My daughter. He did not stop loving her until he called ...

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203 **וכמ"ש מענין זה . . בפרשת אמור**

There the Alter Rebbe explains that Abba and Imma enclothe the arms of Arich Anpin, citing the Pri Etz Chaim on "we were slaves to Pharaoh, and Havayah our G-d took us out," and that Abba and Imma "nurse" from the mazalos (the flowing strands of the beard) of Arich Anpin, which gives them growth so that they can give the intellect to Z'eir Anpin.

KEHOT'S NOTE

לעיל פ' אמור לט, א.

204 Kehot's note points to Leviticus 21:1-24:23 for these words.

Leviticus 21:1–24:23 ויקרא כ"א:א'-כ"ד:כ"ג

PARAGRAPH 37

205 **וישלח ישראל את ימינו**

Blessing Yosef's sons, Yaakov crossed his hands: "And Israel stretched out his right hand and placed it on the head of Ephraim," the younger, and his left on Menasheh. A blessing given through the hands. (context: Steinsaltz Tanakh)

Genesis 48:14 בראשית מ"ח:י"ד

וַיְשַׁלַּח יִשְׂרָאֵל אֶת־יְמִינוֹ וַיָּשֶׁת עַל־רֹאשׁ אֶפְרַיִם וְהוּא הַצָּעִיר וְאֶת־שְׂמֹאלוֹ עַל־רֹאשׁ מְנַשֶּׁה שִׂכֵּל אֶת־יָדָיו כִּי מְנַשֶּׁה הַבְּכוֹר׃

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born.

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KEHOT'S NOTE

בראשית מח, יד.

206 **שאו ידיכם קדש**

"Lift up your hands in holiness and bless Havayah," which Emek HaMelech reads as Abba, holding the right hand of Arich Anpin, blessing Z'eir Anpin (Havayah). (context: Steinsaltz Tanakh)

Psalms 134:2 תהילים קל"ד:ב'

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה׳

Lift up your hands to the sanctuary, And bless ye the L-RD.

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207 **הוי' יחתו מריביו**

Chanah's song of thanks at the birth of Shmuel: "Havayah: those who contend with Him shall be shattered; against them He will thunder in the heavens." The verse of the discourse to which the Alter Rebbe refers. (context: Steinsaltz Tanakh)

I Samuel 2:10 שמואל א ב':י'

ה׳ יֵחַתּוּ מְרִיבָו עָלָו בַּשָּׁמַיִם יַרְעֵם ה׳ יָדִין אַפְסֵי־אָרֶץ וְיִתֶּן־עֹז לְמַלְכּוֹ וְיָרֵם קֶרֶן מְשִׁיחוֹ׃

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.

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PARAGRAPH 38

208 **בע"ח של"א פ"ז**

As the note quotes it from Shelach: the four hands are in Abba and Imma, where right and left apply, whereas in Arich Anpin it is called the fifth hand, because its two hands are equal as one, for there is no left in Atika and even the left is truly like the right.

KEHOT'S NOTE

"דארבע הידות הם באו"א דשם שייך ימינא ושמאלא, משא"כ באי"א נקי' יד החמישית משום דבי' ידות שקולין כחדא דלית שמאלא בהאי עתיקא שגם השמאל היא כימין ממש" — אוה"ת שלח ע' תעד. ע"ח זה נזכר גם לעיל פ' פנחס פא, ב ושם מציין גם לכאן. ראה אוה"ת פ' ויגש כרך ו דף תתשיג, ב ואילך.

209 **והחמישית לפרעה**

The note refers to these discourses for further discussion of "and the fifth to Pharaoh."

KEHOT'S NOTE

ע' לעיל פ' קדושים וכי תבואו ובפ' פנחס סד"ה קדש ישראל. ועד"ה את שבתותי תשמרו דתקי"ע [ראה סה"מ תקי"ע ע' פו. צב] ענין והחמישית לפרעה ע"י צדקה חומש ממשיך מבחי' והחמישית בחי' דלית שמאלא כו' ונמשך לפרעה בינה ומלי ובחי' דלית שמאלא היינו ורב חסד כו'. ע' אור התורה סו"פ ויגש, יעו"ש. וע' לעיל ד"ה שחורה אני פ"ב. [כן]. ראה גם אוה"ת פ' ויגש תשיד, א.

210 **וארבע הידות יהיה לכם והחמישית לפרעה**

In the famine, Yosef tells the people of Egypt: "You shall give a fifth to Pharaoh, and four parts (yados) shall be yours" for seed and food. Yados also means "hands," and the Arizal reads the verse so. (context: Steinsaltz Tanakh)

Genesis 47:24 בראשית מ"ז:כ"ד

וְהָיָה בַּתְּבוּאֹת וּנְתַתֶּם חֲמִישִׁית לְפַרְעֹה וְאַרְבַּע הַיָּדֹת יִהְיֶה לָכֶם לְזֶרַע הַשָּׂדֶה וּלְאָכְלְכֶם וְלַאֲשֶׁר בְּבָתֵּיכֶם וְלֶאֱכֹל לְטַפְּכֶם׃

And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.'

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211 **דלית שמאלא בהאי עתיקא**

The Idra Rabba: "There is no left in this Atika; all is right."

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א.

212 **רני ושמחי**

The prophet Zechariah calls: "Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst." It is the verse of the discourse to which the Alter Rebbe refers. (context: Steinsaltz Tanakh)

Zechariah 2:14 זכריה ב':י"ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה׳

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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213 The Zohar in Vayigash (on "and the sound was heard in Pharaoh's house"): Pharaoh is the place where all lights

are revealed and uncovered.

Zohar, Vayigash 10:104 ספר הזהר, ויגש י':ק"ד

The "house of Par'oh" (Pharaoh) here is, again, an allusion to the Temple on high, that is, to the house that was stripped (par'oh= uncovering) and bared of all its light and radiance and its hidden treasures.

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

214 **The Zohar in Beshalach, to which the Alter Rebbe also refers on Pharaoh as the place where the lights are uncovered.**

Zohar, Beshalach 28:408–418 ספר הזהר, בשלח כ"ח:ת"ח-תי"ח

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THE CHASSIDISHE PARSHA

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

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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