LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 37

ביאור על זה

An Explanation of "Set Me as a Seal upon Your Heart"

Divine service has two shapes, like the two faces of a seal: ratzo, rising love that stands out, and shov, self-nullification that sinks inward, and each draws down its opposite from above. Love and the positive commandments bring G-d's light clothed in vessels, the tefillin of the hand; bittul and the prohibitions bring the unclothed Infinite Light, the tefillin of the head.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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THE BIG IDEA

Divine service has two shapes, like the two faces of a seal: ratzo, rising love that stands out, and shov, self-nullification that sinks inward, and each draws down its opposite from above. Love and the positive commandments bring G-d's light clothed in vessels, the tefillin of the hand; bittul and the prohibitions bring the unclothed Infinite Light, the tefillin of the head.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

Explaining "Set me as a seal upon your heart, as a seal upon your arm," the maamar starts from wax: a raised seal leaves a sunken image, and a sunken seal a raised one. Ratzo, the fiery love that rises from below, protrudes like a raised seal, and through it G-d's light comes down clothed in vessels: the sunken seal from above, Hor HaHar. Shov, the complete nullification of self and the awe of shame, is a sunken seal from below, and through it the Infinite Light is revealed unclothed: the raised seal from above, as it will be in the time to come. The prohibitions, rooted in yud-hei and in the unclothed levels of Atik, share this higher root, while the positive commandments, rooted in vav-hei, draw light into vessels; the Exodus and the Talmud's teaching on conception illustrate the rule. White parchment and black letters then explain the tefillin: the black straps of the head tefillin, hanging over the heart, are rooted in the white of Atik, above the intellect. Finally the Shema, rising love, corresponds to the hand tefillin, and the Shemoneh Esreh, bittul, to the head tefillin.

OUTLINE

1 **Two movements, two seals** ¶1–2

Ratzo and shov, the running and returning of the chayos, are introduced as the raised and the sunken seal of divine service.

2 **The exchange of seals** ¶3–4

Rising love draws light clothed in vessels (Hor HaHar), while self-nullification and the prohibitions draw the unclothed Infinite Light; the letters of G-d's Name and the blessing of the Patriarchs illustrate it, and love and charity below call forth love and compassion above.

3 **Two kinds of ascent** ¶5

The Arizal's two ascents, the Exodus and the Talmud's teaching on conception show that sinking below brings protrusion above; the two seals from above are rooted in Arich Anpin and Atik.

4 **Atik, revealed and hidden** ¶6–7

The lower Sefiros of Atik are clothed now, while its upper Sefiros and the inner dimension of its Yesod, the raised seal, await the time to come; the two seals are the two tefillin.

5 **Parchment and letters** ¶8–11

Letters are new existences; Chochmah issues from the hairs and the white skull of Atik; Binah, the book, holds both white and black, while the higher Chochmah, the scribe, is above both; the four passages of the tefillin draw down the four mochin.

6 **Black straps over the heart** ¶12–13

The straps of the head tefillin are emotive attributes rooted above the intellect, in the white of Atik; they encompass the heart like an embrace, and they must be black because their root is so high.

7 **The Shema and the Shemoneh Esreh** ¶14

The seated prayer, rising love, corresponds to the hand tefillin, and the standing prayer, bittul, to the head tefillin; this resolves the Ramaz's question about Beriah and Atzilus.

THE MAAMAR IN THE REBBE'S LIGHT

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

The Rebbe draws on this biur at three points, twice naming its section. In his maamar on „ואברהם זקן בא בימים" ("and Avraham was old, come into days") of Shabbos Chayei Sarah 5737 he uses the Etz Chaim teaching of section 2, that „ג"ר דעתיק שאינם מתלבשות באריך" ("the first three sefiros of Atik are not clothed in Arich"), and, noting from the Rebbe Rashab that the prohibitions are rooted there, gives the reason: what is above the order of the worlds is reached „לא בעשי' אלא בשב ואל תעשה" ("not in doing but in refraining"). In a letter of 5712 he cites section 3 for „המעלה שיש בהלובן המקיף את האותיות" ("the advantage of the whiteness that surrounds the letters") over the written letters, and applies it to what a person's note leaves unsaid. In a Reshimah on whether daily prayer is a Torah obligation he cites section 5: Beriah and Atzilus stand beside „צלותא דמיושב" ("the seated prayer") and the standing prayer, and so love belongs to the Shema. Perhaps (biur b'derech efshar) the first two share the biur's own thread, that refraining and the unwritten white reach above doing and the written letter; in the third the Rebbe relies on the biur's map of the two prayers.

KEY CONCEPTS

The raised seal (chosam bolet) חותם בולט

A seal whose design stands out. From below it is ratzo, love that still asserts the self; from above it is the open, unclothed revelation of the Infinite Light.

The sunken seal (chosam shoka) חותם שוקע

A seal whose design is recessed. From below it is shov, self-nullification; from above it is light clothed and hidden within vessels.

Ratzo and shov רצוא ושוב

"Running and returning": the surge of yearning toward G-d, and the return in bittul and the awe of shame.

Hor HaHar הר ההר

"A mountain upon a mountain": the supernal mountain drawn down in answer to the rising mountain of love, the mochin clothed in Netzach, Hod and Yesod of Imma.

Nullification of the yesh ביטול היש

Setting aside one's sense of being a separate something; the sinking from below that draws the Infinite Light from beyond the chain of descending worlds.

Atik and Arich Anpin עתיק ואריך אנפין

Atik is the lowest level of the Infinite, Arich Anpin the root of all that is emanated. The lower Sefiros of Atik are clothed in Arich Anpin; its upper Sefiros are not, and they will be revealed in the time to come.

Sofer and sefer סופר וספר

Scribe and book: the higher Chochmah, the white, stands above the book of Binah, which holds both the white parchment and the black letters.

The straps of the tefillin רצועות

Made of hide like the parchment (and valid even of parchment itself) and black on the outside, they hang over the heart: emotive attributes rooted in the white of the Chesed of Atik, surrounding the emotions like an embrace.

SECTION 1 · ¶1–2

Two movements, two seals

1 ביאור על זה[1]

An explanation of this [discourse].

> The heading marks this as a biur, an explanation that expands on the discourse printed just before it, which opens with the verse "Set me as a seal upon your heart, as a seal upon your arm" (Song of Songs 8:6). The biur develops that discourse's two seals, the raised seal and the sunken seal, and applies them to divine service, to the commandments and to the tefillin of the hand and the head.

2 הנה כתיב והחיות רצוא ושוב[2] שיש ב' מיני עבודה מלמטה למעלה בעבודת האדם בחי' רצוא ובחי' שוב. בחי' רצוא נק' חותם הבולט ובחי' שוב נק' חותם השוקע.

Now, it is written, "And the chayos [the angels called 'living creatures'] **were running and returning." That is, there are two kinds of service from below upward in a person's divine service: the level of "running" (ratzo) and the level of "returning" (shov). The level of ratzo is called the raised seal, and the level of shov is called the sunken seal.**

> Yechezkel saw the chayos, the holy living creatures of the Divine chariot, darting forward and returning. The Alter Rebbe reads this as the two movements of a person's service of G-d: ratzo, a surge of longing to rise beyond oneself, and shov, a return in self-nullification. He names them with an image from sealing: ratzo is a raised (embossed) seal and shov a sunken (engraved) seal.

ופי' בחי' רצוא היא אהבה ורשפי אש[3] בתשוקה והוא התגלות האהבה המסותרת ממטה למעלה מישראל לאי"ס ב"ה

The meaning of the level of ratzo is love and "flashes of fire" in yearning; it is the revelation of the hidden love, from below upward, of Israel for the Infinite One (Ein Sof), blessed be He.

> Ratzo is love that burns like "flashes of fire," a phrase from Song of Songs 8:6, the verse this discourse explains. Every Jew carries a hidden love for G-d; in ratzo it comes into the open as a yearning that rises from below toward the Infinite One.

וזהו ענין כאברהם שקראו הר[4] כמו הר הבולט מן מישור הארץ כמ"כ [כמו כן] התשוקה הנ"ל שרוצה לצאת מנרתקו זהו בחי' בליטה ונקרא חותם הבולט.

This is the meaning of "like Avraham, who called it a mountain": just as a mountain protrudes from the level ground, so too the yearning mentioned above, which wants to leave its sheath, is the level of protrusion, and it is called the raised seal.

> The Talmud says that Avraham called the site of the Temple a "mountain." A mountain stands up out of the flat land, and so does this yearning, which wants to break out of its sheath, the bodily self that holds it; that is why it is called protrusion, a raised seal.

SECTION 2 · ¶3–4

The exchange of seals

3 והנה עד"מ כשמדפיסים בחותם הבולט על השעוה נעשה בהשעוה חותם שוקע.

Now, by way of analogy: when one stamps a raised seal onto wax, a sunken seal is formed in the wax.

> When a raised seal is pressed into wax it leaves a hollow impression: what protrudes on the seal is sunken in the wax. The maamar applies this to the exchange between a person's service below and the response from above, which always takes the opposite shape.

כך על ידי בחי' אתעדל"ת [אתערותא דלתתא] שבבחי' רצוא שהוא בבחי' חותם בולט והוא בחי' יש מי שאוהב כו' ע"ז נמשך אתעדל"ע [אתערותא דלעילא] מלמעלה בחי' חותם שוקע והיינו שנמשך מה התגלות והמשכת אורות בכלים. וכמו שיתבאר.

So too, through the arousal from below (isarusa dilesata) that is in the level of ratzo, which is in the manner of a raised seal and is the level of "there is one who loves," etc.: through this an arousal from above (isarusa dile'eila) is drawn down from above, the level of a sunken seal; that is, there is drawn down from this a revelation and a drawing-down of lights in vessels, as will be explained.

> So too, the arousal from below of ratzo protrudes like a raised seal, because the lover still feels himself to be someone: "there is one who loves." The response from above takes the opposite shape, a sunken seal: G-d's light comes down clothed and contained in vessels, as the maamar develops below.

וזהו ענין הר ההר הר ע"ג הר[5,6] (ועיין בפי' משפטים) (ק"ט ב') ובז"ה [ובזוהר הרקיע] שם

This is the meaning of Hor HaHar [Mount Hor], "a mountain upon a mountain" (see Parshas Mishpatim [in the Zohar], 109b, and the Zohar HaRakia [a commentary on the Zohar] there).

> Hor HaHar is the mountain where Aharon died (Numbers 20:22), and the Midrash (Tanchuma, Chukas 14) reads its doubled name as "a mountain upon a mountain," like a small apple on top of a large one. For its Kabbalistic meaning the text points to the Zohar on Parshas Mishpatim (109b) and to the Zohar HaRakia, a commentary on the Zohar, there.

כי חג"ת [חסד גבורה תפארת] דז"א הם נקרא הרים אמנם נה"י [נצח הוד יסוד] דאימא נקרא הרים ע"ג [על גבי] הרים כו' וכ"כ [וכן כתב] בלק"ת [בלקוטי תורה (להאריז"ל)] בישעיה ע"פ כי ההרים ימושו[7]

For Chesed, Gevurah and Tiferes of Z'eir Anpin are called "mountains," whereas Netzach, Hod and Yesod of Imma are called "mountains upon mountains," etc. And so it is written in the Likkutei Torah of the Arizal on Isaiah, on the verse "For the mountains shall depart."

> Chesed, Gevurah and Tiferes of Z'eir Anpin, the core emotive attributes, are called "mountains"; Netzach, Hod and Yesod of Imma, the lower part of Binah, enter Z'eir Anpin and rest upon those mountains, so they are "mountains upon mountains." The Arizal says the same in his Likkutei Torah on Isaiah, on the verse "For the mountains shall depart" (Isaiah 54:10).

ולכן א"ש [אתי שפיר] שהר ההר נק' חותם שוקע שמלמעלה שנה"י [שנצח הוד יסוד] דאימא הם לבוש וכיסוי להמוחין והם מתלבשים בז"א ועיין בזהר בשלח (ד"נ סע"א [סוף עמוד א])[8] בענין עד לא אשתקע אוירא דכיא.[9] ואפשר שייך ג"כ לבחי' חותם שוקע

Therefore it is well understood that Hor HaHar is called the sunken seal from above, for Netzach, Hod and Yesod of Imma are a garment and a covering for the intellect (mochin), and they are enclothed in Z'eir Anpin. See the Zohar, Beshalach (folio 50, end of side a), on the matter of "before the pure air sank in." Possibly this also pertains to the level of the sunken seal.

> This shows why Hor HaHar is the sunken seal from above: Netzach, Hod and Yesod of Imma are a garment that wraps the mochin, the intellect, as they enter Z'eir Anpin, so the light comes hidden inside a covering. A Tosefta in the Zohar on Beshalach speaks of the time "before the pure air sank in (ishtaka)," the root of shoka, "sunken," so the Alter Rebbe suggests that it too belongs to the sunken seal. Earlier in Likkutei Torah, Shir HaShirim (13b), he explains that passage: the "pure air" must first be drawn down from above before the "pierced stones" open.

ועמ"ש עוד בענין הר ההר בד"ה נשא את ראש בני גרשון[10, 11, 12]

See further what is written on the matter of Hor HaHar in the discourse beginning "Take the head count of the sons of Gershon."

> For more on Hor HaHar the text refers to the discourse in Likkutei Torah, Nasso, on "Take the head count of the sons of Gershon." There (21a, and its Biur, 23a) the Alter Rebbe explains that Aharon died at Hor HaHar because the emotive attributes of Z'eir Anpin are called "mountains" and their source, the attributes of Arich Anpin, is called Hor HaHar; he reads Aharon's name as aleph-har-nun, the "mountain" of a love higher than Avraham's.

משא"כ ע"י העבודה הב' שמלמטה למעלה בחי' שוב היינו ביטול הרצון בתכלית ונפשי כעפר[13] יראי' בושת זהו בחי' חותם השוקע שמלמטה ועי"ז נמשך אתעדל"ע [אתערותא דלעילא] מלמעלה בחי' חותם בולט

In contrast, through the second service from below upward, the level of shov, that is, the complete nullification of the will, and "my soul [shall be] like dust," the awe of shame, which is the level of the sunken seal from below: through this an arousal from above is drawn down from above, the level of a raised seal,

> The second movement of service from below, shov, is total self-nullification: the will is set aside entirely, as in the prayer "let my soul be like dust to all," and the person feels yiras boshes, the awe of shame before G-d's greatness. Because he sinks himself, he is a sunken seal from below, and the response from above takes the opposite form, a raised seal.

דהיינו התגלות אור א"ס שלא בהתלבשות כלל כמו שיהיה לעתיד דכתיב ולא יכנף כו' עין בעין[14] כו' התגלות אלקות

namely, a revelation of the Infinite Light (Or Ein Sof) not enclothed at all, as it will be in the time to come, as it is written, "And [your Teacher] shall not be hidden," etc., [and] "eye to eye," etc.: a revelation of G-dliness.

> The raised seal from above is the Infinite Light revealed as it is, not clothed in any vessel: a revelation of G-dliness. That is how it will be in the time to come, when, as Yeshayahu says, the Teacher will no longer be hidden and G-dliness will be seen "eye to eye."

וזהו ג"כ בחי' מצות ל"ת [לא תעשה] וכנודע של"ת [שלא תעשה] גדלה מעלתן מבחי' עשה[15] כי ל"ת [לא תעשה] הם מבחי' י"ה ומ"ע [ומצות עשה] ו"ה.

This is also the level of the prohibitive commandments, as is known, that the prohibitions are greater in stature than the positive [commandments], for the prohibitions are from the level of yud-hei, and the positive commandments [from] vav-hei.

> This open revelation is also what the prohibitive commandments draw down. They stand higher than the positive commandments because they are rooted in the first two letters of the Name Havayah, yud and hei, while the positive commandments are rooted in its last two, vav and hei. The Kehot note points to the Biur on "I am black, yet comely" (Likkutei Torah, Shir HaShirim 9b), which says this, and to Iggeres HaTeshuvah, chapter 1, where transgressing a prohibition is shown to be graver, since it blemishes the soul's root above.

דהנה נודע ד' אותיות הוי' יוד בחי' חכמה בחי' צמצום וביטול כמו נקודה והוא בחי' יראה עילאה יראה פנימית יראה בושת.[16]

For it is known [that among] the four letters of [the Name] Havayah, the yud is the level of Chochmah (wisdom), the level of tzimtzum (contraction) and self-nullification (bittul), like a point; and it is the level of higher awe, inner awe, the awe of shame.

> The four letters of the Name Havayah correspond to levels. The yud, a mere point, is Chochmah: contraction and bittul, a sense of being nothing; in terms of feeling it is the higher awe, inward, the awe of shame.

ה' בינה המשכת אהבה עילאה וזהו דחילו ורחימו וענין ו"ה ו' אהבה זוטא ה' יראה תתאה וזהו רחימו ודחילו[17] נמצא ל"ת [לא תעשה] שהם מבחי' י"ה י' ביטול במציאות כו'

The hei is Binah (understanding), the drawing-down of higher love; and this is "awe and love" (dechilu urechimu). As for vav-hei: the vav is lesser love and the hei is lower awe; and this is "love and awe" (rechimu udechilu). It follows that the prohibitions, which are from the level of yud-hei, [have the quality of] the yud: nullification of [one's very] existence, etc.

> The first hei is Binah, where higher love unfolds, so at this level awe comes before love (dechilu urechimu); in the lower letters the order is reversed, the vav lesser love and the final hei lower awe (rechimu udechilu), and a gloss in Or HaTorah, the Kehot note reports, calls this "their order from above to below." The prohibitions belong to yud-hei, and so to the yud, the nullification of one's very existence.

(ועוד יובן מענין זה ענין חותם שוקע שלמטה שממשיך מבחי' גבוה יותר שהרי ע"י אהבה זוטא דבחי' ו' חג"ת [חסד גבורה תפארת] דאצילות בחי' הרים חותם בולט ממשיכים מלמעלה מבחי' בינה ה' ראשונה אהבה רבה חותם שוקע

(From this one can further understand the matter of the sunken seal from below, that it draws down from a higher level. For through lesser love, of the level of the vav, Chesed, Gevurah and Tiferes of Atzilus, the level of "mountains," a raised seal, one draws down from above, from the level of Binah, the first hei, great love, a sunken seal;

> In a parenthesis the Alter Rebbe shows that the sunken seal from below reaches higher than the raised seal from below. Lesser love belongs to the vav, Chesed, Gevurah and Tiferes of Atzilus, called "mountains"; it is a raised seal, and what it draws down from Binah, the first hei, the great love, comes as a sunken seal.

אבל יראה תתאה חותם שוקע שרשה ביראה עילאה אבא עילאה שנק' חותם בולט לגבי בינה וזהו בחכמה יסד ארץ אבא יסד ברתא[18, 19] וכונן שמים בתבונה[20] כו' וכמ"ש לקמן בענין אשה מזרעת תחלה)

but lower awe, a sunken seal, has its root in higher awe, the supernal Abba, which is called a raised seal relative to Binah. This is [the meaning of] "With Chochmah He founded the earth" ("Abba founded the daughter") "and established the heavens with understanding," etc. And as is explained below on the matter of "[if] the woman emits seed first.")

> Lower awe, by contrast, is a sunken seal, and its root is the higher awe of Abba, Chochmah, which relative to Binah is a raised seal. Proverbs says the earth was founded with Chochmah, and the Zohar reads it as "Abba founded the daughter," the final hei, which is lower awe; the heavens were established with Binah. The point returns below with the Talmud's teaching on which partner "emits seed first."

והנה להמשיך מבחי' א"ס שלמעלה מע"ס [מעשר ספירות] אי אפשר רק ע"י ביטול היש שהוא בחי' שקיעה מלמטה שעי"ז נעשה התגלות ובליטה מלמעלה עין בעין כו'

Now, to draw down from the level of the Infinite One (Ein Sof) that is above the Ten Sefiros is impossible except through the nullification of the yesh (being), which is the level of sinking from below; through this there comes about a revelation and protrusion from above, "eye to eye," etc.

> The Infinite One as He transcends the Ten Sefiros can be drawn down only through the nullification of the yesh, a person's sense of being a separate something. That inward sinking from below brings an outward protrusion from above, open revelation "eye to eye."

וזהו ענין הל"ת [הלא תעשה] כי זהו הכלל דסט"א [דסטרא אחרא] הכל בחי' יש ודבר ולכן ע"י מצות ל"ת [לא תעשה] לא תלבש שעטנז[21] מבטל היש וכו' אתכפיא סט"א [סטרא אחרא]

This is the meaning of the prohibitions. For this is the rule: the sitra achra (the other side) is entirely the level of yesh and "something." Therefore, through a prohibitive commandment, "You shall not wear shaatnez [wool and linen together]," one nullifies the yesh, etc., [and] the sitra achra is subdued.

> This explains the prohibitions. The sitra achra, the side opposed to holiness, is made entirely of yesh, self-assertion; by refraining for G-d's sake, for example from wearing shaatnez (wool and linen together), a person nullifies the yesh and subdues the sitra achra.

וכן באדם ביטול עצמותו הן ולאו שוין בחי' שקיעה ממילא נעשה מלמעלה בחי' בליטה התגלות אור א"ס ולא יכנף[22] עוד כו'.

So too in a person: the nullification of his very self, [where] "yes" and "no" are alike, the level of sinking; as a matter of course there comes about from above the level of protrusion, a revelation of the Infinite Light, "and [your Teacher] shall no longer be hidden," etc.

> The same holds within a person. When he nullifies his very self, so that "yes" and "no" are alike to him and he has no will of his own, that sinking from below brings, as a matter of course, the protrusion from above: the revealed Infinite Light of the time to come.

אכן ע"י בחי' אהבה וקיום מ"ע [מצות עשה] לא יוכלו להמשיך מלמעלה מהשתלשלות כי אהבה הוא ג"כ בבחי' יש וכלי

However, through the level of love and the fulfillment of the positive commandments, one cannot draw down from beyond the chain of descending worlds (hishtalshelus), for love too is in the category of yesh and a vessel.

> Love and the positive commandments cannot reach that far. Love, however lofty, is still someone feeling something: it is a yesh and a vessel, so it cannot draw down what transcends the chain of descending worlds.

לכן ממשיכים מלמעלה ג"כ התגלות אורות בכלים אשר הכלים מלבישים להאורות וזהו בחי' חותם שוקע שמלמעלה כנ"ל.

Therefore what one draws down from above is likewise a revelation of lights in vessels, where the vessels enclothe the lights; and this is the level of the sunken seal from above, as mentioned above.

> Therefore what love and the positive commandments draw down is light clothed in vessels, revealed only as far as the vessels allow. That is the sunken seal from above.

וזהו זוכר חסדי אבות אבות היינו או"א [אבא ואימא] ומביא גואל לבני בניהם היינו נהי"י [נצח הוד יסוד] כי בניהם היינו חג"ת [חסד גבורה תפארת] ובני בניהם היינו נהי"י [נצח הוד יסוד] (עיין בזהר ר"פ שמיני דל"ו סע"א [סוף עמוד א] ובמק"מ [ובמקדש מלך] שם)

This is [the meaning of] "Who remembers the kindnesses of the fathers": "the fathers" are Abba and Imma; "and brings a redeemer to their children's children": this is Netzach, Hod and Yesod, for "their children" are Chesed, Gevurah and Tiferes, and "their children's children" are Netzach, Hod and Yesod (see the Zohar at the beginning of Parshas Shemini, folio 36, end of side a, and the Mikdash Melech [a commentary on the Zohar] there);

> The first blessing of the Amidah, "Who remembers the kindnesses of the fathers and brings a redeemer to their children's children," is read as a map of the Sefiros: "the fathers" are Abba and Imma, "their children" Chesed, Gevurah and Tiferes, and "their children's children" Netzach, Hod and Yesod. The text refers the reader to the Zohar at the start of Parshas Shemini (36a) and the Mikdash Melech commentary there.

למען שמו היינו מל' נמצא זהו ענין התלבשות אור א"ס בע"ס [בעשר ספירות] דאצי' מאו"א [מאבא ואימא] עד מלכות.

"for the sake of His Name": this is Malchus. It follows that this is the enclothement of the Infinite Light in the Ten Sefiros of Atzilus, from Abba and Imma down to Malchus.

> "For the sake of His Name" is Malchus, the last Sefirah. So the blessing describes the Infinite Light clothed in all Ten Sefiros of Atzilus, from Abba and Imma down to Malchus: light in vessels, the sunken seal from above.

וזהו באהבה ב' אהבה דהיינו שע"י האהבה מלמטה למעלה נמשך מלמעלה ג"כ אהבה להיות האהבה דוחקת שיומשך אור א"ס להתלבש בע"ס [בעשר ספירות].[23]

And this is [the meaning of] "with love" (be'ahavah): beis ahavah, two loves; that is, through the love from below upward, love is also drawn down from above, so that the love presses for the Infinite Light to be drawn down and enclothed in the Ten Sefiros.

> The blessing ends "with love," be'ahavah, and its first letter, beis (two), hints at two loves: love rising from below draws a matching love from above. That love above "presses" the Infinite Light to come down and clothe itself in the Ten Sefiros.

4 וזהו כמים הפנים[24] כ"ו וזהו ואהבת ב"פ [ב' פעמים] אור[25,26] שע"י גילוי אור האהבה המסותרת מלמטה למעלה נמשך מלמעלה אור אהבה עליונה

This is [the meaning of] "As in water, the face…," etc. And this is [why] ve'ahavta ("you shall love") is [in numerical value] twice or ("light"): through the revelation of the light of the hidden love from below upward, a light of supernal love is drawn down from above.

> "As in water, face answers to face" (Proverbs 27:19): the face one shows is reflected back. So love from below calls forth love from above, and the word ve'ahavta, "you shall love," equals 414, twice or, "light" (207): one light from below and one from above. The Kehot note traces this to Etz Chaim, in the gate on Leah and Rachel, where at ve'ahavta in the Shema one intends to give Rachel two lights.

וכן ע"י קיום מ"ע [מצות עשה] כמו שע"י צדקה מעורר מלמעלה ג"כ רחמנות וצדקה כל המרחם על הבריות[27] מרחמין עליו מן השמים

So too through the fulfillment of the positive commandments, as through charity one also arouses compassion and charity from above: "Whoever has compassion on creatures is shown compassion from Heaven."

> So too with the positive commandments: giving charity awakens compassion and charity from above, as the Talmud says, "Whoever has compassion on creatures is shown compassion from Heaven."

שמצד עצמות המאציל אין שייך שום מדה כי לאו דאית לך צדק ידיעא[28] כו' רק ע"י אתעדל"ת [אתערותא דלתתא] נמשך מלמעלה מדות הנ"ל אורות בכלים:

For from the perspective of the essence of the Emanator no attribute applies at all, since "it is not that You have a known justice," etc.; only through an arousal from below are the above-mentioned attributes drawn down from above, lights in vessels.

> In G-d's own essence no attribute such as kindness or compassion applies at all; as Eliyahu says in Patach Eliyahu (Tikkunei Zohar 17b), it is "not that You have a known justice." The attributes come into play only in answer to an arousal from below, and then as lights in vessels, the sunken seal from above.

SECTION 3 • ¶5

Two kinds of ascent

5 ב אמנם ע"י קיום מצות ל"ת [לא תעשה] ובטול היש בחי' שקיעה שמלמטה נמשך מזה מלמעלה ג"כ שלא בדרך השתלשלות בבחי' גילוי ובליטה

2. However, through the fulfillment of the prohibitive commandments and the nullification of the yesh, the level of sinking from below, there is drawn down from this, from above, also [what is] not by way of the chain of descending worlds (hishtalshelus), in a manner of revelation and protrusion.

> Section 2 develops the other side of the exchange. Keeping the prohibitions and nullifying the yesh, the sinking from below, draws down from above something beyond the chain of descending worlds, openly and protruding: the raised seal.

וכמו שמבואר בע"ח [בעץ חיים] שיש ב' בחי' העלאות[29] היינו עליית העולמות בשבת הוא שפנימית עולם התחתון עולה ומלביש עולם העליון[30] וחיצוניות עולם העליון נמשך לפנימי' [לפנימיות / לפנימית] עולם התחתון

As is explained in Etz Chaim, there are two kinds of ascent. [The first is] the ascent of the worlds on Shabbos, in which the inner dimension (pnimiyus) of the lower world rises and enclothes the higher world, and the outer dimension (chitzoniyus) of the higher world is drawn down into the inner dimension of the lower world.

> Etz Chaim describes two kinds of ascent. In the first, the ascent of the worlds on Shabbos, the inner part of the lower world rises and wraps itself around the higher world, while the higher world sends only its outer part down into the lower world's inner part.

והיינו מחמת כי ההעלאה מעולם התחתון הוא ע"י אהבה בחי' בליטה ולא בבחי' ביטול ממש לכן נמשך מלמעלה בחי' שקיעה להתלבש בתוך פנימית עולם התחתון בבחי' צמצום.

This is because the ascent from the lower world is through love, the level of protrusion, and not in a manner of actual bittul; therefore what is drawn down from above is the level of sinking, to be enclothed within the inner dimension of the lower world in a manner of contraction (tzimtzum).

> This ascent comes through love, which still protrudes: the lower world rises without truly nullifying itself. So the answer from above sinks into it, clothed and contracted within the lower world, as a sunken seal.

אבל יש עוד[31] העלאת בחי' מ"ן [מיין נוקבין] בבחי' עיבור בבטן אימא[32] תלת כלילן גו תלת[33] היינו שנתבטל ממהותו לגמרי בחי' שקיעה ונכלל בעליון ממש ונמשך מזה מ"ד [מיין דוכרין] המשכת מוחין חדשים[34]

But there is another [kind]: the ascent of mayin nukvin (feminine waters) in a manner of gestation (ibbur) in the womb of Imma, "three included within three"; that is, it is completely nullified from its own being, the level of sinking, and is included in the higher [level] itself. And from this mayin duchrin (masculine waters) are drawn down, a drawing-down of new mochin.

> The second ascent is that of mayin nukvin, the "feminine waters" of yearning that rise from below, in the manner of ibbur, gestation: the lower level is held inside Imma like an embryo, folded "three within three." Here it gives up its own being entirely and is absorbed in the higher level, and in return mayin duchrin, the "masculine waters" of giving, bring down new mochin, a fresh intellect. In the version printed in Or HaTorah, the Kehot note reports, this line adds "a revelation of new light, the level of protrusion."

וזהו ענין יצ"מ [יציאת מצרים] כי גלות מצרים היה בבחי' עיבור ונעשה הגאולה ויצ"מ [ויציאת מצרים] מוחין חדשים (וע' בפע"ח [בפרי עץ חיים]) (שער כ"א פ"א) שהם מוחין עליונים מאד מאד[35] כו'

This is the meaning of the Exodus from Egypt. For the exile in Egypt was in a manner of gestation, and the redemption and Exodus from Egypt came about [as] new mochin (and see Pri Etz Chaim, Sha'ar (Gate) 21, chapter 1), which are very, very lofty mochin, etc.

> The Exodus followed this pattern. In Egypt Israel was like an embryo in the womb, and the redemption brought new mochin of extraordinary height, as Pri Etz Chaim explains in its gate on Pesach.

וגם באו שלא בהדרגה משא"כ בשום פעם אחרת רק במדרגה כו' ע"ש ועמ"ש לעיל בד"ה קול דודי[36] בפי' שנגלה עליהם מלך מלכי המלכים הקב"ה

And they also came not gradually, which is not so at any other time, [when they come] only step by step, etc. See there. And see what is written above in the discourse beginning "The voice of my beloved," in the explanation of "the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them."

> These mochin also came all at once, not stage by stage as at every other time. The Alter Rebbe refers back to his discourse on "The voice of my beloved" (Likkutei Torah, Shir HaShirim 14d), where "the King of the kings of kings revealed Himself to them" is explained as the revelation of His very essence, "He and His Name alone," above the chain of descending worlds; that is why it came "leaping over the mountains," not in the usual order.

ועוד שיצ"מ [שיציאת מצרים] וקי"ס [וקריעת ים סוף] גילוי הנסים בשינוי הטבע לגמרי בשמים ובארץ בחי' חותם בולט שהוא ההפך מבחי' אותותינו לא ראינו כו'

Moreover, the Exodus from Egypt and the Splitting of the Sea were a revelation of miracles with a complete change of nature, in heaven and on earth: the level of the raised seal, which is the opposite of the level of "We have not seen our signs," etc.

> The miracles of the Exodus and the Splitting of the Sea overturned nature in heaven and on earth, a revelation that stands out: a raised seal. It is the opposite of exile, of which the Psalmist laments, "We have not seen our signs."

וזהו אשה מזרעת תחלה יולדת זכר[37] היינו כשההעלאה ממטה למעלי' [למעלה / למעלת] הוא בבחי' שקיעה כנודע יסוד דנוק' [דנוקבא] שוקע אזי יולדת זכר שנמשך מלמעלי' [מלמעלה] בחי' בליטה

And this is [the meaning of] "[if] the woman emits seed first, she bears a male": that is, when the ascent from below upward is in a manner of sinking, as is known that the Yesod of Nukva is sunken, then "she bears a male": the level of protrusion is drawn down from above.

> The Talmud teaches that when the woman emits seed first, the child is male. The Alter Rebbe reads the woman as the lower level whose ascent comes by sinking, for in Kabbalah the Yesod of Nukva, the feminine configuration, is described as sunken; then what is "born" from above is "male," a protruding revelation.

ולהיפך איש מזריע תחלה ממטה למעלה בחי' בליטה ע"י אהבה יולדת נקבה מלמעלה בחי' שקיעה המשכת אורות בכלים

Conversely, [if] "the man emits seed first," from below upward, the level of protrusion through love, "she bears a female": from above, the level of sinking, a drawing-down of lights in vessels.

> Conversely, when the rising is by protrusion, through love, as when "the man emits seed first," the result above is "female," a sinking: light drawn into vessels.

(בענין חותם שוקע וחותם בולט שמלמעלה י״ל [יש לומר] כי הנה ע״י תרי״ג מצות דאורייתא וז׳ מצות דרבנן ממשיכים מבחי׳ כתר אך מ״ע [מצות עשה] שהן מבחי׳ ו״ה היינו ז״ת [ז׳ תחתונות] דא״א ולפי שהן מתלבשים באצי׳ כי או״א [אבא ואימא] מלבישים חו״ג [חסד וגבורה] דא״א כו׳. ולכן נקרא חותם שוקע.

(Regarding the sunken seal and the raised seal from above, it may be said: through the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis, one draws down from the level of Keser (the Crown). But the positive commandments, which are from the level of vav-hei, are the seven lower [Sefiros] of Arich Anpin [the outer level of Keser], and because they are enclothed in Atzilus, for Abba and Imma enclothe Chesed and Gevurah of Arich Anpin, etc., they are therefore called a sunken seal.

> A parenthesis explains the two seals from above in terms of Keser. All the mitzvos, the 613 of the Torah and the seven rabbinic ones, together 620, the numerical value of Keser (כתר), draw from Keser; but the positive commandments come from vav-hei, the seven lower Sefiros of Arich Anpin, which are clothed inside Atzilus, since Abba and Imma wrap around Arich Anpin's Chesed and Gevurah. Light that comes clothed is a sunken seal.

אמנם הל״ת [הלא תעשה] שהן מבחי׳ י״ה היינו ג״ר [ג׳ ראשונות] דא״א שאינם מתלבשים כלל לכן נקרא חותם בולט כו׳ ולפמשנ״ת [ולפי מה שנתבאר] בביאור ע״פ שחורה אני[38] ונאוה[39] בענין מצות ל״ת [לא תעשה] ומ״ע [ומצות עשה] שהמ״ע [שהמצות עשה] ממשיכין האור מז״ת [מז׳ תחתונות] דע״י [דעתיק יומין] והל״ת [והלא תעשה] ממשיכין מג״ר [מג׳ ראשונות] דע״י [דעתיק יומין].

The prohibitions, however, which are from the level of yud-hei, are the first three [Sefiros] of Arich Anpin, which are not enclothed at all; therefore they are called a raised seal, etc. And according to what was explained in the Biur [explanatory discourse] on "I am black, yet comely," on the matter of the prohibitive and positive commandments, that the positive commandments draw down the light from the seven lower [Sefiros] of Atik Yomin [the "Ancient of Days," the inner level of Keser], and the prohibitions draw down from the first three [Sefiros] of Atik Yomin:

> The prohibitions come from yud-hei, the first three Sefiros of Arich Anpin, which are not clothed in anything, so they are a raised seal. The Biur on "I am black, yet comely" puts it one level higher: there (Likkutei Torah, Shir HaShirim 10d) the Name from which the commandments are drawn is the Havayah of Atik Yomin, so that the positive commandments draw from its seven lower Sefiros and the prohibitions from its first three.

והנה איתא בע"ח שער א"א [בעץ חיים] (פרק[40] א' ב') שז"ת [שזי תחתונות] דעתיק מתלבשין תוך א"א[41] והוא מושג ונודע אצלנו ע"ח [עץ חיים] ואי"א

Now, it is stated in Etz Chaim, Sha'ar Arich Anpin (chapters 1 and 2), that the seven lower [Sefiros] of Atik are enclothed within Arich Anpin, and it is grasped and known to us through Arich Anpin;

> Etz Chaim teaches that the seven lower Sefiros of Atik are clothed within Arich Anpin. Through Arich Anpin they can therefore be grasped and known.

אך ג"ר [גי ראשונות] דעתיק א"א שיתלבשו תוך א"א. וזהו ענין רישא דלא אתיידע כי אפילו א"א עצמו לא ידע ליה יעו"ש [יעויין שם].[42]

but the first three [Sefiros] of Atik cannot be enclothed within Arich Anpin. And this is the meaning of "the head that is not known," for even Arich Anpin itself does not know it. See there.

> The first three Sefiros of Atik cannot be clothed in Arich Anpin. That is the meaning of the term "the head that is not known" (reisha d'lo isyada): even Arich Anpin does not know it.

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

THE REBBE EXPLAINS

In the maamar on „ואברהם זקן בא בימים" ("and Avraham was old, come into days") of Shabbos Chayei Sarah 5737, which builds on the Rebbe Rashab's maamar of 5666 and the Tzemach Tzedek's in Or HaTorah, the Rebbe notes that the verse credits "old, come into days" to Avraham himself, but says of „בכל" ("with everything") that Havayah blessed him.

The Rebbe uses the teaching our paragraph brings from Etz Chaim. Arich Anpin is also called Atik Yomin because the seven lower sefiros of Atik are clothed in it, while "everything" is Atik itself, „ג"ר דעתיק שאינם מלובשים באריך" ("the first three of Atik, which are not clothed in Arich"); for this his note cites our column. Further on he brings from the Tzemach Tzedek that Avraham reached this level by keeping the prohibitions, and notes, from the Rebbe Rashab, that the positive commandments are rooted in Arich and the seven lower sefiros of Atik and the prohibitions in its first three, as our paragraph says. He adds the reason: since Atik is above the order of the worlds, the service that reaches it is „לא בעשי' אלא בשב ואל תעשה" ("not in doing but in refraining").

The Alter Rebbe: שהמ"ע ממשיכין האור מז"ת דע"י והל"ת ממשיכין מג"ר דע"י

The Rebbe: מכיון שעתיק הוא למעלה מהשתלשלות, לכן העבודה היא לא בעשי' אלא בשב ואל תעשה, שלילה

Sefer HaMaamarim Melukat, vol. ד, p. נו-נד (notes 24 and 33) · מבה"ח כסלו ה'תשל"ז, ש"פ חיי שרה

SECTION 4 • ¶6–7

Atik, revealed and hidden

6 ונודע דבחי׳ עתיק הוא מבחי׳ מל׳ דא״ס ובחי׳ א״א הוא שרש הנאצלים וא״כ ז״ת [ז׳ תחתונות] דעתיק זהו ההארה מא״ס הנמשך ומתלבש עכשיו בשרש הנאצלים.

Now, it is known that the level of Atik is from the level of Malchus of the Infinite One (Ein Sof), and the level of Arich Anpin is the root of the emanated [beings]. If so, the seven lower [Sefiros] of Atik are the radiance from the Infinite One that is drawn down and enclothed now in the root of the emanated [beings].

> Atik is the lowest level of the Infinite itself, its Malchus, while Arich Anpin is the root of everything emanated. So the seven lower Sefiros of Atik, which are clothed in Arich Anpin, are the radiance of the Infinite that already now enters the root of creation.

אכן ג״ר [ג׳ ראשונות] דעתיק שאי אפשר שיתלבשו תוך א״א היינו האור מא״ס מה שאינו נמשך ומתלבש עכשיו כלל אפילו בשרש האצילות.

But the first three [Sefiros] of Atik, which cannot be enclothed within Arich Anpin, are the light from the Infinite One that is not drawn down and enclothed at all now, even in the root of Atzilus.

> The first three Sefiros of Atik are light of the Infinite that, at present, does not enter or clothe itself in anything, not even in the root of Atzilus. This is the light kept for the future revelation.

7 ולעתיד יהיה גילוי בחינה זו זהו הנק׳ חותם בולט. ועו״ל [ועוד יש לומר] ועיקר עפמ״ש [על פי מה שכתוב] בפע״ח [בפרי עץ חיים] בכוונת ק״ש [קריאת שמע] שהמדרגה היותר עצומה שאפשר להמשיך מוחין עכשיו הוא מחיצוניות עתיק כו׳.

In the time to come there will be a revelation of this level; this is what is called the raised seal. One may further say, and this is the main [explanation], according to what is written in Pri Etz Chaim on the kavanah [mystical intention] of the Shema, that the most immense level from which it is possible to draw down mochin now is from the outer dimension of Atik, etc.,

> This unclothed light, the first three Sefiros of Atik, is what will be revealed in the time to come, and it is the raised seal. A second explanation, which the Alter Rebbe calls the main one, draws on Pri Etz Chaim on the kavanos of the Shema: the highest source of mochin available now is only the outer dimension of Atik.

משא"כ פנימית עתיק הוא סתום וגנוז ולכן פנימית יסוד עתיק זהו בחי' חותם בולט וזהו שיתגלה רק לעתיד וע"ז נאמר וברית שלומי לא תמוט[43] כו'

whereas the inner dimension of Atik is sealed and hidden. Therefore the inner dimension of Yesod of Atik is the level of the raised seal, and this is what will be revealed only in the time to come; and of this it is said, "And My covenant of peace shall not be shaken," etc.

> The inner dimension of Atik remains sealed and hidden, so the inner dimension of Yesod of Atik is the raised seal, to be revealed only in the future. Yeshayahu's promise "My covenant of peace shall not be shaken" refers to it, since in Kabbalah the covenant (bris) is associated with Yesod; it is the same verse whose opening, "For the mountains shall depart," was cited above.

ועיין בהרמ"ז [בהרב משה זכות] בזהר ח"א [חלק א'] (בד' ד' סע"ב [סוף עמוד ב]) בד"ה ועלאת בח"י עלמין[44] כו'[45] ובפ' בא (בדף מ' ע"ב).

See the Ramaz [Rabbi Moshe Zacuto] on the Zohar, Part I (folio 4, end of side b), on the passage beginning "And it entered into the eighteen worlds," etc., and in Parshas Bo (folio 40, side b).

> The Ramaz, Rabbi Moshe Zacuto, comments on the Zohar's account of a new Torah insight that rises and "enters the eighteen worlds"; as the Kehot note cites from Or HaTorah, these are the inner dimension of Yesod of Atik. He also comments on a passage in the Zohar on Parshas Bo.

עו"ל [עוד יש לומר] בזה עפמ"ש [על פי מה שכתוב] במ"א בענין וקבל היהודים[46] כו' מה ראו כו' שם נזכר ג"כ מענין אשה מזרעת תחלה והוא בד"ה חיי אינש.

One may further explain this according to what is written elsewhere on the matter of "And the Jews accepted," etc., [and] "What did they see," etc.; the matter of "the woman emits seed first" is also mentioned there. And it is in the discourse beginning "Chayei inash."

> Another explanation is given in a discourse on Purim, on the verses "And the Jews accepted" and "What did they see," which also discusses "the woman emits seed first." The Kehot note identifies it as the discourse Chayav Inish ("A person is obligated…") in Torah Ohr, Megillas Esther (99c), whose first word our text prints without its final letter, as chayei. There the self-nullification of Purim, which began from Israel's own initiative, "the woman emits seed first," is shown to be higher than that of Sinai, where the initiative came from above.

ועיין מ״ש הרח״ו [הרבי חיים ויטאל] בספר מבוא שערים שער שלישי ח״ב [חלק ב׳] פ״ב [פרק ב׳] וזהו ענין השני חותמות כחותם על זרועך[47] כחותם על לבך תפילין של יד ותפילין של ראש:[48]

And see what Rabbi Chaim Vital wrote in the book Mavo She'arim, Sha'ar (Gate) 3, Part 2, chapter 2. And this is the meaning of the two seals, "as a seal upon your arm" [and] "as a seal upon your heart": the tefillin of the hand and the tefillin of the head.

> The text also refers to Rabbi Chaim Vital's Mavo She'arim ("The Gateway of the Gates"), an introduction to the Arizal's teachings. It then names the theme of the rest of the maamar: the two seals of the verse, "upon your arm" and "upon your heart," are the tefillin of the hand and the tefillin of the head.

SECTION 5 · ¶8–11

Parchment and letters

8 ג ויובן בהקדים מארז״ל [מאמר רבותינו זכרונם לברכה] כל אות שאין גויל מוקף[49] לה מארבע רוחותיה פסולה כי ענין האותיות הוא[50] לשון אתא שבא דבר חדש והתהוות חדשה

3. This will be understood by first introducing the saying of our Sages, of blessed memory: "Any letter that is not surrounded by parchment on its four sides is invalid." For the concept of letters (osiyos) is from the term asa, "came," [meaning] that something new comes, a new coming-into-being;

> Section 3 begins with a law of the Torah scroll and tefillin: every letter must be surrounded by blank parchment on all sides. The word for letters, osiyos, is linked to asa, Aramaic for "came" (as in "morning comes," Isaiah 21:12), for a letter is something new coming into being.

דהיינו שיתהווה מבחי׳ חסד דאצילות יהי רקיע[51] או שיתהווה מחכמה מדות נק׳ אותיות כמ״כ [כמו כן] שיתהוה מלמעלה מן הדעת בחי׳ חכמה נק׳ ג״כ אותיות

that is, that from the level of Chesed of Atzilus there should come into being "Let there be a firmament," or that emotive attributes should come into being from Chochmah, is called letters. So too, that the level of Chochmah should come into being from what is above Daas (knowledge) is also called letters.

> So any act of bringing into being can be called "letters": the firmament coming into being from Chesed of Atzilus, emotions coming into being from Chochmah, or even Chochmah itself coming into being from what is above Daas, the realm beyond intellect.

אך שם הוא רק בבחי' שערות שאין ערוך לעצמותו כלל כמו שאם חותך השער אין נוגע למהותו כלל ולא איכפת ליה כלל רק אעפ"כ [אף על פי כן] השערות הוא המשכה כל שהוא ממהותו.

But there it is only in the manner of hairs, which bear no comparison at all to his essence: just as when one cuts the hair it does not touch his being at all, and he does not mind at all. Nevertheless, the hairs are a slight extension from his being.

> At that highest step the "letters" are like hairs. A hair bears no comparison to a person's essence, and cutting it does not affect him at all, yet it is still a slight extension of his being; so Chochmah issues from what is above it only as a faint extension.

9 וזהו אבא יונק ממזל ח'[52] בחי' שערות כו'. ומקור שרשן הוא בחי' גלגלתא לבנונית חסד דעתיק ומשם נמשך הארת שערות שיתהוה מזה בחי' חכמה דאצילות ראשית ומקור השתלשלות

This is [why] Abba draws nourishment from the eighth mazal [the eighth 'flow' of the beard of Arich Anpin], the level of hairs, etc. And the source of their root is the level of the skull (gulgalta), the whiteness, the Chesed of Atik; and from there the radiance of the hairs is drawn, so that from it there comes into being the level of Chochmah of Atzilus, the beginning and source of the chain of descending worlds (hishtalshelus).

> In Kabbalah, Abba (Chochmah) draws its nourishment from the eighth of the thirteen features of the "beard" of Arich Anpin, called the mazal, from nozel, "flowing," a kind of hair. Its ultimate root is the white of the skull, the Chesed of Atik, and from there the radiance of the hairs brings into being Chochmah of Atzilus, the start of the whole chain of descent.

כמו כן באדם הגלגלת בעצם היא לבנה ומקפת על המוחין ומשם צומח שערות (ועיין מזה בע"ח [בעץ חיים] שער א"א פ"ה ויש בחי' שערות מעולין כו' ויש בחינה אחרת[53] כו'[54] וזה נתבאר במבוא שערים ש"ג ח"ב [חלק ב'] ספ"ט)[55]

So too in a person: the skull is, in its substance, white, and it surrounds the brain, and from it the hairs grow. (See on this in Etz Chaim, Sha'ar Arich Anpin, chapter 5: "And there is a level of hairs [that are] superior," etc., "and there is another level," etc.; and this is explained in Mavo She'arim, Sha'ar (Gate) 3, Part 2, end of chapter 9.)

> A human skull, too, is white bone surrounding the brain, and the hair grows from it. Etz Chaim notes that in one respect the hairs are superior to the whiteness and in another the whiteness is superior to the hairs; the text refers to Mavo She'arim for the distinction.

וזהו ענין סופר וספר[56,57] פי' סופר היא חכמ' [חכמה] ראשי' [ראשית] ומקור ההשתלשלות שמאתו בא האותיות והתהוות חדשות בספר שהוא בינה ונקרא פתוחי חותם כשנבקע יסוד אימא נפתח ונתגלה בחי' אותיות המדות

And this is the meaning of sofer and sefer ("scribe" and "book"). That is, sofer is Chochmah, the beginning and source of hishtalshelus, from which the letters and new comings-into-being come into the sefer, which is Binah. And it is called "engravings of a seal" (pittuchei chosam): when the Yesod of Imma is split open, the level of the letters of the emotive attributes is opened and revealed.

> Sefer Yetzirah names the means of creation, which Chassidus reads as sofer and sefer, scribe and book. The sofer is Chochmah, the source from which letters, new existences, come into the sefer, Binah; Binah is called pittuchei chosam, "engravings of a seal," from the root "to open," because when its Yesod opens, the letters of the emotive attributes are opened and revealed.

(כאן מדבר בענין ההמשכה[58] מחו"ב [מחכמה ובינה] לז"א ע"י אותיות שלכן הלבנונית הסובל האותיות זהו בחי' חכמה כו' ולעיל דיבר בהמשכה מכתר לחו"ב [לחכמה ובינה] ע"י אותיות שהלבנונית הוא גלגלתא דא"א כו'

(Here it is speaking of the drawing-down from Chochmah and Binah to Z'eir Anpin through letters, so that the whiteness that bears the letters is the level of Chochmah, etc.; whereas above it spoke of the drawing-down from Keser to Chochmah and Binah through letters, where the whiteness is the skull of Arich Anpin, etc.)

> A parenthetical gloss distinguishes two settings of the image. Here the letters pass from Chochmah and Binah to Z'eir Anpin, so the white that "bears" the letters is Chochmah; earlier the letters passed from Keser to Chochmah and Binah, and the white was the skull of Arich Anpin. In the version of this gloss printed in Or HaTorah (Eikev), the Kehot note shows, it adds that the sefer seems to include both parchment and letters, while the sofer, Chochmah, writes the letters on the parchment.

ועיין ברע"מ [ברעיא מהימנא] פ' שופטים) (דער"ה א') גבי גרמין בנויין על מוחא כו' אינון חיוורין כו' וכתיבא אוכמא לא אשתמודע אלא מגו חוורא כגוונא דאורייתא[59] כו'

And see the Raaya Mehemna [a section of the Zohar], Parshas Shoftim (folio 275a), regarding "bones built upon the brain," etc.: "they are white," etc., "and black writing is recognized only from within the white, like the Torah," etc.

> The Raaya Mehemna, the "Faithful Shepherd" section of the Zohar, says on Parshas Shoftim that the bones, built upon the brain, are white, and that black writing can be read only against white, "like the Torah."

ובפי' הרמ"ז [הרב משה זכות][60] שם דחוורו ואוכמא הם חו"ב [חכמה ובינה] כו' וכמו עצמיות השכל הוא נושא וסובל את האותיות שנתהוו בו כשנמשך השכל בהשגה והבנה כו' וכמ"ש במ"א[61]

And in the Ramaz's commentary there: the white and the black are Chochmah and Binah, etc. It is like the essence of the intellect, which carries and bears the letters that came into being within it when the intellect is drawn into comprehension and understanding, etc., as is written elsewhere.

> The Ramaz explains that the white and the black there are Chochmah and Binah. The essence of the intellect is like white parchment: it carries and holds the "letters" of thought that form in it when the intellect unfolds into comprehension and understanding.

וזהו שבינה נקרא ספר בחי' אותיות וחכמה סופר ראשית ומקור כו' בחי' חוורו.

And this is why Binah is called sefer, the level of letters, and Chochmah sofer, the beginning and source, etc., the level of whiteness.

> Hence Binah is called sefer, a book of letters, while Chochmah is the sofer, the scribe: the source, the white.

10 וכן נתבאר בביאור ע"פ ועשית ציץ[62] בפי' תצוה גבי ופתחת עליו פתוחי חותם.[63]

This is also explained in the Biur on "And you shall make a tzitz [the High Priest's gold forehead-plate]" in Parshas Tetzaveh, regarding "And you shall engrave upon it engravings of a seal."

> The same idea appears in the Biur on "And you shall make a tzitz" in Torah Ohr, Tetzaveh (84a), on the High Priest's gold forehead-plate engraved "like the engravings of a seal." There the Alter Rebbe explains these engravings as the letters of Binah, the Yesod of Imma, in which the letters take form, since Chochmah is like a flash of lightning with no shape; and they are like a name engraved in wax, which is not the essence of the one it names.

ובע"ח [ובעץ חיים] שער כ"ה דרוש[64] ה' בענין ת"ת [תפארת] דאימא שנעשה כתר לז"א[65, 66] כתב כי כל בחי' אימא לובן ורחמים בערך ז"א ורישא חורא דגלגלתא היא לבנונית ת"ת [תפארת] דתבונה[67] כו' ועד"ז תבין באי"א כו' ע"ש

And in Etz Chaim, Sha'ar (Gate) 25, Drush 5, on the matter of the Tiferes of Imma that becomes the Keser of Z'eir Anpin, he writes that every aspect of Imma is whiteness and mercy relative to Z'eir Anpin, and the white head of the skull is the whiteness of the Tiferes of Tevunah [the lower level of Binah], etc., "and in the same way you will understand [it] in Arich Anpin," etc. See there.

> In Etz Chaim, Sha'ar (Gate) 25, Drush 5, on how the Tiferes of Imma becomes the Keser, the crown, of Z'eir Anpin, the Arizal writes that everything of Imma is white and mercy relative to Z'eir Anpin, and that the white head of the skull is the white of the Tiferes of Tevunah, the lower aspect of Binah; the same, he adds, applies to Arich Anpin. Likkutei Torah, Tzav (11a), cites this drush to show that Binah is to Z'eir Anpin like Atik and Keser.

א"כ לפ"ז [לפי זה] י"ל [יש לומר] דספר דהיינו בינה כולל הגויל הלבן שהוא בחי' חוורא דגלגלתא שמת"ת [שמתפארת] דאימא וגם כולל האותיות שנמשכים מיסוד דאימא כו'

If so, accordingly it may be said that sefer, that is, Binah, includes the white parchment, which is the level of the whiteness of the skull that is from the Tiferes of Imma, and it also includes the letters, which are drawn from the Yesod of Imma, etc.

> It follows that the sefer, Binah, contains both the white parchment, the white of the skull formed from the Tiferes of Imma, and the black letters, drawn from the Yesod of Imma.

וסופר שהוא ח"ע [חכמה עילאה] היא למעלה מב' בחי' דספר דחוורא ואוכמא.

And sofer, which is the higher Chochmah (Chochmah Ila'ah), is above both aspects of the sefer, the white and the black.

> The scribe, Chochmah Ila'ah, the higher wisdom, stands above both the white and the black of the book.

11 וע"ד שנתבאר במ"א בענין ערבים עלי דברי סופרים יותר מיינה של תורה לפי ששרשם מח"ע [מחכמה עילאה] שנק' סופר שלמעלה מבחי' תשב"כ [תורה שבכתב] שנק' ספר

This is along the lines of what is explained elsewhere on the matter of "The words of the Scribes (soferim) are dearer to Me than the wine of the Torah": because their root is from the higher Chochmah, which is called sofer, which is above the level of the Written Torah, which is called sefer.

> Elsewhere it is explained why "the words of the Scribes are dearer to Me than the wine of the Torah": the teachings of the soferim are rooted in the higher Chochmah, called sofer, which is above the Written Torah, called sefer. Likkutei Torah, Shemini Atzeres (80b), to which a Kehot note on "sofer and sefer" points, explains this saying through Sefer Yetzirah: sofer is Chochmah, which flows into sefer, Binah or thought, and from there into sippur, speech.

והרי תשב"כ [תורה שבכתב] שנקרא ספר יש בה חוורא ואוכמו כנ"ל שכל אות שאינו מוקף גויל כו'

Now, the Written Torah, which is called sefer, has in it white and black, as mentioned above, that any letter that is not surrounded by parchment, etc.

> Yet the Written Torah, the sefer, has both white and black, parchment and letters, since every letter must be surrounded by parchment.

וצ"ל דסופר הוא למעלה מזה והיינו כמ"ש בע"ח [בעץ חיים] דרישא חיורא דגלגלתא הוא לבנונית ת"ת [תפארת] דתבונה

So it must be said that sofer is above this. That is, as is written in Etz Chaim, that the white head of the skull is the whiteness of the Tiferes of Tevunah.

> So the sofer must stand above both. This fits Etz Chaim, which says that the white of the skull is only the white of the Tiferes of Tevunah, a level within Binah.

וא"כ ח"ע [חכמה עילאה] שהוא בחי' סופר הוא למעלה מבחי' זו ואפשר לבאר זה עפמ"ש [על פי מה שכתוב] ע"פ שחורה אני ונאוה[68] שבחי' ספר היא בחי' מקור האור המקיף שלמעלה מבחי' נהורא חיוורא ונהורא אוכמא כו' ע"ש

If so, the higher Chochmah, which is the level of sofer, is above this level. And this can be explained according to what is written on "I am black, yet comely," that the level of sofer is the level of the source of the encompassing light, which is above the level of "white light" and "black light," etc. See there.

> The higher Chochmah, the sofer, is therefore above that white. The text adds an explanation from the Biur on "I am black, yet comely," where the "words of the soferim" are the hidden source of the encompassing light, above both "white light" and "black light" (Likkutei Torah, Shir HaShirim 10b–c). The printed word here, ספר, can be read sefer or sofer; that passage shows it is the sofer.

וזהו ענין האותיות שבתפילין והגויל כי ד' פרשיות הם המשכת ד' מוחין

And this is the meaning of the letters in the tefillin and the parchment. For the four passages are the drawing-down of the four mochin:

> This applies to tefillin, whose black letters and white parchment mirror the black and the white. Their four passages draw down the four mochin: Chochmah, Binah and the two sides of Daas.

קדש לי כל בכור[69] חכמה להיות נמשך ומתגלה למטה בחי' חכמה כדכתיב למען תהיה תורת[70] ה' בפיך אני המשנה המדברת בפיך עוסק בתורה לשמה להמשיך לה אורות בכלים.

"Sanctify to Me every firstborn" is Chochmah, so that the level of Chochmah may be drawn down and revealed below, as it is written, "so that the Torah of Havayah may be in your mouth": "I am the Mishnah that speaks in your mouth"; [one] engages in Torah for its own sake, to draw down to it lights in vessels.

> The first passage, "Sanctify to Me every firstborn," is Chochmah, which is to be revealed below, as that passage says, "so that the Torah of Havayah may be in your mouth." The text adds the words "I am the Mishnah that speaks in your mouth": one who studies Torah for its own sake draws down lights in vessels. The words come from a known tradition in which the Mishnah that a sage studied with devotion revealed itself and spoke through his mouth. Here they show Chochmah, the Torah itself, becoming revealed speech in the mouth of the one who learns it.

והיה כי יביאך מוח בינה כו' והגויל הלבן המקיף את האותיות הוא בחי' גלגלתא לבנונית אשר הוא מקיף ומקור למוחין כו':

"And it shall be when He brings you" is the mind (mo'ach) of Binah, etc. And the white parchment that surrounds the letters is the level of the skull, the whiteness, which encompasses the mochin and is their source, etc.

> The second passage, "And it shall be when He brings you," is the mind of Binah. The white parchment around the letters is the white skull, which surrounds the mochin and is their source.

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

BACKGROUND FROM THE REBBE

In a letter of the first day of Rosh Chodesh Iyar 5712, the Rebbe tells a correspondent that, as he asked, he read his note at the resting place of the Rebbe Rayatz on Erev Rosh Chodesh Iyar, and that the Rebbe Rayatz will surely arouse great mercy for what he wrote.

The Rebbe writes that this holds also for what is „בין השיטים" ("between the lines") and for „הרמוז בהלובן של הנייר" ("what is hinted in the whiteness of the paper"), as brought in our biur, section 3, on „המעלה שיש בהלובן המקיף את האותיות לגבי האותיות הכתובים על נייר הקלף" ("the advantage of the whiteness surrounding the letters over the letters written on the parchment"). Perhaps (biur b'derech efshar) he means that what a person could not put into words reaches the level our paragraph calls the white parchment, the encompassing source above the letters.

The Alter Rebbe: והגויל הלבן המקיף את האותיות הוא בחי' גלגלתא לבנונית אשר הוא מקיף ומקור למוחין כו'

The Rebbe: וגם הרמוז בהלובן של הנייר . . בענין המעלה שיש בהלובן המקיף את האותיות לגבי האותיות הכתובים על נייר הקלף

Igros Kodesh, vol. ו, p. א (letter א'תקכט) · אדר"ח אייר תשי"ב

SECTION 6 · ¶12–13

Black straps over the heart

12 ד ועתה יובן ענין כחותם על לבך דקאי על תש"ר [תפילין של ראש] ונקרא על לבך כי רצועות תש"ר [תפילין של ראש] תליין על ליבא[71]

4. Now the meaning of "as a seal upon your heart" will be understood, which refers to the tefillin of the head. It is called "upon your heart" because the straps of the tefillin of the head "hang over the heart."

> Section 4 explains "as a seal upon your heart": it is the tefillin of the head, so called because the straps of the head tefillin hang down over the heart.

כי הנה הרצועות נעשים ג"כ מעור שהוא ג"כ כמו קלף וגם כשרים כשנעשים הרצועות מקלף[72,73] כי הרצועות הם המדות עליונות (עיין בזהר פ' פנחס דרל"ו ע"ב)[74]

For the straps, too, are made of hide, which is also like parchment; and they are also valid when the straps are made of parchment. For the straps are the supernal emotive attributes (middos) (see the Zohar, Parshas Pinchas, folio 236b),

> The straps are made of hide, like the parchment, and they are valid even when made of parchment itself. They stand for the supernal emotive attributes: the Zohar on Parshas Pinchas (236b) calls the two straps "two arms" above and "two thighs" below.

שהם נמשכין ג"כ מבחי' לבנונית דגלגלתא שזהו ענין הגויל כנ"ל

which are also drawn from the level of the whiteness of the skull, which is the parchment, as mentioned above.

> These supernal attributes are drawn from the white of the skull, which is the parchment, as explained above.

ואף שאנו רואין שהמדות נמשכים מן השכל והתינוק ששכלו קטן אהבתו ג"כ בדברים קטנים אעפ"כ [אף על פי כן] יש במדות מקור ג"כ מלמעלה מהשכל

And although we see that the emotive attributes are drawn from the intellect, and a child, whose intellect is small, also loves small things, nevertheless the emotive attributes also have a source above the intellect,

> Experience shows that emotions follow the intellect: a small child, whose understanding is small, loves small things. Yet the emotions also have a source above the intellect.

וכמו שאיתא באדרא זוטא (דף רצ"ב ע"א)[75] ז"א בעתיקא קדישא תלייא ואחיד[76] ששרש המדות דאצי' מבחינת עתיקא וגלגלתא רק ההמשכה הוא דרך השכל

as is stated in the Idra Zuta [a section of the Zohar] (folio 292a): "Z'eir Anpin hangs upon and is bound to the holy Atika," [meaning] that the root of the emotive attributes of Atzilus is from the level of Atika and the skull, only the drawing-down is by way of the intellect.

> The Idra Zuta, a section of the Zohar, says that Z'eir Anpin, the emotive attributes, "hangs upon and is bound to" Atika, the Ancient One. So the root of the emotions is in Atik and the skull; only their path of descent runs through the intellect. Likkutei Torah, Shmini (19b), cites the same line to show that Z'eir Anpin is rooted above Abba and Imma and is only drawn down below them.

וכמו שאנו רואים בחוש שהתפעלות המדות נעשה התחלתן מן השכל. אבל אח"כ כשנתפעל גדלה ההתפעלות למעלה מן השכל כמו שאם אדם רואה אוהבו שלא ראה אותו מזמן כביר נעשה השמחה והתפעלות גדולה למעלה מן השכל

As we see tangibly, the stirring of the emotions begins from the intellect. But afterwards, once he is stirred, the stirring grows beyond the intellect; as when a person sees a friend whom he has not seen for a long time, a joy and great stirring arise beyond the intellect.

> We see this in ourselves: emotion begins from understanding, but once aroused it can surge beyond what the mind accounts for, like the overwhelming joy of seeing a friend after many years.

והטעם שהוא מפני שמקור המדות הם מלמעלה מהשכל כו' כי או"א [אבא ואימא] אתכלילו במזלא וביה תליין וביה אחידן שנמשכין מבחי' שערות וז"א שהוא המדות בעתיקא אחיד ותלייא (ועמ"ש מזה ג"כ בד"ה ענין האבות הן הן המרכבה[77] בפי' יתרו) שהוא הגויל הלבן

And the reason is that the source of the emotive attributes is above the intellect, etc., for Abba and Imma "are included in the mazla, and upon it they hang, and to it they are bound," since they are drawn from the level of the hairs; while Z'eir Anpin, which is the emotive attributes, "is bound to and hangs upon Atika" (see what is written on this also in the discourse beginning "The matter of 'The Patriarchs are the Chariot,'" in Parshas Yisro), which is the white parchment.

> The reason is that the source of the emotions is higher than the intellect. The Idra Zuta says that Abba and Imma "are included in the mazla, hang upon it and are bound to it," for they come from the hairs, while Z'eir Anpin is bound to Atika itself, the white parchment. In Torah Ohr, Yisro (73a), on "The Patriarchs are the Chariot," the Alter Rebbe explains that although the emotions are born from the intellect and match it, their root is taken from a higher place. The saying is Reish Lakish's in Bereishis Rabbah (47:6). He learns it from verses such as "G-d went up from upon Avraham": the Patriarchs were so wholly given over to G-d that the Divine presence rested "upon" them, as a rider rests upon a chariot. Avraham, Yitzchak and Yaakov embody Chesed, Gevurah and Tiferes, the emotive attributes, so that discourse is a fitting place to treat the source of the emotions.

לכן הרצועות נמשכו ונעשו ג"כ מגויל שבעצמות הגויל הוא בחי' לובן היינו חסד דעתיק ומשם נמשכו על הלב שהוא בחי' מדות רק שהארה והמשכה זו מחסד דעתיק למדות אי אפשר להתלבש בפנימית המדה כמו התלבשות השכל רק בבחי' מקיף על המדה

Therefore the straps, too, were drawn and made from parchment, for in the essence of the parchment is the level of whiteness, namely the Chesed of Atik; and from there they are drawn over the heart, which is the level of the emotive attributes. Only, this radiance and drawing-down from the Chesed of Atik to the emotive attributes cannot be enclothed in the inner dimension of the attribute as the enclothement of the intellect [is], but only in a manner of encompassing the attribute.

> This is why the straps are made of parchment: the white essence of the parchment is the Chesed of Atik, and from it they are drawn over the heart, the seat of the emotions. But this radiance from the Chesed of Atik cannot enter the emotion from within, as the intellect does; it can only surround it.

וזהו וימינו תחבקני[78] פי' ימינו חסד דעתיק תחבקני בבחי' מקיף כמו אדם המחבק חבירו הוא בבחי' מקיף

And this is [the meaning of] "And His right hand embraces me": that is, "His right hand" is the Chesed of Atik; "embraces me," in a manner of encompassing, as a person who embraces his friend does so in a manner of encompassing.

> That is the meaning of "His right hand embraces me": the right hand is the Chesed of Atik, and an embrace surrounds the one embraced from outside.

לכן הרצועות נמשכין ותליין על הלב בבחי' מקיף ושרשן מהגויל שהוא לבנונית דלעילא היינו הקלף הלבן המקיף להאותיות כנ"ל

Therefore the straps extend and hang over the heart, in a manner of encompassing, and their root is from the parchment, which is the supernal whiteness, namely the white parchment that surrounds the letters, as mentioned above.

> So the straps hang over the heart, encompassing it, and their root is the parchment, the supernal white that surrounds the letters.

רק מחמת שנשתלשלו למטה במדות אין בהם בהירות והארה כמו שהן במקורן לובן הגויל כי אין ערוך בחי' הרצועות שהם המשכות בחי' חסד דעתיק למטה כו' למקור בחי' הגילוי שהוא לבנונית חסד דעתיק.

Only, because they descended below into the emotive attributes, they do not have the brightness and radiance that they have in their source, the whiteness of the parchment. For the level of the straps, which are drawings-down of the level of the Chesed of Atik below, etc., bears no comparison to the source of the level of revelation, which is the whiteness of the Chesed of Atik.

> But having descended into the emotive attributes, they lack the brightness they have at their source, the white of the parchment: what the Chesed of Atik extends downward bears no comparison to the white of the Chesed of Atik itself, the source of the revelation.

13 ולכן אמרו רצועות שחורות הלמ"מ [הלכה למשה מסיני][81, 80, 79] ואף על הבתים מבואר בפוסקים שצריכין להיות שחורים ולא כמו הפרשיות עצמן שהקלף הוא לבן כו'.

Therefore they said that black straps are a law given to Moshe at Sinai; and even regarding the boxes (batim), it is explained in the halachic authorities that they must be black, unlike the passages themselves, whose parchment is white, etc.

> Because their root is so high, the straps must be black, a law given to Moshe at Sinai, and the halachic authorities require the boxes to be black as well. The passages inside, by contrast, are written on white parchment.

וזהו שימני כחותם על לבך אלו תש"ר [תפילין של ראש] שרצועות תליין על ליבא

And this is [the meaning of] "Set me as a seal upon your heart": this is the tefillin of the head, whose straps "hang over the heart."

> That is why the verse calls the head tefillin "a seal upon your heart": its straps hang over the heart.

(ועמ"ש בביאור ע"פ שחורה אני[82] ונאוה[83] בענין מצות ל"ת [לא תעשה] שנמשכים ג"כ מבחי' קווצותיו תלתלים שחורות כעורב[84] כו' ואעפ"כ [ואף על פי כן] זהו לפי שאדרבה שרשן למעלה ממ"ע [ממצות עשה] הנמשכות מבחי' שער רישיה כעמר נקא[85] ועד"ז י"ל [יש לומר] כאן שהרי הרצועות שהן שחורות שרשן מבחי' לבנונית דגלגלתא חסד דעתיק שלמעלה מבחי' שער רישיה כעמר נקא.

(And see what is written in the Biur on "I am black, yet comely," on the matter of the prohibitive commandments, that they too are drawn from the level of "His locks are curled, black as a raven," etc.; and nevertheless this is because, on the contrary, their root is above the positive commandments, which are drawn from the level of "the hair of His head like pure wool." And in the same way it may be said here: for the straps, which are black, have their root in the level of the whiteness of the skull, the Chesed of Atik, which is above the level of "the hair of His head like pure wool,"

> A parenthesis recalls the Biur on "I am black, yet comely": there the prohibitions are drawn from "His locks are curled, black as a raven," the black hair of Z'eir Anpin, yet rooted higher than the positive commandments, which come from "the hair of His head like pure wool," the white hair of Arich Anpin. Likewise here: the black straps are rooted in the white of the skull, the Chesed of Atik, which is higher than even that white hair.

שהשערות אינן ערוך לעצמיות הגלגלתא כנ"ל רק שיש להם אחיזה שם והרצועות שהן עצמן קלף לבן ה"ז [הרי זה] מעצמיות הגלגלתא וחסד דעתיק רק שכדי להיות בחי' זו נמשך למטה צ"ל ע"י שיהיו שחורות כו'.

since the hairs bear no comparison to the essence of the skull, as mentioned above, only they have a hold there; whereas the straps, which are themselves white parchment, are indeed from the essence of the skull and the Chesed of Atik. Only, in order for this level to be drawn down below, it must be through their being black, etc.

> The hairs bear no comparison to the essence of the skull and only "take hold" there, while the straps, being white parchment in substance, come from the skull's very essence. Yet to reach down below, that level has to appear as black.

והיינו ע"ש [על שם] שנתבאר דתש"ר [דתפילין של ראש] הוא בחי' חותם בולט הנמשך ע"י שקיעה שמלמטה תפלת שמונה עשרה כו'

And this is on account of what was explained, that the tefillin of the head are the level of the raised seal, which is drawn down through the sinking from below, the Shemoneh Esreh prayer, etc.

> The reason is the principle explained earlier: the head tefillin are the raised seal from above, drawn down by the sinking from below, the self-nullification of the Shemoneh Esreh prayer.

וזהו ג"כ בחי' האור הנמשך ע"י קיום מל"ת [מצות לא תעשה] וכנ"ל שהל"ת [שהלא תעשה] הן בחי' שקיעה וביטול עצמותו שעי"ז נמשך מלמעלה בחי' חותם בולט.

And this is also the level of the light drawn down through the fulfillment of the prohibitive commandments, as mentioned above, that the prohibitions are the level of sinking and nullification of one's very self, through which the level of the raised seal is drawn down from above.

> It is also the light drawn down by keeping the prohibitions, which are a sinking and nullification of the self, through which the raised seal is drawn down from above.

ולכן כמו של"ת [שלא תעשה] הן מבחי' שחורות כעורב דוקא כמבואר שם באריכות. כך נק' חותם זה דתש"ר [דתפילין של ראש] כחותם על לבך שהוא בחי' הרצועות דתליין על לבא שהן שחורות כו' והיינו לפי ששרשם ממקום גבוה מאד הלבנונית דגלגלתא לכך לא יוכלו להתגלות למטה כ"א בבחי' שחרות כו'.

And therefore, just as the prohibitions are specifically from the level of "black as a raven," as is explained there at length, so this seal of the tefillin of the head is called "as a seal upon your heart," which is the level of the straps that "hang over the heart," which are black, etc. That is, because their root is from a very high place, the whiteness of the skull, they therefore cannot be revealed below except as blackness, etc.

> And just as the prohibitions belong specifically to "black as a raven," as the Biur on "I am black" explains at length, so the seal of the head tefillin is named for the black straps over the heart. Their root, the white of the skull, is so lofty that below it can show itself only as blackness.

וכן הבתים הם שחורים דייקא. וממש"כ [וממה שכתוב] יובן ג"כ לשם בענין המבואר שם דשרש האור הנמשך ע"י שערות שחורות דז"א ע"י קיום מל"ת [מצות לא תעשה] הוא גדול במעלה מבחי' שער רישיה כעמר נקא דא"א

And so too the boxes are black, specifically. And from what is written [here], one will also understand, regarding [the Biur] there, the matter explained there: that the root of the light drawn down through the black hairs of Z'eir Anpin, through the fulfillment of the prohibitive commandments, is greater in stature than the level of "the hair of His head like pure wool" of Arich Anpin;

> The boxes are black for the same reason. This also sheds light on the Biur on "I am black," which says that the light drawn through the black hair of Z'eir Anpin, by keeping the prohibitions, is greater than the white hair of Arich Anpin.

והיינו ששרשו ממקור הלבנונית ע"ש דיי"ל [דיש לומר] ענין מקור הלבנונית היינו לבנונית גלגלתא דא"א שבו חסד דעתיק שזהו ודאי למעלה מבחי' שער רישיה כעמר נקא עצמן.

that is, its root is from the source of the whiteness (see there). For it may be said that "the source of the whiteness" means the whiteness of the skull of Arich Anpin, in which is the Chesed of Atik, which is certainly above the level of "the hair of His head like pure wool" itself.

> There its root is called "the source of the whiteness." The Alter Rebbe suggests this means the white of the skull of Arich Anpin, where the Chesed of Atik is found, which is certainly above the white hair itself.

והגם דשם נתבאר בע"א [באופן אחר] מ"מ גם פי' זה יש לו פנים ועיין מ"ש בביאור ע"פ שוש אשיש[86] וע"פ כי כארץ תוציא צמחה[87] בנין י"ג מדה"ר [מדות הרחמים] שהם ממלאים כל הפגמים כו' וע"פ תורה צוה[88] דממש"ש [דממה שכתוב שם] אפשר שיש ראיה לפי' זה):

And although there it was explained differently, nevertheless this explanation too has a basis. And see what is written in the Biur on "I will greatly rejoice," and on "For as the earth brings forth its growth," [regarding] the building of the Thirteen Attributes of Mercy, which fill in all the blemishes, etc., and on "[Moshe] commanded [us] the Torah"; from what is written there, perhaps there is proof for this explanation.)

> He grants that the Biur explained it differently: there (Likkutei Torah, Shir HaShirim 11a) "the source of the whiteness" is the Levanon, a doubled whiteness that cannot be clothed in the Ten Sefiros at all and shines only as an encompassing light. Still, this reading also has a basis, and he points to the Biurim on "I will greatly rejoice" and "For as the earth brings forth its growth," on the Thirteen Attributes of Mercy filling every blemish, and on "[Moshe] commanded [us] the Torah," which may support it.

SECTION 7 · ¶14

The Shema and the Shemoneh Esreh

14 ה ועניין כחותם על זרועך הוא תשי״י [תפילין של יד] וזהו ענין ק״ש [קריאת שמע] ושמו״ע [ושמונה עשרה] שאמרו בזהר פ׳ במדבר (דק״כ ע״ב) שצלותא דמיושב לקבל תפלה של יד[89] והיינו עד שמונה עשרה. לבתר צלותא דמעומד דהיא לקבל תפלה דרישא ודא כגוונא דדא כו׳

5. And the meaning of "as a seal upon your arm" is the tefillin of the hand. And this is the matter of the Shema and the Shemoneh Esreh, as they said in the Zohar, Parshas Bamidbar (folio 120b), that "the seated prayer corresponds to the tefillin of the hand," that is, until the Shemoneh Esreh; "afterwards, the standing prayer, which corresponds to the tefillin of the head; and this is like that," etc.

> Section 5 explains "as a seal upon your arm": the tefillin of the hand. The Zohar in Parshas Bamidbar links the two tefillin to the two parts of the morning prayer: the seated prayer, up to the Shemoneh Esreh, corresponds to the tefillin of the hand, and the standing prayer, the Shemoneh Esreh, to the tefillin of the head, "and this is like that."

פי׳ כי ק״ש [קריאת שמע] וברכותיה הוא תפלה מיושב שהוא בחי׳ נוק׳ [נוקבא] באשה קראה מושב כו׳

That is: the Shema and its blessings are the seated prayer, which is the level of Nukva; regarding a woman, it called her "a seat," etc.;

> The Shema and its blessings, said seated, are the level of Nukva, the feminine, since a woman is called a "seat."

וישב ה׳ מלך לעולם[90] בחי׳ מלכות דאצילות שמתלבשת בבי״ע (ועמ״ש מזה סד״ה מי כהוי׳ אלקינו המגביהי לשבת[91] ועיין מ״ש בד״ה ואהיה אצלו אמון[92] בפי׳ ממושבותיכם תביאו[93] כו׳)

"And Havayah sits as King forever," the level of Malchus of Atzilus, which is enclothed in Beriah, Yetzirah and Asiyah (see what is written on this at the end of the discourse beginning "Who is like Havayah our G-d, Who sits on high," and see what is written in the discourse beginning "And I was with Him, an amon [a nursling, or an artisan]," in the explanation of "From your dwellings you shall bring," etc.).

> The Psalmist's "Havayah sits as King forever" links sitting with Malchus of Atzilus, which clothes itself in the three lower worlds, Beriah, Yetzirah and Asiyah. The text refers to two other discourses on the theme of sitting; the second explains "From your dwellings (moshvoseichem) you shall bring," a word from the same root as moshav, seat.

והיינו האהבה שממטה למעלה בבחי' ובכל מאדך[94] הוא בבחי' בליטה והר שיש מי שאוהב כו'

That is, the love from below upward, in the manner of "and with all your might," is in the manner of protrusion and a mountain, for "there is one who loves," etc.;

> The love of the Shema, "with all your might," rises from below and stands out like a mountain, since in it "there is one who loves." It is a raised seal from below.

נמשך מזה מלמעלה בחי' הר ההר היינו המשכת ההר עליון לפי ערך העלאת ההר מלמטה

from this there is drawn down from above the level of Hor HaHar, that is, the drawing-down of the supernal mountain according to the measure of the ascent of the mountain from below;

> In response, Hor HaHar, the upper mountain, is drawn down from above, in proportion to the mountain that rose from below.

והיינו התלבשות אור א"ס ב"ה בע"ס [בעשר ספירות] בחי' כלים דאצילות ואור א"ס מלובש ומכוסה בתוך כלים דאצי'

namely, the enclothement of the Infinite Light (Or Ein Sof), blessed be He, in the Ten Sefiros, the level of the vessels of Atzilus, with the Infinite Light enclothed and covered within the vessels of Atzilus.

> This is the Infinite Light clothed in the Ten Sefiros, the vessels of Atzilus, and covered within them: the sunken seal from above.

וזהו ענין המשכת ובנין רמ"ח איברים דמלכא ז"א דאצילות ע"י רמ"ח תיבין שבק"ש [שבקריאת שמע] שיש ג"כ תשעה בראש[95] (כנזכר במשנה ספ"ק [סוף פרק קמא] דאהלות) והיינו כל בחינת זעיר

And this is the matter of the drawing-down and building of the 248 limbs of the King, Z'eir Anpin of Atzilus, through the 248 words of the Shema; and there are also "nine in the head" (as mentioned in the Mishnah at the end of the first chapter of Oholos), that is, the entire level of Z'eir [Anpin].

> The 248 words of the Shema match the 248 limbs of the body; its three paragraphs hold 245, and three words complete the number: "Havayah your G-d is true," which the prayer leader says again aloud, or, for one who says it alone, "G-d, faithful King" before it (Shulchan Aruch, Orach Chayim 61:3, and the Rema there). Reciting it builds and draws down the 248 "limbs of the King," Z'eir Anpin of Atzilus. The Mishnah in Oholos, counting the 248 limbs, lists "nine in the head," so the Shema builds the whole of Z'eir Anpin, its head included.

(ועמ"ש מענין זה דרמ"ח תיבין שבק"ש [שבקריאת שמע] הם בנין והמשכת רמ"ח איברים דמלכא בד"ה צאינה וראינה)[96]

(See what is written on this matter, that the 248 words of the Shema are the building and drawing-down of the 248 limbs of the King, in the discourse beginning "Go forth and see.")

> The text refers to the discourse "Go forth and see" (Likkutei Torah, Shir HaShirim 18:7), which brings from the kavanos of the Shema that its 248 words draw down the 248 supernal "limbs" of the figure of "man" above.

ולכן נק' המשכה הנ"ל תפלה של יד שכתוב בה והיה לך לאות[97] ולא לאחרים לאות[98] מפני שהאורות מכוסים ומלובשים בתוך הכלים בבחי' שקיעה.

Therefore the above-mentioned drawing-down is called the tefillin of the hand, of which it is written, "And it shall be a sign for you," and not a sign for others; because the lights are covered and enclothed within the vessels, in the manner of sinking.

> That is why this drawing-down is the tefillin of the hand, of which the Torah says "a sign for you," and the Talmud adds, "a sign for you, and not a sign for others." The light is covered inside vessels and does not show outwardly: a sunken seal.

משא"כ שמו"ע [שמונה עשרה] בחי' ביטול היש שהוא ענין כריעות והשתחוואות ולכן הוא בלחש מחמת שע"י הביטול נתקרב כו'

The Shemoneh Esreh, by contrast, is the level of the nullification of the yesh, which is the matter of bowing and prostration. Therefore it is [said] in a whisper, because through the bittul one has come close, etc.,

> The Shemoneh Esreh is the nullification of the yesh, expressed in bowing and prostrating. It is said in a whisper because through bittul one has come close to G-d.

והוא כמשל המדבר עם הקרוב אליו בלחש ונמשך מזה בחי' בליטה גילוי אור א"ס שלמעלה מי"ס [מי' ספירות] דאצי'

as in the analogy of one who speaks in a whisper with someone close to him. And from this is drawn down the level of protrusion, a revelation of the Infinite Light that is above the Ten Sefiros of Atzilus;

> One whispers only to someone near. From this closeness comes protrusion from above, a revelation of the Infinite Light that transcends the Ten Sefiros of Atzilus.

והוא תפילין שבראש בבחי׳ גילוי וזהו שמאלו תחת לראשי[99] בחי׳ ק״ש [קריאת שמע] ותש״י [ותפילין של יד] ואח״כ וימינו תחבקני תש״ר [תפילין של ראש] כנ״ל.

and this is the tefillin on the head, in a manner of revelation. And this is [the meaning of] "His left hand is under my head": the level of the Shema and the tefillin of the hand; and afterwards, "and His right hand embraces me": the tefillin of the head, as mentioned above.

> That revelation is the head tefillin, which are worn in plain view. The verse "His left hand is under my head, and His right hand embraces me" traces the order: first the Shema and the hand tefillin, then the head tefillin.

(והנה בכ״ז [בכל זה] מתורץ מה שהקשה הרמ״ז [הרב משה זכות] ס״פ במדבר וז״ל [וזה לשונו] שלפי הנזכר תפילין אלו הכל הוא באצי׳ והנה הרב ז״ל [זכרונו לברכה / זכרונם לברכה] מסר לנו בפי׳ שתפלה של יד הוא בבריאה ותש״ר [ותפילין של ראש] הוא באצילות וכן מוכח מכאן כו׳ עכ״ל [עד כאן לשונו].

(Now, with all this, the difficulty raised by the Ramaz at the end of Parshas Bamidbar is resolved. These are his words: "According to what is mentioned, these tefillin are all in Atzilus; yet the Rav [the Arizal], of blessed memory, transmitted to us explicitly that the tefillin of the hand are in Beriah and the tefillin of the head are in Atzilus, and so it is proven from here," etc. End of quote.

> The Ramaz had asked: by the Zohar's account both tefillin are in Atzilus, yet the Arizal taught that the hand tefillin are in Beriah and the head tefillin in Atzilus. The Alter Rebbe's explanation resolves the question.

ועמ״ש במ״א בד״ה עיין בע״ח [בעץ חיים] שמ״ט דתש״י [דתפילין של יד] בבריאה היינו שהתקון נעשה לדחות החיצונים מג״ת [מגי תחתונות] דבריאה ע״ח [עץ חיים] המשכת האור מאצי׳ כו׳ ע״ש אכן לפמש״כ [לפי מה שכתוב] לק״מ [לא קשה מידי] דמ״ש דתש״י [דתפילין של יד] הוא בבריאה היינו ממש מ״ש בזהר שם צלותא דמיושב לקבל תפלה של יד.

And see what is written elsewhere, in the discourse beginning "See Etz Chaim, Sha'ar (Gate) 49," that the tefillin of the hand being in Beriah means that the rectification is made to repel the external forces from the three lower [Sefiros] of Beriah, through drawing down the light from Atzilus, etc. See there. However, according to what is written [here] there is no difficulty at all: what is said, that the tefillin of the hand are in Beriah, is exactly what is said in the Zohar there: "the seated prayer corresponds to the tefillin of the hand."

> An answer given elsewhere was that the hand tefillin are "in Beriah" because their rectification drives the external forces away from the three lower Sefiros of Beriah by drawing light from Atzilus. On the present explanation there is no difficulty: the Arizal's statement means what the Zohar says, that the seated prayer corresponds to the hand tefillin.

וצלותא דמיושב הוא בבריאה והרי לא אמר רק דהוא לקבל תש"י [תפילין של יד]. ור"ל [ורוצה לומר] שצלותא דמיושב הוא העלאת מ"ן [מיין נוקבין] המעורר וממשיך המשכה דתש"י [דתפילין של יד] וכנ"ל. דצלותא דמיושב הוא בחי' רצוא שהוא חותם בולט שמלמטה.

And the seated prayer is in Beriah; and indeed, it said only that it corresponds to the tefillin of the hand. That is to say, the seated prayer is the raising of mayin nukvin (feminine waters), which arouses and draws down the drawing-down of the tefillin of the hand, as mentioned above; for the seated prayer is the level of ratzo, which is the raised seal from below.

> The seated prayer is in Beriah, and the Zohar says only that it "corresponds" to the hand tefillin. It is the raising of mayin nukvin, the ratzo of the raised seal from below, which arouses the drawing-down that is the hand tefillin.

וזהו ודאי בחי' בריאה ששם שייך בחי' הרצוא והתשוקה ליכלל באצי'. אבל ההמשכה שעי"ז מלמעלה שהיא בחי' חותם שוקע שמלמעלה דהיינו תש"י [תפילין של יד] הוא ודאי באצילות המשכת אור א"ס בכלים דאצי' כו' וכנ"ל.

And this is certainly the level of Beriah, for it is there that the ratzo and the yearning to be included in Atzilus apply. But the drawing-down from above that comes through this, which is the level of the sunken seal from above, namely the tefillin of the hand, is certainly in Atzilus: the drawing-down of the Infinite Light into the vessels of Atzilus, etc., as mentioned above.

> Ratzo, the yearning to be absorbed into Atzilus, belongs to Beriah. But the response it evokes, the sunken seal from above, the hand tefillin, is in Atzilus: the Infinite Light in the vessels of Atzilus.

ומ"ש דתש"ר [דתפילין של ראש] הוא באצילות היינו מ"ש בזהר שם לבתר צלותא דמעומד דהיא לקבל תפלה דרישא.

And what is said, that the tefillin of the head are in Atzilus, is what is said in the Zohar there: "afterwards, the standing prayer, which corresponds to the tefillin of the head."

> Likewise, the Arizal's statement that the head tefillin are in Atzilus matches the Zohar's words that the standing prayer corresponds to the head tefillin.

ור"ל [ורוצה לומר] שגם מה שהוא בחי' לקבל תפלה דרישא דהיינו ההעלאת מ"ן [מיין נוקבין] הגורם המשכת חותם בולט דתש"ר [דתפילין של ראש] שזהו פי' לקבל תפלה דרישא הנה בחי' זו הוא באצילות.

That is to say, even that which is the level of "corresponding to the tefillin of the head," namely the raising of mayin nukvin that brings about the drawing-down of the raised seal of the tefillin of the head, which is the meaning of "corresponding to the tefillin of the head": this level is in Atzilus.

> That is, even the ascent that "corresponds" to the head tefillin, the raising of mayin nukvin that brings about the raised seal, is already in Atzilus.

וזהו ענין שמו"ע [שמונה עשרה] שהוא בחי' אצילות שהוא בחי' ביטול כי אצילות הוא חכמה בכלל שהיא בחי' ביטול יראה בושת כו' חותם שוקע שמלמטה בחי' שוב

And this is the matter of the Shemoneh Esreh, which is the level of Atzilus, which is the level of bittul, for Atzilus as a whole is Chochmah, which is the level of bittul, the awe of shame, etc., the sunken seal from below, the level of shov.

> Hence the Shemoneh Esreh belongs to Atzilus, which as a whole is Chochmah and bittul, the awe of shame: the sunken seal from below, shov.

ואולם ההמשכה שעי"ז הוא תש"ר דמארי עלמא חותם בולט שמלמעלה גילוי אור א"ס שלמעלה מע"ס [מעשר ספירות] דאצי' כנ"ל [תפילין של ראש]

But the drawing-down that comes through this is the tefillin of the head of the Master of the world, the raised seal from above, a revelation of the Infinite Light that is above the Ten Sefiros of Atzilus, as mentioned above.

> What it draws down is the "tefillin of the Master of the world," G-d's own tefillin (Berachos 6a): the raised seal from above, a revelation of the Infinite Light beyond the Ten Sefiros.

ועיין מ"ש בפ' ויחי בד"ה יהודה אתה יודוך[100] דק"ש [דקריאת שמע] ואמת ויציב הם בחי' המשכות מאור א"ס ב"ה לבחי' ממלא כל עלמין. אבל בחי' שמו"ע [שמונה עשרה] שהוא בחי' יהודה הודאה וביטול והתכללות באור א"ס ב"ה הסוכ"ע כו' ועמ"ש בד"ה השמים כסאי[101] כו' אך אי זה בית כו' המשכת מקיפין מבחי' סובב כ"ע [כל עלמין] הנמשך ע"י תפלת שמו"ע [שמונה עשרה]

And see what is written in Parshas Vayechi, in the discourse beginning "Yehudah, your [brothers] shall acknowledge you," that the Shema and Emes VeYatziv [the blessing after the Shema] are the level of drawings-down from the Infinite Light, blessed be He, into the level of the light that fills all worlds (memalei kol almin); but the level of the Shemoneh Esreh, which is the level of Yehudah, [is] acknowledgment (hoda'ah), self-nullification and inclusion in the Infinite Light, blessed be He, that encompasses all worlds (sovev kol almin), etc. And see what is written in the discourse beginning "The heavens are My throne," etc., but [on] "Where is the house," etc.: the drawing-down of encompassing lights from the level of sovev kol almin, drawn down through the prayer of Shemoneh Esreh.

> The text cites Torah Ohr, Vayechi: the Shema and Emes VeYatziv, the blessing after it, draw from the Infinite Light into the light that fills all worlds, while the Shemoneh Esreh is the level of Yehudah, whose name means acknowledgment (hoda'ah): bittul and inclusion in the Infinite Light that encompasses all worlds. It also cites the discourse on "The heavens are My throne… where is the house," on drawing encompassing lights from sovev kol almin through the Shemoneh Esreh.

וממש"ש [וממה שכתוב שם] יובן ג"כ ענין חותם שוקע הנזכר כאן שהוא ע"ד בחי' השמים כסאי כו' וחותם בולט הוא בחינת המשכת המקיפים מבחי' סוכ"ע כו' שזהו ענין אי זה בית כו' ואל זה אביט[102] כו'):

And from what is written there, one will also understand the matter of the sunken seal mentioned here, which is along the lines of the level of "The heavens are My throne," etc., while the raised seal is the level of the drawing-down of the encompassing lights from the level of sovev kol almin, etc., which is the matter of "Where is the house," etc., [and] "But to this one I will look," etc.)

From that discourse the two seals become clear: the sunken seal is like "The heavens are My throne," G-d resting within creation, while the raised seal is the encompassing light, beyond any "house" that could hold Him, which rests on the humble: "But to this one I will look."

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

BACKGROUND FROM THE REBBE

In a Reshimah on a question printed in HaTamim, whether daily prayer is a Torah obligation, and the answer printed there, the Rebbe notes that the question concerns the Shemoneh Esreh while the answer's points belong to the Shema, and weighs which of the two holds the love of G-d.

The Rebbe writes that by the plain law „ואהבת וגו' ובכל מאדך" ("and you shall love … with all your might") is in the Shema, while the Shemoneh Esreh is supplication, like a servant before his master, and that from all the differences between them explained in Chassidus it follows „שענין האהבה שייך לק"ש" ("that love belongs to the Shema"). Among those differences, in his own lettered note, he lists Beriah (בריאה) and Atzilus (אצילות) beside „צלותא דמיושב" ("the seated prayer") and the standing prayer, citing our biur, section 5 (the joining words, "to which correspond," are the editors' completion, bracketed in the quote). That is the mapping our paragraph uses to answer the Ramaz: the Shema, said seated, belongs to Beriah, and the Shemoneh Esreh, said standing, to Atzilus.

The Alter Rebbe: וצלותא דמיושב הוא בבריאה והרי לא אמר רק דהוא לקבל תש"י

The Rebbe: בריאה ואצי', [שכנגדם הם] צלותא דמיושב [וצלותא] דמעומד (לקו"ת שה"ש ד"ה שימני כחותם ביאורו ס"ה) Reshimos (2nd ed.), vol. קפז–קנח, p. 10, lettered note ז

IN ONE'S AVODAH

Love of G-d and the positive commandments draw G-d's light, but only as far as vessels allow, because love still carries a sense of self. The deeper step is shov: setting aside one's own will until "yes" and "no" are alike, the awe of shame, and refraining from what the Torah forbids; this sinking of self draws down the unlimited light. In the daily prayer this is the path from the love of the Shema to the whispered, bowing self-nullification of the Shemoneh Esreh.

QUESTIONS FOR DISCUSSION

1. Why does a raised seal from below produce a sunken seal from above, and a sunken seal a raised one?
2. Why can love, however intense, not draw down what transcends the chain of descending worlds, while self-nullification can?
3. How does the maamar show that the prohibitions are rooted higher than the positive commandments?
4. If the root of the tefillin straps is the white of Atik, why must they be black?
5. How does the order of the morning prayer, the Shema and then the Shemoneh Esreh, reflect the two seals and the two tefillin?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור על זה

The Rebbe's note there records the heading under which this discourse appears in its source: "Shabbos Parshas Vayechi, Shklov, 16 Teves [5]567." It dates and places the discourse.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר לעיל בהערות וציונים יט, ד. ושם רשום בכותרת: "שבת פ' ויחי שקלאב טז טבת ס"ז". עם הגהות אחרות באוה"ת שה"ש ע' תשלו, ועם עוד הגהות בפ' עקב ע' תרכו ואילך בהתחלה ארץ הרים ובקעות.

PARAGRAPH 2

2 והחיות רצוא ושוב

In his vision of the Divine chariot, Yechezkel sees the chayos, the angels called "living creatures," darting forward and back "like the appearance of a flash of lightning." The Alter Rebbe takes their running and returning as the two movements of a person's service of G-d.

Ezekiel 1:14 יחזקאל א:יד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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KEHOT'S NOTE

יחזקאל א, יד.

3 רשפי אש

The bride asks her beloved, "Set me as a seal upon your heart, as a seal upon your arm," and says of love, "its flashes are flashes of fire, a flame of Kah." This is the verse the preceding discourse and this Biur explain; the Alter Rebbe uses its "flashes of fire" for the burning love of ratzo.

Song of Songs 8:6 שיר השירים ח:ו

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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4 כאברהם שקראו הר

Rabbi Elazar teaches that the nations will come to "the house of the G-d of Yaakov": not like Avraham, of whom "mountain" is written ("On the mountain Havayah will be seen"), nor like Yitzchak, who called it a "field," but like Yaakov, who called it a "house." The Alter Rebbe takes Avraham's mountain, which rises above the plain, as a picture of love that stands out.

Pesachim 88a:4 פסחים פ"ח א:ד

אֶלָּא, לֹא כְּאַבְרָהָם שֶׁכָּתוּב בּוֹ "הַר", שֶׁנֶּאֱמַר: "אֲשֶׁר יֵאָמֵר הַיּוֹם בְּהַר ה' יֵרָאֶה", וְלֹא כְּיִצְחָק שֶׁכָּתוּב בּוֹ "שָׂדֶה", שֶׁנֶּאֱמַר: "וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה", אֶלָּא כְּיַעֲקֹב שֶׁקְּרָאוֹ "בַּיִת", שֶׁנֶּאֱמַר: "וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא בֵּית אֵל".

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

KEHOT'S NOTE

פסחים פח, א.

PARAGRAPH 3

5 הר ההר הר ע"ג הר

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

KEHOT'S NOTE

תנחומא חקת יד.

6 הר ההר הר ע"ג הר

On "They came to Hor HaHar" (Numbers 20:22) the Midrash asks why the mountain is called Hor HaHar and answers: "a mountain upon a mountain, like a small apple on top of a large apple." The Alter Rebbe applies the image to Netzach, Hod and Yesod of Imma resting on the "mountains" of Z'eir Anpin.

Midrash Tanchuma, Chukat 14 מדרש תנחומא, חקת י"ד

... לְפִי שֶׁמֵּתוּ יוֹצְאֵי מִצְרַיִם, וְאֵלּוּ מִן אוֹתָן שֶׁכָּתוּב בָּהֶן חַיִּים, שֶׁנֶּאֱמַר: וְאַתֶּם הַדְּבֵקִים בַּה' וְגוֹ' (דברים ד, ד). הֹר הָהָר. מַהוּ הֹר הָהָר. הַר עַל גַּבֵּי הַר, כְּתַפּוּחַ קָטָן עַל גַּבֵּי תַּפּוּחַ גָּדוֹל. וְאַף עַל פִּי שֶׁהֶעֱנָן מְהַלֵּךְ לִפְנֵיהֶם מַשְׁפִּיל אֶת הַגְּבֹהַ וּמַגְבִּיהַּ אֶת הַשָּׁפָל, הֵנִיחַ הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הָהָר הַזֶּה דְּגְמָא, שֶׁיֵּדְעוּ בַּנְּסִים שֶׁעָשָׂה לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁלֹּא הִנִּיחַ הַר בַּמִּדְבָּר, שֶׁלֹּא יִהְיוּ מִתְגָּעִין וְעוֹלִין וְיוֹרְדִין. וְאַף עַל פִּי שֶׁהָיָה עוֹשֶׂה הֶעָנָן כָּל הַמִּדְבָּר ...

(Numb. 20:22:) "Then setting out from Kadesh, the whole congregation [of the Children of Israel came to Mount Hor]." This text is related (to II Chron. 20:37), "Because you have joined with Ahaziah, the L-rd will destroy your work." [Similarly,] because they made an alliance with this wicked king to pass through his land, they lost this righteous man (i.e., Aaron). For that reason the death of Aaron is made [immediately] adjacent after the parashah about the king of Edom, [as stated] (Numb. 20:21-22), "so Israel turned away from them. ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

7 כי ההרים ימושו

G-d comforts Israel through the prophet: even if the mountains move and the hills totter, "My kindness shall not depart from you, and My covenant of peace shall not

be shaken." The Arizal's comment on this verse, in his Likkutei Torah, is cited for the Kabbalistic meaning of "mountains."

Isaiah 54:10 ישעיהו נ"ד:י'

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתְּךָ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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8 **בזהר בשלח (ד"נ סע"א)**

That passage quotes the same Tosefta, "before the pure air sank in… the pierced stones were sealed," and explains that there must first be a drawing-down from the level of the "pure air," so that the stones become "pierced." It identifies this with mayin duchrin drawn down from above to arouse the mayin nukvin from below.

KEHOT'S NOTE

ראה לעיל יג, ב.

9 **עד לא אשתקע אוירא דכיא**

A Tosefta in the Zohar on Beshalach: "before the pure air was found (another reading: sank in) and shone, the pierced stones were sealed; three spirits included in three were sunken." The Alter Rebbe quotes the reading "sank in" and suggests that this sinking, too, belongs to the sunken seal.

Zohar, Beshalach 11:134 ספר הזהר, בשלח י"א:קל"ד

10 **בד"ה נשא את ראש בני גרשון**

In the discourse on "Take the head count of the sons of Gershon" (21a) the Alter Rebbe reads Aharon's name as aleph-har-nun: har, a mountain, is love, which is why Avraham the lover called the Temple site a mountain, while Aharon died at Hor HaHar, a love higher than Avraham's.

KEHOT'S NOTE

לעיל נשא כא, א. וראה שם בהביאור כג, א.

11 **בד"ה נשא את ראש בני גרשון**

As the note quotes it, Or HaTorah there says that the emotive attributes of Arich Anpin, which are the source of the emotive attributes of Z'eir Anpin, are called Hor HaHar.

KEHOT'S NOTE

"פ"ה כי המדות דא"א שהם מקור המדות דז"א נק' הר ההר" — אוה"ת ואתחנן ע' קמא.

12 G-d tells Moshe, "Take the census of the sons of Gershon too." The verse opens the discourse in Likkutei Torah, Nasso, to which the Alter Rebbe refers for more on Hor HaHar.

Numbers 4:22 במדבר ד':כ"ב

נָשֹׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם:

'Take the sum of the sons of Gershon also, by their fathers'-houses, by their families;

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13 **ונפשי כעפר**

Mar the son of Ravina closed his prayer with "and let my soul be like dust to all," the words that end the Amidah. The Alter Rebbe uses them for the complete self-nullification of shov.

Berakhot 17a:4 ברכות י"ז א:ד'

מָר בַּר רָבִינָא כִּי הֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: "אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע, מִיֵּצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה' צוּרִי וְגוֹאֲלִי".

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. …

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14 **עין בעין**

Yeshayahu describes Zion's watchmen raising their voices in song, "for they shall see eye to eye when Havayah returns to Zion," seeing it with their own eyes. The Alter Rebbe uses it for the open, unclothed revelation of the time to come.

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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15 **של"ת גדלה מעלתן מבחי' עשה**

the passage shares nothing with the note

KEHOT'S NOTE

ראה לעיל ט, ב. אגה"ת פ"א.

16 **יראה בושת**

The note sends the reader to the opening of a note on Tikkun Chatzos, the midnight lament, in the Siddur, for the awe of shame named here.

KEHOT'S NOTE

ע' בסידור אדמו"ר ריש הערה לתיקון חצות, יעו"ש. [כ].

17 **וזהו רחימו ודחילו**

In both versions printed in Or HaTorah this line carries the gloss "(this is their order from above to below)": awe

then love in the higher letters, love then awe in the lower ones.

KEHOT'S NOTE

באוה"ת שה"ש ע' תשלז ובאוה"ת פ' עקב ע' תרכו מציין על זה: "(כך סדרן מלמעלה למטה)".

18 **אבא יסד ברתא**

Kehot's note points to Zohar III, 256b for these words.

Zohar III, 256b זח"ג רנו, ב

KEHOT'S NOTE

זח"ג רנו, ב.

19 **אבא יסד ברתא**

The Zohar (3:256b) reads Proverbs 3:19 as "with Abba He founded the daughter": Chochmah founds Malchus, the final hei. The Alter Rebbe uses it to show that lower awe, the final hei, is rooted in Abba.

Zohar, Pinchas 123:841 ספר הזהר, פנחס קכ"ג:תתמ"א

20 **בחכמה יסד ארץ . . וכונן שמים בתבונה**

Shlomo says, "Havayah founded the earth with wisdom; He established the heavens with understanding." In Kabbalah Chochmah (Abba) founds the "earth," Malchus, and Binah establishes the "heavens"; the Alter Rebbe uses it to root lower awe in Abba.

Proverbs 3:19 משלי ג':י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

21 **לא תלבש שעטנז**

The Torah forbids wearing shaatnez, wool and linen woven together. A prohibition is the example of a mitzvah kept by refraining, which nullifies the yesh.

Deuteronomy 22:11 דברים כ"ב:י"א

לֹא תִלְבַּשׁ שַׁעַטְנֵז צֶמֶר וּפִשְׁתִּים יַחְדָּו:

Thou shalt not wear a mingled stuff, wool and linen together.
.

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KEHOT'S NOTE

דברים כב, יא.

22 **ולא יכנף**

Yeshayahu comforts the people of Zion: after scant bread and water, "your Teacher shall no longer be hidden [yikanef, as behind a wing], and your eyes shall see your Teacher." The Alter Rebbe reads it as the unclothed revelation of G-d in the time to come, the raised seal from above.

Isaiah 30:20 ישעיהו ל':כ

וְנָתַן לָכֶם אֲדֹנָי לֶחֶם צָר וּמַיִם לָחַץ וְלֹא־יִכָּנֵף עוֹד מוֹרֶיךָ וְהָיוּ עֵינֶיךָ רֹאוֹת אֶת־מוֹרֶיךָ:

And though the L-rd give you sparing bread and scant water, Yet shall not thy Teacher hide Himself any more, But thine eyes shall see thy Teacher;

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KEHOT'S NOTE

ישע' ל, כ.

23 Kehot's note points to Zohar, Beshalach 10:125–133 for these words.

Zohar, Beshalach 10:125–133 ספר הזהר, בשלח י':קכ"ה-קל"ג

PARAGRAPH 4

24 **כמים הפנים**

Shlomo: "As in water, face answers to face, so the heart of man to man"; water reflects back the face that looks into it, and one heart answers another. The Alter Rebbe applies it to love: love from below calls forth love from above.

Proverbs 27:19 משלי כ"ז:י"ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם:

As in water face answereth to face, So the heart of man to man.

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25 **ואהבת ב"פ אור**

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

KEHOT'S NOTE

בע"ח שי' לאה ורחל (פי"ג). [כ].

26 **ואהבת ב"פ אור**

In the gate on Leah and Rachel, the Arizal teaches that in reciting ve'ahavta in the Shema one should intend to give Rachel two lights, since ve'ahavta (414) equals twice or (207).

Sefer Etz Chaim 38:3:1 עץ חיים ל"ח:ג':א

... אמנם דע כי פעמים שרחל לוקחת כל מקום אותו שליש אמצעי ואין רגלי לאה מתפשטים בתוך כתר רחל כשיעור שליש ההוא וז"ש אצלינו בכוונת ק"ש בפי' ואהבת צריך לכוין לתת בי' אורות לרחל כמנין ואהבת שהם ב"פ אור ורחל נקראת א"ת כמ"ש למטה בע"ה כמארז"ל אתין וגמין רבויין הם וזהו ואהבת את ר"ל שתאהב את רחל הנקראת את והוציא בלשון אהבה ע"ד ויאהב יעקב את רחל כי האהבה יתירה הוא שנתן לה חלק יתר על לאה כנ"ל והם בי' אורות אלו כמנין ואהבת כנ"ל. והאורות הללו הנה הם בחי' ...

Sefer Etz Chaim (Public Domain)

27 **כל המרחם על הבריות**

Rabbi Gamliel the son of Rebbi teaches this from "He will give you compassion and have compassion on you." The Alter Rebbe uses it to show how charity below draws compassion from above.

Shabbat 151b:14 שבת קנ"א ב:י"ד

אֲמַר לַהּ רַבִּי חֲיָיא לִדְבֵיתְהוּ: כִּי אָתֵי עֲנָיָא — אַקְדִּימִי לֵיקָּה רִיפְתָּא, כִּי הֵיכִי דְּלֵקְדְּמוּ לְבָנַיְיךְ. אֲמַרָה לֵיקָּה: מֵילְטָ קָא לָיְיטַתְּ לְהוּ?! אֲמַר לַהּ,

32 **העלאת בחי' מ"ן בבחי' עיבור בבטן אימא**

In the gate on mayin nukvin and mayin duchrin, the Arizal explains that sparks rising from below enter the womb of the upper Nukva and stay there for the days of gestation, until they are refined into a full configuration. The Kehot note cites it for the second kind of ascent.

Sefer Etz Chaim 39:4:2 עץ חיים ל"ט:ד':ב'

... אח"כ חזרו או"א להזדווג זווג ב' כדי לתת להם מוחין שהם בחינת הגדלות כנודע והיו שם ג"כ בבחי' עיבור ב' בבטן אמא עלאה כדי להתברר כי אין עיבור אלא ע"י זווג הקודם לו וע"י ב' זווגים אל נגמר תיקון זו"נ ונגמרו להתברר לכן לא הוצרכו עוד או"א להזדווג בבחי' זוג תחתון אבל יש עוד בחי' ג' זווג לאו"א והוא אחר זווג ב' דגדלות דזו"נ והוא לצורך חיות ומזון לזו"ן ולכל שאר העולמות והרי ג' מיני זווגים יש באו"א ולא יותר, השנים הם לצורך זו"ן בעצמם לתקנן הם עצמן ומציאותן, ...

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33 **תלת כלילן גו תלת**

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

KEHOT'S NOTE

ראה ע"ח שער עיבור יניקה מוחין.

34 **ונמשך מזה מ"ד המשכת מוחין חדשים**

In the version printed in Or HaTorah, the text here adds "(a revelation of new light, the level of protrusion, etc.)," identifying the new mochin with the raised seal.

KEHOT'S NOTE

באוה"ת שה"ש כאן ע' תשלט מוסיף "(גלוי אור חדש בחי' בליטה כו')".

35 **שהם מוחין עליונים מאד מאד**

Pri Etz Chaim, Sha'ar (Gate) 21 (Chag HaMatzos), chapter 1, explains that the Exodus required "very, very lofty mochin" in Z'eir Anpin, because the external forces had taken hold there. It says that the sin had returned Z'eir Anpin to the state of "three within three."

Pri Etz Chaim, Gate of Passover 1:17–18 פרי עץ חיים, שער חג המצות א':י"ז-י"ח

... ולתקן זה כי היו אחוזים הקליפות שם, ולכן הוצרך להביא גדלות גדול בזעיר אנפין, ומוחין עליונים מאד מאד, כדי שיתבטלו החיצונים ולא יוכלו להתדבק ולהתאחז שם, וזה היה נס גדול של יציאת מצרים, וכמ"ש בע"ה: והנה דע, כי הז"א יש לו תחלה כמה מיני מוחין, והענין - כי תחלה יש לו קטנות ראשון, והם סוד הלבושים של נה"י דאמא, ובתוכם לבושי נה"י דאבא, כי הם נקראים מוחין דקטנות בזמן היניקה, עד היות האדם גדול בן י"ג שנים, והם סוד מוחין דאלקים, כי הבינה נקראת אלקים ג"כ, ובפרט סוד אחוריים ...

Pri Etz Chaim (Public Domain)

36 **בד"ה קול דודי**

There the Alter Rebbe explains the Haggadah's "the King of the kings of kings revealed Himself to them" as the revelation of His very essence, "He and His Name alone," above the chain of descending worlds; that revelation broke the "narrowness" of Egypt, and, as he explains fur-

קְרָא קָא כְּתִיב: "כִּי בְּגִלַּל הַדָּבָר הַזֶּה", וְתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל — גַּלְגַּל הוּא שֶׁחוֹזֵר בָּעוֹלָם. תַּנְיָא, רַבִּי גַּמְלִיאֵל בְּרַבִּי אוֹמֵר: "וְנָתַן לְךָ רַחֲמִים וְרִחֲמְךָ וְהִרְבֶּךָ", כָּל הַמָּרְחָם עַל הַבְּרִיּוֹת — מְרַחֲמִין עָלָיו מִן הַשָּׁמַיִם, וְכֹל שֶׁאֵינוֹ מְרַחֵם עַל הַבְּרִיּוֹת — אֵין מְרַחֲמִין עָלָיו מִן הַשָּׁמַיִם.

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KEHOT'S NOTE

שבת קנא, ב.

28 **לאו דאית לך צדק ידיעא**

In Patach Eliyahu Eliyahu says of G-d: "not that You have a known justice, which is judgment, nor a known law, which is mercy, nor any of these attributes at all." The Alter Rebbe uses it to show that in G-d's essence no attribute applies.

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע' דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (ני"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי' הגדולה והגבורה וכו'

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PARAGRAPH 5

29 **ב' בחי' העלאות**

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

KEHOT'S NOTE

הא' ע' ש' פנימי' וחיצוני' דרוש (ג-ה). [כ].

30 **פנימית עולם התחתון עולה ומלביש עולם העליון**

In the gate on the inner and outer dimensions (Penimiyus veChitzoniyus), Etz Chaim describes how, in the ascents of the weekday prayers and of Shabbos, an aspect of a lower level rises and enclothes a higher one. The Kehot note points to drushim 3-5 of this gate for the first kind of ascent.

Sefer Etz Chaim 40:3:1 עץ חיים מ':ג':א'

ענין פנימיות וחיצוניות אפשר כי הגי' בחי' כלים ואורות וניצוצין שיש בכל כלי מהם הכל נעשים ביחד כיצד כי יש למעלה זווג דחיצוניות להוציא חיצוניות עיבור א' וכן יש זווג עליון ממנו בפנימיות להוציא פנימיות דעיבור א' וכעד"ז ב' בחי' ביניקה וב' אחרות בעיבור מוחין דגדלות האמנם ענין חיצוניות ופנימיות אפשר שיש ב' פירושים א' הוא שנאמר כי נודע שיש מוחין בעיבור ויניקה וגדלות. ואמנם נדבר בעיבור ראשון כי אז מהכלים נעשה ג' חללי דגלגלתא עצמן שהם עצמות הראש ומהניצוצות נעשה קרומין הנקרא אלקים דקטנות והבן זה מאד ומהאורות נעששו ...

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31 **אבל יש עוד**

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

KEHOT'S NOTE

(הב'). ע' ש' הולדת או"א וזו"ן (פ"ה). ושי' מ"ן ומ"ד (דרוש ד). [כ].

ther on, it came "leaping over the mountains," not step by step.

KEHOT'S NOTE

לעיל יד, ד.

37 **אשה מזרעת תחלה יולדת זכר**

Rav Yitzchak the son of Rav Ami teaches: "If the man emits seed first, she bears a female; if the woman emits seed first, she bears a male." The Alter Rebbe reads it as a law of the Sefiros: sinking below brings protrusion above.

Berakhot 60a:14 ברכות ס׳ א:י״ד

וּמִי מַהֲנֵי רַחֲמֵי? וְהָאָמַר רַב יִצְחָק בְּרֵיהּ דְּרַב אַמֵּי: אִישׁ מַזְרִיעַ תְּחִלָּה — יוֹלֶדֶת נְקֵבָה, אִשָּׁה מַזַּרַעַת תְּחִלָּה — יוֹלֶדֶת זָכָר. שֶׁנֶּאֱמַר: "אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר"! הָכָא בְּמַאי עָסְקִינַן — כְּגוֹן שֶׁהִזְרִיעוּ שְׁנֵיהֶם בְּבַת אַחַת.

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

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KEHOT'S NOTE

ברכות ס, א.

38 **בביאור ע״פ שחורה אני**

There the prohibitions, the "locks... black as a raven" of the Scribes' fences and fine points, are called vessels through whose fulfillment G-d's very essence will be revealed in the time to come.

KEHOT'S NOTE

לעיל ט, ב.

39 The bride tells the daughters of Jerusalem, "I am black, yet comely." The verse opens the Biur in Likkutei Torah to which the Alter Rebbe refers for the roots of the positive and prohibitive commandments.

Song of Songs 1:5 שיר השירים א:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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40 **בע״ח שער א״א (פרק א׳ ב׳)**

The note sends the reader to Or HaTorah on Shir HaShirim for further discussion of this teaching of Etz Chaim, on how Atik is clothed in Arich Anpin.

KEHOT'S NOTE

ראה גם אוה״ת שה״ש כרך ב ע׳ תקיא ואילך.

41 **שז״ת דעתיק מתלבשין תוך א״א**

At the start of the gate on Arich Anpin, the Arizal writes that the first three Sefiros of Atik cannot be clothed within Arich Anpin and remain an encompassing light, while the seven lower Sefiros of Atik alone are clothed within it.

Sefer Etz Chaim 13:1:2 עץ חיים י״ג:א׳:ב׳

... פרקין יש בנצח דעתיק וב״פ קדמאין מתלבשים תוך חסד ונצח דא״א וכן ב״פ קדמאין דהוד דעתיק מתלבשין תוך גבורה והוד דא״א ונשארו פרק תחתון דנצח דעתיק ופ״ת דהוד דעתיק מגולין בלתי התלבשות ואלו נשארו למטה בבריאה תחת האצילות כדי להאיר שם לעולם הבריאה ואלו הם כדמיון ב׳ דדי בהמה שעומדין שם אצל הרגלים אשר כל אלו הבחי׳ של א״א ואו״א וזו״נ כשנתקנו (נ״א שהם נתקנו) בעת שנאצלו היו למטה שם בבריאה והתחילו לעלות וינקו תחלה מב׳ בחי׳ דדי בהמה ואחר כך הגדילו יותר וינקו מדדי אדם כמ״ש בע״ה בתחלת ...

Sefer Etz Chaim (Public Domain)

42 Asaf laments a time of destruction: "We have not seen our signs; there is no longer a prophet, and none among us knows how long." Such concealment is the opposite of the open miracles of the Exodus.

Psalms 74:9 תהילים ע״ד:ט׳

אוֹתֹתֵינוּ לֹא־רָאִינוּ אֵין־עוֹד נָבִיא וְלֹא־אִתָּנוּ יֹדֵעַ עַד־מָה:

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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PARAGRAPH 7

43 **וברית שלומי לא תמוט**

G-d comforts Israel: "For the mountains shall depart and the hills totter, but My kindness shall not depart from you, and My covenant of peace shall not be shaken." The covenant is read as the inner dimension of Yesod of Atik, revealed in the future.

Isaiah 54:10 ישעיהו נ״ד:י׳

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה׳

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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KEHOT'S NOTE

ישע׳ נד, י׳.

44 **ועלאת בח״י עלמין**

In the introduction to the Zohar (1:4b), a new insight of hidden wisdom rises, joins the words of the Ancient of Days, and "enters the eighteen hidden worlds," of which it is said, "No eye has seen, G-d, but You." The Ramaz's

משמיה דרב יהודה ניקב תוכו של ה״י כשר יריכו פסול א״ר זירא לדידי מפרשה לי מיניה דרב הונא ורבי יעקב אמר לדידי מפרשה לי מיניה דרב יהודה ניקב תוכו של ה״י כשר יריכו אם נשתייר בו כשיעור אות קטנה כשר ואם לאו פסול

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות כט, א.

50 **האותיות הוא מלשון אתא**

Asked from Seir, "Watchman, what of the night?", the watchman answers, "Morning comes (asa), and also night." The Aramaic asa, "comes," is the word to which the Alter Rebbe links osiyos, letters.

Isaiah 21:12 ישעיהו כ״א:י״ב

KEHOT'S NOTE

ישע׳ כא, יב. ראה מאמרי אדה״ז — ענינים ע׳ סו, וע׳ תמג.

51 **יהי רקיע**

G-d's word on the second day of Creation: "Let there be a firmament in the midst of the waters." The text gives the firmament as an example of something brought into being from Chesed of Atzilus, a "letter."

Genesis 1:6 בראשית א׳:ו׳

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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PARAGRAPH 9

52 **אבא יונק ממזל ח׳**

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

KEHOT'S NOTE

ראה שער או״א.

53 **ויש בחי׳ שערות מעולין כו׳ ויש בחינה אחרת**

In the gate on Arich Anpin, chapter 5, the Arizal compares the hairs to letters written in ink and the white of the skull to the white parchment, adding: "There is a level in which the hairs are superior to the whiteness, and another in which the whiteness is superior to the hairs."

Sefer Etz Chaim 13:5:1 עץ חיים י״ג:ה׳:א׳

... בדיו והלבנונית הוא בחי׳ הנייר והקלף הלבן שעליו כותבין האותיות ויש בחינת שערות מעולין מן הלבנונית ויש בחי׳ אחרת שהלבנונית מעולה מן השערות כמ״ש במ״א בענין היחודין ביחוד ה׳. וזהו טעם שמן החוורתא מנהורא דיליה ירתין צדיקייא ת׳ עלמין דכסופין ומן השערות יונק הז״א עצמו ולמטה בע״ה נבאר איך ע״י מתלבשין ז״ת דיליה ברישא דא״א ונ״ה שלו מתלבשין בב׳ בחי׳ של א״א והם ב׳ אזנים וב׳ עינים שבו. והנה בב׳ בחי׳ אלו אין שער גדל בהם אמנם כאשר אורם חוזר מתתא לעילא דרך האי קרומא דאוירא דא״א אשר שם ...

Sefer Etz Chaim (Public Domain)

comment there is cited for the inner dimension of Yesod of Atik.

Zohar, Introduction 11:63 ספר הזהר, הקדמה י״א:ס״ג

45 **ועיין בהרמ״ז . . בח״י עלמין כו׳**

Or HaTorah glosses the Ramaz's comment here: "that is, the inner dimension of Yesod of Atik." This supports reading the raised seal as the inner dimension of Yesod of Atik.

KEHOT'S NOTE

"פי׳ דהיינו פנימיות יסוד דעתיק" — אוה״ת נ״ך כרך א ע׳ שי׳.

46 **וקבל היהודים**

The Jews took upon themselves to continue what they had begun to do, and what Mordechai had written to them. The verse is a subject of the Purim discourse the Alter Rebbe cites here.

Esther 9:23 אסתר ט׳:כ״ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם:

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

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47 **כחותם על זרועך**

The bride asks, "Set me as a seal upon your heart, as a seal upon your arm." The maamar reads the two seals as the tefillin of the head, whose straps hang over the heart, and the tefillin of the hand.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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KEHOT'S NOTE

שה״ש ח, ו.

48 **בד״ה חייב אינש**

This is the Purim discourse Chayav Inish in Torah Ohr, printed here as Chayei Inash.

KEHOT'S NOTE

תו״א צט, ג ושם מציין לכאן.

PARAGRAPH 8

49 **מארז״ל כל אות שאין גויל מוקף**

Rav Yehudah in the name of Rav: "Any letter that is not surrounded by parchment on its four sides is invalid." The Alter Rebbe makes this law the key to the relation of the white parchment and the letters.

Menachot 29a:17–18 מנחות כ״ט א׳:י״ז-י״ח

אמר רב יהודה אמר רב לא נצרכה אלא לקוצה של יוד והא נמי פשיטא אלא לכאידך דרב יהודה אמר רב דאמר רב יהודה אמר רב כל אות שאין גויל מוקף לה מארבע רוחותיה פסולה אמר אשיאן בר נדבך

Anpin, the white, and Netzach, Hod and Yesod of Imma become its mochin, the letters.

KEHOT'S NOTE

באוה"ת שה"ש כרך ב ע' תשלט. ובפי' עקב ע' תרכח נמצא הגהה זו בשינוי: "(נ' דכאן מדבר באותיות הנמשכין משכל למדות אשר א"כ הקלף הלבן והאותיות הכל בחו"ב. וזהו ענין סופר וספר כו', ולעיל דיבר באותיות הנמשכים מגלגתא לחו"ב, וכ"ה בע"ח דבינה נק' קדלא חיורא לגבי זי"א כו', כי מת"ת דאי' נעשה כתר לזי"א שנק' חיוורא ומנה"י דאי' נעשו מוחין לזי"א שהם האותיות כו' וזהו ענין סופר וספר, אך לכאורה ספר כולל גויל הלבן והאותיות והיינו תנה"י דאימא, וסופר הוא חכמה שהוא הכותב האותיות על הגויל כו')".

59 גרמין בנויין על מוחא כו' אינון חיורין כו' וכתיבא אוכמא לא אשתמודע אלא מגו חוורא כגוונא דאורייתא

The Raaya Mehemna on Parshas Shoftim: "Bones are built upon the brain… because bones are white, and black writing is recognized only from within the white, like the Torah."

Zohar, Shoftim 3:11–4:20 ספר הזהר, שופטים ג:יא-ד:כ

60 ברע"מ פ' שופטים . . גבי גרמין . . והרמ"ז

The note sends the reader to Or HaTorah on Shoftim for further discussion of this passage of the Raaya Mehemna and the Ramaz's comment on it.

KEHOT'S NOTE

ראה אוה"ת פ' שופטים ע' תתנה ואילך. ביאוה"ז להצ"צ כרך ב ע' תתרלב: "בס"ת שכותבים באותיות בדיו ע"ג קלף לבן האותיות הם בחי' לבושים והקלף לבן הוא העצמיות . . ואעפ"כ מתאחדים יחד וע"י לבנונית הקלף ניכרים יותר אותיות השחורים כו', ועד"ז הוא בחי' חו"ב דאצ"י שהוא בחי' התורה שניתנה באש שחורה שהוא אותיות דבינה ע"ג אותיות לבנה שהוא חכמה".

61 שו"ה שנתהוו בו — וכמ"ש במ"א

The note identifies the "elsewhere" of the text with a passage in the Mitteler Rebbe's Biurei HaZohar on the intellect bearing the letters that form in it.

KEHOT'S NOTE

ראה ביאוה"ז לאדה"א קכב, ג. ובאוה"ת הנ"ל (שהם הגהות לד"ה הנ"ל).

PARAGRAPH 10

62 בביאור ע"פ ועשית ציץ

There "engravings of a seal" are the letters of Binah, the Yesod of Imma, in which the letters take form: Chochmah is like a flash of lightning with no shape, while letters apply to Binah.

KEHOT'S NOTE

תו"א פד, א.

63 ופתחת עליו פתוחי חותם

G-d instructs Moshe: "Make a tzitz of pure gold, and engrave upon it, like the engravings of a seal, 'Holy to

54 בע"ח שער א"א פ"ה ויש בחי' שערות מעולין כו' ויש בחינה אחרת כו'

Or HaTorah on Tetzaveh quotes the full sentence of Etz Chaim: one level of the hairs is superior to the whiteness and another level of the whiteness is superior to the hairs, "as written elsewhere regarding the unifications, in the fifth unification." The note also points to Or HaTorah on Nitzavim.

KEHOT'S NOTE

"ויש בחי' שערות מעולין מן הלבנונית ויש בחי' אחרת שהלבנונית מעולה מן השערות כמ"ש במ"א בענין היחודים ביחוד חמישי" — אוה"ת תצוה ע' א'תשכה. וראה באוה"ת פ' נצבים ע' א'רפ.

55 וזה נתבאר במבוא שערים ש"ג ח"ב ספ"ט

As the note quotes it, Or HaTorah gives the reason found in Mavo She'arim: the hairs are vavs, drawn from the Tiferes of Atik within the "membrane of air," while the white of the skull is from Netzach and Hod of Atik.

KEHOT'S NOTE

ראה אוה"ת נצבים ע' א'רפ: "שהוא לפי שהשערות הם ווי"ן ונמשכים מת"ת דעתיק שבקרומא דאוירא ולבנונית גלגלתא מנו"ה דעתיק".

56 סופר וספר

That discourse explains "The words of the Scribes are dearer to Me than the wine of the Torah" through Sefer Yetzirah's sofer, sefer and sippur: sofer is Chochmah, which flows into sefer, Binah (thought), and from there into sippur, speech.

KEHOT'S NOTE

ס"י פ"א, מ"א. ראה לעיל שמע"צ פ, ב.

57 סופר וספר

Sefer Yetzirah says that G-d created His world with "sefer, sefar and sippur." Chassidus reads these as sofer, the scribe (Chochmah), sefer, the book (Binah), and sippur, the telling (speech).

Sefer Yetzirah 1:1 ספר יצירה א:א

בשלשים ושתים נתיבות פליאות חכמה חקק יה ה' צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור:

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2 סְפָר; Sippur סִפּוּר; and 3) Sapher סֵפֶר which are in Him one and the same.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

58 (כאן מדבר בענין ההמשכה . . ונהורא אוכמא כו' ע"ש)

In Or HaTorah on Eikev this gloss appears in a different form: here the letters pass from intellect to emotions, so parchment and letters are both within Chochmah and Binah; the Tiferes of Imma becomes the Keser of Z'eir

Havayah.'" The verse is the subject of the Torah Ohr discourse cited here.

Exodus 28:36 שמות כ"ח:ל"ו

וְעָשִׂיתָ צִּיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חֹתָם קֹדֶשׁ לַה׳

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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64 **ע"ח שער כ"ה דרוש ה'**

That passage cites the same drush of Etz Chaim: Binah relative to Z'eir Anpin is like Atik and Keser, since the Tiferes of Imma becomes the Keser of Z'eir Anpin.

KEHOT'S NOTE

ראה גם לעיל פ' צו יא, א.

65 **תפארת דאימא שנעשה כתר לז"א**

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

KEHOT'S NOTE

וע"ע ריש שער מיעוט הירח. [כ].

66 **ת"ת דאימא שנעשה כתר לז"א**

At the beginning of the gate on the diminishing of the moon (Mi'ut HaYareach), to which the Kehot note refers, Etz Chaim states that "from the Tiferes of Imma is made the Keser of Z'eir Anpin."

Sefer Etz Chaim 36:1:3 עץ חיים ל"ו:א':ג'

... ונבאר עתה באורך כללותן אע"פ שיש פרטים הרבה הנה תכלית המיעוט אשר בה אינה פחות מנקודה א' כלולה מי' שהיא נקודה מלכות האחרונה שבה כנ"ל ותכלית גידול שלה הוא שיהיה בה כל הי"ס שלה ותהיה עם ז"א פב"פ שוה לגמרי וישתמשו ב' מלכים בכתר א' שהוא מה שקטרגה הירח כנודע. והענין הוא כי נודע כי מת"ת של אמא נעשה כתר לז"א וכאשר גם היא תעלה עד שם ויהיה כתרה בת"ת של אמא כמוהו יהיה כתריהן שוין ויהיו שניהן א' כי שניהן יהיו בחי' ת"ת דאמא שהוא ספירה א' ואז ...

Sefer Etz Chaim (Public Domain)

67 **כי כל בחי' אימא לובן ורחמים בערך ז"א ורישא חוורא דגלגלתא היא לבנונית ת"ת דתבונה**

The Arizal writes: "Every aspect of Imma is whiteness and mercy relative to Z'eir Anpin, and the white head of the skull is the whiteness of the Tiferes of Tevunah... and in the same way you will understand [it] in Arich Anpin."

Sefer Etz Chaim 25:5:1 עץ חיים כ"ה:ה':א'

... דרך האחוריים אינן מגיעין רק עד החזה לבד מהאחור. ודע כי אלו הנה"י החדשים הם סוד חוורתי דקדלי הנזי באדרא קל"ב כי כל בחי' אמא לובן ורחמי בערך ז"א ורישא חוורא דגלגלתא הוא לבנונית ת"ת דתבונה וחוורא דקדלא הוא התפשטות נה"י החדשים ועד"ז תבין בא"א רישא חוורא דיליה כו' וד"ל ואין חוורא זה נמשך בכל רוחב הזרועות רק בקו האמצעי דז"א אחורי עורף עד נגד החזה בקו אמצעי דת"ת דז"א לבד ולא בח"ג דיליה וז"ש באד"ר על א"א ומהאי גולגלתא נפיק חד עיבר חוור דנחית לגלגלתא דז"א וזהו ודאי ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 11

68 **שחורה אני ונאוה**

"I am black, yet comely." The verse opens the discourse cited here for the source of the encompassing light, above "white light" and "black light."

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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69 **קדש לי כל בכור**

G-d tells Moshe: "Sanctify to Me every firstborn." The words begin the first passage in the tefillin, linked here to Chochmah.

Exodus 13:2 שמות י"ג:ב'

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא׃

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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70 **למען תהיה תורת ה' בפיך**

"...so that the Torah of Havayah may be in your mouth." This verse in the first tefillin passage is read as the revelation of Chochmah below through Torah study.

Exodus 13:9 שמות י"ג:ט'

וְהָיָה לְךָ לְאוֹת עַל־יָדְךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ כִּי בְיָד חֲזָקָה הוֹצִאֲךָ ה' מִמִּצְרָיִם׃

And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the L-RD may be in thy mouth; for with a strong hand hath the L-RD brought thee out of Egypt.

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PARAGRAPH 12

71 **כי רצועות תש"ר תליין על לבא**

The note says that the straps hanging over the heart are explained in the Siddur's discourse on "Set me as a seal upon your heart."

KEHOT'S NOTE

נתבאר בסידור ע"פ שימני ובאוה"ת ויקרא פ' בחקותי כרך ג ע' תתקכה ואילך.

72 **וגם כשרים כשנעשים הרצועות מקלף**

Alongside the Shulchan Aruch, the note gives the Alter Rebbe's own code of law at the same siman for the ruling that straps made of parchment are valid.

KEHOT'S NOTE

או"ח סל"ג ס"ג. שו"ע אדה"ז שם.

73 **הרצועות מקלף**

The Shulchan Aruch rules that tefillin straps are valid whether made of hide or of parchment, and that by a law given to Moshe at Sinai they must be black on the outside.

Shulchan Arukh, Orach Chayim 33:3 שולחן ערוך, אורח חיים ל"ג:ג'

עור הרצועו' צריך שיהיה מעור בהמה חיה ועוף הטהורים וצריך שיהיה מעובד לשמו רצועו' בין מעור בין מקלף כשרות הלכה למשה מסיני שיהו הרצועו' שחורות מבחוץ אבל מצד פנים יעשה מאיזה צבע שירצה חוץ מאדום שמא יאמרו שמדם חטטיו נצבעו והאדימו:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

74 **עיין בזהר פ' פינחס (דרל"ו ע"ב)**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

דא קשר של תפילין דהיא אחידת בהו כו' תרין רצועין נפקין מסטרא דא ומסטרא דא רוא דתרין ירכין כו' דהא מלעילא נפקין תרין רצועין רוא דתרין דרועין מימינא ומשמאלא ודלית ואתאחידת בהו לבתר אתפשטו ירכין לתתא כיון דאיהי אתאחידת לעילא כדקא יאות נחתא לתתא לאתאחדא באוכלסהא כו' עכ"ל. ופי' דבריו ששני רצועות היוצאים מהמעברתא עד הקשר הם חו"ג תרין דרועין וכשיוצאין למטה מהקשר עד דתליין גם על ליבא הם נו"ה תרין ירכין כו'" — אוה"ת עקב ע' תרכט.

75 **וכמו שאיתא באדרא זוטא (דף רצ"ב ע"א)**

The note points to Yahel Or for this Idra Zuta teaching; Yahel Or in turn refers there to Torah Ohr, Yisro, and to the Mitteler Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ראה יהל אור ע' תלט ושם מציין גם לעיין בתו"א פי' יתרו וביאורו ע"פ זכור ושמור בדבור אחד, ולביאוה"ז מאדה"א פ' בשלח על התוספתא ד"ן ע"א תלת רוחין דכלילן בתלת. מאדה"ז על מארז"ל ע' שכג. וראה לעיל פ' שמיני יט, ב. סה"מ תרל"ה ח"ב ע' תב ובמ"מ לשם.

76 **ז"א בעתיקא קדישא תלייא ואחיד**

The Idra Zuta (3:292a): Abba and Imma "came forth from this brain, are included in the mazla, and on it they hang, and to it they are bound; Z'eir Anpin hangs upon and is bound to the holy Atika."

Zohar, Idra Zuta 24:109 ספר הזהר, האדרא זוטא כ"ד:ק"ט

77 **בד"ה ענין האבות הן הן המרכבה**

That discourse quotes the Idra Zuta, "Abba and Imma came forth from the hidden brain, and Z'eir Anpin is bound to and hangs upon Atika," and explains that although the emotions are born and revealed from the intellect, and match it, they are taken from a higher place.

KEHOT'S NOTE

תו"א עג, א.

78 **וימינו תחבקני**

The bride, longing for her beloved, pictures his embrace: "His left hand is under my head, and his right hand embraces me." The embrace, which surrounds, is the Chesed of Atik encompassing the emotions.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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KEHOT'S NOTE

שה"ש ב, ו.

PARAGRAPH 13

79 **רצועות שחורות הלמ"מ**

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

KEHOT'S NOTE

שו"ע סי' לג, ס"ד.

80 **רצועות שחורות הלמ"מ**

The Shulchan Aruch rules: "It is a law given to Moshe at Sinai that the straps be black on the outside"; the next seif, 33:4, cited in the Kehot note, speaks of blackening the boxes as well. The Alter Rebbe explains the blackness by the loftiness of the straps' root.

Shulchan Arukh, Orach Chayim 33:3 שולחן ערוך, אורח חיים ל"ג:ג'

עור הרצועו' צריך שיהיה מעור בהמה חיה ועוף הטהורים וצריך שיהיה מעובד לשמו רצועו' בין מעור בין מקלף כשרות הלכה למשה מסיני שיהו הרצועו' שחורות מבחוץ אבל מצד פנים יעשה מאיזה צבע שירצה חוץ מאדום שמא יאמרו שמדם חטטיו נצבעו והאדימו:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

81 **רצועות שחורות הלמ"מ**

Rabbi Yitzchak: "Black straps are a law given to Moshe at Sinai." This is the Talmud's statement of the rule the Alter Rebbe cites.

Menachot 35a:6–7 מנחות ל"ה א:ו'-ז'

א"ר יצחק רצועות שחורות הלכה למשה מסיני מיתיבי תפילין אין קושרין אותן אלא במינן בין ירוקות בין שחורות בין לבנות אדומות לא יעשה מפני גנאי ודבר אחר א"ר יהודה מעשה בתלמידו של ר"ע שהיה קושר תפיליו בלשונות של תכלת ולא אמר לו דבר איפשר אותו צדיק ראה תלמידו ולא מיחה בו אמר לו הן לא ראה אותו ואם ראה אותו לא היה מניחו

Wikisource Talmud Bavli (CC-BY-SA)

82 **בביאור ע"פ שחורה אני**

The Biur on "I am black, yet comely" explains that the prohibitions depend on the black hairs of Z'eir Anpin, below the white hairs of Arich Anpin, "like pure wool," from which the positive commandments come, yet the root of the light in the prohibitions is higher: the hidden light that surrounds the white light. (Kehot: 4c)

KEHOT'S NOTE

לעיל ד, ג.

83 **שחורה אני ונאוה**

"I am black, yet comely." The verse opens the Biur in Likkutei Torah on the black and the white roots of the commandments, to which this parenthesis refers.

Song of Songs 1:5 שיר השירים א׳:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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84 **קווצותיו תלתלים שחורות כעורב**

The bride describes her beloved: "his head is the finest gold, his locks are curled, black as a raven." In the Biur on "I am black," these black locks are the source of the prohibitions.

Song of Songs 5:11 שיר השירים ה׳:י״א

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב׃

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

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85 **שער רישי׳ כעמר נקא**

In a vision Daniel sees the Ancient of Days seated, "His garment white as snow and the hair of His head like pure wool." Kabbalah applies it to the white hair of Arich Anpin, the source of the positive commandments.

Daniel 7:9 דניאל ז׳:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

86 **שוש אשיש**

Speaking for Israel at the redemption, the prophet says, "I will greatly rejoice in Havayah." The verse opens one of the Biurim the Alter Rebbe cites in support of his reading.

Isaiah 61:10 ישעיהו ס״א:י׳

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

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

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87 **כי כארץ תוציא צמחה**

"For as the earth brings forth its growth…": the prophet likens the redemption to a seed that sprouts from the ground. The verse opens another Biur cited here, on the Thirteen Attributes of Mercy.

Isaiah 61:11 ישעיהו ס״א:י״א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה׳ יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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88 **תורה צוה**

In his blessing Moshe speaks of himself: "Moshe commanded us the Torah, an inheritance of the congregation of Yaakov." The verse opens a further discourse cited in support of this reading.

Deuteronomy 33:4 דברים ל״ג:ד׳

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

Moses commanded us a law, An inheritance of the congregation of Jacob.

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PARAGRAPH 14

89 **צלותא דמיושב לקבל תפלה של יד**

The Zohar: "Afterwards the seated prayer, corresponding to the tefillin of the hand; afterwards the standing prayer, which corresponds to the tefillin of the head; and this is like that." The Alter Rebbe builds his reading of the two seals on it.

Zohar, Bamidbar 7:65–8:73 ספר הזהר, במדבר ז׳:ס״ה-ח׳:ע״ג

Then corresponding to these, man, in entering Synagogue, first cleanses himself by the [recital of the regulations concerning the] sacrifices; then he accepts upon himself the Heavenly Yoke by the recital of the hymns of King David. Then comes the prayer said sitting, which corresponds to the arm-phylactery, followed by the prayer said standing, which corresponds to the head-phylactery. So prayer is made up of both action and speech,

The Zohar; London, Soncino Press, 1933 (Public Domain)

90 **וישב ה׳ מלך לעולם**

David's psalm of G-d's voice over the waters ends, "Havayah sat at the Flood, and Havayah sits as King forever." Sitting is linked to Malchus, which descends into the lower worlds.

Psalms 29:10 תהילים כ״ט:י׳

ה׳ לַמַּבּוּל יָשָׁב וַיֵּשֶׁב ה׳ מֶלֶךְ לְעוֹלָם׃

The L-RD sat enthroned at the flood; Yea, the L-RD sitteth as King for ever.

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91 **מי כהוי׳ אלקינו המגביהי לשבת**

The psalmist praises G-d: "Who is like Havayah our G-d, Who sits on high," yet looks down so low. The verse opens

one of the discourses cited on the theme of sitting.

Psalms 113:5 תהילים קי״ג:ה׳

מִי כַּה׳ אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת:

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

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92 **ואהיה אצלו אמון**

The Torah, speaking as wisdom, says, "I was with Him, an amon," a nursling raised at His side (or, by another reading, His artisan), "a delight day after day." The verse opens another discourse cited here.

Proverbs 8:30 משלי ח׳:ל׳

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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93 **ממושבותיכם תביאו**

On Shavuos: "From your dwellings (moshvoseichem) you shall bring two loaves of waving." The cited discourse explains it in connection with sitting (moshav), the same root.

Leviticus 23:17 ויקרא כ״ג:י״ז

מִמּוֹשְׁבֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתַּיִם שְׁנֵי עֶשְׂרֹנִים סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה בִּכּוּרִים לַה׳

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD.

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

94 **ובכל מאדך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The love of the Shema, rising from below, is the raised seal from below.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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95 **תשעה בראש**

The Mishnah lists the 248 limbs of the human body, among them "nine in the head." The Alter Rebbe uses it for the 248 words of the Shema that build the "limbs" of Z'eir Anpin.

Mishnah Oholot 1:8 משנה אהלות א׳:ח׳

... וְאַרְבָּעָה בַכָּתֵף. מֵאָה וְאֶחָד מִזֶּה וּמֵאָה וְאֶחָד מִזֶּה. וּשְׁמֹנָה עֶשְׂרֵה חֻלְיוֹת בַּשִּׁדְרָה, תִּשְׁעָה בָרֹאשׁ, שְׁמֹנָה בַצַּוָּאר, שִׁשָּׁה בַמַּפְתֵּחַ שֶׁל לֵב, וַחֲמִשָּׁה בִנְקָבָיו. כָּל אֶחָד וְאֶחָד מִטַּמֵּא בְּמַגָּע וּבְמַשָּׂא וּבְאֹהֶל. אֵימָתַי, בִּזְמַן שֶׁיֵּשׁ עֲלֵיהֶן בָּשָׂר כָּרָאוּי. אֲבָל אִם אֵין עֲלֵיהֶן בָּשָׂר כָּרָאוּי, מְטַמְּאִין בְּמַגָּע וּבְמַשָּׂא, וְאֵין מְטַמְּאִין בְּאֹהֶל:

There are two hundred and forty-eight limbs in a human body: Thirty in the foot, six for every toe, Ten in the ankle, Two in the shin, Five in the knee, One in the thigh, Three in the hip, Eleven ribs, Thirty in the hand, [that is] six to every finger, Two in the fore-arm, Two in the elbow, One in the upper arm and Four in the shoulder, [For a total of] one hundred and one on the one side [of the body] and one hundred and one on ...

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96 **צאינה וראינה**

"Go forth and gaze, O daughters of Zion, upon King Shlomo, in the crown with which his mother crowned him on the day of his wedding." The poem calls on the daughters of Zion to come out and see the king; its opening words are the title of the discourse cited here (Likkutei Torah, Shir HaShirim 18), which explains that the 248 words of the Shema draw down the 248 supernal "limbs."

Song of Songs 3:11 שיר השירים ג׳:י״א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ:

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

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97 **והיה לך לאות**

Moshe tells Israel to bind the remembrance of the Exodus "as a sign for you on your hand." The verse of the hand tefillin, read here as light hidden within vessels.

Exodus 13:9 שמות י״ג:ט׳

וְהָיָה לְךָ לְאוֹת עַל־יָדְךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה׳ בְּפִיךָ כִּי בְיָד חֲזָקָה הוֹצִאֲךָ ה׳ מִמִּצְרָיִם:

And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the L-RD may be in thy mouth; for with a strong hand hath the L-RD brought thee out of Egypt.

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98 **והיה לך לאות ולא לאחרים לאות**

Rabbi Eliezer derives from "And it shall be a sign for you" that the hand tefillin are placed on the upper arm: "a sign for you, and not a sign for others." The Alter Rebbe reads it as light concealed within vessels.

Menachot 37b:3–4 מנחות ל״ז ב׳:ג׳-ד׳

רבי אליעזר אומר אינו צריך הרי הוא אומר (שמות יג, ט) והיה לך לאות לך לאות ולא לאחרים לאות ר׳ יצחק אומר אינו צריך הרי הוא אומר (דברים יא, יח) ושמתם את דברי אלה על לבבכם וקשרתם שתהא שימה כנגד הלב ר׳ חייא ורב אחא בריה דרב אויא מכוין ומנח ליה להדי ליביה רב אשי הוה יתיב קמיה דאמימר הוה ציריא בידיה וקא מתחזיין תפילין אמר ליה לא סבר לה מר לך לאות ולא לאחרים לאות אמר ליה במקום לך לאות איתמר

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99 **שמאלו תחת לראשי**

> **"His left hand is under my head, and His right hand embraces me." The left hand is the Shema and the hand tefillin; the right hand's embrace is the head tefillin.**

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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100 **יהודה אתה יודוך**

> **Yaakov blesses Yehudah: "Yehudah, you, your brothers shall acknowledge (yoducha) you," playing on his name. The verse opens the Torah Ohr discourse in Vayechi cited here, which links Yehudah with acknowledgment and bittul.**

Genesis 49:8 בראשית מ״ט:ח׳

יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ יָדְךָ בְּעֹרֶף אֹיְבֶיךָ יִשְׁתַּחֲווּ לְךָ בְּנֵי אָבִיךָ׃

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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101 **השמים כסאי**

> **G-d says through the prophet: "The heavens are My throne and the earth My footstool; where is the house that you would build for Me?" The sunken seal is like the throne; the raised seal, the encompassing light that no house can hold.**

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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102 **ואל זה אביט**

> **"But to this one I will look: to the poor and contrite of spirit." The encompassing light is drawn to the one who nullifies himself.**

Isaiah 66:2 ישעיהו ס״ו:ב׳

וְאֶת־כָּל־אֵלֶּה יָדִי עָשָׂתָה וַיִּהְיוּ כָל־אֵלֶּה נְאֻם־ה׳ וְאֶל־זֶה אַבִּיט אֶל־עָנִי וּנְכֵה־רוּחַ וְחָרֵד עַל־דְּבָרִי׃

For all these things hath My hand made, and so all these things came to be, saith the L-RD; but on this man will I look, even on him that is poor and of a contrite spirit, and trembleth at My word.

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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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