LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 8

ביאור הדברים ע"פ שחורה אני ונאוה

An Explanation of the Matters on "I Am Black, Yet Comely"

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The soul's descent into a limited, physical world makes it "black," yet that very blackness is the source of its beauty: through mitzvos done with physical things, and above all through the prohibitive commandments, which reject what cannot be elevated, a light is revealed that is higher than anything the soul knew above, reaching even to G-d's essence.

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

The soul's descent into a limited, physical world makes it "black," yet that very blackness is the source of its beauty: through mitzvos done with physical things, and above all through the prohibitive commandments, which reject what cannot be elevated, a light is revealed that is higher than anything the soul knew above, reaching even to G-d's essence.

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

THE MAAMAR IN BRIEF

The maamar first establishes that G-d's essence relates to the Sefiros only through an intermediary, Keser, whose upper side holds the "last level" of the Infinite: first explained as His "Name," the capacity for revelation included in His essence, and then, more precisely, as the kav, the lowest point within His light. Malchus of Atzilus likewise mediates between Atzilus and Beriah; descended, it is called Shechinah and kallah, a bride who longs from afar, and souls follow the same pattern. Their descent is "black" but "comely," because only then does the Torah, drawn from the essence of supernal wisdom, become their "groom," and only the descended Malchus raises the "feminine waters" that make the supernal union possible. The halachos stem from two beards: the white hair of Arich Anpin (positive commandments) and the black hair of Z'eir Anpin (prohibitions). Because what is higher in root falls lower in the shattering of Tohu, forbidden things hold the highest sparks, and rejecting them reveals more than the positive commandments can: not only the light that encompasses the worlds, but Atik and the hidden light, "comely like the tents of Kedar" and finally "the curtains of Shlomo." The maamar closes by reading "Rise before the hoary head" as honoring the mitzvos.

OUTLINE

1 **Keser, the intermediary** ¶1–7

Between G-d and the Sefiros stands Keser; its upper side holds the "last level" of the Infinite, explained first as G-d's "Name," the capacity for revelation within His essence, and then more precisely as the kav, the lowest point within His light, which becomes Atik, enclothed in turn in Arich Anpin, the root of the Sefiros.

2 **Malchus, the Shechinah and the bride** ¶8–20

Malchus of Atzilus becomes Atik of Beriah and is then called Shechinah and kallah; souls too descend from "daughters of Jerusalem" to "bride," receiving the Torah as their groom; the supernal union depends on the feminine waters the descended Malchus refines.

3 **The black and white hair** ¶21–27

The positive commandments come from the white hair of Arich Anpin and reveal the encompassing light; the prohibitions and rabbinic fences come from the black hair of Z'eir Anpin and will reveal G-d's essence.

4 **Tohu and Tikkun: the lion and the ox** ¶28–34

What is higher in root falls lower: the lion is forbidden though its root is above the ox, so the prohibitions, which deal with forbidden things, reveal higher lights.

5 **The sun, the salt and the tents of Kedar** ¶35–42

Severity is rooted above kindness; the prohibitions reveal the higher encompassing light, Atik, compared to the distant "tents of Kedar," and the hidden light above the white light of the flame.

6 **"Comely" and the curtains of Shlomo** ¶43–48

The prohibitions draw from Chochmah, Binah and Daas of Atik, revealing the shining face above all hair; higher still is "the curtains of Shlomo," the peace where nothing needs reconciling, glimpsed on Purim and Yom Kippur.

7 **"Rise before the hoary head"** ¶49–54

The verse refers to the mitzvos from the two beards; "and you shall fear your G-d" is Malchus, the Oral Torah, whose rabbinic commandments repel evil through positive action.

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.

Perhaps (biur b'derech efshar) the thread of the Rebbe's teachings here is the rule "whatever is higher above falls lower when it falls," for which he himself sends the reader to this biur's fourth chapter (his note to a Rebbe Rayatz letter of 5699): what stands lowest leads to what is highest. Bringing the Tzemach Tzedek's reading that the prohibitions reach the inner Atik, above Arich Anpin, he explains why: what is above the order of descent is reached not by doing but by "sit and do not do" (Shabbos Chayei Sarah 5737). He brings the Rebbeim's explanation of the lion's impurity, a revelation so lofty it would nullify a pure animal (15 Shevat 5740), and gives two accounts of Yishmael's "coming out" of Avraham: the Rebbe Rashab's, which he sets out (Shabbos Vayeshev 5728), and his own (Shabbos Haazinu 5729). He sets the first chapter's line, "not this is the essence of G-dliness," against the Rambam, finding the world's true existence in the Essence itself (Hoshana Rabbah 5744), and in the closing "Rise before the hoary head" he reads "you shall fear," Malchus, as lowest yet drawing above both beards (the Behab fasts, Iyar 5748).

Intermediary (memutza) ממוצע

Keser, which links G-d's essence to the Sefiros: its upper side belongs to the Emanator and its lower side is the root of the Sefiros. Malchus of Atzilus plays the same role between Atzilus and Beriah.

Shechinah שכינה

Malchus of Atzilus once it descends to become Atik of Beriah and "dwells" among created beings; within Atzilus it is wholly one with the Infinite.

Bride (kallah) כלה

The soul, and Malchus, after descending into the lower worlds; the word is read as kalsah, pining, and as kol hei, the gathering of all the attributes in revelation.

Feminine waters (mayin nukvin) מיין נוקבין

The refined sparks raised from below through prayer and mitzvos; though the masculine waters refine them, once refined they rise above the masculine waters.

White hair and black hair שערות דאריך אנפין ודזעיר אנפין

Narrow channels that convey a reduced light: the white hair of Arich Anpin is the source of the positive commandments, the black hair of Z'eir Anpin the source of the prohibitions. The black hair is lower, yet through the prohibitions it reveals a higher light, from Chochmah, Binah and Daas of Atik.

Tohu and Tikkun תהו ותיקון

The world of great lights and shattered vessels, and the world of rectified, diminished light; the higher a light was in Tohu, the lower its fragments fell.

Encompassing light (makif) מקיף

Light that surrounds rather than enters: close like a garment (the positive commandments) or distant like a tent (Atik, revealed through the prohibitions).

Atik עתיק

The inner aspect of Keser, not counted among the ten Sefiros and not called even "encompassing all worlds"; its first three Sefiros are drawn only through the prohibitions.

SECTION 1 · ¶1–7

Keser, the intermediary

1 ביאור הדברים[1] ע"פ שחורה אני ונאוה[2]

An explanation of the matters [set out] on the verse "I am black, yet comely."

> The heading marks this as a biur, an extended explanation of a discourse on the verse "I am black, yet comely, O daughters of Jerusalem" (Song of Songs 1:5). In that verse the Community of Israel describes herself as dark and yet beautiful, and the maamar will show how the darkness itself becomes the source of the beauty.

2 הנה בין המאציל לנאצלים צריך להיות בחינת ממוצע[3] כמ"ש בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג'][4] והוא משום דלאו ביה מכל אינון מדות כלל.[5,6]

Now, between the Emanator and the emanated [levels] there must be an intermediary level, as is written in Etz Chaim, Sha'ar (Gate) 41, chapter 3. This is because "none of these attributes is in Him at all."

> The Emanator is G-d Himself, and the emanated levels are the Sefiros of Atzilus. The Arizal teaches that a middle level must link the two; the reason, the Alter Rebbe adds, is that, as the Tikkunei Zohar says, G-d in His essence has none of the attributes (wisdom, kindness and the rest) that the Sefiros express.

ואפילו בהע"ס [בהעשר ספירות] מה שנקרא ספירת חכמה היינו הכלי המגביל את האור דע"ס [דעשר ספירות] נקרא בשם חכמה

Even in the Ten Sefiros, what is called the Sefirah of Chochmah (wisdom) means the vessel that limits the light of the Ten Sefiros: [that vessel] is what is called by the name Chochmah,

> Every Sefirah consists of a light and a vessel. The name "Chochmah" properly belongs to the vessel, which gives the light a defined and limited form, the form of wisdom.

וכן בבינה וחסד כו'. אבל עצם האור לא שייך לקרותו בשם חכמה רק אור המהווה ספי' [ספירה / ספירות] חכמה.

and so too with Binah (understanding) and Chesed (kindness), etc. But the light itself cannot properly be called by the name Chochmah; [it is] only "the light that brings the Sefirah of Chochmah into being."

> The same holds for every Sefirah. The light inside the vessel is not itself "wisdom" or "kindness"; it is only the light that brings that Sefirah into being, so the attributes describe the vessels and not the light, and certainly not G-d's essence.

3 והאור הוא רק זיו והארה מעצמות המאציל ואין פועל שום שינוי במהותו ועצמותו. וזהו אני הוי' לא שניתי[7] כמו קודם שנבראו כל העולמו' [העולמות]

And the light is only a radiance and illumination from the essence of the Emanator, and it effects no change whatsoever in His being and essence. This is [the meaning of] "I, Havayah, have not changed": [He is] just as [He was] before all the worlds were created.

> The light that flows into the Sefiros is only a radiance from G-d, the way sunlight comes from the sun, so its going forth changes nothing in Him. This is how the Alter Rebbe reads Malachi's "I, Havayah, have not changed": G-d is exactly as He was before creation.

ובזה מתורץ קושיית הפלסופים[8] איך כל התוארים אין פועלים שום שינוי בעצמות כי אינם שייכים כלל להעצמות

This resolves the question of the philosophers: how is it that none of the descriptions [ascribed to G-d] effects any change in [His] essence? [The answer is] that they do not pertain to the essence at all.

> Medieval philosophers asked how Scripture can describe G-d with so many attributes without implying change or multiplicity in Him. The answer given here is that these descriptions do not refer to His essence at all.

(ר"ל [רוצה לומר] מ"ש בתורה[9] ותחת רגליו[10] כו' כתובים באצבע אלקים[11] כו' עיני[12,13] ה' אזני ה' וכיוצא וכבר האריך בזה בפרדס שער כ"ב פ"א והשל"ה [והשני לוחות הברית] בהקדמה)

(That is, what is written in the Torah, "and under His feet, etc.," "written with the finger of G-d, etc.," "the eyes of Havayah," "the ears of Havayah," and the like. The Pardes has already discussed this at length in Sha'ar (Gate) 22, chapter 1, and so has the Shelah in [his] introduction)

> The "descriptions" in question are the Torah's bodily images of G-d: His feet, His finger, His eyes and ears. The Pardes Rimonim of R. Moshe Cordovero and the introduction to the Shelah (Shenei Luchos HaBris, by R. Yeshayahu Horowitz) already treat this question at length.

(דף י"א י"ג י"ד) ע"ש שביארו הענין אל נכון אך עכ"ז [עם כל זה] אינו שייך רק בע"ס [בעשר ספירות].

(pages 11, 13, 14). See there, for they explained the matter correctly. Nevertheless, [all] this pertains only to the Ten Sefiros.

> Those works explain the matter properly. The Alter Rebbe adds his own point: all such descriptions apply only to the Ten Sefiros, never to G-d's essence.

וכן המדות כמו רחום או נוקם כו' אף שבאמת המדות עליונות אינן כלל מעין וסוג המדות שבנבראים וכמשנ"ת [וכמו שנתבאר] באגה"ק [באגרת הקודש] בד"ה להבין משל ומליצה[14].[15]

So too the attributes (middos), such as "compassionate" or "avenging," etc.: although in truth the supernal attributes are not at all of the same kind and category as the attributes in created beings, as explained in Iggeres HaKodesh, in the epistle beginning "To understand a parable and a figure,"

> Attributes such as "compassionate" or "avenging" are a further case. Even granting that the divine attributes are utterly unlike human feelings, as Iggeres HaKodesh 15 explains, the decisive point is the one that follows.

אך עכ"ז [עם כל זה] הם שייכים רק בבחינת הכלים דע"ס [דעשר ספירות] לבד[16] וכמאמר הת"ז [התיקוני זהר] כולא לאחזאה איך מתנהג עלמא[17] אבל לאו כו' מכל אלין מדות כלל ועיין בסש"ב [בספר של בינונים] (ח"א [חלק א'] פ"ב [פרק ב'] בהג"ה [בהגהה] וח"ב [וחלק ב'] פ"ט בהג"ה [בהגהה]).

nevertheless they pertain only to the level of the vessels of the Ten Sefiros alone, as in the saying of the Tikkunei Zohar, "All [this is] to show how the world is conducted, but not, etc., any of these attributes at all." See Sefer Shel Beinonim (Part I, chapter 2, in the gloss, and Part II, chapter 9, in the gloss).

> The divine attributes belong only to the vessels of the Sefiros. The Tikkunei Zohar says they exist "to show how the world is conducted," not because G-d Himself possesses any of them, and the glosses in two chapters of the Tanya discuss this further.

ואעפ"כ [ואף על פי כן] מתייחס כ"ז [כל זה] לו ית' ממש שהוא עצמו ית' ממש הרחמן וההסדן או הנוקם כו'

And even so, all this is truly ascribed to Him, blessed be He: that He Himself, blessed be He, is truly the Merciful One and the Kind One, or the Avenger, etc.,

> Nevertheless it is true to call G-d Himself "Merciful," "Kind" or "Avenger." The next part explains how this can be.

ע"י התלבשות האור שהוא ית' מאיר ממנו בהכלים[18] להחיותן והאור מתייחד עמהן דאיהו וגרמוהי חד ממש ומ"מ אין זה פועל שום שינוי והתפעלות בעצמותו ית'

through the enclothing of the light that He, blessed be He, shines forth from Himself into the vessels to give them life; and the light unites with them, for "He and His vessels are one" in the fullest sense. Even so, this effects no change whatsoever in His essence, blessed be He, nor is He affected [by it],

> These names apply to G-d because His own light enters the vessels and becomes one with them; the Tikkunei Zohar's phrase "He and His vessels are one" means that even the vessels are united with Him. Yet this union leaves His essence unaffected.

כי גם האור המתלבש בע"ס [בעשר ספירות] הוא רק כענין זיו והארה לבד אבל עצמותו יתʼ קדוש ומובדל כוʼ ואינו כדמיון הנשמה שהיא עצמה מתלבשת בגוף כוʼ

for the light that is enclothed in the Ten Sefiros, too, is only like a radiance and illumination, while His essence, blessed be He, is holy and separate, etc. It is not like the soul, which is itself enclothed in the body, etc.

> The light in the Sefiros is a radiance, not G-d's essence. Here the familiar comparison to a soul in a body falls short: the soul itself enters the body, while G-d's essence remains holy and apart.

וגדולה מזו כתב בפרדס שער עצמות וכלים[19] פ"ד שאפילו בהאור והזיו המלובש בהכלים דע"ס [דעשר ספירות] אין בעצמות ההוא שינוי וגוון כלל לא דין[20]

Even more than this is written in the Pardes, Sha'ar Atzmus VeKeilim (the Gate of Essence and Vessels), chapter 4: that even in the light and radiance enclothed in the vessels of the Ten Sefiros, there is in that essence no change or hue at all, neither judgment

> The Pardes goes further still: even the light within the vessels has no "hue" of its own. Judgment and mercy, right and left, are distinctions of the vessels, not of the light.

ולא רחמים לא ימין ולא שמאל כוʼ ואע"פ [ואף על פי] שכל פעולות אלו הבאים מהרחמים והדין נשפע ונמשך מהאור דייקא. ע"י הכלים.

nor mercy, neither right nor left, etc., even though all these actions that come from mercy and judgment flow and are drawn specifically from the light, by means of the vessels.

> The light is not itself mercy or judgment, even though every act of mercy or judgment draws its power from that very light. The difference in effect comes from the vessels through which it passes.

והנה הכלים דאצילות הם ג"כ אלקות ממש ואיהו וגרמוהי חד[21] (ועיין מזה באגה"ק [באגרת הקודש] בד"ה איהו וחיוהי[22] כוʼ. ועמ"ש ע"פ ארדה נא ואראה[23] כוʼ)

Now, the vessels of Atzilus are also truly G-dliness, and "He and His vessels are one" (see on this Iggeres HaKodesh, in the epistle beginning "He and His life-forces, etc."; and see what is written on the verse "I will go down now and see, etc.").

> The vessels of Atzilus, too, are G-dliness, wholly one with G-d. The Kehot note sums up the point of Iggeres HaKodesh 20: these vessels can create something from nothing as the Infinite does, not merely as a cause produces an effect.

ואף האור המהוה כל הספירות הוא רק כמו זיו השמש אשר אינו פועל שום שינוי בעצם המאור לכן נקרא בשם אור א"ס שהוא לשון זיו והארה בעלמא.

And even the light that brings all the Sefiros into being is only like the radiance of the sun, which effects no change in the luminary itself. Therefore it is called by the name "the Infinite Light (Or Ein Sof)," "light" being a term for a mere radiance and illumination.

> Sunlight does not alter or diminish the sun. This, the Alter Rebbe says, is why Kabbalah speaks of the Infinite Light: the very word "light" signals a mere radiance, not the essence.

אך גם זאת כדי שיהיה האור א"ס יכול לבוא לידי גילוי שיתהוה מזה כל הספירות צריך להיות מקודם בחינת ממוצע בין המאציל לנאצלים ואז יוכל האור א"ס להוות ולהחיות הספירות והממוצע זהו[24] כתר.

Yet even so, for the Infinite Light to be able to come into revelation, so that all the Sefiros come into being from it, there must first be an intermediary level between the Emanator and the emanated; then the Infinite Light can bring the Sefiros into being and give them life. The intermediary is Keser (the Crown),

> Even this radiance cannot produce the Sefiros directly. It needs an intermediary between G-d and the Sefiros, and that intermediary is Keser, the Crown.

שיש בו מבחינה אחרונה שבמאציל[25] ויש בו בחינה שנקרא שרש הנאצלים. לכן לפעמים נקרא הכתר אור א"ס[26]

for it contains [something] of the last level of the Emanator, and it contains a level called "the root of the emanated." Therefore Keser is sometimes called the Infinite Light

> Keser has two sides: one belongs to the Emanator, as His "last level," and the other is the root of the Sefiros. Because of its upper side, Keser is sometimes called "the Infinite Light" itself.

(דהיינו מצד בחינה האחרונה שבמאציל שיש בו שבחי' זו אינה במנין ע"ס [עשר ספירות] כלל ומצד בחינת שרש הנאצלים נמנה בע"ס [בעשר ספירות] ע"כ הוא בחינת ממוצע)

(that is, from the side of the last level of the Emanator that is in it, for this level is not counted among the Ten Sefiros at all; while from the side of the level of the root of the emanated, it is counted among the Ten Sefiros. Therefore it is an intermediary level).

> This settles the Kabbalists' dispute over whether Keser is counted among the Ten Sefiros. Its upper side is not counted and its lower side is, and having both is exactly what makes it an intermediary.

כי עצמותו ומהותו של המאציל עצם א"ס אינו בגדר כל עלמין שיוכל לבוא בגילוי האור וההשפעה ממנו אף בעולם אצילות אם לא ע"י בחינת ממוצע הנ"ל

For the essence and being of the Emanator, the very essence of the Infinite One (Ein Sof), is not within the bounds of "all worlds," such that the light and influence from Him could come into revelation even in the World of Atzilus, except through the intermediary level mentioned above.

> G-d's essence is beyond every category of worlds, even the highest, Atzilus. Light from Him can be revealed there only through the intermediary, Keser.

(ומה שיש להבין איך שייך לומר באין סוף בחי' אחרונה.[27] כי לא שייך בחי' אחרונה או ראשונה רק במקום ששייך לומר ראש וסוף והיינו בע"ס [בעשר ספירות] שהחכמה נקרא ראשית ההשתלשלות כו' והמל' נקרא סופא דכל דרגין.

(As for what needs to be understood, how one can speak of a "last level" in the Infinite One: for "last" or "first" applies only where one can speak of beginning and end, that is, in the Ten Sefiros, where Chochmah is called the beginning of the chain of descending worlds (hishtalshelus), etc., and Malchus is called "the end of all levels."

> A long parenthetical question begins here: how can the Infinite have a "last" level? First and last exist only where there is a beginning and an end, as in the Sefiros, where Chochmah begins the chain of descent and Malchus is called "the end of all levels."

משא"כ באי"ס ב"ה שאין לו קץ וראש והוא פשוט בתכלית הפשיטות מהו ענין בחי' אחרונה.

This is not so with the Infinite One, blessed be He, Who has no end and no beginning and is simple in the utmost simplicity: what does "last level" mean [there]?

> The Infinite has neither beginning nor end and is utterly simple, without parts. So the phrase "last level" seems to make no sense when applied to Him.

והיה נראה לומר ע"פ משנ"ת [מה שנתבאר] בכמה דוכתי בפירוש מארז"ל [מאמר רבותינו זכרונם לברכה] עד שלא נברא העולם[28] היה הוא ושמו בלבד.[29] דידוע הקושיא איך שייך קודם בריאת העולמות להיות בחינת שם להקב"ה ומי קראו בשמו.

It would seem [possible] to say [this] according to what has been explained in several places on the saying of our Sages, of blessed memory, "Before the world was created, there were He and His Name alone." For the question is well known: how, before the creation of the worlds, could there be a name for the Holy One, blessed be He? Who called Him by His name?

> The answer draws on the teaching in Pirkei DeRabbi Eliezer that before creation there were only G-d "and His Name." A name exists so that others can call someone by it, so it is puzzling that G-d should have had a Name before anyone existed to call Him.

אך הענין כי התפשטות החיות הנמשך ממנו ית'[30] להחיות כל העולמות והע"ס [והעשר ספירות] אין התפשטות והמשכה זו רק בחינת שם שהוא רק זיו והארה בעלמא ונקרא אור אין סוף אבל מהותו ועצמותו ית' הוא רם ונשא

But the matter is this: the spreading forth of the life-force drawn from Him, blessed be He, to give life to all the worlds and the Ten Sefiros—this spreading forth and drawing down is only the level of a name, which is only a mere radiance and illumination and is called the Infinite Light. But His being and essence, blessed be He, is high and exalted,

> The life-force that spreads from G-d to the worlds and the Sefiros is His "Name": like a name, it is only an outward radiance, and it is what Kabbalah calls the Infinite Light. G-d's own essence is far above it.

כי אני ה' לא שניתי כתיב כו'. והנה גם קודם שנברא העולם. מה שיכול להיות מתגלה ושיומשך ממנו ההארה והזיו ברצונו הפשוט זהו הנקרא בחינת שמו שהיה עד שלא נברא העולם.

for it is written, "I, Havayah, have not changed," etc. Now, even before the world was created, the fact that He can be revealed, and that illumination and radiance be drawn from Him by His simple will—this is what is called the level of His Name, which existed before the world was created.

> Even before creation, G-d had the capacity to reveal Himself and radiate light, should His simple will so decide. That latent capacity is the "Name" that existed before the world was created.

שכח ויכולת זה נקרא בחי' שמו הכלול בעצמותו. וזהו ענין בחי' אחרונה שבמאציל וכמו שם האדם עד"מ שהוא אין ואפס ממש לגבי עצמותו כו'.

For this power and capability is called the level of His Name, included in His essence. This is the meaning of "the last level of the Emanator": like a person's name, by way of analogy, which is truly naught and nothing compared to his essence, etc.

> This capacity, held within G-d's essence, is His "last level." A person's name is a fitting analogy: it lets others call him and adds nothing to who he is.

ומבחינה זו לבד הוא שנמשך להיות עתיק וכתר האצילות כו' ויצדק מאד לקרוא זה בחינה אחרונה לפי הלשון המבואר במ"א כי לא זה הוא עיקר האלקות[31] מה שהעולמות מתהוים ממנו ומקבלים חיותם והתהוותם מאלקותו יתי

It is from this level alone that [light] is drawn to become Atik and the Keser of Atzilus, etc. It is very fitting to call this "the last level," according to the wording explained elsewhere: for the core of G-dliness is not that the worlds come into being from Him and receive their life-force and existence from His G-dliness, blessed be He,

> Only from this level does light extend to become Atik, the inner aspect of the Keser of Atzilus. It is rightly called "last," because, as Torah Ohr explains, being the source of the worlds is not what G-dliness essentially is.

שהרי אתה הוא עד שלא נברא העולם ולאחר שנברא בשוה ממש. וגם אילו לא היה בורא העולמות הי' הכל שוה לפניו יתי כמו עכשיו שברא כו'.

for "You are He before the world was created, and after it was created," exactly alike. And even had He not created the worlds, all would be equal before Him, blessed be He, just as now that He has created [them], etc.

> G-d is exactly the same before and after creation, in the words of the prayer "You are He before the world was created." Had He never created, nothing in Him would be different.

אלא מה שמחיה ומהוה העולמות זהו רק ע"י הארה לבד ממנו יתי והיא חיי החיים של כל השתלשלות העולמות אבל מהותו ועצמותו יתי הוא למעלה אין קץ מבחי' הארה זו שהיא חיי החיים של כל העולמות.

Rather, His giving life to the worlds and bringing them into being is only through a mere illumination from Him, blessed be He; it is the Life of all life of the entire chain of descending worlds. But His being and essence, blessed be He, is infinitely above this illumination, which is the Life of all life of all the worlds,

> Creating and sustaining the worlds requires only a glimmer of G-d, the "Life of all life" of every world. His essence is infinitely beyond even this.

וכלא ממש חשיבי קמי' [קמיה] יתי' ולכן נקרא הארה זו בחי' היותר אחרונה מכל האפשר באי"ס המאציל ב"ה דהנה גם בחינת זיו ואור המתפשט מן השמש

and they are considered as truly nothing before Him, blessed be He. Therefore this illumination is called "the very last level possible" in the Infinite One, the Emanator, blessed be He. For even with the radiance and light that spreads forth from the sun,

> Compared to Him the worlds are as nothing, so the light that gives them life is called "the very last level possible" in the Infinite. The analogy of the sun is brought to clarify this.

הנה זה פשוט שאור וזיו הזה ישנו ג"כ בגוף כדור השמש עצמו כו' ונחשב הזיו הזה לאין ואפס ממש לגבי גוף כדור השמש שהוא מקור האור והזיו הזה כו' וכמ"ש באריכות בסש"ב [בספר של בינונים])

it is obvious that this light and radiance exists also in the body of the sun's orb itself, etc., and this radiance is considered truly naught and nothing compared to the body of the sun's orb, which is the source of this light and radiance, etc., as is written at length in Sefer Shel Beinonim)

> The sun's light also exists within the sun's orb, but there it is wholly absorbed in its source and counts as nothing. The Tanya develops this analogy at length.

שבהיותו כלול בשמש אין נופל עליו שם יש כלל רק שם אין ואפס[32] (שער היחוד והאמונה פ"ג [פרק ג'])

(Sha'ar HaYichud VehaEmunah, chapter 3): that while it is included in the sun, the name "existence" does not apply to it at all, only the name "naught and nothing,"

> Sha'ar HaYichud VehaEmunah, chapter 3, the second part of the Tanya, says that light contained within the sun cannot be called an existing thing at all. It can be called only "naught and nothing."

כי באמת הוא שם לאין ואפס ממש כו' ע"ש והנה זיו השמש מאיר מהשמש שלא ברצון ובחירה מהשמש.

for in truth, there it is as utter naught and nothing, etc. See there. Now, the sun's radiance shines from the sun without will or choice on the sun's part.

> Within its source the light is truly nothing. Moreover, the sun gives off light without choosing to: it cannot help but shine.

וכ"ש [וכל שכן] וק"ו [וקל וחומר] באלף אלפי הבדלות לאין קץ למעלה שלהיות גילוי האור הוא כשעלה ברצונו וחפצו.

How much more so, by an a fortiori argument with thousands upon thousands of distinctions without end, [is this so] Above, where the light comes to be revealed when it arose in His will and desire.

> With G-d the gap is infinitely greater, since His light is revealed only because He willed it. If the involuntary rays of the sun are nothing compared to the sun, His freely chosen light is all the more nothing compared to Him.

ואי"כ כח זה הכלול בעצמותו הוא אין ואפס ממש לגבי מהותו ועצמותו. כמו שם האדם ממש לגבי עצמותו.

If so, this power included in His essence is truly naught and nothing compared to His being and essence, exactly like a person's name compared to his essence.

> The capacity to radiate light, included in G-d's essence, is therefore truly nothing compared to that essence. It is like a person's name compared to the person himself.

וזהו ענין עד שלא נברא העולם היה הוא ושמו בלבד וז"ש האריז"ל [וזהו שכתוב] [האר"י זכרונו לברכה][33] בחינה היותר אחרונה מכל האפשר[34] כו'.[35, 36, 37]

This is the meaning of "Before the world was created, there were He and His Name alone," and this is what the Arizal said: "the very last level possible, etc."

> This resolves the question: the "Name" that existed before creation is this capacity for revelation, and it is the "very last level" of the Infinite of which the Arizal speaks in Etz Chaim. The digression on the "last level" ends here.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **THE REBBE EXPLAINS**
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> In a sicha printed for Parshas Shoftim (Likkutei Sichos vol. 19, pp. 188-196, adapted from talks of 3 Nissan 5711, Shabbos Shelach 5736 and Shabbos Vayeshev 5737) on the two kinds of witnesses, those who confirm a fact and those whose presence makes it (as at a betrothal), the Rebbe asks which levels of G-dliness need "witnesses": the life-force in the world and even sovev (סובב) do not, since the mind itself can infer them; G-d's Essence, wholly hidden, does.
>
> Explaining why faith in sovev, the G-dliness above the worlds, needs no witness, the Rebbe says the mind itself comes to see „שלא זהו עיקר האלקות מה שהעולמות מתהווים ממנו" (that "not this is the essence of G-dliness, that the worlds come into being from Him"), borrowing the Alter Rebbe's phrase. In a note he adds that in its sources, Torah Ohr 99b and our page, the phrase speaks „על עצמותו יתי שלמעלה גם מסובב" (of G-d's Essence that is above even sovev). So the "essence of G-dliness" set against the life-giving "last level" in our paragraph is the Essence itself, which the maamar later says cannot even be called "encompassing all worlds" (¶24).
>
> The Alter Rebbe: כי לא זה הוא עיקר האלקות מה שהעולמות מתהוים ממנו ומקבלים חיותם והתהוותם מאלקותו יתי'

The Rebbe: אלא ששם — על עצמותו יתי' שלמעלה גם מסובב

Likkutei Sichos, vol. יט, p. 190, note 31 (the sicha begins on p. 188) · printed for Parshas Shoftim (Shoftim 4); adapted from talks of 3 Nissan 5711, Shabbos Shelach 5736 and Shabbos Vayeshev 5737 (closing line, p. 196)

THE REBBE EXPLAINS

In an edited maamar for the third night of Selichos 5720 (dibbur hamaschil Lech Amar Libi Bakshu Fanai), on the two levels of inwardness, the one that relates to what is outside it and the one wholly apart from it, the Rebbe notes that whatever is a source of something is not the truest inwardness, and asks in a note what the prayer "You are He before the world was created" then adds.

If creation comes about incidentally, the Rebbe asks, what does „אתה הוא עד שלא נברא העולם ואתה הוא משנברא העולם" ("You are He before the world was created, and You are He since it was created") add? He answers that even an incidental effect shows that its origin is a "source," and that is a subtle change in it; the prayer's „בשוה ממש" ("exactly alike") holds because creation comes „רק מבחינת שמו הארה בלבד" (only from His "Name," a mere radiance), citing our page. A second note contrasts Tanya ch. 20, which reads the prayer as "no change in His unity," with Likkutei Torah (Emor 31c, and so our page), where it means that G-d is not caught up in creation at all.

The Alter Rebbe: שהרי אתה הוא עד שלא נברא העולם ולאחר שנברא בשוה ממש

The Rebbe: כי הבריאה (גם הבריאה באופן דבדרך ממילא) היא רק מבחינת שמו, הארה בלבד

Sefer HaMaamarim Melukat, vol. ג, p. רפה (note 35 and the note marked *) · ליל ג' דסליחות ה'תש"כ (the third night of Selichos 5720; edited maamar)

THE REBBE EXPLAINS

In a maamar of Shabbos Bereishis 5716 (dibbur hamaschil Bereishis Bara), on Rashi's question why the Torah begins with creation, the Rebbe distinguishes two kinds of "nothing" (ayin) in G-dliness, the "nothing" of the true Being and the "nothing" of created being, and places them in Keser and in the kav.

Explaining why the lowest level in the Emanator can be called "last," the Rebbe says it is only an illumination, and every illumination is "nothing" (ayin); but it is „האין של יש האמיתי" (the "nothing" of the true Being), while what is the head and source of the emanated is „האין של היש הנברא" (the "nothing" of created being). So the two sides of Keser in our paragraph are two kinds of "nothing": Atik is the "nothing" of the true Being, the lower half of Keser that of created being. The kav too, he adds, has both: its inner dimension is the "nothing" of the true Being, its outer dimension the "nothing" of what exists (compare ¶5–6, where the "last level" is the kav).

The Alter Rebbe: שיש בו מבחינה אחרונה שבמאציל ויש בו בחינה שנקרא שרש הנאצלים

The Rebbe: וכל הארה הוא בחינת אין, אלא שזהו האין של יש האמיתי. ומה שהוא ראש ומקור לנאצלים הוא האין של היש הנברא

Sefer HaMaamarim 5716 (bilti muga, new edition), p. מג (note 19; = Toras Menachem 5716 vol. 1 p. 179) · ש"פ בראשית, מבה"ח מרחשון, ה'תשט"ז (unedited)

A QUESTION THE REBBE RAISES

On the night of Hoshana Rabbah 5744, speaking of the Chassidic ushpizin of that night and of how the highest level is reached through the descent into the physical, the Rebbe explains that the "true Being" is revealed precisely in the created, physical yesh.

The Rebbe sets our paragraph's line against the opening of Rambam's code, "all existing things exist only „מאמיתת המצאו" (from the truth of His being)": if „לא זהו עיקר האלקות מה שהעולמות מתהווים ממנו" ("not this is the essence of G-dliness, that the worlds come into being from Him"), Rambam

should have written "from His being," not "from the truth of His being." He answers that Rambam means it exactly: from the side of the lights the world would be nothing, but from the side of the Essence, the true Being, it has a true existence, as Iggeres HaKodesh 20 says that the physical yesh comes into being only from the Essence, whose being is from itself. On the night of Hoshana Rabbah 5746 he returns to it: every creature, down to the smallest, comes not from His title "Creator," nor even "Emanator," but from "the truth of His being," the Essence itself.

The Alter Rebbe: כי לא זה הוא עיקר האלקות מה שהעולמות מתהוים ממנו ומקבלים חיותם והתהוותם מאלקותו ית'

The Rebbe: מכיון ש"לא זהו עיקר האלקות מה שהעולמות מתהווים ממנו" — הרי לכאורה מתאים יותר הלשון שמציאותם של הנמצאים היא מ"המצאו"

Toras Menachem, Hisvaaduyos 5744, vol. א (series vol. 9), p. 279 (§ז; = Sichos Kodesh 5744 vol. 1 p. 342, whose note 67 cites תו"א מג"א צט, ב and לקו"ת שה"ש ח, א) · ליל הושענא רבה הי'תשד"מ (unedited; the Yiddish transcript has the same)

BACKGROUND FROM THE REBBE

In a farbrengen on Simchas Torah 5736 (Sichos Kodesh, an unedited transcript), explaining the verses said before hakafos, beginning with „אתה הראת לדעת" ("You have been shown to know"), the Rebbe asks what a Jew's faith reaches, and answers: the Essence itself, above the luminary and above "He" and "His Name."

In a farbrengen on Simchas Torah 5736 the Rebbe says that even a newborn's faith is not in revelations but in the luminary, and in truth reaches higher still: since "not this is the essence of G-dliness, that the worlds come into being from Him" (the transcript cites Torah Ohr 99b and our page), so too being a luminary from which light is drawn „לא זהו כל העצמות" (is not the whole of the Essence). Faith reaches the Essence itself, the "You" of the verse, which is above even the "He" and "His Name" of "Before the world was created there were „הוא ושמו בלבד" (He and His Name alone)," for "He" too is a category (concealment) and is joined to "His Name." He drew the same step from this line on Shabbos Kedoshim 5714: "the Essence is above even the luminary."

The Alter Rebbe: ואף האור המהוה כל הספירות הוא רק כמו זיו השמש אשר אינו פועל שום שינוי בעצם המאור

The Rebbe: איז עד"ז לא זהו כל העצמות דאס וואס ער איז מאור און פון אים ווערט נמשך אור

Sichos Kodesh 5736, vol. א (5736 1), p. 105 · יום שמחת תורה הי'תשל"ו (farbrengen; unedited transcript)

4 והנה מדברי האריז"ל [האר"י זכרונו לברכה] אלו הוא הכרח וראיה גמורה למ"ש בכמה דוכתי דפירוש אור א"ס היינו האור והגילוי אבל מהותו ועצמותו הוא עד"מ בחי' המאור שהוא מקור האור כו'.

Now, these words of the Arizal are a compelling proof and conclusive evidence for what is written in several places: that "the Infinite Light (Or Ein Sof)" means the light and the revelation, whereas His being and essence is, by way of analogy, the level of the luminary, which is the source of the light, etc.

The Arizal's words show that "the Infinite Light" refers to G-d's radiance, not to His essence. The essence is compared to the luminary, the sun itself, and the light to what shines out from it.

דאל"כ [דאם לא כן] מהו פי' בחינה תחתונה ושפלה מכל בחי' א"ס דקאמר האריז"ל [האר"י זכרונו לברכה].[38,39] אלא ודאי דר"ל [דרוצה לומר] עד"מ האור והזיו כו'.

For otherwise, what is the meaning of "the lowest and humblest of all the levels of the Infinite One," which the Arizal says? Rather, he certainly means, by way of analogy, the light and the radiance, etc.

> Etz Chaim calls the upper side of Keser "the lowest and humblest of all the levels of the Infinite One." Such a phrase makes sense only of the light, which can have levels, and not of the essence, which has none.

5 וכ"כ [וכן כתב] הרמ"ז [הרב משה זכות] בהגה"ה [בהגהה] בתחלת האוצ"ח [האוצרות חיים] וז"ל [וזה לשונו] דוקא הארה מן הא"ס אבל לא מעצמותו ב"ה. וזהו המשיך ר"ל [רוצה לומר] מאורו בלבד האיר למטה עכ"ל [עד כאן לשונו].

The Ramaz, too, wrote thus in a gloss at the beginning of Otzros Chaim; these are his words: "Specifically an illumination from the Infinite One, but not from His essence, blessed be He. And this is [the meaning of] 'He drew forth': that is, from His light alone He shone below." End of quote.

> R. Moshe Zacuto (the Ramaz), in a gloss on Otzros Chaim (R. Chaim Vital's book of the Arizal's teachings), likewise writes that what the Infinite One drew forth was only an illumination of His light, not of His essence. His words support the reading given in the previous paragraph.

גם הרמ"ע [הרב מנחם עזריה] בהקדמת ספרו יונת אלם כתב דאין סוף הוא שייך לומר על שמו ית' ולא על מהותו ועצמותו כו'.

Rabbi Menachem Azariah [of Fano], too, in the introduction to his book Yonas Elem, wrote that "Infinite" can be said of His Name, blessed be He, but not of His being and essence, etc.

> R. Menachem Azariah of Fano makes the same point in the introduction to his book Yonas Elem: the term "Infinite" (Ein Sof) properly describes G-d's Name, not His essence. This fits the explanation above that the light is G-d's "Name."

אך אמנם עם היות שאמת נכון הדבר דעל האור לבד יתכן לומר מ"ש בע"ח [בעץ חיים] בחי' היותר אחרונה[40] כו'

However, although it is true and correct that only of the light can one say what is written in Etz Chaim, "the very last level, etc.,"

> The Alter Rebbe agrees that the phrase "the very last level" can refer only to the light. He now refines what exactly it refers to.

מ"מ באמת פי' בחי' היותר אחרונה שבא"ס דקאמר בע"ח [בעץ חיים] אין הכוונה על כללות האור והזיו ממש.

nevertheless, in truth, the meaning of "the very last level in the Infinite One" of which Etz Chaim speaks does not refer to the light and radiance as a whole.

> The "very last level" is not the Infinite Light as a whole. It is something narrower, as the next part explains.

כ"א עוד זאת ר"ל [רוצה לומר] שבחי' היותר אחרונה שבהאור והזיו מזה נמשך להיות עתיק לאצילות וכנודע שמתחלה הי' [היה] צמצום בהאור ואח"כ נמשך רק קו וחוט לבד מהאור א"ס כו'.[41]

Rather, it means something further: that from the very last level within the light and radiance, [light] is drawn to become Atik of Atzilus. As is known, at first there was a tzimtzum (contraction) in the light, and afterwards only a kav (line) and thread alone was drawn from the Infinite Light, etc.

> It refers to the lowest point of the light, from which Atik of Atzilus emerges. According to the Arizal, the Infinite Light was first withdrawn in the tzimtzum, and afterwards only a thin ray, the kav, was drawn into the vacated space; this ray is that lowest level.

6 והקו הוא נקרא בחי' אחרונה לגבי האור כו' ועמ"ש מענין זה בביאור ע"פ ראיתי והנה מנורת זהב.[42][43]

And the kav is called "the last level" relative to the light, etc. See what is written on this subject in the explanation on "I have seen, and behold, a menorah of gold,"

> Compared with the Infinite Light as it was before the tzimtzum, the kav is its "last" and most limited level. The Alter Rebbe refers to his fuller treatment in discourses on verses from Zechariah and Esther.

ובביאור ע"פ יביאו לבוש[44] מלכות[45] כו' ומהקו הוא שנמשך להיות בחי' עתיק דאצילות והנה בחי' עתיק נמשך ומתלבש באי"א שהוא שרש ומקור הנאצלים.

and in the explanation on "Let them bring royal apparel, etc." It is from the kav that [light] is drawn to become the level of Atik of Atzilus; and the level of Atik is drawn into and enclothed in Arich Anpin, which is the root and source of the emanated.

> From the kav comes Atik, the inner aspect of the Keser of Atzilus, and Atik is enclothed in Arich Anpin, the outer aspect of Keser and the root of all the Sefiros. The chain therefore runs: the Infinite Light, the kav, Atik, Arich Anpin, the Sefiros.

7 וזהו ענין שהכתר נקרא ממוצע בין המאציל לנאצלים כו' דהיינו שכדי להיות הארת אור א"ס נמשך ומתלבש בכלים דע"ס [דעשר ספירות] דאצי' הוא על ידי שמתחלה נמשך ומתלבש בחי' תחתונה שבהאור והזיו בשרש הע"ס [העשר ספירות]

This is the meaning of Keser being called the intermediary between the Emanator and the emanated, etc. That is, for the illumination of the Infinite Light to be drawn into and enclothed in the vessels of the Ten Sefiros of Atzilus, this comes about by the lowest level of the light and radiance first being drawn into and enclothed in the root of the Ten Sefiros,

> This is why Keser is the intermediary. The Infinite Light reaches the vessels of the Sefiros of Atzilus only by first entering their common root.

דהיינו בבחי' שבכתר הנקרא שרש הנאצלים שגבהה מעלתו לאין קץ מבחי' פרטי הע"ס [העשר ספירות] וגם כוללן יחד.

that is, in the level within Keser that is called "the root of the emanated," whose stature is infinitely higher than the level of the individual Ten Sefiros, and which also includes them all together.

> That root is the aspect of Keser called "the root of the emanated." It is infinitely higher than the individual Sefiros, yet contains them all in a general way.

ועי"ז אח"כ נמשך הארה מבחי' זו להתלבש בכל פרטי הכלים דע"ס [דעשר ספירות] לכל כלי כפי ערכו[46] כו'. ועיין בסש"ב [בספר של בינונים] פנ"א.

Through this, afterwards, illumination is drawn from this level to be enclothed in all the individual vessels of the Ten Sefiros, in each vessel according to its measure, etc. See Sefer Shel Beinonim, chapter 51.

> From this general root the light then spreads into each individual vessel according to its capacity. Tanya, chapter 51, compares this to the soul, whose life-force is concentrated in the brain and from there reaches each limb according to its nature.

שהמשל ונמשל הנזכר שם יובן כאן בדרך נפלאה יותר לאין קץ. (ועיין בע"ח [בעץ חיים] שער שמיני פרק חמישי[47] ולעילא מגולגלתא דיליה כו' עתיק דאצילות[48] ומ"ש מזה בביאור ע"פ מוצאיהם למסעיהם):[49,50]

The analogy and its application mentioned there will be understood here in an infinitely more wondrous way. (See Etz Chaim, Sha'ar (Gate) 8, chapter 5, [on] "and above his skull, etc.," [concerning] Atik of Atzilus, and what is written on this in the explanation on "their goings forth according to their journeys.")

> The Tanya's analogy applies here in an infinitely more wondrous way, since here the source is the Infinite Light itself. The parenthesis adds references to Etz Chaim on Atik of Atzilus and to a discourse in Likkutei Torah, Masei.

SECTION 2 · ¶8–20

Malchus, the Shechinah and the bride

8 ב והנה כתיב לך ה' הגדולה והגבורה[51] היינו שהמדות דאצילו' [דאצילות] בטלים בעצמות אור א"ס דלאו ביה מכל אינון מדות כלל[52] וכמ"כ [וכמו כן] בחי' מלכות דאצי' היא בטילה ומיוחדת באו"ס ב"ה כמ"ש לך ה' הממלכה.

2. Now, it is written, "Yours, Havayah, are the greatness and the might": that is, the attributes (middos) of Atzilus are nullified in the essence of the Infinite Light, for "none of these attributes is in Him at all." Likewise, the level of Malchus of Atzilus is nullified and united with the Infinite One, blessed be He, as it is written, "Yours, Havayah, is the kingdom."

> A new section turns to Malchus. The verse "Yours, Havayah, are the greatness and the might ... Yours is the kingdom" teaches that within Atzilus the attributes, Malchus among them, are wholly nullified and united with the Infinite, since G-d Himself has none of these attributes.

9 וכנודע דבאצי' איהו וגרמוהי חד אפילו בבחי' הכלים. משא"כ עולם הבריאה הוא בחי' יש מאין שהנברא הוא יש ודבר נפרד ואפילו הכלים דע"ס [דעשר ספירות] דבי"ע הם נבראים ולאו איהו וגרמוהי חד בהון.

As is known, in Atzilus "He and His vessels are one," even at the level of the vessels. This is not so with the World of Beriah, which is at the level of something from nothing: the created being is a "something" and a separate entity, and even the vessels of the Ten Sefiros of Beriah, Yetzirah and Asiyah are created beings, and "He and His vessels are one" does not apply to them.

> Atzilus is one with G-d even in its vessels. Beriah is "something from nothing": its beings, even the vessels of its Sefiros, are created and separate, so the formula "He and His vessels are one" no longer applies.

10 ולכן כדי להיות ההמשכה מע"ס [מעשר ספירות] דאצילות בע"ס [בעשר ספירות] דבי"ע הוא ג"כ ע"י בחי' ממוצע שבחינת מלכות דאצילות נעשית עתיק לבריאה. ופי' בע"ח [בעץ חיים] שמ"א פ"ד[53] שמתלבשת בכתר דבריאה[54] דהיינו באי"א דבריאה.

Therefore, for there to be a drawing down from the Ten Sefiros of Atzilus into the Ten Sefiros of Beriah, Yetzirah and Asiyah, this too is through an intermediary level: the level of Malchus of Atzilus becomes Atik for Beriah. Etz Chaim, Sha'ar (Gate) 41, chapter 4, explains that it is enclothed in the Keser of Beriah, that is, in Arich Anpin of Beriah.

> Just as Keser bridges the Infinite and Atzilus, a bridge is needed between Atzilus and Beriah. That bridge is Malchus of Atzilus, which becomes Atik, the innermost aspect of the Keser of Beriah, as Etz Chaim explains.

ולכן זהו בחי' ממוצע בין אצילות לבריאה וכנ"ל בענין הכתר דאצי' כו' ונמצא יש בבחינת מלכות דאצילות ב' בחינות.

Therefore this is the intermediary level between Atzilus and Beriah, as [explained] above regarding the Keser of Atzilus, etc. It follows that in the level of Malchus of Atzilus there are two levels.

> Malchus of Atzilus therefore plays the same role between Atzilus and Beriah that Keser plays between the Emanator and Atzilus. This gives Malchus of Atzilus two distinct states.

הא' הוא בהיותה באצילות קודם שיורדת להיות עתיק לבריאה אשר באצילות הוא בחי' היחוד באור א"ס לך ה' הממלכה.

The first is while it is in Atzilus, before it descends to become Atik for Beriah; in Atzilus it is the level of union with the Infinite Light: "Yours, Havayah, is the kingdom."

> In its first state, Malchus remains in Atzilus, wholly united with the Infinite Light. The verse "Yours, Havayah, is the kingdom" describes this: the kingship belongs entirely to G-d.

הב' כשנמשכת מאצילות[55] ומתלבשת בבריאה להיות עתיק לבריאה וזהו בחי' מלך מלך וימלוך שאז נעשית מקור להתהוות הזמן עבר הוה ועתיד משא"כ באצי' אין שייך בחי' זו שהוא היה הוה ויהיה ברגע א'.[56]

The second is when it is drawn from Atzilus and enclothed in Beriah, to become Atik for Beriah. This is the level of "[He] is King, [He] was King, and [He] will reign," for then it becomes the source for the coming into being of time—past, present and future. This is not so in Atzilus, where this level does not apply, for [there] "He was, is and will be" in a single moment.

> In its second state, Malchus descends to become the source of Beriah, and only there does time come into being, as the phrase from the prayers, "[Havayah] is King, was King and will reign," implies. In Atzilus past, present and future are a single moment.

11 והנה כשיורדת המל' בבריאה נקראת בלשון הגמרא והתרגום אונקלוס בשם שכינה ששוכן בהיכל קדשי קדשים שהיה שורה שם בחי' אלקות כמבואר בסש"ב פנ"ג [בספר של בינונים] [פרק נ"ג][57] ושם [בהיכל ק"ק [קדש הקדשים] דבי"ע

Now, when Malchus descends into Beriah, it is called, in the language of the Gemara and of Targum Onkelos, by the name Shechinah, [meaning] that which dwells in the chamber of the Holy of Holies, where the level of G-dliness used to rest, as explained in Sefer Shel Beinonim, chapter 53. There [in the chamber of the Holy of Holies of Beriah, Yetzirah and Asiyah,

> When Malchus of Atzilus descends into Beriah, it is called Shechinah, the term the Talmud and Targum Onkelos use for G-d's presence. The word means "that which dwells," and it fits the Divine presence that rested in the Holy of Holies, as the Tanya, chapter 53, explains.

וכן בהיכל ק"ק [קדש הקדשים] שבבהמ"ק [שבבית המקדש]][58] שייך לשון שכינה משא"כ בהיותה באצי' לא שייך לשון שכינה מאחר שמיוחדת שם באור א"ס בתכלית היחוד ואינה מתלבשת ושורה במקור הנבראים עדיין.

and likewise in the chamber of the Holy of Holies in the Holy Temple] the term Shechinah applies. This is not so when it is in Atzilus: there the term Shechinah does not apply, since there it is united with the Infinite Light (Or Ein Sof) in the utmost unity and is not yet enclothed and dwelling in the source of the created beings.

> "Dwelling" applies in the Holy of Holies of the lower worlds and in the Temple's Holy of Holies, where G-dliness rests within something other than itself. In Atzilus, Malchus is wholly one with the Infinite Light and does not yet rest within any source of created beings, so the term Shechinah does not fit. The words in square brackets in this part and the one before are the printed text's own bracketed insertion.

רק כשנעשית בחי' עתיק לבריאה ומתלבשת באי"א דבריאה. שהוא שרש ע"ס [עשר ספירות] דבריאה. ובריאה הוא נבראים.

Only when it becomes the level of Atik for Beriah and is enclothed in Arich Anpin of Beriah—which is the root of the Ten Sefiros of Beriah, and Beriah is created beings—

> The term applies only once Malchus becomes Atik, the innermost root, of Beriah, enclothed in Arich Anpin of Beriah. Beriah is the realm of created beings, so there G-dliness truly dwells within something separate.

ושורה שם התגלות אלקות שייך לשון שכינה[59] שבחינת מלכותו יתי' שבאצילות שבה מלובש הקו מאור א"ס ב"ה שוכנת בתוך בריאה

and a revelation of G-dliness dwells there, does the term Shechinah apply: for the level of His Malchus, blessed be He, in Atzilus, in which the kav from the Infinite Light, blessed be He, is enclothed, dwells within Beriah.

> Then a revelation of G-dliness rests in Beriah, and Malchus of Atzilus, which carries within it the kav of the Infinite Light, is said to "dwell" within Beriah. This is the meaning of the name Shechinah.

(וכמ"ש בפרדס בעה"כ [בערכי הכינויים] ערך שכינה שמשכנת בעולם התחתון כל האצילות העליון[60] כו' ע"ש וע"ז נאמר ושכנתי בתוכם[61] כו' לשכנו תדרשו[62] כו'.

(As is written in the Pardes, in Erchei HaKinuyim, under the entry "Shechinah," that it causes the entire supernal Atzilus to dwell in the lower world, etc.; see there. Of this it is said, "that I may dwell in their midst, etc.," [and] "to His dwelling shall you seek, etc."

> The Pardes Rimonim explains that Malchus is called Shechinah because it brings all of the higher Atzilus to dwell in the lower world. The verses "that I may dwell in their midst" and "to His dwelling shall you seek" use the same root.

ועפ"ז [ועל פי זה] יתבאר מ"ש המגיד להבית יוסף בענין פי' שכינתא הביאו השל"ה [השני לוחות הברית] בסוף ההקדמה[63] בד"ה ולשלימות ענין זה אעתיק דעת דברי המגיד כו' עד ועליה רמז הרמב"ן [הרבי משה בן נחמן] במ"ש

On this basis one can explain what the Maggid said to the Beis Yosef about the meaning of "Shechinta," which the Shelah brought at the end of [his] introduction, in the passage beginning "To complete this matter I will copy the view of the words of the Maggid, etc.," up to: "And the Ramban alluded to it in what he wrote,

> The Maggid, the heavenly teacher who spoke with R. Yosef Karo, author of the Beis Yosef, explained the term "Shechinta," and the Shelah quotes this at the end of his introduction. The Alter Rebbe will show that the distinction just made clarifies the Maggid's words.

כי היא עמהם באחדות ולא באצילות ורבים נבוכו בפי' דבריו אמנם לפי' המגיד מבואר היטב כי שכינתא מטרוניתא היא עם י"ס [י' ספירות] עילאין באחדות א' כו' ואינה עמהם באצילות כו' עכ"ל [עד כאן לשונו] השל"ה [השני לוחות הברית].

'that she is with them in oneness but not in Atzilus (emanation)'; and many were perplexed in explaining his words. However, according to the Maggid's explanation it is well explained, that the Shechinta, the Matronita, is with the ten supernal Sefiros in a single oneness, etc., but is not with them in Atzilus, etc." End of the Shelah's words.

> The Ramban wrote that the Shechinah is "with them [the Sefiros] in oneness but not in Atzilus (emanation)," a statement many found puzzling. The Maggid explained that the Shechinah is united with the ten Sefiros but is not with them in Atzilus.

אשר לכאורה הוא נגד המבואר בכהאריז"ל [בכתבי האריז"ל] דשכינתא היא מל' דאצילות. ולפמ"ש [ולפי מה שכתוב] א"ש [אתי שפיר] דכוונתו הוא ג"כ כמש"ל [כמה שכתוב לעיל] בשם האריז"ל [האר"י זכרונו לברכה] שהמלכות דאצי' יש בה ב' בחי' הא' מה שהיא מיוחדת בע"ס [בעשר ספירות] דאצי' והב' מה שנעשית עתיק לבריאה.

This seems, on the face of it, to contradict what is explained in the writings of the Arizal, that the Shechinta is Malchus of Atzilus. But according to what has been written [here], it is well [resolved]: his intention, too, is as written above in the name of the Arizal, that Malchus of Atzilus has two levels: the first, as it is united with the Ten Sefiros of Atzilus; and the second, as it becomes Atik for Beriah.

> This seems to contradict the Arizal, for whom the Shechinah is Malchus of Atzilus, which is certainly in Atzilus. The Alter Rebbe reconciles them: Malchus of Atzilus has two levels, and the Maggid speaks of the one that has descended to become Atik of Beriah.

ושכינתא נקרא הבחי' השנית שבמל' דוקא. מיהו ע"פ שיר השירים נתבאר לעיל בחינת שכינתא עילאה והיינו בחי' בינה ופי' הטעם בפרדס שם מפני שמשכנת ג' ראשונות על שבע ספירות הבנין.

And Shechinta is the name specifically of the second level in Malchus. However, [in the discourse] on "The Song of Songs," the level of the supernal Shechinah was explained above, namely the level of Binah, and the Pardes there explains the reason: because it causes the first three [Sefiros] to dwell upon the seven Sefiros of the structure.

> Strictly, "Shechinta" names Malchus in its second, descended state. Yet an earlier discourse on the Song of Songs spoke of a "supernal Shechinah," Binah, which the Pardes says is so called because it brings the first three Sefiros to dwell upon the seven lower ones.

וכמ"כ [וכמו כן] י"ל [יש לומר] דהבחי' מל' כמו שהיא באצי' נק' כן עיין בזהר הרקיע ר"פ בראשית ובספר אשל אברהם שם גבי כשושנה כו' כן רעיתי[64] כו'.

Likewise one may say that the level of Malchus as it is in Atzilus is also called so. See the Zohar HaRakia at the beginning of Parshas Bereishis, and the book Eshel Avraham there, on "As a rose, etc., so is My beloved, etc."

> By the same logic, Malchus within Atzilus may also be called Shechinah. The Zohar HaRakia and the book Eshel Avraham discuss this on the verse "As a rose among the thorns, so is My beloved among the daughters."

והנה בליקוטי הש"ס [הששה סדרים] להאריז"ל [להארי"י זכרונו לברכה] בד"ה דע משארז"ל [מה שאמרו רבותינו זכרונם לברכה] לכי ומעטי את עצמך[65] משמע ג"כ כמ"ש המגיד להרב"י [להרב בית יוסף] ע"ש במ"ש ולבחינה זו נאמר לכי ומעטי את עצמך כו' כי המלכות דאצילות אינו יורדת למטה כו' ע"ש.

Now, in Likkutei HaShas of the Arizal, in the passage beginning "Know that from what our Sages, of blessed memory, said, 'Go and diminish yourself,'" it is also implied as the Maggid said to the Beis Yosef. See there, where it says, "And of this level it was said, 'Go and diminish yourself, etc.,' for Malchus of Atzilus does not descend below, etc." See there.

> The Talmud recounts that when the moon complained, G-d told it, "Go and diminish yourself." The Arizal's Likkutei HaShas applies this to Malchus and says that Malchus of Atzilus itself does not descend, which agrees with the Maggid.

ובע"ח [ובעץ חיים] שער מ"ז רפ"ה כ' [כתב] והנה סוד ע"י [עתיק יומין] דבריאה הוא סוד נקודת מלכות דאצי' שאמר לה הקב"ה לכי ומעטי[66] והוי ראש לשועלים כי זו היא ראש לכל הבריאה והוא סוד ע"י [עתיק יומין] דבריאה עכ"ל [עד כאן לשונו] וע"ש ג"כ שמ"א ספ"ב [סוף פרק ב'].

And in Etz Chaim, Sha'ar (Gate) 47, beginning of chapter 5, it is written: "Now, the secret of Atik Yomin of Beriah is the secret of the point of Malchus of Atzilus, to which the Holy One, blessed be He, said, 'Go and diminish yourself, and be a head to foxes,' for this is the head of all of Beriah, and it is the secret of Atik Yomin of Beriah." End of quote. See there also, Sha'ar (Gate) 41, end of chapter 2,

> Etz Chaim says that the "diminished" point of Malchus of Atzilus becomes Atik Yomin of Beriah, the "head to foxes," that is, the head of all of Beriah. This is Malchus in its descended state, and further references in Etz Chaim are added.

ובשער מ"ז פי"א. והנה כל דבר שבקדושה עושה רושם במקומו אע"פ [אף על פי] שנסתלק משם ותמיד נשארה נקודה זו בראש הבריאה כו' ע"ש)

and Sha'ar (Gate) 47, chapter 1. Now, every holy thing leaves an impression in its place even though it has departed from there, and this point always remained at the head of Beriah, etc. See there.)

> Anything holy leaves an impression where it once was. So the point of Malchus, even after it ascends again, remains always at the head of Beriah.

(ועיין בפרדס שער המציאות פי"א ועיין בפי' הרמ"ז [הרב משה זכות] בזהר ר"פ יתרו דס"ז ע"ב גבי אית מלך לתתא[67] כו'):[68]

(And see the Pardes, Sha'ar HaMetzius, chapter 1; and see the commentary of the Ramaz on the Zohar, at the beginning of Parshas Yisro, folio 67b, on "There is a King below, etc.").

> Two further references close the paragraph: the Pardes, Sha'ar HaMetzius, and the Ramaz's commentary on the Zohar's words "There is a King below." Both bear on the same theme of Malchus in the lower worlds.

12 והנה כמ"כ [כמו כן] בנשמות יש ב' בחי' כי הנה הנשמות שרשן הוא מבחי' פנימית הכלים דאצי'. והגם שהנשמה היא בעל גבול.

Likewise, in souls there are two levels. For the root of the souls is from the level of the inner dimension of the vessels of Atzilus. And although the soul is a limited being,

> Souls, like Malchus, have two levels, because they come from the inner dimension of the vessels of Atzilus. Yet souls are limited, and this needs explaining.

אך כי הנה ענין אורות וכלים דאצי' האורות הם א"ס אבל הכלים הם בבחי' גבול ותכלית (וכמבואר באגה"ק [באגרת הקודש] בד"ה איהו וחיוהי)[69]

[this is] because, regarding the lights and vessels of Atzilus, the lights are infinite but the vessels are in a state of limit and finitude (as explained in Iggeres HaKodesh, in the epistle beginning "He and His life-forces").

> In Atzilus the lights are infinite but the vessels are finite, as Iggeres HaKodesh 20 explains. Since souls come from the vessels, their limitation follows.

ועז"א [ועל זה אמר] שיעור קומה של יוצר בראשית רל"ו אלפים רבבות פרסאות כו' ולכן בענין גילוי ההארה מע"ס [מעשר ספירות] יש כמה בחינות שונות פעמים האור גובר על הכלי.

Of this it is said, "The measure of the stature of the Creator of the beginning is two hundred thirty-six thousand myriads of parsangs, etc." Therefore, regarding the revelation of the illumination from the Ten Sefiros, there are several different modes: sometimes the light prevails over the vessel,

> The Shiur Komah, an ancient mystical text on the "measure of the stature" of the Creator, describes it with an enormous but finite number, showing that the vessels have measure. So the revelation of the Sefiros varies: at times the light dominates the vessel.

ואז הגילוי בבחי' ע"ס [עשר ספירות] ופעמים הכלי גובר כו' והנשמות נמשכו מפנימית הכלים לכן הם בבחי' גבול.

and then the revelation is at the level of the Ten Sefiros; and sometimes the vessel prevails, etc. And the souls were drawn from the inner dimension of the vessels; therefore they are in a state of limitation,

> When the light dominates, the revelation is in the manner of the Sefiros; at other times the vessel dominates. Souls derive from the inner dimension of the vessels, so they are bounded.

שהכלים מגבילים האור. ולכן שייך להקרא בשם נשמה וגם שהנשמה קטנה הרבה מהכלים עצמן וכטפה מים כו'.

for the vessels limit the light. Therefore the name "neshamah" (soul) can apply [to them]; and also, the soul is much smaller than the vessels themselves, like a drop of water, etc.

> Because the vessels limit the light, the soul that derives from them is a defined, limited entity, and so the term "neshamah" applies to it. A soul is also far smaller than the vessels themselves, like a mere drop of water.

13 והנה בעוד הנשמות למעלה נק' אחים ורעים לז"א ואח"כ נמשכים ע"י יחוד זו"נ [זעיר אנפין ונוקבא] להיות בבחי' עיבור במל' דאצילות

Now, while the souls are above, they are called "brothers and friends" of Z'eir Anpin. Afterwards they are drawn, through the union of Z'eir Anpin and Nukva, to be in a state of gestation (ibbur) in Malchus of Atzilus.

> Before descending, souls in Atzilus are called "brothers and friends" of Z'eir Anpin, close to the divine attributes themselves. They are then drawn down, through the union of Z'eir Anpin and Nukva (Malchus), into a state of "gestation" within Malchus of Atzilus.

וזהו מאמר אליהו חי ה' אשר עמדתי לפניו[70,71] ואז נקרא בנות ירושלים לפי שכשהנשמה עומדת שם היא בתכלית היחוד וביטול באור א"ס שקודם הפרסא מעין ביטול הכלים דע"ס [דעשר ספירות] עצמן דאיהו וגרמוהי חד.

This is the saying of Eliyahu, "As Havayah lives, before Whom I have stood." Then they are called "daughters of Jerusalem," because when the soul stands there, it is in the utmost unity and self-nullification (bittul) in the Infinite Light (Or Ein Sof) that is before the partition (parsa), akin to the nullification of the vessels of the Ten Sefiros themselves, for "He and His vessels are one."

> Eliyahu's words "before Whom I have stood" describe a soul standing before G-d prior to its descent. In this state the souls are called "daughters of Jerusalem," wholly nullified in the Infinite Light above the partition that separates Atzilus from the created worlds, like the vessels of Atzilus themselves.

(ועמ"ש בפ' יתרו בביאור דזכור את יום השבת[72,73] כו' וע"פ ושמתי כדכד)[74,75] וזהו פי' [פירוש] בנות ירושלים שיכולים לקבל בחי' יראה שבמלכות בשלימות וזהו בחי' נשמה שנתת בי טהורה היא[76]

(See what is written in Parshas Yisro in the explanation of "Remember the Shabbos day, etc.," and on "I will make [your windows] of kadkod.") This is the explanation of "daughters of Jerusalem": that they are able to receive the level of awe (yirah) that is in Malchus in completeness. And this is the level of "The soul that You have placed within me is pure,"

> The name Yerushalayim is read as yirah shleimah, "complete awe": souls in Atzilus can receive the awe that flows from Malchus in its fullness. The morning blessing "The soul You placed within me is pure" refers to this stage.

דהיינו בעודה באצי' כנ"ל ואח"כ אתה בראתה היינו כשיורדת הנשמה לבריאה וידוע שבין אצי' לבריאה יש פרסא הנקרא בלשון הגמרא פרגוד[77,78] כדי שיוכל להיות בחי' נברא.

that is, while it is in Atzilus, as above; and afterwards, "You created it," that is, when the soul descends to Beriah. It is known that between Atzilus and Beriah there is a partition, called in the language of the Gemara a "curtain" (pargod), so that there can be the level of a created being.

> The blessing continues "You created it," which refers to the soul's descent into Beriah. Between Atzilus and Beriah stands a partition, which the Talmud calls the pargod (curtain); it is what allows a separate, created being to exist.

נמצא כמו שבבחי' מל' יש ב' בחי'. הא' היותה באצילות. הב' מה ששוכנת בהיכל קדשי קדשים דבי"ע ונעשי' [ונעשית / ונעשים] עתיק דבריאה כנ"ל כמ"כ [כמו כן] בהנשמות שנמשכין מפנימי' [מפנימיות / מפנימית] הכלים דמל' יש ג"כ ב' בחי' עד"ז.

It follows that just as in the level of Malchus there are two levels—the first, its being in Atzilus; the second, its dwelling in the chamber of the Holy of Holies of Beriah, Yetzirah and Asiyah and becoming Atik of Beriah, as above—so too in the souls, which are drawn from the inner dimension of the vessels of Malchus, there are likewise two levels in this manner.

> The two levels of Malchus, in Atzilus and as Atik of Beriah, are paralleled in the souls, which derive from the inner dimension of the vessels of Malchus. Each soul, too, has a level in Atzilus and a level below it.

וזהו ענין טהורה היא אתה בראתה כו' והנה בירידת הנשמה בבי"ע (וכן בבחי' מל') אז נקראת כלה לשון כלתה נפשי.[79]

This is the meaning of "It is pure; You created it, etc." Now, with the soul's descent into Beriah, Yetzirah and Asiyah (and likewise with the level of Malchus), it is then called kallah (bride), a term related to "my soul pines (kalsah)."

> "It is pure" and "You created it" are thus the soul's two stages. Once it descends into the lower worlds, the soul (like Malchus) is called kallah, "bride," which the Alter Rebbe connects with kalsah, the pining of the soul.

וכמ"ש באדר"ז [באדרא זוטא] (דף ר"צ ע"ב) כדין אקרי כלה[80] כו' והיינו דלפי שירדה בבריאה שהוא בעל גבול

As is written in the Idra Zuta (folio 290b), "Then she is called kallah, etc." That is: because it descended into Beriah, which is limited

> The Idra Zuta of the Zohar also uses the name kallah for this stage. The soul pines because it has come down into Beriah, a world of limitation.

(משא"כ באצי' הרי האורות הם בחי' א"ס) ע"כ כלתה נפשה מתי אבוא ואראה[81] התגלות אור א"ס.

(which is not so in Atzilus, where the lights are at the level of the Infinite), therefore her soul pines: "When shall I come and see" the revelation of the Infinite Light?

> In Atzilus the lights are infinite, but in Beriah the soul is limited, and so it pines to see the revelation of the Infinite Light, in the psalmist's words, "When shall I come and see?" The Kehot note quotes the Mitteler Rebbe: the phrase implies that the soul has not yet come near, but only longs to.

כי בבריאה ההתגלות הוא בבחי' גבול וצמצום וע"י הפרסא. שלכן המלאכים אומרים[82] ג' פעמים קדוש. שבכל ד' שעות אומר קדוש מחדש.[83]

For in Beriah the revelation is in a mode of limitation and contraction, and through the partition. This is why the angels say "Holy" three times: every four hours [the angel] says "Holy" anew,

> In Beriah revelation is limited and comes through the partition. Tanna DeVei Eliyahu teaches that the angels say "Holy" three times, each four hours apart.

כי ההשגה וההשפעה הנמשך לו הוא בגבול ונמשך לו ההתפעלות מזה ד' שעות עד שאח"כ אומר עוד קדוש כו'.

because the comprehension and influx drawn to him is limited, and the stirring it produces in him lasts four hours, until afterwards he says "Holy" again, etc.

> The angel receives only a limited measure of comprehension, which stirs him for four hours; then he says "Holy" anew. This shows how measured the revelation in Beriah is.

שאילו היה נמשך לו התגלות ההשגה מבחי' מלכות יותר היה מתבטל ממציאותו וכמאמר הושיט הקב"ה אצבעו הקטנה[84] ביניהן ושרפן.

For were a greater revelation of comprehension drawn to him from the level of Malchus, he would be nullified out of existence, as in the saying, "The Holy One, blessed be He, stretched out His little finger among them and burned them."

> A greater revelation from Malchus would annihilate the angel. The Talmud relates that when angels objected to the creation of man, G-d put out His little finger among them and burned them.

14 ולכן הנשמה שהיא שם בבחי' בע"ג [בעלי גבול / בעל גבול] אז הכלות הנפש לבוא מבחי' בע"ג [בעלי גבול / בעל גבול] להתגלות בלתי בע"ג [בעלי גבול / בעל גבול] הוא התשוקה בהתגלות וכלות הנפש יתירה מתי אבוא וארא[85] כי עדיין לא בא וזהו זכרו את[86] ה' מרחוק.

Therefore the soul that is there in a state of limitation—its pining to come from the state of limitation to a revelation without limitation is then a longing in revelation and an intense pining of the soul: "When shall I come and see," for it has not yet come. And this is "Remember Havayah from afar."

> Because the soul in Beriah is limited, its longing for what is unlimited is open and intense: it pines precisely because it has not yet arrived. Jeremiah's words "Remember Havayah from afar" describe this love from a distance.

15 וע"כ נקרא כלה. אבל הנשמות העומדים בבחי' אצי' נקראו אחותי שאין האהבה ברשפי אש ע"ד בחי' כלה כ"א אהבה בהסתר ובבחי' ביטול ושם נאמר בתולות אחריה רעותיה כו'

Therefore it is called kallah. But the souls that stand at the level of Atzilus are called "my sister," for [their] love is not with fiery flashes in the manner of the level of kallah, but a hidden love, in a state of self-nullification. And there it is said, "Maidens, her companions, following after her, etc.,

> This is why the soul below is called "bride." Souls in Atzilus are called "my sister" instead: their love is not a fiery yearning but a hidden love expressed as self-nullification, and of them the psalm says, "Maidens, her companions, following after her."

בהיכלי מלך[87, 88] שעומדים שם בהיכלות דאצילות ומקבלים בחי' יראה שבשם בשלימות ולכן נק' בנות ירושלים ואע"פ [ואף על פי]

in the King's chambers," for they stand there in the chambers of Atzilus and receive the level of awe that is there in completeness. Therefore they are called "daughters of Jerusalem." And although

> They are "in the King's chambers," the chambers of Atzilus, where they receive complete awe. That is why they are called "daughters of Jerusalem."

שהם שם ג"כ בבחי' בעל גבול כמש"ל [כמה שכתוב לעיל] שהנשמות נמשכים מפנימי' [מפנימיות / מפנימית] הכלים מ"מ שם איהו וחיוהי וגרמוהי חד והאור הוא בבחי' א"ס.

they too are there in a limited state, as explained above, that the souls are drawn from the inner dimension of the vessels, nevertheless there "He and His life-forces and His vessels are one," and the light is at the level of the Infinite.

> Even there souls are limited, since they come from the vessels, as explained above. But in Atzilus G-d is one with His life-forces and His vessels, and the light there is infinite.

16 ולכן עכ"פ [על כל פנים] הם בטלים בתכלית הביטול לאור א"ס קודם הפרגוד. משא"כ בבריאה ולכן נק' כלה

Therefore, at any rate, they are nullified in the utmost self-nullification to the Infinite Light before the curtain. This is not so in Beriah; therefore [there] it is called kallah.

> So souls in Atzilus, though limited, are wholly nullified to the Infinite Light above the curtain. In Beriah this is not so, and there the soul is called "bride."

ונמצא א"כ ירידה וריחוק זה גורם עלייה יתירה שעי"ז נעשים בבחי' כלה ואז דווקא הקב"ה נקרא אצלם בשם חתן וכמ"ש ביום חתונתו[89] זו מ"ת [מתן תורה].[90]

It follows, then, that this descent and distance cause an additional ascent, for through it they come to be at the level of kallah, and then specifically the Holy One, blessed be He, is called, in relation to them, by the name chasan (bridegroom), as it is written, "on the day of his wedding"—this is the Giving of the Torah.

> The soul's descent and distance thus bring a greater ascent: only as a "bride" does it have G-d as its "bridegroom." The Mishnah reads "the day of his wedding" in the Song of Songs as the Giving of the Torah.

כי נובלות חכמה שלמעלה תורה[91] וכמשל הטפה גשמיות שיורדת ונמשכ' [ונמשכת] מהמוח ממש וע"י ירידת' בהשתלשלו' [בהשתלשלות] דרך חוט השדרה נתגשמה ונעשה טפה גשמיות ומ"מ יש בה

For "the Torah is the fallen fruit of the supernal wisdom," like the analogy of the physical drop that descends and is drawn from the brain itself, and through its descent in stages by way of the spinal cord it became physical and turned into a physical drop; and nevertheless there is in it

> The Midrash calls the Torah "the fallen fruit of supernal wisdom." The Alter Rebbe compares it to a seed-drop, which originates in the brain and becomes physical as it descends through the spinal cord.

מכח המוחין ועצמיותם ממש להוליד בדומה לו כמ"כ [כמו כן] התורה נמשכה מבחי' חכים ולא בחכמה ידיעא[92] ונשתלשלה למטה עד שיוכל להיות מלובשת בגשמיות וע"כ נקרא נובלות

of the power of the intellect (mochin) and their very essence, to beget [one] like itself. So too, the Torah was drawn from the level of "wise, but not with a known wisdom," and descended in stages below until it could be enclothed in physicality; therefore it is called "fallen fruit."

> Though physical, the drop carries the very essence of the father's mind and can produce a being like him. So too the Torah comes from G-d's wisdom that is beyond any knowable wisdom and descends until it is enclothed in physical matters, yet it carries its source within it.

(ועמ"ש בד"ה ושבתה הארץ[94] [93] בענין זריעת הגרעין כו' ומ"ש במ"א ע"פ המאמר בזוהר בפ' בראשית[95] דכ"ז אעשה לו עזר[96] דא משנה) וכמו הטפה שנתגשמה כו' ונקלטת בבחינת כלה היינו בנשמות ישראל שלומדים התורה בעוה"ז

(See what is written in the discourse beginning "The land shall rest" on the sowing of the seed, etc., and what is written elsewhere on the statement in the Zohar, Parshas Bereishis, folio 27, "'I will make him a helpmate'—this is the Mishnah.") And like the drop that became physical, etc., and is taken in by the level of kallah—that is, by the souls of Israel who study the Torah in this world.

> As the drop is received by the mother, the Torah is received by the "bride," the souls of Israel who study it in this world. The parenthesis points to other discourses, including one on the Zohar's reading of "I will make him a helpmate" as the Mishnah.

לכן הנשמות קודם שנבראים בעודם בבחינת עיבור במלי דאצילות מלמדים אותה כל התורה[97] ואח"כ בא מלאך וסטרו כו'[98]

Therefore, before the souls are created, while they are still in a state of gestation in Malchus of Atzilus, they teach [the soul] the entire Torah, and afterwards an angel comes and strikes him, etc.,

> The Talmud teaches that before birth, while in the womb, a child is taught the whole Torah, and then an angel strikes him on the mouth and he forgets it. Here that "gestation" is in Malchus of Atzilus.

כדי שע"י יגיעתו יחזור ללימודו שהוא קליטת הטפה עד"מ שהוא התורה כמו שהיא למטה ולכן ביום חתונתו זו מ"ת [מתן תורה]

so that through his toil he will return to his learning, which is, by way of analogy, the taking in of the drop, that is, the Torah as it is below. Therefore, "on the day of his wedding"—this is the Giving of the Torah,

> The forgetting is so that by his own toil he will learn it again, which corresponds to the conception of the seed. This is why the Giving of the Torah is called "the day of his wedding."

כי בחינת התגלות התורה וירידתה למטה הוא בחינת חתן חות דרגא לבוא בהתגלות התורה מחכמה עילאה עד שנקלטת בבחינת כלה.

for the level of the revelation of the Torah and its descent below is the level of chasan, [as in] chos darga, "descending a level," to come into the revelation of the Torah from the supernal wisdom until it is taken in by the level of kallah.

> Chasan (bridegroom) is read as chos darga, "descending a level": the Torah comes down from supernal wisdom until the bride receives it. The groom is the Torah descending; the bride is the soul that takes it in.

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

THE REBBE EXPLAINS

In a sicha on Parshas Bereishis (Likkutei Sichos vol. 5, from talks of Shabbos Bereishis 5726), on Rashi's "the Torah need only have begun from 'This month'" and the Land of Israel, which was "given" to Israel before it was conquered, the Rebbe compares the Torah taught to a child in the womb and then forgotten.

Why is a child taught the whole Torah in the womb if an angel then makes him forget it? The Torah must become his through his own toil, not as "bread of shame"; yet had his learning begun only after birth, he would take the Torah only as a created being, within creation's limits. So it is taught to the soul while it is in gestation in Malchus of Atzilus, before it becomes a creature (citing our page), where „די תורה ווי זי איז בלי גבול" (the Torah is given without limit), and this empowers his later study below to bring that level to light.

The Alter Rebbe: לכן הנשמות קודם שנבראים בעודם בבחינת עיבור במלי דאצילות מלמדים אותה כל התורה ואח"כ בא מלאך וסטרו

The Rebbe: און עס ווערט אים געגעבן די תורה ווי זי איז בלי גבול

Likkutei Sichos, vol. ה, p. 14, note 54 (sicha 1 on Bereishis, which begins on p. 1) · Shabbos Bereishis 5726 (the sicha is adapted from it)

17 ולכן בשיר השירים נזכר הכל בלשון חתן וכלה וגם בלשון דודי. שכמו שהוא בכל נשמה בפרט שבירידתה בבי"ע דוקא נקרא כלה כך הוא בבחינת מלי שבירידתה להיות עתיק לבריאה אז דוקא נקרא בשם כלה.

Therefore in the Song of Songs everything is spoken of in terms of chasan and kallah, and also in terms of "my beloved." For just as with every individual soul, it is specifically in its descent into Beriah, Yetzirah and Asiyah that it is called kallah, so it is with the level of Malchus: specifically in its descent to become Atik for Beriah is it then called by the name kallah.

This explains why the Song of Songs speaks of groom and bride and of "my beloved." Both the individual soul and Malchus are called "bride" only in their descent into the lower worlds.

18 ופי' כלה כל ה' היינו כל ר"ל [רוצה לומר] בחי' כלליות מכל המדות כי ע"ס [עשר ספירות] דמל' נמשכים מעשר מלכיות דע"ס [דעשר ספירות] דאצילות ממל' שבכתר נעשה כתר שבמל' כו' והה' הוא בחינת התגלות ועמ"ש ע"פ עיני כל אליך ישברו[100, 99] כו'.

And the meaning of kallah is kol hei: kol ("all") means the level of the inclusion of all the attributes (middos), for the Ten Sefiros of Malchus are drawn from the ten [aspects of] Malchus of the Ten Sefiros of Atzilus—from the Malchus of Keser comes the Keser of Malchus, etc.—and the hei is the level of revelation. And see what is written on the verse "The eyes of all look to You, etc."

Kallah (bride) is read as kol hei, "all" and the letter hei. "All" means that Malchus gathers all the attributes, since the ten Sefiros of Malchus come from the Malchus within each of the ten Sefiros of Atzilus, while the hei stands for revelation.

19 וזהו פי' שחורה אני ונאוה[101] שמקור נש"י [נשמות ישראל] שבבריאה שהיא בחי' המל' כשנקרא שכינה כנ"ל אומרת לבנות ירושלים היינו הנשמות שבאצילות שחורה אני מחמת הירידה בבחינת בעל גבול.

This is the meaning of "I am black, yet comely": the source of the souls of Israel that is in Beriah, which is the level of Malchus when it is called Shechinah, as above, says to the "daughters of Jerusalem," that is, to the souls that are in Atzilus, "I am black," because of the descent into a state of limitation.

> Here all this is applied to the verse. The speaker is the source of the souls in Beriah, Malchus as Shechinah; she addresses the "daughters of Jerusalem," the souls still in Atzilus, and says she is "black" because she has descended into limitation.

אעפ"כ [אף על פי כן] ונאוה שעי"ז יש התגלות יותר מכמו שהיתה בבחינת בנות ירושלים שהיתה הנשמה אז בהיכלות דאצילות

Even so, "[I am] comely," for through this there is a greater revelation than there was in the state of "daughters of Jerusalem," when the soul was then in the chambers of Atzilus.

> Yet she is "comely," because the descent brings a greater revelation than the souls had in the chambers of Atzilus. The darkness of the descent is what makes the greater beauty possible.

וזהו הלוך ילך[102] ובכה נושא משך הזרע[103] בא יבוא ברנה נושא אלומותיו וכמ"ש הפי' בזה בד"ה שובה ישראל[104] ע"ש

This is [the meaning of] "He goes along weeping, carrying the bag of seed; he will surely come back with joyful song, carrying his sheaves," as the explanation of this is written in the discourse beginning "Return, O Israel"; see there.

> The psalm pictures a farmer who sows in tears and reaps in joy: the seed must be buried in the earth to yield a harvest. The soul's descent is likewise a sowing that yields far more than was sown.

(והטעם כנ"ל שאז דייקא נעשית בבחינת כלה והקב"ה נקרא אצלה בחינת חתן דהיינו המשכת התורה מעצמיות ח"ע [חכמה עילאה] יותר גבוה בשרשה מההשגות שהיה להן בהיכלות דאצילות וכמ"ש בפ' לך לך בד"ה ענין לך לך[105] בענין נובלות חכמה שלמעלה תורה[106] כו' ע"ש.

(The reason is as above: that specifically then it comes to be at the level of kallah, and the Holy One, blessed be He, is called, in relation to her, the level of chasan—that is, the drawing down of the Torah from the very essence of the supernal Chochmah, which is higher in its root than the comprehensions they had in the chambers of Atzilus—as is written in Parshas Lech Lecha, in the discourse beginning "The matter of 'Go forth,'" on "The Torah is the fallen fruit of supernal wisdom, etc." See there.

> The reason, as explained above, is that only after the descent is the soul a "bride," with G-d as "groom," which means receiving the Torah drawn from the very essence of supernal wisdom. That is higher in its source than anything the souls grasped in Atzilus, as the discourse in Torah Ohr on "Go forth" develops.

ובזה יובן מ"ש המגיד להב"י [להבית יוסף] הובא בשל"ה [בשני לוחות הברית] שם שכל מה שנאמר בענין יחוד תפארת ומלכות הכל הוא בבחינת הארתם בנרתק שלהם דהיינו בבחינת מל' הנקרא שכינתא. והיינו כמ"ש כאן שאזי דייקא נקרא כלה כו' וכדלעיל.

This will explain what the Maggid said to the Beis Yosef, cited in the Shelah there: that everything said about the union of Tiferes and Malchus is all in terms of their illumination within their sheath, that is, in the level of Malchus that is called Shechinta. This is as written here, that specifically then it is called kallah, etc., as above.

> The Maggid told the Beis Yosef that all talk of the union of Tiferes and Malchus (the Holy One and the Shechinah) refers to their light within a "sheath," Malchus called Shechinta. This fits what was said here: Malchus is "bride" precisely after its descent.

והטעם לזה דלכאורה אינו מובן הרי המל' כמו שהיא באצילות היא בחי' עליונה יותר הרבה כנ"ל ולמה א"כ ענין היחוד דזו"נ [דזעיר אנפין ונוקבא] שנקרא יחוד קב"ה [קודשא בריך הוא] ושכינתיה שהוא המשכת סוכ"ע במכ"ע [במלא כל עלמין] שהוא בחינה והמשכה היותר עליונה

The reason for this—for at first glance it is not understood: Malchus as it is in Atzilus is a far higher level, as above. Why then should the union of Z'eir Anpin and Nukva, which is called the union of the Holy One, blessed be He, and His Shechinah—which is the drawing down of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin), the highest level and drawing down—

> But why should this be? Malchus within Atzilus is far higher, and the union of Z'eir Anpin and Nukva, which draws the encompassing light (sovev) into the indwelling light (memalei), is the highest kind of drawing down.

יהיה כל זה נמשך דייקא בבחינת כלה שהוא המלי שירדה לבריאה כו' אלא שהיא עולה באצילות ומתייחדת שם עם ז"א פב"פ [פנים בפנים] עיין בע"ח [בעץ חיים] שמ"ז פ"א ובפע"ח [ובפרי עץ חיים] בכוונות ק"ש [קריאת שמע] ושמ"ע [ושמונה עשרה]. ועיין בזהר בראשית) (דמ"ט סע"א [סוף עמוד א]).

all be drawn specifically in the level of kallah, which is Malchus that descended into Beriah, etc., except that she ascends into Atzilus and unites there with Z'eir Anpin face to face? See Etz Chaim, Sha'ar (Gate) 47, chapter 1, and Pri Etz Chaim, on the intentions of the Shema and the Shemoneh Esreh. And see the Zohar, Bereishis) (folio 49, end of side a).

> Granted that Malchus ascends into Atzilus to unite with Z'eir Anpin face to face, as Etz Chaim, Pri Etz Chaim and the Zohar describe, the partner in this union is still the Malchus that went down to Beriah. That is what needs explaining.

אמנם הענין יובן בהקדים מ"ש במ"א אשר צריך להבין בענין היחודים העליונים למה כינו אותן בזהר וע"כ בלשון זיווג גשמי ונקרא זיווג ז"א ונוקבא וכיוצא.

However, the matter will be understood by first introducing what is written elsewhere: that one needs to understand, regarding the supernal unions, why they are described in the Zohar and Etz Chaim in the language of physical coupling, and called the coupling of Z'eir Anpin and Nukva, and the like.

> To answer, the Alter Rebbe first asks why the Zohar and Etz Chaim describe the supernal unions with the imagery of physical marital union, as the "coupling" of Z'eir Anpin and Nukva.

והרי עיקר ענין פי' הזיווג והיחוד אינו אלא שפע וגילוי האור מן המשפיע למקבל.

After all, the essential meaning of coupling and union is nothing but the flow and revelation of light from the giver to the receiver.

> In essence, "union" means only that light flows from the giver to the receiver. Nothing in that definition calls for a marital image.

א"כ לכאורה יותר היה נראה להמשיל ענין השפעה זו עד"מ משפע הרב לתלמיד או מהשפעת העשיר לעני צדקה כו' ולמה הוצרכו להלבישו במשל גשמי מאד.

If so, at first glance it would seem more fitting to compare this bestowal, by way of analogy, to the influence of a teacher on a student, or to a rich man's giving charity to a poor man, etc. Why did they need to clothe it in a very physical analogy?

> A teacher instructing a student, or a rich man giving to a poor man, would seem a more fitting analogy. Why choose so physical an image?

אך הענין הוא שיש הפרש גדול בין שפע הרב לתלמיד ובין יחוד דכר ונוקבא כי בשפע הרב לתלמיד אין כאן רק השפעה מהרב לבד והתלמיד הוא טפל לגמרי שאינו

But the matter is that there is a great difference between the influence of a teacher on a student and the union of male and female. For in the influence of a teacher on a student there is nothing but bestowal from the teacher alone, and the student is entirely secondary, being

> The difference is this: between teacher and student, all the giving comes from the teacher, and the student contributes nothing of his own.

אלא בחינת מקבל לבד משא"כ ביחוד דכר ונוקבא הרי האשה ג"כ מזרעת אודם שממנו בשר[107] כו' וכמ"ש אשה כי תזריע[108] וארז"ל [ואמרו רבותינו זכרונם לברכה] אשה מזרעת תחלה יולדת זכר כו'

only at the level of a recipient alone. This is not so with the union of male and female: the woman too emits seed, the red, from which comes flesh, etc., as it is written, "When a woman emits seed," and our Sages, of blessed memory, said, "If the woman emits seed first, she gives birth to a male, etc."

> In marital union the woman also contributes seed, from which, the Talmud says, the child's flesh is formed. The Torah says "When a woman emits seed," and the Sages teach that if she emits seed first, the child will be male.

ואדרבה עיקר הווית הולד הוא מזרע הנקבה רק שמ"מ נקרא הנקבה בחינת מקבל כי זרע הנקבה אין בה כח להקפיא ולהתרקם ממנו הולד רק ע"י זרע הזכר

On the contrary, the main formation of the child is from the female's seed; it is only that the female is nevertheless called the recipient, because the female's seed has no power to congeal so that the child be formed from it, except through the male's seed,

> The child is in fact formed mainly from the woman's contribution. She is called the receiver only because her seed cannot take form without the man's.

וכמו החלב שנקפא להיות גבינה ע"י שנותנים בו קיבה וכה"ג וז"ש [וכהאי גוונא] [וזהו שכתוב] כחלב תתיכני וכגבינה תקפיאני[109] כו'

like milk that congeals into cheese when rennet is put into it, and the like. This is what is written, "You poured me out like milk and curdled me like cheese, etc."

> Rennet turning milk into cheese illustrates this: the cheese is made of the milk, but it sets only through the rennet. Job describes his own formation in these terms: "You poured me out like milk and curdled me like cheese."

והנה למעלה ביחוד העליון הוא ג"כ בחינת מ"ן [מיין נוקבין] ומ"ד [ומיין דוכרין] עם היות שבחינת המ"ד [המיין דוכרין] הוא המשכת חכמה עילאה שבתוכה מלובש אור א"ס ב"ה.

Now, above, in the supernal union, there are also the levels of "feminine waters" (mayin nukvin) and "masculine waters" (mayin duchrin). Although the level of the masculine waters is the drawing down of the supernal Chochmah, within which the Infinite Light (Or Ein Sof), blessed be He, is enclothed,

> In the supernal union there is likewise a feminine contribution, mayin nukvin ("feminine waters"), and a masculine one, mayin duchrin ("masculine waters"). The masculine waters are the supernal Chochmah, which bears the Infinite Light.

אך זהו על ידי העלאת מ"ן [מיין נוקבין] שהוא בירורי רפ"ח ניצוצים על ידי שהאדם מתפלל באהוי"ר [באהבה ויראה] בכח האכילה ושתיה שהוא בירורי ק"נ [קליפת נוגה]

this comes about through the raising of the feminine waters, which are the refinements of the 288 sparks, through a person praying with love and awe by the strength of [his] eating and drinking, which is the refinement of kelipas nogah,

> Yet that flow comes only in response to the raising of the feminine waters: the refinement of the 288 sparks of holiness that fell in the shattering of the vessels. A person refines them when he prays with love and awe using the strength he drew from food and drink, which belong to kelipas nogah, the realm that is neither holy nor wholly evil.

וכן צמר דציצית וקלף דתפילין כו' וזהו ענין מ"ן [מיין נוקבין] דנוקבא שהמלכות דאצילות מתלבשת בבי"ע לברר הרפ"ח ניצוצים כו'.[110]

and likewise the wool of tzitzis and the parchment of tefillin, etc. This is the meaning of the feminine waters of Nukva: that Malchus of Atzilus is enclothed in Beriah, Yetzirah and Asiyah to refine the 288 sparks, etc.

> Physical things used for mitzvos, such as wool for tzitzis and parchment for tefillin, are refined in the same way. This is the meaning of the "feminine waters" of Nukva: Malchus of Atzilus enters the lower worlds in order to refine these sparks.

20 והנה שרש המ"ן [המיין נוקבין] גבוה מאד לפי שהיא מעולם התהו מלפני מלוך מלך[111] כו'. אלא שמ"מ המ"ד [המיין דוכרין] הוא המברר המ"ן [המיין נוקבין] כו'

Now, the root of the feminine waters is very high, for it is from the World of Tohu, "before any king reigned, etc." Yet nevertheless, the masculine waters are what refine the feminine waters, etc.;

> The feminine waters come from the World of Tohu, which Kabbalah identifies with the kings who reigned "before any king reigned" over Israel. Their source is therefore very high, even though the masculine waters are what refine them.

אבל אחר הבירור עולה בס"ג [בשם ס"ג] שלמעלה ממ"ד [ממיין דוכרין] דמ"ה [דשם מ"ה] וכנודע מענין אשת חיל עטרת בעלה.[112] ולכן הוכרחו להמשיל יחוד העליון לזיווג דכר ונוקבא דייקא אע"פ [אף על פי] שהוא משל גשמי מאד.

but after the refinement, it ascends into [the Name] Sag, which is above the masculine waters of [the Name] Mah, as is known regarding "A woman of valor is the crown of her husband." Therefore they were compelled to compare the supernal union specifically to the coupling of male and female, even though it is a very physical analogy.

> Once refined, the feminine waters rise to the level of the divine Name Sag, higher than the Name Mah from which the masculine waters come. As Proverbs says, "A woman of valor is the crown of her husband," and this is why only the image of male and female union fits.

(ועמ"ש סד"ה קול דודי בענין מקפץ על הגבעות[113] כו' ובביאור ע"פ אז ישיר ישראל[114] כו' עלי באר כו') ועפ"ז [ועל פי זה] יובן הטעם דהיחוד עליון הוא דייקא בבחינת שכינתא שהיא המל' שיורדת בבריאה כו'

(See what is written at the end of the discourse beginning "The voice of my beloved" on "leaping over the hills, etc.," and in the explanation on "Then Israel sang, etc., 'Spring up, O well, etc.'") On this basis one will understand the reason that the supernal union is specifically in the level of Shechinta, which is Malchus that descends into Beriah, etc.:

> References are given to discourses on "The voice of my beloved" and "Then Israel sang." Now the question is answered: the supernal union happens through the Shechinah that descended into Beriah.

כי עיקר בירור הרפ"ח ניצוצים הוא בבי"ע משא"כ באצילות לא יגורך רע[115] כתיב ובירידתה לבריאה היא מבררת המ"ן [המיין נוקבין] ועי"ז דוקא נעשה היחוד העליון

for the main refinement of the 288 sparks is in Beriah, Yetzirah and Asiyah, whereas of Atzilus it is written, "Evil shall not dwell with You." And in her descent to Beriah she refines the feminine waters, and specifically through this the supernal union takes place;

> The 288 sparks are refined mainly in the lower worlds, while Atzilus contains no evil, as the psalm says, "Evil shall not dwell with You." Only by descending can Malchus gather the feminine waters that make the supernal union possible.

והיינו שהיא עולה באצילות פב"פ [פנים בפנים] עם ז"א כו' ומ"מ הענין הוא ע"ד מ"ש הרמ"ז [הרב משה זכות] פ' כי תשא (בדף קפ"ט ע"ב) ודע

that is, she ascends into Atzilus, face to face with Z'eir Anpin, etc. Nevertheless, the matter is along the lines of what the Ramaz wrote in Parshas Ki Sisa (folio 189b): "Know

> Having refined them, Malchus rises into Atzilus to unite face to face with Z'eir Anpin. The Ramaz, in his commentary on the Zohar, Parshas Ki Sisa, describes this process.

כי שושנה העליונה היא מלכות דאצילות הנקרא רעיתי וארז"ל [ואמרו רבותינו זכרונם לברכה] מפרנסתי[116, 117] מפני שכל הבירורים המתעלים מלמטה ע"י מלכות התחתונה עולים עד מל' דאצילות

that the upper rose is Malchus of Atzilus, which is called 'My beloved' (rayasi), and our Sages, of blessed memory, said, '[read] she who sustains Me (mefarnesasi),' because all the refinements that are elevated from below by the lower Malchus ascend up to Malchus of Atzilus,

> The Ramaz writes that the "upper rose" is Malchus of Atzilus, called "My beloved" (rayasi), which the Sages read as "she who sustains Me" (mefarnesasi). She sustains, because the sparks raised by the lower Malchus reach up to her.

והיא מעלה מ"ן [מיין נוקבין] לבעלה וע"כ [ועל ידי כך] יורד השפע לעולמות עכ"ל [עד כאן לשונו] ועיין מ"ש סד"ה מזמור שיר חנוכת הבית[118] בענין אבן מאסו הבונים[119] כו' ועמ"ש הרמ"ז [הרב משה זכות] פ' כי תצא (דרע"ו) ד"ה ואיהו גדיל לה ומזה נלמוד כו' ע"ש.

and she raises feminine waters to her Husband, and through this the bounty descends to the worlds." End of quote. And see what is written at the end of the discourse beginning "A psalm, a song of the dedication of the House," on "The stone the builders rejected, etc."; and see what the Ramaz wrote in Parshas Ki Seitzei (folio 276), in the passage beginning "And He makes her grow, and from this we learn, etc." See there.

> Malchus then raises these as feminine waters to her Husband, Z'eir Anpin, and blessing descends to the worlds. Further references follow, including a discourse on "The stone the builders rejected," which became the cornerstone.

ובפ' פנחס (דרט"ו ב') לאה ורחל נעשים אחד וכ"כ [וכן כתב] עוד ר"פ תרומה (דקכ"ו ע"ב) גבי מי זאת כו'

And in Parshas Pinchas (folio 215b): Leah and Rachel become one. He also wrote so at the beginning of Parshas Terumah (folio 126b), on "Who is this, etc."

> The Ramaz also says that Leah and Rachel, two aspects of the feminine, become one, and he makes a similar point at the beginning of Parshas Terumah. The Kehot note records a chassid's manuscript suggesting that the Pinchas reference should read 214b.

ועמ"ש בפ' יתרו בד"ה זכור את יום השבת[120] בענין עליית הנשמות ע"י ירידתן בגוף שמתחלה היו מבחינת היחוד דאיהו וגרמוהי חד

And see what is written in Parshas Yisro, in the discourse beginning "Remember the Shabbos day," on the ascent of the souls through their descent into the body: that at first they were from the level of the unity of "He and His vessels are one,"

> The discourse in Torah Ohr on "Remember the Shabbos day" explains that souls rise by descending into the body. At first they belong to the level of "He and His vessels are one," the level of the vessels of Atzilus.

ועי"י התלבשותן בנה"ב [בנפש הבהמית] מתעלות להיות בבחי' היחוד דאיהו וחיוהי חד ומובן זה ג"כ עפמ"ש [על פי מה שכתוב] כאן שכשהן באצילות נמשכו מפנימית הכלים שזהו ענין איהו וגרמוהי כו'

and through their enclothing in the animal soul they ascend to be at the level of the unity of "He and His life-forces are one." This is also understood according to what is written here: that while in Atzilus they were drawn from the inner dimension of the vessels, which is the matter of "He and His vessels, etc.,"

> Clothed in the animal soul, they rise to the level of "He and His life-forces are one," the level of the lights. This fits the present discourse, which said that in Atzilus the souls derive from the inner dimension of the vessels.

ועי"י ירידתן בבי"ע יתעלו יותר כמשי"ת [כמו שיתבאר] בפי' שחורה אני ונאוה (ועמ"ש בד"ה אם בחקתי[121] הנה מבואר בע"ח [בעץ חיים]):

and through their descent into Beriah, Yetzirah and Asiyah they will ascend higher, as will be explained in the meaning of "I am black, yet comely." (And see what is written in the discourse beginning "If you walk in My statutes: Now, it is explained in Etz Chaim.")

> Through the descent into the lower worlds they will rise higher still, as the explanation of "I am black, yet comely" will show. The discourse on "If you walk in My statutes" is also cited.

SECTION 3 · ¶21–27

The black and white hair

21 ג והנה להבין ביאור ענין שחורה אני שמקבלת בחינת הטפה היא בחינת ח"ע [חכמה עילאה] בבחינת שחורה דהיינו בבחינת ההלכות ודקדוקי סופרים שהן קווצותיו תלתלים שחורות כעורב.[122]

3. Now, to understand the explanation of "I am black": that she receives the level of the drop, which is the level of the supernal Chochmah, in the aspect of "black," that is, in the aspect of the halachos and the fine points of the Scribes, which are [the meaning of] "His locks are curled, black as a raven."

> A new section explains the "blackness." The soul receives the "drop" of supernal Chochmah, the Torah, in a "black" form: the detailed halachos and the fine points of the Scribes, which are the "locks" of the verse "His locks are curled, black as a raven."

הענין דאיתא באדרא דנשא (דקל"ב) וז"ל [וזה לשונו] דתניא כתיב קווצותיו תלתלים שחורות כעורב וכתיב ושער רישיה כעמר נקא.[123] לא קשיא הא בדיקנא עילאה הא בדיקנא תתאה.[124]

The matter is that it is stated in the Idra of Naso (folio 132), and these are its words: "For it was taught: it is written, 'His locks are curled, black as a raven,' and it is written, 'and the hair of His head like pure wool.' There is no difficulty: this is in the upper beard, and this is in the lower beard.

> The Idra in the Zohar, Parshas Naso, contrasts two verses: the Song of Songs describes black hair, while Daniel sees the Ancient of Days with hair "like pure wool." The Zohar answers that the white hair belongs to the upper beard (of Arich Anpin) and the black to the lower beard (of Z'eir Anpin).

וע"ד כד אתייהיבת אורייתא לישראל אתייהיבת באש שחורה על גבי אש לבנה עכ"ל [עד כאן לשונו] ודף קל"ו ע"א איתא קוצי דשערי אוכמן כו'

And on this account, when the Torah was given to Israel, it was given in black fire upon white fire." End of quote. And on folio 136a it says: "The locks of black hair, etc.,

> Hence, says the Zohar, the Torah was given as "black fire upon white fire." Another passage of the Idra speaks of the black locks of hair.

דאחידן ביה דכיין ומסאבן[125, 126] ומכאן אתאחדן טעמי אורייתא בדכייא במסאבא עכ"ל [עד כאן לשונו] דפי' דכיין ומסאבן היינו מה שהוא כשר ופסול טמא או טהור.

to which pure and impure are attached; and from here the reasons of the Torah are attached, in purity [and] in impurity." End of quote. The meaning of "pure and impure" is what is kosher and unfit, impure or pure.

> From those black locks hang "pure and impure," and from there the reasons of the Torah branch into purity and impurity. The Alter Rebbe explains that this means the halachic rulings of fit and unfit, pure and impure.

נמצא שרש ההלכות שבל"ת נמשכין משערות דז"א וההלכות שבמצות עשה נמשכים מבחינת עמר נקא שערות דא"א.[127, 128, 129, 130, 131, 132]

It follows that the root of the halachos of the prohibitive commandments is drawn from the hairs of Z'eir Anpin, while the halachos of the positive commandments are drawn from the level of "pure wool," the hairs of Arich Anpin.

> The conclusion: the laws of the prohibitions stem from the black hairs of Z'eir Anpin, and the laws of the positive commandments from the white hairs of Arich Anpin. This sets up the maamar's central contrast between the two kinds of mitzvos.

22 והענין כי הנה כבר נתבאר למעלה שכשנצרך להיות המשכה והתגלות חדשה מאור א"ס ב"ה צ"ל הכל ע"י כתר שהוא ממוצע בין המאציל לנאצלים.

The explanation is this: it has already been explained above that when there needs to be a new drawing down and revelation from the Infinite Light (Or Ein Sof), blessed be He, it must all be through Keser, which is the intermediary between the Emanator and the emanated.

> To explain the role of the "hair," the Alter Rebbe recalls that every new revelation from the Infinite Light must pass through Keser, the intermediary between G-d and the Sefiros.

וזהו המחדש בטובו. פי' שממשיך האור חדש ממקור בחינת א"ס ב"ה על ידי טובו הוא בחינת ורב חסד[133] שהוא מדת הכתר וע"ז אח"כ אור חדש על ציון תאיר.[134]

This is [the meaning of] "Who renews in His goodness." That is: He draws new light from the source, the level of the Infinite One, blessed be He, through His goodness, which is the level of "abundant in kindness," the attribute of Keser; and through this, afterwards, "Shine a new light upon Zion."

> The morning prayer speaks of G-d "Who renews in His goodness" the work of creation; "His goodness" is "abundant in kindness," one of the Thirteen Attributes, which belongs to Keser. Through it a new light is drawn down, as the prayer "Shine a new light upon Zion" asks.

> **EXPLAINED ELSEWHERE** · AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE REBBE**
>
> The Alter Rebbe builds on the prayer „אור חדש על ציון תאיר" ("Shine a new light upon Zion"), a line he left out of his own siddur. Our commentary notes this (from Kehot) but not why it was left out or why Chassidus still explains it.
>
> In a letter of 10 Menachem Av 5716, asked why Likkutei Torah explains „אל תירא עבדי יעקב" ("Do not fear, My servant Yaakov"), which the siddur leaves out, the Rebbe answers that it is left out simply because it is not our custom to say it, and Chassidus still explains the custom of those who do, „שכל מנהג יש לו מקום" ("since every custom has its place") (as Pri Etz Chaim says of the customs of prayer); as a case of the same kind he points to Likkutei Torah's explanation of "Shine a new light upon Zion" in another discourse on Shir HaShirim (20b). In a talk of 13 Shevat 5729 he lists this line again among teachings that Chassidus explains although they are not followed in practice.
>
> the Rebbe: Igros Kodesh, vol. יג, p. שסא-שס (letter 4616, 10 Menachem Av 5716) · the Rebbe: Toras Menachem, Hisvaaduyos 5729 vol. 2 (vol. 55), vol. 55, p. 253 (§יב)

23 והמשכה זו מהכתר בע"ס [בעשר ספירות] הוא רק ע"י בחינת שערות כמ"ש בע"ח [בעץ חיים] ובזהר[135] דאו"א [דאבא ואימא] יונקים ממזלות.

This drawing down from Keser into the Ten Sefiros is only through the level of hairs, as is written in Etz Chaim and in the Zohar, that Abba and Imma draw nourishment from the mazalos.

> The flow from Keser into the Sefiros passes only through "hairs." Etz Chaim and the Zohar say that Abba and Imma, Chochmah and Binah, draw from the mazalos, two of the thirteen tikkunim of the beard of Arich Anpin.

והענין כי הנה בעצמותו יתברך נאמר אני הוי' לא שניתי[136] ולאו ביה מכל אינון מדות כלל[137] ולכן בכדי שיהיה ההמשכה והתגלות מא"ס בבחינת חכמה שיומשך מאנת בחינת חכים.

The explanation is this: of His essence, blessed be He, it is said, "I, Havayah, have not changed," and "none of these attributes is in Him at all." Therefore, for there to be a drawing down and revelation from the Infinite One in the level of Chochmah—that from "You" there be drawn the level of "wise"—

> G-d's essence does not change and has none of the attributes. For Him to be revealed as "wise," in the words of the Tikkunei Zohar, "You are wise," requires a channel.

זהו ירידה גדולה והוא על ידי רב חסד[138] וכמ"ש עולם חסד יבנה[139] שישפיל את עצמו שיהיה נקרא בשם חכים ומבין.

this is a great descent, and it comes about through "abundant in kindness," as it is written, "The world is built by kindness": that He lowers Himself to be called by the name "wise" and "understanding."

> Being called "wise" and "understanding" is a great descent for G-d. It comes about through His abundant kindness, as the psalm says, "The world is built by kindness."

24 ואי אפשר להיות נמשך מבחינת ורב חסד בחכמה כ"א על ידי בחינת שערות לבד. והכלי לזה שיהיה זה הגילוי מאור א"ס הוא על ידי

And it is impossible for [light] to be drawn from the level of "abundant in kindness" into Chochmah except through the level of hairs alone. And the vessel for this, that this revelation from the Infinite Light should come about, is through

> From Keser's kindness into Chochmah the flow can pass only through the "hairs," narrow channels that convey a reduced light. The vessel through which this revelation of the Infinite Light comes about is the mitzvos.

המצות תרי"ג ארחין דגלגלתא[140,141] שרש המצות רצון עליון ונמשך ע"י שערות י"ג תקוני דיקנא דא"א מדה"ר [מדות הרחמים] ורב חסד[142] ואבא יונק ממזל השמיני התגלות טעמי המצות.

the mitzvos, the 613 paths of the Skull (Gulgalta), the root of the mitzvos, the supernal will; and it is drawn through the hairs, the thirteen tikkunim of the beard of Arich Anpin, the attributes of mercy and "abundant in kindness." And Abba draws nourishment from the eighth mazal, the revelation of the reasons of the mitzvos.

> The Zohar speaks of 613 paths in the Gulgalta, the "skull" of Arich Anpin, which are the root of the 613 mitzvos in the supernal will. This will is drawn down through the thirteen tikkunim of the beard of Arich Anpin, the Thirteen Attributes of Mercy, and Chochmah (Abba) draws from the eighth of them, revealing the reasons of the mitzvos.

אך הנה כל בחי' ההשתלשלות הנ"ל הוא רק מבחינת יוד אחרונה דשם ס"ג [שם ס"ג] שבטהירו עילאה כמ"ש בספר עמק המלך שער ג' (והובא מזה במק"מ [במקדש מלך] פ' בראשית[143] על דף ט"ו)

However, the whole chain of descent mentioned above is only from the level of the final yud of the Name Sag that is in the Supernal Brightness (Tehiru Ila'ah), as is written in the book Emek HaMelech, Sha'ar (Gate) 3 (and cited from it in Mikdash Melech, Parshas Bereishis, on folio 15),

> Yet this whole chain of descent comes only from the last yud of the Name Sag in the Tehiru Ila'ah, the primordial supernal light, according to Emek HaMelech. It is a tiny aspect relative to what lies above it.

ובזהר פ' שמות[144] (נ"א [נוסחא אחרינא] פ' בראשית) איתא שהתהוות כל העולמות הוא ע"י מחשבה אחת[145] ולכן הכל נחשב כטפה בים אוקיינוס.[146]

and in the Zohar, Parshas Shemos (another reading: Parshas Bereishis), it is stated that the coming into being of all the worlds is through a single thought, and therefore everything is considered like a drop in the ocean.

> The Zohar says that all the worlds came into being through a single thought, so that everything is like a drop in the ocean. A drop in the ocean has no separate existence at all, as the Mitteler Rebbe explains in the work cited in the Kehot note.

לכן בעצמותו יתי' לא שייך לומר אפילו סכ"ע [סובב כל עלמין] שאינו בגדר עלמין כלל וגם מה שאמר אנת חכים[147,148]

Therefore, of His essence, blessed be He, one cannot say even "encompassing all worlds" (sovev kol almin), for He is not within the bounds of worlds at all; and also what he said, "You are wise,"

> Therefore G-d's essence cannot even be called "encompassing all worlds," since it has no relation to worlds at all. The same applies to Eliyahu's words "You are wise."

דהיינו שמבחינת אנת נמשך להתלבש בבחי' חכים כנ"ל הנה בעצמותו ומהותו אין שייך גם זאת אלא אנת ר"ל [רוצה לומר] על סכ"ע [סובב כל עלמין].

that is, that from the level of "You" [light] is drawn to be enclothed in the level of "wise," as above—of His essence and being even this does not apply; rather, "You" refers to the level of "encompassing all worlds."

> Those words mean that from "You" light is drawn into "wise," but this too cannot describe His essence. "You" there refers only to the light that encompasses all worlds.

כי עצמות א"ס פשוט בתכלית הפשיטות ואור צח ומצוחצח[149] אוכם הוא קמי' [קמיה][150] וכלא ממש חשיבי אני הוי' לא שניתי[151] וכמו קודם שנברא העולם וכל מקור ההמשכה וההתגלות הוא רק מבחי' מל' דא"ס.

For the essence of the Infinite One is simple in the utmost simplicity, and "a clear and lucid light is darkness before Him," and [all] are considered as truly nothing: "I, Havayah, have not changed," just as before the world was created. And the entire source of the drawing down and revelation is only from the level of Malchus of the Infinite One.

> G-d's essence is absolutely simple, and even the purest light is "darkness before Him," as the Tikkunei Zohar says. The source of all revelation is only Malchus of the Infinite, the aspect of G-d that relates outward.

אבל בעצמות א"ס לא שייך גם זאת שיהי' [שיהיה] מקור שיתגלה איזה הארה ואינו שייך לעולמות כלל שיאמר אנת חכים.

But of the essence of the Infinite One even this does not apply, that there be a source from which any illumination would be revealed; and it does not pertain to the worlds at all, such that one would say, "You are wise."

> G-d's essence is not even a source from which some light could be revealed. It has no relation to worlds such that one could say of it, "You are wise."

רק מבחי' מל' דא"ס אף שהוא אור א"ס מ"מ היא בחי' שיוכל לומר ולהשתלשל מזה עולמות אבי"ע [אצילות בריאה יצירה עשיה] סוכ"ע ע"י דילוג והארת קו וחוט. וע"ז אמר אנת חכים.[152]

Only from the level of Malchus of the Infinite One: although it is the Infinite Light, nevertheless it is a level of which one can say [this], and from which the worlds of Atzilus, Beriah, Yetzirah and Asiyah and [the light that] encompasses all worlds can descend, through a leap and through the illumination of the kav and thread. And of this he said, "You are wise."

> Malchus of the Infinite, though it is itself infinite light, is a level of which this can be said, and from it the four worlds and the light that encompasses them unfold, by way of a leap and the thin line of the kav. Eliyahu's "You are wise" refers to this level.

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

EXPLAINED BY THE MITTELER REBBE, THE REBBE RASHAB AND THE TZEMACH TZEDEK

"The final yud of the Name Sag in the Tehiru Ila'ah," cited from Emek HaMelech, is left unexplained; our commentary says only that it is a tiny aspect.

The Mitteler Rebbe, in his own discourse on this verse, explains the phrase: „טהירו עילאה" (Tehiru Ila'ah, "supernal brightness"), is the revelation of G-d's essential light as truly infinite, above being even a source for the worlds; it is the general "thought" within the Essence. The yud of Sag within it is „חלק פרטי מצומצם בבחי' מחשבה א' בלבד" (one particular, contracted "thought"), which split and was drawn down, and this is what the Zohar calls the "one thought" through which all worlds came to be. One thought is to a person's whole power of thought as a drop to the ocean, so the Emek HaMelech teaching and the Zohar quoted next in our paragraph are one point; the Rebbe Rashab repeats this explanation in Hemshech 5666, where the editors point to this page.

the Mitteler Rebbe: Maamarei Admur HaEmtzai, Nevi'im u'Kesuvim, p. רלג (his discourse on "I am black, yet comely"; the editors' notes give "בלקוטי תורה כאן" for these lines) · the Rebbe Rashab: Hemshech 5666 (old edition), p. רנח (= new edition, Sefer HaMaamarim 5666, pp. שמה-שמג; the editors' notes on p. שמד cite "לקו"ת שה"ש ט, ב" and, for the whole passage, the Mitteler Rebbe's discourse) · the Tzemach Tzedek: Sefer HaLikutim, entry "אצילות נקי טהור", vol. אות אל"ף, p. איתלב · the Tzemach Tzedek: Or HaTorah, Megillas Esther, p. ע

EXPLAINED BY THE REBBE

Worlds descend from Malchus of the Infinite "through a leap (dilug)" and the kav; our commentary repeats the word without saying what the leap means.

In an edited maamar of Shabbos Shemos 5713 the Rebbe explains the term: the first tzimtzum withdrew the light entirely, leaving a vacated space, so the light of the kav that follows comes „האור לגמרי (הפסק) לאחרי התעלמות" (after a complete break), "by way of a leap," not by steps; the kav is joined to its source only through that break, like the life of the hair, drawn from the brain through the skull. In a maamar of Shabbos Va'eira 5732 he gives the image: one who walks, or even runs, still touches the ground, but one who leaps lifts his whole body off it, leaving a gap; and because the worlds come into being through such a leap and tzimtzum, not as a chain of cause and effect, they are all equally beyond comparison with G-d, who watches over every detail while „אני הוי' לא שניתי" ("I, Havayah, have not changed").

the Rebbe: Sefer HaMaamarim Melukat, vol. ב, p. רל (sec. ג) · the Rebbe: Sefer HaMaamarim 5732-33 (bilti muga, old edition), p. 96-97

25 והנה התגלות האור מבחיני [מבחינת / מבחינה] זו מבחי' אנת לבחי' חכים דהיינו שיהיה נמשך התגלות מסכ"ע [מסובב כל עלמין] הארה לעלמין שהחכמה היא ראשית עולם האצי' וכתיב כולם בחכמה עשית.[153]

Now, the revelation of the light from this level, from the level of "You" to the level of "wise"—that is, that there be drawn a revelation from [the light that] encompasses all worlds (sovev kol almin), an illumination for the worlds, for Chochmah is the beginning of the World of Atzilus, and it is written, "You made them all with wisdom"—

> The revelation from "You" into "wise" means that light from the level that encompasses all worlds becomes an illumination for the worlds. Chochmah is the start of Atzilus, and all creation is made through it, as the psalm says, "You made them all with wisdom."

הוא ע"י מצות עשה וע"ז הגילוי נאמר ושער רישי' [רישיה] כעמר נקא[154] בחי' לובן עליון התגלות רצונו וחסדו ממש.

comes about through the positive commandments. Of this revelation it is said, "and the hair of His head like pure wool": the level of the supernal whiteness, the revelation of His very will and kindness.

> This revelation is drawn down through the positive commandments. It is the "hair like pure wool" of Daniel's vision, the supernal whiteness: the open revelation of G-d's will and kindness.

(וע' מזה בביאור ע"פ כי ביום הזה יכפר[155] בפ' אחרי) והוא פי' דיקנא עילאה דר"ל [דרוצה לומר] דיקנא דא"א

(See on this the explanation on "For on this day He shall atone," in Parshas Acharei.) This is the meaning of "the upper beard," which means the beard of Arich Anpin,

> The positive commandments thus belong to the "upper beard," the beard of Arich Anpin. The Alter Rebbe refers to his discourse on Yom Kippur, "For on this day He shall atone."

והיינו ע"י קיום רמ"ח מ"ע [מצות עשה] רמ"ח אברים דמלכא[156, 157, 158, 159] שע"י שעושין המצוה ומקיימין רצונו יתי' ממשיכין רצונו ממש בעולמות.

that is, through the fulfillment of the 248 positive commandments, "the 248 limbs of the King": by performing the mitzvah and fulfilling His will, blessed be He, one draws His very will into the worlds.

> The Tikkunei Zohar calls the 248 positive commandments "the 248 limbs of the King." Performing a mitzvah fulfills G-d's will and so draws that very will into the worlds.

והאבות קיימו את התורה[160] ברוחניות[161] הי' [היה] ההתגלות למעלה באצי' ע"י עובדות שלהם אבל כדי שיהי' [שיהיה]

The Patriarchs fulfilled the Torah in a spiritual manner; the revelation through their deeds was above, in Atzilus. But for there to be

> The Patriarchs kept the Torah before it was given, but in a spiritual way, and their deeds brought revelation only in the higher world of Atzilus. The Midrash calls their mitzvos "fragrances," in contrast to Israel's mitzvos after Sinai.

ההתגלות למטה ממש מבחי' שער רישי' [רישיה] כעמר נקא הוא ע"י מעשה המצות בגשמיות ממש שע"י זה נמשך גילוי בחי' סכ"ע [סובב כל עלמין] למטה שיהי' [שיהיה] למטה ג"כ הגילוי

a revelation literally below, from the level of "the hair of His head like pure wool," it is through the performance of the mitzvos with actual physical things. Through this a revelation of the level of "encompassing all worlds" is drawn below, so that below too there is the revelation

> To bring the revelation of "pure wool" down into this world requires mitzvos done with physical objects. Through them the encompassing light is revealed below.

כמו למעלה בחכמה עילאה שנמשך בחי' אנת בבחי' חכים כנ"ל (ועמש"ל [ועיין מה שכתוב לעיל] בפי' לך לך[162] ועמ"ש מענין השערות ע"פ ועשית בגדי קדש[163] לאהרן[164] כו' ומ"ש ע"פ והיה לכם לציצית[165] בפי' והייתם קדושים).[166]

as above in the supernal Chochmah, where the level of "You" is drawn into the level of "wise," as above. (See what was written above in Parshas Lech Lecha; see what is written on the hairs on the verse "You shall make holy garments for Aharon, etc."; and what is written on the verse "It shall be tzitzis for you," on the meaning of "and you shall be holy.")

> Below then mirrors above, where "You" is drawn into "wise." References follow to discourses in Torah Ohr on Lech Lecha and Tetzaveh and to a discourse on tzitzis.

אך שיהי' [שיהיה] התגלות עצמותו כביכול שלמעלה מבחי' סוכ"ע לא יוכל להיות כי"א לעתיד לבוא (ועיין בהרמ"ז [בהרב משה זכות] בפ' בראשית) (בדף ד' ע"ב) שכתב.

But that there be a revelation of His essence, as it were, which is above the level of "encompassing all worlds," cannot be except in the Time to Come. (See the Ramaz on Parshas Bereishis) (on folio 4b), who wrote,

> A revelation of G-d's essence itself, above even the encompassing light, will come only in the Time to Come. The Ramaz, in his commentary on the Zohar, says the same.

וז"ל [וזה לשונו] ונלע"ד [ונראה לעניות דעתי] שעיקר התיקון הוא לזמן תיקון העולמות אחר זמן המשיח שאז יהיה בנו כח להמשיך הטפה מפנימיות עתיק משא"כ עתה עכ"ל [עד כאן לשונו]

and these are his words: "It seems to my humble mind that the main rectification is for the time of the rectification of the worlds after the time of Mashiach, for then we will have the power to draw the drop from the inner dimension of Atik, which is not so now." End of quote.

> The Ramaz writes that the full rectification belongs to the era after Mashiach, when it will be possible to draw down from the inner dimension of Atik, the innermost level of Keser. Now that is not yet possible.

והנה אז יהיה הגילוי גם למטה ממש (ועמ"ש ע"פ שימני כחותם)[167] ועל ידי שמקיימין מצות ל"ת [לא תעשה] כמש"ת [כמו שיתבאר]

Then the revelation will be literally below as well (see what is written on the verse "Set me as a seal"), and [it will come about] through the fulfillment of the prohibitive commandments, as will be explained.

> Then the revelation will reach even this physical world. It will come about through the prohibitive commandments, as the maamar goes on to explain.

והנה מצות ל"ת [לא תעשה] הם בבחינת דיקנא תתאה דהיינו דיקנא דז"א קווצותיו תלתלים שחורות כעורב[168] תלתלים תלי תלים של הלכות[169] דברי סופרים בחי' סופר שלמעלה מבחי' ספר

Now, the prohibitive commandments are at the level of the lower beard, that is, the beard of Z'eir Anpin: "His locks are curled (taltalim), black as a raven"—taltalim, tilei tilim, "mounds upon mounds" of halachos, the words of the Scribes (soferim), the level of the scribe (sofer), which is above the level of the book (sefer);

> The prohibitions belong to the "lower beard," Z'eir Anpin's black locks. The Talmud reads taltalim as tilei tilim, "mounds upon mounds" of halachos; these are the words of the Scribes (soferim), whose root, the "scribe," is above the "book," the written Torah.

וגם גדרים וסייגים שמדרבנן רובם הם במצות לא תעשה והם שחורות כעורב בבחינת אכזריות דהיינו שנצרך לזה ג"כ מדת גבורות לפסוק שהדבר פסול ולא יוכל להתעלות אף שבהכרח יש בו ניצוץ מקדושה עכ"ז [עם כל זה] דוחין אותו.

and also the rabbinic fences and safeguards, most of which concern prohibitions. And they are "black as a raven," in a mode of cruelty; that is, this also requires the attribute of severities (gevuros), to rule that the thing is unfit and cannot be elevated: although of necessity there is a spark of holiness in it, nevertheless it is rejected.

Most rabbinic fences also concern prohibitions. They are "black as a raven," harsh (the Talmud speaks of the raven as cruel to its young), because ruling something forbidden requires severity: the forbidden thing contains a spark of holiness, yet it is rejected and cannot be elevated.

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

BACKGROUND FROM THE REBBE

In an edited maamar of Shabbos Chayei Sarah, Mevarchim Kislev 5737 (dibbur hamaschil V'Avraham Zaken Ba BaYamim), asking with the Rebbe Rashab why the verse says Avraham was blessed "bakol" without saying with what, the Rebbe explains "bakol" as the hidden essence, the inner Atik, and distinguishes the levels of it reached through the prohibitions and through the Akeidah.

In an edited maamar the Rebbe brings the Tzemach Tzedek's reading of "Havayah blessed Avraham bakol": Avraham reached "ba bayamim," Arich Anpin, through the positive commandments, and "bakol," „פנימיות עתיק" (the inner Atik) above Arich, through keeping the prohibitions. He explains why: Atik is above the order of descent, so the service that reaches it is not doing but „שב ואל תעשה" ("sit and do not do"), a negation (a still higher "bakol," wholly removed, came only through the trial of the Akeidah). Later in the maamar, citing our page, he says that in the time to come the inner Atik will be revealed, through the gevuros of Yitzchak, which is why Israel will then say to Yitzchak, "for you are our father." Our paragraph makes the same pairing: the positive commandments draw from Arich Anpin's beard, and the prohibitions will draw the drop from the inner Atik.

The Alter Rebbe: שאז יהיה בנו כח להמשיך הטפה מפנימיות עתיק משא"כ עתה

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

Sefer HaMaamarim Melukat, vol. ד, p. נו (sec. ד) and נח (note 56, which cites our page) · מבה"ח כסלו התשל"ז, ש"פ חיי שרה (edited maamar)

26 וז"ש [וזהו שכתוב] באדרא דשערי אוכמן כו' דאחידן בי' [ביה] דכיין ומסאבן[170] לפסוק שזה הוא טהור וכשר ויכול להתעלות ודבר אחר טמא ופסול ואינו יכול להתעלות אף שיש בו ניצוץ.

This is what is said in the Idra: "the black hairs, etc., to which pure and impure are attached": to rule that this is pure and kosher and can be elevated, while another thing is impure and unfit and cannot be elevated, although it has a spark in it.

> This is the Idra's statement that "pure and impure" hang from the black hair. It refers to halachic rulings that one thing is pure and can be elevated, while another is impure and cannot be elevated, though it too contains a spark.

ויש בדברים אסורים ג"כ ב' בחינות דכמו שבקדושה יש פנימי ומקיף כן יש בקליפה ג"כ ב' בחי' הנ"ל

And in forbidden things, too, there are two levels: just as in holiness there is the inner and the encompassing, so in kelipah too there are the two levels mentioned above.

> Forbidden things have two levels, mirroring holiness, which has an "inner" and an "encompassing" aspect. Kelipah too has both.

כמו לא תאכל חלב[171] וכדומה זהו בחינת פנימית שהמאכל נכנס בפנימית ויש בחינת מקיף היינו אף שאין נכנס בפנימית שום דבר נטמא גופו כשנוגע בו וזהו בחי' מקיף דקליפה שזהו כל ענין סדר טהרות.

For example, "You shall not eat forbidden fat" and the like: this is the level of the inner, for the food enters within. And there is the level of the encompassing: even though nothing enters within, his body becomes impure when he touches it. This is the level of the encompassing of kelipah, which is the whole subject of the Order of Taharos.

> Forbidden food, such as cheilev (forbidden fat), is the "inner" kelipah, for it enters the body. Ritual impurity, contracted merely by touch, is the "encompassing" kelipah; this is the subject of the Order of Taharos in the Mishnah.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **BACKGROUND FROM THE REBBE**
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> In a sicha on Pesach Sheni (Likkutei Sichos vol. 8, Behaaloscha, adapted from talks of Shabbos Behaaloscha and Shelach 5726), on Rashi's "a distant road," the Rebbe explains why impurity, distance from the Temple court and owning chametz each bar the Pesach offering: each opposes one side of Pesach, and impurity opposes its "ascent." Impurity, the Rebbe says, cannot be touched or grasped, even by the intellect; „אז א זאך ווערט טמא זעט זיך ניט קיין שינוי אין זיין גשם" (when a thing becomes impure no change appears in its substance), the change is in its spiritual state and concerns the soul, which is lowered. In a note he quotes our paragraph: though nothing enters within, the body becomes impure by touch, and this is the "encompassing" of kelipah. Perhaps (biur b'derech efshar), then, the "encompassing" here means that impurity does not enter the body or change its substance but surrounds it, a change in spiritual standing that touches the soul.

The Alter Rebbe: ויש בחינת מקיף היינו אף שאין נכנס בפנימית שום דבר נטמא גופו כשנוגע בו

The Rebbe: אַז אַ זאַך וועט טמא — זעט זיך ניט קיין שינוי אין זיין גשם

Likkutei Sichos, vol. ח, p. 72, note 49 (the sicha begins on p. 67) · Shabbos Behaaloscha and Shelach 5726 (the sicha is adapted from them)

27 ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] ודעת זה סדר טהרות.[172] שצ"ל שלא יהיה שום מסך מבדיל לא מפנימי ולא ממקיף דקליפה ועל ידי זה לעתיד לבוא יהיה התגלות הארה מעצמותו ומהותו.

Therefore our Sages, of blessed memory, said, "'And knowledge'—this is the Order of Taharos." For there must be no separating screen, neither from the inner nor from the encompassing [aspect] of kelipah; and through this, in the Time to Come, there will be a revelation of an illumination from His essence and being.

The Talmud says the word "knowledge" in Isaiah's verse refers to the Order of Taharos. Both the inner and the encompassing kelipah must be removed, so that no screen divides, and this will bring, in the Time to Come, the revelation of an illumination from G-d's essence. In the Talmud (Shabbos 31a), Reish Lakish reads the six terms of Isaiah 33:6 as the six orders of the Mishnah, with "knowledge" standing for Taharos, the laws of purity and impurity. The Alter Rebbe builds on this pairing: knowledge bound up with purity means the removal of every defiling screen, so that nothing of kelipah separates the soul from G-dliness.

וזהו שחורה אני ועי"ז דוקא ונאוה.[173] היינו דעם היות שהנשמה כשיורדת בבי"ע בבחינת גבול היא בבחינת שחורה אני.

This is "I am black," and specifically through this, "comely." That is: although the soul, when it descends into Beriah, Yetzirah and Asiyah, into a state of limitation, is in the state of "I am black,"

This is "I am black," and through it "comely." The soul that has descended into the lower worlds is limited, and so "black."

אבל על ידי קיום המצות ג"כ בבחינת קוצותיו תלתלים שחורות כעורב[174] בדקדוקי סופרים גדרים וסייגים שהם מבחי' גבורות קדושות ונדחה ע"י הסט"א [הסטרא אחרא]. לכן אף שלמטה אני שחורה ג"כ כעורב שלא בבחינת המשכה.

yet through fulfilling the mitzvos also in the manner of "his locks are curled, black as a raven"—in the fine points of the Scribes, the fences and safeguards, which are from the level of holy severities (gevuros)—the sitra achra is thereby repelled. Therefore, although below I am black as well, like a raven, not in a mode of drawing down,

But by keeping the mitzvos in the "black" manner as well, through the rulings and fences of the Scribes, which come from holy severity, the soul drives away the sitra achra. This "blackness" is not a drawing down of light but a rejection.

אבל עי"ז ונאוה כי המצות ל"ת [לא תעשה] הם כלים שעל ידי קיומן יהי' [יהיה] לע"ל [לעתיד לבוא] התגלות עצמותו ומהותו מה שנאמר בו אני הוי' לא שניתי[175] ואינו בגדר שום הארת המשכה מאתו יתברך

yet through this, "comely": for the prohibitive commandments are vessels through whose fulfillment there will be, in the Time to Come, a revelation of His essence and being, of which it is said, "I, Havayah, have not changed," and which is not within the bounds of any illumination drawn from Him, blessed be He.

That is exactly why she is "comely": the prohibitions are vessels through which G-d's essence itself will be revealed in the Time to Come. That essence, "I, Havayah, have not changed," is beyond any illumination drawn from Him.

(ואמנם מה דהלכות דל"ת [דלא תעשה] תלויין בדיקנא דז"א שהוא למטה הרבה מבחי' דיקנא דא"א דשם תלויין הלכות דמ"ע [דמצות עשה] ובמ"א איתא דל"ת [דלא תעשה] נמשכין מי"ה ומ"ע [ומצות עשה] מו"ה יתי' לקמן אי"ה [אם ירצה השם]):

(As for the halachos of the prohibitions depending on the beard of Z'eir Anpin, which is far below the level of the beard of Arich Anpin, on which the halachos of the positive commandments depend—and elsewhere it is stated that the prohibitions are drawn from yud-hei and the positive commandments from vav-hei—this will be explained below, G-d willing.)

Two questions are left for later: why the prohibitions depend on Z'eir Anpin's beard, which is far lower than Arich Anpin's, and how this fits the teaching that prohibitions come from the letters yud-hei of G-d's Name and positive commandments from vav-hei.

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

EXPLAINED BY THE ALTER REBBE

"Elsewhere it is stated that the prohibitions are drawn from yud-hei and the positive commandments from vav-hei": no place is given, and neither our ¶27 nor ¶44 commentary names the source.

The teaching goes back to the Tikkunei Zohar's reading of "This is My Name forever, and this is My remembrance" (Exodus 3:15): „שמי עם י"ה" ("My Name," shmi, 350, with yud-hei, 15) makes 365, the prohibitions, and "My remembrance" (zichri, 237) with vav-hei (11) makes 248, the positive commandments. The Alter Rebbe cites it in Likkutei Torah, Pekudei, where he explains that the prohibitions, drawn from yud-hei, "the hidden things," stand higher („שהם למעלה מבחי' ו"ה"); the discourse this biur explains, "I am black, yet comely," says the same; our maamar returns to it in ¶44.

the Alter Rebbe: Likkutei Torah, Pekudei (sec. ג, after the discourse and its summary), p. 6 (Kehot two-volume edition; the Tikkunei Zohar references, introduction 4b, 5a, and Tikkun 22, 62b, are in the parenthesis just before the summary)

EXPLAINED BY THE REBBE RASHAB, THE MITTELER REBBE AND LIKKUTEI TORAH

The rabbinic fences are said to come "from holy severities" (gevuros kedoshos) and to reveal what the white hair cannot; how harsh fences are holy is not spelled out.

Why should the Scribes' harsh fences be "holy" severities that reveal what the white hair cannot? The Mitteler Rebbe, in his own discourse on this verse, and the Rebbe Rashab after him (Hemshech 5666, whose editors point to this page) explain that a prohibition is pure withholding and the pushing away of evil, which is gevurah, rooted „בבחי' הגבורות העליונות" (in the supernal gevuros); the Rebbe Rashab adds that in their root the gevuros stand above kindness, for the true power within the Essence is gevurah. A lofty soul is not moved by what is offered to it, but what it cannot bear stirs its very self; so refraining from what opposes His will reaches the Essence, which no "doing" can hold, and the Scribes' fences, "black as a raven," carry this strength of judgment to the utmost, „להיות דוחה בתכלית דחוי והרחקה" (pushing evil away completely). (The maamar's own reason why the prohibitions hang on the lower beard follows in ¶28 ff.)

the Rebbe Rashab: Hemshech 5666 (old edition), p. רס-רנח (= new edition, Sefer HaMaamarim 5666, pp. שמז-שמג; the editors cite "לקו"ת שה"ש ט, ב" for this passage) · the Mitteler Rebbe: Maamarei Admur HaEmtzai, Nevi'im u'Kesuvim, p. רלט (and רלו) · Likkutei Torah (a bracketed gloss): Likkutei Torah, Shir HaShirim, dibbur hamaschil נאוו לחייך בתורים (maamar 11 on the site, ¶7)

SECTION 4 · ¶28–34

Tohu and Tikkun: the lion and the ox

28 ד ולבאר הטעם צריך להקדים ענין תוהו ותיקון דהנה שבה"כ [שבירת הכלים] דתהו הי' [היה] מחמת שהיה האור רב והכלים קטנים מהכיל

4. To explain the reason, one must first introduce the subject of Tohu and Tikkun. The shattering of the vessels of Tohu came about because the light was abundant and the vessels too small to contain [it],

A new section explains the reason by introducing Tohu (chaos) and Tikkun (rectification). In the World of Tohu the vessels shattered because the light was too great for them to hold.

ולא יכלה הכלי להגביל את האור לכן נשברו הכלים ונפלו למטה והאורות נסתלקו בעצמות המאציל.

and the vessel could not limit the light. Therefore the vessels shattered and fell below, and the lights withdrew into the essence of the Emanator.

The vessels could not contain and limit the light, so they broke and fell to lower levels, while the lights withdrew back into their source in the Emanator.

ואח"כ נבררו ונתקנו והתיקון הוא שנעשו בבחינת פרצופים ולהיות כל מדה כלולה מעשר ובריבוי הכלים נתקנו האורות וכמ"ש הרח"ו [הרבי חיים ויטאל] בפי' האדר"ז [האדרא זוטא] כי סוד התיקון הוא המעטת האור ואדרבה זו היא סיבה שיוכלו לקבלו הכלים המתבררים.

Afterwards they were refined and rectified. The rectification (tikkun) is that they became configurations (partzufim), each attribute being composed of ten, and through the multiplicity of vessels the lights were rectified. As R. Chaim Vital wrote in his commentary on the Idra Zuta, the secret of the rectification is the diminishing of the light; on the contrary, this is what enables the vessels being refined to receive it.

> In Tikkun the fragments were refined and rebuilt as partzufim, "configurations," each attribute including all ten, so that the many vessels can hold the light. R. Chaim Vital explains that the secret of rectification is a diminishing of the light, which is precisely what lets the vessels receive it.

29 והנה תחלה נתברר מהכלים דתהו מה שנכלל בעולם האצי' בכלים דע"ס [דעשר ספירות] דתיקון ומה שלא היה יכול להכלל באצילות ירד לבי"ע ונבררו שם שנתגלו נשמות ומלאכים.

Now, first there was refined from the vessels of Tohu what was included in the World of Atzilus, in the vessels of the Ten Sefiros of Tikkun; and what could not be included in Atzilus descended to Beriah, Yetzirah and Asiyah and was refined there, so that souls and angels came forth.

> After the shattering, the fragments of Tohu were sorted. What could be integrated into the vessels of Atzilus became part of the World of Tikkun; what could not descended into Beriah, Yetzirah and Asiyah, where its refinement brought forth souls and angels.

ולכן יש כח בהמלאכים להיות והחיות נושאות את הכסא[176] ועל הכסא כמראה אדם[177] בחי' אורות וכלים דאצי'.

Therefore the angels have the power to be [as in] "and the Chayos carry the Throne," and "upon the Throne, as the appearance of a man"—the level of the lights and vessels of Atzilus.

> This explains a striking power of the angels: the Chayos (the "living creatures" of Ezekiel's Chariot) "carry the Throne," and on the Throne is Ezekiel's "likeness of the appearance of a man," the lights and vessels of Atzilus. Lower beings bear a higher level.

וזהו לפי ששרשם מעולם התהו ואורות דתהו גבוהים יותר מאורות דתיקון שהרי התיקון הוא המעטת האור (דרך נקבים וצינורות ושערות)

This is because their root is from the World of Tohu, and the lights of Tohu are higher than the lights of Tikkun, for Tikkun is the diminishing of the light (through apertures, channels and hairs);

> They can do so because their root is in Tohu, whose lights are higher than those of Tikkun. Tikkun works by diminishing the light, channeling it through "apertures, channels and hairs."

רק שמחמת שבה"כ [שבירת הכלים] נסתלקו האורות במאצילן והכלים נפלו למטה אכן אחר שנבררו הכלים ונתעלו מנפילתן חוזר להתגלות בהן שרשן אורות דתהו שהוא בחי' לפני מלך מלך לבנ"י [לבני ישראל].[178]

only that because of the shattering of the vessels the lights withdrew into their Emanator and the vessels fell below. But after the vessels have been refined and raised from their fall, their root, the lights of Tohu, returns to be revealed in them, which is the level of "before any king reigned over the Children of Israel."

> In the shattering, the lights of Tohu withdrew to their source while the vessels fell. Once the vessels are refined and raised, the high lights of Tohu shine in them again. Kabbalah identifies Tohu with the kings of Edom who reigned "before any king reigned over the Children of Israel."

וזהו שע"י הביטול שבחיות המרכבה זעות מחיל כסא שהוא בירור ותיקון מה שיש בהם משבה"כ [משבירת הכלים] שנברר ונתקן עד שנכלל בבחי' ביטול

This is [the meaning of the fact] that through the self-nullification (bittul) of the Chayos of the Chariot, [who] "tremble from the might of the Throne"—which is the refinement and rectification of what is in them from the shattering of the vessels, which was refined and rectified until it was included in the state of self-nullification—

> The Chayos "tremble from the might of the Throne." Their trembling self-nullification is itself the refinement of the Tohu fragments within them, now absorbed into nullification.

אז נתגלה בהם הארה מאורות דתהו שנסתלקו לעצמות המאציל ועי"ז נושאות את הכסא והאדם שעל הכסא לבחי' עצמיות א"ס ב"ה בחי' כי לא אדם הוא[179]

then an illumination from the lights of Tohu, which withdrew into the essence of the Emanator, is revealed in them; and through this they carry the Throne and the Man upon the Throne, [up] to the level of the very essence of the Infinite One (Ein Sof), blessed be He, the level of "for He is not a man."

> Then the withdrawn lights of Tohu shine in them, and so they can carry the Throne and the "Man" upon it, reaching even the essence of the Infinite, of which it is said, "for He is not a man."

והנה המלאכים הם שכבר נברר וזהו ואשר משרתיו כולם עומדים שעומדים בבחי' ביטול וכן הנשמות וכמ"ש בע"ח [בעץ חיים][180] שהנשמה עצמה אין צריכה תיקון ולא ירדה רק לברר הנה"ב [הנפש הבהמית][181] כו'.

Now, the angels are what has already been refined; this is [the meaning of] "and those who serve Him all stand," for they stand in a state of self-nullification. And so too the souls, as written in Etz Chaim, that the soul itself needs no rectification and descended only to refine the animal soul, etc.

> The angels are already refined, which is why the liturgy says they "all stand" in self-nullification. The souls too need no refinement themselves: Etz Chaim says they descend only to refine the animal soul.

30 והנה כמו שיש ג' שותפים באדם[182] אב ואם והקב"ה נותן בו נשמה. כמ"כ [כמו כן] בבהמה הגשמי' [הגשמיים / הגשמיות / הגשמית] יש בה נפש מבחי' החיות שבמרכבה מבחינת השמרים והפסולת שעדיין לא נברר והם מתבררים על ידי

Now, just as there are three partners in a person—father, mother, and the Holy One, blessed be He, Who places a soul in him—so too in the physical animal there is a soul from the level of the Chayos in the Chariot, from the aspect of the dregs and waste that have not yet been refined. They are refined through

> The Talmud speaks of three partners in a person: father, mother and G-d, Who gives the soul. In the same way an animal's life-force comes from the Chayos of the Chariot, but from their unrefined "dregs."

האדם שאוכלן ובכח שאכל הבהמה יוכל לומר אחד ואהבת בכל לבבך[183] בבי יצריך[184, 185] ולהתפלל במס"נ [במסירות נפש] על ידי זה נברר גם הבהמות וכל הדברים המותרים לאוכלן ועי"ז מתגלה הארה מאורות דתהו כנ"ל בענין והחיות נושאות כו'

the person who eats them: by the strength of having eaten the animal he can say "One" and "You shall love [G-d] ... with all your heart"—with both your inclinations—and pray with self-sacrifice (mesirus nefesh). Through this the animals, too, are refined, and all the things permitted to eat; and through this an illumination from the lights of Tohu is revealed, as above regarding "and the Chayos carry, etc."

> A person refines the animal by eating it and using its energy to say "One" in the Shema, to love G-d "with all your heart," which the Mishnah reads as with both inclinations, and to pray with self-sacrifice. Permitted foods are thus elevated, and a light from Tohu is revealed, as with the Chayos that carry the Throne.

וכן כשעושין מהם מצות עשה כמו שופר סוכה ולולב ציצית ותפילין ממשיכים התגלות האורות דתהו שנסתלקו שיתגלו בכלים דתיקון

And likewise when positive commandments are performed with them, such as shofar, sukkah and lulav, tzitzis and tefillin, one draws down the revelation of the lights of Tohu that withdrew, so that they are revealed in the vessels of Tikkun

> Using physical things for positive commandments, such as shofar, sukkah, lulav, tzitzis and tefillin, likewise draws the withdrawn lights of Tohu into the vessels of Tikkun.

(ויומשך גילוי זה בנפש האלקי' וכמו למעלה והחיות נושאות את בחינת האדם שלו). וכ"ז [וכל זה] הוא בדברים המותרים לפיך. משא"כ הדברים האסורים שלא יוכלו להתעלות כלל.

(and this revelation will be drawn into the G-dly soul, just as above "the Chayos carry" the level of its "Man"). All this is with things "permitted to your mouth." This is not so with forbidden things, which cannot be elevated at all.

> This revelation reaches the G-dly soul, just as the Chayos carry the "Man" above. But all this applies only to permitted things; forbidden things cannot be elevated in this way at all.

והנה צ"ל דבמרכבה הקדושה פני אריה אל הימין[186] הרי הוא קודם במעלה וגבוה מפני שור ולכן ג"כ בקרבנות הי' [היה] אריה דאכיל קרבנין.[187]

Now, one must understand: in the holy Chariot, "the face of a lion on the right" precedes in rank and is higher than "the face of an ox"; and therefore also in the offerings there was "a lion that devours the offerings."

> A question follows: in Ezekiel's Chariot the lion's face is on the right, higher than the ox's. The Zohar even speaks of a lion that consumed the offerings on the altar.

31 ומדוע למטה השור מותר לאוכלו ויוכל להתעלות ע"י האדם שאוכלו או שמקריבו ע"ג [על גבי] המזבח שעי"ז נתעלה

Why, then, below, is the ox permitted to be eaten, and can be elevated by the person who eats it or offers it upon the altar, so that through this

> So why, below, is the ox permitted for eating and for the altar, where it is elevated?

עצם השור ונכלל בקדושה משא"כ האריה הוא מחיות טמאות אשר אסורים באכילה ואינו ראוי לכל דבר שבקדושה שלא הוכשר למלאכת שמים אלא מן המותר בפיך.[188]

the ox itself is elevated and included in holiness; whereas the lion is among the impure beasts, which are forbidden to be eaten, and is unfit for anything holy, for "only what is permitted to your mouth was approved for the work of Heaven"?

> The ox itself becomes part of holiness, while the lion is an impure animal, forbidden to eat and unfit for any holy use. The closing quotation joins two lines of the Talmud (Shabbat 28b): a teaching that only the hide of a kosher animal was fit for "the work of Heaven," which the Gemara applies to tefillin, and the rule that tefillin come only "from what is permitted to your mouth," drawn from "that the Torah of Havayah may be in your mouth" (Exodus 13:9). The Alter Rebbe takes from them that what may not be eaten has no place in anything holy.

והענין כי הנה נודע שהקליפה קדמה לפרי.[189] ולא שהקליפה ממש קדמה לפרי חי"ו [חס ושלום] אלא שהאור וחיות הלובש בתוכו בבחינת גלות ונפל שמה משבה"כ [משבירת הכלים]

The explanation is this: it is known that "the husk precedes the fruit." Not that the husk literally precedes the fruit, G-d forbid; rather, the light and life-force that is enclothed within it in a state of exile, having fallen there from the shattering of the vessels,

> The answer is the principle that "the husk precedes the fruit." It does not mean the husk is truly prior or better; it refers to the light trapped in the husk, which fell there in the shattering and is in exile there.

הנה הוא ממדרגות עליונות יותר מהפרי עצמה (וכמ"ש בד"ה ויהי בשלח פרעה)[190, 191] וכנ"ל מענין תוהו ותיקון ואעפ"כ [ואף על פי כן] הקליפה עצמה היא סיגים וקליפה.

is from higher levels than the fruit itself (as is written in the discourse beginning "And it was when Pharaoh sent"), as above regarding Tohu and Tikkun. Nevertheless, the husk itself is dross and husk (kelipah).

> That trapped light comes from higher levels than the fruit itself, as Tohu is higher than Tikkun. Yet the husk itself is dross.

ולכן האריה למטה[192] הוא חיה טמאה ולמטה מהשור שהוא לגבי האריה כמו פרי לקליפה ואמנם שרש האור והחיות והניצוץ המלובש בו הוא מבחינת שלמעלה מהשור שהרי למעלה פני אריה אל הימין[193] כו'.

Therefore the lion below is an impure beast and below the ox, which relative to the lion is like fruit relative to husk. However, the root of the light, life-force and spark enclothed in it is from a level above the ox, for above, "the face of a lion is on the right, etc."

So below, the lion is impure and lower than the ox, as husk is to fruit. But the spark within the lion comes from a root higher than the ox, matching the lion's place on the right in the Chariot.

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

THE REBBE EXPLAINS

In a sicha of Shabbos Beshalach, 15 Shevat 5740 (an unedited transcript, sec. 17), explaining how the Zohar can read the Egyptian bondage, "with mortar and with bricks," as Torah study, the Rebbe says that what was revealed at Sinai could exist before it only hidden in the lowest form, and brings the lion of the Chariot as the example.

In a sicha of Shabbos Beshalach, 15 Shevat 5740, the Rebbe takes up this paragraph's question, why the lion, on the right of the Chariot, is an impure beast below while the ox is a pure animal, and brings the answer of the Rebbeim's discourses, "that very thing is the cause": had so lofty a revelation come down into a pure animal, „וואלט די בהמה טהורה נתבטל געווארן ממציאותה" (that animal, sensing its root and source, would have been nullified out of existence), so it must come down until it is clothed and hidden in an impure one. His image is a light too strong for the eye, which one looks at through darkened glass, and through wholly black glass when it is stronger still. So, as the saying goes, "whatever is highest descends lowest."

The Alter Rebbe: ולכן האריה למטה הוא חיה טמאה ולמטה מהשור

The Rebbe: אויב עס וואלט נשתלשל געווארן אין א בהמה טהודה, וואלט די בהמה טהורה נתבטל געווארן ממציאותה

Sichos Kodesh 5740, vol. ב, p. 52 (the sicha's own page טו) · (בלתי מוגה; ס"יז) ט"ו בשבט ה'תש"מ, ש"פ בשלח

32 והנה כענין התהוות האריי [האריה] שלמטה מפני ארי [אריה] כך עד"ז הוא ענין אברהם שיצא ממנו ישמעאל[194] פי' שיצא ממנו בבחינת סיגים שנפרדו[195] מהכסף ואז נעשה אברהם מרכבה לחסד דאצילות כמו הכסף לאחר שהוטהר מהסיגים.

Now, like the coming into being of the lion below from the face of the lion, so in the same way is the matter of Avraham, from whom Yishmael came forth. This means that he came forth from him as dross separated from the silver; and then Avraham became a chariot for the Chesed (kindness) of Atzilus, like silver after it has been purified of its dross.

The same pattern explains the Talmud's phrase "Avraham, from whom Yishmael came forth." In the Kabbalistic reading followed here, Yishmael emerged like dross separated from silver, and once it was removed Avraham became a pure "chariot," a vessel for the Chesed of Atzilus.

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

THE REBBE EXPLAINS

In the maamar „כנשר יעיר קנו" (Kenesher Ya'ir Kino) of Shabbos Haazinu, 13 Tishrei 5729 (edited, Sefer HaMaamarim Melukat vol. 1), explaining the advantage of Yaakov, the middle line, whose „מטתו שלימה" ("bed was complete"), the Rebbe contrasts Avraham and Yitzchak, from whom Yishmael and Eisav came out.

In the maamar Kenesher Ya'ir Kino of Shabbos Haazinu 5729 the Rebbe, citing this passage for the word "came out," notes that Yishmael only „יצא ממנו" ("came out") of Avraham (and Eisav of Yitzchak), yet he did come out of him, and explains how it could happen at all. „שאברהם ויצחק הם בקו הימין והשמאל" (Avraham and Yitzchak are the right and left lines), which diminish the further they extend downward, so at the end of the descent, after diminution upon diminution, something could "come out" of them. Yaakov, the middle line, is the same from top to bottom, and so "his bed was complete."

The Alter Rebbe: ענין אברהם שיצא ממנו ישמעאל פי' שיצא ממנו בבחינת סיגים שנפרדו מהכסף

The Rebbe: שאברהם ויצחק הם בקו הימין והשמאל, אשר ב' קוין אלו כל מה שהם נמשכים למטה הם מתמעטים

Torat Menachem, Sefer HaMaamarim Melukat (new ed.), vol. א (חשון-תשרי), p. קכג · ש"פ האזינו, י"ג תשרי, ה'תשכ"ט

33 ובעת שהיה קודם בירור הכלים דתהו הי' [היה] כלול ישמעאל ג"כ בבחינת אברהם ונעשה שבה"כ [שבירת הכלים] וישמעאל קדם ליצחק כמו קליפה קדמה לפרי

And at the time before the refinement of the vessels of Tohu, Yishmael too was included in the level of Avraham, and the shattering of the vessels took place; and Yishmael preceded Yitzchak, as the husk precedes the fruit.

Before the vessels of Tohu were refined, Yishmael was still contained within Avraham, and so a "shattering of the vessels" took place. Yishmael was born before Yitzchak, just as the husk precedes the fruit.

ולכן היה הוא הבכור והיינו כמו בחינת האריה שלמטה לגבי השור עד"מ כי בחינת יצחק הוא

Therefore he was the firstborn. This is like the level of the lion below relative to the ox, by way of analogy: for the level of Yitzchak is

That is why he was the firstborn. The relationship parallels that of the lion below to the ox.

כמו בחינת פני שור שבמרכבה הקדושה וישמעאל הוא כמו בחינת האריה שלמטה שהרי שרשו גבוה יותר דהיינו מבחינת פני אריה

like the level of the face of the ox in the holy Chariot, and Yishmael is like the level of the lion below, for his root is higher, that is, from the level of the face of the lion;

Yitzchak corresponds to the face of the ox in the holy Chariot, while Yishmael corresponds to the lion below, whose root is the higher face of the lion.

אמנם הוא עצמו יצא בבחי' סיגים וקליפה (ומזה יובן ענין שחורה אני ונאוה כאהלי קדר[196] כדלקמן) וכמו השליא שמקפת לולד

but he himself came forth as dross and husk (and from this will be understood the meaning of "I am black, yet comely, like the tents of Kedar," as below), like the afterbirth that surrounds the child.

> Yet Yishmael himself emerged as dross and husk. The text notes in passing that this will later explain the comparison to "the tents of Kedar," Kedar being a son of Yishmael; it also likens him to the afterbirth that surrounds a child.

וזהו לפי שבשרשה כשהיתה כלולה בהטפה היא נעלה יותר ואח"כ ע"י הבירור נפרדת וזורקין אותה. והענין הוא כי מה שהוא גבוה יותר בשרשו כשנופל בבחינת שבה"כ [שבירת הכלים] נופל למטה יותר.

This is because in its root, when it was included in the drop, it is more exalted, and afterwards, through the refinement, it is separated and thrown away. The explanation is that what is higher in its root, when it falls through the shattering of the vessels, falls lower.

> The afterbirth was once part of the seed and, in its root, higher; yet in the process of refinement it is separated and discarded. The general rule: what is higher in its root falls lower when it falls.

ולכן גם בענין שבה"כ [שבירת הכלים] דתהו יש כמה בחינות שמה שנפל למטה יותר זהו מפני ששרשה היה גבוה יותר שהיו האורות גבוהים יותר

Therefore, in the shattering of the vessels of Tohu too, there are several levels: what fell lower did so because its root was higher, for the lights were higher;

> So in the shattering of Tohu, the fragments that fell lowest came from the highest lights.

ולכן הכלים לא הכילום ונפלו בכח למטה יותר ויש מבחינת הכלים שנשברו ונפלו שנשתלשלו בבחינת בהמות וחיות המותרים באכילה ומה שגבוה יותר בשרשו נפל למטה יותר בדברים שאסור באכילה.

therefore the vessels could not contain them and fell with force further below. Some of the vessels that shattered and fell descended into domestic animals and beasts permitted to be eaten, and what was higher in its root fell lower, into things forbidden to be eaten.

> Those vessels could not hold their great light and fell with greater force. Fragments of lower lights became permitted animals; those of higher lights fell further, into forbidden things.

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

In the maamar Eileh Toldos Yaakov Yosef of Shabbos Vayeshev, 21 Kislev 5728 (an unedited transcript), on why Yaakov feared Eisav's chiefs, the Rebbe contrasts holy Chesed, Avraham's, which makes for self-nullification, with Yishmael's chesed of kelipah, which makes for arrogance, and asks how the latter could come from Avraham at all; for the answer he follows the Rebbe Rashab's dibbur hamaschil Ketanti 5679 (Shabbos Vayishlach, 19 Kislev 5679), as the editors' notes there say.

The Rebbe Rashab, in dibbur hamaschil Ketanti 5679, answers how Yishmael's chesed of kelipah could come from Avraham, who is holy Chesed: Yishmael was born before Avraham's circumcision, when Avraham stood at the level of Tohu, „חסד דתהו" ("Chesed of Tohu"), and when the vessels of Tohu shattered and fell, that intense light became, below, Yishmael's coarse chesed of kelipah; "came out of him," he says in our ¶32's words, means "as dross," and once circumcised Avraham stood at the level of Tikkun, which gives no hold. In Eileh Toldos Yaakov Yosef of Shabbos Vayeshev 5728 the Rebbe sets out this answer almost word for word (an editors' note there points to this passage). His own step is to sharpen the question: it is understandable that Eisav drew from Yitzchak, whose trait is Gevurah „ומצד ריבוי הגבורות והצמצומים" (with its many contractions), but how could anything of kelipah come from Avraham, whose trait is kindness, light and revelation?

The Alter Rebbe: ובעת שהיה קודם בירור הכלים דתהו הי' כלול ישמעאל ג"כ בבחינת אברהם

The Rebbe: ובשלמא יצחק שיצא ממנו עשו, הרי זה לפי שענינו של יצחק הו"ע הגבורות, ומצד ריבוי הגבורות והצמצומים יכולה להיות יניקה ללעו"ז

Sefer HaMaamarim (bilti mugah, new ed.) 5728, vol. תשכ"ח, p. צד-צג · ה'תשכ"ח, כ"א כסלו, ש"פ וישב

BACKGROUND FROM THE REBBE

In his notes to a letter of the Rebbe Rayatz (Otwock, Marcheshvan 5699; printed in Kuntresim vol. 3 and in Sefer HaMaamarim 5708, and in part in Hayom Yom), on the Rebbe Rashab's saying about love that „כל הגבוה למעלה מעלה יותר כשהוא נופל נופל למטה מטה יותר" ("whatever is higher above falls lower when it falls"), the Rebbe names where the principle is explained.

In a letter of Marcheshvan 5699 the Rebbe Rayatz records his father the Rebbe Rashab's teaching, said of love, that "whatever is higher above falls lower when it falls": love can fall so low, into what defiles the soul, which shows how high its root is. The letter goes on to say that the Ofanim are rooted in a higher level of Tohu than the Seraphim, and the animal soul, drawn from the dregs of the Ofanim, in a higher level still, so the depth of the fall shows the height of the root. In his note on the principle the Rebbe writes that it is explained at length in Shaarei Orah, „ולכאן מתאים יותר משנ"ת בלקו"ת שה"ש ביאור שחורה אני פ"ד" ("and for here, what is explained in Likkutei Torah, Shir HaShirim, Biur Shechorah Ani, chapter 4, fits better"): this section of our maamar (¶28-34), where ¶33 states the rule.

The Alter Rebbe: מה שהוא גבוה יותר בשרשו כשנופל בבחינת שבה"כ נופל למטה יותר

The Rebbe: ולכאן מתאים יותר משנ"ת בלקו"ת שה"ש ביאור שחורה אני פ"ד

Igros Kodesh of the Rebbe Rayatz (the Rebbe's notes to the letter); also Sefer HaMaamarim 5708 p. 195-196 n. 1 and Kuntresim vol. 3 p. כד-כג n. 5, vol. ד, p. תכט · note to a letter of the Rebbe Rayatz, Otwock, Marcheshvan 5699

34 והנה קיום המצות לי"ת [לא תעשה] הוא הכל בדברים האסורים ששרשן גבוה יותר מהדברים המותרים כמו אריה נגד שור

Now, the fulfillment of the prohibitive commandments is entirely with forbidden things, whose root is higher than that of the permitted things, like the lion as against the ox.

> The prohibitions all concern forbidden things, whose root is higher than that of permitted things, as the lion's root is higher than the ox's.

ועל ידי קיום רצונו ית' בבחינת הל"ת [הלא תעשה] היינו בבחינת דחייה שדוחין אותן הפנימי' [הפנימיות / הפנימית] ומקיפים דקליפה

And through fulfilling His will, blessed be He, in the manner of the prohibitions, that is, in the manner of rejection, in which the inner and encompassing [forces] of kelipah are rejected—

> Fulfilling G-d's will through the prohibitions means rejecting both the inner and the encompassing kelipah.

היינו על ידי מניעת האכילה לא תאכל או שנזהרים מלטמא בהם וכל הגדרים והסייגים שבהם ע"י"ז רוח הטומאה יעביר מן הארץ[197]

that is, through refraining from eating, "You shall not eat," or being careful not to become impure through them, and all the fences and safeguards concerning them—through this "He will remove the spirit of impurity from the land,"

> One rejects them by not eating forbidden foods, by avoiding impurity, and by keeping the fences around them. This brings about the prophecy "the spirit of impurity will be removed from the land."

ולא יהיה שום הסתר וקליפה ומתגלה ע"י"ז עצמיות האורות עליונים הגבוהים יותר מהאורות המתגלים ע"י מ"ע [מצות עשה] שבדברים המותרים כו'

and there will be no concealment or kelipah; and through this there is revealed the very essence of the supernal lights, which are higher than the lights revealed through the positive commandments performed with permitted things, etc.,

> When no concealment remains, the very essence of the highest lights is revealed, higher than the lights revealed through positive commandments with permitted things.

וכמו שלמעלה גילוי בחינת פני אריה[198] הוא גבוה מבחינת פני שור כו' ועמ"ש בפ' עקב ע"פ ויאכילך את המן[199, 200] כו':

just as above the revelation of the level of the face of the lion is higher than the level of the face of the ox, etc. And see what is written in Parshas Eikev on the verse "And He fed you the manna, etc."

> This parallels the lion's face, higher than the ox's, in the Chariot. A discourse in Likkutei Torah, Eikev, on the manna, is cited for further study.

SECTION 5 · ¶35–42

The sun, the salt and the tents of Kedar

35 ה וזהו שחורה אני כו'[201] אל תראוני שאני שחרחורת ששזפתני השמש.[202] היינו כי אף שלמטה אני בבחינת שחרות ובע"ג [ובעלי גבול / ובעל גבול] ובקיום דברים גשמיים

5. And this is [the meaning of] "I am black, etc.; do not look upon me that I am swarthy, for the sun has tanned me." That is: although below I am in a state of blackness and of limitation, and in the fulfillment of physical things,

> A new section reads the next verse: "Do not look upon me that I am swarthy, for the sun has tanned me." The soul admits that below it is "black," limited and occupied with physical things.

אבל ע"י כל זה דוקא הנני בא למעלה גדולה שעי"ז יתגלה חדשות התגלות עצמותו ומהותו דהיינו דרך כלל ע"י קיום כל המצות מ"ע [מצות עשה] ומצות ל"ת [לא תעשה].

yet specifically through all this I come to a great elevation, for through this there will be revealed something new: a revelation of His essence and being—that is, in general, through the fulfillment of all the mitzvos, the positive commandments and the prohibitive commandments,

> Yet precisely this brings it to a great height, because through it something new will be revealed: G-d's essence itself. This comes through keeping all the mitzvos, positive and prohibitive.

שהם בדברים גשמיים אשר שרשם מעולם התהו ואורות דתהו נסתלקו בעצמות המאציל ולכן ע"י קיום רצונו רצון העליון דוקא בדברים הנ"ל יתגלה אור א"ס גילוי יותר נעלה ממה שנתגלה באורות דתיקון.

which are with physical things whose root is from the World of Tohu, and the lights of Tohu withdrew into the essence of the Emanator. Therefore, specifically through fulfilling His will, the supernal will, with these things, the Infinite Light (Or Ein Sof) will be revealed, a revelation more exalted than what was revealed in the lights of Tikkun.

> The mitzvos involve physical things whose root is in Tohu, whose lights withdrew into G-d's essence. So doing G-d's will with them reveals the Infinite Light more fully than the lights of Tikkun can.

36 ואף שלמטה אני בהסתר וצמצום אבל ששזפתני השמש.[203] כי שמש ומגן[204] הוי' אלקים ושמש הוא בחינת יחו"ע [יחודא עילאה] לך הוי' הגדולה כו' שבטלים באור א"ס.

And although below I am in concealment and contraction, yet "the sun has tanned me." For "a sun and a shield is Havayah Elokim," and "sun" is the level of the higher unity (yichuda ila'ah)—"Yours, Havayah, is the greatness, etc."—which are nullified in the Infinite Light.

> The "sun" that tanned her is Havayah, as in "a sun and a shield is Havayah Elokim." The sun stands for the higher unity, in which all things are nullified in the Infinite Light, as in "Yours, Havayah, is the greatness."

ולכן כשמאיר למטה השמש התגלות הארה מבחי' יחו"ע [יחודא עילאה] בנפש ע"י ההתבוננות בק"ש [בקריאת שמע] בבחינת יחודא עילאה.

Therefore, when the sun shines below—the revelation of an illumination from the level of the higher unity in the soul—[it is] through contemplation during the Shema, in the manner of the higher unity,

> The sun shines below when a person, reciting the Shema, contemplates the higher unity and an illumination of it enters his soul.

איך דכולא קמיה כלא חשיב וע"י קיום המצות כי כל התגלות אור חדש מאור א"ס שאינו בגדר ההשתלשלות צ"ל ע"י בחינת ממוצע היינו בחינת כתר וע"י תרי"ג ארחין שנמשכו מגלגלתא[205] ונשתלשלו למטה בקיום רצונו ממש.[206]

of how "all before Him is considered as nothing," and through the fulfillment of the mitzvos. For every revelation of new light from the Infinite Light, which is not within the bounds of the chain of descent (hishtalshelus), must come through the level of an intermediary, that is, the level of Keser, and through the 613 paths that were drawn from the Gulgalta and descended below in the fulfillment of His very will.

> That contemplation is that "all before Him is considered as nothing." The sun also shines through the mitzvos, because every new revelation from beyond the chain of descent comes through Keser and through the 613 paths of the Gulgalta (the "skull" of Arich Anpin, within Keser), which reach down into the fulfillment of G-d's will.

37 וע"י"ז ונתגלה האור מסוכ"ע ע"י קיום רצונו בדברים גשמיים אשר שרשם מעולם התהו שנסתלקו האורות למעלה כנ"ל.

Through this the light from [the level that] encompasses all worlds (sovev kol almin) is revealed, through fulfilling His will with physical things whose root is from the World of Tohu, whose lights withdrew on high, as mentioned above.

> Doing G-d's will with physical things rooted in Tohu reveals the light that encompasses all worlds (sovev).

אך מעלת הגילוי שע"י קיום מצות ל"ת [לא תעשה] יותר מהגילוי שע"י קיום מ"ע [מצות עשה] הוא כי הנה בבחינת סכ"ע [סובב כל עלמין] יש ג"כ ב' מדרגות האחד מה שנקרא סוכ"ע א"כ הוא שייך לעלמין שאף

But the superiority of the revelation through fulfilling the prohibitive commandments over the revelation through fulfilling the positive commandments is this: in the level of "encompassing all worlds" there are also two levels. The first is what is called "encompassing all worlds"; if so, it pertains to worlds, for although

> Why are the prohibitions superior? Because the encompassing light itself has two levels. The first is called "encompassing the worlds," and as its name says, it still relates to worlds.

שהוא סובב ואינו מתגלה מ"מ שייך לקרותו בשם סובב לעלמין ושיהיה הסכ"ע [הסובב כל עלמין] בבחי' גילוי ממש הוא ע"י קיום המ"ע [המצות עשה] שהם בדברים המותרים.

it encompasses and is not revealed, nevertheless it can be called by the name "encompassing the worlds." And that [the light that] encompasses all worlds be in actual revelation comes through fulfilling the positive commandments, which are with permitted things.

> Though it does not enter the worlds, it is defined in relation to them. The positive commandments, done with permitted things, bring this encompassing light into actual revelation.

אבל עצמותו ומהותו לא שייך לקרותו באמת בשם סוכ"ע כנזכר לעיל והוא בחינת אני הוי' לא שניתי[207] כמו קודם שנברא העולם ממש.

But His essence and being cannot truly be called by the name "encompassing all worlds," as mentioned above; it is the level of "I, Havayah, have not changed," exactly as before the world was created.

> G-d's essence, however, cannot truly be called "encompassing the worlds" at all. It is "I, Havayah, have not changed," exactly as before creation.

38 והוא המתגלה ע"י קיום מצות ל"ת [לא תעשה] דוקא ע"י גבורות ודחיי' [ודחיית] הקליפה כי הגבורות בשרשם גבוהים מהחסדים כמו מעלת הזהב על הכסף או כמו שמלח ממתיק הבשר.

And it is this that is revealed specifically through fulfilling the prohibitive commandments, through severities (gevuros) and the rejection of kelipah. For the severities in their root are higher than the kindnesses (chasadim), like the superiority of gold over silver, or as salt sweetens meat:

> This essence is revealed specifically through the prohibitions, which work through severity (gevuros) and the rejection of kelipah. In their root severities are higher than kindnesses, as gold is more precious than silver, and as salt brings out the flavor of meat.

היאכל תפל מבלי מלח[208] שע"י המלח נתגלה הטעם הרי טעמים שהוא בחינת גבוה (וחיך אוכל יטעם.[209] לכן גם אותיות גיכ"ק שמהחיך גבוהים משאר אותיות כמ"ש ע"פ וספרתם לכם ממחרת[210, 211] כוי עיין באדר"ז [באדרא זוטא] דף רצ"ה ע"ב)

"Can what is tasteless be eaten without salt?" For through the salt the taste is revealed. Thus taste, which is a high level ("and the palate tastes food"; therefore the letters gimmel, yud, kaf, kuf, too, which are from the palate, are higher than the other letters, as is written on the verse "And you shall count for yourselves from the morrow, etc."; see the Idra Zuta, folio 295b),

> Job asks, "Can what is tasteless be eaten without salt?" Taste is a high faculty, and the letters formed with the palate (gimmel, yud, kaf, kuf) are considered higher than the others, as a discourse in Likkutei Torah and the Idra Zuta explain.

מתגלה ע"י המלח דוקא שהוא בעצמו למטה מהמאכל שהרי אינו ראוי לאכילה והוא בבחינת גבורות וגם כמו מלה בסלע משתוקא בתרין[212]

is revealed specifically through the salt, which in itself is below the food, for it is not fit to be eaten, and it is in the aspect of severities. It is also like [the saying], **"A word is worth a sela, silence is worth two,"**

> Salt itself is not food and belongs to severity, yet it reveals the taste. The Talmud's saying "A word is worth a sela, silence is worth two" makes a similar point: restraint is worth more than expression.

דהיינו ע"י קיום הל"ת בבחינת שלילה אשר הם בדברים האסורים אשר הניצוצים שנפלו בהן שרשן ממקום גבוה יותר לכן ע"י קיום רצונו יתי בהן לדחות הקליפה ע"ז הוא התגלות עצמותו ומהותו ממש.[213]

that is, through fulfilling the prohibitions in the manner of negation, which concern forbidden things, whose fallen sparks have their root in a higher place. Therefore, through fulfilling His will, blessed be He, with them—to reject the kelipah—through this there is a revelation of His very essence and being.

> The prohibitions work by negation and deal with forbidden things whose sparks have a higher root. Fulfilling G-d's will by rejecting the kelipah in them reveals His very essence.

39 וזהו ענין שחורה אני ונאוה. כאהלי קדר.[214] כי הנה מבואר למעלה בענין אברהם שיצא ממנו ישמעאל.[215]

And this is the meaning of "I am black, yet comely, like the tents of Kedar." For it was explained above regarding Avraham, from whom Yishmael came forth,

> Now the phrase "like the tents of Kedar" is explained. It builds on what was said about Avraham, from whom Yishmael came forth.

שיצא בבחינת סיגים כמו התהוות האריה למטה מבחינת פני אריה שבמרכבה. ואעפ"כ [ואף על פי כן] מקבל חיותו מאברהם

that he came forth as dross, like the coming into being of the lion below from the level of the face of the lion in the Chariot. Nevertheless, he receives his life-force from Avraham,

> Yishmael emerged as dross, like the lion below from the lion's face above. Still, his life-force comes from Avraham.

אלא שהחיות הוא עיקר בבחינת מקיף כי הסט"א [הסטרא אחרא] אינו יכול לקבל את הקדושה בבחינת גילוי פנימית רק בבחינת מקיף

only that the life-force is mainly in the manner of the encompassing, for the sitra achra cannot receive holiness in the manner of inner revelation, only in the manner of the encompassing;

> That life-force reaches him only as an encompassing influence, because the sitra achra cannot receive holiness inwardly, only from without.

וכמו י"א סממני הקטורת שהעשרה הן המלובשים בקליפות בבחינת גלות והי"א הוא בבחינת מקיף והוא לבונה שהוא בעצם לבן ועיקר חיותם הוא מהמקיף כו' (ועמש"ל [ועיין מה שכתוב לעיל] מזה בפ' תולדות ע"פ ראה ריח בני[216, 217] כו')

as with the eleven spices of the incense: the ten are those enclothed in the kelipos in a state of exile, and the eleventh is in the manner of the encompassing—this is the frankincense (levonah), which is essentially white (lavan)—and their main life-force is from the encompassing, etc. (See what was written on this above in Parshas Toldos, on the verse "See, the fragrance of my son, etc.")

> The incense had eleven spices: ten correspond to sparks exiled in the kelipos, while the eleventh, frankincense (levonah, from lavan, "white"), is their encompassing source of life. The text refers to the discourse in Torah Ohr, Toldos, on this. The Talmud (Kerisos 6b) derives the eleven from the verse itself: "spices" means at least two, and with "stacte, onycha and galbanum" that makes five; "spices" again doubles this to ten; and "pure frankincense" is counted on its own as the eleventh. This is why the maamar can treat the frankincense as a level distinct from the ten.

והנה יש ב' מקיפים האחד כמו בחינת לבוש שהוא מקיף מקרוב הב' מקיף עליון יותר

Now, there are two [kinds of] encompassing: one like a garment, which encompasses from close by; the second, a higher encompassing,

> There are two kinds of encompassing: a garment, which surrounds closely, and a higher kind.

כמו אהל ודירה שהוא מקיף ג"כ אך הוא מקיף מרחוק וגם האהל והדירה יקר יותר מהלבוש כו'.

like a tent and a dwelling, which also encompasses, but encompasses from afar; and the tent and dwelling are also more precious than the garment, etc.

> A tent or a home also surrounds a person, but from a distance, and it is more precious than a garment. This prepares the reading of the "tents" of Kedar.

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

THE REBBE EXPLAINS

In the maamar Hallelu es Havayah Kol Goyim of Shabbos Chol HaMoed Sukkos 5728 (an unedited transcript), asking why the nations should praise G-d for a kindness shown to Israel, the Rebbe develops "I am black, yet comely… like the tents of Kedar, like the curtains of Shlomo"; for the tents of Kedar he follows the Rebbe Maharash, dibbur hamaschil HaOseh Sukkaso 5635 and his discourse of 5632 (an editors' note there), and later in the maamar he himself names the Rebbe Maharash's discourses on Likkutei Torah's "I am black, yet comely."

The teaching is the Rebbe Maharash's (dibbur hamaschil HaOseh Sukkaso 5635; Toras Shmuel 5632 vol. 2 p. תקפג), which the Rebbe follows here: holiness is counted ten and kelipah eleven, and lest "a sinner profit," the eleventh is the encompassing life of the „לבונה זכה" ("pure frankincense"), which sustains the kelipos yet stays "pure," apart from them, so that once „סר צלם מעליהם" ("their shade is gone from them"; Bamidbar 14:9) they are powerless; a tent is such a distant makif. The Rebbe opens by reading Kedar as our paragraph does, as Yishmael, who "came out" of Avraham (an editors' note there points to this passage). In his own words he then explains from that "came out" why the life cannot come from the holy sparks inside the kelipah: they are so hidden („נר רשעים ידעך", "the lamp of the wicked goes out") that they could give it only a hidden existence. And he calls the frankincense's whiteness, which the Tzemach Tzedek too links to "the hair of His head like pure wool," „רב חסד" (Rav Chesed), a boundless kindness, which is why it can sustain even the wholly impure kelipos.

The Alter Rebbe: כי הסט"א אינו יכול לקבל את הקדושה בבחינת גילוי פנימית רק בבחינת מקיף

The Rebbe: אין זה יכול להיות ע"י ניצוצות הקדושה שנמצאים בתוך הקליפות, דכיון שהם בבחי' יצא ממנו, היינו, שהם בהעלם ביותר

Sefer HaMaamarim (bilti mugah, new ed.) 5728, vol. תשכ"ח, p. לז-לה · שבת חול המועד סוכות ה'תשכ"ח

40 והנה מה שהקדושה מחיה לסט"א [לסטרא אחרא] הוא רק מרחוק. וזהו ענין אהלי קדר. אהל דוקא ואומרת כנ"י [כנסת ישראל] שכך יש אצלי גילוי בחינת מקיף עליון אשר הוא מקיף מרחוק כדכתיב זכרו את[218] ה' מרחוק.

Now, the way holiness gives life to the sitra achra is only from afar. This is the meaning of "the tents of Kedar": specifically a tent. And the Community of Israel says that so too there is with me a revelation of the level of a higher encompassing [light], which encompasses from afar, as it is written, "Remember Havayah from afar."

> Holiness gives life to the sitra achra only from a distance, which is why the verse speaks of "tents" of Kedar: a tent surrounds from afar. The Community of Israel says that she too has a revelation of a higher encompassing light, one that is "from afar," as Jeremiah says, "Remember Havayah from afar."

והיינו כי בחינה סוכ"ע נקרא סובב לעלמין. וזהו ענין הלבושים הנעשים ממעשה המצות והוא בקיום מ"ע [מצות עשה]

That is: the level of "encompassing all worlds" (sovev kol almin) is called "encompassing the worlds." And this is the matter of the garments made from the performance of the mitzvos, which is through fulfilling the positive commandments.

> The lower encompassing light, "encompassing all worlds," still relates to worlds. It corresponds to the "garments" that the performance of the positive commandments makes for the soul.

אמנם ע"י שחורה אני בקיום מצות ל"ת [לא תעשה] שהוא בחינת שחורות כעורב[219] עי"ז ונאוה כאהלי קדר[220] שנמשך גילוי עצמותו ומהותו שאין שייך לקרותו אפילו סובב לעלמין כנ"ל

But through "I am black," in fulfilling the prohibitive commandments, which is the level of "black as a raven"—through this, "comely, like the tents of Kedar": there is drawn a revelation of His essence and being, which cannot be called even "encompassing the worlds," as above.

> Through the "blackness" of the prohibitions, "black as a raven," comes the beauty "like the tents of Kedar": the revelation of G-d's essence, which cannot be called even "encompassing the worlds."

(והיינו דכמו שהמקיף המחיה הסט"א [הסטרא אחרא] הרי רחוק הוא בערך מהם וכמ"ש בע"ח [בעץ חיים] שער עשירי פרק[221] י"א כי אין קדש מתערב בחול[222] כו'

(That is: just as the encompassing [light] that gives life to the sitra achra is far removed from them in rank, as written in Etz Chaim, Sha'ar (Gate) 10, chapter 11, "for the holy does not mix with the profane, etc.,"

> A long parenthesis explains the comparison. The encompassing light that sustains the sitra achra is vastly removed from it, for, as Etz Chaim says, the holy does not mix with the profane.

כמ"כ [כמו כן] לגבי עצמות א"ס ב"ה הרי גם העולמות היותר עליונים כלא ממש חשיבי ורחוקים יותר בערך לגבי אור א"ס ב"ה יותר לאין קץ מערך ריחוק שבמשל דלעומת זה לגבי בחינת המקיף שלהם דאהלי קדר.

so too, relative to the essence of the Infinite One, blessed be He, even the highest worlds are considered as truly nothing, and they are infinitely more distant in rank from the Infinite Light (Or Ein Sof), blessed be He, than the distance, in the analogy, of the opposing side from its encompassing [light], the "tents of Kedar."

> In the same way, compared with G-d's essence even the highest worlds are as nothing, and their distance from Him is infinitely greater than the distance between kelipah and the light that encompasses it.

ולכן נמשל מקיף זה העליון הנמשך מאור א"ס ב"ה ממש. למשל אהלי קדר כו' דוקא.

Therefore this higher encompassing [light], drawn from the Infinite Light itself, blessed be He, is compared specifically to the analogy of "the tents of Kedar, etc."

> That is why this higher encompassing light, drawn from the Infinite Light itself, is compared specifically to the tents of Kedar.

ועמ"ש ע"פ מזמור שיר חנוכת הבית[223, 224] מענין ב' מקיפים אלו דלבוש ובית כו' ועוד יש להטעים הענין שנמשל לאהלי קדר דוקא כי הנה בקדושה הם ע"ס [עשר ספירות] עשר ולא אחד עשר[225] וכמ"ש בס"י [בספר יצירה][226] והובא ברע"מ [ברעיא מהימנא][227] ר"פ כי תשא.

And see what is written on the verse "A psalm, a song of the dedication of the House" on these two encompassing [lights], garment and house, etc. One can further explain why it is compared specifically to the tents of Kedar: in holiness there are ten Sefiros, "ten and not eleven," as is written in Sefer Yetzirah and cited in the Raaya Mehemna at the beginning of Parshas Ki Sisa.

> The discourse on Psalm 30 discusses these two encompassing lights, garment and house. A second explanation draws on Sefer Yetzirah: in holiness there are ten Sefiros, "ten and not eleven."

ור"ל [ורוצה לומר] כי בכתר יש ב' בחינות עתיק ואריך ובחינת עתיק אינו ממנין הע"ס [העשר ספירות][228] וזהו ולא אחד עשר כו' ועיין בע"ח [בעץ חיים] שער כ"ב פ"א[229] אות ד' ואין אנו מונין[230] כו' וכן בכל כללות האצילות עתיק יומין כו'.

This means that in Keser there are two levels, Atik and Arich, and the level of Atik is not counted among the Ten Sefiros; this is "and not eleven, etc." See Etz Chaim, Sha'ar (Gate) 22, chapter 1, section 4, "and we do not count, etc."; and so too in the whole of Atzilus, Atik Yomin, etc.

> Keser has two levels, Atik ("the Ancient One," its inner, higher level) and Arich Anpin ("the Long Countenance," its outer level), and Atik is not counted among the ten Sefiros, which is why they are "not eleven." Etz Chaim says the same of Atik.

והנה המשכת בחינת מקיף העליון הנ"ל שבבחינת אהל ובית שלמעלה מבחינת לבוש כו' זהו בחינת עתיק שהוא בחינה תחתונה שבמאציל אור א"ס ב"ה ממש.

Now, the drawing down of the level of the higher encompassing [light] mentioned above, at the level of tent and house, which is above the level of garment, etc., is the level of Atik, which is the lowest level in the Emanator, the Infinite Light, blessed be He, itself.

> The higher encompassing light, the "tent" or "house" that is above the "garment," is Atik, the lowest level of the Emanator, the Infinite Light itself.

ולכן נמשל לאהלי קדר דוקא משום דשם ודאי אין המקיף בערך הפנימי כנ"ל כמ"כ [כמו כן] אפילו עולמות היותר עליונים רחוקים מאד בערך לגבי א"ס ב"ה יותר לאין קץ מערך ריחוק שבמשל דאהלי קדר לא מיניה ולא מקצתיה.

Therefore it is compared specifically to the tents of Kedar, because there the encompassing is certainly not commensurate with the inner, as above. So too, even the highest worlds are very far in rank from the Infinite One, blessed be He, infinitely more than the distance in the analogy of the tents of Kedar, [having] nothing whatsoever [in common with Him].

> It is compared to the tents of Kedar because there the encompassing light has no proportion to what it surrounds. Likewise even the highest worlds bear no proportion whatsoever to the Infinite.

ועכ"ז [ועם כל זה] גם מקיף העליון זה מתגלה ע"י קיום מצות ל"ת [לא תעשה]. ומטעם הנ"ל. וע"פ לשון הקבלה י"ל [יש לומר] הטעם שנמשל לאהלי קדר דוקא כי הנה בקדושה הם עשר ולא אחד עשר דהיינו ע"ס [עשר ספירות] והתחלתן מבחינת א"א ופי' ולא י"א היינו

Even so, this higher encompassing [light] too is revealed through fulfilling the prohibitive commandments, for the reason mentioned above. And according to the language of the Kabbalah one may give the reason it is compared specifically to the tents of Kedar: in holiness there are ten and not eleven, that is, the Ten Sefiros, and they begin from the level of Arich Anpin; and the meaning of "and not eleven" is

> This higher encompassing light too is revealed through the prohibitions. The Kabbalistic reason for the comparison is that holiness has ten Sefiros, beginning from Arich Anpin, and not eleven.

כי בחינת עתיק אינו ממנין העי"ס [העשר ספירות] והנה א"א נקרא סוכ"ע אכן בחינת עתיק אינו נקרא אפילו סוכ"ע לכן נמשל לאהלי קדר ששם יש י"א כתרין והבחינה הי"א שזהו בחי' לבונה נקרא בחינת אהלי קדר כנ"ל.

that the level of Atik is not counted among the Ten Sefiros. Now, Arich Anpin is called "encompassing all worlds," but the level of Atik is not called even "encompassing all worlds." Therefore it is compared to the tents of Kedar, for there, there are eleven crowns, and the eleventh level, which is the level of frankincense, is called the level of "the tents of Kedar," as above.

> Atik is not counted among them, and while Arich Anpin is called "encompassing all worlds," Atik is not called even that. Kelipah has "eleven crowns," and its eleventh, corresponding to the frankincense discussed above, is what "the tents of Kedar" refers to.

וא"כ ע"י [עתיק יומין] דקדושה שאינו ממנין העשר ספי' [ספירה / ספירות] נמשל לבחינת זו דוקא. וזהו שהיו במשכן י"א יריעות עזים[231] שיומשך גם בחינת מקיף העליון כו'.

If so, Atik Yomin of holiness, which is not counted among the Ten Sefiros, is compared specifically to this level. And this is why in the Tabernacle there were eleven curtains of goats' hair: so that the level of the higher encompassing [light], too, would be drawn, etc.

> So Atik of holiness, uncounted among the ten, is compared to that eleventh level. This is why the Tabernacle had eleven curtains of goats' hair: to draw down the higher encompassing light as well. The Tabernacle's inner curtains numbered ten, but the Torah specifies that the goats'-hair covering spread over them had eleven (Shemos 26:7). The maamar reads that extra, eleventh curtain as drawing down the level beyond the ten, Atik.

ועיין מ"ש בד"ה ויקרא אל משה[232] בפי' ולא יכול משה לבוא אל אהל ועד כי שכן עליו הענן[233] ע"ש. והנה הגם דבמ"ע [דבמצות עשה] נמשך ג"כ מבחינת עתיק אך כי במ"ע [במצות עשה] נמשך מז"ת [מזי תחתונות] דע"י [דעתיק יומין] המלובשים באי"א

And see what is written in the discourse beginning "And He called to Moshe," on the meaning of "And Moshe could not enter the Tent of Meeting, for the cloud rested upon it"; see there. Now, although through the positive commandments [light] is also drawn from the level of Atik, through the positive commandments it is drawn from the seven lower [Sefiros] of Atik Yomin, which are enclothed in Arich Anpin;

> The discourse on "And He called to Moshe" discusses why Moshe could not enter the Tent when the cloud rested on it. The positive commandments also draw from Atik, but only from its seven lower Sefiros, which are enclothed in Arich Anpin.

אבל בחינת ג"ר [ג' ראשונות] דע"י [דעתיק יומין] שאינן מלובשים כלל באי"א נמשך ע"י קיום מל"ת [מצות לא תעשה] דוקא וכדלקמן ועפ"ז [ועל פי זה] יובן ג"כ הטעם דמצות ל"ת [לא תעשה] תלויין בשערות דז"א דוקא ומ"ע [ומצות עשה] בת"ד [בתיקוני דיקנא] דא"א. וזהו ענין שהתורה ניתנה באש שחורה ע"ג [על גבי] אש לבנה כמש"ל [כמה שכתוב לעיל] בשם האד"ר [האדרא רבא])

but the level of the first three [Sefiros] of Atik Yomin, which are not enclothed in Arich Anpin at all, is drawn specifically through fulfilling the prohibitive commandments, as [will be explained] below. According to this, the reason will also be understood why the prohibitive commandments depend specifically on the hairs of Z'eir Anpin, and the positive commandments on the tikkunim of the beard of Arich Anpin. And this is the meaning of the Torah having been given in black fire upon white fire, as was written above in the name of the Idra Rabba)

> The first three Sefiros of Atik, not enclothed in Arich Anpin at all, are drawn only through the prohibitions. This explains why the prohibitions depend on the hairs of Z'eir Anpin (the configuration of the emotive attributes) and the positive commandments on the beard of Arich Anpin, and it is the meaning of the Torah being given as black fire upon white fire.

(דקל"ב) ור"ל [ורוצה לומר] דאש שחורה זהו בחינת מל"ת [מצות לא תעשה] ואש לבנה זהו בחי' מ"ע [מצות עשה] וכ"ה בסה"מ [בספר הדרת מלך] סי' קל"ט בשם הרמ"ז [הרב משה זכות].

(folio 132). This means that "black fire" is the level of the prohibitive commandments, and "white fire" is the level of the positive commandments; and so it is in Sefer Hadras Melech, section 139, in the name of the Ramaz.

> Black fire is the prohibitions and white fire the positive commandments, as Hadras Melech, a commentary on the Zohar by R. Shalom Buzaglo, also says in the name of the Ramaz (R. Moshe Zacuto).

והענין דכתיב ותורה אור[234] והנה עיקר אור הנר המאיר הוא מגוון הסמוך לפתילה אבל הגוון לבן המקיף עליו הוא אינו מאיר בעצמו כו'

The explanation: it is written, "and Torah is light." Now, the main light of a burning lamp is from the hue next to the wick, but the white hue that surrounds it does not itself give light, etc.;

> Proverbs says, "Torah is light." It was said above that in a flame the main light comes from the part next to the wick, while the white part surrounding it does not itself give light.

כן הוא לעיל ולכאורה אדרבה עיקר האור הוא מגוון לבן משא"כ הגוון הסמוך לפתילה הוא שחור או גוון תכלת ואינו מאיר כ"כ [כל כך].

so it is [stated] above. But seemingly, on the contrary, the main light is from the white hue, whereas the hue next to the wick is black, or a blue hue, and does not give so much light.

> This seems backwards, since the white part shines most, while the part next to the wick is dark or bluish.

אמנם נראה שהכוונה ע"ד מ"ש בזהר בראשית (דנ"א ע"א) ועל נהורא חוורא שרייא לעילא נהורא סתימאה דאקיף ליה וכ"כ [וכמו כן] בפ' לך לך (דפ"ג ע"ב)

However, it seems that the intent is along the lines of what is written in the Zohar, Bereishis (folio 51a): "And upon the white light, above, rests a hidden light that surrounds it"; and so too in Parshas Lech Lecha (folio 83b);

> The answer comes from the Zohar: above the white light rests a hidden light that surrounds it.

ופי' הרמ"ז [הרב משה זכות] (הובא בסה"מ [בספר הדרת מלך] סי' קל"ט) דנהורא סתימאה הוא על סוד הכתר הסתום ומקיף את הכל כו'.

and the Ramaz explained (cited in Sefer Hadras Melech, section 139) that the hidden light refers to the secret of the concealed Keser, which surrounds everything, etc.

> The Ramaz, as cited in Hadras Melech, explains that this hidden light is the secret of the concealed Keser, which surrounds everything.

ומעתה יש להבין ג"כ בענין התורה שנתנה באש שחורה ע"ג [על גבי] אש לבנה שהם בחינת ב' גוונים הראשוני' [הראשונים] וזהו ותורה אור.[235]

Accordingly, one can also understand the matter of the Torah having been given in black fire upon white fire, which are the level of the first two hues; and this is "and Torah is light."

> With this, the black fire and white fire of the Torah can be understood as the two primary hues of the flame, and this is the meaning of "Torah is light." The next paragraph develops the point.

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

EXPLAINED BY THE ALTER REBBE

'See what is written on "And He called to Moshe", on why Moshe could not enter the Tent of Meeting because the cloud rested on it' is cited without saying what it adds.

The discourse the text points to (Likkutei Torah, Vayikra 1) reads "the cloud rested upon it" as the drawing of the Infinite Light from a place so lofty that of it is said „ישת חשך סתרו" ("He made darkness His hiding place"), beyond any grasp (the Raaya Mehemna calls it the supreme Keser), and it names this "the higher encompassing light," the very term our paragraph uses for the eleven curtains. Moshe could not enter because he could not receive from that level, until the call, "And He called to Moshe," drew down to him an illumination from it.

the Alter Rebbe: Likkutei Torah, Vayikra, dibbur hamaschil Vayikra el Moshe (site: Likkutei Torah, Vayikra 1:1, 1:5), p. 1a-b

41 ויש עוד בחינת נהורא סתימאה שהוא מקור האור וזהו ענין דברי סופרים שמהם נמשך להיות בחינת הספר הוא בחינת ותורה אור[236] כו'

And there is yet the level of the hidden light (nehora setima'ah), which is the source of the light. And this is the matter of the words of the Scribes, from which is drawn the level of the book, which is the level of "and Torah is light, etc."

> Beyond the white and black lights there is a third, the "hidden light," which is the source of light itself. It corresponds to the words of the Scribes, from which the written Torah, the "book," is drawn, as in "Torah is light."

והנה מ"ע [מצות עשה] הוא בחינת נהורא חיוורא הוא אור אשר יוכל לבא לידי גילוי האור וחסדו מאתו ית' קיום רצונו בקום ועשה והוא בחינת שערות דא"א

Now, the positive commandments are the level of the white light (nehora chivara): it is a light that can come into revelation—the light and kindness from Him, blessed be He—the fulfillment of His will by active doing. It is the level of the hairs of Arich Anpin,

> The positive commandments are the "white light": a light that can be openly revealed, G-d's kindness, His will fulfilled through action. They correspond to the hairs of Arich Anpin.

שהם בחינת כעמר נקא[237] נהורא חיוורא שכדי שיהיה האור בבחי' גילוי א"א רק ע"י בחי' שערות וכמש"ל [וכמה שכתוב לעיל] בענין התיקון שהוא הממעטת האור כו'.

which are the level of "like pure wool," the white light; for in order for the light to be in a state of revelation, it is impossible except through the level of hairs, as was written above regarding the rectification, which is the diminishing of the light, etc.

> These are the hairs "like pure wool." Light can be revealed only through such "hairs," because, as explained above, Tikkun works by diminishing the light.

אבל הל"ת [הלא תעשה] הם תלויין בשערות דז"א שנקרא שחורה נהורא אוכמא שלמטה מת"ד [מתיקוני דיקנא] דא"א שנקרא אש לבנה והיינו כי אין האור בא בבחינת גילוי רצונו בקום ועשה רק בבחינת לא

But the prohibitions depend on the hairs of Z'eir Anpin, which are called "black," the black light (nehora uchma), which is below the tikkunim of the beard of Arich Anpin, called "white fire." That is, the light does not come as a revelation of His will by active doing, but only by way of "not."

> The prohibitions depend on the hairs of Z'eir Anpin, the "black light," which is lower than the beard of Arich Anpin, the "white fire." Here the light is not revealed through action but only through refraining, through "not."

ולכן נקרא ג"כ נהורא תכלא שמכלה דבר אחר כי עיקר אתכפיא סט"א [סטרא אחרא] הוא ע"י קיום מל"ת [מצות לא תעשה].

Therefore it is also called the blue light (nehora techela), which consumes (mechaleh) something else; for the main subjugation of the sitra achra is through fulfilling the prohibitive commandments.

> This light is also called the "blue light" (nehora techela), a word linked to kilayon, "consuming," for it consumes what opposes it. The sitra achra is subdued mainly through keeping the prohibitions.

אמנם אף שהם למטה משערות דא"א שהם אש לבנה כעמר נקא. אבל באמת שרש האור שבל"ת [שבלא תעשה] גבוה יותר מאש לבנה דמ"ע

However, although it is below the hairs of Arich Anpin, which are white fire, "like pure wool," in truth the root of the light in the prohibitions is higher than the white fire of the positive commandments,

> Although this black light is lower than the white hairs of Arich Anpin, the root of the light in the prohibitions is actually higher than that of the positive commandments.

דהיינו שהוא מבחינת נהורא סתימאה המקיף על נהורא חיוורא אשר לגודל מדרגתו אינו מושג ענינו ומהותו וכמ"ש בפע"ח [בפרי עץ חיים] שער השבת ספ"ד [סוף פרק ד'] ועיין מ"ש בביאור ע"פ וקבל היהודים[238] מענין יסוד האש עצמו כו'

that is, it is from the level of the hidden light that surrounds the white light, whose nature and essence, because of the greatness of its level, cannot be grasped, as written in Pri Etz Chaim, Sha'ar HaShabbos, end of chapter 4. And see what is written in the explanation on "And the Jews accepted" on the element of fire itself, etc.;

> Its root is the hidden light that surrounds the white light, too exalted to be grasped, as Pri Etz Chaim writes. The text also points to the explanation on "And the Jews accepted," on the element of fire itself.

ע"ש והתגלותו הוא ע"י שערות שחורות דז"א שהם בחינת נהורא אוכמא ממש שכמו שהם למטה הם למטה הרבה משערות דא"א

see there. Its revelation is through the black hairs of Z'eir Anpin, which are the level of the black light itself; for as they are below, they are far below the hairs of Arich Anpin,

> This hidden light is revealed through the black hairs of Z'eir Anpin, the black light. In their place below they are far lower than the hairs of Arich Anpin.

שהם כעמר נקא בחינת ורב חסד[239] להעלות הדברים המותרים שתהיינה כלים ממש לאור א"ס משא"כ בחינת שערות דז"א שחורות

which are "like pure wool," the level of "abundant in kindness," to elevate the permitted things so that they become actual vessels for the Infinite Light (Or Ein Sof); whereas the level of the hairs of Z'eir Anpin, black

> The white hairs of Arich Anpin are "abundant in kindness," and they elevate permitted things to become vessels for the Infinite Light. The black hairs of Z'eir Anpin work differently.

כעורב[240] בבחינת גבורות לדחות הדברים האסורים אף שיש בהן ניצוץ כו' עכ"ז [עם כל זה] דוחין אותו בשתי ידים והרי מעלת ורב חסד גבוה יותר מבחינת הגבורות.

as a raven, is in the aspect of severities (gevuros), to reject the forbidden things—although there is a spark in them, etc., nevertheless one rejects it with both hands—and the quality of "abundant in kindness" is higher than the level of the severities.

> The black hairs act through severity, rejecting forbidden things outright, though a spark is in them. In itself, "abundant in kindness" is higher than severity.

אמנם מ"מ בהגבורות דנהורא אוכמא דוקא מתלבש ונמשך בחינת נהורא סתימאה הנ"ל ולא בנהורא חיורא.

Nevertheless, it is specifically in the severities of the black light that the level of the hidden light mentioned above is enclothed and drawn, and not in the white light.

> Nevertheless, the hidden light is drawn down specifically through the severities of the black light, not through the white light.

משום כי ע"י נהורא חיורא ורב חסד שמזה נמשך ימין מקרבת[241] להעלות הדברים המותרים שתהיינה כלי לגילוי אא"ס [אור אין סוף].

For through the white light, "abundant in kindness," from which comes "the right [hand] draws near," to elevate the permitted things so that they become a vessel for the revelation of the Infinite Light—

> The white light is the "right hand that draws near," in the Talmud's phrase: it elevates permitted things so they become vessels for G-dly revelation.

הנה א"א להיות כלי לאור א"ס אשר אינו בגדר המשכה ולא בגדר סובב רק הם כלי לאור הסכ"ע [הסובב כל עלמין]

it is impossible [for them] to be a vessel for the Infinite Light that is not within the bounds of drawing down, nor within the bounds of encompassing; they are a vessel only for the light that encompasses all worlds (sovev kol almin),

> But such vessels cannot hold the Infinite Light that is beyond both drawing down and encompassing. They can hold only the light that encompasses all worlds.

ולא לעצמותו ומהותו שאינו בגדר שום המשכה אכן בתלת חללי גלגלתא דז"א אשר שם הוא מקור התחלקות מדות חסדים וגבורות

and not for His essence and being, which is not within the bounds of any drawing down. However, in the three cavities of the Skull (Gulgalta) of Z'eir Anpin, where the source of the division of the attributes into kindnesses and severities is,

> They cannot hold G-d's essence, which is beyond any drawing down. In the three cavities of the skull of Z'eir Anpin, however, the attributes first divide into kindnesses and severities.

ולכן שם הי' [היה] יכול להיות גילוי מעלת הגבורות שהוא בחינת ל"ת [לא תעשה] והדחיה לדחות דברים האסורים אשר ענין דחיה זו הוא קיום הרצון עליון בדבר גבוה יותר מקיום הרצון שבדברים המותרים וכנ"ל בענין קליפה קדמה לפרי כו'

there, therefore, there could be a revelation of the superiority of the severities, which is the level of the prohibitions and of rejection, to reject forbidden things. This rejection is the fulfillment of the supernal will in a thing higher than the fulfillment of the will in permitted things, as above regarding "the husk precedes the fruit, etc."

> There the special quality of severity can be revealed: the prohibitions, the rejection of forbidden things. Rejecting them fulfills G-d's will with something of higher root than permitted things, as with "the husk precedes the fruit."

וזה לא היה יכול להיות בדיקנא דא"א אשר שם הכל בחינת רחמים רבים ורב חסד נהורא חיורא כעמר נקא ומעלת הגבורה בדחיה זו שרשה גבוה יותר מן ורב חסד הנ"ל וכענין מלה בסלע משתוקא בתרין[242]

And this could not be in the beard of Arich Anpin, where all is the level of great mercy and "abundant in kindness," the white light, "like pure wool." And the superiority of severity in this rejection is rooted higher than the "abundant in kindness" mentioned above, as in "A word is worth a sela, silence is worth two,"

> This could not happen in the beard of Arich Anpin, which is all great mercy and kindness. The severity of rejection is rooted higher than that kindness, as "silence is worth two" sela'im while speech is worth one.

דהיינו שע"ז יהיה גילוי עצמות אור א"ס נהורא סתימאה סתימא דכל סתימין. לכן אף שלמטה השערות דז"א הן ודאי למטה במדרגה משערות דא"א מ"מ בהן

that is, through this there will be a revelation of the essence of the Infinite Light, the hidden light, "the most hidden of all hidden." Therefore, although below, the hairs of Z'eir Anpin are certainly lower in level than the hairs of Arich Anpin, nevertheless in them

> Through this rejection the very essence of the Infinite Light, the hidden light, "the most hidden of all hidden," is revealed. So although Z'eir Anpin's hairs are lower, it is in them that this happens.

ועל ידן ע"י קיום מצות ל"ת [לא תעשה] התלוין בהן נמשך ומתגלה עצמות אור א"ס שלמעלה מהגילוי שע"י מ"ע [מצות עשה] הנמשך ע"י שערות דא"א שהן כעמר נקא.

and through them, through fulfilling the prohibitive commandments that depend on them, the essence of the Infinite Light is drawn down and revealed, which is above the revelation through the positive commandments that is drawn through the hairs of Arich Anpin, which are "like pure wool."

> Through the prohibitions that depend on these hairs, the essence of the Infinite Light is revealed, above the revelation drawn through the positive commandments and the white hairs of Arich Anpin.

וזהו מ"ש באד"ר [באדרא רבא] (דק"מ ע"א) ובגין דהני שערי אוכמי וחשוכן כתיב מגלה עמוקות מני חשך[243, 244] וע"ש בביאור האדרא מהאריז"ל [מהאר"י זכרונו לברכה].

This is what is said in the Idra Rabba (folio 140a): "And because these hairs are black and dark, it is written, 'He reveals deep things out of darkness.'" And see there in the Arizal's explanation of the Idra.

> The Idra Rabba says that because these hairs are black and dark, the verse in Job says, "He reveals deep things out of darkness." The Arizal's commentary on the Idra is cited.

והכוונה כנ"ל שע"י הל"ת [הלא תעשה] נמשך גילוי עמוקות מה שאינו מתגלה עמוקות כאלו ע"י נהורא חיורא דמ"ע [דמצות עשה] כו'.

The intent is as above: through the prohibitions there is drawn a revelation of deep things, such depths as are not revealed through the white light of the positive commandments, etc.

> The prohibitions, the "darkness," reveal depths that the white light of the positive commandments cannot reveal.

> **EXPLAINED ELSEWHERE** · AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE ALTER REBBE**
>
> 'See the Biur on "VeKibel HaYehudim" on the element of fire itself' is cited without content; a reader cannot tell what elemental fire has to do with the hidden light.
>
> The Biur in Torah Ohr explains that „יסוד האש עצמו הוא המקור של האור" ("the element of fire itself" is the source of all light) yet is not at all like the fire in a wick: it gives no light of its own, and only when it is drawn into a wick does it shine; without one it withdraws to its source and it is dark below. Perhaps (biur b'derech efshar) that is the sense of our paragraph's "hidden light, which is the source of the light" and "whose nature cannot be grasped": not a brighter light, but the source, which is seen only through what draws it down.
>
> the Alter Rebbe: Torah Ohr, Megillas Esther, Biur on the above (site: Torah Ohr, Megillat Esther 11:4–5), p. צז, א (Kehot p. 193)
>
> **EXPLAINED BY THE ALTER REBBE**
>
> 'The three cavities of the skull of Z'eir Anpin' is used without saying what they are.
>
> In the Idra Rabba's image the „תלת חללי גלגלתא" ("three cavities of the skull") are the three chambers of the brain, Chochmah, Binah and Daas; as the Alter Rebbe explains in a discourse of 5568, Daas stands behind the other two, at the nape, and from it the flow goes down into the body and its two arms, Chesed on the right and Gevurah on the left. Perhaps (biur b'derech efshar) that is why our paragraph calls them the source of the division of the attributes into kindnesses and severities.
>
> the Alter Rebbe: Maamarei Admur HaZaken 5568, vol. א, p. פה

42 וכענין ממעמקים קראתיך[245] כו'. וז"ש [וזהו שכתוב] מאד עמקו מחשבותיך[246] כו' בפרוח כוי להשמידם עדי עד[247] שע"י דחיית הקליפות דוקא נמשך גילוי מבחינת עומק המחשבה עליונה כו'.

And as in "Out of the depths I have called You, etc." And this is what is written, "Your thoughts are very deep, etc.; when [the wicked] spring up, etc., it is to destroy them forever": that specifically through the rejection of the kelipos a revelation is drawn from the level of the depth of the supernal thought, etc.

> The psalmist calls to G-d "out of the depths," and says, "Your thoughts are very deep … when the wicked spring up … it is to destroy them forever." Read here: only through the rejection of the kelipos is the depth of the supernal thought revealed.

ועד"ז מצינו במצות ציצית דהתכלת גבוה מהלבן כו' עיין בפע"ח [בפרי עץ חיים] והיינו הך ממש כי ע"י מצות ציצית כתיב ולא תתורו[248] כו'

In the same way we find with the mitzvah of tzitzis, that the blue (techeles) is higher than the white, etc.; see Pri Etz Chaim. And this is exactly the same thing: for of the mitzvah of tzitzis it is written, "and you shall not stray, etc.,"

> The same pattern appears in tzitzis, where, according to Pri Etz Chaim, the blue thread (techeles) is higher than the white. The Torah says of tzitzis, "and you shall not stray," a prohibition.

זהו קיום מצות ל"ת [לא תעשה] והוא ע"י גוון תכלת שמכלה הרע ודוחהו וע"י גוון לבן כתיב למען תזכרו ועשיתם את כל מצותי[249] קיום המצות עשה וכמ"ש במ"א. ועוד יתבאר לקמן בטעם שהמל"ת [שהמצות לא תעשה] נמשכים משערות דז"א דוקא:

which is the fulfillment of the prohibitive commandments, and it is through the blue hue, which consumes the evil and rejects it; while of the white hue it is written, "so that you remember and do all My commandments," the fulfillment of the positive commandments, as written elsewhere. And it will be further explained below why the prohibitions are drawn specifically from the hairs of Z'eir Anpin.

> The blue thread corresponds to the prohibitions, consuming and rejecting evil, while the white corresponds to "remember and do all My commandments," the positive commandments. Why the prohibitions come from Z'eir Anpin's hairs will be explained further.

SECTION 6 · ¶43–48

"Comely" and the curtains of Shlomo

43 ו והנה פי' ועניין ונאוה הענין הוא כי הנה המדות שלמעלה מהחכמה היינו שהם מקור המדות

6. Now, the meaning and matter of "comely" is this: [there are] attributes that are above Chochmah, that is, they are the source of the attributes (middos),

> A new section explains "comely." It begins from the idea that there are attributes above Chochmah, which are the source of the attributes.

וכמו שבמוסף ר"ה [ראש השנה] ויוה"כ [ויום הכפורים] ובנעילה אומרים מי כמוך אב הרחמים שהוא גילוי בחינה עליונה יותר מבחינת אב הרחמן

as in the Musaf of Rosh HaShanah and Yom Kippur, and in Ne'ilah, we say, "Who is like You, Father of mercies," which is a revelation of a higher level than the level of "Merciful Father."

> In the Musaf prayer of Rosh HaShanah and Yom Kippur and in Ne'ilah we say "Who is like You, Father of mercies," a higher expression than "Merciful Father."

כי פי' אב הרחמן היינו בהתלבשות האור במדת הרחמנות והוא ממדות דאצילות אבל אב הרחמים פי' שמהווה וממשיך מדת רחמנות לרחם על העולמות ולהחיותם

For the meaning of "Merciful Father" is the enclothing of the light in the attribute of mercy, which is among the attributes of Atzilus; but "Father of mercies" means that He brings into being and draws down the attribute of mercy, to have mercy on the worlds and give them life

> "Merciful Father" refers to G-d's light enclothed in the attribute of mercy within Atzilus. "Father of mercies" refers to the source that brings mercy into being and draws it down to sustain the worlds.

(וזהו הטוב כי לא כלו רחמיך) והוא בחינות המדות שלמעלה מהחכמה ולכן אומרים זה במוסף ונעילה כשאומרים קדושת כתר.

(and this is "the Good One, for Your mercies have not ended"). This is the level of the attributes that are above Chochmah; and therefore it is said in Musaf and Ne'ilah, when the Kedushah of "Keser" is said.

> The prayer "the Good One, for Your mercies have not ended" refers to this source. It belongs above Chochmah, which is why it is said in Musaf and Ne'ilah, when the Kedushah of "Keser" (the Crown) is recited.

והנה להיות הגילוי משם במדות דאצילות הוא ע"י בחינת שערות. שהשערות הן רק בחינת צומח עד"מ

Now, for the revelation from there to come into the attributes of Atzilus, it is through the level of hairs. For the hairs are only, by way of analogy, the level of the vegetative,

> This source is revealed in the attributes of Atzilus only through the "hairs," which by analogy are the vegetative part of a person.

כי גם המדבר כלול מדצחי"מ [מדומם צומח חי מדבר] ובחינת שערות הם רק בחינת צומח שבו שהוא בחינת המדות שנקרא צומח. משא"כ החכמה נקרא חי שלמעלה מבחינת צומח וכמ"ש והחכמה תחיה.[250]

for the speaking [being] too comprises mineral, vegetative, animal and speaking, and the level of hairs is only the vegetative within him, which is the level of the attributes, called "vegetative." This is not so with Chochmah, which is called "living," above the vegetative level, as it is written, "and wisdom gives life."

> A person contains all four levels of creation: mineral, vegetative, animal and speaking. Hair is the vegetative level, which corresponds to the attributes; Chochmah is the "living" level, above it, as in "wisdom gives life."

44 וכמו שהחכמה דאצילות היא למעלה מהמדות דאצילות ונקרא חיה והמדות הן בחינת צומח כך ג"כ בבחינת ע"י [עתיק יומין] וא"א המדות נקרא צומח

And just as the Chochmah of Atzilus is above the attributes of Atzilus and is called "living," while the attributes (middos) are the level of "vegetative," so too in the level of Atik Yomin and Arich Anpin the attributes are called "vegetative."

> The analogy of levels applies at every stage. Just as in Atzilus Chochmah is "living" and the attributes "vegetative," so in Atik and Arich Anpin, the levels of Keser, the attributes are "vegetative."

וזהו בחינת ושער רישיה כעמר נקא.[251] ומשם שרש הגילוי שע"י מ"ע [מצות עשה]. אבל ע"י הל"ת [הלא תעשה] נמשך גילוי חב"ד [חכמה בינה ודעת] דע"י [דעתיק יומין].

And this is the level of "and the hair of His head like pure wool"; from there is the root of the revelation through the positive commandments. But through the prohibitions there is drawn a revelation of Chochmah, Binah and Daas of Atik Yomin.

> The white hair "like pure wool" belongs to this vegetative level, and it is the root of what the positive commandments reveal. The prohibitions, however, reveal Chochmah, Binah and Daas of Atik, its intellect.

כי הנה מ"ע [מצות עשה] ומל"ת [ומצות לא תעשה][252] נמשכים משם הוי' הל"ת [הלא תעשה] מי"ה ומ"ע [ומצות עשה] מו"ה[253] ואין הפי' שהם משם הוי' שמלובש בע"ס [בעשר ספירות] דאצילות שהרי מבואר למעלה באריכות שהמצות הם גילוי אור א"ס ע"י בחינת הכתר שהוא הממוצע כו'.

For the positive commandments and the prohibitions are drawn from the Name Havayah: the prohibitions from yud-hei and the positive commandments from vav-hei. This does not mean that they are from the Name Havayah enclothed in the Ten Sefiros of Atzilus, for it was explained above at length that the mitzvos are a revelation of the Infinite Light (Or Ein Sof) through the level of Keser, which is the intermediary, etc.

> The Kabbalists say that prohibitions come from the letters yud-hei of the Name Havayah and positive commandments from vav-hei. This cannot mean the Name as it is enclothed in the Sefiros of Atzilus, since the mitzvos come from above Atzilus, through Keser.

אלא הפי' שנמשכים משם[254] הוי' דע"י [דעתיק יומין] וא"כ המ"ע [המצות עשה] שנמשכים מו"ה היינו גילוי בחינת ז"ת [ז' תחתונות] דע"י [דעתיק יומין] שהם המדות וגילוי זה הוא ע"י בחינת השערות ושער רישיה כעמר נקא בחינת צומח

Rather, it means that they are drawn from the Name Havayah of Atik Yomin. If so, the positive commandments, which are drawn from vav-hei, are the revelation of the level of the seven lower [Sefiros] of Atik Yomin, which are the attributes; and this revelation is through the level of the hairs, "and the hair of His head like pure wool," the vegetative level.

> It means the Name Havayah of Atik. The vav-hei, the lower letters, are Atik's seven lower Sefiros, its attributes, revealed through the vegetative "hairs" of white wool; this is the source of the positive commandments.

אמנם הל"ת [הלא תעשה] שנמשכים מי"ה היינו חב"ד [חכמה בינה ודעת] דע"י [דעתיק יומין] א"א שיהיה גילוי בחינה זו ע"י שערות ובחינת צומח כו'.

But the prohibitions, which are drawn from yud-hei, are Chochmah, Binah and Daas of Atik Yomin; it is impossible for this level to be revealed through hairs and the vegetative level, etc.

> The yud-hei, the upper letters, are Chochmah, Binah and Daas of Atik, the source of the prohibitions. Such a level cannot be revealed through hairs, the vegetative level.

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

EXPLAINED BY THE ALTER REBBE

'The prohibitions come from yud-hei and the positive commandments from vav-hei' is given without its source or the reason the prohibitions are higher.

The source is the Tikkunei Zohar's reading of „זה שמי לעולם וזה זכרי" ("This is My Name forever, and this My remembrance"): "My Name" with yud-hei makes 365, the prohibitions, and "My remembrance" with vav-hei makes 248, the positive commandments. The Alter Rebbe explains it in Likkutei Torah (Pekudei): yud-hei is above vav-hei, „הנסתרות לה' אלקינו" ("the hidden things belong to Havayah our G-d"), so the prohibitions are higher; and that very height is why they have no vessels below except "sit and do not do." Our paragraph adds that the Name meant is the Name of Atik.

the Alter Rebbe: Likkutei Torah, Pekudei, dibbur hamaschil Eileh Pekudei (site: Likkutei Torah, Pekudei 1:5, 1:16), p. ג, ב

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

THE REBBE EXPLAINS

In a Purim maamar of 5716 (an unedited transcript), asking why Purim will not be annulled as the other festivals will, and why in exile Israel is called Esther rather than "fairest among women," the Rebbe explains Rachel's "beautiful of form and beautiful of appearance" as the positive commandments and the prohibitions.

> In a Purim maamar of 5716 the Rebbe gives this teaching a footing in a person's service: בנקל יותר„ לקיים את כל המ"ע" (it is easier to keep all the positive commandments) than to guard oneself from the 365 prohibitions, so guarding them needs a drawing from a higher place, which fits, he says, the teaching that the positive commandments are in vav-hei and the prohibitions in yud-hei ("explained in many places," he says; an editors' note there points to this passage). And since yud-hei is the level of mochin, the prohibitions need a drawing from higher than the mochin, from Atik; in a person, this is service that comes from a higher contemplation, which gives strength for „סור מרע" ("turn from evil"), the harder task.
>
> The Alter Rebbe: הל"ת שנמשכים מי"ה היינו חב"ד דע"י
>
> The Rebbe: בנקל יותר לקיים את כל המ"ע אשר צוה הוי' מאשר לשמור, אויסהיטן זיך, משס"ה ל"ת, דלכן הנה בשמירת הל"ת צריך המשכה ממקום נעלה יותר
>
> Sefer HaMaamarim (bilti mugah, old ed.) 5714–5716, vol. תשי"ד-ט"ו-ט"ז, p. 454 · פורים, ה'תשט"ז

45 ומ"מ נמשך גילוי זה ע"י שערות שחורות דז"א שהן למטה משערות דא"א וזהו מגלה עמוקות מני חשך[255] כו'.

Nevertheless, this revelation is drawn through the black hairs of Z'eir Anpin, which are below the hairs of Arich Anpin; and this is "He reveals deep things out of darkness, etc."

> Even so, this highest revelation comes through the black hairs of Z'eir Anpin, which are lower than those of Arich Anpin. This is "He reveals deep things out of darkness."

והענין כי אדרבה לפי שבחינת חב"ד [חכמה בינה ודעת] דע"י [דעתיק יומין] הוא בחינת היותר גבוה לכן יהי' [יהיה] התלבשותו בבחינת שלמטה יותר וכענין הנזכר לעיל מאריה ושור דהאריה שרשו גבוה יותר הרבה משרש השור

The explanation: on the contrary, because the level of Chochmah, Binah and Daas of Atik Yomin is the highest level, therefore its enclothing will be in a lower level, as in the matter mentioned above of the lion and the ox: the lion's root is much higher than the ox's root,

> On the contrary, it is because Atik's intellect is the highest level that it must clothe itself in something lower, as with the lion, whose root is higher than the ox's.

והרי למטה האריה הוא למטה במדרגה אלא דהיא הנותנת כו' וכך עד"מ זה להבדיל יובן גם למעלה יותר אשר האור מבחינת חב"ד [חכמה בינה ודעת] דע"י [דעתיק יומין] לא יוכל להתלבש בשערות דא"א

and yet below, the lion is lower in level—but that very thing is the cause, etc. And by way of this analogy—making the necessary distinction—it will be understood even higher above: that the light from the level of Chochmah, Binah and Daas of Atik Yomin cannot be enclothed in the hairs of Arich Anpin,

> Below, the lion is lower, and that is precisely because its root is higher. In the same way, the light of Atik's intellect cannot clothe itself in the hairs of Arich Anpin.

רק למטה מהן בשערות דז"א אשר שם האור מאיר על ידי הדחייה בדרך לא כו'.

but only below them, in the hairs of Z'eir Anpin, where the light shines through rejection, by way of "not," etc.

> It can clothe itself only lower down, in the hairs of Z'eir Anpin, where light shines through rejection, through "not."

46 ובזה יובן הפי' שחורה אני ונאוה שלהיות גילוי בחינת ונאוה הוא דוקא ע"י שחורה אני שחורות כעורב[256]

With this the meaning of "I am black, yet comely" will be understood: that the revelation of the level of "comely" comes specifically through "I am black," "black as a raven."

> Now the verse can be read: the beauty, "comely," comes specifically through the blackness, "black as a raven."

והענין כי פי' ונאוה היינו כמ"ש חכמת אדם תאיר פניו[257, 258] והוא בחינת יאר ה' פניו אליך

The explanation is that "comely" means as it is written, "A man's wisdom lights up his face," and it is the level of "May Havayah make His face shine upon you,"

> "Comely" refers to a shining face, as in "A man's wisdom lights up his face," and the Priestly Blessing, "May Havayah make His face shine upon you."

שהוא תיקון השביעי מי"ג תקונים דא"א תיקון ואמת שהוא הארת פנים שהפנים פנוי משערות כי הוא למעלה מבחינת שערות וצמצומים שהן רק בחינת צומח.

which is the seventh of the thirteen tikkunim of Arich Anpin, the tikkun of "and truth," which is the illumination of the face; for the face is free of hair, because it is above the level of hairs and contractions, which are only the vegetative level.

> This is the seventh of the thirteen tikkunim (the "arrangements" of the beard of Arich Anpin, which correspond to the Thirteen Attributes of Mercy), called "and truth": the face itself, which is free of hair. The face is above hair and its contractions, which are only the vegetative level.

אבל חכמת אדם תאיר פניו היינו עצמות חכמה שבכתר שלמעלה מבחינת צומח כנ"ל (ועיין מ"ש מענין זה בביאור ע"פ ויכתוב משה את מוצאיהם[259] למסעיהם[260] ועיין בהרמ"ז [בהרב משה זכות] בפרשה ויקרא בתחלת הפ' שכ' [שכתב] שבתיקון ואמת מאיר דעת דעתיק כו' ע"ש).

But "A man's wisdom lights up his face" means the essence of Chochmah within Keser, which is above the vegetative level, as above. (See what is written on this subject in the explanation on "And Moshe wrote their goings forth according to their journeys"; and see the Ramaz on Parshas Vayikra, at the beginning of the parsha, who wrote that in the tikkun of "and truth" the Daas of Atik shines, etc.; see there.)

> The wisdom that "lights up the face" is the essence of Chochmah within Keser, above the vegetative level. The Ramaz writes that in the tikkun of "and truth" the Daas of Atik shines.

וזהו שחורה אני ונאוה[261] שע"י קיום מצות ל"ת [לא תעשה] שהם נמשכים מבחי' שערי אוכמי. ע"ז ונאוה הוא גילוי הארת פנים שהוא למעלה מבחינת השערות דא"א וכנ"ל.

And this is "I am black, yet comely": through fulfilling the prohibitive commandments, which are drawn from the level of the black hairs—through this, "comely," which is the revelation of the illumination of the face, far above the level of the hairs of Arich Anpin, as above.

> So "I am black, yet comely" means: through keeping the prohibitions, drawn from the black hairs, comes the illumination of the face, far above the hairs of Arich Anpin.

ועוד בחינה גבוה יותר והוא ענין כיריעת שלמה שהשלום שלו ע"ש הפסוק או יחזיק במעוזי יעשה שלום לי[262] שלום יעשה לי.

And there is a still higher level: this is the matter of "like the curtains of Shlomo"—[the King] to Whom peace (shalom) belongs—on the basis of the verse, "Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me."

> There is a still higher level: "like the curtains of Shlomo," read as the King to Whom peace (shalom) belongs. Isaiah's verse says "peace" twice: "he may make peace with Me; peace he shall make with Me."

ב"פ [ב' פעמים] שלום היינו בפמליא של מעלה ובפמליא של מטה.[263,264] פי' בפמליא של מטה היינו שיהיה התאחדות וגילוי אצילות בבי"ע צ"ל ע"י שלום המחברן ומקשרן.

"Peace" twice: that is, in the heavenly household and in the earthly household. The meaning of "in the earthly household" is that for there to be a union and revelation of Atzilus in Beriah, Yetzirah and Asiyah, there must be a peace that joins and binds them.

The Talmud reads the two mentions of peace as peace in the heavenly household and in the earthly household. Peace below means the bond that joins Atzilus to the lower worlds and lets it be revealed there.

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

THE REBBE EXPLAINS

In the maamar Shir HaMaalos MiMaamakim of the second day of Rosh Hashanah 5719 (an unedited transcript), before explaining the service of teshuvah, the Rebbe explains the service of the positive commandments and the prohibitions through Rachel's „יפת תואר ויפת מראה" ("beautiful of form and beautiful of appearance"), following, as the editors' note there says, the Rebbe Rashab's dibbur hamaschil Amar R. Shmuel bar Nachmani 5661 and the Rebbe Maharash's discourses of 5627, 5628 and 5632.

The reading is the Rebbe Maharash's (Vayehi Omen 5627; Ulekachtem 5632) and the Rebbe Rashab's (dibbur hamaschil Amar R. Shmuel bar Nachmani 5661), both of whom send the reader to this biur: Rachel's beautiful form is the 248 limbs of Zeir Anpin, built by the positive commandments; her beautiful appearance, the glow of the face, comes through the 365 prohibitions, rooted in yud-hei, Chochmah („חכמת אדם תאיר פניו", "a man's wisdom lights up his face"); and „הנך יפה" ("behold, you are beautiful"), said twice, names the two beauties. The Rebbe Rashab, citing this biur, identifies the shining face with the tikkun "and truth," free of hair; the Rebbe Maharash says the beauty comes from what is above intellect shining in the attributes (Abba and Imma "are included in the mazal," Zeir Anpin "is bound to Atik"). In 5719 the Rebbe sets this out close to their words (an editors' note there points to this passage), and ties it together through the body: „שיופי המראה שייך להילוך הדם ע"י הגידים" (the glow of the face comes from the blood flowing through the 365 sinews), which match the prohibitions and carry the inwardness of the soul, and its counterpart above is drawing Atik, above hair, into Abba and Imma, which in themselves are in the mazal, the hairs. Our paragraph calls that shining face "comely."

The Alter Rebbe: ונאוה הוא גילוי הארת פנים שהוא למעלה מעלה מבחינת השערות דא"א

The Rebbe: שיופי המראה שייך להילוך הדם ע"י הגידים שבהם נמשך מפנימיות הנפש, וענינו למעלה הוא המשכת בחי' עתיק

Sefer HaMaamarim (bilti mugah, new ed.) 5719, vol. תשי"ט, p. ז-ד (the quote on p. ז) · יום ב' דראש השנה ה'תשי"ט (הנחה בלתי מוגה)

47 ושלום בפמליא של מעלה היינו התקשרות וגילוי אור המאציל בנאצלים הוא על ידי בחינת יסוד המייחדן ועושה שלום בין דברים רחוקים אשר אין ערוך זה לזה

And peace in the heavenly household means the binding and revelation of the Emanator's light in the emanated [levels]; it is through the level of Yesod, which unites them and makes peace between distant things that bear no comparison to each other.

> Peace in the heavenly household is the bond that joins the Emanator's light to the emanated levels. It comes through Yesod, which unites things so distant that they bear no comparison.

שהרי הוא יתברך המתנשא מימות עולם דאצילות ומ"מ מחדש בטובו בכל יום תמיד מעשה בראשית כו'

For He, blessed be He, is "exalted from the days of the world" of Atzilus, and nevertheless "in His goodness He renews each day, continually, the work of creation, etc."

> G-d is "exalted" far above Atzilus, as the morning prayer says, and yet "in His goodness He renews each day the work of creation." Bridging these two is the peace that Yesod makes.

(ולפמ"ש [ולפי מה שכתוב] בשל"ה [בשני לוחות הברית] פ' ואתחנן[265] דטוב במלופם הוא הטוביות התוכיות הנבחרת מהטוב כו' עכ"ל [עד כאן לשונו] ועיין בזהר תרומה קס"ה י"ל [יש לומר] דטובו הוא הבחי' העליונה שבכתר שע"ז מחדש וממשיך האור ברב חסד דא"א[266] כו' ועיין בזהר ר"פ אמור ובהרמ"ז [ובהרב משה זכות] שם ועמ"ש בד"ה ואתחנן מענין ובטובו מחדש כו')

(According to what is written in the Shelah, Parshas Va'eschanan, that "good" with a melupum [vowel], tuv, is the inner goodness, the choicest of the good, etc., end of quote—and see the Zohar, Terumah, [folio] 165—one may say that "His goodness" is the highest level in Keser, through which He renews and draws down the light into the "abundant in kindness" of Arich Anpin, etc. And see the Zohar at the beginning of Parshas Emor, and the Ramaz there; and see what is written in the discourse beginning "Va'eschanan" on "and in His goodness He renews, etc.")

> The Shelah writes that "good" vocalized with a melupum (shuruk), tuv rather than the ordinary tov, is the inner, choicest goodness. On that basis, "His goodness" (tuvo) is the highest level in Keser, through which new light is drawn into the "abundant kindness" of Arich Anpin; further references to the Zohar and to a discourse on "Va'eschanan" are given.

גם באצילות לבד יש ב"פ [בי פעמים] שלום היינו יחוד חו"ב [חכמה ובינה] ע"י הדעת המחברן והתכללות חו"ג [חסד וגבורה] ע"י הת"ת [התפארת] גם להיות כל מדה כלולה מעשר כ"ז [כל זה] הוא ענין עושה שלום במרומיו.[267]

Also within Atzilus alone there is peace in two ways: the union of Chochmah and Binah through Daas, which joins them, and the inclusion of Chesed and Gevurah in each other through Tiferes; also that each attribute be composed of ten—all this is the matter of "He makes peace in His heights."

> Within Atzilus itself there are also two kinds of peace: Daas unites Chochmah and Binah, and Tiferes blends Chesed and Gevurah; each attribute also includes all ten. This is "He makes peace in His heights."

48 וכל זה הוא ענין התלבשותו בעולמות ועושה שלום ביניהם עיין באגה"ק [באגרת הקודש] ע"פ והיה מעשה הצדקה שלום[268, 269]

All this is the matter of His enclothing in the worlds and making peace between them; see Iggeres HaKodesh on the verse "And the work of righteousness shall be peace."

> All the kinds of peace described so far belong to G-d's enclothing in the worlds, where separate things must be reconciled. Iggeres HaKodesh, on "the work of righteousness shall be peace," discusses this.

אבל יריעות שלמה היינו שהשלום שלו שאין שייך כלל שם לומר שיש שני דברים שצריך לעשות שלום ביניהם כ"א הכל כלא ממש חשיבי.

But "the curtains of Shlomo" means [the One] to Whom peace belongs, where it does not apply at all to say that there are two things between which peace must be made; rather, all are considered as truly nothing.

> "The curtains of Shlomo" point to the King to Whom peace belongs: a level where there are not two things needing reconciliation at all, because everything is utterly nullified before Him.

אפילו אור צח אוכם הוא קמיה[270, 271] ובטלים במקורן כזיו השמש במקורו אשר אין שייך לקרוא בשם אור מחמת כי הוא בטל במאור

Even "a clear light is darkness before Him," and they are nullified in their source like the sun's radiance in its source, which cannot be called by the name "light," because it is nullified in the luminary

> As the Tikkunei Zohar says, even the clearest light is darkness before Him. Everything is nullified in its source like sunlight within the sun, which is not even called "light" there.

(וזהו כענין יחוד וביטול ע"ס [עשר ספירות] דעקודים במאצילן שהם עקודים בכלי אחד שמעוצם הביטול באי"ס ב"ה הרי הם בכלי אחד כו' ואין שייך לומר שיש שני דברים שצריך לעשות שלום ביניהם כמו בע"ס [בעשר ספירות] דאצילות שכל אחד בכלי מיוחד)

(and this is like the union and nullification of the Ten Sefiros of Akudim in their Emanator: they are "bound" in one vessel, for out of the intensity of their nullification in the Infinite One (Ein Sof), blessed be He, they are in one vessel, etc.; and it does not apply to say that there are two things between which peace must be made, as with the Ten Sefiros of Atzilus, where each is in a vessel of its own).

> This resembles the World of Akudim, an early stage in the Arizal's account of emanation, in which the ten Sefiros were "bound" in a single vessel because of their intense nullification in the Infinite. In Atzilus, by contrast, each Sefirah has its own vessel, so peace must be made between them.

ולע"ל [ולעתיד לבוא] יתגלה בחי' זו גם כן דיריעות שלמה דהיינו כאשר יהיה התגלות עצמותו ומהותו אני הוי' לא שניתי זהו נקרא יריעות שלמה שהוא מקיף על כל בחי' השלום וגבוה מהם.

And in the Time to Come this level too, of "the curtains of Shlomo," will be revealed: that is, when there will be a revelation of His essence and being, "I, Havayah, have not changed"—this is called "the curtains of Shlomo," which encompasses all the levels of peace and is higher than them.

> This level, where there is nothing to reconcile, will be revealed in the Time to Come, when G-d's essence, "I, Havayah, have not changed," is revealed. It encompasses and transcends every kind of peace.

הנה יריעות שלמה הם לבנים דהנה כתיב וישכם לבן בבקר[272] היינו הארה מבחינת לובן העליון התגלות חסד עליון בכל הפרצופים וינשק לבניו[273]

Now, the curtains of Shlomo are white. For it is written, "And Lavan rose early in the morning": that is, an illumination from the level of the supernal whiteness, the revelation of the supernal kindness in all the partzufim; "and he kissed his sons

> The curtains of Shlomo are white. The verse about Lavan (whose name means "white") rising in the morning is read as the supernal whiteness, G-d's kindness, shining through all the partzufim (the "configurations" in which the Sefiros of Atzilus are arranged).

ולבנותיו הם בחינת עילה ועלול משפיע מקבל ואח"כ וישב לבן למקומו אך זהו הכל בחינת הארת החסד א"ס ב"ה המתגלה באצי'

and his daughters": these are the level of cause and effect, giver and receiver; and afterwards, "and Lavan returned to his place." But all this is the level of the illumination of the kindness of the Infinite One, blessed be He, revealed in Atzilus.

> His kissing his "sons and daughters" is the flow from cause to effect, from giver to receiver, and then "Lavan returned to his place." All this is the kindness of the Infinite revealed within Atzilus.

אמנם מרבע"ה [משה רבינו עליו השלום] ביקש אעברה נא ואראה[274] את ההר הטוב הזה והלבנון ופי' לבנון כפל לשון הליבון היינו מקור הלבנונית שאינו יכול להתלבש כלל בע"ס [בעשר ספירות] ומאיר רק בבחינת מקיף

Moshe our teacher, peace be upon him, however, asked, "Let me cross over, please, and see the good mountain and the Levanon." The meaning of Levanon is a doubled form of "whiteness" (li-bun), that is, the source of whiteness, which cannot be enclothed at all in the Ten Sefiros and shines only in an encompassing manner

> Moshe asked to see "the good mountain and the Levanon." Levanon doubles the root of "white": it is the source of whiteness, which cannot enter the Sefiros at all and shines only as an encompassing light.

(וז"ש [וזהו שכתוב] ואראה כו' כי עצם הגילוי יהיה רק לעתיד והתהלכתי בתוככם[275] או אעפ"כ [אף על פי כן] על ידי קיום מצות התלויות בארץ יוכל לבא לבחינת שיראה את בחינת הלבנון בבחינת ראיה לבד)[276] ונקרא יריעות שלמה. נוטה שמים כיריעה.[277]

(and this is what is written, "and see, etc.": for the essential revelation will be only in the Time to Come, "and I will walk among you"; or, nevertheless, through fulfilling the mitzvos dependent on the Land, he could come to the level of seeing the level of Levanon, as sight alone). And it is called "the curtains of Shlomo": "He stretches out the heavens like a curtain."

> He asked only to "see," because the full revelation belongs to the Time to Come, when "I will walk among you"; yet by keeping the mitzvos that depend on the Land he could at least glimpse the Levanon. This is "the curtains of Shlomo," as the psalm says, "He stretches out the heavens like a curtain."

והענין דמבואר למעלה דעל ידי קיום מל"ת [מצות לא תעשה] נמשך גילוי חב"ד [חכמה בינה ודעת] דע"י [דעתיק יומין] וזהו מ"ש דל"ת [דלא תעשה] נמשכים מי"ה.

The explanation: it was explained above that through fulfilling the prohibitions there is drawn a revelation of Chochmah, Binah and Daas of Atik Yomin; and this is what is said, that the prohibitions are drawn from yud-hei.

> As explained above, the prohibitions reveal Chochmah, Binah and Daas of Atik; that is why they are said to come from the letters yud-hei.

ועל גילוי זה אמר ונאוה כאהלי קדר וכמש"ל [וכמה שכתוב לעיל] הטעם שהמשיל גילוי זה כאהלי קדר. ואח"כ אמר עוד שיתגלה בחינת גבוה יותר

And of this revelation it said, "comely, like the tents of Kedar"; the reason this revelation was compared to the tents of Kedar was written above. And afterwards it further said that a still higher level will be revealed,

> That revelation is "comely, like the tents of Kedar," as explained. The verse then speaks of a still higher level.

והיינו מקיפים דחב"ד [דחכמה בינה ודעת] דע"י [דעתיק יומין] וזהו בחינת כיריעות שלמה (ועיין במבוא שערים (שער שני חלק שלישי פ"ה) החלק המעולה והגדול מאד הוא הנשאר מקיף כו' ע"ש.

namely the encompassing [lights] of Chochmah, Binah and Daas of Atik Yomin; and this is the level of "like the curtains of Shlomo." (And see Mevo She'arim) (Sha'ar (Gate) 2, Part 3, chapter 5): "The superior and very great part is what remains encompassing, etc."; see there.

> That higher level is the encompassing lights of Atik's intellect, "the curtains of Shlomo." The Mevo She'arim says that the greater and superior part of the light remains encompassing.

וצ"ל ממ"ש (בשער ג' ח"א [חלק א'] פ"ה) כי אור הפנימי גדול כו' וכ"כ [וכמו כן] בע"ח [בעץ חיים] (במהדורא קמא ש"י [שער י'] ספ"ב [סוף פרק ב']).

This needs to be reconciled with what is written (in Sha'ar (Gate) 3, Part 1, chapter 5), that the inner light is great, etc.; and so too wrote Etz Chaim (in the first edition, Sha'ar (Gate) 10, end of chapter 2).

> This must be reconciled with the statement elsewhere in Mevo She'arim, and in the first edition of Etz Chaim, that the inner light is the great one.

וכ"כ [וכמו כן] במ"ח מס' [מסכת] עתיק ספ"א [סוף פרק א'] . ועיין מש"ש [מה שכתוב שם] במבוא שערים (ש"ג ח"א [חלק א'] רפ"ה) ואולי המעיין כו'

And so too it is written in Mishnas Chassidim, Maseches Atik, end of chapter 1. And see what is written there in Mevo She'arim (Sha'ar (Gate) 3, Part 1, beginning of chapter 5): "And perhaps the student, etc.";

> The same is said in Mishnas Chassidim, a work that sets out the Arizal's Kabbalah in the form of the Mishnah, in its tractate on Atik; and the reader is referred to a passage in Mevo She'arim that begins "And perhaps the student…."

ע"ש ועיין בהרמ"ז [בהרב משה זכות] ר"פ שמיני מענין א"פ [אור פנימי] ואו"מ [ואור מקיף] דעתיק שהא"מ [שהאור מקיף] הוא מתפשט וכו' עד אין חקר עכ"ל [עד כאן לשונו]

see there. And see the Ramaz at the beginning of Parshas Shemini on the inner light and encompassing light of Atik: that the encompassing light spreads, etc., beyond all searching. End of quote.

> The Ramaz says that the encompassing light of Atik spreads without limit, beyond all searching.

והיינו כמ"ש כאן והכל על ידי בחי' שחורה אני שירדה הנשמה למטה בכדי לקיים בחינת אתכפיא ואתהפכא חשוכא לנהורא כו'

And this is as written here. And all is through the level of "I am black": that the soul descended below in order to carry out the subjugation (iskafya) and transformation (is'hapcha) of darkness into light, etc.,

> This matches what is said here. All of it comes about through "I am black": the soul descends in order to subdue darkness and transform it into light.

על ידי סור מרע ועשה טוב[278] שעי"ז יתבררו כל הסיגים ממה שנפל משבירת הכלים ולא יהיה שום מסך מבדיל. ונגלה כבוד[279] ה' עין בעין יראו.[280] ביום ההוא[281] יהיה ה' אחד ושמו אחד.

through "turn from evil and do good," for through this all the dross from what fell in the shattering of the vessels will be refined, and there will be no separating screen. "And the glory of Havayah will be revealed"; "eye to eye they shall see"; "on that day Havayah will be One and His Name One."

> By turning from evil and doing good, all the dross of the shattering will be refined and no screen will remain. Then "the glory of Havayah will be revealed," "eye to eye they shall see," and "Havayah will be One and His Name One."

(ויובן עוד ענין בחינת יריעות שלמה ממ"ש במ"א סד"ה עד דלא ידעי בין ארור המן לברוך מרדכי[282] כי ארור המן הוא הקליפה המכסה ומסתיר שם י"ה בחינת הל"ת [הלא תעשה] וברוך מרדכי הוא המשכת מ"ע [מצות עשה] בחינת ו"ה.

(The level of "the curtains of Shlomo" will be further understood from what is written elsewhere, at the end of the discourse beginning "Until he does not know [the difference] between 'Cursed is Haman' and 'Blessed is Mordechai'": "Cursed is Haman" is the kelipah that covers and conceals the Name yud-hei, the level of the prohibitions, and "Blessed is Mordechai" is the drawing down of the positive commandments, the level of vav-hei.

> Another discourse explains the Purim saying "until he does not know between 'Cursed is Haman' and 'Blessed is Mordechai.'" "Cursed is Haman" is the kelipah that conceals the yud-hei, the source of the prohibitions, while "Blessed is Mordechai" is the flow of the positive commandments, the vav-hei.

ובחינת תשובה עילאה עולה למעלה מבחינת י"ה ומבחינת ו"ה וכמ"ש גבי יום הכפורים לפני הוי' תטהרו למעלה מבחינת שם הוי' שבו תלויין המצות עשה ומצות לא תעשה כו'.

And the level of higher teshuvah (teshuvah ila'ah) rises above the level of yud-hei and the level of vav-hei, as it is written regarding Yom Kippur, "before Havayah you shall be purified": above the level of the Name Havayah, on which the positive commandments and the prohibitive commandments depend, etc.

> Higher teshuvah reaches above both yud-hei and vav-hei. That is why the Torah says of Yom Kippur, "before Havayah you shall be purified": from above the Name on which all the mitzvos depend.

וכן בפורים זכו לגילוי זה ע"י המס"נ בגזירת המן שהושחרו פניהם וזהו בחינת שחורה אני ונאוה כיריעות שלמה.[283]

And so on Purim they merited this revelation through the self-sacrifice (mesirus nefesh) in [the face of] Haman's decree, when their faces were blackened; and this is the level of "I am black, yet comely, like the curtains of Shlomo."

> On Purim the Jews reached this level through their self-sacrifice when Haman's decree "blackened their faces." That is "I am black, yet comely, like the curtains of Shlomo."

ולכן השמחה עד דלא ידעי בין כו' כי הוא גבוה הרבה מבי' הבחינות דעשה ול"ת [ולא תעשה] כו' ולכן ביוהכ"פ [ביום הכפורים] היה מלבין הלשון של זהורית[284] והוא ע"י ההמשכה ממקור הלבנונית וכענין והלבנון כו':[285]

Therefore the rejoicing is "until he does not know [the difference] between, etc.," for it is much higher than the two levels of positive and prohibitive, etc. And therefore on Yom Kippur the strip of crimson wool would turn white, and this is through the drawing down from the source of whiteness, as in "and the Levanon, etc.")

> So the Purim joy goes beyond knowing the difference between the two, since it is above both positive and prohibitive. Likewise on Yom Kippur the crimson strip turned white, through the source of whiteness, the "Levanon."

SECTION 7 · ¶49–54

"Rise before the hoary head"

49 ז ואחכ"ז [ואחר כל זה] יובן ג"כ פי' הפסוק מפני שיבה תקום[286] כו'. דהנה מבואר בלק"ת [בלקוטי תורה (להאריז"ל)] מהאריז"ל [מהארי"י זכרונו לברכה] בטעמי מצות סוף פרי' [פרשת] קדושים. דמפני שיבה תקום. היינו דיקנא דא"א. והדרת פני זקן. היינו דיקנא דז"א.

7. After all this, the meaning of the verse "Rise before the hoary head, etc." will also be understood. For it is explained in the Likkutei Torah of the Arizal, in Taamei HaMitzvos, at the end of Parshas Kedoshim, that "Rise before the hoary head" refers to the beard of Arich Anpin, and "and honor the face of the elder" refers to the beard of Z'eir Anpin.

A seventh section applies all this to the verse "Rise before the hoary head and honor the face of the elder." The Arizal reads "the hoary head" as the white beard of Arich Anpin and "the elder" as the beard of Z'eir Anpin.

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

THE REBBE EXPLAINS

In the maamar Vayedaber Havayah el Moshe Acharei Mos, said on 11 Nissan 5722 (the editors note that he turned sixty that day; the maamar brings from the Arizal that seivah begins at sixty, against our printed Mishnah; an unedited transcript), the Rebbe comes to "Rise before the hoary head" and asks, after the Alter Rebbe, why Kabbalah speaks of a beard in Arich Anpin and in Z'eir Anpin but not in Abba.

In the maamar Vayedaber… Acharei Mos of 11 Nissan 5722 the Rebbe brings first the Maggid's reading of this verse, in which the "hoary head" is Chochmah, and then, "in more detail," the Alter Rebbe's, quoting this passage: "Rise before the hoary head" is the beard of Arich Anpin, "the elder" the beard of Z'eir Anpin, "you shall fear" Malchus. With it he explains why there is a beard in Arich Anpin and in Z'eir Anpin but not in Abba: hair marks a very lofty flow "שאינה יכולה לבוא בדרך עילה ועלול כי אם ע"י הפסק דוקא" (that cannot come by cause and effect, only through a break), like the life in hair, cut off from its source by the bone of the skull. Arich, Keser above Atzilus, reaches Atzilus only through a parsa, so it has a beard; within Atzilus, from Abba on, the flow is cause and effect, so Abba has none; Z'eir Anpin, the end of Atzilus, passes the flow to the worlds below through Malchus, so it has a beard again, and since Malchus is rooted in Chochmah, that beard draws from Abba: the "elder" "שקנה חכמת האב" (who "acquired wisdom").

The Alter Rebbe: דמפני שיבה תקום. היינו דיקנא דא"א. והדרת פני זקן. היינו דיקנא דז"א

The Rebbe: כללות ענין השערות מורה על המשכה נעלית ביותר, שאינה יכולה לבוא בדרך עילה ועלול, כי אם ע"י הפסק דוקא

Sefer HaMaamarim (bilti mugah, new ed.) 5722, vol. תשכ"ב, p. רד–רג · י"א ניסן התשכ"ב (בלתי מוגה; מאמר א')

50 ואיך שייך לומר על האדם שלמטה שיקום מפני אריך וז"א כו' והלא לית מחשבה תפיסא[287] כו' וכתיב כי לא יראני האדם וחי[288] כו'.

But how can one say of a person below that he should rise before Arich [Anpin] and Z'eir Anpin, etc.? Is it not [said], "No thought can grasp, etc.," and is it not written, "For no man can see Me and live, etc."?

> How can a person stand before Arich Anpin and Z'eir Anpin, levels that "no thought can grasp"? The Torah even says, "No man can see Me and live."

אלא הענין דהכוונה על קיום התורה ומצות שהן נמשכין מדיקנא דא"א ומדיקנא דז"א. המ"ע [המצות עשה] הן המשכות מדיקנא דא"א והלא תעשה הם בדיקנא דז"א.

Rather, the matter is that it refers to the fulfillment of the Torah and mitzvos, which are drawn from the beard of Arich Anpin and from the beard of Z'eir Anpin: the positive commandments are drawn from the beard of Arich Anpin, and the prohibitions are in the beard of Z'eir Anpin.

> The answer is that the verse refers to keeping the Torah and mitzvos, which flow from these two beards: positive commandments from the beard of Arich Anpin, prohibitions from the beard of Z'eir Anpin.

51 וכשמקיים המצוה בהידור מצוה כדין ה"ז [הרי זה] מקיים מפני שיבה תקום[289, 290] כו' וביותר לפמ"ש [לפי מה שכתוב] במ"א שהמצות נקרא שלוחי[291] ה' ושלוחו של אדם כמותו[292] א"כ זהו ממש מפני שיבה תקום כו'

And when one fulfills the mitzvah with beautification of the mitzvah, as is proper, he thereby fulfills "Rise before the hoary head, etc." And all the more so according to what is written elsewhere, that the mitzvos are called "G-d's agents," and "a person's agent is like himself"; if so, this is literally "Rise before the hoary head, etc."

> Keeping a mitzvah beautifully fulfills "Rise before the hoary head," since the mitzvos flow from the supernal beards. Moreover, the Midrash calls the mitzvos G-d's agents, and a person's agent is like himself, so honoring a mitzvah is honoring G-d.

וכן בכלל זה הידור ת"ח [תלמיד חכם / תלמידי חכמים] וקימה מפני ס"ת [ספר תורה] וכמבואר בזהר ס"פ קדושים רב המנונא סבא כד הוה חמא ס"ת [ספר תורה] הוה קם מקמי' [מקמיה] ואמר מפני שיבה תקום כו'.

And included in this is honoring a Torah scholar and rising before a Torah scroll, as explained in the Zohar at the end of Parshas Kedoshim: Rav Hamnuna Sava, when he would see a Torah scroll, would rise before it and say, "Rise before the hoary head, etc."

> Honoring a Torah scholar and standing for a Torah scroll are included. The Zohar relates that Rav Hamnuna Sava would rise before a Torah scroll and quote this verse.

וזהו דקיי"ל [דקיימא לן] (בקידושין דף ל"ב ע"ב) דמפני שיבה תקום היינו זקן וחכם.[293] והדרת פני זקן היינו שקנה חכמה ואפילו יניק וחכים

And this is what we hold (in Kiddushin, folio 32b), that "Rise before the hoary head" refers to one who is old and wise, while "and honor the face of the elder" refers to one who has acquired wisdom, even a youth who is wise.

> As the text cites from Kiddushin, "the hoary head" is one who is old and wise, while "the elder" is anyone who has acquired wisdom, even a young person.

והיינו כפירוש הלק"ת [הלקוטי תורה (להאריז"ל)] דמפני שיבה תקום היינו דיקנא דא"א שהוא בחי' סבא כמ"ש ועתיק יומין יתיב[294] כו'

This is like the explanation of the Likkutei Torah [of the Arizal], that "Rise before the hoary head" refers to the beard of Arich Anpin, which is the level of "the Elder" (Sava), as it is written, "and the Ancient of Days sat, etc.,

> This parallels the Arizal's reading: "the hoary head" is the beard of Arich Anpin, the "Elder," whom Daniel saw as the Ancient of Days.

ושער רישי' [רישיה] כעמר נקא אבל והדרת פני זקן היינו בדיקנא דז"א אשר הוא בחי' קווצותיו תלתלים שחורות[295] כו'

and the hair of His head like pure wool." But "and honor the face of the elder" refers to the beard of Z'eir Anpin, which is the level of "his locks are curled, black, etc.,"

> Daniel saw Him with hair "like pure wool." "The elder" is the beard of Z'eir Anpin, whose locks are "black."

אלא שקנה חכמה קנין הוא המשכה מההעלם אל הגילוי שנמשך בו מח"ס [מוחא סתימאה] וכדפי' באדרא (דק"מ ע"א)

only that "he acquired wisdom": acquisition (kinyan) is a drawing from concealment into revelation, so that the hidden brain (mocha setima'ah) is drawn into it, as is explained in the Idra (folio 140a):

> Z'eir Anpin is the "elder" in the sense of one who has "acquired" wisdom: acquisition means drawing something from concealment into revelation, and through the black hair the hidden brain is drawn into it, as the Idra says.

ובגין דהני שערי אוכמי וחשוכן כתיב מגלה עמוקות מני חשך[296] כו' שנמשך ע"י קיום מל"ת [מצות לא תעשה] בחי' עומק החי"ע [החכמה עילאה] עמקו מחשבותיך[297] כו'.

"And because these hairs are black and dark, it is written, 'He reveals deep things out of darkness,' etc."—that through fulfilling the prohibitions there is drawn the level of the depth of the supernal Chochmah, "Your thoughts are very deep, etc.,"

> The Idra links the black hair to "He reveals deep things out of darkness." Through the prohibitions the depth of supernal wisdom is revealed, as in "Your thoughts are very deep."

וכמבואר לעיל באריכות. והנה פי' ויראת מאלקיך פי' בלק"ת [בלקוטי תורה (להאריז"ל)] שם שהוא בחי' נוק' [נוקבא] מל' דאצילות.[298, 299]

as explained above at length. Now, the meaning of "and you shall fear your G-d": the Likkutei Torah [of the Arizal] explains there that it is the level of Nukva, Malchus of Atzilus.

> This was explained above at length. The verse continues "and you shall fear your G-d," which the Arizal reads as Nukva, Malchus of Atzilus.

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
>
> **A QUESTION THE REBBE RAISES**
>
> In notes he sent his father-in-law, the Rebbe Rayatz, around Adar II 5692 on the Tzemach Tzedek's responsum about the beard (Igros Kodesh vol. 1 p. יב; reprinted in the supplements to Likkutei Sichos vol. 27, Kedoshim), the Rebbe discusses whether the mitzvah to rise applies to every elder or chiefly to a Torah scholar.
>
> In early notes, sent to the Rebbe Rayatz around Adar II 5692, on the Tzemach Tzedek's responsum about the beard, the Rebbe marks this sentence "צ"ע," it needs study: "it needs study in Likkutei Torah, Shir HaShirim, which writes: and this is what we hold (Kiddushin 32b), that 'Rise before the hoary head' means old and wise." He does not say what the difficulty is. In the note just before it, on the same mitzvah, he remarks on the Talmud's wording in the view of Issi ben Yehudah, "every hoary head is meant."
>
> The Alter Rebbe: וזהו דקי"ל (בקידושין דף ל"ב ע"ב) דמפני שיבה תקום היינו זקן וחכם
>
> The Rebbe: צ"ע בלקו"ת שה"ש (באור ע"פ שחורה אני רס"ז) שכתב וזהו דקי"ל בקדושין ל"ב ע"ב דמפני שיבה תקום היינו זקן וחכם
>
> Likkutei Sichos (supplements); also Igros Kodesh vol. 1 p. יב, vol. כז, p. 377 (hosafos, Kedoshim) · notes on the Tzemach Tzedek's responsum on the beard, sent to the Rebbe Rayatz (a follow-up letter there is dated ג' כ"ג אד"ר ה'תרצ"ב)
>
> **BACKGROUND FROM THE REBBE**
>
> In a sicha of Shabbos Shemini, Mevarchim Iyar 5737 (an unedited transcript, sec. 36), reading Hillel's three sayings in Avos 1:14 by Kabbalah, mi as Binah, mah as Z'eir Anpin and "if not now, when" as Malchus, the Rebbe says this fits Likkutei Torah's explanation of "Rise before the hoary head."
>
> In a sicha of Shabbos Shemini, Mevarchim Iyar 5737, reading Hillel's three sayings (Avos 1:14) by Kabbalah, mi as Binah, mah as Z'eir Anpin, and „אם לא עכשיו אימתי" ("if not now, when") as Malchus (time, and eimasai read as eimah, fear), the Rebbe says this fits Likkutei Torah's explanation of

"Rise before the hoary head… and you shall fear your G-d." In the transcript the three clauses are three rungs: the hoary head refers to the mochin, „ווארום שיבה באווייזט אויף דעם ענין המוחין" ("for seivah points to the mochin"); the elder, "who acquired wisdom," to Z'eir Anpin; and fear to Malchus.

The Alter Rebbe: והיינו כפירוש הלק"ת דמפני שיבה תקום היינו דיקנא דא"א שהוא בחי' סבא

The Rebbe: אז "מפני שיבה תקום" גייט דאס אויף מוחין, ווארום "שיבה" באווייזט אויף דעם ענין המוחין

Sichos Kodesh 5737, vol. א, p. 699 · (בלתי מוגה; סיליו) התשליז, מבה"ח אייר, ש"פ שמיני

52 והענין דזה קאי על תשבע"פ [תורה שבעל פה] דמלכות פה תורה שבעל פה קרינן לה.[300] וז' מצות דרבנן ושאר סייגים וגדרים שמדברי סופרים

The explanation is that this refers to the Oral Torah, for "Malchus is the mouth; we call it the Oral Torah"; and the seven rabbinic commandments and the other safeguards and fences that are from the words of the Scribes.

"And you shall fear your G-d" refers to the Oral Torah, for the Tikkunei Zohar says that Malchus is "the mouth" and is called the Oral Torah. It includes the seven rabbinic commandments and the fences of the Scribes.

וכן משמע בזהר שם אמר ר' [רבי] שמעון מכאן רמז לתשב"כ [לתורה שבכתב] ורמז לתשבע"פ [לתורה שבעל פה] וכמ"ש במק"מ [במקדש מלך] שם דתשבע"פ [דתורה שבעל פה] היא בחינת נוק' [נוקבא] וע"ז נאמר ויראת מאלקיך

And so it is implied in the Zohar there: Rabbi Shimon said, "From here is an allusion to the Written Torah and an allusion to the Oral Torah"; and as written in Mikdash Melech there, that the Oral Torah is the level of Nukva, and of it is said, "and you shall fear your G-d."

The Zohar on this verse says it alludes to both the Written and the Oral Torah, and Mikdash Melech, a commentary on the Zohar, explains that the Oral Torah is Nukva, of whom "and you shall fear your G-d" is said.

והענין כי המל' היא למטה מז"א וכ"ש [וכל שכן] מאריך וע"ז נאמר שערך כעדר העזים[301] כו' ולכן הוצרך לומר על זה ויראת

The explanation: Malchus is below Z'eir Anpin, and all the more so below Arich [Anpin]; and of this it is said, "Your hair is like a flock of goats, etc." Therefore it was necessary to say of this, "and you shall fear,"

Malchus is lower than Z'eir Anpin and certainly than Arich Anpin; its "hair" is compared to "a flock of goats." That is why the verse adds a special call to fear.

כי באמת חמורים דברי סופרים מדברי תורה כו' וכנודע מענין ערבים עלי דברי סופרים[302] יותר מיינה של תורה ששרשן מבחינת סופר שלמעלה מתשב"כ [מתורה שבכתב] שהיא בחי' ספר.[303]

for in truth the words of the Scribes are more stringent than the words of the Torah, etc., as is known regarding "The words of the Scribes are dearer to me than the wine of the Torah," for their root is from the level of the scribe (sofer), which is above the Written Torah, the level of the book (sefer).

> The words of the Scribes are in truth weightier than words of Torah, as the Talmud says, and "dearer than the wine of the Torah," because their root, the "scribe," is above the "book," the Written Torah.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
>
> In talks for the Behab fasts of 5748 (8, 11 and 15 Iyar; an unedited transcript), which tie each fast day to its daily portion of Chumash, the Rebbe comes in sec. 7 to Thursday's portion (Acharei-Kedoshim, fifth aliyah), which ends „מפני שיבה תקום" ("Rise before the hoary head") "and honor the face of the elder, and you shall fear your G-d, I am Havayah," sums up this section and reads the verse against "I am black, yet comely."
>
> In talks for the Behab fasts of Iyar 5748, on Thursday's portion of Chumash, the Rebbe sums up this section and reads its verse against "I am black, yet comely": "honor the face of the elder," the black-haired beard of Z'eir Anpin and the prohibitions, draws a higher revelation than "rise before the hoary head," the white hair of Arich Anpin and the positive commandments, as "He reveals deep things out of darkness." Then "and you shall fear your G-d," Malchus, though below Z'eir Anpin and all the more below Arich Anpin, is the one „על ידה דוקא נמשך בחי' נעלית יותר מז"א וא"א" (through whom a level higher than both is drawn), above the Name Havayah from which the positive commandments (vav-hei) and the prohibitions (yud-hei) come. Its counterpart in our verse, he says, is „כיריעות שלמה" ("like the curtains of Shlomo"), the highest encompassing light, and he quotes ¶48 on Yom Kippur: "before Havayah you shall be purified," above the Name on which the positive and prohibitive commandments depend.
>
> The Alter Rebbe: כי המל' היא למטה מז"א וכ"ש מאריך וע"ז נאמר שערך כעדר העזים
>
> The Rebbe: על ידה דוקא נמשך בחי' נעלית יותר מז"א וא"א, למעלה משם הוי' שנמשך ע"י מ"ע (ו"ה) ומל"ת (י"ה)
>
> Torat Menachem, Hisvaaduyos 5748, vol. ג (כח), p. 262–263 (the passage begins on p. 262) · ח' י"א, שיחות שני חמישי ושני (בלתי מוגה; ס"ז, on Thursday's portion; תעניות בה"ב) וט"ו אי"ר ה'תשמ"ח

53 וכמ"ש עוד במ"א בפי' בינה יתירה ניתנה באשה[304] מבאיש. דקאי על תשבע"פ [תורה שבעל פה]. דענין שבע מצות דרבנן

As is written further elsewhere on the meaning of "Greater understanding (binah yeseirah) was given to woman than to man," that it refers to the Oral Torah. For the matter of the seven rabbinic commandments,

> Another discourse explains "Greater understanding was given to woman than to man" as referring to the Oral Torah, the feminine Malchus. The seven rabbinic commandments illustrate this.

כמו נט"י [נטילת ידים] ועירובין ונר חנוכה ענינם ג"כ לדחות יניקת החיצונים כמו במצות ל"ת [לא תעשה] שע"י נט"י [נטילת ידים] לא יינקו החיצונים מהמדות מהצפרנים כו'

such as washing the hands, eruvin and the Chanukah lamp, is also to repel the nurture of the external forces, as with the prohibitive commandments: through washing the hands the external forces do not draw nurture from the attributes, from the fingernails, etc.

> Rabbinic commandments such as washing the hands, eruv and the Chanukah lights also repel the external forces, as the prohibitions do. Washing the hands, for example, keeps the external forces from drawing nurture from the fingernails.

וזה נעשה במצות דרבנן ע"י קום ועשה מה שבתשב"כ [שבתורה שבכתב] לא יוכל להיות בחי' זו רק על ידי לא שזהו ענין מל"ת [מצות לא תעשה] ובתשבע"פ [ובתורה שבעל פה] בא ונמשך בחי' זו בז' מצות דרבנן שהם מ"ע [מצות עשה] דרבנן

And this is accomplished in the rabbinic commandments through active doing, whereas in the Written Torah this level can come about only through "not," which is the matter of the prohibitions; and in the Oral Torah this level comes and is drawn into the seven rabbinic commandments, which are rabbinic positive commandments.

> The rabbinic commandments do this through positive action, while in the Written Torah repelling evil is possible only through the "not" of the prohibitions. In the Oral Torah this power enters positive commandments.

וזהו בינה יתירה ניתנה באשה ועמ"ש בביאור ע"פ כה תברכו[305] בענין ואיך לא אשא פנים לישראל שאני כתבתי ואכלת ושבעת וברכת[306] והם דקדקו על עצמן עד כזית[307] כו'

And this is "Greater understanding was given to woman." And see what is written in the explanation on "Thus shall you bless," on "How can I not show favor to Israel? For I wrote, 'And you shall eat and be satisfied and bless,' and they are scrupulous with themselves down to an olive's bulk, etc.,"

> That is the woman's "greater understanding." The Talmud relates that G-d favors Israel because, though the Torah requires blessing after eating to satiety, they are strict with themselves and bless even after an olive's bulk.

דהיינו שהם המשיכו מלמעלה מבחינת ההמשכה שעל ידי תשב"כ [תורה שבכתב] כו' ע"ש ועמ"ש מזה עוד בפרשה מטות בד"ה ושמע אביה[308] את נדרה ולכן נאמר על זה ויראת מאלקיך בחינת מל' תשבע"פ [תורה שבעל פה] קרינן לה.

that is, they drew down from higher than the level of the drawing down that comes through the Written Torah, etc.; see there. And see what is written further on this in Parshas Matos, in the discourse beginning "And her father hears her vow." Therefore it is said of this, "and you shall fear your G-d": the level of Malchus, "we call it the Oral Torah."

By that strictness they draw down from above the level that the Written Torah draws. A discourse on vows is also cited, and this is why "and you shall fear your G-d" refers to Malchus, the Oral Torah.

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

EXPLAINED BY THE ALTER REBBE

'See what is written in Matos, dibbur hamaschil VeShama Avihah es Nidrah' is cited without content.

The discourse cited (Likkutei Torah, Matos) explains the Sages' fences and stringencies as coming from G-d's great love, as a father guards a beloved son more closely, and says that by being strict with themselves beyond what the Written Torah requires, Israel draws „ישא ה' פניו" ("May Havayah lift His face to you"), a great love that is above the chain of worlds; it refers back to this maamar. So the strictness our paragraph speaks of is answered from above by a love higher than what the Written Torah draws.

the Alter Rebbe: Likkutei Torah, Matos, dibbur hamaschil VeShama Avihah es Nidrah (site: Likkutei Torah, Matot 4:1-2), p. פה, א (Kehot p. 169)

54 ועיין מ"ש סד"ה קול דודי[309] בענין הרים וגבעות אבות ואמהות כו' ועל דרך זה יובן גם כן בענין תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] וסיום הפסוק אני הוי' דכולא חד וכמ"ש סד"ה את שבתתי תשמרו[310] כו':

And see what is written at the end of the discourse beginning "The voice of my beloved" on "mountains and hills, the Patriarchs and the Matriarchs, etc."; in the same way it will also be understood regarding the Written Torah and the Oral Torah. And the end of the verse, "I am Havayah," [means] that all is one, as written at the end of the discourse beginning "Keep My Shabbosos, etc."

The discourse on "The voice of my beloved" explains the "mountains and hills" as the Patriarchs and Matriarchs, and the Written and Oral Torah are understood the same way. The verse ends "I am Havayah," for all is one, as the discourse on "Keep My Shabbosos" explains.

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

EXPLAINED BY THE ALTER REBBE

'See the end of dibbur hamaschil Kol Dodi on mountains and hills, Patriarchs and Matriarchs; in the same way Written and Oral Torah' is left unexplained.

At the end of the Biur on the Kol Dodi discourse the mountains are the Patriarchs, leapt over with one foot, and the hills are the Matriarchs and the mitzvos, „וגבעות בצדקה" ("hills in righteousness"), skipped over with both feet; the Matriarchs, the Alter Rebbe says, were in truth higher than the Patriarchs, and after the refinement "a woman of valor is her husband's crown." Our paragraph applies the same to the Written Torah and the Oral Torah, Malchus: the lower is the higher in root, as ¶52 says of the words of the Scribes, and the verse ends "I am Havayah" because all is one.

the Alter Rebbe: Likkutei Torah, Shir HaShirim, dibbur hamaschil Ulehavin Inyan Medaleg (site: Likkutei Torah, Shir HaShirim 14:12–13), p. 32 (ג, טז)

IN ONE'S AVODAH

The soul came down to refine the world through mitzvos with physical things: eating in order to say the Shema and pray with self-sacrifice, using physical things for shofar, sukkah, lulav, tzitzis and tefillin. Above all it must keep the prohibitions and the fine points and fences of the Scribes, rejecting what cannot be elevated, for through this "blackness" the highest light is revealed. Performing mitzvos with beauty and honoring Torah scholars and the Torah scroll is "rising before the hoary head," and the words of the Scribes call for special awe.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that even "the Infinite Light" is only a radiance, and what does the comparison to a person's name add?
2. In what sense is the descended soul, the "bride," higher than the souls that remain in Atzilus as "daughters of Jerusalem"?
3. How does the principle that what is higher in root falls lower explain why the prohibitions reveal more than the positive commandments?
4. What is the difference between the encompassing light of a "garment" and that of a "tent," and why is the higher one compared to the tents of Kedar?
5. How does the reading of "Rise before the hoary head" change the way one might approach rabbinic commandments and the beautification of mitzvos?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור הדברים**

Another transcript (hanachah) of this discourse, recorded by HaRap, is printed there.

KEHOT'S NOTE

הנחת הר"פ בס' מאמרי אדה"ז הנחות הר"פ ע' קכז. עוד הנחה במאמרי אדה"ז כתובים ח"ב ע' נד. בבוך 4 רשום: פ' קדושים. באוה"ת שה"ש כרך ג ע' תתל עם הגהות.

2 "I am black, yet comely, O daughters of Jerusalem, as the tents of Kedar, as the curtains of Shlomo." In the song the maiden says this to the daughters of Jerusalem: darkened, yet beautiful; the Midrash hears in her the Community of Israel. Every section of the maamar returns to a phrase of this verse.

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.

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

PARAGRAPH 2

3 **בין המאציל לנאצלים צריך להיות בחינת ממוצע**

The Arizal explains that there must be an intermediate level between the Emanator and the emanated, and identifies it with Keser. The Alter Rebbe's "Sha'ar (Gate) 41, chapter 3" follows an older printing; in current editions it is Sha'ar (Gate) 42, chapter 1.

Sefer Etz Chaim 42:1:3 עץ חיים מ"ב:א:ג

... והענין הוא כי הא"ס נקרא אפס כי אין בו שום תפיסה שאין שם חומר ולא צורה כלל ואחריו יצא התהו והוא הכתר ואחריו יצא הבהו הכולל ד' יסודות חו"ב תו"מ. וביאור הדבר כי הנה בהכרח הוא שתהיה מדרגה אמצעי בין המאציל אל הנאצל כי יש הרחק ביניהן כרחוק השמים מן הארץ ואיך יאיר זה בזה ואיך יברא זה את שהם ב' קצוות אם לא היה דבר ממוצע ביניהן ומחברם ויהיה בחי' קרובה אל המאציל וקרובה אל הנאצל והנה בחי' זו הוא כתר הנקרא תהו כי אין בו שום ...

Sefer Etz Chaim (Public Domain)

4 **שמ"א פ"ג**

the passage shares nothing with the note

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפנינו הוא שמ"ב (דרושי אב"ע) פ"א. [כ]. ראה לעיל בחקותי מו, ג. נצבים נב, ג. ביאור הע"ח בביאוה"ז להצ"צ ע' רנו ואילך.

5 **דלאו בי' מכל אינון מדות כלל**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

6 **דלאו ביה מכל אינון מדות כלל**

In Patach Eliyahu, Eliyahu says that judgment and mercy serve only "to show how the world is conducted," but "none of these attributes" belong to G-d Himself. The Alter Rebbe uses it as the reason an intermediary is needed.

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

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

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 3

7 **אני הוי' לא שניתי**

"For I, Havayah, have not changed; and you, children of Yaakov, have not been consumed." Through the prophet Malachi G-d tells Israel that He does not change, which is why they still endure. The Alter Rebbe reads it as a statement that creation and revelation bring no change in G-d's essence.

Malachi 3:6 מלאכי ג:ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

8 **מתורץ קושיית הפלסופים**

On that page the Alter Rebbe discusses philosophers who denied individual providence because they could not see how G-d, Who lacks nothing, could have a will concerning a person's deeds.

KEHOT'S NOTE

ראה לעיל שלח נ, א. אוה"ת — ענינים ע' קפב.

9 **(ר"ל מ"ש בתורה**

In this manuscript the parenthesis that opens at "That is, what is written in the Torah" does not close after "the Shelah in his introduction"; it closes only after the words "I will go down now and see, etc." That reading makes the whole passage up to that reference a single parenthetical aside.

KEHOT'S NOTE

הסוף מוסגר ע"פ כת"י 1102 דף תשא הוא בשורה האחרונה בהעמוד אחר תי' "ארדה נא ואראה כו')".

10 **ותחת רגליו**

> "And they saw the G-d of Israel, and under His feet was the likeness of a sapphire brick," said of Moshe, Aharon and the elders at Sinai. One of the bodily descriptions of G-d that the philosophers found difficult.

Exodus 24:10 שמות כ"ד:י'

וַיִּרְאוּ אֵת אֱלֹקֵי יִשְׂרָאֵל וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לָטֹהַר:

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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KEHOT'S NOTE

שמות כד, י.

11 > The tablets were "written with the finger of G-d." Another bodily image that refers to the Sefiros, not to G-d's essence.

Deuteronomy 9:10 דברים ט':י'

וַיִּתֵּן ה' אֵלַי אֶת־שְׁנֵי לוּחֹת הָאֲבָנִים כְּתֻבִים בְּאֶצְבַּע אֱלֹקִים וְעַלֵיהֶם כְּכָל־הַדְּבָרִים אֲשֶׁר דִּבֶּר ה' עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ בְּיוֹם הַקָּהָל:

And the L-RD delivered unto me the two tables of stone written with the finger of G-d; and on them was written according to all the words, which the L-RD spoke with you in the mount out of the midst of the fire in the day of the assembly.

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12 **עיני ה'**

> "The eyes of Havayah are toward the righteous, and His ears toward their cry," in David's psalm. A further example of Scripture's anthropomorphic language.

Psalms 34:16 תהילים ל"ד:ט"ז

עֵינֵי ה' אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם:

The eyes of the L-RD are toward the righteous, And His ears are open unto their cry.

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KEHOT'S NOTE

תהלים לד, טז.

13 **ותחת רגליו כו' כתובים באצבע אלקים כו' עיני ה' אזני ה'**

> The Pardes Rimonim of R. Moshe Cordovero opens this chapter with the same examples, "under His feet," "written with the finger of G-d," "the eyes of Havayah," "the ears of Havayah," and discusses at length how such terms are to be understood. The Alter Rebbe refers the reader there.

Pardes Rimmonim 22:1:4–5 פרדס רמונים כ"ב:א':ד'-ה'

מן הדברים המתמיהים בדברי תורתינו הוא מה שכתוב בתורה ותחת רגליו כו', כתובים באצבע אלדים כו', י"ד ה' עיני ה' אזני ה', וכיוצא בדברים האלה אשר הם כנויים אל הגוף. ודבר זה לא יתייחס בו יתברך כי אינו גוף ולא כח בגוף. ולכן לא יתייחסו הענינים האלה גם בספירותיו כי הם ג"כ רחוקים מכל גדרי הגוף. שאל"כ הלא נודע שהוא נשמה אל ספירותיו והוא הכח בהם. נמצא שחי"ו יהיה כח בגוף חלילה וחלילה. לכן ראוי להרחיק גדרי הגוף מהספירות וחוי"בנו בזה כמו שחוי"בנו בהרחקתם מעצם הא"ס. וא"כ באמרו הגדרים מגדרי ...

Pardes Rimonim (Public Domain)

14 > "To understand a parable and a figure, the words of the wise and their riddles." Iggeres HaKodesh 15 opens with this verse, and the Alter Rebbe names the letter by these words.

Proverbs 1:6 משלי א':ו'

לְהָבִין מָשָׁל וּמְלִיצָה דִּבְרֵי חֲכָמִים וְחִידֹתָם:

To understand a proverb, and a figure; The words of the wise, and their dark sayings.

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15 **באגה"ק בד"ה להבין משל ומליצה**

> This letter explains that the supernal attributes are not of the same kind as human ones. It is cited here for that point.

Tanya, Iggeres HaKodesh 15:1–2 תניא, אגרת הקדש ט"ו:א'-ב'

לְהָבִין מָשָׁל וּמְלִיצָה דִּבְרֵי חֲכָמִים וְחִידוֹתָם בְּעִנְיַן הַסְּפִירוֹת, מוֹדַעַת זֹאת בָּאָרֶץ מִפִּי קְדוֹשֵׁי עֶלְיוֹן נִשְׁמָתָם עֵדֶן. לְקָרֵב קְצָת אֶל הַשֵּׂכֶל, מַאי דִּכְתִיב "וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ", שֶׁהַכַּוָּונָה הִיא לְהָבִין קְצָת אֱלֹהוּתוֹ יִתְבָּרַךְ מִנֶּפֶשׁ הַמְלוּבֶּשֶׁת בְּבְשַׂר הָאָדָם, וְעַל פִּי מַאֲמַר רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה עַל פָּסוּק: "בָּרְכִי נַפְשִׁי וְגוֹ'" "מַה הַקָּדוֹשׁ־בָּרוּךְ־הוּא כּוּ', אַף הַנְּשָׁמָה כּוּ'", וְעַל פִּי מַאֲמַר הַזֹּהַר עַל פָּסוּק: "וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים"; מַאן דְּנָפַח, מִתּוֹכֵיהּ נָפַח, וְאַפִּילוּ נֶפֶשׁ ...

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16 **אך עכ"ז הם שייכים רק בבחינת הכלים דע"ס לבד**

> The gloss in this chapter explains that descriptions such as "He is the Knower" apply only through the enclothing of the Infinite Light in the vessels of Chochmah, Binah and Daas of Atzilus, not above Atzilus. The Alter Rebbe refers to it for the point that the attributes belong to the vessels.

Tanya, Likkutei Amarim 2:3 תניא, חלק ראשון; ליקוטי אמרים ב':ג'

הגהה וְהוֹדוּ לוֹ חַכְמֵי הַקַּבָּלָה, כְּמוֹ שֶׁכָּתוּב בַּפַּרְדֵּס מֵהָרַמַ"ק. וְגַם לְפִי קַבָּלַת הָאֲרַ"י זִכְרוֹנוֹ לִבְרָכָה יֵצִיבָא מִילְתָא, בְּסוֹד הִתְלַבְּשׁוּת אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא, עַל־יְדֵי צִמְצוּמִים רַבִּים, בְּכֵלִים דְּחָכְמָה־בִּינָה־דַּעַת דַּאֲצִילוּת, אַךְ לֹא לְמַעְלָה מֵהֶאֱצִילוּת, וּכְמוֹ שֶׁכָּתוּב בְּמָקוֹם אַחֵר, שֶׁאֵין־סוֹף־בָּרוּךְ־הוּא מְרוֹמָם וּמִתְנַשֵּׂא רוֹמְמוּת אֵין קֵץ, לְמַעְלָה מַעְלָה מִמַּהוּת וּבְחִינַת חָכְמָה־בִּינָה־דַּעַת, עַד שֶׁמַּהוּת וּבְחִינַת חָכְמָה־בִּינָה־דַּעַת נֶחְשֶׁבֶת כְּעֶשֶׂיָה גּוּפָנִיִּית אֲצִלּוֹ יִתְבָּרַךְ, כְּמוֹ שֶׁכָּתוּב: ...

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17 **וכמאי' התי"ז כולא לאחזאה איך מתנהג עלמא**

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

KEHOT'S NOTE

בהקדמה (פתח אלי').

18 **ע"י התלבשות האור שהוא יתי' מאיר ממנו בהכלים**

> This gloss explains that only after the Infinite Light is enclothed in the vessels of the Ten Sefiros can one say "He is the Knower and the Known"; without that enclothing such

terms do not apply to Him at all. It is cited alongside the previous reference.

Tanya, Sha'ar HaYichud 9:6תניא, חלק שני; שער היחוד והאמונה ט':ו'

הגהה סוֹד הַצִּמְצוּם בְּאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא, וְצִמְצוּם אָדָם קַדְמוֹן, וְסוֹד הַדִּיקְנָא, שֶׁסּוֹד כָּל הַצִּמְצוּמִים לְצַמְצֵם הָאוֹר שֶׁיִּתְלַבֵּשׁ בִּבְחִינוֹת כֵּלִים דְּיֵי סְפִירוֹת. וְהִנֵּה, אַחַר שֶׁנִּתְלַבֵּשׁ אוֹר־אֵין־סוֹף בִּבְחִינוֹת כֵּלִים דְּחָכְמָה־בִּינָה־דַּעַת, אָז שַׂיָּךְ לוֹמַר מַה שֶּׁכָּתַב הָרַמְבַּ"ם: "הוּא הַיּוֹדֵעַ, וְהוּא הַמַּדָּע, וְהוּא הַיָּדוּעַ, וּבִידִיעַת עַצְמוֹ וְכוּ'", לְפִי שֶׁבְּחִינוֹת כֵּלִים דַּאֲצִילוּת נַעֲשִׂים נִשְׁמָה וְחַיּוּת לִבְרִיאָה־יְצִירָה־עֲשִׂיָּה וּלְכָל אֲשֶׁר בָּהֶם. אֲבָל בְּלִי צִמְצוּם וְהַלְבָּשָׁה הַנִּזְכָּר לְעֵיל לֹא ...

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19 כתב בפרדס שער עצמות וכלים

The note sends the reader there as well for this teaching of the Pardes on essence and vessels.

KEHOT'S NOTE

ראה גם דרך מצותיך דף קנו, א.

20 אין בעצמות ההוא שינוי וגוון כלל לא דין

In the Gate of Essence and Vessels, the Pardes writes that even the light within the vessels has no change or hue of judgment or mercy. The Alter Rebbe calls this an even greater statement.

Pardes Rimmonim 4:4:5פרדס רמונים ד':ד':ה'

... כי האור המתלבש בע"ס שהם הכלים הוא העצמות הנמשל בדברינו אל ניצוץ השמש שאין בעצמות ההוא שנוי גוון כלל לא דין ולא רחמים לא ימין ולא שמאל. אמנם ע"י התפשטותו בספירות שהם העששיות המשונות בגוונם שבהם ישפט הדין והרחמים והאור המאיר אל עבר פנים הוא ההנהגה הנמשכת מאתו ממש ע"י ספירותיו כפי שנוי ספירותיו שהם הכלים משתנים ומשנים הפעולה כפי רצון האור להאיר ולהחשיך והאור המשתנה הוא במקרה לא שנוי עצמי קנוי באור. וידוע כי כפי אשר יגדלו העששיות או הכלים יגדל אורם ונשמתם וספירתם הפנימית.

Pardes Rimonim (Public Domain)

21 והנה הכלים דאצילות הם ג"כ אלקות ממש ואיהו וגרמוהי חד

This letter explains "He and His life-forces are one, He and His vessels are one," showing that the vessels of Atzilus are G-dliness. It supports the statement that the vessels of Atzilus are truly G-dly.

Tanya, Iggeres HaKodesh 20:1תניא, אגרת הקדש כ':א'

אִיהוּ וְחַיּוֹהִי חַד, אִיהוּ וְגַרְמוֹהִי חַד בְּהוֹן. (פֵּירוּשׁ, עֶשֶׂר סְפִירוֹת דַּאֲצִילוּת; חַיּוֹהִי הֵן הָאוֹרוֹת, וְ"גַּרְמוֹהִי" הֵן הַכֵּלִים, שֶׁכּוּלָּן אֱלֹקוּת, מַה שֶּׁאֵין כֵּן בִּבְרִיאָה־יְצִירָה־עֲשִׂיָּה כוּ'). וְצָרִיךְ לְהָבִין הֵיטֵב, אֵיךְ הָ"אֵין־סוֹף" חַד עִם "גַּרְמוֹהִי" הֵן הַכֵּלִים, הֲרֵי הַכֵּלִים הֵן בְּבְחִינַת גְּבוּל וְתַכְלִית, כְּמוֹ שֶׁכָּתוּב בְּעֵץ חַיִּים.

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22 באגה"ק בד"ה איהו וחיוהי

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

KEHOT'S NOTE

שהן אלקות לברוא יש מאין כמו הא"ס ולא בבחי' השתלשלות עילה ועלול לבד.

23 ע"פ ארדה נא ואראה

The note suggests that the Alter Rebbe means the discourse in Torah Ohr, Parshas Vayera, which explains that the Ten Sefiros consist of lights and vessels.

KEHOT'S NOTE

אולי הכוונה לתו"א פ' וירא שבע"ס יש אורות וכלים.

24 אך גם זאת . . והממוצע זהו הכתר

This passage, that Keser is the intermediary through which the Infinite Light forms the Sefiros, is quoted there.

KEHOT'S NOTE

מובא באוה"ת בהעלותך ע' שצ. ראה המשך תרס"ו ע' קסד ואילך. המשך תער"ב פרק קצה. ובכ"מ.

25 שיש בו מבחינה אחרונה שבמאציל

The idea that Keser contains the last level of the Emanator is mentioned there.

KEHOT'S NOTE

נזכר בביאוה"ז להצ"צ כרך ב ע' תרמב.

26 לפעמים נקרא הכתר אור א"ס

Lengthy discussions of the Kabbalists' dispute whether Keser is counted among the Ten Sefiros, which explains why Keser is sometimes called the Infinite Light.

KEHOT'S NOTE

בארוכה בענין מה שנחלקו המקובלים בענין הכתר אם הוא ממנין הע"ס — ראה אוה"ת ענינים ע' קסא ואילך־ קעה ואילך־ קפא, ואילך. אוה"ת וישב כרך ו תתרפח, א ואילך. יתרו ע' תתלט. ביאורי זהר ע' ערה ואילך.

27 איך שייך לומר באין סוף בחי' אחרונה

A later discourse that takes up the same question: how a "last level" can be spoken of in the Infinite.

KEHOT'S NOTE

ראה ד"ה אלה תולדות השמים תרס"ט ע' נב. ובליקוט פירושים וכו' לאגה"ק סי' כ לדף קל, ב בקטע "בחי' אחרונה של הא"ס".

28 עד שלא נברא העולם

There the life-force and existence of Chochmah are said to come only from G-d's "Name" and radiance, while His essence, the source of the light, is far above being a source for Chochmah.

KEHOT'S NOTE

פדר"א פ"ג. וראה לעיל בהר מג, ב. ובמ"מ לשם.

29 עד שלא נברא העולם היה הוא ושמו בלבד

"Before the world was created, there were only the Holy One, blessed be He, and His great Name." The Alter Rebbe uses it to explain the "last level" of the Infinite as His Name.

Pirkei DeRabbi Eliezer 3:2-3פרקי דרבי אליעזר ג':ב'-ג'

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבַד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשְׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת

parenthesis interprets that phrase.

Sefer Etz Chaim 42:1:3עץ חיים מ"ב:א':ג'

... אמנם תכלית מה שאנו יכולים לדבר בו הוא כי הכתר הוא בחי' ממוצע ממאציל ונאצל והטעם הוא כי הבחינה היותר האחרונה מכל האפשר באי"ס הוא אשר האציל בחי' א' אשר בה שורש כל הי"ס בהעלם ודקות גדול שא"א להיות לנאצל יותר דקות ממנו כי תהו אשר למעלה ממנו אין עוד זולת האפס המוחלט כנ"ל ונמצא כי יש בבחי' זו ב' מדרגות א' הוא הבחי' היותר תחתונה ושפלה מכל בחי' א"ס וכאלו נאמר דרך משל שהוא בחי' מלכות שבמלכות ואע"פ שאינו כך כי אין שם דמות וספירה ח"ו כלל רק ...

Sefer Etz Chaim (Public Domain)

35 **רק בחי' שם . . ונקרא אור אין סוף**

On that page begins the discourse "Ben Poras Yosef," which explains that Keser (Arich Anpin) mediates between the Emanator and the emanated, holding both the end of the Infinite Light and the root of the emanated.

KEHOT'S NOTE

ראה תו"א קה, א. ספר הערכים-חב"ד כרך ג ע' קמג.

36 Patach Eliyahu: judgment, mercy and the other attributes serve "to show how the world is conducted," but G-d has "none of these attributes at all." Here it shows that the attributes belong only to the vessels.

Tikkunei Zohar 17b:2תקוני הזהר י"ז ב:ב'

וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא.

Constantinople, 1740 (CC-BY-NC)

37 "I will go down now and see." The Alter Rebbe refers to what is written in a discourse on this verse.

Genesis 18:21בראשית י"ח:כ"א

אֵרְדָה־נָּא וְאֶרְאֶה הַכְּצַעֲקָתָהּ הַבָּאָה אֵלַי עָשׂוּ כָּלָה וְאִם־לֹא אֵדָעָה׃

I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, I will know.'

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

PARAGRAPH 4

38 **דקאמר האריז"ל**

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

KEHOT'S NOTE

שם בפ"א. [כ].

39 **בחינה תחתונה ושפלה מכל בחי' א"ס דקאמר האריז"ל**

The Arizal writes that Keser contains "the lowest and humblest level" of the Emanator, which is why it can mediate. The Alter Rebbe infers from this that "Infinite Light" means the light, not the essence.

Sefer Etz Chaim 42:1:3עץ חיים מ"ב:א':ג'

... אשר למעלה ממנו אין עוד זולת האפס המוחלט כנ"ל ונמצא כי יש בבחי' זו ב' מדרגות א' הוא הבחי' היותר תחתונה ושפלה מכל בחי' א"ס

פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו וּמוֹצָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה. שֶׁבָּעָה דְבָרִים נִבְרְאוּ עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וְגֵיהִנֹּם, וְגַן עֵדֶן, וְכִסֵּא הַכָּבוֹד, ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

30 **כי התפשטות החיות הנמשך ממנו ית'**

A later discourse on the spreading forth of the life-force from G-d as His "Name."

KEHOT'S NOTE

ראה סה"מ תרפ"ז ע' לד.

31 **המבואר במ"א כי לא זה הוא עיקר האלקות**

This is the "elsewhere" the Alter Rebbe quotes: G-d's essence is not within the category of worlds, even as sovev or memalei, since being their source is not what G-dliness essentially is; He is the same before and after creation.

KEHOT'S NOTE

תו"א צט, ב. ראה לקו"ש חי"ט ע' 190 הערה 31.

32 **שבהיותו כלול בשמש אין נופל עליו שם יש כלל רק שם אין ואפס**

The Tanya compares creatures to the sun's rays, which within the sun are utterly nullified and are not considered to exist. The analogy is applied here to G-d's capacity for revelation.

Tanya, Sha'ar HaYichud 3:3–4תניא, חלק שני; שער היחוד והאמונה ג':ג'-ד'

... וְנוֹפֵל עָלָיו כָּאן שֵׁם "יֵשׁ" בֶּאֱמֶת, מַה־שֶּׁאֵין־כֵּן כְּשֶׁהוּא בִּמְקוֹרוֹ בְּגוּף הַשֶּׁמֶשׁ - אֵין נוֹפֵל עָלָיו שֵׁם "יֵשׁ" כְּלָל, רַק שֵׁם "אַיִן" וְ"אֶפֶס", כִּי בֶּאֱמֶת, הוּא שָׁם לְאַיִן וְאֶפֶס מַמָּשׁ, שֶׁאֵין מֵאִיר שָׁם רַק מְקוֹרוֹ לְבַדּוֹ, שֶׁהוּא גּוּף הַשֶּׁמֶשׁ הַמֵּאִיר, וְאֶפֶס בִּלְעָדוֹ. וְכַדְּבָרִים הָאֵלֶּה מַמָּשׁ, בִּדְמוּתָם כְּצַלְמָם, הֵם כָּל הַבְּרוּאִים - לְגַבֵּי שֶׁפַע הָאֱלֹקִי מֵרוּחַ פִּיו, הַשּׁוֹפֵעַ עֲלֵיהֶם וּמְהַוֶּה אוֹתָם, וְהוּא מְקוֹרָם, וְהֵם עַצְמָם, אַיִן, רַק כְּמוֹ אוֹר וְזִיו מִתְפַּשֵּׁט מִן הַשֶּׁפַע וְרוּחַ ה' הַשּׁוֹפֵעַ וּמִתְלַבֵּשׁ ...

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33 **וז"ש האריז"ל**

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

KEHOT'S NOTE

בפ"א [בע"ח] (שם). [כ].

34 **בחינה היותר אחרונה מכל האפשר**

The Arizal explains that Keser can mediate because it contains "the very last level possible" of the Emanator. This

great sage who contracts himself into the last level of his wisdom, the wisdom expressed in speech or action.

KEHOT'S NOTE

לעיל בהעלותך לו, א.

44 **ובביאור ע"פ יביאו לבוש מלי'**

The passage explains that the inner dimension of Keser is not counted among the Ten Sefiros, since it is included in the Infinite, and is revealed only through Keser's outer dimension, like a torch whose light is seen from afar.

KEHOT'S NOTE

תו"א צא, ג. והנה על הכתר ומו"ס מלביש בחי' לבוש כמו עד"מ טלית שמשימין על הראש.

45 "Let them bring royal apparel which the king has worn." The discourse on this verse, in Torah Ohr, treats the inner and outer aspects of Keser.

Esther 6:8 אסתר ו':ח'

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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PARAGRAPH 7

46 **לכל כלי כפי ערכו**

The Tanya explains how the soul's life-force is concentrated in the brain and spreads from there to each limb according to its makeup, and applies this to the Divine Presence. The Alter Rebbe says the same analogy applies here even more wondrously.

Tanya, Likkutei Amarim 51:4 תניא, חלק ראשון; ליקוטי אמרים נ"א:ד'

... וְכָל הַכֹּחוֹת מִתְפַּשְּׁטִים מֵהַמּוֹחַ כַּנּוֹדָע, כִּי שָׁם הוּא עִיקַּר מִשְׁכַּן הַנְּשָׁמָה כּוּלָּהּ בִּבְחִינַת גִּילּוּי, שֶׁנִּגְלִית שָׁם כְּלָלוּת הַחַיּוּת הַמִּתְפַּשֶּׁטֶת מִמֶּנָּה. רַק כֹּחוֹתֶיהָ שֶׁל כְּלָלוּת הַחַיּוּת מְאִירִים וּמִתְפַּשְּׁטִים מִשָּׁם לְכָל אִבְרֵי הַגּוּף, כְּדִמְיוֹן הָאוֹר הַמִּתְפַּשֵּׁט וּמֵאִיר מֵהַשָּׁמֶשׁ לְחַדְרֵי חֲדָרִים. [וַאֲפִילּוּ הַלֵּב - מְקַבֵּל מֵהַמּוֹחַ, וְלָכֵן הַמּוֹחַ שַׁלִּיט עָלָיו בְּתוֹלַדְתּוֹ, כַּנִּזְכָּר לְעֵיל].

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47 **שער שמיני פרק חמישי**

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפנינו פ"ט ש' שבירת הכלים וגם לא פ"ה רק רפ"ו, יעו"ש. [כ].

48 **ועיין בע"ח שער שמיני פרק חמישי ולעילא מגולגלתא דיליה כו' עתיק דאצילות**

The Arizal's passage on Atik of Atzilus, with the words "and above his skull." Cited in the Shklov printing as Sha'ar

וכאלו נאמר דרך משל שהוא בחי' מלכות שבמלכות ואע"פ שאינו כך כי אין שם דמות וספירה ח"ו כלל רק לשכך האזן נדבר כך. והנה בזו המדרגה התחתונה שבא"ס יש בה כללות כל שלמעלה המנו ומקבלת מכולם כנודע שהמלכות מקבלת מכולם מדרגה זו התחתונה היא האצילה את בחי' השנית שהיא המדרגה העליונה מכל מה שבכל הנאצלים ויש בה שרש כל הנאצלים והיא משפעת לכולם באופן ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 5

40 **מ"ש בע"ח בחי' היותר אחרונה**

The Arizal's phrase "the very last level" of the Emanator, found in Keser. Here the Alter Rebbe specifies that it means the lowest point of the light, the source of the kav.

Sefer Etz Chaim 42:1:3 עץ חיים מ"ב:א':ג'

... תכלית מה שאנו יכולים לדבר בו הוא כי הכתר הוא בחי' ממוצע ממאציל ונאצל והטעם הוא כי הבחינה היותר האחרונה מכל האפשר בא"ס הוא אשר האציל בחי' א' אשר בה שורש כל הי"ס בהעלם ודקות גדול שא"א להיות לנאצל יותר דקות ממנו כי תהו אשר למעלה ממנו אין עוד זולת האפס המוחלט כנ"ל ונמצא כי יש בבחי' זו בי' מדרגות א' הוא הבחי' היותר תחתונה ושפלה מכל בחי' א"ס וכאלו נאמר דרך משל שהוא בחי' מלכות שבמלכות ואע"פ שאינו כך כי אין שם דמות וספירה ח"ו כלל רק לשכך ...

Sefer Etz Chaim (Public Domain)

41 The title of R. Menachem Azariah of Fano's book is taken from the heading of this psalm, "on yonas elem rechokim."

Psalms 56:1 תהילים נ"ו:א'

לַמְנַצֵּחַ עַל־יוֹנַת אֵלֶם רְחֹקִים לְדָוִד מִכְתָּם בֶּאֱחֹז אוֹתוֹ פְלִשְׁתִּים בְּגַת׃

For the Leader; upon Jonath-elem-rehokim. [A Psalm] of David; Michtam; when the Philistines took him in Gath. .

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

PARAGRAPH 6

42 "I have seen, and behold, a menorah all of gold." The Alter Rebbe refers to his discourse on this verse, in Likkutei Torah, Beha'aloscha, for more on the kav as the last level.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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

43 **בביאור ע"פ ראיתי והנה מנורת זהב**

There the chain of descent of the kav is said to be drawn from the "last level," a very contracted illumination, like a

(Gate) 8, chapter 5; in current editions it is Sha'ar (Gate) 9, beginning of chapter 6.

Sefer Etz Chaim 9:6:1 עץ חיים ט':ו':א'

... ג"כ אורות לחוץ שהם ענפיו והע"ב הוא במוחין דיליה נגד א"א ואבא דאצילות ולעילא מגלגלתא דיליה יש בו דוגמא בחינת עתיק דאצילות וס"ג דיליה מאוזן ולמטה עד טבורו והוא כנגד בינה דאצילות ומ"ה ובי"ן דיליה מטבורא ולמטה כנגד זו"ן דאצילות והנה עדי"ז שבפנימותו כן הוא באורות שיוצאין ממנו שהם ענפיו כנז' כי שערות ראשו כנגד ענפי ע"ב ושערות דיקנא הם מאח"פ כנגד ענפי ס"ג שבהם כלולים או"א שבין שניהם לקחו בינה דמ"ה אחר התיקון שהוא שם ס"ג הכולל שניהן והם נכללות במוחא דדיקנא דא"א והבן זה מאוד כי הן ...

Sefer Etz Chaim (Public Domain)

49 ומ"ש בזה בביאור

There, in a further explanation of "their goings forth according to their journeys," the Alter Rebbe quotes this same passage of Etz Chaim (Sha'ar (Gate) 8, chapter 5), "and above his skull there is something like the level of Atik of Atzilus," in his discussion of Adam Kadmon as the "head" of all the worlds.

KEHOT'S NOTE

והוא (ב[מסע] ד' צה, ב). וש"נ. [כ].

50 מוצאיהם למסעיהם

"And Moshe wrote their goings forth according to their journeys." The Alter Rebbe refers to his discourse on this verse, in Likkutei Torah, Masei.

Numbers 33:2 במדבר ל"ג:ב'

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם:

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

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PARAGRAPH 8

51 לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה

"Yours, Havayah, are the greatness and the might and the glory ... Yours, Havayah, is the kingdom." King David says this in blessing G-d before the whole assembly, as he hands over what he gathered for the Temple. Read here as saying that the attributes of Atzilus, and Malchus too, belong wholly to G-d and are nullified in Him.

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

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

52 דלאו ביה מכל אינון מדות כלל

From Patach Eliyahu: none of the attributes belong to G-d's essence. It explains why the attributes of Atzilus are nullified in the Infinite Light.

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

אבל לאו דאית לך צדק ידיע דאיהו דין. ולאו משפט ידיע דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (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'

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 10

53 שמ"א פ"ד

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפננו שמ"ב (דרושי אב"ע) וצ"ל כאן ספ"א, ודו"ק. [כ].

54 ופי' בע"ח שמ"א פ"ד שמתלבשת בכתר דבריאה

The Arizal explains that Malchus of Atzilus becomes Atik of Beriah, enclothed in its Keser. The Alter Rebbe uses this to show that Malchus is the intermediary between the worlds.

Sefer Etz Chaim 42:1 עץ חיים מ"ב:א'

55 כשנמשכת מאצילות . . להיות עתיק לבריאה . . שייך לשון שכינה

That discourse explains that this is no contradiction to places where the kav is called Shechinah.

KEHOT'S NOTE

בד"ה באתי לגני תשי"א מבואר שאין זה סתירה למ"ש בכ"מ שהקו נק' שכינה כי שכינה שנאמר בדרז"ל היינו מל' דאצילות, ואף גם זאת רק כשנעשית בחי' עתיק לבריאה דוקא, אבל בשרשה, היינו כמו שהוא לגבי אוא"ס, הנה גם הקו נק' בשם שכינה ע"ש. וראה גם ד"ה וידבר אלקים אנכי תרצ"ט ע' 175 ואילך. ובמאמרי אדה"א נ"ך ע' רכז.

56 לך ה' הממלכה

"Yours, Havayah, is the kingdom," from David's blessing before the assembly. It describes Malchus in its first state, united with the Infinite within Atzilus.

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

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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PARAGRAPH 11

57 כמבואר בסש"ב פנ"ג

The Tanya explains that the Shechinah rested in the Holy of Holies of the Temple and, after its destruction, rests on

ושכנתי בתוכם 61

"Make Me a sanctuary, that I may dwell in their midst." The verb of "dwelling" from which the name Shechinah comes.

Exodus 25:8 שמות כ"ה:ח'

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם׃

And let them make Me a sanctuary, that I may dwell among them.

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לשכנו תדרשו 62

"To His dwelling shall you seek, and there you shall come." Another verse using the root of "dwelling," said of the place G-d chooses.

Deuteronomy 12:5 דברים י"ב:ה'

כִּי אִם־אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר ה' אֱלֹקֵיכֶם מִכֹּל־שִׁבְטֵיכֶם לָשׂוּם אֶת־שְׁמוֹ שָׁם לְשִׁכְנוֹ תִדְרְשׁוּ וּבָאתָ שָּׁמָּה׃

But unto the place which the L-RD your G-d shall choose out of all your tribes to put His name there, even unto His habitation shall ye seek, and thither thou shalt come;

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הביאו השל"ה בסוף ההקדמה 63

This is where the Shelah quotes the Maggid's explanation of "Shechinta" and the Ramban's words "with them in oneness but not in emanation."

KEHOT'S NOTE

דף לט, ב. וראה אוה"ת פ' שלח ע' תרי.

כשושנה כו' כן רעיתי 64

"As a rose among the thorns, so is My beloved among the daughters." The Zohar HaRakia and Eshel Avraham discuss Malchus of Atzilus on this verse.

Song of Songs 2:2 שיר השירים ב':ב'

כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים כֵּן רַעְיָתִי בֵּין הַבָּנוֹת׃

As a lily among thorns, So is my love among the daughters.

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לכי ומעטי את עצמך 65

The Talmud relates that the moon protested that two kings cannot share one crown, and G-d answered, "Go and diminish yourself." Kabbalah reads this as the diminution of Malchus.

Chullin 60b:2–3 חולין ס' ב:ב'-ג'

רבי שמעון בן פזי רמי כתיב (בראשית א, טז) ויעש אלקים את שני המאורות הגדולים וכתיב את המאור הגדול ואת המאור הקטן אמרה ירח לפני הקב"ה רבש"ע אפשר לשני מלכים שישתמשו בכתר אחד אמר לה לכי ומעטי את עצמך אמרה לפניו רבש"ע הואיל ואמרתי לפניך דבר הגון אמעיט את עצמי אמר לה לכי ומשול ביום ובלילה אמרה ליה מאי רבותיה דשרגא בטיהרא מאי אהני אמר לה זיל לימנו בך ישראל ימים ושנים אמרה ליה יומא נמי אי אפשר דלא מנו ביה תקופותא דכתיב (בראשית א, יד) והיו לאותות ולמועדים ולימים ...

Wikisource Talmud Bavli (CC-BY-SA)

Torah and mitzvos. The Alter Rebbe cites it for the meaning of "Shechinah" as G-dliness dwelling below.

Tanya, Likkutei Amarim 53:2 תניא, חלק ראשון; ליקוטי אמרים נ"ג:ב'

... חָכְמָה עֵילָּאָה דַּאֲצִילוּת, שֶׁהִיא כְּלָלוּת הַתּוֹרָה שֶׁבְּיֵי הַדִּבְּרוֹת, נִתְלַבְּשָׁה בְּמַלְכוּת דַּאֲצִילוּת וְדִבְרִיאָה לְבַדָּן, וְהֵן לְבַדָּן הַמְיוּחָדוֹת בְּאוֹר־אֵין־סוֹף שֶׁבְּתוֹכָן - הֵן הַנִּקְרָאוֹת בְּשֵׁם "שְׁכִינָה", הַשּׁוֹרָה בְּקָדְשֵׁי קָדָשִׁים דְּבֵית רֹאשׁוֹן, עַל יְדֵי הִתְלַבְּשׁוּתָהּ בְּיֵי הַדִּבְּרוֹת הַחֲקוּקוֹת בַּלּוּחוֹת שֶׁבָּאָרוֹן בְּנֵס וּמַעֲשֵׂה אֱלֹקִים חַיִּים [הוּא "עָלְמָא דְּאִתְכַּסְיָא", הַמְקַנֵּן בְּעוֹלַם הַבְּרִיאָה, כַּנּוֹדָע לְיוֹדְעֵי חֵן].

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בהיכל ק"ק דבי"ע וכן בהיכל ק"ק שבבהמ"ק 58

The Mitteler Rebbe explains there that when the G-dliness of Malchus of Atzilus rests in the Holy of Holies of Beriah, which came into being from nothing, the terms "resting" and "Shechinah" apply, since G-dliness dwells among the lower beings.

KEHOT'S NOTE

במאמרי אדה"א נ"ך ע' רכז מבאר זה "לפי שכאשר בחי' אלקות דמל' דאצי' שורה בהיכל ק"ק דבריאה שהוא נתהווה יש מאין שייך לומר בזה לשון השראה ושכינה ששורה אלקות ושוכן בתחתונים כו', אבל בעולם האצי' דאיהו וחיוהי חד כנ"ל, שהע"ס דאצי' כולם עם כל פרטי פרטיהם מיוחדים בעצמות המאציל לא שייך לומר במדת מל' דאצי' לשון שכינה ששוכנת באיזה דבר מה כו'".

ושורה שם התגלות אלקות שייך לשון שכינה 59

That discourse notes that since the first revelation of the Infinite Light is also called Shechinah, the concept of Shechinah reaches far above Atzilus, even to the light before the tzimtzum, for that is where revelation begins.

KEHOT'S NOTE

"ממה שכותב שראשית התגלות אוא"ס נק' בשם שכינה, מובן מזה שענין שכינה הוא למעלה מעלה מאצי' ג"כ. גם מבחי' האור שלפני הצמצום, שהרי ראשית ההתגלות הוא באור א"ס שלפני הצמצום" — ד"ה באתי לגני תשי"א סעי' א.

שמשכנת בעולם התחתון כל האצילות העליון 60

In the entry "Shechinah," the Pardes writes that Malchus is called Shechinah "because it causes the entire supernal Atzilus to dwell in the lower world." This is the definition used here.

Pardes Rimmonim 23:21:38–39 פרדס רמונים כ"ג:כ"א:ל"ח-ל"ט

שכינה יש שכינה עלאה ושכינה תתאה והם בינה ומלכות. ה"א עלאה, וה"א תתאה. והטעם שהמלכות נקרא שכינה מפני שמשכנת בעולם התחתון כל האצילות העליון. והבינה נקרא ג"כ שכינה מפני שמשכנת ג' ראשונות על שבע ספיי הבנין. או אפשר לומר כי הם מקום ששוכנים בהם שש קצוות, אם בנקבה העליונה בסוד עלייתם, ואם במלכות בסוד יריידתם, ועושים שם שכינתם. והבינה נקראת שכינת עוזו פיי שכינה הנותנת עוז לגבורה כן פיי בתיקונים (תקוני ז"ח דף קי"ט ע"א): שכל טוב פירש ר"מ כי היסוד נקרא שכל טוב. ואמנם דעתינו כי כל מקום לשון ...

Pardes Rimonim (Public Domain)

66 **שאמר לה הקב"ה לכי ומעטי והוי ראש לשועלים כי זו היא ראש לכל הבריאה**

The Arizal writes that Atik of Beriah is the point of Malchus of Atzilus told "Go and diminish yourself," for it is the head of all of Beriah. The Alter Rebbe cites it as the beginning of chapter 5; in the edition on Sefaria the passage falls in chapter 4.

Sefer Etz Chaim 47:4:1–2 עץ חיים מ"ז:ד:א'-ב'

... אך כשהם פב"ב אז הם שוין כאו"א ואמנם בריאה לא כן הוא כי א"א שבה הוא בסוד ו"ק שבו לבד וג"ר של ו"ק אלו שהם חג"ת נשארין מגולין וג"ת שבו הם מתלבשין בו"ק דאו"א. והנה סוד עתיק דבריאה הוא סוד נקודת מלכות דאצילות שאמר לה הקב"ה לכי ומעטי את עצמך והוי ראש לשועלים כי זהו ראש לכל הבריאה כולה ואז היא סוד עתיק דבריאה ומתלבשת בג"ר של ו"ק דא"א שהם חג"ת הגולין כנ"ל ואח"כ נבאר בע"ה נקודת מלכות דאצילות הנ"ל. ונבאר סוד היצירה כי להות שיש בו מסך א' ...

Sefer Etz Chaim (Public Domain)

67 **אית מלך לתתא**

The Zohar at the beginning of Parshas Yisro speaks of a King below as well as above. The Alter Rebbe refers to the Ramaz's commentary on this passage.

Zohar, Yitro 1:8–18 ספר הזהר, יתרו א:ח'-י"ח

Observe this. In the mystic doctrine of the Holy Name we speak of King and Priest, both above and below. The King above is the mystic Holy of Holies,1Binah. and under him there is a Priest, the mystic Primeval Light, who ministers before him; he is the priest who is called "great" and is stationed at the right hand.

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

68 Kehot's note points to I Samuel 2 for these words.

I Samuel 2 שמואל א ב'

PARAGRAPH 12

69 **(וכמבואר באגה"ק בד"ה איהו וחיוהי)**

This letter explains that the lights of Atzilus are infinite while its vessels are finite, and that the vessels can nonetheless create from nothing. It is cited for the finitude of the vessels.

Tanya, Iggeres HaKodesh 20:21 תניא, אגרת הקדש כ':כ"א

... שֶׁלּוֹ הַמִּסְתַּיְּימִים בְּמַלְכוּת דַּעֲשִׂיָּה, הִנֵּה הָאָרַת הַ"קַּו" מְאִירָה מִשָּׁם וּמִתְלַבֶּשֶׁת בְּאוֹר הַנִּשָּׁמָה דְּיֵ" סְפִירוֹת דִּבְרִיאָה־יְצִירָה־עֲשִׂיָּה שֶׁהוּא אֱלֹקוּת. וְהָאָרָה דְּהָאָרָה, מִתְלַבֶּשֶׁת בְּנֶפֶשׁ־רוּחַ דְּיֵ" סְפִירוֹת דִּבְרִיאָה־יְצִירָה־עֲשִׂיָּה, וְאַף גַּם בְּכָל הַכֵּלִים שֶׁלָּהֶם. וְהָאָרָה דְּהָאָרָה, הוּא בְּכָל הַנִּבְרָאִים וְנוֹצָרִים וְנַעֲשִׂים, כְּמוֹ שֶׁכָּתוּב: "הַיַּמִּים וְכָל אֲשֶׁר בָּהֶם, וְאַתָּה מְחַיֶּה אֶת כּוּלָּם".

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PARAGRAPH 13

70 **הי ה' אשר עמדתי לפניו**

That passage explains that all souls, not only Eliyahu, stand before their descent in nullification within the Infinite Light, and are then called "daughters of Jerusalem" because they receive yirah shalem, complete awe.

KEHOT'S NOTE

מ"א יז, א. וראה לעיל ו, ג.

71 **חי ה' אשר עמדתי לפניו**

"As Havayah, the G-d of Israel, lives, before Whom I have stood, there shall be no dew or rain these years except by my word." Eliyahu says this to King Achav, calling himself one who stands before G-d. Read here as the stance of every soul before its descent.

I Kings 17:1 מלכים א י"ז:א'

וַיֹּאמֶר אֵלִיָּהוּ הַתִּשְׁבִּי מִתֹּשְׁבֵי גִלְעָד אֶל־אַחְאָב חַי־ה' אֱלֹקֵי יִשְׂרָאֵל אֲשֶׁר עָמַדְתִּי לְפָנָיו אִם־יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר כִּי אִם־לְפִי דְבָרִי׃

And Elijah the Tishbite, who was of the settlers of Gilead, said unto Ahab: 'As the L-RD, the G-d of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.'

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72 **בביאור דזכור את יום השבת**

There the angels are said to come from divine "speech," an outer garment, while Israel "arose in thought," the inner garment united with the soul.

KEHOT'S NOTE

תו"א עא, א ואיהו וגרמוהי קאי על בחי' אותיות המחשבה.

73 **זכור את יום השבת**

"Remember the Shabbos day to keep it holy." The Alter Rebbe refers to his discourse on this verse in Torah Ohr, Yisro.

Exodus 20:8 שמות כ':ח'

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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74 **וע"פ ושמתי כדכד**

That discourse states that the source of the soul is the inner dimension of the vessels of Atzilus, where it is called "pure," and that "You created it" is its descent into Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

לעיל פ' ראה כז, א מקור הנשמה מבחי' פנימי' הכלים.

75 **ושמתי כדכד**

"I will make your windows of kadkod." The Alter Rebbe refers to his discourse on this verse in Likkutei Torah,

Re'eh.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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76 **נשמה שנתת בי טהורה היא**

The morning blessing "My G-d, the soul You placed within me is pure; You created it." The Alter Rebbe reads "pure" as the soul in Atzilus and "You created it" as its descent into Beriah.

Berakhot 60b:4 ברכות ס' ב:ד'

כִּי מִתְעַר אוֹמַר: "אֱלֹקַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִיטְּלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לְעָתִיד לָבֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ ה' אֱלֹקַי וֵאלֹקֵי אֲבוֹתַי, רִבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה ה', הַמַּחֲזִיר נְשָׁמוֹת לְפְגָרִים מֵתִים".

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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77 **בלשון הגמרא פרגוד**

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

KEHOT'S NOTE

ברכות (י"ח, ב). [כ].

78 **הנקרא בלשון הגמרא פרגוד**

The Talmud speaks of hearing "from behind the curtain (pargod)." Here it names the partition between Atzilus and Beriah.

Berakhot 18b ברכות י"ח ב

79 **מלשון כלתה נפשי**

"My soul longs, indeed it pines (kalsah), for the courts of Havayah." The psalmist yearns for the courts of the Temple. The source of the wordplay on kallah.

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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KEHOT'S NOTE

תהלים פד, ג.

80 **באדר"ז (דף ר"צ ע"ב) כדין אקרי כלה**

The Idra Zuta says, "Then she is called kallah." The Alter Rebbe applies it to the soul and to Malchus in their descent.

Zohar, Idra Zuta 16:69–19:77 ספר הזהר, האדרא זוטא ט"ז:ס"ט-י"ט:ע"ז

81 **מתי אבוא ואראה**

"My soul thirsts for G-d, for the living G-d: when shall I come and appear before G-d?" The psalmist, far from the Temple, longs to come and be seen there. The vowels read ve'era'eh, "and appear"; the maamar reads the letters as ve'ereh, "and see," the pining of a soul that has not yet arrived and longs to see the revelation it lacks.

Psalms 42:3 תהילים מ"ב:ג'

צָמְאָה נַפְשִׁי לֵאלֹקִים לְאֵל חָי מָתַי אָבוֹא וְאֵרָאֶה פְּנֵי אֱלֹקִים׃

My soul thirsteth for G-d, for the living G-d: 'When shall I come and appear before G-d?'

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KEHOT'S NOTE

תהלים מב, ג. "דמשמע דעדיין לא בא לבחי' קרבת אלקים רק שתשוקתו לבוא לראות כוי" — מאמרי אדה"א נ"ך ע' רלא.

82 **המלאכים אומרים ג"פ קדוש שבכל ד' שעות**

There this teaching about the angels' "Holy" every four hours is quoted in the name of Sefer HaBahir.

KEHOT'S NOTE

תנא דבי אליהו רבה פ"ו, פ"ז, פל"א ועוד. במאמרי אדה"ז על מארז"ל ע' קכג מביא זה בשם ספר הבהיר. על"ק ד"ה לבבתני פ"ג (כט, ב). ושי"נ. שם (ל, ד). [כ].

83 **המלאכים אומרים ג' פעמים קדוש. שבכל ד' שעות אומר קדוש מחדש**

Tanna DeVei Eliyahu describes the angels saying "Holy" in set watches of the day. It illustrates the limited, measured revelation in Beriah.

Tanna DeBei Eliyahu Rabbah 6:1 תנא דבי אליהו רבה ו':א'

... זו היא שיטה הראשונה ובשיטה שניה מה הוא אומר כה הראני אדני ה' והנה קורא לריב באש וגו' ואומר אדני אלקים חדל נא מי יקום יעקב כי קטן הוא ניחם ה' על זאת גם היא לא תהיה אמר אדני אלקים הרי לך שהקב"ה היה גילה על ידי עמוס הנביא שתי פעמים אמר הקדוש ב"ה לעמוס לא כתבתי בתורתי על ידי משה רבך (דברים לג) אשריך ישראל מי כמוך עם נושע בה' וגו' מכל מקום בין רשעים בין כשרים במשה מה הוא אומר (מלאכי ג) זכרו תורת משה עבדי אשר ...

OYW (segmentation according to Warsaw 1880) (Public Domain)

84 **הושיט הקב"ה אצבעו הקטנה**

When angels questioned the creation of man, G-d put out His little finger among them and burned them. Here it shows that too great a revelation would nullify a created being.

Sanhedrin 38b:5 סנהדרין ל"ח ב:ה'

אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, "מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ"? הוֹשִׁיט אֶצְבָּעוֹ קְטַנָּה בֵּינֵיהֶן וּשְׂרָפָם. וְכֵן כַּת שְׁנִיָּה. כַּת שְׁלִישִׁית אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, רְאשׁוֹנִים שֶׁאָמְרוּ לְפָנֶיךָ מָה

הוֹעִילוּ? כָּל הָעוֹלָם כּוּלּוֹ שֶׁלְּךָ הוּא. כָּל מָה שֶׁאַתָּה רוֹצֶה לְעַשּׂוֹת בָּעוֹלָמְךָ – עֲשֵׂה.

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KEHOT'S NOTE

סנהדרין לח, ב. ראה לעיל אמור לו, א. דרושים לר"ה ס, ב. נתבאר באוה"ת שה"ש כרך ג ע' תתלג.

PARAGRAPH 14

85 מתי אבוא ואראה

"When shall I come and appear before G-d?" The psalmist, far from the Temple, longs to be seen there; the maamar reads ve'era'eh as "and see": the longing of the soul that has not yet arrived.

Psalms 42:3 תהילים מ"ב:ג'

צָמְאָה נַפְשִׁי לֵאלֹקִים לְאֵל חָי מָתַי אָבוֹא וְאֵרָאֶה פְּנֵי אֱלֹקִים:

My soul thirsteth for G-d, for the living G-d: 'When shall I come and appear before G-d?'

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86 זכרו את ה' מרחוק

"You who escaped the sword, go, do not stand still! Remember Havayah from afar, and let Jerusalem come into your mind." Jeremiah tells the exiles in Babylon to remember G-d and Jerusalem from far away. Read here as the soul's love from a distance.

Jeremiah 51:50 ירמיהו נ"א:נ'

פְּלֵטִים מֵחָרֶב הִלְכוּ אַל־תַּעֲמֹדוּ זִכְרוּ מֵרָחוֹק אֶת־ה' וִירוּשָׁלַ͏ִם תַּעֲלֶה עַל־לְבַבְכֶם:

Ye that have escaped the sword, Go ye, stand not still; Remember the L-RD from afar, And let Jerusalem come into your mind.

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KEHOT'S NOTE

ירמי' נא, נ. ושם אי' זכרו מרחוק את הוי', יעו"ש [כ]. וכ"ה במאמרי אדה"ז כתובים ח"ב ע' סד.

PARAGRAPH 15

87 בתולות אחרי רעותי' . . בהיכלי מלך

"Maidens, her companions, following after her, shall be brought to You." In this wedding psalm the king's bride is brought to him with her companions. Read here as the souls in Atzilus.

Psalms 45:15 תהילים מ"ה:ט"ו

לְרִקְמוֹת תּוּבַל לַמֶּלֶךְ בְּתוּלוֹת אַחֲרֶיהָ רֵעוֹתֶיהָ מוּבָאוֹת לָךְ:

She shall be led unto the king on richly woven stuff; The virgins her companions in her train being brought unto thee.

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KEHOT'S NOTE

תהלים מה, טו. ושם [טז] אי' בהיכל בלא י'. [כ].

88 בהיכלי מלך

"They shall be brought with joy and gladness; they shall enter the King's palace," said of the bride's companions. The palace is the chambers of Atzilus where these souls stand.

Psalms 45:16 תהילים מ"ה:ט"ז

תּוּבַלְנָה בְּשִׂמְחֹת וָגִיל תְּבֹאֶינָה בְּהֵיכַל מֶלֶךְ:

They shall be led with gladness and rejoicing; They shall enter into the king's palace.

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PARAGRAPH 16

89 ביום חתונתו

"With the crown with which his mother crowned him on the day of his wedding." The verse the Mishnah interprets.

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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90 ביום חתונתו זו מ"ת

The Mishnah reads "on the day of his wedding" (Song of Songs 3:11) as the Giving of the Torah. The Alter Rebbe uses it to show that G-d is "groom" to the soul as "bride."

Taanit 26b:6–7 תענית כ"ו ב:ו'-ז'

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ. גְּמִ' בְּשָׁלֹשָׁה פְּרָקִים בַּשָּׁנָה כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶם כּוּ'. תַּנְיָיוּת וּמַעֲמָדוֹת מִי אִיכָּא מוֹסָף? חֲסוֹרֵי מִיחַסְרָא, וְהָכִי קָתָנֵי: בְּשָׁלֹשָׁה פְּרָקִים כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶן כָּל זְמַן שֶׁמִּתְפַּלְּלִין, וְיֵשׁ מֵהֶן אַרְבָּעָה פְּעָמִים בַּיּוֹם — שַׁחֲרִית ...

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KEHOT'S NOTE

תענית כו, ב.

91 כי נובלות חכמה שלמעלה תורה

The Midrash lists the Torah as "the fallen fruit of supernal wisdom." The Alter Rebbe explains it as the Torah's descent from G-d's wisdom into physical form.

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה'

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and

does not do any work. Rav said: There are three slumbers: the slumber of sleep, the slumber of prophecy, and the ...

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92 **חכים ולא בחכמה ידיעא**

Patach Eliyahu: "You are wise, but not with a knowable wisdom." The Torah's source is this wisdom that is beyond grasp.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

93 **בד"ה ושבתה הארץ**

That discourse explains how the Torah, though enclothed in physical matters such as tzitzis, tefillin and monetary laws, is food for the soul that must be absorbed into it as bread is absorbed into the body.

KEHOT'S NOTE

לעיל פ' בהר מ, ב.

94 **ושבתה הארץ**

"The land shall rest a Shabbos to Havayah." The opening of the discourse on sowing the seed to which the Alter Rebbe refers.

Leviticus 25:2 ויקרא כ"ה:ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַיהוָה׃

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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95 **ע"פ המאמר בזהר בפ' בראשית**

The note points there for the difference between the outer dimension of the revealed Torah and the outer dimension of the Torah's inner teachings, in connection with the Zohar's "helpmate—this is the Mishnah."

KEHOT'S NOTE

בביאוה"ז בתחילתו ההפרש בין חיצוניות התורה הנגלית לחיצוניות פנימי' התורה.

96 **אעשה לו עזר**

"I will make him a helpmate opposite him." The Zohar reads the helpmate as the Mishnah, the Oral Torah.

Genesis 2:18 בראשית ב':י"ח

וַיֹּאמֶר ה' אֱלֹקִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ׃

And the L-RD G-d said: 'It is not good that the man should be alone; I will make him a help meet for him.'

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97 **מלמדים אותה כל התורה**

The Talmud teaches that the child in the womb is taught the whole Torah, and at birth an angel strikes him on the mouth and he forgets it. The Alter Rebbe applies this to the soul in Malchus of Atzilus.

Niddah 30b:23–24 נדה ל' ב:כ"ג-כ"ד

וְכֵיוָן שֶׁבָּא לָאֲוִיר הָעוֹלָם, בָּא מַלְאָךְ וְסִטְרוֹ עַל פִּיו, וּמְשַׁכְּחוֹ כָּל הַתּוֹרָה כּוּלָּהּ, שֶׁנֶּאֱמַר: "לַפֶּתַח חַטָּאת רוֹבֵץ". וְאֵינוֹ יוֹצֵא מִשָּׁם עַד שֶׁמַּשְׁבִּיעִין אוֹתוֹ, שֶׁנֶּאֱמַר: "כִּי לִי תִּכְרַע כָּל בֶּרֶךְ תִּשָּׁבַע כָּל לָשׁוֹן". "כִּי לִי תִּכְרַע כָּל בֶּרֶךְ" — זֶה יוֹם הַמִּיתָה, שֶׁנֶּאֱמַר: "לְכָפָיו יִכְרְעוּ כָּל יוֹרְדֵי עָפָר". "תִּשָּׁבַע כָּל לָשׁוֹן" — זֶה יוֹם הַלֵּידָה, שֶׁנֶּאֱמַר: "נְקֵי כַפַּיִם וּבַר לֵבָב אֲשֶׁר לֹא נָשָׂא לַשָּׁוְא נַפְשׁוֹ וְלֹא נִשְׁבַּע לְמִרְמָה".

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Zohar III, 61b זח"ג סא, ב

KEHOT'S NOTE

נדה ל, ב. זח"ג סא, ב. ע"ל סו"פ מצורע (כה, ב). ושי"נ. [כ].

98 **בעודם בבחי' עיבור במל' דאצילות**

The Or HaTorah version of this discourse reads here "they teach the whole Torah while it is in the womb," closer to the Talmud's wording.

KEHOT'S NOTE

באוה"ת שה"ש כרך ג ע' תתלב: "מלמדין כל התורה כולה כשהיא ברחם".

PARAGRAPH 18

99 **ע"פ עיני כל אליך ישברו**

There "the eyes of all" is explained as the state before Malchus is called "bride," before conception: a longing from afar, like a betrothed for her groom, while union comes only after the wedding canopy.

KEHOT'S NOTE

לעיל פ' מטות פה, ג.

100 **עיני כל אליך ישברו**

"The eyes of all look hopefully to You, and You give them their food in its time," David's praise of G-d Who feeds every creature. The Alter Rebbe refers to his discourse on this verse, which reads "the eyes of all" as the longing from afar before the bride's union.

Psalms 145:15 תהילים קמ"ה:ט"ו

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ׃

The eyes of all wait for Thee, And Thou givest them their food in due season.

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PARAGRAPH 19

101 **וזהו פי' שחורה אני ונאוה**

"I am black, yet comely, O daughters of Jerusalem." Here the speaker is identified as Malchus in Beriah, and the listeners as the souls in Atzilus.

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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102 לך לך

"Go forth from your land." The discourse on this verse in Torah Ohr treats the Torah as the "fallen fruit" of supernal wisdom.

Genesis 12:1 בראשית י"ב:א'

וַיֹּאמֶר ה' אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ׃

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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103 הלוך ילך ובכה נושא משך הזרע

"He goes along weeping, carrying the bag of seed; he will surely come back with joyful song, carrying his sheaves." In the psalm of the return to Zion, the farmer who sows in tears comes home singing with his harvest. The descent is a sowing that yields a richer harvest.

Psalms 126:6 תהילים קכ"ו:ו'

הָלוֹךְ יֵלֵךְ וּבָכֹה נֹשֵׂא מֶשֶׁךְ־הַזָּרַע בֹּא־יָבֹא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו׃

Though he goeth on his way weeping that beareth the measure of seed, He shall come home with joy, bearing his sheaves.

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KEHOT'S NOTE

תהלים קכו, ו.

104 שובה ישרא ל

"Return, O Israel, to Havayah your G-d." The opening of the discourse the Alter Rebbe cites for the explanation of the verse about sowing.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ׃

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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105 בד"ה ענין לך לך

There the descent of levels is said to come about only through a higher level, like a sage who must bind his mind intensely to clothe his wisdom in parables, as King Shlomo did with three thousand parables.

KEHOT'S NOTE

תו"א יא, ג. המשכת חכ' עליונה בדברים גשמיים הוא ע"י הכתר.

106 נובלות חכמה שלמעלה תורה

"The fallen fruit of supernal wisdom is the Torah." Its descent is what the soul receives as a "bride."

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה'

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. Rav said: There are three slumbers: the slumber of sleep, the slumber of prophecy, and the ...

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107 הרי האשה ג"כ מזרעת אודם שממנו בשר

The Talmud teaches that the mother contributes the "red" from which the child's skin and flesh are formed. It supports the point that the female is an active partner.

Niddah 31a:9 נדה ל"א א:ט'

תָּנוּ רַבָּנַן: שְׁלֹשָׁה שׁוּתָּפִין יֵשׁ בָּאָדָם — הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאָבִיו, וְאִמּוֹ. אָבִיו מַזְרִיעַ הַלּוֹבָן, שֶׁמִּמֶּנּוּ עֲצָמוֹת, וְגִידִים, וְצִפָּרְנַיִם, וּמוֹחַ שֶׁבְּרֹאשׁוֹ, וְלוֹבָן שֶׁבָּעַיִן. אִמּוֹ מַזְרַעַת אוֹדֶם, שֶׁמִּמֶּנּוּ עוֹר, וּבָשָׂר, וּשְׂעָרוֹת, וְשָׁחוֹר שֶׁבָּעַיִן. וְהַקָּדוֹשׁ בָּרוּךְ הוּא נוֹתֵן בּוֹ רוּחַ, וּנְשָׁמָה, וּקְלַסְתֵּר פָּנִים, וּרְאִיַּית הָעַיִן, וּשְׁמִיעַת הָאוֹזֶן, וְדִבּוּר פֶּה, וְהִלּוּךְ רַגְלַיִם, וּבִינָה, וְהַשְׂכֵּל.

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108 אשה כי תזריע

"When a woman emits seed and gives birth to a male." Shows that the woman contributes to the child, not only receives.

Leviticus 12:2 ויקרא י"ב:ב'

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

Speak unto the children of Israel, saying: If a woman be delivered, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean.

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109 כחלב תתיכני וכגבינה תקפיאני

"You poured me out like milk and curdled me like cheese," Job says to G-d, describing how He formed him in the womb. The image of milk set by rennet illustrates the female seed given form by the male.

Job 10:10 איוב י':י'

הֲלֹא כֶחָלָב תַּתִּיכֵנִי וְכַגְּבִנָּה תַּקְפִּיאֵנִי׃

Hast Thou not poured me out as milk, And curdled me like cheese?

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110 בד"ה שובה ישראל

There the verse is read as the soul's journey: in their root above, Israel are "holy seed"; "carrying the bag of seed" is the descent of their souls below, and they return and rise, level after level, through "weeping," the arousal of compassion.

KEHOT'S NOTE

לעיל שבת תשובה סה, ב.

PARAGRAPH 20

111 **מלפני מלוך מלך**

> "These are the kings who reigned in the land of Edom before any king reigned over the Children of Israel." Kabbalah reads these kings as the World of Tohu.

Genesis 36:31 בראשית ל״ו:ל״א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל׃

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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112 **אשת חיל עטרת בעלה**

> "A woman of valor is the crown of her husband." The refined feminine waters rise above the masculine waters.

Proverbs 12:4 משלי י״ב:ד׳

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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113 **מקפץ על הגבעות**

> "The voice of my beloved! Behold, he comes, leaping over the mountains, skipping over the hills." The Alter Rebbe refers to his discourse on this verse.

Song of Songs 2:8 שיר השירים ב׳:ח׳

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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114 **אז ישיר ישראל**

> "Then Israel sang this song: 'Spring up, O well.'" The discourse on this verse is cited for the feminine waters.

Numbers 21:17 במדבר כ״א:י״ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ׃

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

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115 **לא יגורך רע**

> "For You are not a G-d who desires wickedness; evil shall not dwell with You," David says in prayer. Atzilus has no evil to refine, so the refinement happens below.

Psalms 5:5 תהילים ה׳:ה׳

כִּי לֹא אֵל־חָפֵץ־רֶשַׁע אָתָּה לֹא יְגָרְךָ רָע׃

For Thou art not a G-d that hath pleasure in wickedness; Evil shall not sojourn with Thee.

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116 **רעיתי וארז״ל מפרנסתי**

> The Midrash on "I have compared you, My beloved" reads rayasi, "My beloved," as "she who sustains Me." The Ramaz applies it to Malchus raising the refinements.

Shir HaShirim Rabbah 1:9:6 שיר השירים רבה א׳:ט׳:ו׳

דָּבָר אַחֵר, דִּמִּיתִיךְ רַעְיָתִי, רַבָּנָן אָמְרֵי לְפִי שֶׁנִּדְמוּ יִשְׂרָאֵל לְסוּסִים נְקֵבוֹת וּמִצְרִיִּים הָרְשָׁעִים זְכָרִים מְזֻהָמִים, וְהָיוּ רָצִים אַחֲרֵיהֶם עַד שֶׁשּׁוֹקְעִים בַּיָּם. אָמַר רַבִּי סִימוֹן חַס וְשָׁלוֹם לֹא נִדְמוּ יִשְׂרָאֵל לְסוּסִים נְקֵבוֹת, אֶלָּא גַּלֵּי הַיָּם נִדְמוּ לְסוּסִים נְקֵבוֹת, וּמִצְרִיִּים לְסוּסִים זְכָרִים מְזֻהָמִים, וְרָצוּ אַחֲרֵיהֶם עַד שֶׁשָּׁקְעוּם בַּיָּם, וְהָיָה הַמִּצְרִי אוֹמֵר לְסוּסוֹ אֶתְמוֹל הָיִיתִי מוֹשֵׁכְךָ לְנִילוּס וְלֹא הָיִיתָ בָּא אַחֲרַי וְעַכְשָׁו אַתָּה מְשַׁקְּעֵנִי בַּיָּם. וְהָיָה הַסּוּס אוֹמֵר לְרוֹכְבוֹ (שמות טו, א): רָמָה …

Another matter, "I have likened you [dimitikh], my love," the Rabbis say: Because Israel appeared like mares, and [the horses of] the wicked Egyptians were aroused stallions, and they were pursuing them until they sank in the sea. Rabbi Simon said: Heaven forbid, Israel did not appear like mares, but rather the waves of the sea appeared like mares and [the horses of] the wicked Egyptians were aroused stallions, and they pursued them until they sank them in the sea. The Egyptian would say to his horse: 'Yesterday, I would …

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117 **רעיתי וארז״ל מפרנסתי**

> The Zohar, cited in the Kehot note, on the same reading of rayasi.

Zohar, Vayikra 16:104–18:111 ספר הזהר, ויקרא ט״ז:ק״ד-י״ח:קי״א

118 **מזמור שיר חנוכת הבית**

> "A psalm, a song of the dedication of the House." The opening of the discourse to which the Alter Rebbe refers.

Psalms 30:1 תהילים ל׳:א׳

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד׃

A Psalm; a Song at the Dedication of the House; of David.

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119 **אבן מאסו הבונים**

> "The stone the builders rejected has become the cornerstone." Malchus, lowest of the Sefiros, becomes the chief.

Psalms 118:22 תהילים קי״ח:כ״ב

אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה׃

The stone which the builders rejected Is become the chief corner-stone.

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120 **זכור את יום השבת**

> "Remember the Shabbos day." The discourse in Torah Ohr on this verse treats the ascent of souls through their descent.

Exodus 20:8 שמות כ׳:ח׳

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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121 **אם בחקתי**

"If you walk in My statutes." The opening of the discourse cited at the end of the paragraph.

Leviticus 26:3ויקרא כ"ו:ג

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

If ye walk in My statutes, and keep My commandments, and do them;

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PARAGRAPH 21

122 **קווצותיו תלתלים שחורות כעורב**

"His head is finest gold; his locks are curled, black as a raven." The maiden describes her beloved to the daughters of Jerusalem. The Zohar applies it to the black hair of the lower beard, the source of the halachos.

Song of Songs 5:11שיר 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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123 **ושער רישיה כעמר נקא**

"The Ancient of Days sat ... and the hair of His head was like pure wool." Daniel's night vision of the Ancient of Days on His throne, applied to the white hair of the upper beard.

Daniel 7:9דניאל ז':ט

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקָא כָּרְסְיֵהּ שְׁבִבִין 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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124 **לא קשיא הא בדיקנא עילאה הא בדיקנא תתאה**

The Idra Rabba, Parshas Naso (folio 132), reconciles the two verses: white hair in the upper beard, black in the lower, and so the Torah was given as black fire upon white fire.

Zohar, Idra Rabba 11:100–112ספר הזהר, האדרא רבא י"א:ק'-ק"י"ב

125 **ודף קל"ו ע"א . . דכיין ומסאבן**

The Idra's statement that "pure and impure" hang from the black hair is explained there at length.

KEHOT'S NOTE

נתבאר בארוכה במאמרי אדה"א נ"ך ע' רלז ואילך.

126 **קוצי דשערי אוכמן כו' דאחידן ביה דכיין ומסאבן**

The Idra says that "pure and impure" hang from the black locks of hair. The Alter Rebbe reads this as the halachic rulings of fit and unfit.

Zohar, Idra Rabba 25:188–28:199ספר הזהר, האדרא רבא כ"ה:קפ"ח-כ"ח:קצ"ט

127 **ובביאור ע"פ אז ישיר ישראל**

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

KEHOT'S NOTE

לעיל חקת סג, ג כמו בגשמיות מה שהאשה מזרעת אע"פ שנמשך ממוח שלה עכ"ז עיקרו בא מהמאכלים שהיא אוכלת כו'.

128 **לא יגורך רע**

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

Psalms 5:5תהילים ה':ה

כִּי לֹא אֵל־חָפֵץ־רֶשַׁע אָתָּה לֹא יְגָרְךָ רָע׃

For Thou art not a G-d that hath pleasure in wickedness; Evil shall not sojourn with Thee.

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KEHOT'S NOTE

תהלים ה, ה.

129 **רעיתי וארז"ל מפרנסתי**

Kehot's note points to Zohar III, 7b for these words.

Zohar III, 7bזח"ג ז, ב

KEHOT'S NOTE

שהש"ר א, ע"פ לסוסתי. זח"ג ז, ב. וראה ילקוט שמעוני פקודי רמז תיח. זח"ג (לג, ב). [כ].

130 **סד"ה מזמור שיר חנוכת הבית**

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

KEHOT'S NOTE

לעיל פ' ברכה צט, ד.

131 **ובפ' פנחס דרט"ו ב'**

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

KEHOT'S NOTE

בכת"י מחסיד מציין אולי יש כאן טעות הדפוס וצ"ל ריד, ב שכתב שם "ואז מקבלת רחל אור יסוד אבא הגנוז ביסוד זעיר וזוהי שמחת תורה הנזכרת למהוי כלא חד".

132 **בד"ה אם בחקתי הנה מבואר בע"ח**

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

KEHOT'S NOTE

כנראה הכוונה להנדפס לעיל פ' בחקותי מז, ג.

PARAGRAPH 22

133 **ורב חסד**

"Abundant in kindness and truth," one of the Thirteen Attributes of Mercy. Here it is the attribute of Keser

through which new light is drawn.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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134 אור חדש על ציון תאיר

The prayer "Shine a new light upon Zion" is explained there, though it is not part of the Alter Rebbe's own prayer rite.

KEHOT'S NOTE

נוסח אשכנז — וראה גם סידור סח, ב. אוה"ת שה"ש כרך ג ע' תתלד ובכ"מ מבארים נוסח התפילה אף שאינו בנוסח אדה"ז.

PARAGRAPH 23

135 כמ"ש בע"ח ובזהר

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

KEHOT'S NOTE

ש' הולדת או"א וזו"ן רפ"ו ומביא הזהר שם. וע' באד"ר האזינו (רצא, א. רצב, א). [כ].

136 אני ה' לא שניתי

"For I, Havayah, have not changed; and you, children of Yaakov, have not been consumed." Through the prophet Malachi G-d tells Israel that He does not change, which is why they still endure. Here: G-d's essence is beyond any attribute, even wisdom.

Malachi 3:6 מלאכי ג':ו'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

137 ולאו ביה מכל אינון מדות כלל

Patach Eliyahu: none of the attributes belong to G-d's essence. Being called "wise" is therefore a descent.

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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138 על ידי רב חסד

"Abundant in kindness," one of the Thirteen Attributes. It is the quality in Keser through which the descent into Chochmah comes about.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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139 עולם חסד יבנה

"For I said, 'Forever will kindness be built.'" In the plain sense the psalmist declares that G-d's kindness will be built up forever; the maamar, like the Sages, reads olam as "world": "the world is built by kindness." G-d's kindness is what moves Him to descend and be called "wise."

Psalms 89:3 תהילים פ"ט:ג'

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָהֶם:

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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KEHOT'S NOTE

תהלים פט, ג.

PARAGRAPH 24

140 תרי"ג ארחין דגלגלתא

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

KEHOT'S NOTE

זח"ג (קלו, א). [כ].

141 המצות תרי"ג ארחין דגלגלתא

The Idra speaks of the 613 paths that branch from the Gulgalta, the "skull." The Alter Rebbe identifies them as the root of the 613 mitzvos in the supernal will.

Zohar, Idra Rabba 25:188–28:199 ספר הזהר, האדרא רבא כ"ה:קפ"ח-כ"ח:קצ"ט

142 מדה"ר ורב חסד

The Thirteen Attributes of Mercy, including "abundant in kindness," correspond to the thirteen tikkunim of the beard of Arich Anpin.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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143 במק"מ פ' בראשית

The passage from Emek HaMelech, cited in Mikdash Melech, is quoted there as well.

KEHOT'S NOTE

מובא גם באוה"ת ויקרא כרך ד ע' א'קסד.

144 **ובזהר פ' שמות**

the passage shares nothing with the note

KEHOT'S NOTE

(כ, א) להדיא כלשונו הטהור. ועי"ל עקב (טז, ריש ד'). ושי"נ. ועל"ק (יז, ד). [כ]. ראה באוה"ת שה"ש כרך ג ע' תתלד בהמ"מ לשם, ובכמה מקומות מצויין לזהר פ' בראשית ע"ש. במאמרי אדה"א נ"ך ע' רלג מציין לזהר בראשית.

145 **שהתהוות כל העולמות הוא ע"י מחשבה אחת**

The Zohar, Parshas Shemos, says that when G-d resolved to create His world, all the worlds arose in a single thought. The Alter Rebbe infers that all creation is like a drop in the ocean.

Zohar, Shemot 49:354–50:364 ספר הזהר, שמות מ"ט:שנ"ד-נ:שס"ד

NOW MOSES KEPT THE FLOCK OF JETHRO HIS FATHERIN-LAW, THE PRIEST OF MIDIAN. R. Simeon discoursed here on the text: "My beloved is mine and I am his; he among the lilies tendeth his flock." He said: 'Alas for mankind, they neither heed nor know! When G-d designed to create the universe, His thought compassed all worlds at once, and by means of this thought were they all created, as it says, "In wisdom hast thou made them all" (Ps. 104, 24). By this thought-which is His Wisdom-were this world ...

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

146 **כטפה בים אוקיינוס**

The Mitteler Rebbe explains why the image is "a drop in the ocean" and not "a mustard seed": a mustard seed, though utterly small beside the sun's sphere, is still a thing in its own right, while a drop in the sea is nullified in its existence, merging into the mass of water.

KEHOT'S NOTE

דיוק הלשון "כטפה בים אוקיינוס" ולא הלשון "כמו גרגיר חרדל" נתבאר במאמרי אדה"א נ"ך ע' שלח שאף שגרגיר חרדל הוא בתכלית ערך הקטנות לגבי גדלות הגלגל החמה מ"מ הוא מהות בפ"ע. והמשל מטיפה בים שבטילה במציאותה ואינה במהות בפ"ע כלל לפי שמתכללת ומתאחדת בריבוי המים ע"ש.

147 **אנת חכים**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

148 **וגם מה שאמר אנת חכים**

Patach Eliyahu: "You are wise, but not with a knowable wisdom." The Alter Rebbe explains that "You" here refers to the encompassing light, not to G-d's essence.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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149 **ואור צח ומצוחצח**

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

KEHOT'S NOTE

ת"ז תיקון ע.

150 **ואור צח ומצוחצח אוכם הוא קמי'**

The Tikkunei Zohar (Tikkun 70) says that even Keser, "a clear and lucid light," is darkness before the Cause of all causes. All levels of light are as nothing before G-d's essence.

Tikkunei Zohar 135b:1 תקוני הזהר קל"ה ב:א'

דְּאִינּוּן י"א, עַל כָּל סְפִירָה וּסְפִירָה, וְאִינּוּן י"א י"א מִן (דברים ו ד) יְ הוָ"ה אֶ לֹהֵינוּ יְ הוָ"ה אֶ חָד, בְּאִי אִתְקְרֵי אֵ"ל עֶלְיוֹן, בְּי' יהו"ה, וְכֵן בְּאִי אִתְקְרֵי אלהינ"ו אהי"ה אלקי"ם אדנ"י וְהָא אוּקְמוּהָ. וְעוֹד כְּתֶר עִלָּאָה אַף עַל גַּב דְּאִיהוּ אוֹר קַדְמוֹן אוֹר צַח וְאוֹר מְצוּחְצָח, אִיהוּ אוּכָּם קֶדֶם עִלַּת הָעִלּוֹת, וְכָל חֵיילִין דְּתַלְיָין מִנֵּיהּ אִתְמַר בְּהוֹן (שיר ה יא) קְווּצוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת כָּעוֹרֵב, לֵית נְהוֹרָא קַיְימָא קַמֵּי נְהוֹרֵיהּ, דְּכֻלְּהוּ נְהוֹרִין אִתְחֲשָׁכָן קַמֵּיהּ.

Tikkunei Zohar - Vocalized (Public Domain)

151 **אני הוי' לא שניתי**

"For I, Havayah, have not changed; and you, children of Yaakov, have not been consumed." Through the prophet Malachi G-d tells Israel that He does not change, which is why they still endure. Here: His essence is as it was before creation.

Malachi 3:6 מלאכי ג':ו'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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152 Kehot's note points to Zohar, Shemot 50:358 for these words.

Zohar, Shemot 50:358 ספר הזהר, שמות נ':שנ"ח

PARAGRAPH 25

153 **וכתיב כולם בחכמה עשית**

"How many are Your works, Havayah! You made them all with wisdom," the psalmist's praise of creation. Chochmah is the beginning of all revelation to the worlds.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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

limbs of the King.

Tanya, Likkutei Amarim 23:1 תניא, חלק ראשון; ליקוטי אמרים כ"ג:א'

וְעַם כָּל הַנְּזָכָר לְעֵיל, יוּבַן וְיבוֹאַר הֵיטֵב בְּתוֹסֶפֶת בֵּיאוּר מַה שֶּׁאָמְרוּ בַּזֹּהַר דְּ"אוֹרַיְיתָא וְקוּדְשָׁא־בְּרִיךְ־הוּא כּוּלָּא חַד", וּבַתִּיקוּנִים פֵּירְשׁוּ דְּ"רַמַ"ח פִּקּוּדִין אִינּוּן רַמַ"ח אֵבָרִין דְּמַלְכָּא".

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160 והאבות קיימו את התורה

The Midrash says the mitzvos the Patriarchs performed were "fragrances," whereas Israel's are "oil poured forth." It supports the point that the Patriarchs' service was spiritual.

Shir HaShirim Rabbah 1:3:1 שיר השירים רבה א':ג':א'

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים, רַבִּי יַנַּאי בְּרֵיהּ דְּרַבִּי שִׁמְעוֹן, כָּל הַשִּׁירִים שֶׁאָמְרוּ לְפָנֶיךָ הָאָבוֹת, רֵיחוֹת הָיוּ, אֲבָל אָנוּ שֶׁמֶן תּוּרַק שְׁמֶךָ, כְּאָדָם שֶׁמֵּרִיק מִכְּלִי לִכְלִי חֲבֵרוֹ. כָּל הַמִּצְווֹת שֶׁעָשׂוּ לְפָנֶיךָ הָאָבוֹת רֵיחוֹת הָיוּ, אֲבָל אָנוּ שֶׁמֶן תּוּרַק שְׁמֶךָ, מָאתַיִם וְאַרְבָּעִים וּשְׁמוֹנָה מִצְווֹת עָשָׂה וּשְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וְחָמֵשׁ מִצְווֹת לֹא תַּעֲשֶׂה. רַבִּי אֶלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי עֲקִיבָא. רַבִּי אֶלִיעֶזֶר אוֹמֵר, אִם יִהְיוּ כָּל הַיַּמִּים דְּיוֹ, וַאֲגַמִּים קוּלְמוֹסִין, וְשָׁמַיִם וְאֶרֶץ מְגִלּוֹת, וְכָל בְּנֵי ...

"By the fragrance of your good oils, your name is like poured oil; therefore, the young women love you" (Song of Songs 1:3). "By the fragrance of your good oils," Rabbi Yanai son of Rabbi Shimon [said]: All the songs that the patriarchs recited before You were fragrances, but we, "your name is like poured oil," like a person who empties from his vessel to the vessel of another. All the mitzvot that the patriarchs performed before You were fragrances, but we, "your name is like poured oil," [we have] ...

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161 האבות קיימו את התורה ברוחניות

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

KEHOT'S NOTE

ראה שהש"ר ב, ע"פ לריח שמניך.

162 בפי' לך לך

That discourse explains that G-d's very essence is drawn down through the mitzvos, which stem from the Gulgalta, the level of Keser that mediates between the Emanator and the emanated.

KEHOT'S NOTE

תו"א י', ב ואילך.

163 ע"פ ועשית בגדי קדש

There "abundant in kindness" (Aharon the High Priest) is said to be far above the "kindness of the world" that builds the chain of descent, for it is the drawing of the Infinite Light into Chochmah and Chesed from above that chain.

KEHOT'S NOTE

תו"א פב, ב.

154 ושער רישי' כעמר נקא

"And the hair of His head was like pure wool." The white hair of the upper beard, the source of the positive commandments.

Daniel 7:9 דניאל ז':ט'

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין 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.

155 כי ביום הזה יכפר

"For on this day He shall atone for you." The Alter Rebbe refers to his discourse on this verse in Likkutei Torah, Acharei.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

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

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156 רמ"ח מ"ע רמ"ח אברים דמלכא

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

KEHOT'S NOTE

ע' זח"ג (קע, ב) לי' כמ"ש כאן. וע' ת"ז (ת"ל) עד, סע"א מכוון לכאן. וע' בסש"ב רפכ"ג מתקונים. [כ].

157 רמ"ח מ"ע רמ"ח אברים דמלכא

The Kehot note cites this Zohar passage for the phrase in the same wording: the 248 positive commandments are the 248 limbs of the King.

Zohar, Sh'lach 33:244–34:252 ספר הזהר, שלח לך ל"ג:רמ"ד-ל"ד:רנ"ב

158 רמ"ח מ"ע רמ"ח אברים דמלכא

The Tikkunei Zohar calls the 248 positive commandments "the 248 limbs of the King." Fulfilling them draws G-d's will into the worlds.

Tikkunei Zohar 74a:8 תקוני הזהר ע"ד א:ח'

וְעוֹד מְצוּוָה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוּוָה מִסְטָרָא דְּאַבָּא דְּאִיהוּ רא"ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֵשׁ"ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מְתַרְוַיְיהוּ, וּבְגִין דָּא אִתְמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פִּתְיחוּ דְּרֶחֶם, דְּאִיהוּ רְמַ"ח פִּקּוּדִין, אִיהִי מִצְוֹת יהו"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מְצָוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

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159 רמ"ח מ"ע רמ"ח אברים דמלכא

The Tanya opens this chapter with the same teaching from the Tikkunim, that the 248 commandments are the 248

164 ועשית בגדי קדש לאהרן

"You shall make holy garments for Aharon." The discourse on this verse in Torah Ohr discusses the "hairs."

Exodus 28:2 שמות כ"ח:ב'

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת׃

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

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165 והיה לכם לציצית

"It shall be tzitzis for you." The discourse on this verse is cited for the meaning of "and you shall be holy."

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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166 והייתם קדושים

"And you shall be holy to your G-d." Interpreted in the discourse on tzitzis.

Numbers 15:40 במדבר ט"ו:מ'

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

that ye may remember and do all My commandments, and be holy unto your G-d.

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167 שימני כחותם

"Set me as a seal upon your heart." The Alter Rebbe refers to his discourse on this verse about the future revelation below.

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 שַׁלְהֶבֶתְיָה׃

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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168 קווצותיו תלתלים שחורות כעורב

"His locks are curled, black as a raven." The lower beard, 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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169 תלי תלים של הלכות

The Talmud expounds the "curls" of the verse as "mounds upon mounds of halachos" drawn from every crown of the letters. Here it names the rulings of the Scribes.

Eruvin 21b:23–25 עירובין כ"א ב:כ"ג-כ"ה

"[ו]אינו וחקר תיקן משלים הרבה" — אמר עולא אמר רבי אלעזר: בתחילה היתה תורה דומה לכפיפה שאין לה אזנים, עד שבא שלמה ועשה לה אזנים. "קווצותיו תלתלים", אמר רב חסדא אמר מר עוקבא: מלמד שיש לדרוש על כל קוץ וקוץ תילי תילים של הלכות. "שחורות כעורב": כמי אתה מוצאן — בכמי

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PARAGRAPH 26

170 דשערי אוכמן כוי דאחידן ביי דכיין ומסאבן

The Idra says "pure and impure" hang from the black hairs. The Alter Rebbe reads this as the rulings that decide what can be elevated.

Zohar, Idra Rabba 25:188–28:199 ספר הזהר, האדרא רבא כ"ה:קפ"ח-כ"ח:קצ"ט

171 לא תאכל חלב

"You shall not eat any fat of ox, sheep or goat." An example of a prohibition whose kelipah is "inner," entering the body.

Leviticus 7:23 ויקרא ז':כ"ג

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר כָּל־חֵלֶב שׁוֹר וְכֶשֶׂב וָעֵז לֹא תֹאכֵלוּ׃

Speak unto the children of Israel, saying: Ye shall eat no fat, of ox, or sheep, or goat.

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PARAGRAPH 27

172 ולכן ארז"ל ודעת זה סדר טהרות

The Talmud reads the words of Isaiah 33:6 as the six orders of the Mishnah, and "knowledge" as the Order of Taharos. Here it shows the importance of guarding against the encompassing kelipah.

Shabbat 31a:10 שבת ל"א א:י'

אָמַר רֵישׁ לָקִישׁ: מַאי דִּכְתִיב "וְהָיָה אֱמוּנַת עִתֶּיךָ חוֹסֶן יְשׁוּעוֹת חָכְמַת וָדָעַת וגו'". "אֱמוּנַת" — זֶה סֵדֶר זְרָעִים. "עִתֶּיךָ" — זֶה סֵדֶר מוֹעֵד. "חוֹסֶן" — זֶה סֵדֶר נָשִׁים. "יְשׁוּעוֹת" — זֶה סֵדֶר נְזִיקִין. "חָכְמַת" — זֶה סֵדֶר קָדָשִׁים. "וָדָעַת" — זֶה סֵדֶר טָהֳרוֹת. וַאֲפִילּוּ הָכִי, "יִרְאַת ה' הִיא אוֹצָרוֹ".

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173 וזהו שחורה אני ויע"ז דוקא ונאוה

"I am black, yet comely." Read here as: through the "blackness" of the prohibitions comes the beauty of the future revelation.

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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174 **קוצותיו תלתלים שחורות כעורב**

"His locks are curled, black as a raven." The fine points of the Scribes, which repel the sitra achra.

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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175 **אני הוי' לא שניתי**

"For I, Havayah, have not changed; and you, children of Yaakov, have not been consumed." Through the prophet Malachi G-d tells Israel that He does not change, which is why they still endure. Here: the essence that the prohibitions will reveal.

Malachi 3:6 מלאכי ג':ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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PARAGRAPH 29

176 **והחיות נושאות את הכסא**

That discourse, on why the offerings are called "bread" and "food," explains that through the offerings of cattle and sheep the supernal "heart," the Throne of Glory, is raised to receive life from the "brain": the animal rises to the level of "the face of the ox," and this is "the Chayos carry the Throne."

KEHOT'S NOTE

ע"ל שלח (מא, סע"ד). וש"נ. [כ].

177 **ועל הכסא כמראה אדם**

"And upon the likeness of the Throne was a likeness like the appearance of a man." Here it stands for the lights and vessels of Atzilus that the Chayos carry.

Ezekiel 1:26 יחזקאל א':כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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178 **לפני מלך מלך לבני"י**

"Before any king reigned over the Children of Israel." Kabbalah reads these kings as the lights of Tohu.

Genesis 36:31 בראשית ל"ו:ל"א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל׃

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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179 **כי לא אדם הוא**

"The Eternal One of Israel does not lie or relent, for He is not a man that He should relent," Shmuel tells King Shaul. Here: the essence of the Infinite, beyond even the "Man" upon the Throne.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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180 **וכמ"ש בע"ח**

The Tanya cites Etz Chaim, Sha'ar (Gate) 26: the soul itself needs no rectification at all; it descended into a body and a vital soul only to rectify them and to elevate the vital soul together with its share of this world.

KEHOT'S NOTE

ע' סש"ב ח"א (פל"ז) והוא בש' כ"ו (ש' הצלם) ספ"א. [כ]. ראה בליקוט פירושים ומ"מ — חיטריק שם.

181 **שהנשמה עצמה אין צריכה תיקון ולא ירדה רק לברר הנה"ב**

The Arizal writes that the soul itself needs no rectification and descends only to refine the animal soul. The Kehot note locates it in Sha'ar HaTzelem, end of chapter 1.

Sefer Etz Chaim 26:1:2 עץ חיים כ"ו:א':ב'

... אך החילוק כמ"ש במ"א כי באצילות כל האורות וכל הצלמים וכל הכלים נקרא אלהות גמור אחד יחיד ומיוחד כנזכר בהקדמת תקונים איהו וחייו וגרמוי חד בהון שהם ג' בחי' הנ"ל אך בבי"ע אינו כן כי אם עד בחי' הנשמה אלהות ומן הרוח ואילך משם יפרד ונקרא נבר"א נוצ"ר נעש"ה וכל זה בצורות אך הצלמים וכלים כולם נבראים ונוצרים ונעשים. והנה עד"ז הוא באדם תחתון הכולל כל עולמות אבי"ע ויש לו ה' צורות וה' צלמים וה' כלים דאצילות וכנגדן בבריאה וכנגדן ביצירה וכנגדן בעשיה. ונתחיל מן העשיה ונאמר כי הנה ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 30

182 **ג' שותפים באדם**

"There are three partners in a person: the Holy One, blessed be He, his father and his mother." Here it is extended to the animal, whose soul comes from the Chayos.

Kiddushin 30b קידושין ל' ב

Niddah 31a נדה ל"א א

KEHOT'S NOTE

קידושין ל, ב. נדה לא, א.

183 **ואהבת בכל לבבך**

"You shall love Havayah your G-d with all your heart," Moshe's command to Israel in the Shema. The love that

uses the strength drawn from food.

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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184 בכל לבבך בב' יצריך

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

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

185 בכל לבבך בב' יצריך

The Mishnah reads "with all your heart" as "with both your inclinations," the good and the evil. Serving with the animal's energy elevates it.

Mishnah Berakhot 9:5 משנה ברכות ט׳:ה׳

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיִצֶּר טוֹב וּבְיִצֶּר רָע. וּבְכָל נַפְשְׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאוֹד מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמְזֻרָח, שֶׁהוּא מְכָוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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186 פני אריה אל הימין

"The face of a lion on the right, and the face of an ox on the left." Above, the lion is higher than the ox.

Ezekiel 1:10 יחזקאל א׳:י׳

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נָשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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187 ארי דאכיל קרבנין

The Zohar speaks of a lion of fire that consumed the offerings. It shows the lion's high place in holiness.

Zohar I, 6b זח"א ו, ב

Zohar II, 278a זח"ב רעח, א

Zohar III, 17a זח"ג יז, א

KEHOT'S NOTE

זח"א ו, ב. זח"ב רעח, א. זח"ג יז, א.

PARAGRAPH 31

188 שלא הוכשר למלאכת שמים אלא מן המותר בפיך

The Talmud teaches that only the hide of a kosher animal was fit for "the work of Heaven" and applies it to tefillin, which must be made "from what is permitted to your mouth" (from Exodus 13:9). Here it explains why the lion has no place in holiness.

Shabbat 28b:2 שבת כ"ח ב:ב'

וְאֶלָּא הָא דְּתָנֵי רַב יוֹסֵף לֹא הוּכְשְׁרוּ בִּמְלֶאכֶת שָׁמַיִם אֶלָּא עוֹר בְּהֵמָה טְהוֹרָה בִּלְבַד — לְמַאי הִלְכְתָא? לְתְפִילִּין. תְּפִילִּין בְּהֶדְיָא כְּתִיב בָּהוּ "לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ", מִן הַמּוּתָּר בְּפִיךָ!

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

189 שהקליפה קדמה לפרי

A discussion of the principle that "the husk precedes the fruit."

KEHOT'S NOTE

ראה אוה"ת פ' שופטים ע' תתל.

190 בד"ה ויהי בשלח פרעה

That discourse uses nearly the same words: it is known that "the husk precedes the fruit," as with the kings who reigned in Edom "before any king reigned over the Children of Israel"; not that the husk itself comes first, G-d forbid, but that the light and life-force fallen into it in exile through the shattering of the vessels fell there from very high levels.

KEHOT'S NOTE

בתו"א סא, א. וראה אוה"ת שמות כרך ז ע' ב'תרנג.

191 ויהי בשלח פרעה

"And it was when Pharaoh sent the people." The opening of the discourse in Torah Ohr cited for the higher source of the light trapped in kelipah.

Exodus 13:17 שמות י"ג:י"ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה׃

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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192 ולכן האריי למטה

That discourse, on Yaakov's gift to Eisav, raises the same question: above, "the face of a lion is on the right," higher

than the ox, yet below the ox is a pure animal and the lion impure.

KEHOT'S NOTE

ראה תו"א כה, ג.

193 **שהרי למעלה פני אריה אל הימין**

"The face of a lion on the right." The lion's higher root above.

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמְאוֹל לְאַרְבַּעְתָּן וּפְנֵי־נָשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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PARAGRAPH 32

194 **אברהם שיצא ממנו ישמעאל**

Yaakov feared there might be some unfitness among his sons, "as with Avraham, from whom Yishmael came forth." The Alter Rebbe reads this as the separation of dross from silver.

Pesachim 56a:7 פסחים נ"ו א:ז׳

דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: ״וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו וַיֹּאמֶר הֵאָסְפוּ וְאַגִּידָה לָכֶם״. בִּיקֵּשׁ יַעֲקֹב לְגַלּוֹת לְבָנָיו קֵץ הַיָּמִין, וְנִסְתַּלְּקָה מִמֶּנּוּ שְׁכִינָה. אָמַר: שֶׁמָּא חַס וְשָׁלוֹם יֵשׁ בְּמִטָּתִי פְּסוּל, כְּאַבְרָהָם שֶׁיָּצָא מִמֶּנּוּ יִשְׁמָעֵאל, וְאָבִי יִצְחָק שֶׁיָּצָא מִמֶּנּוּ עֵשָׂו? אָמְרוּ לוֹ בָּנָיו: ״שְׁמַע יִשְׂרָאֵל, ה׳ אֱלֹקֵינוּ ה׳ אֶחָד״. אָמְרוּ: כְּשֵׁם שֶׁאֵין בְּלִבְּךָ אֶלָּא אֶחָד, כָּךְ אֵין בְּלִבֵּנוּ אֶלָּא אֶחָד. בְּאוֹתָהּ שָׁעָה פָּתַח יַעֲקֹב אָבִינוּ וְאָמַר: ״בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד״.

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KEHOT'S NOTE

ראה פסחים נו, א. ויק"ר פל"ו ועוד. אוה"ת וירא כרך ד דף תשמח, א.

195 **בבחינת סיגים שנפרדו**

That discourse, on "Know this day," explains "Avraham, from whom Yishmael came forth" as Yishmael's going out and separating from him "like the separation of dross from silver": Avraham is the Chesed of holiness and Yishmael the Chesed of the opposing side.

KEHOT'S NOTE

ראה לעיל פ' ואתחנן ה, א.

PARAGRAPH 33

196 **שחורה אני ונאוה כאהלי קדר**

"I am black, yet comely … like the tents of Kedar." The text signals that the Yishmael analogy will explain this phrase.

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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PARAGRAPH 34

197 **רוח הטומאה יעביר מן הארץ**

"And I will remove the spirit of impurity from the land." The future result of keeping the prohibitions.

Zechariah 13:2 זכריה י"ג:ב׳

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה׳ צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ׃

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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198 **פני אריה**

The lion on the right and the ox on the left in Ezekiel's Chariot. The prohibitions correspond to the higher "lion."

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמְאוֹל לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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199 **בפ' עקב ע"פ ויאכילך את המן**

That discourse explains the "face of the lion on the right" as a love born of the revelation of G-d's greatness, which is so great it cannot enclothe itself in the worlds; the letters of aryeh (lion) also spell yirah (awe).

KEHOT'S NOTE

לעיל עקב יג, ג.

200 **ויאכילך את המן**

"And He fed you the manna." The opening of the discourse in Likkutei Torah, Eikev, cited here.

Deuteronomy 8:3 דברים ח׳:ג׳

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה׳ יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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PARAGRAPH 35

201 **וזהו שחורה אני כו'**

"I am black, yet comely." The section returns to the verse.

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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202 **אל תראוני שאני שחרחורת ששזפתני השמש**

"Do not look upon me that I am swarthy, that the sun has gazed upon me; my mother's sons were angry with me, they made me keeper of the vineyards." The maiden tells the daughters of Jerusalem that her darkness comes from the sun's burning as she worked. The maamar reads the "sun" as Havayah, the higher unity shining upon the soul, so the darkening itself leads to a higher revelation.

Song of Songs 1:6 שיר השירים א:ו

אַל־תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת שֶׁשָּׁזָפַתְנִי הַשָּׁמֶשׁ בְּנֵי אִמִּי נִחֲרוּ־בִי שָׂמֻנִי נֹטֵרָה אֶת־הַכְּרָמִים כַּרְמִי שֶׁלִּי לֹא נָטָרְתִּי׃

Look not upon me, that I am swarthy, That the sun hath tanned me; My mother's sons were incensed against me, They made me keeper of the vineyards; But mine own vineyard have I not kept.'

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PARAGRAPH 36

203 **ששזפתני השמש**

"For the sun has gazed upon me": in the plain sense the sun burned the maiden dark. The "sun" is identified with Havayah, which shines upon the soul.

Song of Songs 1:6 שיר השירים א:ו

אַל־תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת שֶׁשָּׁזָפַתְנִי הַשָּׁמֶשׁ בְּנֵי אִמִּי נִחֲרוּ־בִי שָׂמֻנִי נֹטֵרָה אֶת־הַכְּרָמִים כַּרְמִי שֶׁלִּי לֹא נָטָרְתִּי׃

Look not upon me, that I am swarthy, That the sun hath tanned me; My mother's sons were incensed against me, They made me keeper of the vineyards; But mine own vineyard have I not kept.'

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204 **כי שמש ומגן הוי' אלקים**

"For a sun and a shield is Havayah Elokim." The Name Havayah is the "sun," the level of the higher unity.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

205 **תרי"ג ארחין שנמשכו מגלגלתא**

The Idra speaks of the 613 paths that extend from the Gulgalta. They carry the supernal will down into the mitzvos.

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א.

206 **לך הוי' הגדולה**

"Yours, Havayah, is the greatness." All the attributes are nullified in G-d.

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

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

PARAGRAPH 37

207 **אני הוי' לא שניתי**

"For I, Havayah, have not changed; and you, children of Yaakov, have not been consumed." Through the prophet Malachi G-d tells Israel that He does not change, which is why they still endure. Here: G-d's essence, which is not even "encompassing" the worlds.

Malachi 3:6 מלאכי ג:ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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PARAGRAPH 38

208 **היאכל תפל מבלי מלח**

"Can what is tasteless be eaten without salt?" Job asks, protesting his suffering. Salt, inedible itself, reveals the taste.

Job 6:6 איוב ו':ו

הֲיֵאָכֵל תָּפֵל מִבְּלִי־מֶלַח אִם־יֶשׁ־טַעַם בְּרִיר חַלָּמוּת׃

Can that which hath no savour be eaten without salt? Or is there any taste in the juice of mallows?

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KEHOT'S NOTE

איוב ו, ו. וע' רד"ה ולא תשבית [כ]. ראה אוה"ת ויקרא כרך א ע' רכו.

209 **וחיך אוכל יטעם**

"And the palate tastes food." Taste belongs to the palate,

the source of the higher letters.

Job 12:11 איוב י"ב:י"א

הֲלֹא־אֹזֶן מִלִּין תִּבְחָן וְחֵךְ אֹכֶל יִטְעַם־לוֹ׃

Doth not the ear try words, Even as the palate tasteth its food?

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KEHOT'S NOTE

איוב יב, יא.

210 ע"פ וספרתם לכם ממחרת

That discourse, on counting the Omer, explains the faces of Ezekiel's Chariot and the sources of speech in the mouth: the letters gimmel, yud, kaf, kuf come from the palate, which is linked with Chochmah, the place of sweetness and tastes, as "the palate tastes food."

KEHOT'S NOTE

לעיל במדבר י, א.

211 וספרתם לכם ממחרת

"And you shall count for yourselves from the morrow of the Shabbos." The discourse on this verse in Likkutei Torah, Bamidbar, discusses the letters of the palate.

Leviticus 23:15 ויקרא כ"ג:ט"ו

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה׃

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

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212 מלה בסלע משתוקא בתרין

"A word is worth a sela; silence is worth two." Restraint, like the prohibitions, is worth more than expression.

Megillah 18a:11 מגילה י"ח א:י"א

דָּרַשׁ רַבִּי יְהוּדָה אִישׁ כְּפַר גִּבּוֹרַיָּא, וְאָמְרִי לַהּ אִישׁ כְּפַר גִּבּוֹר חַיִל: מַאי דִּכְתִיב: "לְךָ דוּמִיָּה תְהִלָּה"? סַמָּא דְּכוֹלָּה — מַשְׁתּוֹקָא. כִּי אֲתָא רַב דִּימִי, אָמַר: אָמְרִי בְּמַעֲרָבָא: מִלָּה — בְּסֶלַע, מַשְׁתּוֹקָא — בִּתְרֵין.

R. Judah a man of Kefar Gibboraya, and some say, of Kefar Gibbor Hayil, expounded: What is it that is written, "For You silence is praise" (Psalms 65:2)? The cure for everything is silence. When R. Dimi came, he said: In the West they say: "A word is worth a sela, silence two selas."

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

מגילה יח, א.

213 והוא בבחי' גבורות . . דהיינו ע"י קיום הל"ת

The Kehot note quotes it: "If so, salt is like the words of the Scribes, stringencies and fences," tying the salt here to the rabbinic stringencies and the prohibitions.

KEHOT'S NOTE

ראה אוה"ת ויקרא ע' רכו: "א"כ מלח כמו ד"ס חומרות וסייגים". וראה לקו"ש חכ"ה ע' 122 הערה 60.

PARAGRAPH 39

214 וזהו ענין שחורה אני ונאוה. כאהלי קדר

"I am black, yet comely ... like the tents of Kedar." The phrase is now explained through the encompassing 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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215 אברהם שיצא ממנו ישמעאל

"Avraham, from whom Yishmael came forth." The analogy is resumed here.

Pesachim 56a:7 פסחים נ"ו א:ז'

דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: "וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו וַיֹּאמֶר הֵאָסְפוּ וְאַגִּידָה לָכֶם". בִּיקֵּשׁ יַעֲקֹב לְגַלּוֹת לְבָנָיו קֵץ הַיָּמִין, וְנִסְתַּלְּקָה מִמֶּנּוּ שְׁכִינָה. אָמַר: שֶׁמָּא חַס וְשָׁלוֹם יֵשׁ בְּמִטָּתִי פְּסוּל, כְּאַבְרָהָם שֶׁיָּצָא מִמֶּנּוּ יִשְׁמָעֵאל, וְאָבִי יִצְחָק שֶׁיָּצָא מִמֶּנּוּ עֵשָׂו? אָמְרוּ לוֹ בָּנָיו: "שְׁמַע יִשְׂרָאֵל, ה' אֱלֹקֵינוּ ה' אֶחָד". אָמְרוּ: כְּשֵׁם שֶׁאֵין בְּלִבְּךָ אֶלָּא אֶחָד, כָּךְ אֵין בְּלִבֵּנוּ אֶלָּא אֶחָד. בְּאוֹתָהּ שָׁעָה פָּתַח יַעֲקֹב אָבִינוּ וְאָמַר: "בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד".

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

216 בפ' תולדות ע"פ ראה ריח בני

That discourse, on "See, the fragrance of my son," explains that the spices of the incense correspond to the crowns of impurity, which live from holiness: in holiness there are "ten and not eleven," while in kelipah there are eleven.

KEHOT'S NOTE

תו"א כ, ב.

217 ראה ריח בני

"See, the fragrance of my son is like the fragrance of a field." The opening of the discourse in Torah Ohr on fragrance and the incense.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה׃

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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PARAGRAPH 40

218 זכרו את ה' מרחוק

"Remember Havayah from afar," Jeremiah tells the exiles in Babylon. Here: the higher encompassing light that is

revealed "from afar."

Jeremiah 51:50 ירמיהו נ"א:נ'

פְּלֵטִים מֵחֶרֶב הִלְכוּ אַל־תַּעֲמֹדוּ זִכְרוּ מֵרָחוֹק אֶת־ה' וִירוּשָׁלַ͏ִם תַּעֲלֶה עַל־לְבַבְכֶם׃

Ye that have escaped the sword, Go ye, stand not still; Remember the L-RD from afar, And let Jerusalem come into your mind.

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KEHOT'S NOTE

ירמי' נא, נ. ע"ל פ"ב, (ח, רע"ד). ושי"נ. [כ].

219 **שחורות כעורב**

"His locks are curled, black as a raven." The black hair of Z'eir Anpin, the source of the prohibitions, through which the higher encompassing light is revealed.

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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220 **ונאוה כאהלי קדר**

"Comely, like the tents of Kedar." The tent stands for the higher encompassing 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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221 **בע"ח שער עשירי פרק י"א**

The Kehot note quotes it: "The holy does not mix with the profane, but stands over them from above; and so wrote Pri Etz Chaim, Sha'ar HaKaddish."

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפנינו ש' יא (ש' המלאכים) ופי"א לי' שם, וצ"ל פ"י, יע"ש. [כ]. מובא באוה"ת נ"ך כרך א ע' תקיג: "אין קדש מתערב בחול אלא עומד על"ה מלמעלה וכ"כ בפע"ח שער הקדי"ש".

222 **כי אין קדש מתערב בחול**

The Arizal writes that the holy does not mix with the profane. The text cites it as Sha'ar (Gate) 10, chapter 11, following the Shklov printing; the Kehot note places it in Sha'ar (Gate) 11, chapter 10.

Sefer Etz Chaim 11:10 עץ חיים י"א:י'

... של הקדושה החיות שלהם נבלע אז בתוכם ונחשבין לי' בלבד אבל בקליפה אין החיות נבלע בתוכם כי אין קודש מתערב בחול אך עומד על ראשם ומשם מאיר להם ואז הם נחשבין לי"א וזהו כל המוסיף גורע. וי"א ארורים של פ' כי תבא הראשון הוא ארור אשר יעשה פסל ומסכה והוא כנגד א"א וזהו ושם בסתר וארז"ל בסתרו של עולם והוא א"א המסתתר ומתלבש תוך האצילות כנודע. ולכן יש עד תיבת בסתר י"ג תיבין נגד י"ג ת"ד. ואח"כ ארור מקלה אביו ואמו נגד או"א ואח"כ ה' ארורים נגד ה' ראשונות ...

Sefer Etz Chaim (Public Domain)

223 **ע"פ מזמור שיר חנוכת הבית**

That discourse explains three levels, food, garments and houses: houses are rooted higher than garments, and garments higher than food, since whatever falls lower is rooted higher.

KEHOT'S NOTE

לעיל פ' ברכה צט, א.

224 **מזמור שיר חנוכת הבית**

"A psalm, a song of the dedication of the House." The discourse on this verse treats the two encompassing lights, garment and house.

Psalms 30:1 תהילים ל':א'

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד׃

A Psalm; a Song at the Dedication of the House; of David.

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225 **עשר ולא אחד עשר**

"Ten Sefiros: ten and not nine, ten and not eleven." Here it shows that Atik is not counted among the Sefiros.

Sefer Yetzirah 1:4 ספר יצירה א':ד'

עשר ספירות בלימה עשר ולא תשע, עשר ולא אחת עשרה, הבן בחכמה וחכם בבינה, בחון בהם וחקור מהם והעמד דבר על בוריו והשב יוצר על מכונו׃

Ten are the numbers out of nothing, and not the number nine, ten and not eleven. Comprehend this great wisdom, understand this knowledge, inquire into it and ponder on it, render it evident and lead the Creator back to His throne again.

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

226 **וכמ"ש בס"י**

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

KEHOT'S NOTE

פ"א.

227 **והובא ברע"מ**

A further discussion of "ten and not eleven" as cited in the Raaya Mehemna.

KEHOT'S NOTE

זח"ב. [כ]. ראה גם אוה"ת בראשית כרך ד תשלח, א.

228 **ובחי' עתיק אינו ממנין הע"ס**

There it is brought in the name of the Arizal that Atik is not counted among the ten Sefiros.

KEHOT'S NOTE

ראה גם אוה"ת פ' בשלח ע' שסג בשם האריז"ל.

229 **בע"ח שער כ"ב פ"א**

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפנינו הוא שכ"ג (שי מוחין דצלם) וטה"ד כאן פ"א וצ"ל פ"ה. [כ].

230 **ואין אנו מונין**

The Arizal explains that Atik is not counted among the ten Sefiros. The Kehot note places the text's "Sha'ar (Gate) 22, chapter 1" in Sha'ar (Gate) 23, chapter 5, of current editions.

Sefer Etz Chaim 23:5:1 עץ חיים כ"ג:ה':א

... ההיא נעשית שם כתר לרישא דז"א שהוא מתחיל מהטבור ולמטה. מ"ק ב הטעם למה אין אנו מונין לעולם הכתר בתשבון הי"ס רק אנו מונין הדעת במקומו דע כי הלא ת"ת דבינה ממנו נעשה כתר לז"א ומצד חיות פנימית שבה נמשך חיות לכתר דז"א. והנה הכתר לא נעשה ע"י זווג או"א רק מהבינה לבדה וכיון שכן נמצא כי כפי בחי' זו יהיה יותר גדול הכתר מן המוחין כי המוחין הם נבראים ומתחדשין מאו"א ע"י זווגם אך הכתר הוא מחיות הבינה עצמה כנזכר ובערך זה יהיה יותר גדולה הכתר מהמוחין אך ...

Sefer Etz Chaim (Public Domain)

231 **י"א יריעות עזים**

"You shall make curtains of goats' hair ... eleven curtains." The eleven curtains draw down the higher encompassing light.

Exodus 26:7 שמות כ"ו:ז'

וְעָשִׂיתָ יְרִיעֹת עִזִּים לְאֹהֶל עַל־הַמִּשְׁכָּן עַשְׁתֵּי־עֶשְׂרֵה יְרִיעֹת תַּעֲשֶׂה אֹתָם׃

And thou shalt make curtains of goats'hair for a tent over the tabernacle; eleven curtains shalt thou make them.

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232 **ויקרא אל משה**

"And He called to Moshe." The opening of the discourse referred to here.

Leviticus 1:1 ויקרא א':א'

וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר ה' אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר׃

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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233 **ולא יכול משה לבוא אל אהל ועד כי שכן עליו הענן**

"And Moshe could not enter the Tent of Meeting, for the cloud rested upon it." Explained in that discourse.

Exodus 40:35 שמות מ':ל"ה

וְלֹא־יָכֹל מֹשֶׁה לָבוֹא אֶל־אֹהֶל מוֹעֵד כִּי־שָׁכַן עָלָיו הֶעָנָן וּכְבוֹד ה' מָלֵא אֶת־הַמִּשְׁכָּן׃

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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234 **ותורה אור**

"For a mitzvah is a lamp, and Torah is light." The image of the flame and its hues.

Proverbs 6:23 משלי ו':כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג.

235 The Zohar describes the flame: above the white light rests a hidden light that surrounds it. The Ramaz identifies it with the concealed Keser.

Zohar, Bereshit 86:248–263 ספר הזהר, בראשית פ"ו:רמ"ח-רס"ג

Above the white light and surrounding it is still another light scarcely perceptible, symbolical of the supreme essence. Thus the ascending flame symbolises the highest mysteries of wisdom.' R. Phineas approached and kissed him, saying, 'Blessed be G-d who led my steps here.' They then accompanied R. Phineas on his way for three miles.

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

PARAGRAPH 41

236 **ותורה אור**

"And Torah is light." The hidden light is the source of the Torah's light.

Proverbs 6:23 משלי ו':כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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237 **כעמר נקא**

"The hair of His head like pure wool." The white hairs of Arich Anpin, the source of the positive commandments.

Daniel 7:9 דניאל ז':ט'

חֲזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין 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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238 **וקבל היהודים**

"And the Jews accepted what they had begun to do." The opening of the discourse cited on the element of fire.

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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239 **ורב חסד**

"Abundant in kindness," one of the Thirteen Attributes, corresponding to the white hairs of Arich Anpin.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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240 **שחורות כעורב**

"Black as a raven." The black hairs of Z'eir Anpin, 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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241 **ימין מקרבת**

The Talmud teaches, "Let the left hand push away and the right hand draw near." Here the "right" is kindness, which elevates permitted things.

Sotah 47a סוטה מ"ז א

242 **מלה בסלע משתוקא בתרין**

"A word is worth a sela; silence is worth two." Restraint is rooted higher than expression.

Megillah 18a:11 מגילה י"ח א:י"א

דָּרֵשׁ רַבִּי יְהוּדָה אִישׁ כְּפַר גִּבּוֹרַיָּא, וְאָמְרִי לַהּ אִישׁ כְּפַר גִּבּוֹר חַיִל: מַאי דִּכְתִיב: "לְךָ דוּמִיָּה תְהִלָּה"? סָמָא דְּכוּלָּה — מַשְׁתּוֹקָא. כִּי אֲתָא רַב דִּימִי, אָמַר: אָמְרִי בְּמַעֲרָבָא: מִלָּה — בְּסֶלַע, מַשְׁתּוֹקָא — בִּתְרֵין.

R. Judah a man of Kefar Gibboraya, and some say, of Kefar Gibbor Hayil, expounded: What is it that is written, "For You silence is praise" (Psalms 65:2)? The cure for everything is silence. When R. Dimi came, he said: In the West they say: "A word is worth a sela, silence two selas."

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243 **מגלה עמוקות מני חשך**

"He reveals deep things out of darkness." The prohibitions reveal what the white light cannot.

Job 12:22 איוב י"ב:כ"ב

מְגַלֶּה עֲמֻקוֹת מִנִּי־חֹשֶׁךְ וַיֹּצֵא לָאוֹר צַלְמָוֶת׃

He uncovereth deep things out of darkness, And bringeth out to light the shadow of death.

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KEHOT'S NOTE

איוב יב, כב. ראה אוה"ת ויקרא כרך ב ע' תרלו.

244 **ובגין דהני שערי אוכמי וחשוכן כתיב מגלה עמוקות מני חשך**

The Idra Rabba links the black hairs to the verse "He reveals deep things out of darkness."

Zohar, Idra Rabba 33:268–278 ספר הזהר, האדרא רבא ל"ג:רס"ח-ער"ח

PARAGRAPH 42

245 **ממעמקים קראתיך**

"Out of the depths I have called You, Havayah," the psalmist's plea. The depths reached through the prohibitions.

Psalms 130:1 תהילים ק"ל:א

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׃

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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KEHOT'S NOTE

תהלים קל, א.

246 **מאד עמקו מחשבותיך**

"How great are Your deeds, Havayah; Your thoughts are very deep," from the psalm for the Shabbos day. The depth of the supernal thought.

Psalms 92:6 תהילים צ"ב:ו

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה׳ מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ׃

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

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KEHOT'S NOTE

תהלים צב, ו.

247 **בפרוח . . להשמדם עדי עד**

"When the wicked spring up like grass … it is to destroy them forever." Their rejection reveals that depth.

Psalms 92:8 תהילים צ"ב:ח

בְּפָרֹחַ רְשָׁעִים כְּמוֹ־עֵשֶׂב וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן לְהִשָּׁמְדָם עֲדֵי־עַד׃

When the wicked spring up as the grass, And when all the workers of iniquity do flourish; It is that they may be destroyed for ever.

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KEHOT'S NOTE

תהלים צב, ח.

248 **ולא תתורו**

"And you shall not stray after your heart and your eyes." The prohibition associated with the blue thread of tzitzis.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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249 **למען תזכרו ועשיתם את כל מצותי**

> "So that you remember and do all My commandments." The positive commandments, associated with the white thread.

Numbers 15:40 במדבר ט"ו:מ'

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

that ye may remember and do all My commandments, and be holy unto your G-d.

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PARAGRAPH 43

250 **והחכמה תחי'**

> "And wisdom gives life to those who have it." Chochmah is the "living" level, above the vegetative.

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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KEHOT'S NOTE

קהלת ז, יב.

PARAGRAPH 44

251 **ושער ריישיה כעמר נקא**

> "And the hair of His head like pure wool." The vegetative level of the attributes of Keser, the root of the positive commandments.

Daniel 7:9 דניאל ז':ט'

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתִב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין 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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252 **כי הנה מ"ע ומל"ת**

> The note records that a fragment of this passage, on the positive commandments and prohibitions drawn from the Name Havayah, appears in Or HaTorah, Pinchas.

KEHOT'S NOTE

קטע באוה"ת פ' פנחס כרך ו ע' א'תתקמ.

253 **הל"ת מי"ה ומ"ע מו"ה**

> A later discourse on the teaching that prohibitions come from yud-hei and positive commandments from vav-hei.

KEHOT'S NOTE

ראה בד"ה אלו דברים תרנ"א ע' קפט.

254 **אלא הפי' שנמשכים משם הוי' דע"י**

> That discourse distinguishes two levels of the Name Havayah: a lower one that brings the worlds into being from nothing, through contraction (the yud) and then expansion of light (the hei), and a higher one.

KEHOT'S NOTE

באוה"ת שם נוסף: "וכן נתבאר בתו"א פ' בשלח בד"ה וירא ישראל".

PARAGRAPH 45

255 **מגלה עמוקות מני חשך**

> "He reveals deep things out of darkness." The highest light is revealed through the "dark" hairs.

Job 12:22 איוב י"ב:כ"ב

מְגַלֶּה עֲמֻקוֹת מִנִּי־חֹשֶׁךְ וַיֹּצֵא לָאוֹר צַלְמָוֶת׃

He uncovereth deep things out of darkness, And bringeth out to light the shadow of death.

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PARAGRAPH 46

256 **שחורות כעורב**

> "His locks are curled, black as a raven." The black hair from which the prohibitions are drawn; through this "blackness" comes the beauty of "comely."

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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257 **חכמת אדם תאיר פניו**

> "A man's wisdom lights up his face." "Comely" is the shining face.

Ecclesiastes 8:1 קהלת ח':א'

מִי כְהֶחָכָם וּמִי יוֹדֵעַ פֶּשֶׁר דָּבָר חָכְמַת אָדָם תָּאִיר פָּנָיו וְעֹז פָּנָיו יְשֻׁנֶּא׃

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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KEHOT'S NOTE

קהלת ח, א.

258 **יאר ה' פניו אליך**

> "May Havayah make His face shine upon you," from the blessing with which the kohanim bless Israel. The illumination of the face, the tikkun of "and truth."

Numbers 6:25 במדבר ו':כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

The L-RD make His face to shine upon thee, and be gracious unto thee;

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259 ע"פ ויכתוב משה את מוצאיהם

That explanation discusses the seventh tikkun, "and truth," as the illumination of the face: as "a man's wisdom lights up his face," it comes from the very essence of Chochmah, far above the hairs, which are only the "vegetative" level; it also cites the Ramaz that the Daas of Atik shines in the seventh tikkun.

KEHOT'S NOTE

לעיל פ' מסעי.

260 ויכתוב משה את מוצאיהם למסעיהם

"And Moshe wrote their goings forth according to their journeys." The discourse on this verse treats the illumination of the face.

Numbers 33:2 במדבר ל"ג:ב'

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם׃

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

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261 וזהו שחורה אני ונאוה

"I am black, yet comely … like the curtains of Shlomo." The beauty comes through the blackness.

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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262 או יחזיק במעוזי יעשה שלום לי

"Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me." In Isaiah's song of the vineyard, G-d says that whoever holds fast to His strength may make peace with Him. The Talmud (Sanhedrin 99b) reads the doubled "peace" as two kinds of peace.

Isaiah 27:5 ישעיהו כ"ז:ה'

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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KEHOT'S NOTE

ישעי' כז, ה. ראה גם לקמן כה, ג.

263 בפמליא . . של מטה

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

KEHOT'S NOTE

סנהדרין (צט, ב). [כ].

264 בפמליא של מעלה ובפמליא של מטה

One who studies Torah for its own sake makes peace in the heavenly household and the earthly household. Here it names the two kinds of peace.

Sanhedrin 99b:10–11 סנהדרין צ"ט ב':י'-י"א

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מַשִּׁים שָׁלוֹם בְּפָמַלְיָא שֶׁל מַעְלָה וּבְפָמַלְיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: "אוֹ יַחֲזֵק בְּמָעֻזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִּי". רַב אָמַר: כְּאִילּוּ בָּנָה פַּלְטֵרִין שֶׁל מַעְלָה וְשֶׁל מַטָּה, שֶׁנֶּאֱמַר: "וָאָשִׂים דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אָרֶץ". רַבִּי יוֹחָנָן אָמַר: אַף מֵגִין עַל כָּל הָעוֹלָם כּוּלּוֹ, שֶׁנֶּאֱמַר: "וּבְצֵל יָדִי כִּסִּיתִיךָ". וְלֵוִי אָמַר: אַף מְקָרֵב אֶת הַגְּאוּלָּה, שֶׁנֶּאֱמַר: "וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would make peace for Me, they would make peace for Me." (Yeshayahu 27:5) Rav said: it is as if he built the palace above and below, as it says "And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth…" (Yeshayahu …

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PARAGRAPH 47

265 ולפמ"ש בשל"ה פ' ואתחנן

The Shelah's explanation of "good" as the inner goodness is also cited there.

KEHOT'S NOTE

מובא גם בביאוה"ז להצ"צ ע' קלא.

266 ברב חסד דא"א

"Abundant in kindness," the attribute of Arich Anpin into which "His goodness" draws new light.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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267 עושה שלום במרומיו

"Dominion and awe are with Him; He makes peace in His heights," Bildad says to Job. Here: the peace within Atzilus between its Sefiros.

Job 25:2 איוב כ"ה:ב'

הַמֶּשֶׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃

Dominion and fear are with Him; He maketh peace in His high places.

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PARAGRAPH 48

268 והיה מעשה הצדקה שלום

"And the work of righteousness shall be peace." Peace that

reconciles the separate levels.

Isaiah 32:17 ישעיהו ל"ב:י"ז

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד־עוֹלָם:

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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269 **באגה"ק ע"פ והיה מעשה הצדקה שלום**

This letter opens with the verse "And the work of righteousness shall be peace" and explains the peace that G-d makes in the worlds.

Tanya, Iggeres HaKodesh 12:1 תניא, אגרת הקדש י"ב:א'

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם, וַעֲבוֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד עוֹלָם. לְהָבִין הַהֶפְרֵשׁ שֶׁבֵּין "מַעֲשֵׂה" לַ"עֲבוֹדָה" וּבֵין "שָׁלוֹם" לְ"הַשְׁקֵט וָבֶטַח" כוּ'. עַל פִּי מַה שֶׁאָמְרוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה עַל פָּסוּק "עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו" – כִּי "מִיכָאֵל שַׂר שֶׁל מַיִם וְגַבְרִיאֵל שַׂר שֶׁל אֵשׁ, וְאֵין מְכַבִּין זֶה אֶת זֶה".

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270 **אור צח אוכם הוא קמי'**

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

KEHOT'S NOTE

תי"ז תי"ע קלה, ב.

271 **אור צח אוכם הוא קמיה**

"Even a clear light is darkness before Him." All is nullified before G-d's essence.

Tikkunei Zohar 135b:1 תקוני הזהר קל"ה ב:א'

דְּאֵינוּן י"א, עַל כָּל סְפִירָה וּסְפִירָה, וְאֵינוּן י"א מִן (דברים ו ד) יְ הוָ"ה אֶ לֹהֵינוּ יְ הוָ"ה אֶ חָד, בְּאִ אִתְקְרֵי אֵ"ל עֶלְיוֹן, בְּי' יהו"ה, וְכֵן בְּאִ אִתְקְרֵי אלהינ"ו אהי"ה אלקי"ם אדנ"י וְהָא אוּקְמוּהָ. וְעוֹד כְּתֵר עֶלְיוֹן אַף עַל גַּב דְּאִיהוּ אוֹר קַדְמוֹן אוֹר צַח וְאוֹר מְצוּחְצָח, אִיהוּ אוּכְמָא קֶדֶם עִלַּת הָעִלּוֹת, וְכָל חֲיָילִין דְּתַלְיָין מִנֵּיהּ אִתְמַר בְּהוֹן (שיר ה יא) קְווּצוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת כָּעוֹרֵב, לֵית נְהוֹרָא קַיְימָא קַמֵּי נְהוֹרֵיהּ, דְּכֻלְּהוּ נְהוֹרִין אִתְחַשְׁכָן קַמֵּיהּ.

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272 **וישכם לבן בבקר**

"And Lavan rose early in the morning, and kissed his sons and his daughters and blessed them, and Lavan went and returned to his place." After parting from Yaakov in peace, Lavan takes leave of his grandsons and daughters and goes home. The maamar reads the name Lavan as "white": the supernal whiteness shining through the partzufim.

Genesis 32:1 בראשית ל"ב:א'

וַיַּשְׁכֵּם לָבָן בַּבֹּקֶר וַיְנַשֵּׁק לְבָנָיו וְלִבְנוֹתָיו וַיְבָרֶךְ אֹתָם וַיֵּלֶךְ וַיָּשָׁב לָבָן לִמְקֹמוֹ:

And Laban arose early in the morning, kissed his sons and daughters, and blessed them; and then Laban went and returned to his place.

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KEHOT'S NOTE

בראשית לב, א.

273 **הארה מבחי' לובן העליון**

On that page the flock that Yaakov tended for Lavan is explained as "white sheep," the supernal whiteness (lovon ha'elyon) that comes forth from beyond the order of the chain of descent.

KEHOT'S NOTE

ראה תו"א כג, ג. ובאוה"ת בראשית פ' ויצא כרך א רכו, א בשם מגיד מישרים ישן.

274 **אעברה נא ואראה**

"Let me cross over, please, and see the good land beyond the Jordan, this good mountain and the Levanon." Moshe pleads with G-d to enter the Land. In the plain sense the Levanon is the mountain range; the maamar reads it as a doubled form of libun, "whiteness," the source of whiteness.

Deuteronomy 3:25 דברים ג':כ"ה

אֶעְבְּרָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הָהָר הַטּוֹב הַזֶּה וְהַלְּבָנוֹן:

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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KEHOT'S NOTE

דברים ג, כה.

275 **והתהלכתי בתוככם**

"And I will walk among you," G-d's promise to Israel if they follow His statutes. The full revelation of the Time to Come.

Leviticus 26:12 ויקרא כ"ו:י"ב

וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהָיִיתִי לָכֶם לֵאלֹקִים וְאַתֶּם תִּהְיוּ־לִי לְעָם:

And I will walk among you, and will be your G-d, and ye shall be My people.

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KEHOT'S NOTE

ויקרא כו, יב.

276 **(וז"ש וארא כו' . . בבחינת ראיה לבד)**

In this transcript the passage about Moshe's "seeing" appears as part of the main text, without parentheses.

KEHOT'S NOTE

המוסגר נמצא גם בס' הנחות הר"פ ע' קלד בלי סוגריים. וראה באוה"ת שה"ש כרך ג ע' תתלח: (ולכן רצה משה לבא לאי"י לקיים מצות התלויות בארץ תרומות כו' ואף שהם בחי' מ"ע מ"מ ע"ז יכול להיות רואה בחי' וארא את הארץ כי עיקר ההתגלות יהי' לע"ל מבחי' לא דהיינו מהל"ת וזהו רק שהי' יכול להיות וארא בחי' ראיה, כך מצאתי ואינו מובן)". וכ"ה בד"ה שחורה אני במאמרי אדה"א.

277 **נוטה שמים כיריעה**

"He stretches out the heavens like a curtain." The "curtains" are an encompassing light.

Psalms 104:2 תהילים ק"ד:ב'

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

278 סור מרע ועשה טוב

"Turn from evil and do good." The prohibitions and positive commandments that refine the world.

Psalms 34:15 תהילים ל"ד:ט"ו

סוּר מֵרָע וַעֲשֵׂה־טוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ׃

Depart from evil, and do good; Seek peace, and pursue it.

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279 ונגלה כבוד ה'

"And the glory of Havayah will be revealed, and all flesh together shall see," from Isaiah's prophecy of consolation. The future revelation.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע' מ, ה.

280 עין בעין יראו

"For eye to eye they shall see Havayah's return to Zion," Isaiah's picture of the redemption. Revelation without any screen.

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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KEHOT'S NOTE

ישע' נב, ח.

281 ביום ההוא יהי' ה' אחד

"And Havayah shall be King over all the earth; on that day Havayah will be One and His Name One," Zechariah's prophecy of the end of days. The culmination of the refinement.

Zechariah 14:9 זכריה י"ד:ט'

וְהָיָה ה' לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וּשְׁמוֹ אֶחָד׃

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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KEHOT'S NOTE

זכרי' י"ד, ט.

282 עד דלא ידעי בין ארור המן לברוך מרדכי

On Purim one drinks "until he does not know between 'Cursed is Haman' and 'Blessed is Mordechai.'" Read as a level above both kinds of mitzvos.

Megillah 7b:7–8 מגילה ז' ב:ז'-ח'

אָמַר רָבָא: מִיחַיַּיב אִינִישׁ לְבַסּוֹמֵי בְּפוּרַיָּא עַד דְּלָא יָדַע בֵּין אָרוּר הָמָן לְבָרוּךְ מָרְדֳּכַי. רַבָּה וְרַבִּי זֵירָא עֲבַדוּ סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אִיבַּסּוּם. קָם רַבָּה שַׁחְטֵיהּ לְרַבִּי זֵירָא. לְמָחָר, בָּעֵי רַחֲמֵי וְאַחֲיֵיהּ. לְשָׁנָה, אֲמַר לֵיקוּם: נֵיתֵי מָר וְנַעֲבֵיד סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אֲמַר לֵיקוּם: לָא בְּכֹל שַׁעֲתָא וְשַׁעֲתָא מְתַרְחִישׁ נִיסָּא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

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283 שחורה אני ונאוה כיריעות שלמה

"I am black, yet comely ... like the curtains of Shlomo." The highest level, revealed through the "blackness" of self-sacrifice.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלִָם 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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284 מלבין הלשון של זהורית

On Yom Kippur the strip of crimson wool would turn white. Here it is the effect of the source of whiteness.

Yoma 68b:9 יומא ס"ח ב:ט'

רַבִּי יִשְׁמָעֵאל אוֹמֵר: וַהֲלֹא סִימָן אַחַר הָיָה לָהֶם: לָשׁוֹן שֶׁל זְהוֹרִית הָיָה קָשׁוּר עַל פִּתְחוֹ שֶׁל הֵיכָל, וּכְשֶׁהִגִּיעַ שָׂעִיר לַמִּדְבָּר הָיָה הַלָּשׁוֹן מַלְבִּין, שֶׁנֶּאֱמַר: "אִם יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ".

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KEHOT'S NOTE

יומא סח, ב.

285 לפני הוי' תטהרו

"Before Havayah you shall be purified." Yom Kippur reaches above the Name on which the mitzvos depend.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

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

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KEHOT'S NOTE

ויקרא טז, ל.

PARAGRAPH 49

286 **מפני שיבה תקום**

"Rise before the hoary head and honor the face of the elder," a commandment in Parshas Kedoshim. The Arizal applies it to the beards of Arich Anpin and Z'eir Anpin.

Leviticus 19:32 ויקרא י״ט:ל״ב

מִפְּנֵי שֵׂיבָה תָּקוּם וְהָדַרְתָּ פְּנֵי זָקֵן וְיָרֵאתָ מֵאֱלֹקֶיךָ אֲנִי ה׳

Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy G-d: I am the L-RD.

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KEHOT'S NOTE

ויקרא יט, לב.

PARAGRAPH 50

287 **לית מחשבה תפיסא**

Patach Eliyahu: "No thought can grasp You at all." The supernal levels are beyond human grasp.

Tikkunei Zohar 17a:10–12 תקוני הזהר י״ז א:י׳-י״ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

288 **כי לא יראני האדם וחי**

"For no man can see Me and live." How then can one stand before the supernal beards?

Exodus 33:20 שמות ל״ג:כ׳

וַיֹּאמֶר לֹא תוּכַל לִרְאֹת אֶת־פָּנָי כִּי לֹא־יִרְאַנִי הָאָדָם וָחָי׃

And He said: 'Thou canst not see My face, for man shall not see Me and live.'

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KEHOT'S NOTE

שמות לג, כ.

PARAGRAPH 51

289 The Talmud expounds "the elder" (zaken) as "one who has acquired wisdom," even a young sage; the text reads "the hoary head" as one who is both old and wise.

Kiddushin 32b:8 קידושין ל״ב ב:ח׳

תָּנוּ רַבָּנָן: ״מִפְּנֵי שֵׂיבָה תָּקוּם״ – יָכוֹל אֲפִילּוּ מִפְּנֵי זָקֵן אַשְׁמַאי? תַּלְמוּד לוֹמַר: ״זָקֵן״, וְאֵין זָקֵן אֶלָּא חָכָם, שֶׁנֶּאֱמַר: ״אֶסְפָּה לִי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל״. רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: אֵין זָקֵן אֶלָּא מִי שֶׁקָּנָה חָכְמָה, שֶׁנֶּאֱמַר: ״ה׳ קָנָנִי רֵאשִׁית דַּרְכּוֹ״.

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290 **מפני שיבה תקום**

"Rise before the hoary head and honor the face of the elder, and you shall fear your G-d; I am Havayah." The verse this section explains.

Leviticus 19:32 ויקרא י״ט:ל״ב

מִפְּנֵי שֵׂיבָה תָּקוּם וְהָדַרְתָּ פְּנֵי זָקֵן וְיָרֵאתָ מֵאֱלֹקֶיךָ אֲנִי ה׳

Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy G-d: I am the L-RD.

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291 **שהמצות נקרא שלוחי ה'**

The Midrash, cited in the Kehot note, speaks of the mitzvos as G-d's agents. Honoring them is honoring the Sender.

Midrash Tanchuma, Vayigash 6:2 מדרש תנחומא, ויגש ו׳:ב׳

אָמַר רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל, הֱיוּ מְכַבְּדִין אֶת הַמִּצְוֹת, שֶׁהֵן שְׁלוּחַי, וּשְׁלוּחוֹ שֶׁל אָדָם כְּמוֹתוֹ. אִם כִּבַּדְתָּ אוֹתָן, כְּאִלּוּ לִי כִּבַּדְתָּנִי. וְאִם בָּזִיתָ אוֹתָן, כְּאִלּוּ לִכְבוֹדִי בָּזִיתָ. אֵין לְךָ אָדָם שֶׁכִּבֵּד אֶת הַמִּצְוֹת וְעָשָׂה אֶת הַתּוֹרָה כְּיַעֲקֹב, שֶׁנֶּאֱמַר: וַיַּעֲקֹב אִישׁ תָּם יֹשֵׁב אֹהָלִים (בראשית כה, כז), וְנִתְיַסֵּר בְּבָנָיו. אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא, חַיֶּיךָ, אַבַּדְתָּ אֶחָד, תִּמְצָא שְׁלֹשָׁה, יוֹסֵף מְנַשֶּׁה וְאֶפְרַיִם. כֵּיוָן שֶׁבָּאוּ, בִּשְּׂרוּ אוֹתוֹ שֶׁיּוֹסֵף חָי. שָׁלַח ...

R. Simeon the son of Yohai declared: The Holy One, blessed be He, said to Israel: Honor the commandments, for they are My emissaries, and a man's emissary must be honored no less than the man himself. If you honor them, it is as though you honor Me, and if you are disrespectful toward them, it is as though you are disrespectful toward Me. No man revered the commandments and fulfilled the law as meticulously as Jacob, as it is said: And Jacob was a quiet man, dwelling in tents ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

292 **ושלוחו של אדם כמותו**

"A person's agent is like himself." So rising for the mitzvos is literally rising before G-d.

Mishnah Berakhot 5:5 משנה ברכות ה׳:ה׳

הַמִּתְפַּלֵּל וְטָעָה, סִימָן רַע לוֹ. וְאִם שְׁלִיחַ צִבּוּר הוּא, סִימָן רַע לְשׁוֹלְחָיו, מִפְּנֵי שֶׁשְּׁלוּחוֹ שֶׁל אָדָם כְּמוֹתוֹ. אָמְרוּ עָלָיו עַל רַבִּי חֲנִינָא בֶּן דּוֹסָא, כְּשֶׁהָיָה מִתְפַּלֵּל עַל הַחוֹלִים וְאוֹמֵר, זֶה חַי וְזֶה מֵת. אָמְרוּ לוֹ, מִנַּיִן אַתָּה יוֹדֵעַ. אָמַר לָהֶם, אִם שְׁגוּרָה תְּפִלָּתִי בְּפִי, יוֹדֵעַ אֲנִי שֶׁהוּא מְקֻבָּל. וְאִם לָאו, יוֹדֵעַ אֲנִי שֶׁהוּא מְטֻרָּף׃

One who is praying and makes a mistake, it is a bad sign for him. And if he is the messenger of the congregation (the prayer leader) it is a bad sign for those who have sent him, because one's messenger is equivalent to one's self. They said about Rabbi Hanina ben Dosa that he used to pray for the sick and say, "This one will die, this one will live." They said to him: "How do you know?" He replied: "If my prayer comes out fluently, I know that ...

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HEAD, AND HONOUR THE FACE OF AN OLD MAN. The "hoary head" refers to the Torah, and a man should rise before the Scroll of the Torah. When R. Hamnuna the Elder saw a Scroll of the Law, he used to rise and say, "Thou shalt rise up before the hoary head". Similarly a man should rise before a ...

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

PARAGRAPH 52

300 **דמלכות פה תורה שבעל פה קרינן לה**

Patach Eliyahu: "Malchus is the mouth; we call it the Oral Torah." The basis for reading "you shall fear" as the Oral Torah.

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו.

Constantinople, 1740 (CC-BY-NC)

301 **שערך כעדר העזים**

"Your hair is like a flock of goats." The "hair" of Malchus, lower than that of Z'eir Anpin and Arich Anpin.

Song of Songs 4:1 שיר השירים ד':א

הִנָּךְ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים מִבַּעַד לְצַמָּתֵךְ שַׂעְרֵךְ כְּעֲדֶר הָעִזִּים שֶׁגָּלְשׁוּ מֵהַר גִּלְעָד׃

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves behind thy veil; Thy hair is as a flock of goats, that trail down from mount Gilead.

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KEHOT'S NOTE

שה"ש ד, א.

302 **ערבים עלי דברי סופרים**

"The words of the Scribes are dearer to Me than the wine of the Torah." Their root, the "scribe," is above the "book."

Avodah Zarah 35a:6 עבודה זרה ל"ה א:ו'

הִשְׁיאוֹ לְדָבָר אַחַר וְכוּ'. מַאי "כִּי טוֹבִים דֹּדֶיךָ מִיָּיִן"? כִּי אֲתָא רַב דִּימִי אָמַר: אָמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, עֲרֵיבִים עָלַי דִּבְרֵי דוֹדֶיךָ יוֹתֵר מֵיֵּינָהּ שֶׁל תּוֹרָה.

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KEHOT'S NOTE

ע"ז לה, א. ע' מסעי (צב, ג). ושי"נ. [כ].

303 **חמורים ד"ס מד"ת**

The Talmud teaches that the words of the Scribes are treated more stringently than words of Torah.

Sanhedrin 88b:14–15 סנהדרין פ"ח ב:י"ד-ט"ו

מַתְנִי' חוֹמֶר בְּדִבְרֵי סוֹפְרִים מִבְּדִבְרֵי תוֹרָה. הָאוֹמֵר: "אֵין תְּפִילִּין", כְּדֵי לְעָבְרוֹ עַל דִּבְרֵי תוֹרָה - פָּטוּר. "חֻמָּשׁ טוֹטָפוֹת", לְהוֹסִיף עַל דִּבְרֵי סוֹפְרִים - חַיָּיב. גְּמָ' אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי אוֹשַׁעְיָא: אֵינוֹ חַיָּיב אֶלָּא

293 **דמפני שיבה תקום היינו זקן וחכם**

The note cites this talk of the Rebbe (Likkutei Sichos) on the text's words, "'Rise before the hoary head' refers to one who is old and wise."

KEHOT'S NOTE

ראה בלקו"ש חכ"ז ע' 377.

294 **ועתיק יומין יתיב**

"And the Ancient of Days sat ... the hair of His head like pure wool." The beard of Arich Anpin.

Daniel 7:9 דניאל ז':ט'

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתִב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעַמַּר נְקֵא כָּרְסְיֵהּ שְׁבִבִין 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.

295 **קווצותיו תלתלים שחורות**

"His locks are curled, black." The beard of Z'eir Anpin.

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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296 **ובגין דהני שערי אוכמי וחשוכן כתיב מגלה עמוקות מני חשך**

The Idra Rabba links the black hairs to the verse "He reveals deep things out of darkness."

Zohar, Idra Rabba 33:268–278 ספר הזהר, האדרא רבא ל"ג:רס"ח-ער"ח

297 **עמקו מחשבותיך**

"Your thoughts are very deep." The depth of supernal wisdom revealed through the prohibitions.

Psalms 92:6 תהילים צ"ב:ו'

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה' מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ׃

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

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298 **שהמצות נק' שלוחי ה'**

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

KEHOT'S NOTE

מ' תנחומא פ' ויגש [ו]. [כ].

299 The Zohar relates that Rav Hamnuna Sava would rise before a Torah scroll, quoting "Rise before the hoary head."

Zohar, Kedoshim 20:131 ספר הזהר, קדושים כ':קל"א

R. Jose then said: 'The succeeding verses are to be taken in their literal meaning, but some remarks may be made on the verse: THOU SHALT RISE UP BEFORE THE HOARY

אֲשֶׁא פָּנִים לְיִשְׂרָאֵל, שֶׁכָּתַבְתִּי לָהֶם בַּתּוֹרָה "וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת ה' אֱלֹקֶיךָ", וְהֵם מְדַקְדְּקִים [עַל] עַצְמָם עַד כְּזַיִת וְעַד כְּבֵיצָה.

Rab 'Awira expounded (sometimes he said it in the name of R. Ammi and sometimes in the name of R. Assi) : The ministering angels spake before the Holy One, blessed be He, "L-rd of the universe ! It is written of Thee in Thy Torah, 'Who regardeth not persons nor taketh reward' (Deut. x. 17); but dost Thou not regard the person of Israel, for it is written, 'The L-rd lift up His countenance upon thee' (Num. vi. 26)?" He replied to them, "And should I not regard the ...

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KEHOT'S NOTE

ברכות כ, ב.

308 "And her father hears her vow." The opening of the discourse in Likkutei Torah, Matos, cited here.

Numbers 30:5 במדבר ל:ה

וְשָׁמַע אָבִיהָ אֶת־נִדְרָהּ וְאֱסָרָהּ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ וְהֶחֱרִישׁ לָהּ אָבִיהָ וְקָמוּ כָּל־נְדָרֶיהָ וְכָל־אֵסֶר־אָסְרָה עַל־נַפְשָׁהּ יָקוּם׃

and her father heareth her vow, or her bond wherewith she hath bound her soul, and her father holdeth his peace at her, then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

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PARAGRAPH 54

קול דודי

309 "The voice of my beloved! Behold, he comes, leaping over the mountains, skipping over the hills." The discourse on this verse reads the mountains and hills as the Patriarchs and Matriarchs.

Song of Songs 2:8 שיר השירים ב:ח

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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את שבתתי תשמרו

310 "Keep My Shabbosos and revere My Sanctuary; I am Havayah." The discourse on this verse in Likkutei Torah, Behar, ends by reading "I am Havayah" to mean that G-d's essence is itself Havayah, so that "all is one."

Leviticus 26:2 ויקרא כ"ו:ב

אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי ה׃

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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עַל דָּבָר שֶׁעִיקְּרוֹ מִדִּבְרֵי תוֹרָה וּפֵירוּשׁוֹ מִדִּבְרֵי סוֹפְרִים, וְיֵשׁ בּוֹ לְהוֹסִיף, וְאִם הוֹסִיף גּוֹרֵעַ. וְאֵין לָנוּ אֶלָּא תְּפִילִּין, אַלְיָבָּא דְּרַבִּי יְהוּדָה.

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KEHOT'S NOTE

סנהדרין פח, ב. [ברכות (ד, ב). — כ].

PARAGRAPH 53

בינה יתירה ניתנה באשה

304 "The Holy One, blessed be He, gave greater understanding to woman than to man." Read here as the Oral Torah, the feminine Malchus.

Niddah 45b:11–12 נדה מ"ה ב:י"א-י"ב

אָמַר רַב חִסְדָּא: מַאי טַעְמָא דְּרַבִּי? דִּכְתִיב "וַיִּבֶן ה' [אֱלֹקִים] אֶת הַצֵּלָע", מְלַמֵּד שֶׁנָּתַן הַקָּדוֹשׁ בָּרוּךְ הוּא בִּינָה יְתֵירָה בָּאִשָּׁה יוֹתֵר מִבָּאִישׁ. וְאִידָךְ, הַהוּא מִבָּעֵי לֵיהּ לְכִדְרִישׁ לָקִישׁ, דְּאָמַר רֵישׁ לָקִישׁ מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן מְנַסְיָא: "וַיִּבֶן ה' [אֱלֹקִים] אֶת הַצֵּלָע אֲשֶׁר לָקַח מִן הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל הָאָדָם" — מְלַמֵּד שֶׁקִּלְּעָהּ הַקָּדוֹשׁ בָּרוּךְ הוּא לְחַוָּה וֶהֱבִיאָהּ אֵצֶל אָדָם הָרִאשׁוֹן, שֶׁכֵּן בִּכְרֵכֵי הַיָּם קוֹרִין לְקַלָּעִיתָא — בַּנְיֵיתָא.

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KEHOT'S NOTE

נדה מה, ב.

כה תברכו

305 "Thus shall you bless the Children of Israel." The opening words of the explanation referred to here.

Numbers 6:23 במדבר ו':כ"ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם׃

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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ואכלת ושבעת וברכת

306 "And you shall eat and be satisfied and bless." The Torah's requirement, which Israel exceeds.

Deuteronomy 8:10 דברים ח':י

וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת־ה' אֱלֹקֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ׃

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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KEHOT'S NOTE

דברים ח, י.

והם דקדקו על עצמן עד כזית

307 G-d says, "How can I not show favor to Israel? I wrote 'you shall eat and be satisfied and bless,' and they are strict with themselves down to an olive's bulk."

Berakhot 20b:15 ברכות כ' ב:ט"ו

דָּרֵשׁ רַב עֻוירָא, זִמְנִין אָמַר לַהּ מִשְּׁמֵיהּ דְּרַבִּי אַמֵּי וְזִמְנִין אָמַר לַהּ מִשְּׁמֵיהּ דְּרַבִּי אַסִּי: אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, כָּתוּב בְּתוֹרָתְךָ "אֲשֶׁר לֹא יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד", וַהֲלֹא אַתָּה נוֹשֵׂא פָּנִים לְיִשְׂרָאֵל, דִּכְתִיב: "יִשָּׂא ה' פָּנָיו אֵלֶיךָ"?! אָמַר לָהֶם: וְכִי לֹא

LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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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