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# LESSONS IN LIKUTAY TORAH

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PRECIOUS TEACHINGS THAT AWAKEN THE HEART  
TO DIVINE SERVICE FROM THE HOLY MASTER  
❧ **RABBI SHNEUR ZALMAN OF LIADI** ❧  
TRANSLATED AND EXPLAINED

לקוטי תורה

פְּרִשְׁת פְּקוּדֵי

דְּבוּר הַמִּתְחִיל

אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן

“Becoming a Mishkan for Hashem”

First Installment

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# לקוטי תורה

## פרשת פקודי

דבור המתחיל

## אלה פקודי המשכן<sup>1</sup>

דף ג עמוד א'

### “Becoming a Mishkan for Hashem”

#### First Installment

Due to the length of this maamar (eight lengthy chapters), we will present here the first two chapters as the first installment. With Hashem’s help, we hope in the coming years to give out the next installments of this maamar until its completion.

#### ⌘ Chapter 1

“אלה פקודי המשכן משכן העדות וגו”<sup>3</sup>  
(פרשתנו לח, כא):

“These are the records of the counting of the donations given for the building of the Mishkan, which is the Mishkan of testimony<sup>2</sup>, which were counted according to Moshe’s

<sup>1</sup> (נאמר שבת פרשת ויקהל-פקודי, החדש, מברכים החדש ניסן, כה אדר תקס"ו. נוסח אחר - הנחת אדמו"ר האמצעי - נדפס בתורת חיים שמות תרנה, ב. ושם ב' ביאורים על המאמר, הביאור השני הוא מיום א' דפסח תקס"ו.)

חלק מהמאמר בהרחבת הביאור - תורת חיים שמות תרמו, ב (המשכו לא נדפס ונמצא בכתבי יד).  
חלק מסעיף א נמצא בספר המאמרים תרל"ה חלק א עמוד פג. חלק ב עמוד שסו.  
כמה ענינים מהמאמר נתבארו בדבור המתחיל "אלה פקודי המשכן" תש"ל - ספר המאמרים מלוקט חלק ה עמוד קצט).

<sup>2</sup> Rashi explains that the Mishkan served as testimony that Hashem had forgiven the Jews for the sin of the golden calf, and therefore He chose to dwell among them.

<sup>3</sup> ("אשר פקד על פי משה, עבדת הלויים ביד איתמר בן אהרן הכהן").

instruction, and the work of the Levi'im (Levites) was under the direction of Isamar son of Aharon the Kohen.”

הִנֵּה יָדוּעַ הַקּוֹשֵׁיאַ 4 בְּמִקְרָאוֹת אֱלוֹ -

Now, the questions about these verses are known:

אוֹמְרוֹ: "מִשְׁכַּן מִשְׁכַּן" שְׁנֵי פְעָמִים.

Question one: Why does it says the word "Mishkan" twice?

וְגַם מֵה שֶׁכְּתוּב (שָׁם): "אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה" - וַהֲוֶה לִי לְמִימַר: "אֲשֶׁר פָּקַד מֹשֶׁה".

Question two: We also need to understand what is written: “Which were counted according to Moshe’s instruction,” which is indirect. It should have said “Which Moshe counted,” which would be more direct.

וְגַם אוֹמְרוֹ (שָׁם): "עֲבוֹדַת הַלְוִיִּם" -

Question three: We also need to understand what it says in the continuation of this verse: “the work of the Levi'im.”

מָה עֲנִין עֲבוֹדַת הַלְוִיִּם שֶׁהִיָּתָה בְּמִסְעוֹת לִישׂא אֶת הַמִּשְׁכָּן<sup>5</sup> - מָה שִׁיָּיר זֶה אֶצֶל "פְּקוּדֵי הַמִּשְׁכָּן"?

What is the relevance here of “the work of the Levi'im,” which was to carry the Mishkan when the Jews travelled, how is this connected to “the counting of the donations given for the Mishkan,” which is discussing the materials of the building of the Mishkan?

וְגַם מֵה שֶׁכְּתוּב (שָׁם): "עֲבוֹדַת הַלְוִיִּם בְּיַד אִיתְמָר" - וְלָמָּה לֹא נִזְכָּר גַּם כֵּן מֵה שֶׁהִיָּה בְּיַד אֶלְעָזָר?

Question four: We also need to understand what is written: “The work of the Levi'im was under Isamar’s direction.” Why was the work under Elazar’s direction, who

<sup>4</sup> (תנחומא פְּקוּדֵי ב. שְׁמוֹת רַבָּה פְּרָשָׁה נא, ג. פִּירוּשׁ רִש"י עַל הַפְּסוּק).

<sup>5</sup> (בְּמִדְבָּר א, נ. נְשֵׂא ה, כב וְאֵילָר).

was another of Aharon's sons', **not also mentioned?**

(These questions are brought in the commentary on the Chumash of Rabbi Moshe Alshich, a contemporary of the Arizal.)

וְהַעֲנִין הוּא: **The idea behind this is:**

*The Alter Rebbe now enters a discussion regarding Hashem's revelation in this world, and its various levels and forms. This will span five chapters, and is the primary focus of this ma'amer. This discussion will eventually lead to answers for the above questions, in chapters five and six.*

כִּי הִנֵּה עֲנִין הַמְשָׁכָן הוּא הַשְּׂרָאָת  
הַשְּׂכִינָה בְּיִשְׂרָאֵל. וְכִמּוֹ שְׂכֵתוֹב (תְּרוּמָה  
כֹּה, ח): "וְשָׁכַנְתִּי בְּתוֹכְכֶם"; וְכִתִּיב: "הַיִּכַּל  
ה' הִמָּה" (בְּיִרְמְיָהוּ סִימָן ז', ד');

**The idea of the Mishkan was to be the resting place of the Shechina (Divine Presence) amongst the Jewish people; as the verse states, "And I will dwell amongst them" (Shemos, 25:8); and it is stated, "they (the Jewish People) are a Royal House for Hashem" (Yirmiya, 7:4).**

וְהוּא כְּמֵאמַר רַבּוֹתֵינוּ זְכוֹרֵנוּם לְבִרְכָה<sup>6</sup>:  
"נִתְאַוָּה הַקָּדוֹשׁ בְּרוּחָהּ הוּא לְהִיּוֹת לוֹ  
דִּירָה בְּתַחְתּוֹנִים" –

**This is similar to the saying of our sages, that "Hashem desired to have a dwelling place in the lowest (i.e., physical) world," (Tanchuma, Naso, chap. 16).**

וְצָרִיךְ לְהַבִּין, וְהֵלָא גַם בְּלֹא הָכִי כְּתִיב  
(יִרְמְיָהוּ כג, כד): "אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ  
אֲנִי מְלֵא?"

But regarding this, we need to understand: Even without this idea that Hashem "dwells" in the Mishkan, the verse says (Yirmiyah 23:24), "I Hashem fill the heavens and earth" by default and always; what then does Hashem's "resting" in the Mishkan add?

<sup>6</sup> (תַּנְחֻמָּא נְשָׂא, טז. וְרָאָה שָׁם בְּחֻקוֹתַי ג. בְּרֵאשִׁית רַבָּה סוֹף פְּרָשָׁה ג. בְּמִדְבָּר רַבָּה פְּרָשָׁה יג, ו).

Since Hashem is always everywhere anyways, what does it mean that He “dwells” in the Mishkan and in the Jewish People in the physical world more than He is present anywhere else?

אַךְ הָעֵנִין: כִּי "דִירָה" זוּ - הֵינְנו שְׂהִיָּהּ  
בְּחֵינֵת גִּילּוּי אֱלֻקוֹתוֹ יִתְבָּרַךְ.

**Rather, the idea is:** The intention of this “dwelling place” is that it would be a place where Hashem’s **Light and Power would be revealed**, (and not only present).

וְהֵינְנו "בְּתַחְתּוֹנִים" דּוֹקָא, דְּפִירוּשׁ  
"תַּחְתּוֹנִים" אֵין רוּצָה לוֹמַר בְּמָקוֹם,  
שְׁהִי הוּא יִתְבָּרַךְ אֵינוֹ בְּגֵר מְקוֹם, וְכִמוֹ  
שְׁכַתוֹב (תְּשֵׂא לֵג, כֵּא): "הִנֵּה מְקוֹם אֲתִי"<sup>7</sup>;

**This is the meaning of dwelling specifically in “the lowest world”:** The meaning of “lower” with regard to Hashem, is not about physical place and location, because **He is not in the realm of place**, as the verse says “See now, space itself exists within me” (Shemos, 33:21).

רַק פִּירוּשׁ "עֲלִיוֹנִים" וְ"תַחְתּוֹנִים" - הֵינְנו  
בְּמַעֲלָה וּמִדְרָגָה, שְׁעוֹלָם-הִזָּה הַשִּׁפְלָה  
הוּא הַיּוֹתֵר תַּחְתּוֹן וְשִׁפְלָה בְּמִדְרָגָה.

**Rather, the meaning and context of “higher realms” and “lower realms”** with regard to Hashem, is their **spiritual level**: The “lowest world” refers to this physical world, because **this low world is the lowest of spiritual stature**.

דְּהֵינְנו, שְׁהוּא סוֹף וְתַכְלִית כָּל הַמִּדְרָגוֹת,  
הַשְּׁתַלְשְׁלוֹת הָעוֹלָמוֹת;

**Meaning, that it is the end and culmination of all spiritual levels, which are referred to as the chainlike descent of spiritual worlds.**

שְׁלִכְךָ הַשְּׂגוֹת אֱלֹהוֹת הוּא בּוֹ בְּהַסְתֵּר  
וְצִמְצוּם גָּדוֹל, וְ"הַחֹשֶׁךְ יִכְסֶה אֶרֶץ"  
(יִשְׁעִיָּהּ ס, ב).

**This is why comprehension of Hashem’s Revelation is greatly diminished and limited here, and “(spiritual) darkness covers the land,”** (Yeshaya, 9:2).

<sup>7</sup> (וְאָמְרוּ חֹז"ל: "אֲתֵרִי טְפִילָה לִי" (שְׁמוֹת רַבָּה פְּרָשָׁה מֵה, ו); "הוּא מְקוֹמוֹ שֶׁל עוֹלָם וְאֵין הָעוֹלָם מְקוֹמוֹ" (בְּרֵאשִׁית רַבָּה פְּרָשָׁה סח, ט. וּבְכַמָּה מְקוֹמוֹת)).

וְנִתְאַוָּה הַקָּדוֹשׁ בְּרוּךְ-הוּא לְהִיטֹת בּוֹ  
דְּקָא בְּחִינַת "דִּירָה" וְגִילוי אֱלֻקוֹתוֹ  
וְתִבְרָךְ - לְהַאִיר אֶת הַחֹשֶׁךְ דְּוָקָא.

Therefore, **Hashem specifically desired "to have a dwelling place" and the revelation of His Light and Power here, in the physical world, in order to illuminate specifically the darkness.**

וְהֵינּוּ עַל יְדֵי תוֹרָה וּמִצְוֹת.

**This is accomplished through learning Torah and fulfilling mitzvos.**

וְכַנּוּדָע מִמַּאֲמַר רַז"ל<sup>8</sup>: "יִפָּה שְׁעָה אַחַת  
בְּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם-הַזֶּה  
מִכָּל חַיֵּי הָעוֹלָם-הַבָּא" -

**As is known the saying of our sages, "one hour of Teshuva and good deeds in this world is more precious than all the life of the world to come" (Avos, 4:17).**

לְפִי שְׁעַל יְדֵי זֶה מִמְשִׁיךְ גִּילוי אֱלֻקוֹת  
וְיִתֵּר מִבְּחִינַת "חַיֵּי הָעוֹלָם-הַבָּא" כּו'.

**This is because through Torah and mitzvos, one draws more revelation of Hashem than what is experienced in the level of "The life of the World to Come," which is Gan Eden.**

Even though in the spiritual level of Gan Eden, called "the World to Come," there is a great revelation of Hashem's Light, nonetheless is it like nothing compared to the connection to Hashem established through Torah and Mitzvos in this world.

וְהִנֵּה הַמְשַׁכֵּת דִּירָה זֶה וְגִילוי זֶה, הוּא עַל  
יְדֵי דְאֵתְכַפֵּיָא סְטְרָא-אַחְרָא דְוָקָא, שְׁהוּא  
הַיֵּצֵר הָרַע.

**Now, facilitating Hashem's dwelling place, and drawing down this revelation of Hashem is accomplished specifically through subduing the "Sitra Achara-Side of Otherness," which in each person is one's "Yetzer Hora-Unholy desires."**

The term "Sitra Achara" literally means "the Side of Otherness," meaning, the Side which is the opposite of Holiness.

<sup>8</sup> (אָבוֹת ד', יז)

It is also called “Otherness” since it is about seperateness and fragmentation, where everything feels separate from its source in Hashem and separate from each other.

This is the opposite of Holiness, where the focus is “Oneness,” being united with our source in Hashem, and since we are all united with Hashem, we are also united with each other, since our lives all revolve around the same thing, serving Hashem.

The “Yetzer Hara” literally means the “Bad/Unholy Nature.” These are the base natural desires of the “animal soul,” which desires physical enjoyment. These desires are the opposite of the desires of the “Divine soul,” which desires connection to Hashem through Torah and Mitzvos.

In our personal life, subduing “Sitra Achara” means overcoming the base natural desires for physicality which very often distract us from the service of Hashem.

For example: A person is sitting eating dinner and the time comes to daven mincha or maariv. His animal soul says he should finish eating and miss the minyan and daven at home when he is ready. The Divine souls says he should run to shul to daven and finish eating afterward. By overcoming the desires of the animal soul, he is “subduing the Sitra Achara.”

וְכַמוֹ שֶׁכָּתוּב בְּזֹהַר פְּרֻשֵׁת תְּרוּמָה דָּף  
 קכ"ח: "כִּד אֲתַכְפִּיֵא סִטְרָא אַחֲרָא -  
 אֲסִתְלַק יִקְרָא דְקוּדְשָׁא בְּרִיךְ-הוּא לְעֵילָא  
 עַל כּוּלָּא"<sup>9</sup> כו"י<sup>10</sup>.

וּמִתְחִלָּה צָרִיךְ לְהִיּוֹת אֲתַכְפִּיֵא, וְאַחַר כֵּן  
 בְּחִינַת "אֲתַהֲפֵכָא חֲשׂוּכָא לְנֵהוּרָא"<sup>11</sup>.

וְעַנִּין אֲתַכְפִּיֵא זו - הֵינִינוּ בְּכָל ה' חוֹשִׁים:  
 כְּמוֹ בְּרֵאִיָּה - "עוֹצֵם עֵינָיו מֵרְאוֹת בְּרַע"  
 (יִשְׁעִיָּה לֵג, טו);

As it is written in the Zohar (Parshas Teruma, folio 128): **“When the Sitra Achara is subdued, the Glory of Hashem rises above and beyond everything in the world etc.”**

Now, at the beginning, a person needs to subdue the Yetzer Hora, and then it is possible to reach the level of **“transforming the (spiritual) darkness (of the animal soul) into (spiritual) Light.”**

Now, a person needs to subdue the Yetzer Hora in all his five senses. For example, with regard to the sense of sight, one should **“Close his eyes to**

<sup>9</sup> (בְּאֲשֶׁר נִכְפַּפְתָּ ה' סִטְרָא אַחֲרָא" (הַצַּד הָאֲחֵר), מִתְעַלָּה כְּבוֹד הַקְּדוֹשׁ בְּרוּךְ הוּא לְמַעְלָה עַל הַבַּל).

<sup>10</sup> (וְעֵינָיִן גַּם כֵּן (זֹהַר) רִישׁ פְּרֻשֵׁת יִתְרוֹ (סו, ב)).

<sup>11</sup> (הַפִּיכֵת הַחוֹשֶׁךְ לְאוֹר).



avoid **seeing** what is **bad**" for one to see (Yeshaya, 33:15).

וְכֵן בְּשִׂמְעָהּ כִּי<sup>12</sup>;

**The same is true with the sense of hearing, smell, taste, and touch.**

וְכֵן בְּדַבּוּר וּמַעֲשֵׂה; וְכֵן בְּמַחְשְׁבָהּ וּמַדּוּת הַנֶּפֶשׁ -

**This also applies to one's speech and action, and to one's thoughts and emotions/character traits of the person<sup>13</sup>.**

"קָדַשׁ עֲצָמְךָ בְּמוֹתֵר לָךְ"<sup>14</sup>.

As our sages say, **"Make yourself holy and separate from excesses, even with what is permissible to you,"** (Yevamos, 20a).

וְעַל יְדֵי זֶה יָבֵא לְבַחֲיַנֵּת אֶתְהַפְּכָא - לְהֵיחֹת ה' חוֹשִׁים וּמַחְשְׁבָהּ שְׁלוֹ - מִמָּוֶשׁ כְּלֵי לְאוֹר אֵינֶן-סוּף בְּרוּךְ-הוּא.

**Through this process of subduing the Yetzer Hora, one will eventually reach the level of "transformation." Meaning, that one's five senses and thoughts can literally become an appropriate recipient where Hashem's Infinite Light can shine.**

וְזֶהוּ שֶׁנֶּאֱמַר עַל יִשְׂרָאֵל (יִרְמְיָהּ ז', ד): "הֵיכַל ה' הִמָּה" - פִּירוּשׁ "הֵיכַל הוֹי":

**This is why it says about the Jewish people, "They are a Royal House for Havaya (Hashem)." What is the meaning of "a Royal House for Havaya<sup>15</sup>?"**

הֵינּוּ, כִּי מִצְוֹת עֲשֵׂה וּמִצְוֹת לֹא-תַעֲשֵׂה

**The idea is: Mitzvos Asei (mitzvos that command a person to do an**

<sup>12</sup> (רֵאָה קוֹנְטֵרַס "הַעֲבוּדָה" פָּרָק ב).

<sup>13</sup> [Translators note: It isn't clear to me the exact translation of "ומדות הנפש", does this refer to emotions, like one may not hate a Jew in their heart, or does it refer to character traits, like not getting angry? Possibly the intention is to both ideas, both to unholy emotions like hatred and to unholy character traits like anger or depression.]

<sup>14</sup> (יְבָמוֹת כ', א. סִפְרֵי פִרְשֵׁת רֵאָה יז, כֵּא. רֵאָה תְּנִיָּא פָּרָק ל).

<sup>15</sup> The Name of Hashem that has four letters ה-ו-ה-ו is referred to as הַוְיָ-Havaya, which are the same letters rearranged.

תְּלוּיֵן בְּשֵׁם הַוַי, כְּמוֹ שִׁיתְבָּאֵר לְקַמֵּן,

action) and **Mitzvos Lo Sa'ase** (mitzvos that command a person to refrain from an action) are derived from and **connected to Hashem's Name "Havaya," as will be further explained.**

מִצְוֹת־עֲשֵׂה בּו"ה, וּמִצְוֹת לֹא־תַעֲשֶׂה בּו"ה.

**Mitzvos Asei are connected to the letters "ו and ה" of this Name, and Mitzvos Lo Sa'ase are connected to "י and ה" of this Name.**

The first two letters of Hashem's Name Havaya are 'י and 'ה. The 'י corresponds to Chochma-Wisdom and the 'ה corresponds to Bina-Understanding. These levels are similar to the two parts of intellect, the source of the initial flash of insight, and the logical processing of that insight, (or in other terms, imagination and logic). These two levels are how a person reveals himself to himself, in his own mind and understanding.

י	מצות לא תעשה חכמה ובינה גילוי לעצמו
ה	
ו	מצות עשה ז"א ומלכות גילוי אל זולת
ה	

The last two letters of Hashem's Name Havaya are 'ו and 'ה. The 'ו corresponds to Ze'eir Anpin and the 'ה corresponds to Malchus. These levels are similar to a person's emotions and his ability to express himself in thought, speech, and action. These two levels are how some relates to something outside of himself, for example, to another person.

In Hashem, as He shines in the World of Atzilus, His revelation is much greater in Chochma and Bina than in Ze'eir Anpin and Malchus. Just as a person's revelation to himself will always be incomparably deeper than what he shows to someone else.

This higher level of revelation of Chochma and Bina is expressed through fulfilling the Mitzvos Lo Sa'ase, as will be further explained.

The lower level of the revelation Ze'eir Anpin and Malchus is expressed through fulfilling Mitzvos Asei.

לְכַן עַל יְדֵי קִיּוּם הַמִּצְוֹת-עֲשֵׂה וְלֹא-  
תַעֲשֵׂה נֶעֱשִׂים בְּחִינַת "הַיִּכָּל" וְכֹלֵי לְגִילּוּי  
שֵׁם הַיְהוָה מִמֶּשׁ, אֲשֶׁר זֶהוּ עֲנִין "וְשִׁכְנֹתִי  
בְּתוֹכְכֶם".

וְכִמוּ שִׁיתְבָּאֵר לְקַמֵּן בְּעֲנִין "פְּקוּדֵי  
הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת כו'".

Therefore, through fulfilling the Mitzvos Asei and Lo Sa'ase we become a "Royal House" and vessel to receive the actual revelation of the Name Havaya, and this is the idea of Hashem "dwelling in them."

This revelation of the two levels of Havaya drawn down through Mitzvos Asei and Lo Sa'ase will be further explained in connection with the repetition of the word Mishkan in the verse "these are the recordings of the counting of the Mishkan, the Mishkan of testimony."

Later in the maamar it will explain how the double expression of "Mishkan" refers to two levels of receiving Hashem's revelation, one level, one "Mishkan," are Mitzvos Lo Sa'ase, which receive the revelation of the letters 'ו' and 'ה'. The second level, the second "Mishkan," are Mitzvos Asei, which receive the revelation of the letters 'ו' and 'ה' of Hashem's Name.

וְזֶהוּ עֲנִין מֵאֵמֶר רַבּוֹתֵינוּ זְכוֹרֵנָם  
לְבָרְכָהּ<sup>16</sup>: "עֲתִידִים צְדִיקִים שִׁיאֲמְרוּ  
לְפָנֶיהֶם קְדוֹשׁ",

This is the meaning of the saying of our sages, "In the future, the title "Kadosh-Holy" will be declared before the righteous, as it is before Hashem" (Bava Basra, 75b).

וְהֵינּוּ, מִשּׁוֹם שֶׁעַל יְדֵי תוֹרָה וּמִצְוֹת הֵם  
מִמְשִׁיכִים עַל נַפְשָׁם גִּילּוּי אֹר אֵין-סוּף,  
מֵה שְׁהוּא בְּחִינַת "קְדוֹשׁ" וּמוֹבְדֵל כו' -

This is because through their Torah and mitzvos they draw onto their souls a revelation of Hashem's Infinite Light, which is "holy" and separate, i.e., above and beyond the limitations of all worlds.

וְלְכַן נִגְדַּ ג' פְּעָמִים "קְדוֹשׁ" נֵאֱמָר עֲלֵיהֶם  
"הַיִּכָּל ה' הַמָּה" ג' פְּעָמִים<sup>17</sup> (בִּירְמִיָּה סִימֵן  
ז', ד').

Therefore, corresponding to the three times "Kadosh-Holy" is recited in praise of Hashem in the daily

<sup>16</sup> (בְּבֵאֵת בְּתֵרָא עה, ב).

<sup>17</sup> (רֵאָה גַם לְקוּטֵי תוֹרָה שְׁלַח לז, ג).

prayers, it says about the Jewish People three times **“they are the Royal House of Hashem.”** (Yirmiyah, 7:4)

וְהֵינּוּ ג' בְּחֵינֵי לְבוּשֵׁי הַנֶּפֶשׁ - מַחְשָׁבָה  
וְדַבּוּר וּמַעֲשֵׂה, שֶׁבֵּהֵן תְּלוּיִן קִיּוּם כָּל  
הַמִּצְוֹת.<sup>18</sup>

**This alludes to the three garments of the soul, which are thought, speech and action, upon which the fulfilment of all mitzvos is dependent.**

The clothing a person wears expresses what kind of person he is, and allows him to interact with other people. So too, the three methods of expression of soul, thought, speech, and action, are “garments” for the soul, expressing its nature and allowing it to interact with itself and others.

וְהֵינּוּ הַ"דִּירָה בְּתַחְתּוֹנִים", שִׁיְהִי  
הַנְּשָׁמוֹת נֹעְשִׂים בְּעוֹלָם-הַזֶּה, בְּגוֹף דְּוָקָא  
- כְּלִי לְבַחֲיַת "קָדוֹשׁ" וּמוֹבָדֵל.

**This is the meaning of “A dwelling place in the lowest world”:** That the Divine souls of the Jewish People should come specifically into this world, into a body, and there they will be able to receive in themselves that Infinite Light of Hashem which is “holy” and separate from all worlds.

וְכִמוֹ שֶׁכָּתוּב (הוֹשֵׁעַ י"א, ט): "בְּקִרְבְּךָ  
קָדוֹשׁ".

**As it is written: “The Holy One, i.e., Hashem as He shines in His Infinite Light, is found inside of you.”** (Hoshea 11:9)

וְזוֹהוּ "וְשִׁכַנְתִּי בְּתוֹכְכֶם" דְּוָקָא.

**This is the meaning of “I will dwell in them” specifically.**

וְכָל זֶה נֹעֵשֶׂה עַל יְדֵי אֲתַכְפֵּיאי סְטָרָא-  
אֲחָרָא בְּ"סוּר מֵרַע וְעֵשֶׂה טוֹב כּו'".

**This all happens through subduing the Sitra Achara, through “Turning**

<sup>18</sup> (וְעֵינֵי מַה שֶׁנִּתְבָּאָר (לְקַמֵּן שְׁלַח נ.א. ג) בְּדַבּוּר הַמִּתְחִיל "וַיִּשְׁלַח יְהוֹשֻׁעַ", בַּהִפְטָרָה דְּפָרְשַׁת שְׁלַח. וְעֵינֵי מַה שֶׁנִּתְבָּאָר מֵעֵינֵי ג' פְּעָמִים "אֲרָץ" - בְּ"תוֹרָה אֹר" רִישׁ פְּרָשַׁת בְּרֵאשִׁית, בְּדַבּוּר הַמִּתְחִיל "הַשָּׁמַיִם כִּסְאִי". וְעֵינֵי מִזֶּה בְּשֵׁל"ה רִישׁ פְּרָשַׁת וַיְחִי. וְעֵינֵי בְרַעֲיָא מֵהִימְנָא פְּרָשַׁת עֵקֶב, דָּף ער"ב, סוּף עֲמוּד ב'. וְבַהֲרַמ"ז שָׁם. וְעֵינֵי מַה שֶׁנִּתְבָּאָר בְּפִירוּשׁ "הִיכַל" - סוּף דַּבּוּר הַמִּתְחִיל "כִּי אֶתֶּה נְרִי" (תוֹרָה אֹר מ.א. א)).

(תהלים לד, טו): .” away from bad and doing good.”  
(Tehillim, 34:15).

### קיצור. Summary:

ענין המשכן - "ושכנתי בתוכם", דירה  
בתחתונים.

**The idea of the Mishkan is to fulfill the verse: “and I will dwell amongst them,” which is “a dwelling place in the lowest world.”**

והיינו על ידי אתכפיא ואתהפכא.

**This is accomplished through subduing the desires of the animal soul and transformation of the animal soul.**

"היכל ה' המה" ג' פעמים - כנגד ג'  
פעמים "קדוש": .

**“They are the Royal House of Hashem,” is mentioned three times in the verse, corresponding to the three times we say about Hashem that He is “Kadosh-Holy.”**

## ב. Chapter 2

*In the previous chapter, the Alter Rebbe explained how we can become recipients for Hashem's light, through subduing and transforming the Sitra Achara. Now, he asks about the general precept.*

**וְהִנֵּה צְרִיךְ לְהִבִּין הַטַּעַם: לָמָּה "אֶסְתַּלַּק יִקְרָא דְקוּדְשָׁא בְרִיךְ-הוּא" דְּוָקָא מִמָּה דְ"אֶתְכַפֵּיָא סְטָרָא-אַחְרָא" -**

**2. Now, we need to understand the reason for the following: Why does “the glory of Hashem rise above and rest upon” the world, specifically because of “Subduing the Sitra Achara?”**

**וְהֵלָא אֵין הַסְטָרָא-אַחְרָא תּוֹפֵס מְקוֹם כָּלֵל בְּהַשְׁתַּלְשְׁלוֹת כְּיָדוּעַ,**

**The Sitra Achara is not of any significance to Hashem throughout the chain of worlds, as it is known;**

**וּכְמוֹ שְׁכָתוּב: "שְׁמַמִּית בְּיָדַיִם תִּתְפַּשׁ כִּי"<sup>19</sup>?**

**as the verse states: “You can catch the spider in your hand,”** (Mishlei, 30:28), showing that it is not a strong being, even though, as the verse continues: “it is found in royal palaces” — in Hashem’s chain of worlds.

*If so, why does subduing it have such a strong “effect” on Hashem, that it causes Him to shine His glory upon the world? If it is insignificant, it “doesn’t take up any place,” and was never a true concealment to Hashem to begin with, why does subduing it mean anything to Him?!*

**אָךְ הָעֲנִין יוֹבֵן בְּהַקְדִּים שְׂרֵשׁ עֲנִין מְצוֹת-עֲשֵׂה וּמְצוֹת לֹא-תַעֲשֶׂה:**

**We will understand the above idea by first explaining the source of Mitzvos Asei and Mitzvos Lo Sa’ase:**

<sup>19</sup> ("וְהִיא בְּהִכְלֵי מְלָךְ". מִשְׁלֵי ל, כח. "כְּלוֹמֵר, כְּמוֹ הַ"שְׁמַמִּית" [עֲכָבִישׁ] שֶׁהוֹלֶכֶת בְּחִדְרֵי מְלָךְ" וְאִינָה תּוֹפֵסֶת מְקוֹם כָּלֵל, כִּךְ כָּל בְּחִינַת הַהִשְׁתַּלְשְׁלוֹת דְּאֵבִי"ע אֵינוֹ תּוֹפֵס מְקוֹם כָּלֵל לְגַבֵּי עֲצֻמוֹת אֹר אֵין סוּף בְּרוּךְ הוּא, וְהֵינּוּ לְעוֹצֵם רוּמְמוֹת עֲצֻמוֹת וּמַהוּת הָאֹר אֵין סוּף, כִּי נִבְדָּל בְּעֶרְךָ לְגַמְרֵי גַם מִבְּחִינַת מְקוֹר לְהַשְׁתַּלְשְׁלוֹת, וְאֵם כֵּן הָרִי הֵיזָה הָאֹר הַמְאִיר מֵאִתּוֹ מֵאִיר לְכָל הַהִשְׁתַּלְשְׁלוֹת בְּהַשְׁוֹאָה אַחַת". אֹר הַתּוֹרָה וְאֶתְחַנֵּן (דְּבָרִים כֶּרֶךְ א) רפז, א. וּבְכַמָּה מְקוֹמוֹת).

*This discussion will continue throughout this chapter and the next, and will answer the above question. Eventually it will also provide the background for the answer to the first questions of the ma'amer.*

כִּי הִנֵּה יָדוּעַ מֵה שְׁכָתוֹב בְּתַקוּנֵי זֹהָר  
בְּהַקְדָּמָה דָּף ד', סוֹף עֲמוּד ב', וְדָף ה' עֲמוּד  
א', עַל פְּסוּק (שְׁמוֹת ג, טו) "זֶה שְׁמִי לְעֹלָם,  
וְזֶה זְכוֹרִי":

**Because it is known what is written in Tekunei Zohar (Introduction, 4b and 5a) on the verse, “This is my name forever, and this is my remembrance throughout all generations” (Shemos, 3:15):**

שְׁמִי עִם י"ה - שִׁס"ה לֹא־תַעֲשֶׂה,

The numerical value of the Hebrew word for “**My name**” together with the letters 'י and 'ה' add up to **365**, which is the number of **Mitzvos Lo Sa'ase**.

'ש=300, 'מ=40, 'י=10, 'ל=10, 'ה=5, added up equals 365.

ו"ה עִם זְכוֹרִי - רַמ"ח מִצְוֹת־עֲשֶׂה.

The letters 'ו and 'ה' together with the word “**my remembrance**” add up to **248**, which is the number of **Mitzvos Asei**.

'ו=6, 'ה=5, 'ז=7, 'כ=20, 'ר=200, 'י=10, added up equals 248.

וְהִנֵּה י"ה לְמַעְלָה מִבְּחִינַת ו"ה, שְׁהָרִי  
י"ה הוּא שֵׁם בְּפָנָי עֲצֻמוֹ.

**Now, the level of “י"ה” is higher than the level of “ו"ה,” since “י"ה” is a Name of Hashem on its own; unlike “ו"ה” which is not a Name of Hashem by itself.**

As explained above, the level of “י"ה” is Chochma and Bina, Hashem’s Wisdom and Understanding, which is His revelation to Himself. The level of “ו"ה” is Ze’eir Anpin and Malchus, Hashem’s “Emotions” and “Power of Action” in Atzilus, which is His revelation to the created beings.

*Another way we know that “י"ה” is loftier than “ו"ה”:*

גַּם פִּירוּשׁ יִהְיֶה שְׁמִיָּה רַבָּא<sup>20</sup>,

**We also see this in the explanation of Kaddish when we say: “יִהְיֶה־מֵיָּהֵא”**

<sup>20</sup> (נוסח הקדיש).

happen that רַבָּא-שְׁמִיָּהּ-His Name which is Great מְבֻרָךְ-be blessed and to all ולְעֵלְמֵי עַלְמֵיָא-forever לְעֵלְמֵי-forever eternity.”

יֵשׁ מְפָרְשִׁים: שְׁמִיָּהּ רַבָּא כּוּ' כְּמוֹ שְׂכַתּוּב בְּ"טוֹר אוֹרַח חַיִּים" רִישׁ סִימָן נ"ו.

**There are those who explain** that the word “שְׁמִיָּהּ” is made of two words “י”ה-the Name,” which is “רַבָּא-Great,” (see Tur, Orach Chayim, chap. 56).

We see from here the Name of “י”ה” is called the “Great” Name of Hashem, showing on its superiority over the letters “ו”ה.”

*Another way we know that “י”ה” is higher:*

וּכְמוֹ שֶׁנִּתְבָּאֵר גַּם כֵּן בְּעֵינֵינוּ "הַנְּסֻתוֹת לַה' אֶלְקֵינוּ" (נִצְצִיבִים כּט, כח) - י"ה<sup>21</sup>,

**As it is also explained regarding** the verse which starts off saying, “**The Hidden Aspects are for Hashem, our G-d**” (Devarim, 29:28), which refers to “י”ה,” (Tikunei Zohar, start of Tikun 22),

"וְהַנְּגֻלוֹת" - ו"ה-נְגֻלוֹת לָנוּ וּלְבָנֵינוּ כּוּ'.

and the verse continues, “**וְהַנְּגֻלוֹת-And the revealed aspects** [are for us and our children],” which can also be read: “**ו"ה-the letters which are revealed** [to us and our children].”<sup>22</sup>

<sup>21</sup> (בן הלשון בתקוני זהר ריש תקון כב ושם תקון ע דף קכט, א. קנח, א. תקונים מזהר חדש קא, ב).

<sup>22</sup> The verse reads in full: “הַנְּסֻתוֹת לַה' אֶל-הַיְנוּ וְהַנְּגֻלוֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם לַעֲשׂוֹת אֵת כָּל” The hidden things are for Hashem, our G-d, but the revealed things are for us and our children forever, to fulfill all the words of this Torah.” The simple meaning, as explained by Rashi, is that the “hidden things” are the thoughts of other people, which only Hashem knows. Hashem is saying that He will not punish the community for the sinful thoughts of idol worship of individuals, since the community isn’t aware of them and is unable to stop them. However, if individuals worship idols in public, G-d forbid, then Hashem will punish the community for not stopping them, since they were aware of it and should have stopped them. This is because the Jewish people accepted responsibility for each other to keep the Torah and Mitzvos.



This shows that the name “ו"ה” is higher and thus “hidden”, while “י"ה” is “revealed” to us, and thus diminished.

וְכֹן "שְׁמִי" - לְמַעַלָּה מִבְּחִינַת "זְכוּרִי",  
כְּמוֹבֵן מִמָּה שֶׁכָּתוּב בְּגִמְרָא סוּף פֶּרֶק ג'  
דְּפֶסְחִים.<sup>23</sup>

Likewise, “שְׁמִי-My name” which is associated with the Name “ו"ה,” as explained above, **is higher than** “זְכוּרִי-my remembrance,” which is associated with the letters “ו"ה,” **as is understood from what is written in the Gemara** (Pesachim, 50a).

We bring here the translation of the Gemara from the Koren-Steinsaltz edition, as quoted in [www.Sefaria.org](http://www.Sefaria.org):

*“The verse states (Zecharia 14:9): “On that day Hashem shall be One וְשְׁמוֹ אֶחָד and His name One.” The Gemara asks: What is the meaning of the word One in this context? Is that to say that now His Name is not One?*

*Rav Nahman bar Yitzhak said: The World-to-Come is not like this world. In this world, G-d’s name that is written with the letters yod and heh is read as Adonai, which begins with the letters alef and dalet. G-d’s name is not pronounced in the same way as it is written. However, in the World-to-Come it will all be one, as G-d’s name will be both read with the letters yod and heh and written with the letters yod and heh.*

*Rava thought to expound upon the correct punctuation and enunciation of the name of G-d during his public lecture before one of the Festivals. A certain old man said to him: The word forever is written in the verse: “זֶה שְׁמִי לְעֹלָם-This is My name forever [le’olam]” (Exodus 3:15) without the letter vav, such that it can be read לְעֹלָם-le’alef, to conceal, meaning that the name should be concealed.*

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Here, the Zohar explains on a non-literal level that the verse is discussing the difference between the two levels of “ו"ה,” which is “hidden, and perceived only by Hashem our G-d,” and the level of “י"ה” which is the level that is “revealed to us and our children.”

<sup>23</sup> (ג, א: "וְשְׁמוֹ אֶחָד", מאי "אֶחָד" - אִטּוֹ הָאֵינְנָא לְאוֹ שְׁמוֹ אֶחָד הוּא? אָמַר רַב נַחֲמָן בַּר יִצְחָק: לֹא בְּעוֹלָם-הַזֶּה הָעוֹלָם-הַבָּא; הָעוֹלָם-הַזֶּה - נִכְתָּב בִּיּוֹד ה"י וְנִקְרָא בְּאֵל"ף דְּלִית, אֲבָל לְעוֹלָם-הַבָּא כּוּלוּ אֶחָד - נִקְרָא בִּיּוֹד ה"י וְנִכְתָּב בִּיּוֹד ה"י. סָבַר רַבָּא לְמַדְרָשָׁה בְּפִירְקָא, אָמַר לִיהּ הָהוּא סָבָא: 'לְעֹלָם' כְּתִיב.

רַב אֲבִינָא רְמִי: כְּתִיב, "זֶה שְׁמִי לְעֹלָם זֶה זְכוּרִי לְדוֹר דּוֹר". אָמַר הַקְדוּשׁ בְּרוּךְ-הוּא: לֹא כְּשֶׁאֲנִי נִכְתָּב אֲנִי נִקְרָא - נִכְתָּב אֲנִי בִּיּוֹד ה"א, וְנִקְרָא אֲנִי בְּאֵל"ף דְּלִית).

*Rabbi Avina raised a contradiction: It is written in the verse: “זֶה שְׁמִי לְעֹלָם-This is My name forever,” implying a requirement to conceal the name of God, and in the very next phrase it states: “וְזָכַרְתִּי לְדוֹר דּוֹר-And this is My memorial unto all generations” (Exodus 3:15), which indicates that the name of God is to be publicized and remembered by all. Rather, the Holy One, Blessed be He, said: I, i.e., My name, is not read as I am written. I am written with the letters yod and heh, and I am read with the letters alef and dalet.”*

We see from the Gemara that “שְׁמִי-My name” is the level of Hashem’s Name Havaya as it is written, which may not be pronounced (nowadays). Whereas “זְכָרְתִּי-my remembrance” is the level of Hashem’s Name א-ד-נ-י, which may be pronounced (in prayer or reciting blessings). Since “שְׁמִי-My name” is associated to the letters “י”ה,” whereas “זְכָרְתִּי-my remembrance,” which is associated with the letters “ו”ה,” this shows that “י”ה” is higher than “ו”ה,” just as the Name Havaya is higher than the Name א-ד-נ-י.

וְאִם כֵּן, הֲלֹא תַעֲשֶׂה הֵם גְּבוּהִים  
מִמִּצְוֹת-עֲשֶׂה.

**If so, Mitzvos Lo Sa’ase** which are associated with the name “י”ה,” as explained above, **are higher than Mitzvos Asei** which are associated with the name “ו”ה,” which is lower.

וְלָכֵן "עֲבַר עַל מִצְוֹת-עֲשֶׂה וְשָׁב - לֹא זָז  
מִשָּׁם עַד שְׁמוֹחֲלִין לוֹ"<sup>24</sup>,

**This is why: “If he transgressed a Mitzvas Asei and he did Teshuva, (i.e., returned, repented), he does not move from there before he is forgiven”** [i.e., he is immediately forgiven].

מֵה שְׂאִין כֵּן בְּמִצְוֹת לֹא-תַעֲשֶׂה -  
"תְּשׁוּבָה תוֹלָה כּוּ".

However, **it is not so with regard to Mitzvas Lo Sa’ase**, about which it says that **“Teshuvah has [only] a tentative effect, and Yom Kippur brings complete atonement”** (Kidushin, 39b).

וְהֵינּוּ לְפִי שְׁנֵי מִשְׁכָּבִים מִבְּחִינַת י"ה<sup>25</sup>.

**The reason why Mitzvos Lo Sa’ase are less easily forgiven is because**

<sup>24</sup> (קדושין לט, ב).

<sup>25</sup> וְכִמוֹ שֶׁנִּתְבָּאָר בְּמִקּוּם אַחֵר - בְּדִבּוּר הַמֵּתְחִיל "לְבָאָר עֲנִין יוֹם הַכִּפּוּרִים" (לְקַמֵּן יוֹם הַכִּפּוּרִים

Mitzvos Lo Sa'ase come from the level of “י"ה” — which is higher; and therefore, when we transgress them, it causes greater harm, which is more difficult to rectify.

וזה יפלא לכאורה: שהרי המצוות עשה ענינם גילוי והמשכת אלקות על ידי מעשה זו, ד'רמ"ח פקודין' הם 'רמ"ח אברין דמלכא'<sup>26</sup>;

**This comes across as a surprise: For the function of Mitzvos Asei is the revelation and drawing down of Hashem's Light through each Mitzva action. This is because the “248 [action based] commands” are the “248 limbs of the king”.**

A limb of the body receives the life-force of the soul, and in effect, draws down that life-force into itself, and through it the soul is able to express itself in this world. So too, the Mitzvos receive the Light of Hashem, and draw down that Light into themselves, and through them, into this world.

ובלא-תעשה ליכא שום מעשה, רק שיושב ואינו עובר עברה - אם כן, איך יהיה זה גדול מהעושה מצוות-עשה?

**Whereas in Mitzvos Lo Sa'ase there is no action — rather he is just stopping himself from transgressing. If so, how can this (not transgressing) be greater than one who fulfills an actual Mitzvas Asei?!**

אך הענין, דאדרבה, היא הנותנת: דלפי ששרש הלא-תעשה - ממקום גבוה מאד, מבחינת י"ה, על כן אין להם כלים למטה, רק על ידי "שב ואל תעשה" כו'.

**Rather, the idea is, that on the contrary: the manner of fulfilling Mitzvos Lo Sa'ase itself teaches us its true value: Because the source of Mitzvos Lo Sa'ase is from a very lofty place — from the level of “י"ה”; therefore, there are no actions which can contain their light, down here, in this world. Therefore, the only possible way to connect to this light is through “Sit and don't do” the transgression.**

<sup>26</sup> (ראה זהר חלק ב משפטים קיח, א. קיז, ב. תקוני זהר תקון ל, דף עד סוף עמוד א).

וְזָהוּ עֲנָנִין "כֹּה אָמַר ה' זָכַרְתִּי לָךְ ... לְכַתֵּךְ אַחֲרַי  
בְּמִדְבָּר בְּאֶרֶץ לֹא זָרְעָה" (יִרְמְיָה ב, ב) -

**This is connected to the idea of what is mentioned in the verse: “Hashem says: I remember how you [the Jewish People] ... went after me in the desert, in a land not planted.” (Yirmiya, 2:2)**

פִּירוּשׁ: שֶׁהַזְרִיעָה הִיא בְּחִינַת "לֹא", הַיְיִנו  
בְּקִיּוּם בְּחִינַת "לֹא", דְּהַיְיִנו שְׂמִירַת מִצְוֹת  
לֹא-תַעֲשֶׂה -

**The deeper meaning of this verse is: The planting/production is in a manner of “not/no,” which means adherence to the idea of saying “No” to our natural desires, which is the adherence to Mitzvos Lo Sa’ase. This itself “plants/produces” Light from Hashem:**

זֶהוּ מִמְּשִׁיךְ מִבְּחִינַת אֲשֶׁר "לֹא יֵשֵׁב אָדָם  
שָׁם" (יִרְמְיָה ב, ו),

**This draws down from the level of “Where no “Adam-Man” has dwelt.” (Yirmiya 2:6)**

This verse is in continuation to the verse before about the Jewish People traveling in the desert when the left Egypt. It describes that desert as a place that “no man can dwell,” and yet Hashem miraculously took care of the entire nation there for forty years.

We said that the deeper meaning of the idea of ‘desert’ is a place of planting the Light created by “saying No” to our animal desires. Based on this, the description of the desert as a place where “no man can dwell,” is describing the greatness of adhering to Mitzvos Lo Sa’ase.

There are two possibilities for why a place cannot be inhabited by man:

- 1- It is too harsh, too lowly for people to live there comfortably, like a slum that is no place for a decent man to live.
- 2- It is too lofty and exalted for a regular person to live, like the palace of the king, that is not meant for regular man to live in.

The Light produced from saying No to our animal soul’s desires is from a level “where no man can live,” meaning, that it is from such a lofty level that no regular man can ever comprehend.

In addition, the idea of “Adam-Man” in our verse refers not only to the human person, but to also to Hashem’s “emotions” as expressed in Ze’eir Anpin of Atzilus, which is referred to as “Adam-Man” on High. It is called “Man” since it

has 248 aspects, corresponding to (and the source of) the 248 body parts of a human.

Thus, the idea of this Light being from a level where no “Adam-Man” can live means that is even higher than the spiritual source of mortal man, it is even higher than the level of Ze’eir Anpin, the “Man” on Hight.

הַיְיָנוּ לְמַעַלָּה מִבְּחִינַת מְצוֹת עֲשֵׂה, שֶׁהֵם  
בְּחִינַת 'אָדָם' - "רַמ"ח אַבְרִיִּים דְּמַלְכָּא" כו'.

**which means it is higher than the level of Mitzvos Asei, which are the spiritual level of “Adam-Man,” which is Ze’eir Anpin, which corresponds to the Mitzvos Asei that are compared to “The 248 limbs of the ‘king.’”**

The term ‘king’ in this phrase also refers to the level of Ze’eir Anpin. This level corresponds to the 248 Mitzvos Asei.

As explained above, emotions are how someone relates to someone else. Similarly, Ze’eir Anpin are Hashem’s attributes that He uses to relate to the creations. Through fulfilling Mitzvas Asei we bring down Hashem’s Light from that level.

However, through Mitzvos Lo Sa’ase we bring down Hashem’s Light from an even higher level, from where no “Adam-Man,” not even Ze’eir Anpin, can dwell.

*To better understand the difference between what is drawn through Mitzvos Asei and Mitzvos Lo Sa’ase, the Alter Rebbe now launches into an explanation regarding Mitzvos Asei. This continues until the end of this chapter.*

וַיּוֹבֵן זֶה בְּהַקְדִּימִים תְּחִלָּה עֲנִין מְצוֹת עֲשֵׂה,  
שֶׁהֵם "רַמ"ח אַבְרִיִּים דְּמַלְכָּא"; וְשֵׁם"ה  
לְאַתְעֲשֵׂה הֵם שֵׁם"ה גִּידִים, שְׁבָהֶן  
הָדָם.<sup>27</sup>

**We will understand this through first offering an introduction regarding the idea of Mitzvos Asei, which are compared to “The 248 limbs of the king”; (and the 365 Mitzvos Lo Sa’ase, which are compared to the 365 arteries, which carry the blood.**

*This chapter explains the first part of this saying. The second part will be explained in the following chapter.*

<sup>27</sup> וַעֲיִין מַה שְּׁנִתְבָּאָר בְּדְבוּר הַמֵּתְחִיל "בְּשֵׁעָה שֶׁהַקְדִּימוּ יִשְׂרָאֵל נַעֲשֵׂה לְנִשְׁמַע" (לְקַמֵּן בַּמְדָּבָר יג, א). וּבְדְבוּר הַמֵּתְחִיל "לְסוּסְתֵי בְרֻכְבֵּי" (לְקַמֵּן שִׁיר הַשִּׁירִים יב, ב).

וְהִנֵּה פִירוּשׁ "אֲבָרִים" הוּא, עַל דֶּרֶךְ מִשָּׁל  
הָאֲבָר הוּא כְּלִי לְחַיּוֹת הַנֶּפֶשׁ שֶׁמְלוּבָשׁ  
בוֹ, כְּמוֹ כַח הַשֶּׁכֶל - מְלוּבָשׁ בְּרֹאשׁ, וְכַח  
הַמַּעֲשֶׂה - בְּיָדַיִם.

Now, the meaning of "limbs" can be understood with the following analogy: The limb is a proper recipient for the life from the soul which is clothed in it. For example: the power of intellect is clothed in the head, and the power for action, in the hands.

וְהִנֵּה מְבוֹאָר בְּ"בִינוּנִים" חֵלֶק א', פֶּרֶק נ"א:  
אֵיךְ שֶׁחַיּוֹת הַמְּלוּבָשׁ בְּהָאֲבָרִים הוּא רַק  
בְּחַיִּינַת גִּילּוּי וְהֶאָרָה מֵהַנֶּפֶשׁ, דְּאִילוּ  
הַנֶּפֶשׁ עֲצָמָה לֹא שֵׁיךְ לומר שֶׁמִּתְחַלֶּקֶת  
לְרַמ"ח אֲבָרִים כו',

Now, it is explained in Sefer Shel Beinonim — Tanya — (Section 1, Chapter 51), that the life which is clothed in the limbs is only a revelation and shine from the soul. As about the soul itself, it is impossible to say that it is split into 248 "limbs," i.e., 248 separate parts.

*How the shine and life from the soul is distributed to the limbs:*

וְגַם הַגִּילּוּי מִמְּנָה מְאִיר וּמִתְלַבֵּשׁ בְּמוֹחִין,  
וְהֶאָרָה נִמְשָׁךְ מִשָּׁם לְשֵׁאֵר כָּל הָאֲבָרִים,  
וּמִקְבֵּל כָּל אֲבָר כַּח וְחַיּוֹת הָרְאוּי לוֹ כְּפִי  
מִזְגוֹ כו'. יְעוּיֵן שֶׁם בְּאֲרִיכוּת.

It is also explained there that the revelation from the soul shines to and is clothed in the brain; and a shine goes forth from the brain to all the other limbs, and each limb receives the power and life which is proper for it, based on its G-d-given composition. (See how this is explained there, at length).

אָמְנָם מְכַל מְקוּם מוּבָן, שֶׁהֶאָרָה זוֹ  
מִחַיּוֹת הַנֶּפֶשׁ שֶׁבְּכָל אֲבָר מִתְאַחַד עִם  
עֲצָמוֹת הַנֶּפֶשׁ וְהִיוּ לְאֲחָדִים מִמֶּשׁ,  
שֶׁהַנֶּפֶשׁ הִיא הַמְשֻׁכֶּלֶת בְּשֶׁכֶל שְׁבִמּוּחַ,  
וְהִיא הַמְדַבֶּרֶת כו'<sup>28</sup>;

However, even though the life from the soul is distributed throughout the body, what is certainly understood is that this shine from the soul which is clothed in every limb, is unified with the soul itself, (as it is *its* "shine"), and they are one, literally. So much so, that the soul itself is what

<sup>28</sup> (ועיין מה שנתבאר בענין משל זה באריכות על פסוק "וידבר" דעשרת הדברות (לקמן במדבר

**understands — using the intellect** which it clothed **in the brain, and** the soul itself **is speaking** — using the power of speech which is clothed in the mouth etc.

וּבְהִסְתַּלֵּק הַנֶּפֶשׁ מֵהַגּוּף מִסְתַּלְקִים כָּל  
הַכּוֹחוֹת שֶׁהָיוּ נִמְשָׁכִים מִמֶּנָּה בְּהַאֲבָרִים,

**And therefore, when the soul departs the body, all the soul's powers which emanated from it, into the limbs, also depart.**

*If the life in the limbs had not always been extensions of the soul itself, having rather become independent — why would the limbs not continue to function even after the soul itself has left, with the life left over by the soul? It is therefore clear that the powers of the soul had always stayed united with it, which is why all the limbs cease to function when the soul itself leaves the body.*

הָרֵי מוֹבָן, שֶׁהַכּוֹחוֹת וְהַחַיּוֹת שֶׁבְּרַמ"ח  
אֲבָרִים מֵתְאַחֲדִים עִם הַנֶּפֶשׁ מִמֶּשׁ,

**So, it is understood that the powers and life which is in the 248 limbs unite with the soul, literally.**

וְעַם כָּל זֶה שׁוֹכְנִים כָּל אֶחָד בְּכָלֵי מִיּוֹחַד,  
כָּל אֶחָד וְאֶחָד בְּפָנָיו עֲצָמוֹ - לְהִיּוֹתָם  
הָאֲרָה מֵהַנֶּפֶשׁ כּו'.  
הָאֲרָה מֵהַנֶּפֶשׁ כּו'.

**And yet, they each** (soul power) **resides** and is expressed **in a unique recipient** (body part) — **each on their own, being that they are only a shine of the soul,** and therefore these soul powers are able to become limited and adapted to each individual body part.

*They are all constantly and completely unified with the soul itself, which is a “colorless” essence. And they are all completely united with each other at that place. Nonetheless, they can still take up various “personalities,” as it were, and remain, to some extent, independent of each other. For, their connection to their essence is at their essence. But, in a certain sense, they are but a shine, which shines out of the essence of the soul, and outside of the essence they are expressed differently.*

וְכֵן יוֹבֵן עַל דֶּרֶךְ מִשַּׁל לְמַעְלָה - עֲנִין  
"רַמ"ח אֲבָרִים דְּמַלְכָּא",

**By way of this analogy** of the life of the soul in the physical limbs, **we can also understand Above** — how it is with the light Hashem shines to us, which will help us understand the

concept of “The 248 limbs of the king.”

שְׁהוּא כַּמְאֵמֶר הַיְדוּעַ<sup>29</sup>: "אִיהוּ וְחִיּוּהִי  
חָד, אִיהוּ וְגִרְמוּהִי חָד."

The explanation of how it works above is based on the known saying of the Zohar: “Hashem and His Life-Force [i.e., His Light] are One; Hashem and His Keilim [of the Sefiros] are One.” (Tikunei Zohar 3b)

כִּי "חִיּוּהִי" הוּא הָאוֹר וְהַחַיּוּת הַנִּמְשָׁךְ  
מֵאֵין-סוֹף בְּרוּךְ-הוּא לְהִיּוֹת מִתְלַבֵּשׁ  
בְּבַחֲיִנַת חֶסֶד.

Now, “His Life-Force” means the Light and Life which emanates from Hashem’s Infinity, to be clothed in the Sefiros, for example in the attribute of Chesed-Kindness.

וְהִנֵּה הַחֶסֶד נִקְרָא "דְרוּעָא"<sup>30</sup> - שְׁהוּא  
אֶבֶר וְכֹלֵי לְאוֹר וְחַיּוּת זֶה הַפְּשוּט הַנִּמְשָׁךְ  
מֵאֵין-סוֹף בְּרוּךְ-הוּא, דְ"לֹא מִכָּל אֵינוֹן  
מִדּוֹת אִיהוּ כָּלֵל"<sup>31</sup>.

Now, the attribute of Chesed-Kindness is compared to an “arm,” as it were, since it is a “limb” and proper recipient to this simple Light and Life which emanates from Hashem’s Infinity, and “It [this Light] is not defined by, or comprised of any of these attributes at all.” (Ibid, 17b).

*Therefore, it must be through a Sefira which is like a “limb,” as it were, through which Hashem’s Infinite Light is channeled, and given character.*

וְהָרִי אִם כֵּן "אִיהוּ וְחִיּוּהִי חָד", שְׁאוֹר  
וְחַיּוּת זֶה מֵיּוֹחַד בְּמִקְוֵרו - אֵין-סוֹף  
בְּרוּךְ-הוּא,

Now, if so, that Hashem’s Life-Force that he shines is uniform and “simple” at its source, then “He and His Life-Force are One”; since this Light and

<sup>29</sup> (הוא והחיות הנמשכת ממנו (האורות) אחד, הוא וכליו אחד. תקוני זהר בהקדמה דף ג, סוף עמוד ב.)

<sup>30</sup> (תקוני זהר בהקדמה, "פתח אליהו" דף יז, ב: "חסד - דרועא ימינא [זרוע ימין], גבורה - דרועא שמאלא [זרוע שמאל]").

<sup>31</sup> (שם).



**Life is unified with its source — Hashem’s Infinity.**

וְכַנֵּ"ל בְּמִשְׁלַח הַתְּאֻדוֹת הַחַיִּים  
שֶׁבְּהֶאֱבַר בְּמִקְוֵוֹ – הוּא עֵצֶם הַנֶּשְׁמָה;

As was explained earlier in the metaphor of the unity between the life of a given limb with its source — the essence of the soul itself.

וְגַם "אִיהוּ וְגִרְמוֹהֵי >, < חֶד", שֶׁהוּא  
יְתִבְרַךְ וּמֵדַת חֶסֶדוֹ כּוֹ מִיּוֹחָדִים בְּתַבְלִית.

And also, “He and His Keilim [of the Sefiros] are One”; this means that Hashem and, for example, his attribute of Chesed-Kindness, are completely united with him, as explained elsewhere.<sup>32</sup>

*Now the Alter Rebbe returns to explaining why the 248 Mitzvos Asei are compared to the 248 “limbs” of the king:*

וְהִנֵּה הַמְּשֻׁכָּה זוֹ, שִׁיתְלַבֵּשׁ אֹרֶן אֵין-סוֹף  
בְּ"רַמ"ח אֲבָרִים דְּמִלְכָּא" עַל דֶּרֶךְ מְשַׁל,  
לְהֵיוֹת "אִיהוּ וְחִיּוּהֵי וְגִרְמוֹהֵי חֶד" – הוּא  
עַל יְדֵי רַמ"ח מִצְוֹת-עֲשֵׂה.

Now, this revelation, that Hashem’s Infinite Light should be clothed in the “248 limbs of the king” by way of analogy, i.e., the Keilim of the Sefiros; so that “He and His Life-Force, and His Keilim [of the Sefiros] should be One” — is through the fulfilment of the 248 Mitzvos Asei.

<sup>32</sup> See Tanya, Igeres HaKodesh, chapter 20, where the Alter Rebbe elaborates on this concept. To quote one point of that explanation: It is through the Keilim-Vessels of the Sefiros that Hashem’s creative power is revealed. Since the Keilim have a definition, a limit, as it were, they are the source of the limitations of the created beings. Therefore, they serve as the conduit for Hashem’s creative power to be expressed in the actual creation of finite beings. Since the power of creation is from Hashem’s Essence, and creation takes place through the Keilim of the Sefiros, these Keilim have a direct connection to Hashem’s Very Essence and Being.

This explanation is different than the explanation given soon in the maamar, that the unity of the Keilim of the Sefiros with Hashem’s Essence is through the Light of Hashem that becomes clothed in them.

Just as in the analogy of the body: There are three things, 1-the essence of the soul, 2-the soul powers, which are extensions of the soul, 3-the body. The soul powers are always united with the essence of the soul, and through their becoming clothed in the body, the body itself becomes united with the soul.

Similarly, there are three things Above: 1-Hashem Himself, 2-His Life-Force, which is also called His Light, 3-The Keilim of the Sefiros of Atzilus. Since Hashem's Life-Force/Light is always united with Himself, when it becomes clothed in the Keilim of the Sefiros, they also become united with Hashem's Essence.

When we fulfill Mitzvos Asei we bring down Hashem's Light into the Keilim of the Sefiros, uniting them with the Essence of Hashem.

כְּגוֹן, עַל יְדֵי צְדָקָה וּגְמִילוּת־חֶסֶדִים  
נִמְשָׁךְ בְּבַחֲיִנַת "חֶסֶד" - דְּרוּעָא יְמִינָא<sup>30</sup>;

**For example, through charity and acts of kindness** Hashem's Light comes down into the level of the Sefira of "Chesed-Kindness," which is called 'the right arm,' as it were;

וְעַל יְדֵי קִיּוּם מִצְוֹת דִּינִים נִמְשָׁךְ בְּ"גְבוּרָה  
- דְּרוּעָא שְׂמָאלָא";

**and through observing the laws** of monetary disputes in a Jewish Beis Din, the Light of Hashem is brought into the level of the Sefira of "Gevura-Severity," which is called 'the left arm' as it were.

- וְכֵן עַל יְדֵי אֲתַעְרוּתָא-דְּלִתָּא  
כֶּשׁ"כּ כּוֹבֵשׁ אֶת יִצְרוֹ, שֶׁהוּא גַם כֵּן בְּחִינַת  
גְבוּרָה, כְּמֵאֲמַר רַז"ל: "אִיזְהוּ גְבוּר<sup>33</sup>  
כּוֹ"<sup>34</sup>.

Similarly, through an "Awakening from us below," when one "conquers his evil inclination," which also stems from the attribute of "Gevura-severity," as the saying of our sages goes, "Who is 'גְבוּר-mighty'? One who conquers his evil inclination."

The word 'גְבוּר-severity' is related to the word 'גְבוּר-mighty,' and someone who is mighty to conquer himself is displaying severity to his animal soul's desires.

*The above explains why mitzvos are referred to as the "limbs of the king".*

<sup>33</sup> ("הַכּוֹבֵשׁ אֶת יִצְרוֹ". אָבוֹת ד, א.)

<sup>34</sup> וְעַיִן מַה שֶּׁנִּתְבָּאֵר מִזֶּה בְּאִרְכּוּת בְּדַבּוּר הַמִּתְחִיל "מִשֶּׁה יִדְבֹּר" (תּוֹרָה אֹר סו, ד).

Now, the Alter rebbe begins explaining various forms of “limbs” which correspond to various types of mitzvos.

וְעַל פִּי זֶה יוֹבֵן גַּם כֵּן עֲנִין מַעֲלַת עֶסֶק  
הַתּוֹרָה עַל כָּל שְׂאֵר הַמִּצְוֹת:

**Based on this, we will also understand the advantage of toiling in the study of Torah, and why it is above the quality of all other mitzvos.**

כִּי הִנֵּה יֵשׁ ב' מְדַרְגּוֹת בְּבַחֲיַנַת רַמ"ח  
אֲבָרִים: הָאֶחָד - הָאֲבָרִים הַחִיצוֹנִים,  
וְהַב' - אֲבָרִים הַפְּנִימִים.

With introduction: There are two levels in the idea of the “248 limbs”: One is the outer limbs, and the second are the internal organs.

וְעַל דֶּרֶךְ מִשָּׁל בְּאֶדָם הַתַּחְתּוֹן: אֲבָרִים  
הַפְּנִימִים - בָּהֶם הוּא הַתְּלַבְּשׁוֹת פְּנִימִיּוֹת  
הַחַיּוֹת יוֹתֵר מִבְּאֲבָרִים הַחִיצוֹנִים.

**Metaphorically speaking: The human in this world has internal organs, in which the inner, [more refined and sophisticated] life-force, such as intellect and emotion is clothed more than in the external limbs.**

וְלִכְךָ רוֹב אֲבָרִים הַפְּנִימִים נְקוּבָתָם  
בְּמַשָּׂהוּ, מֵהַ שְׂאִין כֵּן בְּאֲבָרִים  
הַחִיצוֹנִים.<sup>35</sup>

**This is why most of the internal organs become badly damaged through even a tiny puncture, as opposed to the outer limbs; for they were created to be more refined, and able to accept “more refined” and “inner” life.**

וְהַנִּמְשָׁל יוֹבֵן, דָּאֵף עַל פִּי שׁ"אִין לוֹ גּוּף  
וְלֹא דְמוּת הַגּוּף<sup>36</sup>, עִם כָּל זֶה "דְּבַרְהָ  
תּוֹרָה כְּלִשׁוֹן בְּנֵי אָדָם"<sup>37</sup>, וְיֵשׁ שָׁם גַּם כֵּן  
בְּחִינַת פְּנִימִיּוֹת וְחִיצוֹנִיּוֹת.

**The purpose of this analogy is understood: Even though “He does not have a body and not the image of a body,” still “The Torah spoke in the language of humankind,” and also there, in the levels of Hashem’s revelations, there are internal and external levels — which is the**

<sup>35</sup> (רֵאָה חוּלִין מִב, א).

<sup>36</sup> (עַל פִּי פִּיּוּט "יִגְדֵל").

<sup>37</sup> (בְּרִכּוֹת לֹא, ב).

language in which the Torah is speaking.

וְדַרְךְ כָּלֵל, הִנֵּה מִצְוֹת עֶסֶק הַתּוֹרָה הוּא  
כְּבִיכּוֹל מִבְּחִינַת אֲבָרִים הַפְּנִימִיִּים. כִּי  
"אוֹרֵיִיִתָּא מִחֻכְמָה נִפְקֵת"<sup>38</sup>,

**Generally speaking: the mitzvah of toiling in Torah is the allegorical equivalent of the internal organs; for the "The Torah emanates from the level of Hashem's Chochmah-Wisdom."**

וּכְתִיב בְּחֻכְמָה (קִהְלֵת ח, א): "חֻכְמַת  
אָדָם תִּאִיר פָּנָיו"; וּכְעֵנִן "צִהְבוּ פָּנָיו שֶׁל  
רַבִּי אֲבָהוּ עַל יְדֵי שֶׁמָּצָא תוֹסֵפְתָא  
חֲדָתָא"<sup>39</sup>, שֶׁעַל יְדֵי זֶה יֵשׁ הָאֲרֵת פָּנִים -

**Now, about wisdom it says: "The intellect of a person, lights up his face" (Koheles, 8:1). This is similar to what the Gemara recounts, that "Rabbi Avahu's face shone, because he found a new Tosefta (teaching of earlier sages)." So, we see that through this intellectual stimulation, the face shines.**

כֶּךָ נִמְשָׁךְ לְמַעְלָה לְהַיּוֹת "יָאֵר ה' פָּנָיו  
אֵלֶיךָ" (נִשְׂא ו, כה) - בְּחִינַת פְּנִימִיּוֹת.

**Similarly, toiling in Torah causes a revelation above, that "Hashem will shine 'His-face' to you" (Bamidbar, 6:25), meaning the level of His "פְּנִימִיּוֹת-innermost" Life-Force, i.e., His Chochmah-Wisdom.**

The word, "פְּנִי-face" is connected to the word "פְּנִימִיּוֹת-innermost."

וּכְמֵאָמַר רַז"ל<sup>40</sup>: "כָּל הַקּוֹרֵא וְשׁוֹנֵה,  
הַקְּדוֹשׁ בְּרוּךְ-הוּא קוֹרֵא וְשׁוֹנֵה כְּנֶגְדּוֹ".

**As we also see from the saying of our sages: "Whoever reads and learns Torah, the Holy one Blessed be He reads and learns opposite him." (see Tana DeBei Eliyahu chap. 18)**

וְעֵנִן זֶה שֶׁ"הַקְּדוֹשׁ בְּרוּךְ-הוּא קוֹרֵא  
וְשׁוֹנֵה כְּנֶגְדּוֹ", הוּא גִלּוּי בְּחִינַת אוֹר אֵי-ן

**Now, this idea that "the Holy one Blessed be He reads and learns opposite him," is the revelation of**

<sup>38</sup> (זֶהֱר חֲלָק ב מִשְׁפָּטִים קבא, א. וְרָאָה שֵׁם יִתְרוֹ פה, א).

<sup>39</sup> (יְרוּשְׁלָמִי שֶׁבֶת פֶּרֶק ח, הֶלְכָה א).

<sup>40</sup> (רָאָה יִלְקוּט שְׁמַעוֹנֵי אֵיכָה תִּתְרַלְד. תְּנָא דְבֵי אֲלִיָּהוּ רַבָּה רִישׁ פֶּרֶק יח).

סוף בְּחֻמְהָ-עֵילָאָה, Hashem's **Infinite Light** into Hashem's attribute of **Chochmah-Wisdom Above** in Atzilus.

*Needs explanation that Chochmah means the first sefira of Atzilus etc.*

כִּי מֵצֵד עֲצָמוּ אֵינוּ מַעֲרָךְ בְּחֵינַת חֻמְהָ, This happens specifically through  
בְּלָל, Torah study **because, on its own,**  
Hashem's Infinite light **is not in the category of the level of Chochmah-Wisdom at all,** for Chochmah-Wisdom is a finite attribute.

וְהָרִי זֶה גִּילּוֹי בְּחֵינַת פְּנִימִיּוֹת. וְכֵמוּ Only **now**, through toiling in Torah, **is**  
בְּמוֹחַ שְׂבָרָאשׁ שָׁם גִּילּוֹי פְּנִימִית הַחַיּוֹת. there **a revelation of Hashem's Light**  
into Chochmah-Wisdom, from the **innermost level of the Light. Similar to the brain in the head, where there is the revelation of the inner life of the soul.**

זֶהוּ "כִּי בְּאֹר פְּנִיךָ נִתְּתָ לָנוּ . . תּוֹרַת חַיִּים כִּי"<sup>41</sup>. **This is the meaning of:** "For with the **light of your 'פְּנִיךָ-Your face,'** i.e., Your "פְּנִימִיּוֹת-innermost" Light **you have given to us the Torah of life**" (Amida prayer).

*That explains what Torah causes; now the Alter Rebbe continues to Mitzvos*

וְאִמְנָם בְּעֶסֶק מַעֲשֵׂה הַמִּצְוֹת הוּא **However, through involvement in**  
הַהִמְשָׁכָה בְּבְחֵינַת אֲבָרִים הַחִיצוֹנִים, **actions of mitzvos, one draws**  
כְּמִשְׁל: עַל יְדֵי גְמִילוֹת חֶסֶדִים נִמְשָׁךְ Hashem's Light **into the level which**  
בְּבְחֵינַת "חֶסֶד - דְּרוּעָא יְמִינָא כִּי". is the analogy of the "external limbs." **For example, through acts of kindness, Hashem's Light descends into the level of "Chesed-Kindness, which is called 'the right arm.'"**

וְלָכֵן "תְּלַמּוּד-תּוֹרָה כְּנֶגֶד כּוֹלָם"<sup>42</sup>, **This is why "Torah study outweighs all of the other mitzvos,"** (Peah, 1:1)

<sup>41</sup> (נוסח תפלת העמידה).

<sup>42</sup> (פאה א, א. שבת קכז, א).

להיותו בבחינת הפנימיות.<sup>43</sup> — since it is like the internal organs that receive the innermost life-force.

וזהו "והנגלת לנו ולבנינו" הן תורה ומצות, אותיות ו"ה שבשם הויה:  
**This is the meaning of the verse: "And the revealed aspects' are for us and our children," this refers to the Torah and Mitzvos, which correspond to the letters "ו" of Hashem's Name Havaya.**

As explained above that the word 'והנגלות-And the revealed aspects' can also be read: "וה-ה letters which are revealed."

הוי"ו הוא בעסק התורה - שיהיה הקדוש ברוך הוא קורא ושונה כנגדו, והה"א הוא במעשה המצות.  
**The letter 'ו' is drawn through toiling in the study of Torah, so that "the Holy one Blessed be He should read and learn opposite him"; and the letter 'ה' is drawn through actions of mitzvos.**

The letter 'ו' is shaped like a hook that connects two things. This represents Torah study which is a direct revelation of Hashem's Innermost Light, and connects and binds the Light into us. The letter 'ה' is shaped more like a house, it has two walls and a rood, and a window to let in the light. This represents Mitzvos, that transform the physicality of the body and the world into a "home" for Hashem, as it were.

וזהו "זכרי עם ו"ה" שעולה רמ"ח, היינו שעל ידי מצות עשה נמשך יחוד ו"ה.  
**This is the meaning of "the word 'my remembrance' together with the letters 'ו' and 'ה' add up to 248," which is the number of Mitzvos Asei. since, through fulfilling Mitzvos Asei, (including Torah — 'ו', and Mitzvos — 'ה'), the unification of Hashem and the letters ו"ה is accomplished.**

<sup>43</sup> (וכמו על דרך משל, החיות שבמוחין כולל כללות כל החיות של הרמ"ח אברים, כמו שנתבאר בספר של בינונים" פרק נ"א הנ"ל, כן התורה היא המוחין של כללות המצות, וכמו שנתבאר בביאור על פסוק "ויהי קול מעל לרקיע כו". והיינו שהיא מוחין דד"א, כמו שנתבאר על פסוק השמים כסאי" (תורה אור בתחילתו).))

As explained before, the unity of Hashem with His Sefiros is through His Light that shines into them. The letters ו"ה represent Ze'eir Anpin and Malchus. The true unity of Hashem's Essence with Ze'eir Anpin and Malchus is accomplished by drawing down His Innermost Light into them, which is accomplished through our Torah study and Mitzvos Asei.

(Later in the maamar, the Alter Rebbe will give another explanation of “יחוד ו"ה”-unification of the letters ו"ה and ו"ה”: Not only is the “unification” referring to that of Hashem and His Light with the letters of ו"ה and ו"ה – Ze'eir Anpin and Malchus – but also it refers to how these letters/levels unite with each other, i.e., how Ze'eir Anpin unites with Malchus. This unification is needed because the only way for Hashem's Light to come into Malchus is through Ze'eir Anpin. Therefore, even if the Light unites with Ze'eir Anpin, if Ze'eir Anpin will not “unite” with Malchus and give it that Light it received, then Malchus will still not attain the true unity with the Light and with Hashem's Essence. This is why there needs to be the unity of Ze'eir Anpin and Malchus in order for Malchus to attain the true unity with Hashem's Essence. This is also accomplished through fulfilling Mitzvas Asei.)

*Commentary of the Tzemach Tzedek:*

וּפִירוּשׁ "זְכוּרֵי עִם ו"ה": (The meaning of “the word **זְכוּרֵי**-my remembrance’ together with the letters ו"ה and ו"ה” add up to 248,” which is the number of Mitzvos Asei:

*The Tzemach Tzedek will give two, connected, explanations as to the meaning of “the word ‘זְכוּרֵי*-my remembrance’ together with the letters ו"ה and ו"ה”:

הַנֵּה לְפִירוּשׁ הַגְּמָרָא סוּף פָּרָק ג' דְּפָסְחִים  
מִשְׁמַע, ד' "זְכוּרֵי" זֶהוּ הַקְּרִיאָה שֶׁל הַוַּי'  
כְּמוֹ שֶׁנִּקְרָא בְּשֵׁם אֲדֹנָי.

**According to the explanation of the Gemara (Pesachim, end of chapter 3, quoted above) it seems that “זְכוּרֵי**-my remembrance’ refers to the way that the name **Havaya** is read using the name “א-ד-נ-י-Rulership” (lit. “my Master”).

וְהַיְינוּ, כִּי קִיּוֹם הַמִּצְוֹת צָרִיךְ לֵהוּיֹת  
בְּבַחֲיִנַת קְבֻלַּת-עוֹל, בְּחִינַת עֶבֶד שְׂעוּבֵד  
אֶת הָאֲדוֹן,

**This means, that mitzvos need to be fulfilled in the manner of “Kabolat Ol-selfless devotion” to Hashem, as a servant who devotedly serves his master.**

ועל זה מורה שם אדני.<sup>44</sup> **This is what the name “א-ד-נ-י-my Master” shows on.**

According to this explanation, ‘זכרי-my remembrance’ is referring to the devotion of the person to Hashem. In the maamar quoted in the footnote, the Alter Rebbe says that the only way that Hashem’s Infinite Light comes down is through our selfless devotion to Hashem.

In order for Hashem’s Light to come into the letters 'ו' and 'ה', Ze’eir Anpin and Malchus, there needs to be the selfless devotion of the person to Hashem, referred to as ‘זכרי-my remembrance,’ which is the name “א-ד-נ-י-my Master.” (This Name is called “My Remembrance” since we pronounce Hashem’s Name Havaya through this Name.) This is why the letters 'ו' and 'ה' need ‘זכרי-my remembrance’ in order for there to be the complete experience of the 248 Mitzvas Asei.

*Now the Tzemach Tzedek will give another explanation of “the word ‘זכרי-my remembrance’ together with the letters 'ו' and 'ה' add up to 248”:*

ואם בן, פירוש “זכרי עם ו”ה” - שעל ידי מצות-עשה ממשיכים גילוי שם הוי”ה בשם אדנות.<sup>45</sup>

**If so, the meaning of “the word ‘זכרי-my remembrance’ together with the letters 'ו' and 'ה' is that through Mitzvos Asei, we draw the revelation of the name Havaya into the Name “א-ד-נ-י-Rulership,” which is the idea of ‘זכרי-my remembrance.’**

According to this explanation, “the word ‘זכרי-my remembrance’ together with the letters 'ו' and 'ה' add up to 248 Mitzvos Asei” means: Through the 248 Mitzvos Asei, we bring together Hashem’s Name Havaya, as expressed in the letters 'ו' and

<sup>44</sup> וכמו שנתבאר במקום אחר - בדבור המתחיל “ועתה יגדל נא כח אדני.”

<sup>45</sup> על דרך מה שכתוב (חבקות ב, כ) “וה' בהיכל קדשו כו”;

והענין פונית אמן, שהוא חיבור הוי”ה אדני. ועיין מה שנתבאר מזה בביאור על פסוק “שובה ושראל” (לקמן שיר השירים סה, ד).

ובמאורי אור” אות זי”ן, סעיף י”ג פירש, ד”זכרי” בדכורא, ז”א כו’. ועיין בהקדמת תקוני זהר דף ד’ עמוד ב’. ודף ה’ עמוד א’. ובתיקון כ”ב, דף ס”ב עמוד ב’. וב”לקוטי תורה [מהאריז”ל] פרשת בראשית, בהקדמתו לטעמי מצות. ומה שנתבאר בדבור המתחיל “זכור את יום השבת לקדשו.”



ה', with the level of Malchus as it descends to create the world, which is referred to as the Name "א-ד-נ-י-Rulership."

In other words, through the Mitzvos performed with selfless devotion, we bring down Hashem's Infinite Light not only into the levels of Ze'eir Anpin and Malchus as they exist in Atzilus, but also into this physical world as it is created by Malchus on the level of the Name "א-ד-נ-י-Rulership."

### קיצור. Summary:

ענין "שמי עם ו"ה" - שס"ה לא-תעשה, **The idea of 'My name' together with the letters 'י' and 'ה' add up to 365, which is the number of Mitzvos Lo Sa'ase.**

"זכרי עם ו"ה" - רמ"ח מצות עשה. **The word 'my remembrance' together with the letters 'ו' and 'ה' add up to 248," which is the number of Mitzvos Asei.**

מדוע לא-תעשה גבוהים ממצות עשה. **The reason why Mitzvos Lo Sa'ase are higher than Mitzvos Asei.**

פירוש 'רמ"ח מצות עשה הם רמ"ח אברים דמלכא', המשכות אור אין-סוף בעשר ספירות, חסד כו'<sup>46</sup>. **The meaning of "the 248 Mitzvos Asei are the 248 limbs of the king" is the drawing down of Hashem's Infinite Light into the Ten Sefiros, such as Chesed-Kindness, etc.**

והתורה היא אברים הפנימים כו'. **The Torah is compared to the 'internal organs' that contain the inner life-force etc.**

ופירוש "זכרי עם ו"ה" : **The meaning of "the word 'my remembrance' together with the letters 'ו' and 'ה'" was also explained (in the commentary of the Tzemach Tzedek).**

<sup>46</sup> ועיין מה שנתבאר מזה בדבור המתחיל "אני ישנה ולבי ער" גבי "רעיתי".

## **Torah Or English translation project:**

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase-by-phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

## **The Goal**

The main purpose of this project is to enable the reader to learn the Likutay Torah in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

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לעילוי נשמת הרה"ת

ר' חיים שניאור זלמן יהודה ז"ל בן יבלחט"א ר' אהרן לייב שיחי

\*\*\*

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החסידות, ויפוצו מעיינות אור החסידות

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