

Alter Rebbe
Likkutei Torah
Parshas Shlach

'וְהָיָה לָכֶם לְצִיצַת וּרְאִיתָם אֹתוֹ וּזְכַרְתֶּם כּו' לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם כּו'

Introduction

This discourse by Rabbi Shneur Zalman of Liadi, known as the Alter Rebbe (1745–1812), explores profound mystical dynamics within the mitzvah of *tzitzis* and its connection to the inner workings of Divine revelation and human spiritual refinement. The Alter Rebbe — founder of Chabad Chassidus and a central figure in the development of Chassidic philosophy — lived in Liozna and later in Liadi, Belarus. A disciple of the Maggid of Mezritch and spiritual successor to the Baal Shem Tov's teachings, he was renowned not only for his legal and mystical scholarship but for synthesizing deep Kabbalistic truths into a rational, disciplined structure. This discourse draws from the verse “And it shall be for you as *tzitzis*... and you shall see it and remember all the mitzvos of Hashem” (Bamidbar 15:39–40), unpacking how the physical act of a mitzvah draws down the infinite light of Hashem. Through metaphors like hairs (שְׁעָרוֹת) representing attenuated Divine light, and vivid images of the *t'cheiles* thread, the Alter Rebbe reveals the soul's journey from separation to union, from ego to self-nullification. He concludes by differentiating between higher and lower forms of Divine unification, giving us a blueprint for living a life of holiness that draws the infinite into the finite.

And it shall be for you as a tzitzis, and you shall see it and remember etc., so that you will remember and perform etc.

וְהָיָה לָכֶם לְצִיצַת וּרְאִיתָם אֹתוֹ וּזְכַרְתֶּם כּו' לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם כּו'

Behold, Knesses Yisrael is called "kallah" (bride), and the Holy One, blessed be He, is called by the name "chassan" (groom), as it is said: “on the day of His wedding” — this is the Giving of the Torah (Shir HaShirim 3:11), and it is written (Hoshea 2:18), “on that day you shall call Me ‘my husband’ etc.”

הִנֵּה כְּנֻסַת יִשְׂרָאֵל נִקְרָאת כַּלָּה וְהַקָּב"ה נִקְרָא בָשֵׁם חַתָּן, כְּמוֹ שְׂכֵנֻת בַּיּוֹם חֲתֻנָּתוֹ זֶה מִתֵּן תּוֹרָה, וְכַתִּיב 'בַּיּוֹם הַהוּא תִקְרָא אִישִׁי וְגו'.

And the matter is, for behold it is written (Bereishis 2:23), “therefore she shall be called ishah (woman), for from ish (man) was she taken,” for Knesses Yisrael is called by the name ishah because of "eish Hashem" (fire of Hashem).

וְהַעֲנִין כִּי הִנֵּה כְּתוּב לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לִקְחָהּ זֹאת, שְׂכֵנֻסַת יִשְׂרָאֵל נִקְרָאת בָּשֵׁם אִשָּׁה עַל שֵׁם אֵשׁ ה'.

For with the letter “hei” He created them (Yeshayahu 26:4) — “Hashem formed them,” and by the breath of His mouth all their host (Tehillim 33:6), which is the source and utterance of the ten utterances with which the world was created. That is, the one saying by which the world could have been created, etc.

כִּי בִּה' בָּרָאם, ה' מוֹצֵאֹת הַפֶּה וּבְרוּחַ פִּיו כָּל צְבָאָם, שֶׁהוּא מְקוֹר וּמוֹצֵא הַעֲשָׂרָה מְאֻמְרוֹת שְׁנִבְרָא בָהֶם 'הָעוֹלָם, דְּהִינֵּי הַמְאֻמָּר אֶחָד שֶׁיְכוּל לְהַבְרֹת כּו'

And the matter of the “hei” is, for it is a light letter that has no substance — which is merely a radiance — that comes from the vapor of the heart to the mouth to be the source of speech.

וְעִנִּין הַה"א הוּא לְפִי שֶׁהִיא אֶתְמָא קַלִּילָא דְלִית בִּיהּ מְשֻׁשָׁא, שֶׁהִיא הָאָרֶה בְּעֻלְמָא הַיּוֹצֵאת מִהַבֵּל הַלֵּב לִפֶּה לְהֵיוֹת מְקוֹר הַדְּבוּר.

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For that radiance does not touch the essence and being of the soul, only a power that spreads from it, that extends from the external level alone; for this is not a drawing from the innerness of the soul.	שְׁהָאֲרָה הֵיחָא אֵינָהּ נוגַעַת לְעֶצְמוֹת וּמַהוּת הַנֶּפֶשׁ, רַק כֹּחַ הַהִתְפָּשׁוּת מִמֶּנָּה, שֶׁנִּמְשָׁךְ מִבְּחִינַת חִיצוֹנִיּוּת בְּלִבָּד, שְׂאִין זֶה הַמְשָׁכַת פְּנִימִיּוּת הַנֶּפֶשׁ.
And similarly, by way of example, the vitality drawn to be the creation and formation of the worlds yesh me'ayin (something from nothing), and to be memale kol almin (filling all worlds) and sovev kol almin (surrounding all worlds), is nothing but a radiance and illumination from the external aspect — that is, from His Kingship, which is only a spreading outward to another.	וְכֵן עַד מִשָּׁל הַחַיּוֹת הַנִּמְשָׁךְ לַהֲיוֹת בְּרִיאָה וְהַתְהוּוֹת הָעוֹלָמוֹת מֵאֵין לֵישׁ, וְלַהֲיוֹת מְמַלָּא כָּל עֲלָמִין וְסוֹבֵב כָּל עֲלָמִין, אֵינּוּ אֶלָּא זֵיו וְהָאֲרָה מִבְּחִינַת חִיצוֹנִיּוּת, דְּהֵינּוּ מִבְּחִינַת מַלְכוּתוֹ יְתִבְרָךְ, שְׂאִינָהּ אֶלָּא הִתְפָּשׁוּת לְזוּלָתוֹ כּו' שְׂאִין מְלֹךְ בְּלֹא עֵם כּו' כִּמּוֹ שֶׁכְּתוּב בְּמָקוֹם אַחֵר.
And this radiance and drawing into Knesses Yisrael — the source of souls — to have in them a fire and excitement to be ignited and inflamed with flaming fire and yearning to be nullified and included in the Light of the Infinite One, blessed be He, is called ishah — “eish Hashem.”	וְהָאֲרָה וְהַמְשָׁכָה זֶה בְּכַנְסַת יִשְׂרָאֵל מְקוֹר הַנְּשָׁמוֹת, לַהֲיוֹת לָהֶם אֵשׁ וְהַתְלַהֲבוּת, לַהֲתַלְהֹט וּלְבוֹעַ בְּרִשְׁפֵי אֵשׁ וְתַשׁוּקָה, לְבָטֵל וּלְיִכָּלֵל בְּאוֹר אֵין־סוֹף בְּרוּךְ הוּא, 'נִקְרָאת אִשָּׁה אֵשׁ ה'.
As it is written (Bereishis 3:16), “and to your man shall be your desire,” and it is written (Mishlei 20:27), “the soul of man is a candle of Hashem” — for the soul is called a ner (lamp), like a lamp that burns upward from below by its natural tendency, like a flame that rises on its own.	כִּמּוֹ שֶׁכְּתוּב וְאֵל אִישׁוֹ תַשׁוּקָתוֹ, וְכַתִּיב גַּר ה' נִשְׁמַת אָדָם, שֶׁהַנְּשָׁמָה קְרוּיָה גַר, בְּגַר הַדּוֹלֵק מִלְמַטָּה לְמַעְלָה בְּטָבַע תּוֹלְדָתָהּ, וְכַשְׁלֵהֶבֶת הָעוֹלָה מֵאֶלֶיָּהּ.
Before its coming to this world to be enclothed in the physical body, and even afterward — anyone who comes to fill his hand and heart to Hashem, has within the power of his soul to arouse the love etc., as explained in Tanya.	קֹדֶם בּוֹאָה לְעוֹלָם הַזֶּה לַהֲתַלְבֹּשׁ בְּגוּף הַגִּשְׁמִי, וְגַם אַחֵר כֵּן — כָּל הַבָּא לְמַלֵּא אֶת יָדוֹ וּלְבוֹ לֵה', הָרִי בְּכֹחַ נִפְשׁוֹ לְעוֹרֵר אֶת הָאֲהָבָה כּו' כִּמּוֹ שֶׁכְּתוּב בְּסֵפֶר שֵׁל (בְּיִנּוּנִים) תֵּנִיא.
However, to understand: since the vitality that is drawn to create beings yesh me'ayin (something from nothing) — which are in a state of thick and separated existence from the "Ayin" — how can they have the ability to possess a state of bittul (self-nullification) and inclusion in the aspect of the Infinite One, blessed be He?	אִךְ לְהִבִּין מֵאַחֵר שֶׁהַחַיּוֹת נִמְשָׁךְ לַהֲיוֹת גְּבֻרָאִים מֵאֵין לֵישׁ שֶׁהֵם בְּחַיּוֹת עֲמוּמָה נִפְרָדִים מֵאֵין יְהִיָּה לָהֶם הַכֹּחַ לַהֲיוֹת לָהֶם בְּחַיּוֹת בְּטוֹל וְהַתְּפַלְלוּת בְּבְחִינַת אֵין־סוֹף כּו'.
Behold, on this the verse says (Bereishis 2:23), “for from man (ish) this was taken” — ish (man) is fire (eish) plus yud (י"ד), for the yud is the aspect of Supernal Chochmah (Wisdom), for the yud is a small dot.	הִנֵּה עַל זֶה אָמַר הַכְּתוּב כִּי מֵאִישׁ לָקַחְתָּ זֹאת — אִישׁ אֵשׁ יו"ד, כִּי יו"ד הוּא בְּחִינַת חֲכָמָה עִילָאָה, שֶׁהִי"ד הִיא נְקוּדַת קֶטְנָה.

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And so, Chochmah is only like a flash that flashes in the mind before it comes to Binah and understanding in revealed consciousness, for Binah is the expansion of understanding — the widening of the intellect in a broad and lengthy path.	וְכֵן הַחֲכָמָה הִיא רַק בְּחִינַת בְּרַק הַמִּבְרִיק בְּמוֹת קֹדֶם שֶׁבָּאָה לַיָּד בִּינָה וְהַשְׁגָּה בְּהַתְגַּלּוּת הַמוֹת, שֶׁהִבִּינָה הִיא הַרְחַבְתַּת הַדַּעַת וְהַתְרַחְבוּת הַמוֹת בְּדֶרֶךְ אֲרוּכָה וְרַחֲבָה.
And thus, by way of example, Supernal Binah is the world of delight for the souls who take pleasure and enjoy through their comprehension and understanding in the light of the Infinite One, blessed be He.	וְכֵן עַד מִשָּׁל, בִּינָה עֵילָאָה הִיא עוֹלָם הָעֵנָג לְנַשְׁמוֹת, שֶׁמִּתְעַנְּגִים וְנִתְנִינִים בְּהַשְׁכָּלָתָם וְהַשְׁגָּתָם בְּאוֹר אֵין־סוֹף בְּרוּךְ הוּא.
And this understanding is called “yesh” (something), as it is written (Mishlei 8:21), “to bequeath those who love Me yesh (substance),” and it is called Gan Eden.	וְהַשְׁגָּה זוֹ נִקְרָאת בְּשֵׁם יֵשׁ, כְּמוֹ שֶׁכָּתוּב לְהַנְחִיל אֶהְבִּי יֵשׁ, וְנִקְרָא גַן עֵדֶן.
But “Chochmah from Ayin” (Iyov 28:12) — this is the aspect of <i>Eden</i> , the source of delight, for there is no revealed delight in Chochmah, since it is still flashing in the mind before it becomes revealed in Binah and comprehension.	אָבֵל חֲכָמָה מֵאֵין כּו', הוּא בְּחִינַת עֵדֶן, מְקוֹר הָעֵנָג, כִּי אֵין תַּעֲנוּג גָּלִילָה בְּחֲכָמָה, בְּשַׁעַת שֶׁעֵדֶן מִבְרִיק בְּמוֹת קֹדֶם שֶׁמִּתְגַּלֶּה בְּבִינָה וְהַשְׁגָּה.
For only then is the delight revealed; whereas in Chochmah, the delight is still in its source and hidden.	שֶׁאֵז מִתְגַּלֶּה הַתַּעֲנוּג, מֵה שְׁאֵין כֹּן בְּחֲכָמָה — עֵדֶן הַתַּעֲנוּג הוּא בְּמִקְוֵרוֹ בְּהַעֲלָם.
For “Chochmah from Ayin” is the aspect of total bittul in the Infinite Light, blessed be He.	כִּי חֲכָמָה מֵאֵין כּו' — הִיא בְּחִינַת בְּטוּל מִמֶּשׁ בְּאוֹר אֵין־סוֹף בְּרוּךְ הוּא.
And “with Chochmah He established the earth” (Mishlei 3:19), meaning — to draw down the aspect of bittul into the source and root of the souls of Israel.	וּבְחֲכָמָה יָסַד אֶרֶץ — לְהִיּוֹת נִמְשָׁךְ בְּחִינַת בְּטוּל בְּמִקְוֵר וְשָׁרֵשׁ נַשְׁמוֹת יִשְׂרָאֵל.
And “from there it separates” (Bereishis 2:10) and divides into ten sefirot (spheres) of Israel — which are the roots of souls — and within them are branches, etc., to draw also into them the aspect of bittul.	וּמִשָּׁם יִפְרֹד — וּמִתְחַלֵּק לְעֶשֶׂר סְפִירוֹת שֶׁל נַשְׁמוֹת יִשְׂרָאֵל, שֶׁהֵם שָׁרְשֵׁי הַנַּשְׁמוֹת, וּבֵהֶם עֲנָפִים כּו', לְהִמְשִׁיךְ בֵּהֶם גַּם־כֵּן בְּחִינַת בְּטוּל.
And to have bittul of <i>yesh</i> (ego-existence) in the aspect of <i>ishah</i> and <i>ner</i> — and this is “the candle of Hashem,” meaning: it is drawn from the level of Havayah (ה-ו-ה) that the soul should be in the aspect of a lamp.	וְלִהְיוֹת לָהֶם בְּטוּל הַיֵּשׁ בְּבְחִינַת אִשָּׁה וְנֵר, וְזֶהוּ נֵר הַיֵּשׁ — פֶּרוֹשׁ, שֶׁנִּמְשָׁךְ מִבְּחִינַת הַיֵּשׁ לְהִיּוֹת הַנַּשְׁמָה בְּבְחִינַת נֵר.
But how can there be a drawing of Supernal Chochmah into revealed form below? — this is like the analogy of a drop from the brain of the male, which must first spread through all the limbs, etc.	אֵךְ אֵיךְ תִּהְיֶה הַמִּשְׁכַּת חֲכָמָה עֵילָאָה בְּבְחִינַת גִּילּוּי לְמִטָּה? — הִנֵּה הוּא עַל דֶּרֶךְ מִשָּׁל כְּמוֹ טֶפֶה מִמוֹת 'הַזָּכָר, שֶׁמִּכְרַחֵת לְהַתְפַּשֵּׁט תַּחֲלָה בְּכָל הָאֲבָרִים כּו

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So too, there must be a spreading and drawing of Chochmah through the 248 limbs of the King — which are the 248 commandments.	כָּךְ צָרִיךְ הַתְּפַשְׁטוֹת וְהַמְשָׁכַת הַחֲכָמָה עַל יְדֵי רַמ"ח אַבְרִין דְּמִלְכָּא, שֶׁהֵם רַמ"ח מִצְוֹת.
For the mitzvos are vessels for the light of the Infinite One, blessed be He, that is en clothed within them — like the limbs that are vessels for the soul and the spirit of life that spreads within them.	שֶׁהַמִּצְוֹת הֵן כְּלִים לְאוֹר אֵין־סוֹף בְּרוּךְ הוּא הַמִּתְלַבֵּשׁ בָּהֶם, כְּמוֹ הָאֲבָרִים שֶׁהֵם כְּלִים לְנֶפֶשׁ וְרוּחַ הַחַיִּים הַמִּתְפַּשֵּׁט בָּהֶם.
And the mitzvos themselves draw the aspect of Supernal Chochmah — the aspect of bittul — into the totality of the souls of Israel, that they should be in the state of <i>ishah</i> and <i>ner</i> , whose combined gematria is 250 (ר"ן).	וְהַמִּצְוֹת הַזֶּהֶן שׁוֹמְמִשְׁיכוֹת בְּחִינַת חֲכָמָה עֵילָאָה, בְּחִינַת בְּטוּלָה, לְכָלְלוֹת נִשְׁמוֹת יִשְׂרָאֵל, שֶׁהֵיוּ בְּבְחִינַת אִשָּׁה וְנֵר, שֶׁבְּגִימָטְרִיא ר"ן.
And this is as it says in the Zohar (Parshas Terumah 166b) — for the 248 mitzvos that are drawn below are drawn through the two aspects of “right” and “left” — “His left hand is under my head, and His right hand embraces me” (Shir HaShirim 2:6), for the influence and drawing of the Infinite Light below is in the aspect of <i>chesed</i> (kindness) and water, which descend from a high place.	וְהֵינּוּ כְּמוֹ שֶׁכָּתוּב בְּזוֹהַר פָּרָשַׁת תְּרוּמָה דף קס"ו ע"ב, כִּי בְּחִינַת רַמ"ח מִצְוֹת הַנִּמְשָׁכוֹת לְמַטָּה — נִמְשָׁכוֹת עַל יְדֵי ב' בְּחִינּוֹת זַמִּין וְשִׁמְאָל, שִׁמְאָלוֹ תַּחַת לְרֹאשִׁי וְיָמִינוֹ תַּחְבֵּקֵנִי, כִּי הַשְׁפָּעָה וְהַמְשָׁכַת אוֹר אֵין־סוֹף בְּרוּךְ הוּא הַנִּמְשָׁכֶת לְמַטָּה — הִיא בְּבְחִינַת חֶסֶד וּמֵימִם שְׁיוֹרְדִים מִמָּקוֹם גָּבוֹה כּוֹ.
However, if the drawing were to be extended below exactly as it is above, the worlds would not be in the state of <i>yesh</i> (somethingness) and separate entity at all.	אֲדָא אִם הָיְתָה הַהִמְשָׁכָה נִמְשָׁכֶת לִהְיוֹת לְמַטָּה כְּמוֹ שֶׁהִיא לְמַעְלָה, לֹא הָיוּ הָעוֹלָמוֹת בְּבְחִינַת יֵשׁ וְדָבָר נִפְרָד כָּלֵל.
Rather, there must be an aspect of <i>tzimtzum</i> (contraction) so that it will be in the state of <i>yesh</i> , and yet even so, the bittul (nullification) will still be drawn into them — that is, that the bittul will be from the <i>yesh</i> and specifically from the separate entity, etc., as is explained elsewhere.	וְצָרִיךְ לִהְיוֹת בְּחִינַת צְמִצּוּם, שֶׁהִיָּה בְּבְחִינַת יֵשׁ, וְאַף־עַל־פִּי כֵן יִהְיֶה נִמְשָׁךְ לָהֶם בְּטוּלָה, דִּהְיִנוּ שֶׁהַבְּטוּלָה יִהְיֶה מִן הַיֵּשׁ וְדָבָר נִפְרָד דּוֹקָא כּוֹ, וְכְמוֹ שֶׁכָּתוּב בְּמָקוֹם אֲחֵר.
And see what is written in Parshas Miketz, discourse <i>HaMagbi'hi Lasheves</i> — the explanation of “HaMagbi'hi Yud,” that the yud in the hei — that the dalet is the aspect of “has nothing of its own,” becomes a hei through the yud within it.	וְעֵינֵן מֵה שֶׁכָּתוּב בְּפָרָשַׁת מִקֵּץ סֵדְרֵן דְּבָרִים הַמִּתְחִיל [הַמְּגַבִּיָּה לְשִׁבְתָּהּ, פִּירוּשׁ הַמְּגַבִּיָּה יו"ד — שֶׁהִיא יו"ד שְׁבִיבָה"א, שֶׁהִדָּק"ל הִיא בְּחִינַת דְּלִית לִיהָ [מִגְרָמִיָּה כְּלוּם, נַעֲשִׂיתָ ה' עַל־יְדֵי הַיּו"ד שֶׁכָּתוּבָה].
And this is the aspect of the mitzvah, that from <i>tzedek</i> (righteousness) it becomes <i>tzedakah</i> (charity), etc. — see there.	וְהֵינּוּ בְּחִינַת הַמִּצְוָה שֶׁמִּצְדָּק נַעֲשִׂיתָ צְדָקָה כּוֹ, עֵינֵן שָׁם.
It turns out that through the mitzvah, the yud is drawn into the dalet to become a hei — the name of Hashem.	נִמְצָא, שֶׁעַל־יְדֵי הַמִּצְוָה נִמְשָׁךְ הַיּו"ד בְּתוֹךְ הַדָּל"ת, לִהְיוֹת נַעֲשִׂיהָ ה'.

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'וְהָיָה לָכֶם לְצִיצַת וּרְאִיתָם אֹתוֹ וְזָכַרְתֶּם כּוֹ' לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם כּוֹ

And this is precisely the concept explained here — that the mitzvos are what draw the level of Supernal Chochmah, the level of “fire of yud,” to Knesses Yisrael, so they will be in the level of “fire of Hashem.”	וְזֶהוּ מִמֶּשׁ כַּעֲנִין הַמְּבֹאָר כָּאן, שֶׁהַמִּצְוֹת הַיְיָ הֵן נִשְׁמָשִׁיכוֹת בְּחִינַת חֻכְמָה עִילָאָה, בְּחִינַת אֵשׁ יו"ד לְכַנְסֵת יִשְׂרָאֵל — שֶׁתְּהִינָה בְּבְחִינַת אֵשׁ ה' כּוֹ
And this is what it says in the Midrash Shir HaShirim on the verse “sustain me with ashishos” (Shir HaShirim 2:5) — [the word] <i>ashishos</i> (raisin cakes) is read as <i>beshtei eshos</i> (with two fires).	וְזֶהוּ שֶׁאָמַר בַּמִּדְרָשׁ שִׁיר הַשִּׁירִים עַל-פְּסוּק סִמְכוּנִי בְּאַשִּׁישׁוֹת — בְּשֵׁתֵי אֵשׁוֹת
And in the Zohar (Tikkunei Zohar), this is explained as two types of fire — white fire and red fire.	וּבִתְיֻקָּנֵי זֶהר פִּירֵשׁ תְּרִין אֵשִׁין — אֵשׁא חִיוּרָא וְאֵשׁא סוּמְקָא
And in <i>Tikkun 64</i> , it is explained: <i>ba'ashishos</i> — “ish” and “ishah.” And the intention in all of this is one — the level of <i>fire of yud</i> and <i>fire of Hashem</i> , as explained above.	וּבִתְיֻקוֹן ס"ד פִּירֵשׁ בְּאַשִּׁישׁוֹת — אִישׁ וְאִשָּׁה, וְהַכְּנָה הַכֹּל אֶחָד: דְּהֵינּוּ בְּחִינַת אֵשׁ יו"ד וְאֵשׁ ה' הַב"ל
But behold, this radiance and drawing that is in the level of Supernal Chochmah, to draw down a state of bittul (nullification) below into the created worlds — it shines and is drawn from above, from the Infinite Light, blessed be He, which is far, far above Chochmah.	בְּ אֲבָל הֵנָּה הָאֶרֶץ וְהַמַּשְׁכָּה זֶה אֲשֶׁר בְּבְחִינַת חֻכְמָה עִילָאָה, לְהַמְשִׁיךְ בְּבְחִינַת בְּטוּל לְמַטָּה בְּעוֹלָמוֹת הַנִּבְרָאִים — הִיא מְאִירָה וְנִמְשָׁכֶת מִלְּמַעְלָה, מְאֹר אֵין-סוּף בְּרוּךְ הוּא שֶׁלְּמַעְלָה מַעְלָה מִן הַחֻכְמָה
For behold, in order for the revelation of the Infinite Light to be within Chochmah — although “He is wise, but not with a knowable wisdom” — nevertheless, for there to be any revelation, even in this form, such that it can even be called “wise,”	כִּי הֵנָּה לְהִיּוֹת גִּלּוּי אוֹר אֵין-סוּף בְּרוּךְ הוּא בְּחֻכְמָה, אַף-עַל-פִּי שֶׁ"אִיהוּ חֲכִים וְלֹא בְּחֻכְמָה יָדִיעָה" כּוֹ — מִכָּל-מְקוֹם, לְהִיּוֹת גִּלּוּי אֲפֹלוּ בְּבְחִינָה זֶה שֵׁשׁ שְׂיָכוֹת — לְקַרֹּא לוֹ בְּשֵׁם חֲכִים כָּלָל
behold, the Infinite One, blessed be He, as His name implies, has no end and no boundary, and He is exalted and uplifted, etc.	הָרִי אֵין-סוּף בְּרוּךְ הוּא — כְּשֵׁמוֹ כֵּן הוּא — אֵין לוֹ 'סוּף וְאֵין לוֹ תְּכֵלֶת, וְהוּא רֵם וְנִשְׂא כּוֹ
Rather, this drawing and revelation is metaphorically referred to as “hairs.”	אֲלֹא הַמַּשְׁכָּה זֶה לְהִיּוֹת גִּלּוּי זֶה נִקְרָאת עַל דְּרָךְ מַשְׁל בְּשֵׁם שְׁעָרוֹת
For example, the hairs of the head are from the surplus of the brain, whose sustenance and hold are in the brain within the head.	שֶׁכֵּמוֹ מַשְׁל שְׁעָרוֹת הָרֹאשׁ, שֶׁהֵן מִמוֹתְרֵי הַמוֹחִין, שֶׁיִּנְיָקָתָן וְאַחֲזִיזָתָן בְּמוֹחִין שֶׁבְּרֹאשׁ
And nevertheless, the essential vitality of the brain does not extend into them, for if they are cut, it does not hurt at all.	וְאַף-עַל-פִּי-כֵן, אֵין עֶקֶר הַחַיּוּת שֶׁבְּמוֹחִין נִמְשָׁךְ בָּהֶם, שֶׁהָרִי אִם חוֹתְכִין אוֹתָם לֹא יִכָּאֵב כָּלָל
Rather, this drawing is from the surplus of the brain, which does not touch the essence and substance of the vitality.	אֲלֹא הַמַּשְׁכָּה זֶה מִמוֹתְרֵי הַמוֹחִין, שֶׁאֵינָה נּוֹגַעַת לְעֶצְמוֹת וּמַהוּת הַחַיּוּת
And even that is only a minimal and constricted illumination that comes through the hollow of the hair, etc.	וְאַף גַּם זֶה — אֵינָה אֲלֹא הָאֶרֶץ מַעֲטָה וּמִצְמָצְמָת, 'דְּרָךְ תֵּלָל הַשְּׁעָרָה כּוֹ

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'וְהָיָה לָכֶם לְצִיצַת וּרְאִיתָם אֹתוֹ וְזָכַרְתֶּם כּוֹ' לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם כּוֹ

So too, the radiance and drawing for the revelation of the Infinite Light in Chochmah is in the form of hairs, which have no relation or proportion to the essence and being of the Infinite Light.	כִּן הָאֶרֶץ וְהַמַּשְׁכָּה זֶה לְהִיּוֹת גְּלוּי אֹר אֵין-סוֹף בְּרוּךְ הוּא בְּחֻקָּהּ — הִיא בְּבַחֲנֵינָה שְׁעֵרוֹת, שְׁאִין לָהֶם עֶרֶךְ וְיַחֲס לַעֲצָמוֹת וּמֵהוּת אֹר אֵין-סוֹף בְּרוּךְ הוּא
And this is the cause that brings about the diversification of the influence and flow into a multitude of divisions among uncountable worlds, all of which are dissimilar from one another.	וְזֶה הִיא הַסִּיבָה הַגּוֹרָמָה לְהַתְחַלְקוֹת הַהִשְׁפָּעָה וְהַהִמָּשְׁכָּה בְּרַבּוּי הַתְּחַלְקוֹת לַעֲוֲלָמוֹת אֵין מִסְפָּר, וְכוּלָם אֵין דּוּמִין זֶה לָזֶה
For each and every one is distinct from the other — and this is due to the difference in their grasp of the Infinite Light that is drawn into them.	שְׂכָל אֶחָד וְאֶחָד מִבְּדֵל מִחֲבִירוֹ, וְהֵינּוּ מִפְּנֵי הַבְּדֵל הַשְּׁגָתָם בְּאֹר אֵין-סוֹף בְּרוּךְ הוּא הַנִּמְשָׁךְ לָהֶם
For the understanding of one is not like that of his fellow. Therefore, they are called <i>intellectual separations</i> , for their distinction and differentiation is only in the aspect of their intellect and understanding.	שְׁאִין הַשְּׁגָתָה אֶחָד דּוּמָה לַחֲבִירוֹ. וְלִכֵּן נִקְרָאִים שְׂכָלִיִּים נִבְדָּלִים, שְׁאִין הַבְּדֵלָם וְהַתְּחַלְקוּתָם אֵלָּא בְּבַחֲנֵינָה שְׂכָלָם וְהַשְּׁגָתָם
[For otherwise, separation is not applicable to them — separation exists only in physicality, which occupies space.]	דְּבִלְעָדֵי הַכִּי לֹא שְׂיִידָה בָּהֶם פְּרוּד, שְׁאִינוֹ אֵלָּא [בְּגִשְׁמִיּוֹת, שְׁתּוּפָס מְקוֹם]
And so too in all the worlds, from one world to another, etc., and from there is drawn the aspect of bittul — which is the drawing of comprehension of the Infinite Light even into the created worlds, to each one according to its measure.	וְכֵן בְּכָל הָעוֲלָמוֹת, מֵעוֹלָם וַעַד עוֹלָם כּוֹ, וּמִשָּׁם נִמְשָׁךְ בְּחִינַת בִּטּוּל — שֶׁהוּא הַמַּשְׁכָּת הַשְּׁגָתָה אֹר אֵין-סוֹף בְּרוּךְ הוּא גַּם בְּעוֲלָמוֹת הַנִּבְרָאִים, לְכָל חַד וְחַד לְפִימָה שִׁיעוּרָא דִּילֵיהּ
And this is “and it shall be for you as tzitzis, and you shall see it” — this refers to the <i>petil techeiles</i> mentioned earlier in the previous verse.	וְזֶהוּ וְהָיָה לָכֶם לְצִיצַת וּרְאִיתָם אוֹתוֹ — דְּקָאֵי עַל פֶּתִיל תְּכֵלֶת דְּלַעִיל מִיְנֵיהּ בְּפִסּוּק הַקּוּדֵם
And <i>techeiles</i> wool is the aspect of “and the hair of his head is like clean wool” (Daniel 7:9), which refers to the level of hairs mentioned above — only that it is dyed with the color <i>techeiles</i> .	וְתֵכֵלֶת עֶמְרָא הוּא בְּחִינַת וְשַׁעַר רִישִׁיהּ כַּעֲמַר נָקֵא, שֶׁהִם בְּחִינַת שְׁעֵרוֹת הַנִּל — אֵלָּא שֶׁנִּצָּבַע בְּגוֹיֹן תְּכֵלֶת
For when it is drawn below, it becomes the level of <i>techeiles</i> , for that color is from the lower light that grasps the wick.	שֶׁכַּאֲשֶׁר נִמְשָׁךְ לַמַּטָּה, נַעֲשֶׂה בְּחִינַת תְּכֵלֶת, שֶׁהֵגוֹן הֵהוּא הוּא מִנְהוּרָא תַתְּמָא הַנֶּאֱחָזֶת בְּפֶתִילָהּ
For when it consumes a physical item that it grasps, such as a wick or wood, its color changes to <i>techeiles</i> .	שֶׁכַּאֲשֶׁר מְכַלֶּה דְּבַר גִּשְׁמִי הַנֶּאֱחָז בּוֹ כְּמוֹ פֶּתִילָהּ אוֹ עֵצִים, מִשְׁתַּנָּה הֵגוֹן לַתְּכֵלֶת
And so too, by analogy, they said: <i>techeiles</i> resembles the sea, and the sea resembles the sky, and the sky resembles the Throne of Glory — which is the aspect of His kingship, called “a land that consumes its inhabitants.”	וְכֵן עַל דְּרָךְ מִשָּׁל אֲמָרוּ תְּכֵלֶת דּוּמָה לַיָּם, וְיָם לְרִקְיעַ, וְרִקְיעַ דּוּמָה לְכִסֵּא הַקְּבוֹד — בְּחִינַת מַלְכוּתוֹ יִתְבָּרַךְ, שֶׁנִּקְרָאֵת אֶרֶץ אוֹכֶלֶת יוֹשְׁבֶיהָ

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For the fact that the worlds receive their vitality from it is through bittul and inclusion — in accepting upon themselves the yoke of the kingdom of Heaven to be nullified and included in their source.	שְׁמָה שֶׁהָעוֹלָמוֹת מְקַבְּלִים חַיּוּתָם מִמֶּנָּה — הוּא עַל-יְדֵי בְטוּל וְהִתְפַּלְלוּת, שֶׁמְקַבְּלִים עָלֵיהֶם עַל מַלְכוּת שָׁמַיִם, לְהַבְטִיל וְלִיכָלֵּל בְּמַקּוּרָם.
But in contrast, the aspect of separation and the sitra achra does not receive vitality from there.	מֵה שֶׁאֵין כֵּן בְּבַחֲנִינָת נִפְרֵד וְסִטְרָא אַחְרָא, אֵין נִמְשָׁךְ לִּי חַיּוּת מִשָּׁם.
(See Midrash Rabbah Naso ch. 14; in the seventh Nasi [Zohar III, 257b]; and “cheilek leyirei’av techeiles — for it is a semblance of His Glory,” etc. — see there.)	וְעַיִן בְּרַבָּה נִשּׁוּ פָּרָק י"ד. בְּנִשְׂיָא הַשְּׁבִיעִי דְּרַב רַנ"ז ע"ב. וְחֵלֶק לִירְאָיו תְּכַלֵּת שֶׁהוּא מַעֲיִן כְּבוֹדוֹ כּוֹ' עַיִן (שָׁם).
And since the worlds are created in the state of <i>yesh</i> , this is analogous to light that is grasped by a physical thing — and therefore this drawing of the spreading vitality from His kingship, to give life to the created worlds <i>yesh me'ayin</i> , is called <i>techeiles</i> , which is the drawing of bittul — that the <i>yesh</i> be nullified.	וּמֵאַחֵר שֶׁהָעוֹלָמוֹת הֵם נִבְרָאִים בְּבַחֲנִינַת יֵשׁ, הָרִי זֶה כְּמִשְׁלַל אֹר שֶׁנֶּאֱחָזוּ בְּדָבָר גִּשְׁמִי. וְעַל-כֵּן נִקְרָאת הַמִּשְׁכָּה זֹאת שֶׁל הַתְּפַשּׁוּת הַחַיּוּת מִבַּחֲנִינַת מַלְכוּתוֹ וְתִפְרֹךְ הַלְהִיּוּת הָעוֹלָמוֹת הַנִּבְרָאִים מֵאֵין לֵישׁ — בְּשֵׁם תְּכַלֵּת, שֶׁהוּא הַמִּשְׁכָּת הַבְּטוּל, לְהִיּוֹת הַיֵּשׁ בְּטוּל.
(And this is “like the Throne of Glory,” for <i>kisei</i> (throne) is the aspect of bittul — just as the throne is nullified in relation to the one who sits upon it.)	וְזֶהוּ דּוֹמֶה לְכִסֵּא הַכְּבוֹד, כִּי כִסֵּא — בַּחֲנִינַת בְּטוּל, (כְּמוֹ שֶׁהַכִּסֵּא בְטוּל לְגַבִּי הַיּוֹשֵׁב עָלָיו).
And all this is drawn from the level of hairs — the level of <i>amra</i> , “and the hair of His head is like clean wool,” which is the drawing of the Infinite Light, blessed be He, from far, far above Chochmah, as explained above.	וְכָל זֶה נִמְשָׁךְ מִבַּחֲנִינַת שְׁעָרוֹת, בַּחֲנִינַת עֲמֵרָא — וְשֹׁעַר רִישִׁיָּה כְּעֵמֶר נָקֵא, שֶׁהוּא הַמִּשְׁכָּת אֹר אֵין-סוֹף בְּרוּךְ הוּא שֶׁלֹּא מַעֲלָה מִהַחֲכָמָה, כִּנ"ל.
3. But this drawing is dependent on the service of Israel below, for they are the ones who draw down, through an arousal from below, by performing the mitzvos below because it is the command of the King.	ג אֲבָל הַמִּשְׁכָּה זֹאת הִיא תְלוּיָה בַּעֲבוּדַת יִשְׂרָאֵל לְמַטָּה, שֶׁהֵם-הֵם הַמְּמַשִּׁיכִים בְּאַתְעָרוּתָא דְלִתְתָּא, עַל-יְדֵי מַעֲשֵׂה הַמִּצְוֹת שֶׁעוֹשִׂים לְמַטָּה מִפְּנֵי שְׁצוּי הַמֶּלֶךְ הוּא.
So through this, they arouse an arousal from above, that there should be a drawing of the Infinite Light, blessed be He, in the form of hairs, drawn into the level of Chochmah into the 248 limbs of the King — these are the mitzvos, which become vessels and limbs for the life of Supernal Chochmah to spread and be en clothed within them.	כִּךְ עַל-יְדֵי-זֶה מַעֲוָרִים אֶתְעָרוּתָא דְלַעֲיֵלָא, שֶׁתִּהְיֶה הַמִּשְׁכָּת אֹר אֵין-סוֹף בְּרוּךְ הוּא בְּבַחֲנִינַת שְׁעָרוֹת, נִמְשָׁכַת בְּבַחֲנִינַת חֲכָמָה לְרַמ"ח אַבְרִין דְּמִלְכָּא — הֵן הַמִּצְוֹת — שֶׁתִּהְיֶינָה כְּלִים וְאַבְרִים לְהַתְפַּשֵּׁט וְלִהְיוֹת לְבַשׁ בָּהֶם חַי חֲכָמָה עֵילָא.
So that through them and by means of them the revelation will be drawn below, and the mitzvos will transmit the revelation of Chochmah.	כְּדִי שֶׁבָּהֶם וְעַל-יְדֵי-הֶן יוֹמַשְׁךְ הַגְּלוּי לְמַטָּה, וְתִהְיֶינָה הַמִּצְוֹת מַשְׁפִּיעוֹת בַּחֲנִינַת גִּילּוּי הַחֲכָמָה.

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And this is, “And you shall remember all the mitzvos of Hashem and perform them” (Bamidbar 15:39) — meaning, that you shall do the mitzvos so that they become in the level of <i>zacharim</i> (males), who transmit the revelation of Chochmah and the aspect of bittul — that there be below a nullification of the <i>yesh</i> , as above.	וְזֶהוּ וְזָכַרְתֶּם אֶת כָּל מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם — כְּלוּמַר, שְׁתַּעֲשׂוּ אֶת הַמִּצְוֹת לְהִיטָתָן בְּכַחֲסֵי זָכָרִים, הַמְשַׁפִּיעִים גִּילּוֹי הַחֲכָמָה, וּבְחִינַת הַבְּטוּל — לְהִיטָתָן לְמַטָּה בְּטוּל הַיֵּשׁ, כַּנ"ל
But, “and you shall not stray after your hearts after which you stray” — <i>straying</i> refers to a state of foreign passion and strange flames, like a harlot who lusts after strangers and turns away from her husband.	אָבָל וְלֹא תִתּוּרֵי אַחֲרֵי לְבַבְכֶּם אֲשֶׁר אַתֶּם זֹנִים כּו' — זִנוּת נִקְרָאת בְּחִינַת הַתְּלַהּבוּת וְרִשְׁפֵי אֵשׁ זָרָה, כְּמוֹ זֹנוּת הַלְהוּטָה אַחֲרֵי זָרִים וְסָרָה מֵאַחֲרֵי בַעְלָהּ
That all the pleasures which a person needs to have from this world should be with coldness, as if coerced, etc.	שְׂכָל הַנְּאוּת הַצָּרִיכוֹת לְאָדָם לְהֵנוּת מֵעוֹלָם הַזֶּה, לְתַהַיֵּינָהּ בְּקִרְוּרוֹת וּכְאִלוּ כְּפָאוּ כּו'
And as our sages said: “Their Torah is permanent, and their work is temporary.” <i>Temporary</i> means done merely incidentally, without any passion or heart’s excitement — that one should not make it primary.	וְכֵמוֹ שֶׁאָמְרוּ רַז"ל: תּוֹרַתָּן קִבֵּעַ וּמְלַאכְתָּן עֲרָאִי — פִּירוּשׁ עֲרָאִי: דָּרָךְ עֲרָאִי בַעֲלָמָא, בְּלִי הַתְּלַהּבוּת וְהַתְּלַהּבוּת וְחֲמִימוֹת הַלֵּב כָּלֵל, שְׁלֹא לַעֲשׂוֹתוֹ עִיקָר כּו'
And just as a harlot is forbidden to her husband, as it says (Bamidbar 5:12–13): “A man whose wife goes astray... and she was defiled,”	וְכֵשֶׁם שֶׁהַזִּינוּת אֲסוּרָה לְבַעְלָהּ, כְּמוֹ שֶׁכְּתוּב: אִישׁ כִּי לְתַשְׁטָה כּו' וְהִיא נִטְמָאָה כּו'
So too, one who is drawn after a foreign fire that is not for Hashem — into vanities of the world and human pleasures — cannot be in the level of <i>ishah</i> , “fire of Hashem,” to receive from <i>ish</i> , “fire of yud.”	כֵּן, מִי שֶׁנִּמְשָׁךְ אַחֲרֵי אֵשׁ זָרָה אֲשֶׁר לֹא לֵה', בְּהִבְלֵי הָעוֹלָם וְהַתַּעֲנוּגוֹת בְּנֵי אָדָם — אֵינוֹ יָכוֹל לְהִיטָתָן בְּבְחִינַת אֵשׁ ה', לְקַבֵּל מֵאִישׁ אֵשׁ יו"ד
And as it is written in Midrash Rabbah on Koheles (Koheles Rabbah 7:23, 7a), on the verse: “I spoke with my heart” (Koheles 1:16) — the heart strays, as it is said (Mishlei 7:25), “Let your heart not turn aside to her ways.”	וְכֵמוֹ שֶׁכְּתוּב בְּרַבָּה קֹהֵלֶת (דָּף ז' ע"א) עַל-פְּסוּק דְּבִרְתִּי אֲנִי עִם לְבִי — הַלֵּב סוּטָה, שֶׁנֶּאֱמַר (בְּמִשְׁלֵי פֶרֶק ז' כ"ה): אֲלֵי-יֵשֶׁט אֲלֵי-דָרְכֶיהָ לִבִּי
The heart is a harlot, as it is said (Bamidbar 15:39), “And you shall not stray after your hearts... after which you stray.”	הַלֵּב זֹנוּת, שֶׁנֶּאֱמַר: וְלֹא תִתּוּרֵי אַחֲרֵי לְבַבְכֶּם כּו' אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם
And on this it is said: “Turn from evil and do good” (Tehillim 34:15) — <i>good</i> refers to light.	וְעַל זֶה נֶאֱמַר: סוּר מִרַע וַעֲשֵׂה טוֹב, טוֹב זֶה הָאוֹר
That is, in order for one's deeds to shine with the light of the Infinite One, blessed be He, it is necessary first to “turn from evil” — “and you shall not stray after your hearts.”	כְּלוּמַר, שֶׁכָּדֵי שִׁיקָיו מַעֲשָׂיו מֵאִירִים מְאוֹר אֵין-סוּף בְּרוּךְ הוּא, צָרִיךְ תַּחֲלָה סוּר מִרַע, וְלֹא תִתּוּרֵי אַחֲרֵי לְבַבְכֶּם

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<i>Your hearts</i> — specifically, for the heart is rooted in the element of fire.	לְבַבְכֶם דִּיּוּקָא, שֶׁהֵלֵב הוּא מִיּוֹד הָאֵשׁ
And through this: “so that you shall remember” — that we become in the aspect of <i>zacharim</i> (males), who transmit.	וְעַל־יְדִיָּה: לְמַעַן תִּזְכְּרוּ — שֶׁנִּהְיָ אֲנַחְנוּ בְּבַחֲיִנַת זָכָרִים הַמְשַׁפְּיִים
(And in this aspect they said: “Do not read <i>morashah</i> [inheritance], but <i>me’orasah</i> [betrothed],” that the Torah is in the level of a <i>kallah</i> and betrothed to the souls of Israel, who are in the aspect of <i>zachar</i> and <i>mashpia</i> .)	וּבְבַחֲיִנָּה זוֹ אָמְרוּ: אַל תִּקְרִי מוֹרָשָׁה אֲלָא מְאוֹרָסָה, שֶׁהַתּוֹרָה הִיא בְּבַחֲיִנַת כָּלָה וּמְאוֹרָסָה לְנִשְׁמוֹת יִשְׂרָאֵל, [שֶׁהֵם בְּבַחֲיִנַת זָכָר וּמְשַׁפֵּיעַ]
And so it says: “Israel is holy to Hashem, the first of His produce” (Yirmeyahu 2:3) — for Israel is the beginning and source of Torah, as it is written on the verse “My dove, etc.”	וְכֵן נֶאֱמַר: קֹדֶשׁ יִשְׂרָאֵל לַה' רֵאשִׁית תְּבוּאָתָה — שֶׁיִּשְׂרָאֵל הוּא רֵאשִׁית וּמִקּוּר הַתּוֹרָה, וְכֵמוֹ שֶׁכְּתוּב 'עַל־פֶּסֶק וְיוֹנִי כּוֹ
That is: that in you and through you the mitzvos shall be called “vessels and limbs of the King,” in which will be drawn the Infinite Light, blessed be He — for an arousal from below elicits an arousal from above.	דְּהֵינּוּ, שֶׁכָּכֶם וְעַל־יְדֵיכֶם תִּהְיֶינָה הַמִּצְוֹת נִקְרָאוֹת בְּשֵׁם כָּלִים וְאַגְרִים דְּמִלְכָּא, לְהִיּוֹת נִמְשָׁךְ בָּהֶם אוֹר אֵין־סוֹף בְּרוּךְ הוּא, כִּי בְּאַתְעָרוּתָא דְלַתְתָּא תִּלְיָא אַתְעָרוּתָא דְלַעֲלָא
And this is “and you shall perform them” — “I consider it as if you have made Me.”	וְזֶהוּ: וַעֲשִׂיתֶם אוֹתָם, מַעֲלָה אֲנִי עָלֵיכֶם כְּאִילוּ עָשֵׂאוּנִי
And this is accomplished through “and you shall not stray,” for in the separate worlds, one who desires a certain thing and lusts for it becomes in the aspect of <i>nukva</i> (female), that receives — for he receives pleasure from that which he lusts for.	וְהֵינּוּ עַל־יְדֵי וְלֹא תִתּוּרוּ, כִּי בְּעוֹלָמוֹת הַנִּפְרָדִים, מִי שֶׁחוֹשֵׁק לְדַבֵּר אֶחָד וּמִתְאַוָּה אֵלָיו — נַעֲשֶׂה בְּבַחֲיִנַת נִיקְבָּא, שֶׁהוּא מְקַבֵּל, מִפְּנֵי שֶׁהוּא מְקַבֵּל תַּעֲנוּג מֵאוֹתוֹ דְּכָר שֶׁחוֹשֵׁק
Whereas in the world of unity, one who is in the level of <i>ishah</i> , “fire of Hashem,” becomes <i>zachar</i> (male), for their end is bound in their beginning — “the end of deed was in the first thought.”	מֵה שָׁאִין כֵּן בְּעוֹלָם הַיְחוד, עַל־יְדֵי שֶׁהוּא בְּבַחֲיִנַת אִשָּׁה אֵשׁ ה', נַעֲשֶׂה בְּבַחֲיִנַת זָכָר, כִּי נַעוִץ סוֹפֵן בְּתַחֲלָתוֹ, וְסוֹף מַעֲשֶׂה בְּמַחֲשַׁבָּה תַּחֲלָה
And as our sages said on the verse (Tehillim 139:5), “Back and front You formed me” — <i>back</i> , in the act of creation.	וְכַמֵּאֲמַר רַז"ל עַל־פֶּסֶק: אַחֲרֵי וְקֵדָם צִרְתָּנִי — אַחֲרֵי לְמַעֲשֶׂה בְּרֵאשִׁית
For in the act of creation, Adam HaRishon — who included all souls — was created last, in the final utterance of creation, which is “Let us make man.”	שֶׁבְּמַעֲשֶׂה בְּרֵאשִׁית, אָדָם הָרִאשׁוֹן (שֶׁהִנֵּה כָּלֹל מִכָּל הַנִּשְׁמוֹת) נִבְרָא בְּמֵאֲמַר אַחֲרוֹן מִכָּל הַנִּבְרָאִים — וְהוּא מֵאֲמַר נַעֲשֶׂה אָדָם
And yet he is in the level of <i>kedem</i> (front/first), for the souls of Israel rose in thought — as it says: “Bereishis — for the sake of Israel who are called ‘reishis’ (first).”	וְאַף־עַל־פִּיָּכֵן, הוּא בְּבַחֲיִנַת קֵדָם, כִּי נִשְׁמוֹת יִשְׂרָאֵל עָלוּ בְּמַחֲשַׁבָּה, וְכֵמוֹ שֶׁכְּתוּב: בְּרֵאשִׁית — בְּשִׁבְלֵי יִשְׂרָאֵל שֶׁנִּקְרְאוּ רֵאשִׁית

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'וְהָיָה לָכֶם לְצִיצֵת וּרְאִיתֶם אֹתוֹ וְזָכַרְתֶּם כֹּו' לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם כֹּו

“And you shall be holy to your God.” Behold, “kadosh” with a vav indicates drawing from the supernal holiness and the threefold “Kadosh,” until “Hashem Tzeva’os.”	וְהָיִיתֶם קְדוֹשִׁים לְאַלְקֵיכֶם — הִנֵּה קְדוֹשׁ בִּנְיָו, הִנֵּנוּ הַמְשַׁכֵּת קִדְשָׁהּ הָעֲלִיּוֹנָה, וְג' פְּעָמִים קְדוֹשׁ, עַד שֶׁהוּא צִבְאוֹת.
And this drawing of holiness is in the level of hairs, as mentioned above — for this is the idea of holiness, as it is written regarding the nazir: “He shall be holy... he shall grow the hair of his head” (Bamidbar 6:5).	וְהַמְשַׁכֵּת קִדְשָׁהּ זֶה — הִיא בְּבְחִינַת שְׁעָרוֹת כַּנ"ל. וְזֶהוּ עֲנִינוּ קִדְשָׁהּ, כְּמוֹ שֶׁכְּתוּב גַּם בְּזִיר: קְדוֹשׁ יִהְיֶה גִדְל פָּרַע שְׁעַר רֹאשׁוֹ.
And the drawing of the aspect of hairs is through an arousal from below, as explained above.	וְהַמְשַׁכֵּת בְּחִינַת שְׁעָרוֹת הַנ"ל — הִיא עַל-יָדֵי אֲתַעֲרוּתָא דְלַתְמָא, כַּנ"ל.
And this is “and you shall be holy” — that you shall draw this holiness to your God.	וְזֶהוּ וְהָיִיתֶם קְדוֹשִׁים, שֶׁאַתֶּם תִּהְיוּ מִמְּשִׁיכִים קִדְשָׁהּ זֶה לְאַלְקֵיכֶם.
Meaning: to the level of godliness that dwells within you — which is the level of His kingship, as it is written (Devarim 17:15): “You shall surely place upon yourself a king.”	פִּירוּשׁ: לְבְחִינַת אֱלֹהִיּוּת הַשּׁוֹרָה בָּכֶם, שֶׁהוּא בְּחִינַת מַלְכוּתוֹ יִתְבָּרַךְ, וְכְמוֹ שֶׁכְּתוּב: שׂוּם תָּשִׂים עָלֶיךָ מֶלֶךְ כֹּו.
That is, the lower unification — the bittul of the <i>yesh</i> , like “we kneel and bow and give thanks,” and like “the host of heaven bows to You.”	שֶׁהוּא בְּחִינַת יְחִוּדָא תַתְמָא, בְּחִינַת בְּטוּל הַיֵּשׁ, כְּמוֹ: וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִּים וּמוֹדִים, וְכְמוֹ: וְצִבְא הַשָּׁמַיִם לָךְ מִשְׁתַּחֲוִּים.
For even their bittul is a “yesh that is nullified.”	שֶׁאַפְלוּ הַבְּטוּל שֶׁלָּהֶם נִקְרָא יֵשׁ מִי שֶׁבְטָל כֹּו.
But the higher unification is the bittul of Supernal Chochmah — “and Chochmah is from Ayin” — utter nullity in the Infinite Light, blessed be He, who does not occupy space at all in true reality.	מֵה שְׁאִין כֵּן יְחִוּדָא עִילָאָה, בְּחִינַת בְּטוּל חֻכְמָה עִילָאָה, וְהַחֲכָמָה מֵאִין כֹּו — בְּטוּל מִמַּשׁ בְּאוּר אֵין-סוֹף בְּרוּךְ הוּא, שֶׁאֵינוֹ תּוֹפֵס מְקוֹם בְּלָל, בְּאַמְתָּ לְאַמְיָתוֹ.
And as it says: “And we — what are we?” (Shemos 16:7).	וְכַעֲנִין: וְנִחְנוּ מֵה כֹּו.

[NOTE Summary:

The discourse centers around how mitzvos — especially the *tzitzis* and its blue thread (*petil t'cheiles*) — serve as vessels to draw down the Infinite Light (*Or Ein Sof*) into this world. The *tzitzis* act as a spiritual antenna: their visible form reminds us of Hashem’s presence and activates a cascade of spiritual cause and effect.

Drawing upon the Zohar’s metaphor of hairs, the Alter Rebbe explains that just as hair derives from but does not reveal the essence of the brain, so too the Divine light that filters into the lower worlds comes through extreme contraction — allowing for diversity, multiplicity, and the possibility of individual identity. Despite this separation, through performing mitzvos with *kabbalas ol* (acceptance of the yoke of Heaven), we draw Divine light back down even into a state of *yesh* (ego/existence), restoring unity from within fragmentation.

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'וְהָיָה לָכֶם לְצִיצֵת וּרְאִיתֶם אֹתוֹ וְזָכַרְתֶּם כִּי' לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם כֹּו

The discourse distinguishes between the spiritual posture of *zachar* (masculine/giver) and *nukvah* (feminine/receiver). One who lusts after worldly pleasures is passive, drawn to the outside — a spiritual *nukvah* — whereas one who performs mitzvos with selfless devotion becomes a spiritual *zachar*, a source of light. This reversal — where the “feminine” *ishah* becomes a “masculine” giver — is part of the mystery of Divine unity, where the end is rooted in the beginning.

Finally, the Alter Rebbe distinguishes between *Yichuda Ila'ah* (higher unification — pure self-nullification of *Chochmah*) and *Yichuda Tata'ah* (lower unification — acknowledgment of Divine presence while retaining separate identity). The *tzitzis* and their blue thread, when viewed with holy awareness, become instruments of *Yichuda Ila'ah*, drawing down the Divine in its most refined, transcendent form.

Practical Takeaway:

The mitzvos are not just sacred obligations; they are channels that draw Divine light into our world. But to serve as effective vessels, our actions must stem from *bitul* — a selfless submission to Hashem's will. The visible presence of *tzitzis* on our garments serves as a spiritual mirror: reminding us to withdraw from impulsive passions (“do not stray after your heart”) and instead become initiators — *zacharim* — of Divine revelation.

True holiness is not detachment from the world, but integration: drawing the Infinite into the finite through deliberate, mindful mitzvah performance. Every act of *kabbalas ol* has the potential to elevate our ego-driven self (*vesh*) into a beacon of *Or Ein Sof*.

Chassidic Story:

Once, while traveling, the Alter Rebbe stayed in an inn where he noticed a simple Jew davening Shacharis. The man was holding his *tzitzis* and reciting the verse “And you shall see it and remember all the mitzvos of Hashem.” He did so with deep emotion and tears, repeating the words several times.

Later, the Alter Rebbe remarked to his companions:

“Do you see that man? With his *tzitzis* alone, he is drawing down infinite light. He may not know lofty Kabbalistic terms, but the sincerity of his *bitul*, the simplicity of his fear of Heaven, and his love for mitzvos reach the same *Or Ein Sof* we seek through complex meditation.”

This story is brought down orally by students of the Alter Rebbe and echoed in later Chassidic teachings, emphasizing that true Divine connection comes not from intellectual brilliance alone, but from pure-hearted fulfillment of Hashem's command. **END NOTE]**